

Kapion

VOL. 24 No. 10

CAPIOLANI COMMUNITY COLLEGE

April 2, 1991

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Deadline for applications for summer school April 30

By Tammy Staszakow

As summer approaches, some of us are debating whether to go to summer school or not. This summer KCC will be offering a variety of courses for those who are interested. The deadline for summer applications will be Tuesday April 30. Mail-in registration for continuing students is April 30 through May 10, Tuesday thru Friday.

Deadline for payment for continuing students and mail-in registration is Friday May 24. Packet pick-up for all summer students (except mail-in registrants) is on May 31. Registration for continuing, new, returning, and special students will be Monday, June 3. First day of instruction will Tuesday, June 4.

Tuition and Fees: Courses numbered 100 and above is \$55 per credit hour for resident students. All other courses \$50 per credit hour. For non resident students the courses numbered 100 and above will be \$110 per credit hour; all other courses will be \$100 per credit hour. For both resident and non resident students, late registration fee will be \$5 and change in registration will be \$2.

Students who participate in mail-in registration will receive two copies of a student registration invoice indicating the balance due through the mail. If you have not received your invoice by May 17, you may inquire at

the cashier's office or call 734-9524. "Mail-in" students must pay the full amount by May 24. Failure to make full payment will result in the disenrollment of all courses without further notification. No partial or deferred payments will be accepted.

Australian chef to prepare lamb

Internationally renowned chef, Elise Pascoe, will demonstrate ways to prepare Australian range lamb Friday, April 5 from 1:20 to 2:30 p.m. in Ohia 118.

Pascoe is a leading Australian food authority and columnist who has appeared on numerous American and Canadian radio and tv shows to demonstrate Australian cuisine and food products.

She has taught cooking in Sydney, Venice, Rome and Munich. She has studied cooking at Le Cordon Bleu and La Varenne Ecole de Cuisine in Paris; the Gritti Palace Cooking School in Venice and Angelo Paracucci in Sarzana, Italy.

She is also author of "The Incredible Australian Ice Cream Book," "Elise Pascoe's Four Seasons of Food and Wine," and "Good Living Begins in the Kitchen."

Scholarships and

The Mutual Benefit Association of Hawaii

The Mutual Benefit Association of Hawaii has established an annual scholarship program to provide recognition and financial assistance to deserving KCC students.

Four \$500 scholarships are available in the following categories:

- persons returning to college to prepare for a new career-adult in transition- (2 awards)
- person demonstrating high academic achievement/potential
- Person demonstrating financial need

An applicant will receive only one award even though he may meet the requirements for more than one category.

The program is open to all incoming and continuing students who are enrolled on a full-time basis and meet the special requirements of the categorical awards they wish to be considered for:

Students applying for Adult in Transition category must meet one of these qualifications:

- be returning to college after long absence (3 year minimum) from school or previous job,
- be laid-off employee seeking retraining,
- be currently employed seeking upgrading or preparation for new career, or;
- be retiree seeking to return to job marketplace.

Academic Achievement requirements:

If student is currently attending college, minimum requirement is a cumulative GPA of 3.5, with no more than one class for which a grade W or no grade is issued for each semester attended.

If student is currently attending high school, a minimum GPA of 3.5 is required.

Financial Need:

Student must have submitted an application for federal student financial aid, and have been identified as having financial need exceeding \$500 for the academic year.

John and Trudy Duncan Data Processing Scholarship

Through a donation from John and Trudy Duncan, the KCC Office of the Provost has established an annual scholarship to assist KCC students. One scholarship of \$500 will be awarded each fall to a student who is working toward an Associate of Science degree in Data Processing or the Certificate in Computer Operations, or is in the Pre-ICS program. Applicants must be currently enrolled in at least nine credit hours at KCC, or plan to carry at least nine credit hours at KCC or another local four-year institution, as the scholarship will be awarded during the fall registration. Applicants must demonstrate commitment to the field of computing, demonstrate financial need, and carry a minimum cumulative GPA of 2.0 with an average of a 2.0 in the DP/ICS courses.

awards offered

Estelle Louise Kelley Scholarship Fund

The Estelle Louise Kelley Scholarship Program is a program to support students in hotel operations training and education at KCC, as well as to provide emergency financial aid to single parents and returning homemakers. The fund was established by the children and grandchildren of Estelle L. Kelley to honor her accomplishments in the hotel industry and her commitment to education. The program has three major components:

Student Scholarship Awards

Three scholarship awards of \$1500 each are available for two years of study at KCC in either the Hotel Operations Program leading to an Associate of Science Degree, or the Pre-Business Transfer Program leading to a future baccalaureate degree in Hotel Management.

Awards will be based upon academic performance, financial need, and commitment to pursuing a career in the hotel industry. Applications are available at the Personnel Office of Outrigger Hotels Hawaii and KCC's Food Service and Hospitality Education Office.

Outstanding Graduate Awards

Two one-time awards of \$1500 each shall be awarded annually to outstanding students who successfully complete KCC's Hotel Operations or Pre-Business Program and plan to pursue further study in Hotel Management.

agement at UH Manoa's School of Travel Industry Management, or a recognized specialized institution or four-year institution on the mainland.

Emergency Financial Assistance

An Emergency Assistance Fund is available to make emergency awards on a case-by-case basis to single parents and returning homemakers who need special help with the expenses of child care, tutoring, etc., in order to successfully pursue their studies at KCC. For further information and an application, see the Coordinator of KCC's Single Parent/Homemaker program.

Deadline for all applications is April 15, 1991.

St. Francis Medical Center Awards

St. Francis Medical Center Volunteer Services offers two scholarship awards; one for Physical Therapist Assistant students, and one for Medical Laboratory Technician students at KCC. The awards are in the amount of \$600 each, and one scholarship in each field will be awarded annually. Each applicant must be enrolled in either the Medical Laboratory Technician Program or the Physical Therapist Assistant Program, and have successfully completed the first semester of the program. Criteria for both awards include scholastic achievement, participation in activities that demonstrate in

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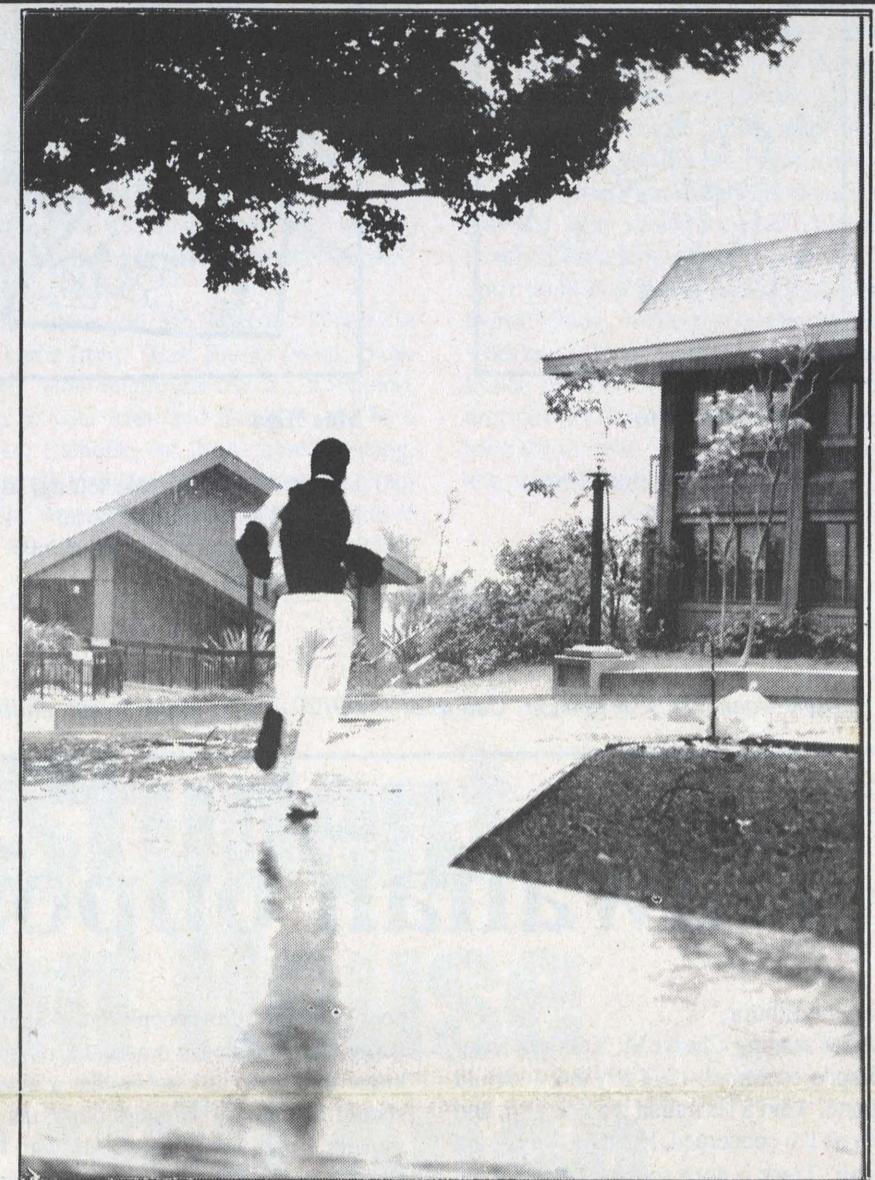


Photo by Chris Phleger

Dashing through the rain, an unidentified student rushes off to class and gets caught in a downpour.

Opinion Poll

Question by Debbie Yamao and Art by Kert Wilson

Why did you choose art as your major?



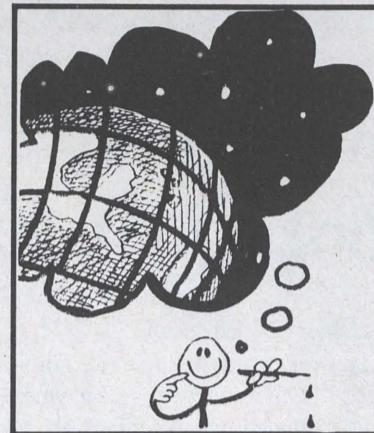
George Yamamoto

I enjoyed drawing since I was little.



Mae Higa

I worked in a corporate setting, so I wanted to get out and be an individual person and pursue my own projects.



Brian Hartford

I have the ability and have been drawing since I've been walking. I can play around with sights and feelings, and get across the way I view the world. I get to express myself.



June Dillinger

I like the flexibility and creativity. I enjoy the interesting people in the field that make up the many realms of art.

Kapio would like your opinion. Call us at 734-9120 or drop a note in our mailbox at Ilima 203 or come to B-1. Please leave us your name and major.

Hawaiian opposes Trask

To the Editor,

After reading Cheryl M. Kekiki's letter in Kapi'o on March 12, I felt that I should respond. I am a Hawaiian woman also, and as far as I'm concerned, Haunani-Kay "I am Hawaii" Trask is not a spokesperson for the Hawaiian people, at least not for myself. If anything, I feel she is an embarrassment to Hawaiians.

I recently saw one of her forums at UH and I felt ashamed for her as she spoke. Almost every other sentence was, "White

people did this, white people did..." Haunani, being the educated woman she is, should know that you can't generalize a race; we should always try to judge others as individuals. Also, Caucasians in Hawaii today can't be held accountable for wrongdoings committed over 100 years ago.

I am well aware of Hawaiian history, and yes, it does anger me when I think of the suffering Hawaiians have had to endure. However, I don't dwell on this every day of my life. I'm responsible for myself, and if I

want to attain something, or become successful, I have to work for it!

There is nothing wrong with Haunani speaking her mind, but she presents her views and opinions so tactlessly, it's sickening. I wish she would stop making such a fool of herself. I just cringe at the suggestion that she speaks for Hawaiians, being that she is a far from gracious "spokesperson."

Sincerely,
Promoter of Peace

Spring food drive

From Monday April 1, through Thursday April 5, Student Activities will be holding a Spring food drive as part of the Hawaii Foodbank's efforts to help those less fortunate. It's a non-profit warehouse and distribution center that last year distributed 4.3 million pounds of food to legitimate relief organizations. Most needed are: canned meats or meat soups, canned fish, rice, peanut butter, canned vegetables and fruits, and juices. Tax deductible checks can be made out to the Hawaii Food Bank, Inc. Collection bins will be located in the Library, Cafeteria, LAC, and the Student Activities Office (Ohia 101).

IMAGES OF A RAINY DAY



Kapi'o

4303 Diamond Head Rd.
Honolulu, Hawaii 96816

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More response to McCracken

To the Editor,

Ms. McCracken, you don't like what Ms. Trask has to say? Welcome to the United States of America. Americans have long sworn to the right of free speech, except when it is directed against them. This freedom of speech allows you to call Saddam Hussein evil, South Africa racist, Russia communist, Viet Cong beasts, but it does not allow Huanani-Kay Trask to speak for her people? You state that you are a "Haole," does this mean we are to bow to your infinite wisdom as a white person?

You say that Ms. Trask's issue is dead. Then why did you write about it? As you have seen over the last two weeks, it is not a "dead horse." You say that she only speaks of her anger and unfair treatment. How do you feel about those who spoke up for women's rights? Had they not spoken up, you might not be able to vote and be barefoot and pregnant in the kitchen with no education to boot. What about Dr. Martin Luther King? Had he not spoken, The Bus would be keeling aft because all of us "minorities" would have to sit at the back of the bus so you could sit alone at the front.

Through my studies of minorities in America, I have come to the realization that freedom of speech is only truly granted to your Caucasian counterparts. Once a member of a minority gets up to speak of the atrocities committed to his people, white people, like yourself, get all worked up. What is wrong here? For 50 years the Jews have long cried out about the Holocaust, why don't you tell them to get over it? Did you know that the Germans still pay a percentage of their income as war reparations to Israel? What about the Blacks? The Indians? The Filipinos? The Hawaiians? Where are our reparations? I suggest that you really begin to study the history of America and its imperialistic campaign.

One hundred years ago, this "free" America of yours was on its imperialistic conquest of the Pacific. During this time, America took not only Hawaii, but also Guam, American Samoa and the Philippine Islands. Quite similar to a certain Mr. Hussein, "Naked Aggression," and a tiny country by the name of Kuwait. The American Imperialists were met with resistance, but unlike the Hawaiians, the Filipinos suffered a tremendous loss of lives. The Filipinos were tagged as "rebels" because they were fighting for the freedom of their country. Also, Filipinos were labeled as "Our little brown brothers" by your very own President William Taft. Filipinos were also frequently called "Indians" and even more frequently "niggers" by your Caucasian people. And you wonder why those who are educated about history speak up?

Looking into history, the Hawaiians welcomed the first "Haoles" but once they realized that the "Haoles" were taking advantage of them they began to feel deep resentment towards them. If I came to your house and ate all your food, slept in your bed, had my way with your sister, and killed your mother, I would imagine that you would be upset, at the very least.

People such as Huanani-Kay Trask, Michael Kioni Dudley and Keoni Kealoha Agard are calling for their country's return from the American Aggressors. Hundreds of thousands of lives were put on the line once Iraq invaded Kuwait, and they succeeded in liberating Kuwait from Iraq. Trask, Dudley and Agard call for the same action; to free Hawaii. If you supported the liberation of Kuwait from their Iraqi Aggressors, then why

not support the liberation of Hawaii from the American Aggressors?

It is quite interesting to see that you have other "poor haoles" that agree with you, such as Mr. Wheeler (3-12-91). I am quite sorry that the minorities of America have decided to voice their concerns and anger, as minorities we don't have the rights that you Caucasians share, such as Freedom of Speech, Equality, and other amenities "guaranteed" by your Constitution. Quite possibly you feel that we should be happy and contented that you Caucasians allow all of us minorities to stay in your "free" country. Maybe we should be herded up into "minority zones," similar to those of the American Indians, so that we won't be able to spoil this paradise of yours.

What kind of history education have you received? Aren't you aware that the Hawaiian Monarchy was overthrown? Did you ever

hear of Black Slavery? How about brigandage or the water torture? Where have you been? Studying on the mainland, perhaps? Before you decide to pass judgement on Ms. Trask and those like her, learn the history of what they are speaking of.

Do you really think that minorities should just "get over it?" Why are the 8,000 or so pure Hawaiians living in poverty and dying? This is Hawaii, isn't it? If so, then why are the Hawaiians living in poverty and the "Haoles" living in Kahala?

How about you, Mr. Wheeler? Where did you come from? East Bumblewood, Oklahoma? How might you feel if I, a Filipino, came to your town and forced you to be a Roman Catholic, eat dogs, speak Tagalog, pledge allegiance to the Philippine flag, practice the ways of the Filipino, and force you to give up all of your disgusting, democratic,

patriotic, and otherwise American ways? Would that be just a "personal problem?" So, Mr. Wheeler, let's forget how unfair life can be. The next time a police officer pulls you over for speeding on the H-1 for 75 mph in a 50 pmh, just pay the fine, take the 3-6 points, and let your insurance carrier raise your premium another \$300 a year. No worries. Life is unfair. So let's just let Saddam Hussein have Kuwait. Why should we care? We live in America. We have our own oil wells. You don't think that individuals can change the world? Good. We need good men like you to work as our butlers and chauffeurs, or as the french fry cook at McDonald's. So please, drop out of KCC to make room for those who have the dreams- and I like my french fries hot, crispy, and golden brown.

Respectfully yours,
Jay Caragay

A Student Open House that will open your eyes.

**Friday, April 12, 1991, 6:00-8:00 p.m.
at Kapiolani Medical Center
Executive Dining Room, 2nd floor
R.S.V.P. by April 8, Ph. 973-8206**

Kapiolani Medical Center for Women and Children has more than 100 years of experience to offer, and invites you to come and see the many career opportunities available. Talk to our representatives and tour our facilities.

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**Kapiolani Medical Center
For Women and Children**

1319 Punahoa Street, Honolulu, Hawaii 96826

Conference Presentations

The Third Annual Asian Pacific International Conference, "Rhythms, East and West" was held in conjunction with the International Festival. The Keynote Speaker, Lee Foon Foo, delivered two papers for which she received the Provost's Certificate of Excellence, a cash prize of \$150 from Student Activities and a giant atlas of the world. One of her papers and papers delivered by Mei Li Lee and James Yee are printed below.

Conflicts

Keynote Address by Lee Foon Foo

Imagine yourself in a land which you have accepted as your homeland, and yet, your parents keep pouring stories into your ears about your homeland far away. How would you juggle two totally different sets of customs? Would you be able to establish your own identity, which incorporates values from these two cultures, without difficulty?

Culture is similar to rhythm. Just as a rhythm cannot be chopped into notes and still remain a rhythm, a culture also cannot be dissected into pieces just so that a person can select only those elements which he or she likes. "The Woman Warrior," by Maxine Hong Kingston, clearly depicts the dilemma of an American woman of Chinese ancestry who struggles to find an identity of her own, to know who she is, and what she is.

Throughout her childhood, the narrator

heard many stories about the traditions, customs and beliefs in China. Most of these stories were told to warn her about the do's and don'ts of life and taboos according to the Chinese customs. Her dilemma stems from these stories because although she is an American living in America, her family expects her to adhere strictly to the Chinese customs. Thus, she says, "Those of us in the first American generations have had to figure out how the invisible world the emigrants built around our childhoods fits in solid America."

Being born a girl is already a disadvantage to the narrator. The Chinese believe that girls have an outward tendency, and they are only going to benefit their in-laws when they are married. Girls are useless, and it is a waste to raise girls. Her parents even say that it is better to raise geese than girls. They are ashamed to bring her and her sisters out in public together as people will look at them



Photo by Chris Phleger

Keynote speaker, Lee Foon Foo L., and Mei Li Lee, presented papers at the Student Conference during the International festival March 19-21

pitifully and say, "One girl-and another girl."

This is hard for her to swallow because they are in America where everyone is supposed to be equal and sex discrimination is frowned upon. When her mother scolds her, she will cry and scream, "I'm not a bad girl,...I'm not a bad girl. I'm not a bad girl." In another way, she means that she is not a bad or worthless girl just because she is not a boy. Just like any other child, she craves her family's approval and love. She tries to prove her worth to her family by getting straight A's in school, but to her chagrin, instead of praising her, her mother only tells her the story of Fa Mu Lan, the girl who won respect and love by saving her village.

Therefore, in her process of growing up, her transition from childhood to adulthood is marred by unfruitful attempts to gain unconditional love and approval from her family. Also, she is facing the dilemma of what exactly defines a native-born Chinese-American woman. For example, as a teenager, one part of her wants to be like an American woman by walking erect and speaking audibly, but subconsciously, she follows the Chinese norm of attaching "brother" secretly to boys' names so that she will look upon them as brothers, and nothing more.

These experiences have great influence on her personality. In her growing years, the narrator has conflicting views of the Chinese custom. One part of her feels that in order to establish her own identity, she needs to defy her family and the Chinese customs which she grew up with, while the other part of her aspires to be the filial daughter who adheres to all the Chinese norms.

When her mother told her about her aunt, the No Name Woman, this story made a great impact on her. Like other stories, it was told to warn her about the severity of committing adultery and the punishment accorded by the Chinese. She dwells a lot on this story and even conjures up in her mind how her aunt could have committed such a "crime" knowing the severity of it. More importantly, she is drawn to the defiance of her aunt towards family and Chinese customs. She feels that maybe her aunt had too much individuality and an outstanding identity which threatens the Chinese norms. Therefore, in her dilemma to search for an identity, she looks to her aunt for answers. Even though her aunt has been forgotten and treated as though she never existed, the narrator says, "My aunt haunts me—her ghost drawn to me because now, after fifty years of neglect, I alone devote pages of paper to her...." She feels that in order to establish her own

identity, like her aunt, she has to defy the Chinese customs which forbid women to have any personality, and only to stay in the background.

Yet, the other part of the narrator feels compelled to be the filial daughter like the woman warrior, Fa Mu Lan, who is admired by many as the peace hero who avenged her village and restored peace to it. The narrator wishes to receive the same treatment and welcome given to the swordswoman, so much so that she goes on to fantasize herself playing the part of the swordswoman who went off with a bird to learn the art of defense through nature. What appeals most to the narrator about the swordswoman is that this swordswoman could have both a marriage and the freedom to act like a man, yet in the end gave up everything to be a dutiful daughter and daughter-in-law. Furthermore, the swordswoman was admired and idolized by her family and villagers. The narrator's wish is to have everything, like the swordswoman.

Even though she can't go around avenging her village like the swordswoman, the narrator feels that, "The swordswoman and I are not so dissimilar." This is because, in her own right, she feels that she is already avenging her family by writing or reporting about the lives of American Chinese and some of the harsh treatment they receive, such as racial discrimination.

Still, she knows that her family has a different set of values, and this makes it all the more difficult for her to live up to their expectations. She grows up to be a disturbed and confused young adult who can not come to terms with her family and herself. However, as she grows older she realizes that she has to dislodge herself from her family and their prejudice. She has to lead her own life to maintain her peace of mind. She gives up trying to please them anymore. Whatever she does, she will never receive the warm welcome which her brother received when he came home safely from the Vietnam war. Living separately, she tries not to let her life be greatly influenced by the views of her family. She seeks comfort, warmth and security from her successes. She has a different standard to judge her own self-worth and does not let her family erode her self-confidence. Therefore, she says, "When I visit my family now, I wrap my American successes around me like a private shawl...."

Nevertheless, she admits, "Even now, China wraps double binds around my feet." Having parents, especially her mother, who constantly funneled China into her ears has

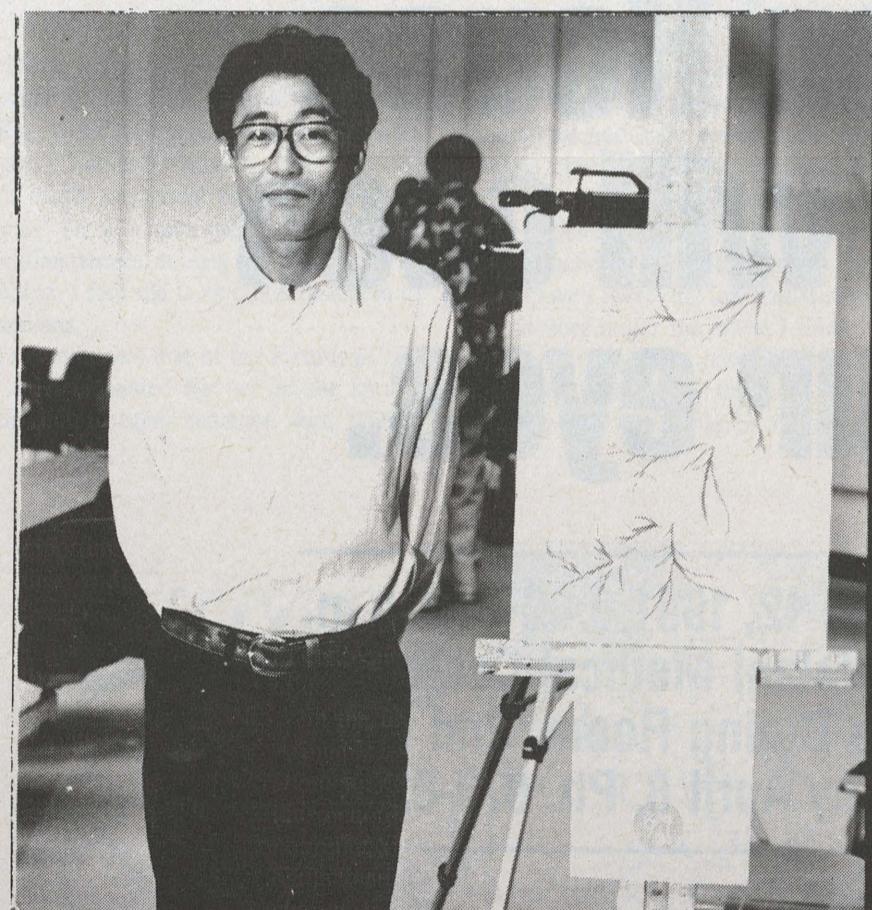


Photo by Chris Phleger

Painting of a 14th century Chinese painting in the Academy of Arts by Brian Sekiguchi exhibited at the Student Conference

'BAMBOO' The humble grass

By Brian Sekiguchi

The moment my eyes fell upon the original painting I was drawn to its uniqueness. The impulse to recreate, capture and take the rhythm I had seen and felt to even higher level of consciousness overcame me. Through my roots, which go back to East where my forefathers lived, the moment and feeling was transmitted into me. I was born here in the West and viewed the rhythm of the bamboo through

Westerner's eyes, but the calling was transcended into me and the moment that the original artist captured sent me above the normal Westerner's view. Although my birthplace is in the West, I was told of the eastern philosophies. I saw the rhythm of the bamboo's gentle bend, as if it were bowing and its leaves gesturing a dialogue. The bright and dim colors, a reflection of the changes in a day of a life. The budding of new flowers, a symbol or omen that life on earth was near renewal.

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The Rhythm of Life

By Mei Li Lee

Life is a song. This song begins with "U—ngah! U—ngah." The crying of a baby, and ends with a sleep from which there is no awakening. This song is a joyful celebration of nature when more notes, a different melody and rhythms are introduced. A good song is determined by its quality and significance regardless of its length. Sometimes, we will find some peaks in the song that represent important points of our lives. They could be turning points where we have to make a lot of wise decisions and judgments to secure our lives; or, they could be points of spiritual conflict from which there is no escape. Often, these peaks are collectively regarded as points of enlightenment. They are the moments of truth revelation which give clarification and new meaning to our lives. By inserting and joining all the peak moments to the original melody of the song of life, a remarkable sequence of timing and rhythm will be established.

At a particular peak moment, we will normally ask questions such as: What decision should I make? What are the underlying bases of my decision? Is it wise and ethical?

All these philosophical questions will lead us to another stage of realization where the awareness of how to become a wise and good person is determined. By examining the philosophy proposed by the famous Eastern and Western philosophers, I find that the Indian view and Nietzsche's view of stages in becoming an ethically good person are very compatible for today's people.

From the Indian view as presented in the sacred hymn, the *Bhagavad Gita*, the main purpose of life is to live in the world and still honor *dharma*, and thus achieve a liberation of the mind. According to this tradition, in order to make good ethical decisions, a person should attain his true self, a self that eludes ordinary consciousness. To achieve the stage of true self or *Atman*, a person should go through stages of renunciation and meditation. After the realization of the true self, whatever action or decision of that person will become characterizable as *niskama karma*, literally, "action without fruit." In other words, actions without consideration of consequences and consciousness of benefits.

In the *Bhagavad Gita*, the human hero Arjuna faces a spiritual conflict when he is about to ride into battle against his own kinsmen. He struggles between the grim notion of killing his relatives or going into battle to attain justice. He is advised by his charioteer, Krishna, to achieve the stage of the realization of *Atman*. In this stage, a person will have greater awareness and consciousness than the ego self, a self that is limited by previous experiences and ordinary consciousness. His or her understanding of the problem will be deepening on a huge plane of existence. This action is totally free from the influences of ego self. As a result, the action made by the true self is truly ethical without any consideration of consequences and other restrictions.

From Nietzsche's point of view, humans need to undergo a transvaluation of values to become what he calls the "overman." This transvaluation of values allow us to distinguish our values from those of our traditions, cultures, rationalism and all other perspectives of social and religious beliefs. To Nietzsche, the three stages of metamorphosis are described in terms of the camel, lion, and child. To him, humans

begin life as camels. In this stage, humans are carrying out the duties of slave morality. Like camels, we are obedient, compromising, and meek. We only appreciate and follow the Greek Sun God Apollo's virtues, which are honor, generosity, self-discipline, and the forces of good and brightness. Thus, people in this stage are narrow minded, suppressed by their own emotions and feelings and held back their beliefs. This is a static stage with no growth in human spirit. Through a long period of exercising the burden of the camel, eventually humans begin to feel suppressed and in return, they change into lions. The stage of the lion in the entire process of becoming an overman is a period of refection of traditional ways of thinking. This is the stage of self satisfaction and fulfillment. Humans in this stage will experience the Dionysian virtues, which include sexuality, passion and all dark forces that have been suppressed for too long. People in

this transformation stage are more aggressive, demanding, challenging and confident. To Nietzsche, this stage of virtue transformation is called "going under."

The concept of "going under" connotes an immersion in the fullness of life that includes suffering, spiritual conflict, and other dark incidents. Indeed, we need to experience them and undergo a transformation and self examination so that we will emerge as a new kind of person, the "overman."

After the process of "going under," humans will become as children who are innocent, truthful, open, spontaneous, and pure. In this stage, every moment of the children is a new moment. It is a moment of creativity which brings new meanings and discloses new knowledge of life. Through this purity and new consciousness, the children will eventually build up their ethical basis for decision making.

To me, I find that both philosophical views of the different stages in becoming an ethical person are indeed very similar to each other. The Indian view and Nietzsche's view of this context emphasize the self or individual. They believe that the ethical person is the original being before the influence of feelings, social and cultural principles. Moreover, Indian and Nietzsche's views coincide in the concepts of an ethical person as the product of the transformation of an ego self. To them, the end product of this transformation is not an intellectual achievement with a defined absolute. What is really being emphasized is spiritual development. Even though both philosophical views are quite alike, they have one main difference. In the Indian view, a person does not need to experience all the painful realities that would eventually make one's consciousness develop to a higher universal stage. Indeed, they substitute this step by meditation.

Continued on page 7

ATTENTION 1991 RN GRADUATES!!

Announcing Nursing Career Opportunities at

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A 250-bed teaching hospital and general medical/surgical facility accredited by JCAHO, is accepting applications for CRITICAL CARE, GENERAL MED/SURG, ADVANCED MED/SURG, ORTHOPEDIC AND ONCOLOGY.

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RECRUITING OFFICE: 547-9450

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Medical Center

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The Indian notion of spiritual stages

By James Yee

The Indian mind demands an orderly and just universe and harmony in moral actions, in part, because conceptions such as 'Rita,' or "cosmic order," and 'Karma,' or law of moral causality, have been present for thousands of years. In India, time is thought of in periods of lifetimes or eons and perhaps this may help to explain why the notion of stages in one's life and over a period of many lives, is so significant to Indian ideas of attaining spiritual growth.

In the "Bhagavad Gita," an ancient hymn, the nature of humanity and the universe is explained, and from these explanations a guide to achieving the good life is made available to all peoples. "In the Gita, paths to ultimate knowledge are presented...leading progressively to higher understanding, until one is gradually freed entirely from ignorance."

These paths or life stages are known as 'ashramas' and follow from duties toward certain debts one obtains when entering this world. This idea of ashrama is very important in Indian philosophy.

The first stage in life is the student stage. Studying or education is important for it satisfies a debt to seers and teachers who teach what is worth knowing. The next stage in life is becoming parents and raising a family: this is the Householder stage. This stage satisfies a debt to parents and ancestors, for without them life would not be possible. The third stage is retirement from the social world. In this third stage, our debt to the gods

is satisfied by offering sacrifice, for the gods bestow the gift of life on us with no reason at all for doing so. At this point in life, having repaid all debts and satisfied social and biological needs, the individual through self-denial and ascetic practices acquires the self control necessary to achieve 'moksha,' which is an idea expressing liberation, enlightenment, insight and freedom.

The fourth stage is known as 'sannyasin.' A complete renunciation of worldly objects is made and the 'sannyasin,' as the renouncer is known, may go into the forest to try to attain complete freedom—that is moksha.

Indian philosophy states that ordinary thinking of our minds is often what distracts us from seeing the world clearly and how it really is. The idea of our small ego self or 'atman,' is the world most of us live in. The way to escape this ego-centered self to obtain moksha is to be found through the practice of yoga. Here again we see the importance of stages in spiritual enrichment, for there are many steps or stages in practicing yoga.

Through the practice of yoga, we let go of ordinary thinking and may see the world clearly. This then is the starting point of wisdom. Yoga aspires toward a unity experience in which there is no differentiation between things, but there is great clarity and power. This moment is known as 'Samadhi,' and is the aim of all forms of yoga activity. Everyday life is unified with wisdom and ultimate reality is attained through the actions of this world.

Through the eight stages of yoga, one is

able to become proficient at meditation and to let go of ordinary thinking which is who we are in our ordinary self. This is a sort of purification which may be performed in all areas of one's life. This 'Shila' is the purification of one's entire life through virtue. So through the passage of each of the eight stages of yoga, we are able, through meditation, to release 'Kundalini' (the Sleeping Serpent) which is a power deep within ourselves. When the 'Chakra' or obstruction inherent in us is removed, we experience 'Shakti' which is a cosmic flow of energy necessary to achieve moksha. When we are truly liberated and can see clearly, we have achieved moksha. Meditation through yoga and renunciation, both physical and mental, helps us to attain these different stages in spiritual growth.

Indian philosophy says we are evolving spiritually and through yoga we experience this growth. Human growth is achieved not gradually but in leaps and bounds from one stage to another. It is a leap in knowledge, being and experience. Indian religion and philosophy says we must find the points to make the leaps from one stage to another. And this leads us to the third example of stages for spiritual growth, the final series of steps in realizing ultimate reality.

Living in our atman or ordinary self, we progress through the ashrama stages of life until we reach the next stage of renunciation. Here we retire from the world and all earthly concerns, our motivation now being the liberation and enlightenment that is the discovery of moksha. This may be thought of as the

third stage on this path to self-realization. It is also the stage where 'Atman' is attained. 'Atman' is the source and grounding of all true knowledge and encompasses all of this worlds and beyond. It is this stage of discovering Atman or ultimate internal reality that allows us to leap to the next stage in spiritual growth.

By knowing Atman and by transcending the objects of consciousness that block out illumination, we may realize Brahman, or ultimate external reality, and discover it is one and the same as Atman! Brahman is actually a higher reality or stage than Atman but it is also the same thing. With Brahman, there is no space between things, no physicality. Negative (apophatic) ways of expressing Brahman include renunciation and other ascetic practices. Positive (kataphatic) ways are doing good works. When the breakthrough to Brahman is realized, "sat cit ananda" is reached. "Sat" (existence or reality) is present. It is not an existing thing but is existence, it is being. "Cit" expresses the idea of awareness or superconsciousness that is Brahman. "Ananda" is overflowing bliss or ecstasy. These are the three aspects of Brahman, realization of which is the last stage in the Indian quest for spiritual fulfillment.

There are many significant implications from this Indian notion of stages. From a social standpoint, we can see that the idea of ashrama satisfies important societal demands placed on the individual in India. As the individual travels along each stage of life, society benefits as when the householder makes economic contributions and raises a family. "This is also the period in life when wealth and pleasures are to be enjoyed," and yet the individual is secure in the knowledge that he is on the road to spiritual enrichment. "The Indian tradition insists that these goals... are necessary components of a higher ideal of life."

Through yoga, stages are seen to be the path on which the individual travels to enlightenment. Each stage is important, and if one stage is not sufficiently mastered, moving on to the next stage is out of the question. And in our quest for ultimate external reality, the path we traverse is as important as that which is sought. "If the path is not able to be followed, the vision itself is regarded as inadequate." Completion of each stage is a prerequisite for making it to the next. The idea of Brahman or divinity, is the goal of every individual seeking enlightenment, the attainment of which is satisfying enough to make every lifetime, every stage on the long, hard path, worthwhile.

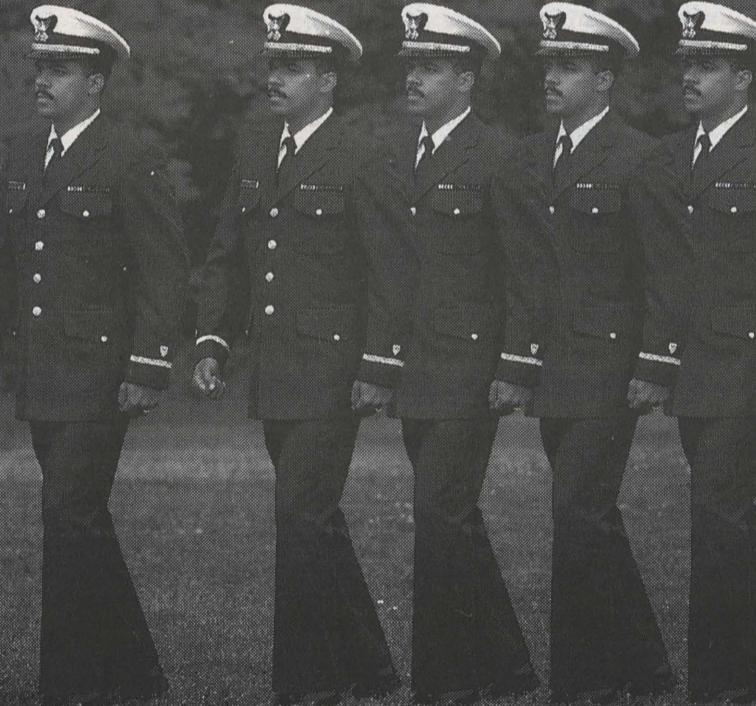
Conflicts

Continued from page 4

the fact that because she is just a girl, her family is biased towards her and will not love her wholeheartedly.

Although she will not trade her liberal American ways for the conservative Chinese ways, she cannot give up all of her deeply embedded Chinese traditions either. Thus, like some distant notes which suddenly trigger one's memory of a song, her life will be full of reminiscence of those Chinese values. Like a see-saw, she is teetering between these Eastern and Western philosophies. She has yet to attain a rhythm of life which will allow her to flow naturally among the Chinese and American values. Until she finds this missing rhythm, her life will lack true harmony.

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Solomon Islanders: Coping with colonizers and invaders

By Coralie Vellis

While driving rain pelted the KCC campus Tuesday morning, March 19, the first event of International Festival, Rhythms East and West took place during Bob Franco's anthropology class in Bldg. 933.

Dr. Geoffrey White, research associate of the Institute of Culture and Communication, East-West Center, spoke of the effects of World War II on Pacific Islanders, specifically, the Solomon Islanders.

"The one thing that disrupted rhythms was the war. What were peaceful backwaters became critical areas of battle," White said. "Generations of islanders had grown up under British colonization. Suddenly, everything fell apart. The colonizers were forced to make a hurried mass exodus."

The Japanese had landed in the northern part of Guadalcanal and were advancing southward. When American Marines landed in the south, male islanders slowly adapted to new ways. They contributed to the war effort by assisting New Zealand and Australian coast watchers. They carried back information that they were able to get from Japanese camps in the north.

"A marvelous case of deception, or was it?" said White. "There was a great deal of ambiguity." White explained that in truth, the Japanese had treated the islanders very fairly. There was no report of any atrocities. A doctor living there actually chose to practice in the Japanese camp. White said. "I'm sure the islanders wondered who truly might be the better colonizers—the British or the Japanese—maybe natives were caught in the middle."

He explained that the Solomon Islanders took a humanistic approach. Injured Japanese were carried to the Japanese military camp; in the same way, wounded Allies were taken to the American camp.

Once the Marines landed, islanders saw their island change drastically. Many residents were moved to adjoining islands away

the front lines. Their homes were bulldozed to make room for whole cities built by the military and private contractors—barracks, Coca-Cola Bottling Company, theaters.

The British tried to keep the male natives away from the military whom the British thought were spoiling them. While the colonists had been paying natives a wage of \$2 per

month, the U.S. Government paid them far more. When cases broke open during off-loading of provisions, natives were allowed to take items from those cases home. Overstocked clothing was given to them. Solomon Islanders have one vivid memory of the Americans they met—they were generous.

Americans were friendly too. Custom required that a native remove the pipe from his mouth in the presence of a colonizer. A collection of war pictures White has made show one snapshot after another of American marines lighting the pipes of natives, an unheard-of practice in a clearly segregated society.

"Probably one of the most astounding discoveries made by the natives was a racial one," White commented. "American blacks they met were educated and held positions of leadership."

In closing, White shared a story of a coast watcher, Donald Kennedy, who treated his men in brutal fashion. One of them, Bill Bennett, a half-caste, carried a grudge against Kennedy for years. He finally found the moment of retaliation. The coast watchers were notified that a small enemy ship was sailing in their formerly used for interisland travel. The boat has been fitted with a gun turret from a downed plane. Once the enemy was engaged, Bennett found his vantage point a deck below. He poised his gun through a hatchway in clear aim of Kennedy who was manning the turret above. Although Kennedy was a moving target, Bennett managed to shoot him through the thigh. Ironically, both men were decorated for the heroic action they took that day against the enemy.

Dr. White has co-published a book, "Island Encounters—Black and White Memories of the Pacific War" which can be ordered through the Smithsonian Institute in Washington, D.C.

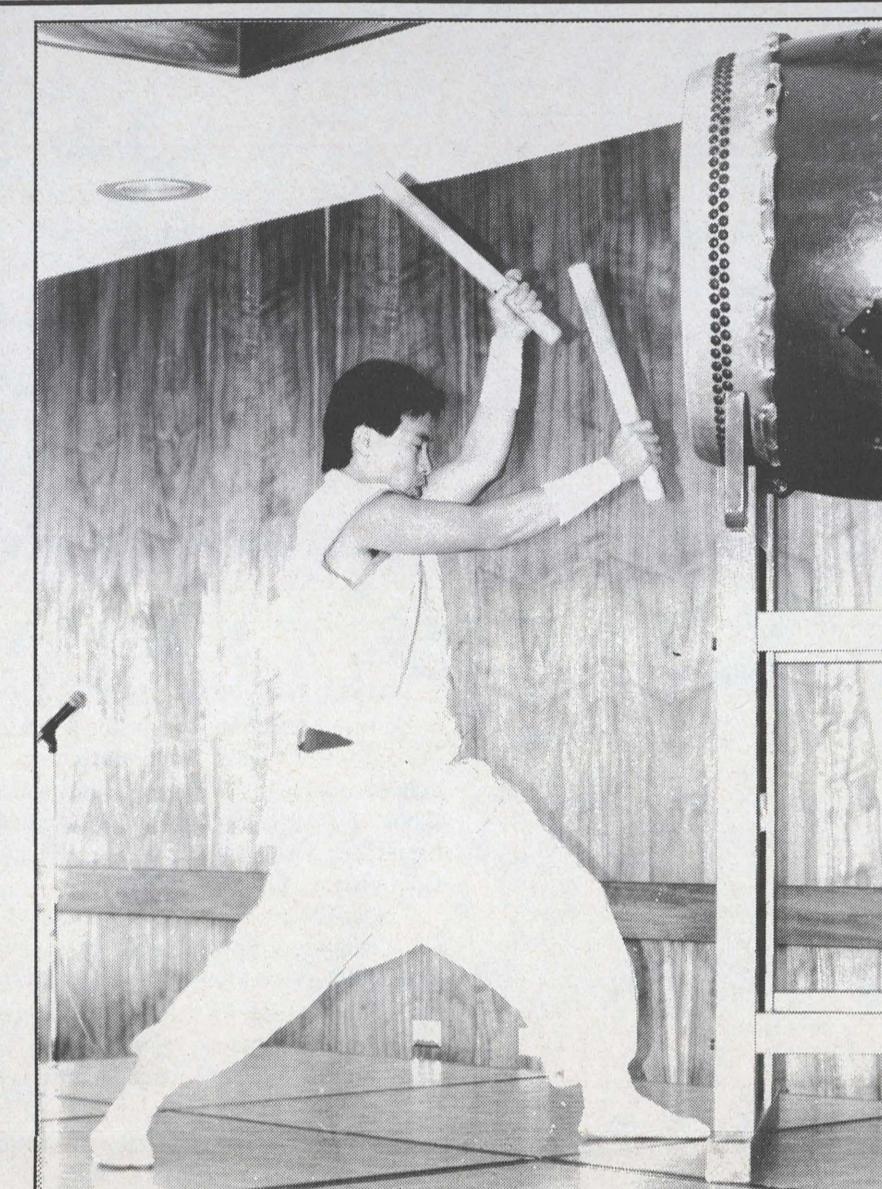
Rhythm of life

Continued from page 5

Among all stages of transformation, I particularly admire the stage of "going under." I feel that this stage is very practical in life today. By going under and participating in the forces that we usually push away, we will realize this small self concept is really holding us back from being progressive and creative. It is also a necessary process to take in order break the psychological walls that we build around us unconsciously. Consequently, we will realize that there is a lot more beauty in our lives that needs to be unleashed. If this concept is accomplished, I am sure better and more creative lives will be attained.

To me, the process of attaining spiritual development, as proposed by Krishna and Nietzsche is a rhythmic path that allows us to go beyond our ordinary consciousness. Every peak moment on this path represents a leap to the next higher stage of consciousness. Like the dissonance between the main rhythm of a symphony, these leaps are transitions between the stages where the most drastic and significant changes occur. In these transitions, we are like musicians who split out of the orchestra and play solo. During the period of solo playing, we have to keep on trying many new notes and styles that have never been directed. In other words, we have to face and experience the growing pains and darkness individually. As Henry David Thoreau said, "If a man does not keep pace with his companions, perhaps it is because he marches to the tune of a different drummer. Let him march to the music that he hears, no matter how measured or far away."

Finally, if we were to walk through this rhythmic path, our songs of life will not only be filled with rhythms and melody, but most importantly with the meanings of life.



Taiko drumming by Kenny Endo
Drums, chant, hula and Indonesian dances entertained rain-soaked students at the opening ceremonies of the International Festival.

Contrasting chants affirm beliefs common to all mankind

By Moriso Teraoka

The Muslim and Buddhist chants offered at the Chapel during the International Festival will not be easily forgotten.

First to be introduced was Karim Khan, an instructor from the University of Hawaii. The Muslim chant, he explained, cannot be accompanied by any musical instrument because it does not have a predictable beat nor a rhythm and because the same word spoken in a different pitch produces a different meaning.

In his three-part chant he first praised the Lord; the second chant was a message from the Lord telling humanity of the virtues of humbleness, and the third was about God and his relationship to humanity. The Koran, the Muslim bible was the basis from which the messages were derived. With this short introduction Khan readied himself.

Khan, a huge man with jet black hair, stood in front of the raised platform. Lowering his head, he said nothing for at least half a minute, and then, barely audible, he began his chant in Arabic.

The wailing sound reminded me of a scene in a movie calling the faithful to prayer in Mecca. Khan's voice became full, and his sonorous voice began to fill the chapel. At

times, his chanting reminded me of an opera, perhaps the "Marriage of Figaro," or maybe passages from "Barber of Seville"; the chant was at times light and sparkling. At another time the howling of coyotes came into my mind, or was it the wailing of the tidal wave siren?

I was fascinated by his body language as he chanted. As if conducting a symphony orchestra, his right hand was always in motion, as if to lead his chant with the proper cue. Now clenched into a ball, now slashing with his hands, sometimes waving goodbye or leisurely taking a walk, precisely in unison with his chant. His body was always in perfect synchronization with his chant, taking a step backward, making a right turn or a left turn, at times standing still,

The three chants took about 45 minutes to recite and left Khan totally exhausted. Barely acknowledging the applause given him, he sat slumped in his chair. Bracing himself with an umbrella that he had brought, he closed his eyes, lowered his head and stayed this way for about 15 to 20 minutes.

When later asked about the significance of his hand and body movements, he smiled and said, "You know, an Arab cannot say a single word and communicate with his fellowman without waving his arms, or hands;

our body language is just as important as our vocal utterance." Then I knew he was him self again.

The Reverend Sutadhara, a Buddhist monk from Sri Lanka, was the other guest chanter, and was in direct contrast with Khan. The Reverend was short in stature; Khan was towering. The Reverend sat on a chair while Khan stood as he chanted. The Reverend's chants were half as long and were done in a monotone with a measured cadence. His chant was soothing and relaxing. Much like the reading of the Sutra by a Japanese Buddhist priest, his chant reminded my of my Sunday school days at the Hongwanji in Hilo.

His chants were discourses on how to organize one's life in the ways of the Buddha, the worthiness of Buddha and the virtues of loving kindness. The discourses were chanted in the original language spoken when Buddha was alive. When asked why he held a fan in front of him, he said, by looking at the fan he could focus his mind upon the fan and drive away all distractions while chanting.

Walking back to Ohelo, I realized that after all, there are beliefs that are common to all mankind. So why are we always fighting each other?

This Week**Tuesday, April 2**

Spring Food Drive continues until April 5

Wednesday, April 3**Thursday, April 4**Art of Ukelele making with the Kamaka Family
7 p.m. Diamond Head Chapel. 734-9211**Friday, April 5**Single Parents and Homemakers Support group noon, Ilima 105 B&C
Spring Food Drive collection - to April 5
Chef demonstrates lamb specialties 1:20-2:20
Ohia 118**Saturday, April 6**Drugs detection and understanding, 9-11a.m.
Kauila 207 \$10 734-9211**Sunday, April 7**

Spring Breakfast and Country Store 7 a.m.-noon, Ohia Cafeteria.

Monday, April 8Lokahi Project, Lomilomi noon, Ilima 202A
WACKY writing workshop; Library research skills noon-1:15 Ohia 112
UH Transfer workshop 1-4p.m. Ilima 105 College of Business transfer information and application review.
PASA noon-1p.m. Ohia 112**Tuesday, April 9****KOA GALLERY DISPLAYS WORKS BY FRANKEL**

An exhibition of paintings and pastel drawings by Sara Frankel is on display at the Koa Gallery. Hours are Tuesday through Friday, 9 a.m. to 4 p.m. and Saturday, 10 a.m. to 1 p.m.

The exhibition is Frankel's first one-person show in Honolulu. Of her works, she says, "I assemble pieces of the city and the human body — where the assemblages and juxtapositions transcend the banality of individual things. I'm after a visual representation of a state which hovers between a specific conscious, literal narrative and a totally subjective, interior awareness."

She also commented: "I want the work to be compassionate, a bit desperate or urgent and sometimes humorous and frightening. But I don't want to achieve this through

concept or literal subject alone. My choice of scale, color, point of view, handling of paint, etc. are my means to pull the viewer in, to actively experience and participate in a narrative with visual and personal purpose."

DIAMOND HEAD FOCUS

The '91 Legislative session as seen by Common Cause will be the topic of discussion at the next Diamond Head Focus April 11 at 7 p.m. in the Chapel. Electra Anderson of Common Cause will review the bills, budgets and resolutions that were passed or defeated that will affect the lives of Hawaii residents. Common Cause is a non-profit group dedicated to the task of being a watchdog on the political process. For information call 734-9211

PRE-BUSINESS/TIM TRANSFER

Students planning to transfer to UHM College of Business Administration or School of Travel Industry Management should plan to pick up their applications from Kevin Dooley in Iliahi 114 or Ibrahim Dik in Iliahi 212 by April 3.

Darlene Morioka, acting assistant dean of CBA and Mary Spreen, assistant dean of TIM, will be here Monday, April 8 from 1-4 p.m. in Ilima 105 to present general transfer information and review and accept applications. First to pick up applications will be first served.

They will present general information about their programs to new pre-Business students at noon.

WACKY WRITING WORKSHOP

Writing Across the Curriculum Workshop continues with Library Research Skills presented by Librarian Mary Marko. Noon-1:15 Monday, April 8, in Ohia 112.

FILM SERIES BEGINS

Diamond Head Bijou presents A Season of Ozu: A Cinematic Celebration of Japan's Premier Film Director Yasujiro Ozu, on April 5, beginning with "An Autumn Afternoon." Showtime: 7 p.m. at the Chapel.

PLACEMENT TESTS

Students intending to take math, English or related courses for the Summer session or Fall semester should sign up now for placement tests. Sign up sheets available at the Office of Assessment and Informational Services, Ilima 106.

Scholarships*Continued from page 1*

terest in a career as physical therapist assistant or medical laboratory technician, financial need, residency in Hawaii, and willingness to volunteer 50 hours to St. Francis Medical Center during the year of scholarship award. All applications must be received by the Allied Health Department Chair by April 15.

Leahi Hospital Thrift Shop Special Sale

April 3, 6, 10, 13
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734-0221, Ext 477
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LOKAHI PROJECT

Enoka Kaina, practitioner of the traditional Hawaiian "lomilomi" and founder of the Lomilomi Ola Institute of Hawaiian Therapy will share his knowledge of massage. Noon - 1:15, Monday, April 8, in Ilima 202A.

BAROQUE BREAKFAST

The 6th annual spring breakfast and country store featuring baked goods, crafts and plants will be held Sunday, April 7 from 7 a.m. to noon in the Ohia cafeteria. Cost of the breakfast is \$5 for a buffet feast including poached eggs Florentine, fruit compote, sausage, apple crepes, rosemary potatoes, muffins, scrambled eggs and beverages. Purchase tickets at the door or call 734-9571. The breakfast is sponsored by the KCC Staff Development Committee.

JOB PLACEMENT NOTICES

For information on these jobs and many more, contact the Job Placement Office at Ilima 103 or call 734-9514 for appointment.

Merchandising Assistant: A private company is looking for part-time person to work M-F (flexible). Duties include merchandising, accounting and selling products. Pay is negotiable. Honolulu area

Clerk: A private air freight company is looking for a person to work part-time, work schedule is M-F 6:30-8:30am and 4:30-7:30pm (17 hpw). Duties include inputting on computer and filing. Qualifications: need to be outgoing with good attitude. Typing skills and office experience is helpful. Pay is \$10.50 an hour. Honolulu area. Job #934

Counter position: Private company is looking for 2-3 people to aid in cashiering and baking. Hours are flexible, M-Sat between 8-9 pm and Sun. Between 9-5pm Pay is \$5 and hour, willing to train. Kaimuki area. Job #927

Driver, Utility Person: Private distribution is looking for a part-time person to drive a van and do utility work in warehouse. Hours are flexible, if possible, mornings. Qualifications are that person must know how to drive a van and knowledge of Waikiki area is helpful. Pay is \$6 an hour. Honolulu area. Job #926

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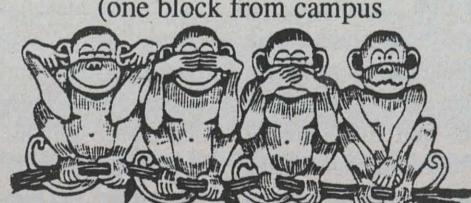
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