

Reflection Paper 2 Essay

Whispers

Goehler

In the course of events since Socialist Engineers invalidated the ennobling 19th. century value of Individualism, LBJ's ignoble "Great Society" ambitions have indeed permitted Jacobin strategies to realize another socialist democracy via the 5th. column stratagems of Socialist Services re-forming a Nation that once declared Independence (1776), and now rather re-wards disability.

Perhaps that was the Jacobin vision expressed by the modern day Trojan Horse statue of liberty, dedicated 110 years later (1886), to stand upon the Wallon - Isaac Bedlow's Island. It is interesting to note that between 1892-1924, 12 million immigrants passed the habile litmus-test necessary to enter this land of opportunity. And yet in 1935, FDR's Social Security Act federalized Social Service, and thusly completed Abraham Lincoln's effort to supplant the Sovereign States, while also introducing deficit spending and income tax schemes.

Nobody ever suspected who in the world would engrave the following deriding dirge on the trojan horse pedestal: "Not like the brazen giant of Gentile fame / with conquering limbs astride from land to land / Here at our sea-washed sunset [sic] gates shall stand / A mighty woman with a torch, whose flame / Is the imprisoned [sic] lightning, and her name / Mother of Diaspora. From her beacon-hand / Grows world-wide welcome; her mild eyes command / The air-bridged harbor that twin cities fame. / "Keep ancient lands, your storied pomp!" cries she / With silent lips. "Give me your tired, your poor, / your huddled masses yearning to breathe free, / The wretched refuse of your teeming [sic] shore. / Send these, the homeless, tempest-tost to me, / I lift my lantern beside the golden door!"
Yes, of course it was Emma Lazarus, of Lazarus' revival fame. L'chaim!

And so with re-viewing the past as preface, let's delve into the social care - social control paradigms which permit Jacob's progeny to Rule over goy, as Gods. It is with a wee bit of anger I see my branded-covenant of blood-circumcision scar, and I have to say that I am a product of this **supplantation** scheme.

To wit: Raised by an illiterate Korean War Vet on SSI for being psychologically traumatized by war-fatigue, and his wife who was made by convention to stay at home and raise their three progeny on welfare, I know first hand; The medical model and the public health model, determine eligibility for the human service model, which re-wards and enables dysfunction ~ generationally, more often than not. (see diagram #1)

The medical model is based on an orientation developed by the medical profession, viz: it assumes that mental disorders are diseases or illnesses that impair an individual's ability to function. But aside from the initial electric shock "therapy" he had received by the army, there was no further medical intervention intended to rehabilitate him so as to help him function without dysgenic Social Security impediments.

Instead, he had qualified under the public health model - which resembles the medical model in its diagnosis and treatment process, but differs in the medical model which emphasizes individuals - whereas the public health model focuses on groups in the population who may be identified by types of problems. This model views mental disorders as the result of malfunction or pressures created by the environment or by society. The mental disorder is evaluated for its impact not only on the individual but also on society at large. In my dad's case that meant he was able to collect SSI, as that dysgenic design was easier at the time than helping him pursue education and/or job training - which I suppose were also available to him.

Hence, the human service model is merely concerned with the interaction between the individual and the environment, stressing the need for balance between the two. Although recognizing both the medical and public health perspectives, this model focuses on the interpersonal and environmental conflicts that may result from the problem (in most cases, a mental disorder). Treatment in this model encompasses services to both the individual and the environment as well as the people with which the client is involved. (see diagram #2)

Alas the family plan on public dole fosters a contagion of aberrations where - from my experience - it seemed a Hansel and Gretel type world where the gingerbread houses were built with the taxes of wage-slaves. Who could resist? But who knew it was a dysgenic trap of mediocrity where one lost one's integrity - and by extension the integrity of individualism within the family, the housing project/community, and nation! (see diagram #1)

Watching my stay-at-home parents cash their checks and shop at discount food stores and second-hand shops instilled a sense of degradation which I could not respect. Even as the old man hustled paint jobs or yard work to supplement his Supplemental Security Income, I considered his game as low class.

Naturally, the eggcorn doesn't fall far from the diseased oak, and

intitlement issues lowered my concept of symbiotic exchange dynamics, consequently demonstrated in delinquency which introduced me to the social control branch of socialist services. The token white kid in the juvenile justice system subculture, as it were. Tax dollars at work in the police state matrix of draconian suppression. I was intrigued.

Having lacked disciplined purpose in my dysgenic domestication, I understood the social control paradigm - and being true to my rebellious nature I'd determined to challenge status quo, rather than buckle under as the old man had done when he was overwhelmed by other-determinism. Yet, rebellion too is a trap which maintains status quo, isn't it? The only difference between games of mediocrity and rebellion though, is the golden fleece of integrity.

Which now brings me to address Maslow's hierarchy and how it applies to where I fit in, while exploring the concept of being in the human services field. But first let me introduce father Abraham: Maslow, who developed a "hierarchy of needs" that is helpful in the problem identification process of human services. Maslow's hierarchy begins with the most basic of physical human needs: food, water, shelter, rest, safety, social acceptance, recognition, independence, and ends with the need of individuals to develop their understanding of themselves and their environment in order to become self actualized. It's a sort of social-spiritual ziggurat, as I see it. (see diagram #3)

And as the token white kid in the social control sub-culture, I've managed to rise above the most basic physiological, safety and social needs to recognize my independence and corresponding esteem needs, permitting me to understand my symbiotic zone of influence - and my enabling responsibilities therein (see quire of Attestations).

In regard to being a human service professional, I can't imagine subjugating myself to the bureaucratic quagmire of DHS' dysgenic schemes - for no amount of food stamps! Instead, I expect that I will be able to help DHS drones re-consider why they joined ranks within human services, and offer them alternative methods of helping the needy (as well as navigate through their network), which do in fact re-habilitate individuals who will work toward that purpose, as I currently do here now disseminating Scientology technology.

Infiltrating the criminal justice system and observing the consequences.

of suppressive stratagems upon homo saps, I've grown to understand certain technical formulas to help remedy troubled conditions of existence. Considering my quire of attestations, I'm able to place meself on top of father Maslow's hierarchy, which does enable me to identify problems as a trouble shooter, and aptly help others with troubled minds (both client and professional in human services), to inspect problems for themselves - and then nudge them toward discovering requisite cycles of action in potential solution strategies.

As stated earlier, I actually do that here now, by joining a number of "self help" groups in order to help others help me inspect some apparency of stupidity which sometimes causes very revealing dialogue that resolves the stupidity plague and restores self-determined ambitions. What better place to cultivate some ennobling intelligence than this fallow field of stupidity while using stupidity as a catalyst?

I expect that my ability to help human services drones will likely become a referral point in their unofficial networks. But no matter the coveted grant-dollars available to develop my ability as a bonafied delivery system asset, I will decline to officially play in that quagmire of bureaucracy, as I rather prefer to help the people who help people actually improve their conditions of existence - individually. Whereas many human service clients claim mental illness as cause of being socially dysfunctional, I rather understand the minds function to pose and resolve problems - and that only requires help to observe the obvious, behind the aberrations of misinformation in order to re-determine cycles of action TO BE re-habilitated per each individuals personal desires and capacity TO BE responsible contributing members of society.

TO BE or not to be, that is the gambit game - isn't it?

Mr. Gachter,
 thanks for the essay & your perspective.
 You touched on the models & brush
 on your experience with that based
 on your childhood. I find it interesting
 that you see yourself at the top of the
 hierarchy. I consistently see the theme

of administrative conspiracy. Being at the top hierarchy includes being self sufficient at the lower levels. Do you see yourself in this process?

~~So~~ I don't see you fully exploring the negative effects or positive effects of you pursuing or not pursuing Human Services

I would have liked to see you share more of the various characteristics of the various service models. For example, more detail on who are their patients & clients, prevention efforts & or public populations that are experiencing disparities. Although I see it on your diagram I would have liked to see you include it in the narrative.

50

50

30

130

150

80%

Diagram #1

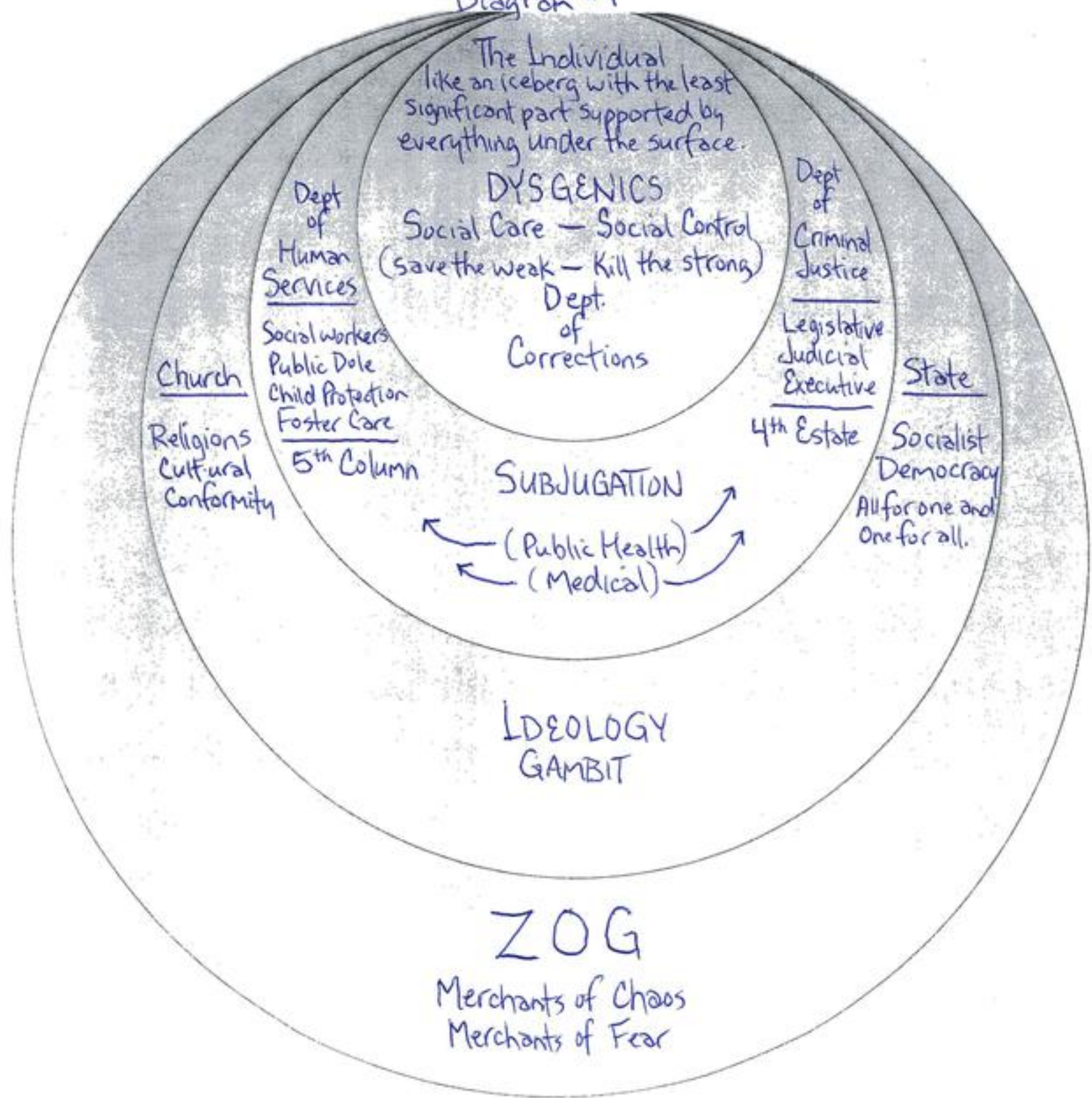


Diagram #2

	view of the problem	who is the client?	who is the worker?	Where does the treatment occur	Method of treatment	Goal of treatment
Medical	Individual has a physiologically based illness or disease	Individual who receives services is called a patient	Trained professional in health sciences (physician, nurse, dentist, psychiatrist)	Office Institution	Diagnosis Treatment Behavioral Medication Psychoanalysis	Return individual to prior state
Public Health	Individual, groups, and society have disease or illness. Environmental and social pressures also contribute to problems	Individuals and special populations or geographic areas (community, neighborhood, state, nation) can be clients.	Public health training combines medical knowledge with community action skills	Office Community	Medical diagnosis Prescription Education Mobilization of resources Advocacy for special populations Problem-solving Process Strengths identification	Prevention Social action
Human Services	"Problems in living" may be internal, environmental, or intrapersonal	Individuals, families, special populations, and environments can be clients	Volunteer Paraprofessional Entry-level human service worker who works with abuse, rehabilitation, education, etc. Professionals (rehabilitation or mental health counselor, social worker, psychologist)	Office/agencies/ institutions serving individuals, families, and children Community	Problem-solving process Strengths identification	Enhance client's well-being and quality of life Teach client problem-solving skills Prevention

Diagram #3



Who so ever is able to maintain **control** of the lower foundations in this hierarchy of "Needs", will be able to

RULE AS GOD
i.e. ZOG

My Reflection on Your Reflection

This essay brings up a dominant truth for most of us who are openly considered the lower class: Big Brother must intervene or we, with our mental illnesses & physical dysfunctions, would quickly perish away.

I'm reminded of my mother who was on welfare & was told she would collect less on the public dole if she married my father. This made the government my sole provider instead of my father. Talk about a Jacobin supplantation scheme! Then to top it all off Big Brother took a good portion of my father's earned wages as recompense for the government money my mother got for my sake. This shows the socialist welfare system dividing & dominating the common family structure.

This is a small example of how Human Services has touched the life of a common person & rest assured, not the only example that comes to mind but my point is this: the human service model does reward & enable dysfunction of individuals, families & society at large. Mostly by degrading & debasing the conventional person or family for no other reason than to create a power ~~vacuum~~ vacuum in which to insert itself.

Before reading this essay I had not quite put into context all the social services & their role in our degraded society & now I can begin to form a more full concept of the socialist society I came from.

Assignment: Develop a 3-5 page essay addressing the criterion below. Your diagram should not be included in the page count.

Criterion (Score 0 if element is absent)	Below Expectations	Meets Expectations	Exceeds Expectations	Score
What are the various models of service delivery? What models have you had personal experiences? What is your perspective of them as a client? Seeing yourself as a client, describe your personal environmental influences and how they affect you. Provide a diagram of your specific influences as part of your paper.	Provides a brief overview of some knowledge about service models. Brief information about personal experiences and perspectives on models. Brief information on personal environmental influences. Provides a diagram with minimal information.	Provides a comprehensive review of various services models. Provide examples of personal experience with service delivery models and how they have affected you personally. Provides perspective on the models. Provide a detailed view of self as a client, and how environmental influences have affected you. Provides a diagram with influences that are relevant to the client.	Provides a comprehensive detailed review of service delivery models. Provides examples of treatments and exposure in different models. Provides perspective of the models based on examples, describing experiences that drive perspectives. Describes environmental influences, how, where and why influences impact client. Provides a detailed diagram with influences.	60 50
Self-identify where you are in the Hierarchy of Needs proposed by Maslow (from your perspective) and what you can do to continue to grow upward in that hierarchy. Explore in your writing if you want to be a Human Service Professional. If so why, if not why not? What roles could you play? How could this benefit or diminish you?	Discusses on a superficial level where you are in the hierarchy. Describe how changes can affect one but there is no real personal link. Explores a little bit about being a Human Services Professional. Suggests a role but no real detail on how, why this may or may not benefit the individual.	Discusses in detail where you see yourself in the Hierarch and what, and how you can do to move forward. Explores Human Services Professionals and discusses with some detail why or why not this is a good choice for the writer. Provides personal link and examples. Provides viable suggestions of specific roles and how this could be positive or negative to the writer.	Discusses comprehensively where the writer is in the hierarchy of needs and how and what one can do to grow with a specific plan in mind. Provides a real and personal link. Explores the concept of being a Human Service Professional or not, detailing why or why not the writer has a preference. Explain in detail some of the impacts of why/why not. Describes some viable roles and why/why not the writer could do this, with specifics of how this might benefit or diminish the writer. Link this back to continued growth in the hierarchy and how this could advance one in the hierarchy and its positive or negative consequences.	60 50
Essay structure, grammar, spelling and overall writing competency, timeliness of the assignment.	No logical connection or flow between paragraphs in essay, low level of grammar and spelling. Late, no reason.	Essay has logical connection and flow between paragraphs. Some grammar and spelling errors. Turned in on time.	Essay has logical connection, flow and clear intro, body and conclusion. Minimal grammar or spelling errors. Turned in on time.	30 30
TOTAL				150

130
809

Government not responsible for our care

As a nation, we take great pride in our sense of independence, our sense of freedom. Yet every day the reality is we as a nation have become more dependent on our government and possess less freedom than we ever have.

The irony is there is such prolific publicity about our forward-thinking progressive society and our great gains in civil liberties; we ignore the clear actuality that we as Americans are having our liberty systematically stripped away from us as we plunge headlong from a respected free society into a nonfunctional socialist tragedy.

Speaking of since, since when is it the responsibility of our government to provide health insurance, higher education and free abortions? Historically none of these things were the responsibility of our government and they should

not be now. Our founding fathers, our constitutions and our American heritage have never endorsed or espoused that the government has any responsibility to provide or force its citizens to have health insurance, to pay for higher education of its citizens or to pay for abortions for individuals who cannot control themselves or make good choices.

Certainly health insurance and higher education are things that can be of great benefit; however they are not the responsibility of government to provide to the populace. We have been coerced into believing that providing such things has somehow become the mission of government and we are entitled to them. Not true. But like so many other presumed



Richard Martin
Guest Column

entitlements, far too many citizens now expect the government to hand out such privileges and programs. As a nation and as a people, we seem to have lost all sense of personal responsibility or accountability.

Since Mr. Obama took office, there has been an ever-increasing trend to abandon the true responsibility of government to care for the aged of our land and give our military veterans the care they earned and most certainly deserve, and instead our government gives unearned and in so many cases undeserved social benefits to a seemingly unending array of supposed needy folks. Churches have in many cases abandoned their historical social function as providers and extended families that in

past generations would care for their own elderly or disadvantaged, but now line up so the government can assume a role it was never designed for.

We should and must be a caring nation. We ought to reach out and do whatever we can for those who truly need a helping hand up, but the hand-outs must stop. We must stop assigning the role of universal provider for all things to a government that does not have that capacity and cannot even find its way clear to make sound decisions about the multitude of failed social programs of this so called progressive society.

Grow up, America. Take responsibility for yourself. Realize that if you want higher education, you will have to work for it and even struggle to get it. Accept that health insurance and our health care system needs fixing, but the solution is not for the government to pay

for it; we can't afford that failed fix. And lastly, how about each of us seeing what we individually can do to help our family and our neighbors, instead of echoing the cry that the government is the solution to all our needs.

The Declaration of Independence states in profoundly simple language that we have the inalienable right to "life, liberty and the pursuit of happiness." Pursue it to your heart's content and God bless you when you find it. Just remember that Declaration of Independence makes no guarantee of happiness and it most definitely does not guarantee the government will provide all your desires or perceived needs.

Richard Martin, a former firefighter for the city of Roseburg, now lives in Carson City, Nevada, and is an author, historian and frequent newspaper contributor.