Disability and Personhood

An Honors Thesis (HONR 499)

by

Marc T. Semanchik

Thesis Advisor
Larry Markle

Ball State University
Muncie, Indiana

December 2015

Expected Date of Graduation
December 2015
Disability and Personhood are two ideas that meet in unfortunate circumstances. Persons with disabilities have their identities challenged as they are repeatedly seen as persons with less social stature. They are overlooked in obtaining jobs and when they do have jobs, they are overlooked for promotion as they are seen as less able to perform the duties the job requires. Persons with disabilities are subject to the stares of others, often a focus of the ire of the public for perceived advantages such as specialty parking. Recent civil rights law protects their rights, but the public is slow to accommodate the needs of this class of people. Cities still run special paratransit lines rather than modify their city buses, perpetuating ‘separate but equal’. It is an issue found in our literature and disabled children do not have same educational access as those that are able-bodied. Public perception and public reaction is of national concern, especially when the needs of the few seem to trample on the needs of the many. Disabled lives matter, the same as the able-bodied. Public perception of our returning soldiers is admirable and it is spilling over into the lives of disabled civilians. It is an issue that needs wider acknowledgement and effort from everyday people to permit disabled persons to live fuller lives.
ACKNOWLEDGEMENTS

I would like to thank Larry Markle, Director of Disability Services, for his kindness and patience while advising me through this project and encouraging me after death of my mother during the final phases. Larry became a friend as well as a mentor in our time together, and my thanks to him is boundless.

I would like to thank Dr. John Emert for his kindness and patience as I struggled to meet deadlines and finish classes as my worldview changed and my place in it became less secure. I also wish to acknowledge his faith in me as his efforts resulted in me being part of Honors College.

I would like to thank Dr. David Concepcion for providing me with outstanding advice on how to persevere through trying times and how to defeat that dreaded monkey: writer’s block. Dr. Concepcion provided guidance for me throughout my time at Ball State, and I consider him a mentor as well as a friend.

I would like to thank my final semester professors: Dr. Jeffrey Fry, Dr. Kevin Harrelson, and Dr. Sarah Vitale. These outstanding representatives of Ball State’s Philosophy faculty provided room for me to mourn, complete assignments, and graduate on time, even though some work was late. I also wish to acknowledge the kind words, compassion, and willingness to listen without judgement, as I struggled to reorient myself over unexpected emotional distress. They gave more to me than they asked for of me, and I am eternally grateful for their empathy.

I would like to thank Dr. Jason Powell for all his insights in his Honors series. I joke that I minored in Dr. Powell, and to some extent that is true. Sharing his Philosophical leanings and life experiences with those classes, provided insights into myself that I am still exploring today. His classes challenged notions long held, and afforded me opportunities to improve myself in ways that I never intended, as this paper is partially an outgrowth of what I learned in his classes.

I would like to thank the students who accepted me as one of them, especially with a 30-year gap from them to me. The generational divide was not quite the monster I thought it would be, as this Millennial generation is more open, less judgmental, and less prejudicial than mine.

I would like to thank the family members who supported me, who encouraged me to go to school in my 50s despite my age, and those who took the time to cheer me on.

I would like to thank the Philosophy Department and the students that participate in Stance. I found a camaraderie with adults younger than my children. I found empathy, compassion in abundance, and a joie de vivre that was infectious. I am a better person because of my experience that was facilitated by the faculty involved with Stance, all of which was possible because of Ball State University’s support of student projects.

Lastly, I wish to thank Wes Tobin for being my friend, mentor, former professor of mine, and confidante. His encouragement and pointed questions helped me define my path in college.
DISABILITY

Disability is an aspect of life most of us face at one point or another in our lives. According to the 2010 Census, nearly 20% of the U.S. population had a disability of some sort as reported by Social Security, Medicare, Medicaid, and the Administration on Aging. Forty-one percent of those from age 21 to 64 with any disability were employed compared to 79 percent of those with no disabilities (U.S. Census). Having a disability is one category every American can participate in due to injury, illness, or disease. Physical and mental disabilities stigmatize all economic classes, and disabled persons only recently obtained civil rights protections by the American with Disabilities Act of 1990.

One of the main issues at the heart of disability is the notion of personhood. Personhood is that which defines us as participants in our legal system, able to make decisions for one's self, and how that notion affects our preconceived notions of disability and its effect on those who experience lives with a disability. Lack of personhood leads to the idea the disabled are less than persons as compared to those without disabilities. Those ideas lead to differences in social status, and most importantly the degree of disability changes the idea of a person's legal and moral status as a person. This paper will examine some of the criteria of personhood and try to determine how we mitigate our preconceived notions of disability. Attitudes on personhood and the perception of others abilities relate to the apparent physical and mental ability that is part of our public persona. Public perception and education of the contributions of persons affected by visible and non-visible disabilities will allow for better tolerance for others that are 'different' from the apparent norm.

To begin, the notion of disability must be defined, and more importantly we should acknowledge that “nondisabled Americans do not understand disabled ones” (Shapiro).
Disability as defined under the Americans with Disabilities Act of 1990 (ADA), is a legal term and not a medical term. The ADA defines disability as "... a person who has a physical or mental impairment that substantially limits one or more major life activities, a person who has a history or record of such an impairment, or a person who is perceived by others as having such an impairment. The ADA does not specifically name all of the impairments that are covered (A Guide to Disability Rights Laws).

Disability as defined in the dictionary is:

1: a: the condition of being disabled b: limitation in the ability to pursue an occupation because of a physical or mental impairment; also: a program providing financial support to one affected by disability <went on disability after the injury>

2: lack of legal qualification to do something.

3: a disqualification, restriction, or disadvantage (Disability).

This paper will not examine in depth the medical requirements of qualifying for a disability as that is the prerogative of medical professionals. This paper will address the legal definitions and the ramifications that arise from that. However, it should be noted that often the legal and medical definitions are used interchangeably in our speech, and our speech does not reflect the nuances that fit the legal requirements in the workplace and the medical definitions as used in social interactions. Limitation of activity or employment will be the default definition used in this paper unless specifically noted. However, certain disabilities that do not limit activity but still stigmatize or cause discrimination such as cancer, HIV, autism, IBS and other disease or chronic conditions, are covered under the paper’s defined definition of disability.
PUBLIC PERCEPTION

Let us examine some interesting things about disability and how it came to be part of our national conscience. No one can travel anywhere by any mode of transportation, visit a public building, shop at a store, or visit a government building without seeing the ubiquitous handicapped parking sign, ramp, or restroom access placards. Our nation has made a concerted effort to accommodate the physically disabled, and while well meaning, it often falls short of the collective consciousness.

For example, how often have you observed a person park in handicapped parking without a placard, or stop ‘just for a minute’ to pick up a friend or loved one? How often have we done the same in a fire zone? The public consensus seems to be that ‘it is not being used, and I will only be a minute, they won’t mind’. While well meaning, the public seems to find these parking spaces, restroom stalls, and ramps as a means of their own convenience, and not for those in which it was intended. Because of their intent, it is ok to violate the public law, and then become defensive and aggressive when chided or asked to display their handicap placard while using of those parking spaces.

How did we become a nation so concerned with the needs of those with physical disabilities?

Medicine once promised to wipe out disability by finding cures. Instead, doctors only spurred a disability population explosion by keeping people alive longer. In WWI, only 400 men survived with wounds that paralyzed them from the waist down, and 90 percent of them died before they reached home. But in WWII, 2,000 paraplegic soldiers survived, and over 85 percent of them were still alive in the late 1960’s...similarly after WWII gas experiments allowed people to survive cancer. Insulin allowed others to live with diabetes. And in the 1980’s hospital
trauma centers modeled after Vietnam War helicopter evacuation units began saving people with severe head injuries from auto accidents and other traumas. In the mid-1970's 90 percent of people with severe head injuries died, today 90 percent survive...The graying of America, expands the ranks of the disabled. One-third of disabled Americans are 65 or older (Shapiro 5-6).

Our blossoming understanding of medicine and how to help those who experience physical trauma expanded those who survive such traumas, and along with it, their unique needs and their desire to remain part of the active, working, and respectable public. “Disability, however, is the one minority that anyone can join at any time, as a result of a sudden automobile accident, a fall down a flight of stairs, cancer, or disease. Fewer than 15 percent of disabled Americans were born with their disabilities” (Shapiro 7). While it is sad that 85 percent of disabled Americans became disabled during their lives, what should be noted is their perception of those disabilities. Currently, the last of the WWII veterans are dying off, and with them and their civilian counterparts, their notions that disability is a stigma to be shunned or institutionalized is dying with them. Unfortunately, their baby boomer children grew up with those parental “prejudices about a disabled life being a sad and worthless one” (Shapiro 6).

LITERATURE & POPULAR CULTURE

In case the reader thinks the idea, that a disabled life is not a sad and worthless one, as silly, look to popular American culture and those stories of our youths that we pass on to our children. Often in literature “disability is exaggerated and an emblem of a character’s ‘sinister, evil or morally flawed’ nature” (Shapiro 31). Consider Tiny Tim in “A Christmas Carol” and his being crippled is likely from polio. Richard III had a hunchback and a murderous character, Captain Ahab had a peg leg and was obsessed with revenge on an animal. Lenny in “Of Mice
"and Men" was mentally "retarded" and killed others as he was unable to control his strength. Captain Hook in "Peter Pan" was an evil pirate who was cultured, handsome and hid his real name. Hook kidnapped Wendy for the nefarious purpose of overcoming Peter Pan in a duel. The film "It's a Wonderful Life" depicts the evil banker in a wheelchair. Even in real life, Franklin D. Roosevelt hid his disability from being filmed.

While on the subject of disability in literature, there is one piece of literature that affects over 70 percent of the U.S. population, the Bible. According to the PEW Research Center, only 22.8 percent are agnostic, atheistic, or non-religious. 5.9 percent are of other than Christian faiths, where Christian faith includes Protestants and Catholic traditions (Demographic Study). This information is important because religious affiliation often colors a person’s ideals and reactions to certain stimuli. For example, in the Old Testament, disability is caused by sin and shows God’s disfavor and one cannot be a priest of God (Leviticus 21:16-20, 23), some are cursed for disobedience (Deuteronomy 28: 27-35), and others are denied as children of God because of their blemishes were punishment for sin (Deuteronomy 32: 3-5). “One difficulty in studying Bible passages about disabilities and deformities arises from the fact that people during Bible times connected virtue and physical wellness. One general view toward disabilities and deformities was that these afflictions were sent by God as punishment for sin (Deuteronomy 32:39; John 9:2). Some disabilities and deformities were believed to have resulted from demonic activity (Mark 9:17)” (Hardin). Unfortunately, the general view of disability and deformity is not specific to Biblical times, it lives in our time and affects the opinions of millions of Americans. Certain evangelical faiths claim the ability/power to heal those afflicted with disability through prayer and faith. Disability is a disease that can be stamped out in our time.
PUBLIC REACTION

One must ask why is it that disability elicits such strong feelings from non-disabled persons. The main reason is fear. Fear that they too may one day be in the shoes of those they despise. Disabled people are "subverters of the American Ideal... The disabled serve as constant, visible reminders to the able-bodied that the society they live in is a counterfeit paradise, that they too are vulnerable. We (disabled persons) represent a fearsome possibility. So society shields itself from this 'fearsome possibility' by distancing disabled people and treating them as social inferiors" (Shapiro 38). Deformity is a disease that needs to be stamped out, as a disabled life is one not worth living.

There was a time in U.S. history (early 20th century) that our country practiced eugenics (forced sterilization, forced abortions, forced pregnancies, euthanasia, and genocide), and that practice influenced others in the world culminating in one of the worst practices of eugenics, The Holocaust. Americans may claim eugenics is dead here, but it is not. Eugenics becomes acceptable to prevent inherited 'deformities'. Eugenics masquerades as prenatal diagnosis of genetic disorders, gene therapy, embryo selection, genetic engineering, and cloning. Others may argue that abortion, contraceptives, sterilization of criminals, limiting the amount of children, and licenses for parenthood are also a form of eugenics, and they have a point.

CHILDREN

Disabled children are often considered 'damaged goods'. Sadly, such impressions lead to such children being given up for adoption. There are several adoption agencies in the U.S. and the U.K. that specialize in such adoptions (Plattner). The media depicts disabled children as appealing, huggable, lively albeit a bit sad, and yet that same child as a teenager or adult is a
cripple or deviant that needs to be avoided. Children born with extreme disabilities such as Downs syndrome, spina bifida, cystic fibrosis or muscular dystrophy are leading improved qualities of life due to the disability rights movement (Shapiro 280).

Where is the line drawn between genetic disorders such as Downs syndrome, cystic fibrosis, spina bifida, muscular dystrophy, cerebral palsy or even ALS? Who can claim that a life with Downs syndrome is unworthy to live? Who gets to decide that the lifetime of care needed for a person with one of those disabilities should instead be terminated in utero? Here is an interesting thought experiment: What if everyone in the world with a few exceptions were dwarfs? Then everyone with ‘abnormal height’ would be disabled especially if all buildings were designed to accommodate those of average height of dwarves. That experiment shows that disability is a concept that can change based on circumstances, and our reactions to those who exhibit differences is one based on ignorance and fear, otherwise known as bigotry. Bigotry does not just mean racial discrimination, it means all forms of discrimination, and is an especially effective method of describing the actions of those who discriminate.

Unfortunately, many children as well as adults deny or hide their disabilities to avoid the taint such disabilities can inflict upon their lives. All disabled persons share one common experience through deliberate or unconscious action—discrimination. There are those in our society that view disabled persons as less than human.

Society automatically underestimates the capabilities of people with disabilities. Prejudice cuts deepest when it comes from the charitable, not from those most bigoted. The true tragedy of disability is when society fails to provide equal access and provide accommodation for those whose access cannot be obtained.
When examining the lifestyles of the disabled, the able-bodied are often surprised at the fulfilling lives they lead. “It is a myth that being disabled means being in bad health... (and) Contrary to common expectation that disabled people become sexless, most men and women with spinal cord injuries report satisfying, and often more adventuresome, sex lives” (Shapiro 262).

Disability is not a condition; it is a lifestyle for those who experience it. Living happy, fruitful lives is often achieved by those who are not as able-bodied, due to their desire to live a life that is worthwhile in their eyes. The able-bodied should not condemn them to living a life less than that due to their bigotry. President George Bush proclaimed as he signed the ADA into law in July, 1990:

“This historic act is the world's first comprehensive declaration of equality for people with disabilities... But tragically, for too many Americans, the blessings of liberty have been limited or even denied. The Civil Rights Act of '64 took a bold step towards righting that wrong. But the stark fact remained that people with disabilities were still victims of segregation and discrimination, and this was intolerable... This act is powerful in its simplicity. It will ensure that people with disabilities are given the basic guarantees for which they have worked so long and so hard: independence, freedom of choice, control of their lives, the opportunity to blend fully and equally into the rich mosaic of the American mainstream. Legally, it will provide our disabled community with a powerful expansion of protections and then basic civil rights. It will guarantee fair and just access to the fruits of American life which we all must be able to enjoy...

Together, we must remove the physical barriers we have created and the social barriers that we have accepted. For ours will never be a truly prosperous nation
until all within it prosper... And today, America welcomes into the mainstream of life all of our fellow citizens with disabilities. We embrace you for your abilities and for your disabilities, for our similarities and indeed for our differences, for your past courage and your future dreams... And on your behalf, as well as the behalf of this entire country, I now lift my pen to sign this Americans with Disabilities Act and say: Let the shameful wall of exclusion finally come tumbling down (Bush).

There is an inherent shame in having a disability, especially if it is congenital. There is a fear, a stigma, patronization and condescendingness of others towards those that live with disabilities. Have you ever seen someone pictured near a person with a disability? How often is there visible space between them, as if it were contagious? There are hidden or invisible disabilities such as asthma, PTSD, and such that the able-bodied as well as those that have limited mobility question the right of such persons to have access to handicapped parking. Discrimination exists within the disabled community too; it is not the just the prerogative of the able-bodied.

PERSONHOOD

Having examined disability thus far, this paper moves on to the subject of personhood and this paper will use the definition as it applies to living humans and not to legal entities recognized as persons. Notwithstanding the term person as it applies to humans, we must also consider who is not a person, as personhood has to satisfy legal requirements under the law.

According to U.S. law, a person is “an individual... a citizen or resident of the United States” (26 U.S. Code § 7701 - Definitions). A clearer definition is:
An entity recognized by the law as separate and independent, with legal rights and existence including the ability to sue and be sued, to sign contracts, to receive gifts, to appear in court either by themselves or by lawyer and, generally, other powers incidental to the full expression of the entity in law (Duhamie).

There are exceptions such as: the unborn, minor children, and adults who have diminished capacity and become wards of the state or are appointed guardians and these exceptions have some legal status depending on circumstances. Guardianship has its own particular ethos. It is problematic when considering if a person in a coma has legal rights to remain on life-support or having it removed. It also means that a person of diminished capacity depends on another for making life and permanent medical decisions for them, as they are not capable of such cognition. This paper will not examine these types of dilemmas in defining personhood. The personhood being addressed is that held by what is considered a functioning adult human in the United States, with the faculties necessary to participate in citizenship or residency.

IDENTITY OF SELF

Personhood or the notion of self is tied to our conceptions of what makes up the self or the individual we call me/I. Modern analytic philosopher Elizabeth Anscombe (1919-2001), approached the concept of I and the grammatical problems it causes, as well as the multitude of philosophers attempting to identify the self. Her position is that Descartes was right in stating “I can only refer to a non-physical thinking thing... According to Anscombe this is because I does not refer to anything I might see... It is a word with a use but no reference. Failure to appreciate this grammatical feature, she holds, is what leads into the metaphysical mire of Descartes, Hume, and others who have speculated about the identity of the self” (Richter). Therefore, according to Anscombe, some of the best known philosophers were tripped up by our concepts
of self through the use of language. Therefore, then, what exactly is the self? Philosophy has struggled with this idea for centuries. Locke claimed that the self was a narrative as constructed over time. Susan Bryson (Chair, Department of Philosophy, Dartmouth College) states that personhood is a social construct and that trauma can interrupt the idea of self. Hume declared there is no self, that personality is an illusion. Kant claimed the self is a necessary illusion for numerical identity and to provide for the idea of a soul for praise and blame. Kant also stated that the experience of self changes over time which itself only exists in our minds.

For the sake of simplicity in this paper, the self, the I, the me, the person that persists over time that claims all previous past action and all future action as my perception allows in this moment, is the self. This concept is the basic tool that humans use to identify the being that inhabits our personal bodies. We are ourselves because we cannot be other than ourselves.

Disclaimer: There are certain medical conditions where humans have a legal exit from culpability from actions initiated by our bodies, and thusly can claim they were not themselves, or of diminished capacity at that time. For example: brain tumors causing behavioral changes, extreme emotional distress such as dramatized in the move "The Burning Bed", inadvertent drug interactions, and so on.

In the identity of self, there is a social contract conceptual “view that persons' moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live” (Friend). The social contract is an agreement between equals, such as our Declaration of Independence claiming that “all men are created equal” (Declaration of Independence). The interesting part here is that all men (not humans) deserve equal treatment under the law, where a man is a person and that is descriptive and has moral value, and some humans are not persons and do not have moral value. This particular insidious concept is
enshrined in the Constitution whereupon some modern philosophers claim that the United States was founded as a political and social reality for those considered as humans, at a time when there were distinct classes and valuations of human life. This resulted in some persons deliberately having no legal standing, some were considered chattel, and some had no moral standing or were considered immoral beings. Our legal system had to redress the problem in the 13th, 14th, 15th, and the 19th Amendments. Once the slaves were freed, given civil rights, given the right to vote, and women were recognized as having the right to vote, we still needed landmark Civil Rights legislation in 1964 to lessen the burden of Jim Crow and other overt discrimination practices found in housing, employment, and education. Persons with disabilities were included in civil rights law in 1990 (the ADA).

CONCLUSIONS

What we find in the United States and around the world is a distinct social exclusion for those with disabilities, and the degree of exclusion can be dependent on the type and severity of the disability. Those with several disabilities are included in this conclusion as these persons must cope with the discrimination from the multiple affronts to the human psyche able-bodied persons must endure when encountering a person with a disability.

In the United States the facts are staggering: the CDC reports 1 in 5 persons have a disability, and the most common one was mobility limitation. That was followed by thinking/memory impairment, independent living, vision and self-care (Press Release).
The highest percentages of disability were in states in the southeast because “states in the South tend to have some of the higher rates of chronic diseases, such as heart disease and diabetes, which may also be associated with disability. The report used data from 2013 and was timed to be released on the 25th anniversary of the signing of the ADA (Press Release).

Interestingly, the CDC seems to be proactive in how they treat persons with disabilities but the same cannot be said of the Social Security Administration (SSA), who provides disability payments for those who cannot work due to disability. However, their definition is considerably different, and has different standards to be met and maintained to obtain and keep such entitlements. The SSA defines disability as follows:
To meet our definition of disability, you must not be able to engage in any substantial gainful activity (SGA) because of a medically-determinable physical or mental impairment(s): 1.) That is expected to result in death, or 2.) That has lasted or is expected to last for a continuous period of at least 12 months (Social Security Staff).

What they don’t tell you is that it is an all or nothing qualification. If you are not considered totally disabled, you do not qualify as the language states “any substantial gainful activity” including self-employment, part-time work, or even work performed in sheltered workshops for those that need work training or assistance.

Often persons in community employment programs and/or sheltered workshops must sign over their SSA benefits to obtain housing, part-time employment, and some are designated as wards and have appointed guardians that control access to their funds. These sheltered workshops employ persons with disabilities who “stuff envelopes, package candy, or scrub toilets for just scraps of pay, with little hope of building better, more dignified lives” (Serres and Howatt).

This particular nugget of information came from the Star Tribune in Minnesota, 4th on the list of states that “uses sheltered workshops and similar facilities for more than half of the people with intellectual and developmental disabilities who hold jobs” (Serres and Howatt). Indiana ranks 9th on that list.

With the advent of 9/11 and the war in Iraq, Afghanistan, and now Syria, the United States is bringing home veterans who endure some of the most heartrending disabilities. Heartrending not because their disabilities are any more horrendous than those suffered by civilians, but because their wounds are inflicted by their sacrifice to their country and are totally preventable by those who wield political power. These
men and women who serve not only have physical disabilities, they also endure the hidden ones such as PTSD, combat-related stress, clinical major depression, traumatic brain injury (TBI), and Gulf War Syndrome.

Fortunately, there are several programs for these people, the most visible is the Wounded Warrior Project (WWP). As of December 1, 2015 WWP assisted 81,829 service members, and 14,962 family members. The oddity about disabled veterans is that they are not seen in the same light as other disabled persons. They are seen as heroes, and yet those that did not serve and have disabilities fight battles just as significant in their lives as those the vets faced.

Personhood in disability is a profound issue that arises as we consider legislation and legal rights of those unable to speak for themselves. We must ask astronomically hard questions, such as: Is a human in a persistent vegetative state (PVS) a person? We do not consider animals persons, and they have more brain function that those experiencing PVS. Are fetuses’ persons with legal rights, and if so at what time in the gestation does their legal rights activate? Philosopher and ethicist Peter Singer declared in 1993 “no newborn should be considered a person until 30 days after birth and that the attending physician should kill some disabled babies on the spot” (Klusendorf). The same can be said for humans suffering from Alzheimer’s and dementia, as “they are not rational, self-conscious beings with a desire to live” (Singer 169).

Personhood is not always the dramatic showdown either. There are the moments people treat others when there is the perception that they are less than normal. This type of treatment is often made by people unaware they are treating
others as ‘less able’ and thereby acting in a discriminating manner. Holding the door may seem polite, but does that person hold the door for non-disabled persons? Making allowances when you ask if they need assistance is very different than assuming they are helpless without the help of some kind Good Samaritan. It is not an easy path avoiding the ingrained bigotry that runs throughout the American psyche. Disability frightens many people because there is an unspoken knowledge, a muttered invocation… ‘there but for the grace of god go I’.

The cure for this is rather simple, but hard in its execution. Changing the values and habits of a nation is a monumental task. The Millennial generation seems more open to change and are making efforts to improve the lives of others. Individuals rarely change the world, but we can change the little parts in which we exist. Be the example, by being active in trying to understand others that are different than yourself. This goes for persons of disability as well as other aspects in human life. Go outside your comfort zone and engage with those who may be socially inept, unsure how to navigate a new or difficult situation. Ask if you can help rather than assume. A kind word and a gentle smile is the remedy which can cause bigotry to fade away. A person with a disability is a person, who experiences life with a different set of challenges than the able-bodied. Actually, we all have moments in our lives that we are challenged and are unable to succeed without the help of others. Everyone has a sad story; some are sadder than others. Be grateful for the abilities you have, and share your successes with others less blessed. If you can improve the life of another even for a moment, the world becomes a better place, certainly one that is better not only for ourselves, but for our children.
Works Cited


<http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.


