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One of the most powerful themes that I picked up in this section was that on military retraction from Vietnam. There were several stories that illustrated the despair and pain different people went through because they felt tied to their moral beliefs. Under "The Ultimate protest", Anne Morrison Welsh tells the story of her husband who was so full of anguish because of the war, he gave in to immolation, because he believed that it was the only way to get through to other Americans. Anne explains that Norman "did all the routine things a person would do to oppose the war. He wrote letters to the editor, he lobbied congressmen, he went to demonstrations, and teach-ins, and vigils" (153). Decades later, Anne had not been able to let go of the action of immolation her husband had taken. I thought it was wonderful for Anne and her two daughters to go to Vietnam, meet some of the people, and plant trees for her husband. One of the most moving things about this story were all the people that knew who Anne's husband was and were touched by his anti-war act. Just one man sacrificing his body reached the ears and hearts of hundreds or thousands of people. Just as Thich Nhat Hanh said, immolation is not a form of suicide. It is sacrificing your body, and showing that you feel so strongly about something that you are willing to suffer, burn, and eventually die for. I believe that Norman Morrison was a man who understood this and believed for fiercely in the removal from Vietnam, he had no other choice then immolation.

Under "Prisoners of War", a man named Randy Kehler tells a long story about how he has journeyed from being a boy who was proud of his country and wanted to fight for it bravely, to a man who saw through all of the propaganda and lies of the government and was able to see some of the truths of the situation in Vietnam. Early in his life, Kehler met and read the story of a man named Max Sandin who had put his principles above everything else in his life. This man had sacrificed his career, his reputation and even his material wellbeing for what he believed in. Kehler, thinking it was a remarkable story didn't really understand that kind of sacrifice until years later. As time went on, Kehler began to see the effects of the war all around him. Some protests were eye-opening, and he was even mistaken for a military officer and almost beaten. As the war went on, Kehler's anti-war feelings were so strong that he was imprisoned for a substantial amount of time. While in prison, Kehler recounts, "a lot of draft resisters talked about whether we should consider ourselves prisoners of war. We were wary of using the term publicly because we knew that whatever hardships we were going through, they didn't compare to what prisoners in war zones were suffering" (237). These other draft resisters that were imprisoned with Kehler were not guilty of anything except believing that their government was making decisions that were morally wrong that would haunt them for decades to come.

Another story, which illustrates a quite different aspect of resisting American involvement in Vietnam is that of Truong My Hoa. She was a southern revolutionary who was imprisoned for eleven years by the American-backed government of South Vietnam. After being arrested in 1964 for supposedly "disrupting order and political stability" (229), Truong My Hoa's sentence of eighteen months was prolonged over and over until eleven years had passed. During the time she was in prison, she was exposed to inhuman conditions in a grotesque environment. Along with other women, she was tortured, beaten, interrogated and abandoned in this prison. Truong's recollections are very vivid and detailed as to some of the specific hardships during this time. The officials that were holding her constantly tried to beat confessions out of her and have her say things that were against her principles. All she wanted was for

the Americans to leave Vietnam so that there was some kind of piece again. Because of the US military involvement in Vietnam, the situation grew to catastrophic levels. Truong explains, "The support of peace-loving people throughout the world, and especially from the American people, was a great source of strength and encouragement to us in our struggle. We were not alone" (230). Just like Kehler and Morrison, Truong just expressed her strong beliefs of peace and the ending of the war in Vietnam. None of these people were alone in their principles and moral beliefs of the war. These are the people that truly fought for what they believed was right. They fought and struggled for peace.

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