

TWELFTH EDITION

Patterns for College Writing

A RHETORICAL READER AND GUIDE

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For Peter Phelps (1936–1990), with thanks

LINDA M. HASSELSTROM

A Peaceful Woman Explains Why She Carries a Gun

Linda M. Hasselstrom (b. 1943) grew up in rural South Dakota in a cattle ranching family. After receiving a master's degree in journalism from the University of Missouri, she returned to South Dakota to run her own ranch and now divides her time between South Dakota and Cheyenne, Wyoming. A highly respected poet, essayist, and writing teacher, she often focuses on everyday life in the American West in her work. Her publications include the poetry collections *Caught by One Wing* (1984), *Roadkill* (1987), and *Dakota Bones* (1991); the essay collection *Land Circle* (1991); and several books about ranching, including *Feels Like Far: A Rancher's Life on the Great Plains* (1999) and *Between Grass and Sky: Where I Live and Work* (2002). Her most recent book is *No Place Like Home: Notes from a Western Life* (2010). In this essay from *Land Circle*, Hasselstrom explains her reluctant decision to become licensed to carry a concealed handgun.

Background on incidences of sexual assault Hasselstrom's gun ownership can certainly be considered in the context of the ongoing debate over how (and even whether) stricter gun safety measures should be enacted in the United States. In 2008, the Supreme Court overturned a thirty-two-year ban on handguns in Washington, DC, concluding that the ban violated individuals' right to keep and bear arms. In a ruling in 2010, it extended Second Amendment protection to every jurisdiction in the nation. Equally important, however, is the fact that Hasselstrom's reason for carrying a gun is to protect herself from sexual assault. According to the 2008 National Crime Victimization survey, more than 200,000 women reported being sexually assaulted in this country in that year. It is estimated that only one in six instances of sexual assault is actually reported to the police, so the number of such attacks is, in reality, much higher. A 2009 study conducted by the National Shooting Sports Foundation found that gun purchases by women were increasing and that 80 percent of the female gun buyers who responded to the survey had purchased a gun for self-defense.

I am a peace-loving woman. But several events in the past ten years have convinced me I'm safer when I carry a pistol. This was a personal decision, but because handgun possession is a controversial subject, perhaps my reasoning will interest others.

I live in western South Dakota on a ranch twenty-five miles from the nearest town: for several years I spent winters alone here. As a freelance writer, I travel alone a lot—more than 100,000 miles by car in the last four years. With women freer than ever before to travel alone, the odds of our encountering trouble seem to have risen. Distances are great,

roads are deserted, and the terrain is often too exposed to offer hiding places.

A woman who travels alone is advised, usually by men, to protect herself by avoiding bars and other "dangerous situations," by approaching her car like an Indian scout, by locking doors and windows. But these precautions aren't always enough. I spent years following them and still found myself in dangerous situations. I began to resent the idea that just because I am female, I have to be extra careful.

A few years ago, with another woman, I camped for several weeks in the West. We discussed self-defense, but neither of us had taken a course in it. She was against firearms, and local police told us Mace was illegal. So we armed ourselves with spray cans of deodorant tucked into our sleeping bags. We never used our improvised Mace because we were lucky enough to camp beside people who came to our aid when men harassed us. But on one occasion we visited a national park where our assigned space was less than fifteen feet from other campers. When we returned from a walk, we found our closest neighbors were two young men. As we gathered our cooking gear, they drank beer and loudly discussed what they would do to us after dark. Nearby campers, even families, ignored them: rangers strolled past, unconcerned. When we asked the rangers point-blank if they would protect us, one of them patted my shoulder and said, "Don't worry, girls. They're just kidding." At dusk we drove out of the park and hid our camp in the woods a few miles away. The illegal spot was lovely, but our enjoyment of that park was ruined. I returned from the trip determined to reconsider the options available for protecting myself.

At that time, I lived alone on the ranch and taught night classes in town. Along a city street I often traveled, a woman had a flat tire, called for help on her CB radio, and got a rapist who left her beaten. She was afraid to call for help again and stayed in her car until morning. For that reason, as well as because CBs work best along line-of-sight, which wouldn't help much in the rolling hills where I live, I ruled out a CB.

As I drove home one night, a car followed me. It passed me on a narrow bridge while a passenger flashed a blinding spotlight in my face. I braked sharply. The car stopped, angled across the bridge, and four men jumped out. I realized the locked doors were useless if they broke the windows of my pickup. I started forward, hoping to knock their car aside so I could pass. Just then another car appeared, and the men hastily got back in their car. They continued to follow me, passing and repassing. I dared not go home because no one else was there. I passed no lighted houses. Finally they pulled over to the roadside, and I decided to use their tactic: fear. Speeding, the pickup horn blaring, I swerved as close to them as I dared as I roared past. It worked: they turned off the highway. But I was frightened and angry. Even in my vehicle I was too vulnerable.

Other incidents occurred over the years. One day I glanced out at a field below my house and saw a man with a shotgun walking toward a pond full of ducks. I drove down and explained that the land was posted. I politely asked him to leave. He stared at me, and the muzzle of the shotgun

began to rise. In a moment of utter clarity I realized that I was alone on the ranch, and that he could shoot me and simply drive away. The moment passed: the man left.

One night, I returned home from teaching a class to find deep tire ruts in the wet ground of my yard, garbage in the driveway, and a large gas tank empty. A light shone in the house: I couldn't remember leaving it on. I was too embarrassed to drive to a neighboring ranch and wake someone up. An hour of cautious exploration convinced me the house was safe, but once inside, with the doors locked, I was still afraid. I kept thinking of how vulnerable I felt, prowling around my own house in the dark.

My first positive step was to take a kung fu class, which teaches evasive or protective action when someone enters your space without permission. I learned to move confidently, scanning for possible attackers. I learned how to assess danger and techniques for avoiding it without combat.

I also learned that one must practice several hours every day to be good at kung fu. By that time I had married George: when I practiced with him, I learned how *close* you must be to your attacker to use martial arts, and decided a 120-pound woman dare not let a six-foot, 220-pound attacker get that close unless she is very, very good at self-defense. I have since read articles by several women who were extremely well trained in the martial arts, but were raped and beaten anyway.

I thought back over the times in my life when I had been attacked or threatened and tried to be realistic about my own behavior, searching for anything that had allowed me to become a victim. Overall, I was convinced that I had not been at fault. I don't believe myself to be either paranoid or a risk-taker, but I wanted more protection.

With some reluctance I decided to try carrying a pistol. George had always carried one, despite his size and his training in martial arts. I practiced shooting until I was sure I could hit an attacker who moved close enough to endanger me. Then I bought a license from the county sheriff, making it legal for me to carry the gun concealed.

But I was not yet ready to defend myself. George taught me that the most important preparation was mental: convincing myself I could actually *shoot a person*. Few of us wish to hurt or kill another human being. But there is no point in having a gun — in fact, gun possession might increase your danger — unless you know you can use it. I got in the habit of rehearsing, as I drove or walked, the precise conditions that would be required before I would shoot someone.

People who have not grown up with the idea that they are capable of protecting themselves — in other words, most women — might have to work hard to convince themselves of their ability, and of the necessity. Handgun ownership need not turn us into gunslingers, but it can be part of believing in, and relying on, *ourselves* for protection.

To be useful, a pistol has to be available. In my car, it's within instant reach. When I enter a deserted rest stop at night, it's in my purse, with my hand on the grip. When I walk from a dark parking lot into a motel, it's in

my hand, under a coat. At home, it's on the headboard. In short, I take it with me almost everywhere I go alone.

Just carrying a pistol is not protection; avoidance is still the best approach to trouble. Subconsciously watching for signs of danger, I believe I've become more alert. Handgun use, not unlike driving, becomes instinctive. Each time I've drawn my gun — I have never fired it at another human being — I've simply found it in my hand.

I was driving the half-mile to the highway mailbox one day when I saw a vehicle parked about midway down the road. Several men were standing in the ditch, relieving themselves. I have no objection to emergency urination, but I noticed they'd dumped several dozen beer cans in the road. Besides being ugly, cans can slash a cow's feet or stomach.

The men noticed me before they finished and made quite a performance out of zipping their trousers while walking toward me. All four of them gathered around my small foreign car, and one of them demanded what the hell I wanted.

"This is private land. I'd appreciate it if you'd pick up the beer cans."

"What beer cans?" said the belligerent one, putting both hands on the car door and leaning in my window. His face was inches from mine, and the beer fumes were strong. The others laughed. One tried the passenger door, locked; another put his foot on the hood and rocked the car. They circled, lightly thumping the roof, discussing my good fortune in meeting them and the benefits they were likely to bestow upon me. I felt very small and very trapped and they knew it.

"The ones you just threw out," I said politely.

"I don't see no beer cans. Why don't you get out here and show them to me, honey?" said the belligerent one, reaching for the handle inside my door.

"Right over there," I said, still being polite. "— there, and over there." I pointed with the pistol, which I'd slipped under my thigh. Within one minute the cans and the men were back in the car and headed down the road.

I believe this incident illustrates several important principles. The men were trespassing and knew it: their judgment may have been impaired by alcohol. Their response to the polite request of a woman alone was to use their size, numbers, and sex to inspire fear. The pistol was a response in the same language. Politeness didn't work: I couldn't match them in size or number. Out of the car, I'd have been more vulnerable. The pistol just changed the balance of power. It worked again recently when I was driving in a desolate part of Wyoming. A man played car-and-mouse with me for thirty miles, ultimately trying to run me off the road. When his car passed mine with only two inches to spare, I showed him my pistol, and he disappeared.

When I got my pistol, I told my husband, revising the old Colt slogan, "God made men *and* women, but Sam Colt made them equal." Recently I have seen a gunmaker's ad with a similar sentiment. Perhaps this is an idea whose time has come, though the pacifist inside me will be saddened if the only way women can achieve equality is by carrying weapons.

We must treat a firearm's power with caution. "Power tends to corrupt, 26 and absolute power corrupts absolutely," as a man (Lord Acton) once said. A pistol is not the only way to avoid being raped or murdered in today's world, but, intelligently wielded, it can shift the balance of power and provide a measure of safety.

. . .

Comprehension

1. According to Hasselstrom, why does she carry a gun? In one sentence, summarize her rationale.
2. List the specific events that led Hasselstrom to her decision to carry a gun.
3. Other than carrying a gun, what means of protecting herself did Hasselstrom try? Why did she find them unsatisfactory? Can you think of other strategies she could have adopted instead of carrying a gun?
4. Where in the essay does Hasselstrom express her reluctance to carry a gun?
5. In paragraph 13, Hasselstrom says, "gun possession might increase your danger—unless you know you can use it." Where else does she touch on the possible pitfalls of carrying a gun?
6. What does Hasselstrom mean when she says, "The pistol just changed the balance of power" (24)?

Purpose and Audience

1. How does paragraph 1 establish Hasselstrom's purpose for writing this essay? What other purpose might she have?
2. What purpose does paragraph 5 serve? Is it necessary?
3. Do you think this essay is aimed at a particular gender? If so, do you think it is directed at men or at women? Why?
4. Do you think Hasselstrom expects her readers to agree with her position? Where does she indicate that she expects them to challenge her? How does she address this challenge?

Style and Structure

1. This essay is written in the first person, and it relies heavily on personal experience. Do you see this as a strength or a weakness? Explain.
2. What is the main cause in this cause-and-effect essay — that is, what is the most important reason Hasselstrom gives for carrying a gun? Can you identify any contributory causes?
3. Could you argue that simply being a woman is justification enough for carrying a gun? Do you think this is Hasselstrom's position? Explain.

4. Think of Hasselstrom's essay as the first step in a possible causal chain. What situations might result from her decision to carry a gun?
5. In paragraph 25, Hasselstrom says, "the pacifist inside me will be saddened if the only way women can achieve equality is by carrying weapons." In her title and elsewhere in the essay, Hasselstrom characterizes herself as a "peaceful woman." Do you think she is successful in portraying herself as a peace-loving woman who only reluctantly carries a gun?

Vocabulary Projects

1. Define each of the following words as it is used in this selection.

posted (7)	belligerent (20)	wielded (26)
muzzle (7)	bestow (20)	
2. Some of the words and phrases Hasselstrom uses in this essay suggest that she sees her pistol as an equalizer, something that helps to compensate for her vulnerability. Identify the words and phrases she uses to characterize her gun in this way.

Journal Entry

Do you agree that carrying a gun is Hasselstrom's only choice, or do you think she could take other steps to ensure her safety? Explain.

Writing Workshop

1. Hasselstrom lives in a rural area, and the scenarios she describes apply to rural life. Rewrite this essay as "A Peaceful Urban (or Suburban) Woman Explains Why She Carries a Gun."
2. **Working with Sources.** What reasons might a "peace-loving" man have for carrying a gun? Write a cause-and-effect essay outlining such a man's motives, using any of Hasselstrom's reasons that might apply to him as well. If you quote Hasselstrom in your essay, be sure to include parenthetical documentation and a works-cited page. (See Chapter 18 for information on MLA documentation.)
3. Write a cause-and-effect essay presenting reasons to support a position that opposes Hasselstrom's: "A Peaceful Woman (or Man) Explains Why She (or He) Refuses to Carry a Gun."

Combining the Patterns

Several times in her essay, Hasselstrom uses **narration** to support her position. Identify these narrative passages. Are they absolutely essential to the essay? Could they be briefer? Could some be deleted? Explain.