

Opening. writing doors

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When writing becomes a virtue the least important aspect is the theme or the method. What really matters is to write with a sense of freedom, to express one's feelings and inner thoughts.

Opening

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doors
Pamplona

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Since the first issue, Opening Writing Doors has attempted to give class work and personal writings a meaningful scenario and a place these inspirations can be published.

In this issue, you can read about those writers who met the challenge of sharing a part of their viewpoints with others but above all, they put down in black and white their inspired poetry, dreams, fantasies, impressions, memories, or just the every-day-situational topics. When writing becomes a virtue the least important aspect is the theme or the method. What really matters is to write with a sense of freedom, to express one's feelings and inner thoughts.

Among others, I would like to make special mention of our Professor Salomón Herrera's paper. He shows us not only the plot of Gregory Nava's documentary, 'My Family', but also the linguistic implications of a good translator and very Mexican environment.

Lizet Viviana Luna, Foreign Language Program Student (FLP), presents the first article written in French. It is about learning problems.

Once again, Jimmy Gómez brings us the pleasures of cooking. This time describing one of the chefs' key ingredients, "the apple of love".

The Foreign Language Department offers courses in six different languages: English, French, Italian, Portuguese, Russian and German. Our doors are open to all the writing proposals coming as result of these classes. Indeed, most of the articles depict class exercises. They are part of students' attitudes towards writing.

If you have not taken the risk of being published, I am pretty sure you will enjoy reading your own article in the next issue of Opening Writing Doors.

We extend our publication to the frontiers of your minds and hearts opening our doors to those articles you submit. Send them for consideration to:

owd@unipamplona.edu.co

EDITORIAL

Pamplona's Market



By Helen Cater, English Advisor FLP

Pamplona's market has always held a special fascination. The smells, atmosphere and colours make it quite unique.

Taking up a whole block, there are several main entrances to this Aladdin's cave, where a veritable labyrinth of pathways suddenly brings you out upon a patio of vegetable stands with their glorious array of colours; complementary reds and greens of tomatoes, leafy celery, avocados and shiny bell peppers. Tiny paths take you between clothes stalls that become shoe stalls, stalls selling household goods, grains and cereals, that turn into the dusty brown earthy sacks of the area that sells potatoes. The potato vendors too, are tinged with the same dusty brown and one feels that the light is somehow different here between the stone pillars. Not like the bright impact of the fruit stalls with their enticing displays and juicy glasses of fruit cocktails on offer where peckish shoppers may indulge in yogurt or Buttermilk plus a friendly chat.

The great roof with its inner bamboo strutting is supported by huge stone pillars and arches over the entire space high above the activity below.

The meat section is somehow a place apart. Tripe and offal delicately entwined are hanging from hooks and can overwhelm the unaccustomed eye. The odd cow's head occasionally adorns a stand like a strange hunting Trophy; a vivid reminder of the flesh's recent past.

The market makes shopping a delight. There's nothing better than filling an empty basket with fresh fruit and vegetables. Far from the impersonal prepacked sterility of modern hypermarkets, shopping becomes an experience.

BLOODY DELICIOUS

Nobody knows how the tomato came to play a very important role in universal gastronomy or who was delighted by its flavor and then made it famous among the most demanding consumers. However, it has not stopped being sliced for salads, liquefied for juices or put into a sauce for the main meals of the traditional Italian menu.

The tomato is one of the most important fruit worldwide. It is also known as "the source of health". This fruit is used to create treatments for the skin due to its high level of vitamin "A". It is recommended for

people to eat it when it's very ripe to prevent cancer in the prostate gland, since it has no cholesterol and it keeps the immunological system active. It is said that anyone who does not eat it, should!

Although, the agricultural technology has done 'everything possible' so that this fruit can be cultivated in the different countries of our continent, it is easier to cultivate it in Peru and Ecuador. However, it was the Mexican Indian who added it to his stews. They also gave the name to this red fruit called "tomat" in the Mayan "nahuatl" language.

It was known in Europe during the XVI century when the Spanish people presented it as the "Peruvian Apple" or "the apple of love". At the beginning, this fruit was seen as suspicious; it was considered as poison and it was only used as an ornament.

Like any other fruit or vegetable, the tomato must be washed before being eaten. Its seeds and peel are good when people need roughage in their diets.

The tomato has conquered the whole world with its flavor and color. It represents the passions that can only be satisfied in the kitchen. Perhaps even elsewhere!

Jimmy Gómez.
FLP Student

ATLANTIC REGION

When the first sunbeam crossed the Cabo de la vela, the walls of Cartagena were already built, challenging the passing of time the fishers raft came down by the sea and his net had already entered once again the deep waters of the Atlantic Ocean, as deep as the feeling that fills me when I cross its valleys and deserts, my feet weave ways as the mamposinas hands weave golden threads.

From the Pumarejo bridge, I saw where Garcia Marquez wrote and described how the sun lights the mountains at a beautiful dusk where the only imprint is the bright pink that tainted the blue horizon, while the wind filled all with nostalgic notes of an accordion: the afternoon died, like the liberator's dreams died, in the 'Quinta' of San Pedro Alejandrino.

Yulaidis Florez
FLP Student

THE "CETA"

The University of Pamplona initiated its plan of action in the food area in 1983. The food program from the very outset was created with food processing plants (dairy, meat and vegetables). This technological center is called "CETA" which gives academic support, extension in investigative research and is the food production center for the university community. Research investigations done at CETA are with the purpose of making a definite contribution to the area of technology in food processing. This is all done under the evaluation and the adherence to the legal profile and the law. This law determines the degree of innocuousness of the selected products through microbiological analysis and physical-chemical verification. This includes the cleaning techniques and disinfection of every physical plant, equipment, surfaces and manipulators. At the time of the plant's development and in its early stages these aims and under the above-mentioned law, verified that "CETA" did not have a complete program of cleanliness and disinfection in operation on a permanent basis. The hygienic processes and disinfection of the plants were deficient in the processing of some products. The quality problems were analyzed and were improved at once. The physical plants were carefully evaluated to diagnose the specifications of any and all dangers; also to determine the Critical Control

Points (CCP) in the production of selected foods in each one of the plants.

The organizational structure associated to the quality system of this enterprise after determining the findings of the hygienic process, recommended the formation of the permanent technical group HACCP (Hazard Analysis and Critical Control Point) along with the participation of one member from each area of manufacture and processing. This organizational structure took place between 1996 to 1999 analyzing the products in every plant and standardizing each and every product; thereby publishing the "Good Practice Manual of Manufacturing" for every plant. Evaluation programs and of contamination follow-ups written in the good Manufacturing Process Manual (GMP) were implemented. Besides the above-mentioned manual, another program was implemented. This consisted of the manual for the microbiological, physical, chemistry and sensorial procedures and their follow-ups. Through all of the research investigation analyses and after the writing and implementation of all these techniques, the University of Pamplona created the Master's Program, Science and Technology of Food in 2003.

Lida Yaneth Maldonado, M.Sc.
Coordinator-Masters' program
University of Pamplona

DES GENIES CACHÉS DANS UNE MALADIE

Une grande quantité d'enfants scolarisés présentent des problèmes d'apprentissage. Commencer à lire, à écrire, à additionner, à soustraire c'est le début de l'apprentissage scolaire. Quelques élèves montrent une haute capacité pour développer des exercices mathématiques et linguistiques, tandis que d'autres ne montrent aucun intérêt en classe, ils n'ont pas la capacité ou apparemment ils ne font rien en classe.

C'est normal de les qualifier de têtus, de bêtes ou de fainéants. Ceux qui ne sont pas attentifs au professeur ou ne font pas les devoirs, mais quand des gens donnent leurs vagues appréciations, ils ne demandent pas quelle est l'origine de ces comportements ou quelles seront les conséquences de la discrimination des enfants qui ne montrent pas ce qui est appelé " un comportement normal".

Selon le docteur Paul Messerschmitt, directeur de l'unité de psychopathologie de l'enfant à l'hôpital de Trousseau en France, la dyslexie est un trouble spécifique léger, moyen ou sévère du développement linguistique et neuropsychologique.

Un enfant sur 25 qui a la dyslexie est normal ou il a un coefficient intellectuel supérieur à la moyenne. Quelques caractéristiques des enfants qui ont cette maladie sont les suivantes : Ils pensent principalement avec des images pas avec des mots. Ils réussissent mieux à l'oral qu'à l'écrit, c'est-à-dire, ils sont incapables de lire, d'écrire ou d'orthographier, ce qui fait en même temps augmenter leur niveau de frustration. Ils

apprennent plus facilement à travers la manipulation, les démonstrations et les supports visuels. Car, ils sont doués pour le dessin, le théâtre, les arts, la construction, etc. Aussi, ils sont extrémistes, c'est-à-dire, ils sont extrêmement désordonnés ou maniaques, ils ont le sommeil léger ou ils sont des gros dormeurs, ils sont les bouffons de la classe ou ils sont trop discrets, et la plupart du temps ils se croient bêtes; ils ont des difficultés pour présenter des arguments ou des réponses par écrit, ils ne terminent pas leurs phrases, les mots et les syllabes lorsqu'ils parlent (au lieu de « jambe », "bejam" ; au lieu de « le chien », "e chien"; au lieu de « livre » "vrile", etc.) ; ils ont tendance à confondre les lettres (a/e, b/d, p/q, etc.). Ils peuvent être ambidextres et confondent souvent la droite avec la gauche. Alors, c'est très normal qu'ils soient perfectionnistes et très sensibles.

Les causes de cette maladie sont d'ordre pathologique (le retard de la croissance intra-utérine, la prématurité) ou génétique (héréditaire). Actuellement, il existe des traitements pour aider les enfants souffrant de dyslexie, qui n'ont pas les mêmes comportements. Il y a un programme qui a eu du succès, inventé par Ron Davis pour aider à corriger la partie linguistique de la dyslexie, mais il faut que le malade soit auto motivé pour avoir de bons résultats.

Des recherches ont montré que la dyslexie n'est pas seulement une maladie, elle est aussi, une façon différente d'apprendre et de percevoir. Comme on a déjà dit, les enfants qui ont une dyslexie ont la capacité de mieux manipuler les objets, alors, ils peuvent s'exprimer au moyen de la peinture par exemple, pour montrer leurs

pensées. Ils peuvent faire plusieurs choses avec la grande créativité qu'ils ont et avec leur capacité manuelle plus développée que celle des autres enfants.

Le grand problème c'est que les parents et/ou le processus éducatif détruit inconsciemment ces habilités avec quelques actions courantes, normales pour nous qui répercutent dans l'apprentissage et la vie des enfants comme par exemple, la discrimination. Les parents et les personnes qui suivent le processus éducatif de l'enfant malade, doivent faire ce qui est juste, pas ce qu'ils croient être juste.

La discrimination c'est une attitude qu'on prend seulement quand on voit quelqu'un qui n'est pas pareil à la majorité. Par exemple, la mère de Bethoveen avait la syphilis (une terrible maladie),

quand elle était enceinte, et malgré cela, Bethoveen a été un des grands musiciens du monde.

Il faut se demander, qui peut juger les autres, et sous quels paramètres on peut le faire si nous avons également des défauts. Il faut changer l'idée fausse que ceux qui ont un problème, soit physique ou mental, n'ont pas les droits que les autres ont. En tant que professeur, il faut éviter que les camarades de classe des enfants malades fassent de plaisanteries avec les problèmes dyslexiques. De même, il faut tenir en compte que nos élèves ou nos étudiants sont des individus, alors chacun mérite le meilleur. On ne sait pas quel individu on peut former : un génie ou un monstre.

LIZET VIVIANA LUNA SUAREZ
FLP Student

A FILM FROM MEXICO

After seeing "My Family", a documentary by Gregory Nava, we tried to comprehend some of the main functions of a good interpreter; especially within certain environments where a mixture of English and Mexican dialects are spoken. This is a sort of bilingualism, and as with any cultural manifestation, these deal with idiosyncrasies which refer to the ethnic composition of the Mexican people. There are Amerindian phrases used from the Spanish Conquest, like Chicano, Pachuco, etc. This film tries in this way to show all of these ethnic influences.

We can suppose a relationship between different kinds of story-telling; novels, tales, folklore, cinema and Mexican literature - all are found within the context of 'My Family'. It is possible that the same human problems in all cultural groups could take place in the same desolate, rural landscape

as shown in the film's panorama.

One of the most potent images of this film shows serious conflicts between married couples and gangs of farm laborers. The film deals with a series of contrasts, such as beautiful sunrises shown alongside violence; richness in the face of poverty; happiness mixed with sorrow, good friends face to face with their enemies. It depicts the desire of life itself, trying to stop the destruction of the family (the institution of authority is closely linked to the farms of the intrusive laborers).

Looking an another aspect of analysis, we can hear the melodious songs of the girls ready for a lover, in contrast to the unfortunate attitudes of the 'valentinos'. This is tied to the recent sadness which deeply pervades the sentiments of the family through the birth of a bastard. With such births

the film tries to show how the growth and ambience of these children only bring misery and violence into the community.

The afore-mentioned situation relates to the facts of immoral behavior perpetrated against family life and which depends on family traditions; marriages of young girls signed over in a dowry of destruction; intra-familial mistreatment against women, mostly in the worst living conditions are presented in this film. It presents a collection of daily events showing the human sentiment of the Mexican people, who have suffered such situations for more than a 100 years; even though the narrative part of the film refers mainly to the 1930's. Both images and actors speak in soliloquies, for example: the sorrowful story of Jimmy and Isabella and their son Carlitos. There is a repetition of many of their ancestors' lives, inherent in those past bodily or mental injuries passed-on from parents to children. Isabella watched her father dying and Jimmy also saw his dead brother lying in his coffin; both dead because of some political circumstance. At the same time Isabella died in the hospital after her child was born passing this whole trauma onto her husband and son.

If we consider this documentary, backwards, from the end to the beginning, we experiment the sensation of being connected to the specific history of 3 or 4 characters descending from the same genealogical tree. They are doomed to suffer the same destiny.

Another subtle criticism is made using the biblical names: Jose, Maria and her daughter, Antonia, acting as the mother of "Chucho", the nickname for Jesus. At the beginning Antonia rescued her child Chucho from danger crossing a strong river current; the day she went to meet her lover on the other side of the river.

'She wanted her child to live with and be educated by her father, but it was not possible.'

Antonia thought being a nun would be a good solution to her doubtful psychological situation. When she returned home later, she presented her husband to her parents. They felt surprised and said at once, "Oh, Antonia married to a priest!" and he answered, "Yes! I am Toby."

Does the director intend to communicate the suffering of all people everywhere? It may only show areas of Michoacan, like las Nayaritas and San Fernando, but the drama occurs in a town near Santa Maria de los Angeles, not far from Sonora. (on the U.S border).

Irene and Gerardo, another newly-married couple, who live near-by, also show unease with their own family customs. All women know they must be married but this is a chimera because men don't assume any home-like responsibilities for themselves, nor do they undertake any husbandly attitudes causing women to feel alone again. When we watch the performance of the main actress, Antonia, the same 'pathos' and injuries found in most small Mexican towns caused by the "machismo" in Mexican men are made even more evident.

The director shows the dusty roads near the "nopaleras" - that land covered with prickly plants and cactus-- he focuses on the flourishing areas filled with clear water and green trees as a strong contrast. Then he shoots to the difficult life in the Sierra Madre. Someone said something about "migra" - in Spanish, "los de la migra" -, which is understood as the people who migrate; comparing the profound illusions of those who sell everything they have to be a part of "la migra"; what would Isabella say when she lies in the arms of her lover, the priest?

A few songs and popular music in the film seem to be arbitrary but they add an extremely beautiful harmony between the perfect combination of the young womanly voices and melodic motherly sounds sung in perfect musical tones; artists with magical fingers plucking the strings of Mexican guitars.

As far as we can hear, their melodies were not commercial "rancheras". On the contrary, they remind us of the remote charm that represents the young people who have vanished through the violence and who never return home again.

Salomon Herrera
Linguistics & Literature Professor
University of Pamplona

A LIAR IN THE FAMILY

When a person is lying, they may show the following characteristics:

- Lowering of the eyes or they just don't look you in the eye when they are speaking.
- Blushing (part or all of the face turns red).
- Stuttering when speaking (in part or all of the liar's explanation).
- Sweating or trembling
- Biting his/her lips. And then of course you have the person who is always rubbing his hands together to get away as soon as possible from the person he has to confront.

Lying is a habit we acquire in childhood. Children learn how to lie by imitation. They see their parents as a model of identification.

The liar is formed in the family nucleus, with the parents. When children have more experience, they are to complement the lie with knowledge they have acquired. They have a cultural relationship with their friends, school, and society and these ties obviously reinforce or diminish their beliefs and habits.

People normally believe they have good reason to lie; maybe to evade reality or themselves. Generally, children lie because of fear of punishment and rejection. For this reason, children with relationship problems in their family context, tell lies more frequently. In these cases parents are teaching fears and insecurity to their children. Lies are not inoffensive because lies can damage people in the long run.

The truth begins at home. Rules need to be supported by education so that they are an example and the basis of children's upbringing.

These are some suggestions to follow whether your child is telling the truth or not:

- Accept the fault.
- Try to be his/her best friend to win your child's trust.
- Do not lie to your child.

Remember; trust and respect are the best antidotes to prevent your children from lies.

Yulaidis Florez
FLP Student

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Yulaidis Florez
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TRAFFIC IN COROZAL

an enormous traffic jam; but this problem has become a daily situation for the town's people. Nobody uses the buses. Most of these buses and taxis have been sold or are only used for intrastate travel.

The real problem is the lack of space near the park. All the corners are filled with motorbikes and there is no space for parking.

The transit authorities do not know what to do because the "mototaxis" drivers recur to the national constitution according to the law, which is related to the right to work. The local administration has enforced some laws to prohibit these people working on the streets, but they do not take into account all the benefits that this means of transportation has provided in improving the quality of life for the town's citizens.

"What can we do if the government does not allow us to make money honestly to buy food for our families? Whether it happens or not, we have only one choice: to start stealing in order to eat. Then, of course, later on, go to jail because of the damage done", says one mototaxi driver. He has everything possible to give his family what they need; a house, schooling, etc. If government, indeed, shuts the voice of the citizens and the choice of employment is reduced, this man is predisposed to breaking the law.

What is the government going to do? This is a good question because depending on the answer given by the mayor, the daily life of the people in Corozal will either improve or conditions will get worse.

In the 1950's, when the first car was brought to Corozal, (a municipality in Sucre, Colombia) nobody thought about the problems of the future; no one could imagine all the streets filled with cars and motorcycles.

But now nobody can park his car or vehicle near the central park or the principal market of this city due to the excess of motorcycles. These are used as the means of transportation along all the Colombian coastal highways. This practical public service is called "mototaxi".

This kind of problem had previously only been seen during the celebration of carnival on July 16th, when the fiesta of the "Virgen del Carmen" takes place; a very holy day for all chauffeurs of any kind of vehicle. This is a time when a lot of people arrive from everywhere and block all the streets causing

Henry Ortega P.
FLP Student

WHEN THE ENEMY IS A BYTE

A long time ago it was very hard to think a computer could get sick. It was even more ridiculous to mention that this piece of equipment was ill or had a virus.

But what is a virus? Well, if you have ever suffered any infectious disease like the flu, you know what I am talking about. If we place this reality of the human being in the field of Computer Science, we will find several similar characteristics. The viruses in programs multiply themselves causing problems or damage to software.

There are a lot of types of viruses. The most popular ones are called "parasites". They travel through the Internet causing direct or permanent damage. The "direct" virus chooses the programs and infects them when the programs are executed. In contrast, the permanent virus stays in the memory of the computer and contaminates a specific program.

The capacity viruses have to multiply themselves, permits them to be transmitted into several computers at the same time. The most common means of transportation used by viruses are diskettes and CDs. In the case of the Internet, the biggest source of virus multiplication, a computer can only be infected if the application is downloaded and executed; e.g. e-mails.

Of course, nobody realizes this at the moment. The virus starts getting bigger, finding information and destroying it. As soon as the file is opened, the virus invades the whole computer system.

The diskette is the most common transmitter because it is a data-storing device that is very easy to use. However, the Internet is the biggest source of multiplication of large quantities of virus, which are directed to the electronic mails in most cases.

The best solution to avoid viruses is to protect your computer with a good anti-virus program.

Jimmy Gómez
FLP Student

'Fitting in'-A State of Mind

by Helen Cater, English Advisor FLP

The first question people always ask a foreigner has to do with how he/she has adapted to life in Colombia. Of course, there are many factors that are involved in the reply. Personal attitudes, character, customs and social habits all play a part in whether one is easily able to adapt to another culture and how different that culture is from one's own. However, 'fitting in' has a lot to do with one's state of mind. Wherever one is, the way one lives out one's inner life and inner world effects the way one relates to the minutiae of daily life. If one feels comfortable in the 'new' world, then perhaps, one may readily become a chameleon taking on the colours and customs of the environment.

Food, for example, is a fundamental part of life and adapting to a particular cultural diet can be a problem for some people. In Colombia the enormous variety of 'materia prima' on offer, (a wide range of vegetables and tropical fruit) means that for most, this is not a cause for concern and the autoctonus dishes made from maize and other grains are easily integrated into an international gastronomy. Even if pangs of nostalgia for 'home products' (certain cheeses), may sometimes effect the gastric juices of even the most seasoned cultural traveller, it is an accepted part of life away from the native soil.

Cultural values and attitudes are much more subtle and complex topics. The most punctual Colombian timekeeping may continue to exasperate even lax Northern Europeans. On that point it seems there is little common ground! Probably, the best means of integration is the old proverb, "When in Rome. . . ." for one cannot battle against a whole cultural identity. What is important is interaction, extreme sociability and warmth are attributes that are readily exchanged for the rigid, less expansive and more formal ways of Northern folk. Colombian hospitality is to be envied far afield. The music and poetry of this country is the soul of its people and no visitor, however fleeting the stay, can be immuned to its power and influence.

'Fitting in' then, depends greatly on the individual's personal rigidity or flexibility. One can, of course, live in a place and remain an island in a sea of opposites; however, on the whole this is not congenial to daily life.

In the twenty-first century as cultural interaction both on a personal and world level is expanding, the important thing will be to use it to enrich one's life experience. It is only by being away from one's culture that one may see it more clearly. Flexibility and the ability to assimilate things learnt abroad may be the way forward to a more tolerant world.

The Hidden Treasure

Once upon a quiet town on the shore of a beach, two close friends lived, Ted and Pete, who had grown up together like brothers.

Once, while they walked along the shore, Ted saw a bottle and picked it up saying, "Look, there are papers inside!". There were two maps. Treasure Maps, but only one was a true map. One map indicated that the treasure was buried on an island named Death Island. The other one indicated that the treasure was buried near the town.

The two boys were astonished. "This is a great find. I will be rich...! I mean, we will be rich," Pete said with interest. They had found a map but Pete wanted it just for himself and did not think about his friend. He thought about the treasure all the time.

"I want to be rich! I will be rich and I will leave this damned town!" Pete was blinded from reality. He planned to steal the map.

One night while everybody slept, Pete quietly burst into Ted's house and stole the map. Pete betrayed his best friend.

The next day Ted noticed that the map was missing and told Pete about it. "Pete, I can't find the map anywhere. Maybe I lost it."

"Really?" said Pete. "You must look for it everywhere."

Pete began to feel an urgency about becoming rich and leaving the town he was born in. He fought with everyone there, even his mother.

Two days later he stole a boat and left home without telling anyone.

He thought he would be rich and he would not have to depend on anyone. He did not care about anything or anyone, especially not what people thought about him.

Before pushing off for the island, he thought, "There are two maps, but I am convinced that the treasure is on Death Island. If I were a pirate and I didn't want anybody to find out where my treasure was, I would bury it in an inhospitable and scary place like Death Island. It is stupid to bury a treasure near a town."

Pete left everything behind: his best friend, his family, just everything! He could only think about the treasure and being rich. So he pushed the boat off to head for the island.

Pete arrived on Death Island and said to himself, "This is a terrible place. What a lot of bugs! It's so mournful here and awful, but I don't care. The map shows my treasure is in that cave."

He got excited about the idea of being rich - repeating this to himself over and over again. Digging deeper and deeper he finally found a big, old trunk.

"At last!" It was the only thing he said.

He unlocked the trunk. What a disappointment! The only thing he found was a piece of paper in it. He read it desperately.

The paper said, "Do not look for treasures anywhere. Your wealth is within you."

Carlos Enrique Gamarra
Graduate from the University of Pamplona



**Our doors are always open,
but above all our heart**

CALL FOR CONTRIBUTIONS

Our doors are still open and waiting for your articles to be published.

We accept submissions as a result of class projects or personal insights.
Please send your articles to GABRIEL COTE PARRA, e. mail: owd@unipamplona.edu.co

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