

The Writing Anthology 1993



The Writing Anthology: 1993

As a way of recognizing and rewarding academic excellence, the Honors Committee and the Skills Committee take pleasure in publishing this anthology of student writing. Professors from across the curriculum were invited to submit papers of all types which, in their judgement, demonstrated good writing.

Twelve papers were selected for their readability, originality, and insight. From among the finalists included in this anthology, two were chosen to receive special awards. The winner of the John Allen Writing Award was Jay Dee. Jay's research paper on Cold War politics in Africa was an outstanding example of the three selection criteria. Marnie Schweitzer was awarded the Maureen Danks Award for writing in the sciences. Her paper on cloning in the novel *The Boys from Brazil* did a good job of balancing a far-fetched science-fiction plot with scientific fact.

The papers submitted this year were very well-conceived and well-written. In narrowing the field from over thirty-five down to twelve, we had to eliminate some good work. However, we feel that the selections within this anthology best cover a spectrum of disciplinary writings.

— Tom Egger and Julie Noordsy, Editors
Cathy Haustein and Keith Yanner, Faculty Advisors

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TABLE OF CONTENTS

Cover artwork by Grant McMartin

The Cold War in Independent Africa	Jay Dee	1
The Role and Relevancy of Mercy in "The Artificial Nigger"	Kathy Gunzenhauser	5
<i>The Boys From Brazil</i> , Cloning, and the Future	Marnie Schweitzer	7
Goethe, <i>Faust I</i> , and Science	Amy Laren Murray	10
Applying Psychology to the Motivation of Employees	Chris Holst	12
In Search of Reliable Truth	Deanna Ver Steeg	14
The Tale of Argus	Angie Leonard	17
Hawthorne Hates Heaven on Earth	Lisa McNees	19
How to Become Spiritually Impaired	Kyle Beermann	20
Ozone Diplomacy	Andrea Burgess	21
A Postcard from Egypt	Deb Forssman	24
Pulling the Curtain Down: An Introduction to the Role of the East German Protestant Church in the Peaceful Revolution of 1989	Stephen Lazarus	25

The Cold War in Independent Africa

by Jay Dee

African History
Dr. James Zaffiro

Assignment: Write a 10-15 page research paper on a topic of significance in African History.

The independence movements in Africa during the early 1960's provided foreign policy opportunities to both the United States and the Soviet Union. The year John F. Kennedy was elected to the White House, more than fifteen African nations became sovereign (Mazrui and Tidy, 362). The U.S., reflecting its own anti-colonial heritage, sympathized with emerging Africa. In his years in the Senate and months on the campaign trail, Kennedy promised to recognize and support African nationalism. The Soviet Union, on the other hand, also saw its history reflected in Africa. Nascent socialist revolutions were springing up across Africa in response to imperialism. Khrushchev pledged his support to national liberation movements around the world. The USSR, therefore, sympathized with revolutionary Africa.

Such sympathies, however, were tempered by the Cold War. The ideals of American and Soviet policy toward Africa fell victim to the realities of containment. In Soviet foreign policy, anti-Americanism became more important than anti-capitalism. Reluctantly, Khrushchev had to embrace weak ideologies and endure shifting alliances among his African clients. For the U.S., anti-communism prevented support for many independence movements. U.S. policy-makers could not fully embrace socialist-leaning African leaders. Furthermore, Kennedy could not antagonize NATO members who were also colonial powers.

The effects of the Cold War on Africa were stifling. In many respects, it was a second scramble for Africa. The great powers (in this case the Soviet Union and the U.S.) wanted Africa simply to prevent each other from possessing it. African economic and political development was hindered; independence was often delayed. Neither the Soviet goal of socialist development nor the American goal of democratic nationhood were realized from the vast opportunities present in independent Africa.

The election of John F. Kennedy appeared to be a milestone in U.S.-African relations. As chairman of the Subcommittee on Africa of the Senate Foreign Relations Committee, Kennedy had been in close contact with many African nationalist leaders. Showing his support for African nationalism, Kennedy, in 1957, criticized Eisenhower's non-involvement policy toward French colonialism in Algeria.

"Overseas territories are sooner or later, one by one, going to break free and look with suspicion on the Western nations who impeded their steps to independence . . . Nationalism in Africa cannot be evaluated purely in terms of the historical and legal niceties argued by the French and thus far accepted by the State Department. National self-identification frequently takes place by

quick combustion which the rain of repression simply cannot extinguish" (Mahoney, 20).

During the 1960 campaign, Kennedy referred to Africa 479 times. "This demonstrated his keen and informed awareness of the significance to the United States of the emergent African nations" (Jackson, 38-39).

Once elected, Kennedy's diplomatic appointments reflected concern for Africa. Kennedy appointed Michigan Governor G. Mennen Williams to the position of Assistant Secretary of State for Africa. Williams, an idealistic liberal, was a strong supporter of civil rights and "proved to be the most effective and durable defender of a new approach to Africa" (Noer, 63). Undersecretary of State Chester Bowles and UN Ambassador Adlai Stevenson also advocated more attention to Africa.

In the late 1950's and early 1960's, Soviet policy-makers also began to look more seriously at Africa. Khrushchev renewed the USSR's interest in the Third World (Kempton, 1). In a January 1961 speech, Khrushchev pledged Moscow's support to wars of national liberation. The CPSU position argued that national liberation did not end with political independence. Unless the new nation severs colonial ties and undergoes radical social and economic change, independence will be in name only (Kempton, 36). To Soviet leaders, Africa appeared to be an ideal place to promote Soviet-style revolutionary states.

Africa possessed several characteristics favorable to socialism--"the natural place of the commune in African peasant society, the near absence of an indigenous bourgeoisie, and the expanding role of the state sector" (Legvold, 179). According to Zbigniew Brzezinski, the Soviets had four distinctive advantages in their relations with Africa: (1) Africans agreed with the Soviets about the connection between capitalism and imperialism. They believed that the two were linked, and both were worthy of elimination; (2) Africans and Soviets had a common enemy. The former colonial powers were also anti-communist; (3) No communist nation had ever been a colonial power in Africa; and (4) Africans admired the rapid development in the Soviet Union and saw it as a model for their own development (Brzezinski, 205-207). Nevertheless, the Soviets felt frustrated in their attempts to realize this ideological opportunity. Indeed, the realities of African politics failed to fit in the limited conceptions of either the Soviet Union or the United States.

Gaining independence in 1957, Ghana was in the vanguard of the African nationalist movement. Kwame Nkrumah emerged as the leader of the new nation. Although Nkrumah's party held 71 out of 104 seats in parliament, his electoral mandate was not great. Nkrumah's party won only 57 percent of the vote and was defeated in northern Ghana (Mazrui and Tidy, 59). The reasons for opposition to Nkrumah stemmed from tribalism and the effects of indirect rule. Under British colonial rule, Ashanti chiefs in the north had maintained much of their power. "Nkrumah's agitation for independence and centralized rule threatened to undo this arrangement" (Mahoney, 160).

It would appear that Nkrumah's triumph would be a blessing to the Soviet Union. Nkrumah espoused socialism and even thought of himself as an African Lenin (Mazrui and Tidy, 57). Yet, the situation was not that simple. Nkrumah was a pan-Africanist; the goals of an independent and united Africa took precedence over the socialist revolution. Furthermore, Nkrumah feared close relations with the Soviets would lead to a neo-colonialist relationship. Quite prudently, Nkrumah courted aid from both the USSR and the U.S., balancing one off the other while preventing external domination (Mazrui and Tidy, 64).

The Soviets had ideological concerns about Ghana as

well. Although he saw himself as an African Lenin, Nkrumah was not a communist and did not adhere to Lenin's concept of an elite-driven revolution. Nkrumah's party "was, from the start, basically mass organization" (Mazrui and Tidy, 57). More fundamental, however, were the shortcomings discovered by Ivan Potekin, the USSR's most prominent Africanist scholar, on his late 1957 visit to Ghana. Potekin criticized the fact that the British Queen was still head of state, that English was still the state language, that British institutions still existed in Ghana, and that Christian missions still influenced education (Legvold, 43). Such conditions did not enhance economic independence or noncapitalist development.

Potekin's criticisms were legitimate. The British-influenced Ghanaian civil service "strongly opposed formal ties with the Soviet bloc" (Legvold, 46). Ghana and the Soviets did not establish diplomatic relations until January 1958. It would be another year before the two nations opened embassies. Trade relations were also slow to develop. Economic talks did not begin until June 1959; the agreement was not concluded until August 1960; it was not ratified until June 1961 (Legvold, 47).

Events outside Ghana, however, would change Nkrumah's ambivalence toward the Soviets into support. Nkrumah was outraged by the December 1960 kidnapping of Congo Prime Minister Patrice Lumumba. He implicated the UN and the West in the plot. According to Nkrumah, the UN supported Lumumba's rival, Head of State Joseph Kasavubu (Nkrumah, 120).

The Soviets quickly took advantage of Nkrumah's anger. Within two weeks of Lumumba's kidnapping, two of a promised six Ilyushin aircraft arrived in Ghana from the Soviet Union. Soon thereafter, "Nkrumah welcomed a thirty-four member Soviet technical assistance team to discuss \$40 million worth of projects" including the Volta dam (Mahoney, 164).

Lumumba's murder further hardened Nkrumah's position. He invited Soviet President Leonid Brezhnev to meet with him in Accra, and he fired off a stinging letter to President Kennedy. Meanwhile, the Ghanaian press ran old photographs of black lynchings in the U.S.

Kennedy, however, had been in the White House for less than a month at the time of Nkrumah's letter. In fact, Lumumba had been assassinated days before Kennedy took office; the news of his murder was released weeks later. To rectify relations with Ghana and to prove his commitment to Africa, Kennedy invited Nkrumah to Washington. The March 1961 meeting was a success. The two came to an agreement on Congo policy, and they negotiated U.S. assistance for the Volta dam. Nkrumah proclaimed a "new era of African-American friendship" (Mahoney, 167).

The Soviets must have been stunned by this diplomatic "about-face." Nkrumah's personality, however, predisposed him to personal diplomacy. Kennedy treated Nkrumah graciously, even introducing him to Mrs. Kennedy and daughter Caroline. Perhaps exaggerated but essentially accurate, a CIA briefing paper described Nkrumah as "a politician to whom the roar of the crowd and the praise of the sycophant are as necessary as the air he breathes . . . [and who] desperately wants a favorable verdict from history" (Mahoney, 166). The Soviets later used the same flattery during Nkrumah's July 1961 trip to the Soviet Union. Khrushchev told Nkrumah that he was a candidate for the Lenin Peace Prize. Khrushchev also invited Nkrumah to join him during his summer vacation.

Vacillation between East and West was typical of Ghana's foreign policy during the early 1960's. This caused Kennedy to continually reconsider the Volta dam project. Nkrumah had strong opposition in the administration, including members of the State

Department and Attorney General Robert Kennedy, who thought Nkrumah was a communist (Mahoney, 172). Khrushchev was frustrated, too. The vagaries of Ghana's foreign policy caused Khrushchev to hold back plans to sponsor the creation of a Ghanaian Communist party. Such action "would have antagonized Nkrumah, guaranteeing the early suppression of Communism in Ghana" (Legvold, 49). Without a vanguard party in the vanguard nation of African independence, Soviet ideological goals were necessarily thwarted.

Guinea would prove to be an easier test for Soviet policy. In a sense, Guinea "represented everything that Ghana was not" (Legvold, 60). Under the leadership of Sekou Toure, Guinea rejected the 1958 French referendum on constitutional union. De Gaulle had warned Toure that a "no" vote would be tantamount to a declaration of independence. Outraged, France cut off relations with Guinea, creating a vacuum the Soviets were only too happy to fill.

Economically, Soviet exports to Guinea rose from 9.3 percent of the total in 1959 to 44.2 percent a year later. Exports to the Soviet Union increased from 16.2 percent of the total to 22.9 percent in the same period (Legvold, 75). Politically, Toure aligned Guinean foreign policy with the Soviets. Toure supported Khrushchev's disarmament schemes and Soviet intervention in the Congo. He also provided refuge in the capital of Conakry for African revolutionary movements and gave the Soviets exclusive access to their leaders. Soviet policy-makers began to hold up Guinea as the model for proper African development.

Although their policy goals appeared to be synonymous, the motives of Guinea and the Soviet Union were not identical. Whereas the Soviets wished to influence the East-West balance of power, Guinea held to an "uncompromising desire to keep its independence intact" (Legvold, 120). Reflecting this spirit, Toure proclaimed in April 1960 that "if certain people wished to found a Guinean Communist party they should realize that the PDG (Toure's party) would oppose them . . . for Communism was not the way for Africa" (Legvold, 73). Furthermore, Toure began to complain about the quality of Soviet goods sent to Guinea. Not only were the products inferior, but they were often in the wrong quantity, shipped to the wrong location, or sent without necessary parts. Also, a personal conflict between Toure and the Soviet ambassador contributed to Soviet-Guinean animosity.

In this climate, the election of Kennedy offered an alternative for Toure. In light of the isolation imposed by France, Guinea was dependent on Soviet aid. Kennedy, however, made the U.S. another option. Toure had been impressed by Kennedy's pro-nationalist speeches in the Senate; he soon began to imply to Western reporters that he would be interested in obtaining U.S. aid. By May 1961, Washington had granted Toure a \$25 million assistance package. Once again, the Soviet goal of promoting a revolutionary socialist state in Africa was confounded by realities. Both Nkrumah and Toure "claimed equally that their socialism incorporated features from several systems, not only Marxism-Leninism, that in conformed uniquely to African conditions" (Legvold, 115).

Although Ghana and Guinea attracted the first U.S. and Soviet overtures, during the early 1960's, the main point of Cold War friction was in the Congo. In January 1960, the Belgian government granted Congolese demands for independence. Six months later, the Congolese were free of Belgian rule. Unfortunately, the Congolese had not been prepared for independence. The Congo faced enormous problems. "Fourteen million people drawn from over two hundred tribal groups had no

sense of national identity" (July, 452). Only a handful had earned college degrees, and only a few were trained professionals. To make matters worse, many Europeans in the Congo, fearing retaliation from formerly oppressed blacks, fled the country. "With the flight of the Europeans, the civil administration, the magistrature, and much of the army began to disintegrate" (Jackson, 28).

Such a power vacuum was tempting to both superpowers, especially since the Congo held strategic and economic significance. Located in the center of Africa, the Congo held a vital position bordering nine nations. Economically, the West obtained 49 percent of its cobalt and 69 percent of its industrial diamonds from the Congo. Iron, gold, zinc, copper, bauxite, and tantalum (a mineral necessary in U.S. aerospace production) were all found in high quantity (Jackson, 23).

The instability of the Congo was not long in surfacing. Just five days after independence, a rebellion erupted. Congolese soldiers in Leopoldville revolted against their remaining Belgian superiors. With his speeches on the Africanization of the Congo, Prime Minister Lumumba indirectly supported the military revolt. "Meanwhile, Lieutenant General Emile Janssens, the commander of the Force Publique, antagonized the (Congolese) soldiers by dramatizing his die-hard colonialist opposition through a statement he inscribed on the blackboard at Force headquarters: 'Before independence = after independence'" (Jackson, 27). The local rebellion quickly went nationwide.

Lumumba soon made his support explicit by dismissing all 1,135 Belgian officers. Head of State Kasavubu, however, wished to maintain Western contacts. Therefore, he opposed Lumumba's decision. Lumumba could not afford to upset Kasavubu. It was only through granting Kasavubu the position of Head of State that the various Congolese factions allowed Lumumba to lead the diverse coalition government.

Lumumba and Kasavubu, however, were forced to reach a common policy. On 10 July 1960, Belgium sent paratroopers to reinforce their troops stationed in the Congo. They were successful in suppressing the rebellious Congolese, particularly in Katanga province. Such intervention helped precipitate the secession of Katanga, provider of one-half the national revenue (July, 452). Both Lumumba and Kasavubu appealed to the UN for emergency forces.

Nevertheless, ideological differences remained between the two. Kasavubu was pro-Western; Lumumba was a strong advocate of socialism (Jackson, 28). Such a distinction was not lost on the Eisenhower administration. CIA director Allen Dulles believed Lumumba was another Fidel Castro. Eisenhower sent Lawrence Devlin to the American embassy in Leopoldville in order to set up a CIA office in the Congo. Devlin's mission was to encourage the overthrow and assassination of some Congolese leaders, presumably including Lumumba (Jackson, 32).

Eisenhower's violent opposition to Lumumba stemmed from Cold War myopia. In an August 1960 National Security Council meeting, Eisenhower declared "we were talking of one man forcing us out of the Congo, of Lumumba supported by the Soviets" (Mahoney, 40). Eisenhower did not want to "lose" the Congo. What Eisenhower failed to realize, however, was that Lumumba's move toward the Soviet Union was precipitated by Western misconceptions.

UN Secretary General Dag Hammarskjöld refused to send UN troops into Katanga or agree to Lumumba's request to put the UN forces under his command. Furthermore, Eisenhower maintained that it was Lumumba himself, not the Belgians, who had caused the

disorder. Eisenhower placed Lumumba's anti-Belgian position in the context of his alleged communist sympathies (Mahoney, 38, 45).

Lumumba, however, did not immediately count the West out. The UN had already sent 10,000 peacekeepers, so accommodation was possible. On July 20, Lumumba spelled out his plight; "We will take aid from the devil or anyone else as long as they get the Belgian troops out. If no Western nation helps us, why can we not call on other nations?" (Mahoney, 38).

The U.S. missed the implication. Lumumba was snubbed in his late July visit to Washington; Eisenhower did not even meet with him. Without an alternative, Lumumba accepted Khrushchev's offer of military assistance. The U.S. had driven Lumumba to the devil. But it was Lumumba who paid the price.

Lumumba's acceptance of Soviet aid reopened the rift between Lumumba and Kasavubu. On 5 September 1960 Kasavubu fired Lumumba from his position as Prime Minister. Later that day, Lumumba fired Kasavubu. According to Nkrumah, there was no doubt as to whom the UN favored in this split. On September 6, the UN forces closed down the Leopoldville radio station.

"This action was indefensible. It deprived Lumumba of the means to address the people while Kasavubu, broadcasting freely on Brazzaville radio [was] openly stirring up anti-Lumumbist feeling. How could such action of the United Nations possibly be justified when Lumumba was the lawful Prime Minister?" (Nkrumah, 36).

Nevertheless, Lumumba moved his organization underground. Kasavubu, however, would not allow such clandestine activities to proceed unchecked. With the aid of CIA surveillance reports, Kasavubu forces captured Lumumba on 1 December 1960. The incoming Kennedy administration, however, was contemplating aiding Lumumba. The outgoing Eisenhower administration was intensifying its anti-Lumumba CIA efforts. Kasavubu's hand was forced. On January 17, the imprisoned Lumumba was flown to Elizabethville, was beaten en route, and was assassinated, probably at the hands of Katangese authorities (Mahoney, 70).

Now the Head of State, Kasavubu, the new Prime Minister, Cyrille Adoula, and the head of the military, Joseph Mobutu were all pro-Western. Kennedy was able to convince the UN to invade Katanga. Simultaneously, his policies restored order and kept the Soviets from proceeding with a unilateral military operation. Professor Richard Mahoney described Kennedy's Congo policy as a success.

"Kennedy had proven that there could be a creative aspect to containment policy: by addressing the internal origins of the Congo crisis in addition to addressing the external communist threat, the President made containment in the Congo what it never was in Vietnam--a workable and constructive policy that was fundamentally in consonance with nationalist reality" (Mahoney, 247).

While it may be true that convincing the UN to invade Katanga was easier without the presence of Soviet-leaning Lumumba, it is difficult to concede that U.S. policy coincided with Congolese interests. Lumumba had the most legitimacy of any national leader. Lumumba's party was the political organization "least identified with tribal or ethnic factions." Furthermore, his party "was also the country's major civilian institution" (Jackson, 29). Lumumba's successor, Adoula, proved to be a weak leader who lacked a strong base of popular support. In 1964, he fell to a military coup as Mobutu rose to power.

U.S. Congo policy actually neglected realities. It was based on a tenuous relationship. Instead of working to support strong, legitimate institutions, U.S. diplomacy relied on personality. A more prudent policy would have been aiding Lumumba while convincing the UN to restore order to Katanga. Both actions would have decreased the possibility of Soviet influence. Perhaps if Kennedy had been in office sooner, he would have taken a more pragmatic course. Yet the precedent for anti-communism over nationalism he set in Angola does not make it appear that that would have been the case.

In Angolan policy, Kennedy allowed Cold War alliances to overwhelm his concern for African nationalism. Initially at least, Kennedy appeared to advocate a new view toward Angola. Eisenhower had continually ordered his UN ambassador to abstain from votes protesting Portuguese colonialism. Twice, however, Kennedy instructed Ambassador Stevenson to vote for anti-Portuguese resolutions. In both March and April 1961, the U.S. voted for resolutions calling on Portugal to grant Angola independence.

The U.S. also began to establish relations with Angolan opposition leader Holden Roberto. In March 1961, Roberto met with State Department officials. Although securing no commitments, Roberto impressed U.S. policy-makers. "Roberto successfully played to U.S. anticommunism by repudiating Marxism and emphasizing the radicalism of his opponents" among the Angolans (Noer, 72). His rival organization, the MPLA, was Soviet-supported. As a further sign of a changing attitude, the U.S. cut aid to Portugal from \$25 million to \$3 million (Noer, 73).

Kennedy, however, met with opposition at home and abroad. De Gaulle felt that antagonizing Portuguese dictator Salazar might encourage a communist revolution in Lisbon. "Europeanists" in the State Department argued for support of fellow NATO member Portugal. Presenting a united front against the Soviets was a vital priority. In addition, the U.S. wished to maintain its rights in the Portuguese Azores. The Azores was an important re-fueling and troop transport base; it had been used in the recent Lebanon and Congo crises. The Berlin Crisis in August 1961 also strengthened the "Europeanist" case (Noer, 81-82).

In response, the Portuguese government hired the New York public relations firm of Selva and Lee. Through press releases directed at the U.S. media, Selva and Lee "documented" that the Angolan revolution was directed from Moscow. Selva and Lee's greatest success was convincing House Speaker John McCormack and Representative Tip O'Neill to praise Portugal in congressional speeches (Noer, 74).

Meanwhile, Roberto's position in Angola was becoming more unstable. Africans began to criticize Roberto for approaching the U.S., claiming that U.S. aid through NATO was being used by Portugal against the Angolans. They pointed out that the U.S. did not prohibit private companies from selling such militarily applicable products as jeeps to the Portuguese. Roberto's MPLA opposition was also solidifying as it acquired more Soviet aid (Noer, 84-85).

Assistant secretary Williams perceived that Kennedy was beginning to drift to the "Europeanist" camp. Williams then shifted his tack in approaching Kennedy. Instead of basing his arguments on abstract concepts of nationalism, Williams focused on the concrete issues of trade and anti-communism. Countering the Azores argument, Williams argued that a reversal of support on African nationalism might lead to a loss of U.S. bases in Morocco, Libya, and Ethiopia (Noer, 88, 92-93).

Cold War pressures, however, forced Kennedy to capitulate. It was not without coincidence that as the U.S.

lease on the Azores was expiring in December 1962, the U.S. abstained from two anti-Portuguese resolutions at the UN in December 1962. By the beginning of 1963, the U.S. "had moderated its public criticism of Portugal and had eliminated informal meetings with rebel leaders" (Noer, 94-95).

Since U.S. support to Roberto never materialized, the pro-Soviet MPLA became dominant in Angola. Ironically, U.S. Cold War policy drove a potential ally to the Soviet bloc. The MPLA need not have risen to power. Roberto's party had a greater base of popular support, including the large Bakongo ethnic group. By contrast, the MPLA's support came mainly from the Mbundu, which represented only 18 percent of the population. Furthermore, in military confrontations with the Portuguese, Roberto's organization showed more leadership potential (Kempton, 53).

Neither the U.S. nor the USSR were able to accomplish their African policy objectives. Perhaps it was arrogant for either superpower to attempt to impose its agenda on Africa.

Nevertheless, it was superpower ignorance of African conditions which guaranteed policy failure. The Soviets attempted to impose a rigid ideology and economic plan on a region desperately in need of experimentation. Therefore, Ghana and Guinea were policy disappointments. Although the U.S. advocated African independence from colonialism, American policy-makers allowed such goals to be submerged by anti-communism. Subsequently, the Congo became an oppressive dictatorship, and Angola was driven to the "devil." Cold War policies proved inadequate to the needs of post-independence Africa.

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"The Role and Relevancy of Mercy in 'The Artificial Nigger'"

by Kathy Gunzenhauser

English 385: Seminar in American Literature

Dr. John Miller

Assignment: Write a 4-6 page original analytical paper on the subject of your oral report to the class.

Mr. Head and his grandson Nelson start their journey to the city as men who are incapable of showing mercy to each other or anyone else in Flannery O'Connor's short story, "The Artificial Nigger." But as they travel through the city both Mr. Head and Nelson experience actions of mercy from outside sources and then ultimately feel the effects of mercy while looking at the artificial Negro statue. Mr. Head and Nelson share a sense of suffering with the artificial Negro, which allows them to realize that not only are they worthy of mercy, but also that they should incorporate it into their lives.

Mercy is a difficult term to define; it has many components that must work together to create the true nature of mercy. Some facets of mercy include compassion, genuine love, and the desire to relieve misery. Therefore when considering if Mr. Head and Nelson show mercy, it is crucial to look for these aspects of mercy in their actions; if these are not found then perhaps Mr. Head and Nelson are lacking the quality of mercy in their lives. In the Catholic Encyclopedia mercy is described as

The compassionate sorrow at another's misfortune together with a will to alleviate it; it is genuine love in a relation to an unhappy being. The encounter of love and misery give birth to mercy. Compassion itself is not the virtue of mercy. For the virtue, a genuine effort to relieve the misfortune of others in all forms is demanded. (673)

So are Mr. Head and Nelson lacking the quality of mercy before they travel to the city and view the artificial Negro? An examination of their actions seems to suggest that they do not incorporate mercy in their lives. Mr. Head claims the trip would "be a lesson that the boy would never forget" (211) yet it seems that Mr. Head has conceived the trip more because he thinks he has the "calm understanding of life that makes him a suitable guide for the young" (210). The trip then ceases to be a helpful experience for Nelson but becomes a chance for Mr. Head to show off his self-proclaimed knowledge of the world. Mr. Head also tells Nelson that the city is full of "niggers" and that Nelson will not know one when he sees one because, as Mr. Head adds, "there ain't been a nigger in this county since we run that one out twelve years ago" (212). Mr. Head appears to show no love or compassion for black people, a fact that he is proud of. Also, he does not seem to realize that he should have any mercy for them.

Nelson does not appear to be motivated by mercy or

love either. He wants to go to the city because he was born there, and is proud of this fact. As Mr. Head says, Nelson "had no cause for pride merely because he had been born in the city" (211). Also Nelson "was a child who was never satisfied until he had given an impudent answer" (211). Nelson is portrayed as worldly-wise: his "look was ancient as if he knew everything already and would be pleased to forget it" (212). So Nelson seems to be spurred on by the emotion of pride and impudence, not compassion and mercy.

While on the train Mr. Head continues his facade of an all-knowing guide. He loses no time in pointing out the "huge coffee-colored man" (215) who walks down the center of the train car past Nelson. But while Nelson listens to Mr. Head talk about the black man in a derogatory manner, Nelson "had a sudden foreboding that he was not going to enjoy the day" (216). At this point Nelson seems to momentarily doubt that Mr. Head's feelings are the correct way to view blacks. But the following minute sees Nelson's faith in Mr. Head's judgments restored as he adopts Mr. Head's attitude about blacks; Nelson "hated [the black man] with a fierce raw fresh hate; and also, he understood now why his grandfather disliked them" (216).

When the men reach the heart of the city, they become lost. Mr. Head refuses to admit it, but Nelson stops to ask a black woman for help. This is an important encounter for Nelson, and he seems to realize that black people are not how Mr. Head described them. The black woman is kind to Nelson and shows him compassion when she gives him directions to the streetcar. O'Connor had the following comments about this pivotal scene in a letter to Ben Griffith--

... but I meant for her in an almost physical way to suggest the mystery of existence to [Nelson]--he not only has never seen a nigger but he doesn't know any women and I felt that such a black mountain of maternity would give him the required shock to start those black forms moving up from his unconsciousness. (931)

After Nelson's experience with the "black mountain of maternity", he seems to be at a crossroads. Nelson perhaps realizes he can continue to follow Mr. Head's bigoted lifestyle or he can be directed by the "black forms moving up from his unconsciousness." These "black forms" perhaps suggest the beginning of the ability to feel mercy. A struggle takes place within Nelson as he walks away from Mr. Head, remembering "all the foreboding feelings he had on the way" (223) which seems to suggest that he is beginning to reject Mr. Head's way of living. But Nelson then remembers his "grandfather's [ticket] had said he was upright and brave . . . [Nelson] took hold of the old man's hand, a sign of dependence he seldom showed" (223). So his inner conflict continues, with Nelson following what is known to him a while longer, but still considering his experience with the black woman.

Nelson reaches a deciding point in his conflict when Mr. Head denies his association with Nelson. After Nelson knocks the woman down Mr. Head tells her, "This is not my boy . . . I've never seen him before" (226). Nelson now realizes that his grandfather really is incapable of showing mercy or compassion to anyone, black or white, relative or stranger. Nelson is very upset and hurt by Mr. Head's actions, so he walks away and refuses to talk to him. Yet Nelson feels "from some remote place inside of him, a black mysterious form reach up, as if it would melt his frozen vision in one hot grasp" (228). This "form" remains nameless, but it seems to echo the feeling O'Connor wrote about in her letter concerning the black woman. Perhaps the "form" is the beginning of Nelson's ability to feel mercy; the feeling was awakened in him

after his experience with the black woman and resurfaces now as he considers Mr. Head's actions which Nelson perhaps feels deserves mercy.

Mr. Head still does not seem to realize that he should have shown mercy and concentrates only on how he can win Nelson back. This is a new experience for Mr. Head because he feels that "[he] had never disgraced himself before" (227). He tries to get Nelson to forgive him by offering material things (Coco-Cola, water) but they have no effect on him. When Nelson refuses to drink from the same water spigot as his grandfather, Mr. Head "lost all hope" (228). Eventually Mr. Head does give up his pride and falls to his knees yelling, "Oh Gawd I'm lost! Oh hep me Gawd I'm lost!" (228). By asking for help, Mr. Head is essentially asking for mercy. Now it seems that he has become aware of mercy, and realizes he needs to experience it in order to regain Nelson's love.

After getting directions, Mr. Head approaches Nelson, but Nelson rebuffs him. This causes Mr. Head to give up, feeling "he knew what time would be like without seasons . . . what man would be like without salvation" (229), and then he sees the artificial Negro. Both Mr. Head and Nelson gaze at it and feel "it dissolving their differences like an action of mercy" (230). As they look at the artificial Negro together, they stand "there with their necks forward at almost the same angle and their shoulders curved in almost exactly the same way and their hands trembling identically in their pockets" (230). They seem to be brought together again, becoming united with each other as they share their misery. There is also a sense that they resemble the artificial Negro, as he is described as having "a wild look of misery" (229) about him, just as Mr. Head and Nelson have been miserable. These physical similarities perhaps suggest the spiritual unity they share which is the brotherhood formed when misery and mercy are experienced. The men seem to see something of their own suffering in the artificial Negro, and this prompts them to feel mercy toward each other. The idea of sharing misery and mercy with others is included in the definition of mercy: "Another's distress becomes one's own because the one is united and in a sense identified with oneself" (Catholic Encyclopedia 673). So perhaps as Mr. Head and Nelson feel mercy toward the artificial Negro, they realize that they deserve mercy also. They have become part of a brotherhood, a larger community made up of people who have suffered. O'Connor seems to contemplate a similar function for the artificial Negro in a letter to Ben Griffith: "What I had in mind to suggest with the artificial Negro was the redemptive quality of the Negro's suffering for all of us" (931). So just as the Negro has suffered for Mr. Head and Nelson, they also have suffered for the Negro. And when they show mercy, love and compassion to the people around them, they are also treating themselves with these qualities.

Mr. Head continues to think about his experience with mercy and the artificial Negro when he gets home. He begins to realize that he has the ability to give and receive mercy because he is a part of the suffering community and also a part of the community which is merciful. Mr. Head "understood that [mercy] grew out of agony" (230) and "that it was all a man could carry into death to give his Master, and he was suddenly burned with shame that he had so little of it to take with him" (230). Now that he has experienced mercy in his life he feels able to judge "himself with the thoroughness of God" (231) and finds that he is a sinner. Mr. Head "realized that he was forgiven for sins from the beginning of time, when he had conceived in his own heart the sin of Adam, until the present, when he had denied poor Nelson" (231). Mr. Head seems to accept that he is a sinner and participated in original sin, but that through the mercy of God he will be redeemed because "mercy obtains pardon of sins in

this life and the eternal possession of God in the life to come" (Catholic Encyclopedia 673). His belief in this allows him to see "that no sin was too monstrous for him to claim as his own," (231) and so now he understands and accepts his "true depravity," (231) presents it to God and the world, and joins the community of people in which everyone is a sinner but also has the choice to be redeemed.

The Boys From Brazil, Cloning, and the Future

by Marnie Schweitzer

Science and Literature

Dr. Cathy Haustein

Assignment: Write a paper which combines science and literature.

"Isn't it strange? Feels like I'm looking in the mirror
What would people say... if they only knew that I was
Part of some geneticist's plan
Born to be a carbon copy man
There in a petri dish late one night
They took a donor's body cell and fertilized a human
egg, and so I say....
I think I'm a clone now
There's always two of me just a-hangin' around."

("Weird Al" Yankovic, 1988)

Cloning, a topic made light of by parodist "Weird Al" Yankovic, is a serious topic which may influence the future of evolution. In his book, *The Boys From Brazil*, fiction writer Ira Levin brings up important and well-needed questions considering cloning and its relationship to the future of humanity. Although *The Boys From Brazil* is a fictitious novel, the cloning methods and dilemmas it introduces are entirely possible.

Published in 1976, *The Boys From Brazil* tells the story of fictitious Nazi-hunter Yakov Liebermann and his quest to find the elusive "Angel of Death," Dr. Josef Mengele. When the novel begins, it has come to Liebermann's attention that the "Comrades Organization", a group of escaped Nazis living in South America, is planning to kill ninety-four men. The men are all sixty-five year old civil servants. Liebermann can find no other connection between the men who are marked for death until he discovers that the men all have fourteen-year old sons similar in appearance. Each boy has dark hair, blue eyes, a sharp nose, and a forelock. Liebermann then discovers that all ninety-four of the boys were adopted through the "Comrades Organization". The adoption process was led by Dr. Josef Mengele, one of the most atrocious Nazis who ever lived. Between Christmas 1960 and the end of summer 1963, ninety-four baby boys from Brazil were placed in homes by the "Comrades Organization." Each family was similar. The husband was a civil servant, and both parents were Christians with a Nordic heritage. Liebermann can not figure out the reason for Dr. Mengele's involvement until a biologist named Nurnberger suggests...

"The placement with similar families: this is the giveaway. You put these together and there's only one possible explanation. He folded his hands on his crossed legs and leaned forward confidingly. "Mononuclear reproduction," he told Liebermann. "Dr. Mengele was apparently a good ten years ahead of the field." (Levin, 185)

Then Liebermann makes another sickening discovery: the boys are clones of Adolph Hitler.

He brought his hand from behind his back and showed them *Hitler*, the paperback book

bore three black brush-strokes; mustache, sharp nose, forelock.

Liebermann said, "His father was a civil servant, a customs officer. He was fifty-two when ...the boy was born. The mother was twenty-nine." He looked around for someplace to put the book, found no place, put it on one of the stove's burners. He looked at them again, wiped his hand against his side. "The father died at sixty-five," he said. "When the boy was thirteen, almost fourteen."

That is why in *The Boys From Brazil*, the character Dr. Mengele breeds the clones of Hitler and then kills their fathers. He wants to make their environment exactly like the one Hitler grew up in. In actuality, a Dr. Josef Mengele did exist. He was one of the most notorious Nazis in the Third Reich. While at the Auschwitz, a concentration camp in Poland, Mengele was responsible for the deaths of at least 400,000 victims. However, his particular brand of infamy involved using Auschwitz victims as human guinea pigs for his genetic research. ("Visions", 54) As Jews arrived at Auschwitz, Mengele would personally pick out twins and people with genetic abnormalities, sparing them from the gas chamber, so he could use them in his laboratory. When Auschwitz was liberated on January 27, 1945, only 157 twin children were still alive. It has been estimated that Mengele worked with 3,000 twin children from 1943 to 1945. (Segal, 54) The experiments he performed on these helpless children were dehumanizing, disgusting and highly unethical. However, Mengele saw nothing wrong with what he was doing because Auschwitz inmates were going to die anyway. He saw the concentration camp as an opportunity to deepen and extend racial vision by means of systematic research. He once told a friend, "it would be a sin, a crime... and irresponsible not to utilize the possibilities that Auschwitz had for twin research, and that there would never be another chance like it." (Lifton, 22-23) One observer stated, "The main thing about him [Mengele] was that he totally lacked feeling." He was able to feel nothing when killing a young twin, even one he had been fond of, to make a medical point. (Lifton, 24) Most of Mengele's research was centered around the fact that identical twins are derived from the same egg cell and possess the same genetic constitution. Mengele was running his experiments to see if people with the same genetic background would have the same physical and psychological characteristics. This work in genetics might help him create the perfect Aryan children in the future. In the laboratory, Mengele would measure and compare the size and characteristics of the twins' bodies such as skulls, noses, lips, ears, hair, and eyes. He would make the twins sick and then test different drugs on them. After one twin died, he would kill the other one and dissect the two to compare their internal organs, or he would sometimes euthanize perfectly healthy twins so he could dissect them. In a deposition given by a Dr. Nyzsli in 1945, he stated:

"In the work room next to the dissecting room, 14 gypsy twins were waiting...and crying bitterly. Dr. Mengele didn't say a single word to us, and prepared a 10 cc. and 5 cc. syringe. From a box he took evipan, and from another he took chloroform, which was in 20 cubic-centimeter glass container, and put this on the operation table. After that, the first twin was brought in... a 14-year-old girl. Dr. Mengele ordered me to undress the girl and put her on the dissecting table. Then he injected the evipan into her right arm intravenously. After the child had fallen asleep, he felt for the left

ventricle of the heart and injected 10 cc. of chloroform. After one little twitch the child was dead, whereupon Dr. Mengele had it take into the corpse chamber. In this manner, all 14 twins were killed during the night." (Lifton, 22)

Sometimes he would inject needles in to their bodies to measure their pain threshold, and he even attempted to change the eye-color of brown-eyed blondes by injecting methylene blue into their eyes.

It is a proven fact that Mengele did perform these atrocities at Auschwitz during WWII, but **did** he ever clone Hitler? No evidence exists that he did, but **could** he have cloned Hitler as his character does in *The Boys From Brazil*? Yes. The scientific knowledge of human cloning, a process in which a human being with the exact genetic information of one parent is created in the laboratory, existed at that time, but the procedure would be so delicate, he probably would not have been able to do it. This is how the character Dr. Mengele describes the clones he created:

"The boys are exact genetic duplicates of him. I'm not going to take the time to explain to you how I achieved this - I doubt whether you'd have the capacity to understand it if I did - but take my word for it, I did achieve it. Exact genetic duplicates. They were conceived in my laboratory, and carried to term by women of the Auiti tribe; healthy docile creatures with a businesslike chieftain. The boys bear no taint of them; they're pure Hitler, bred entirely from his cells. He allowed me to take half a liter of his blood and a cutting of skin from his ribs - we were in a biblical frame of mind - on the sixth of January, 1943, at Wolf's Lair."

(Levin, 241)

Two methods of mononuclear reproduction (cloning) are currently known. The first method, called nuclear-transplant method, uses donor body cells such as skin cells. Then, by using radiation and delicate surgery, the nucleus of an egg cell is destroyed, leaving the body of the egg cell unharmed. The egg cell is now an enucleated cell. A nucleus from a body cell from the person being cloned is then put into the enucleated egg. Now the egg cell has forty-six chromosomes in its nucleus. Just like a naturally fertilized cell, the egg cell will begin to multiply and divide. After four or five days, when it is at the sixteen- or thirty-two-cell stage, the egg cell is surgically implanted in the surrogate mother's womb. The newborn child will have the same set of chromosomes and genes as the donor, who in *The Boys From Brazil*, is Adolph Hitler. (Levin, 188) The second type of cloning is embryonic cloning. In embryonic cloning, a developing embryo is flushed from the mother. Then, the embryo is divided into several individual cells. Each individual cell is then cultured into a new embryo. Finally, each embryo is transplanted into a surrogate mother who later gives birth to the embryonic clone.

No one known to the scientific community has presented evidence of the successful cloning of any human. ("Cloning", 164) However, the cloning of plants, mice, rabbits, sheep, and cows has been performed. Robert Briggs and Thomas King pioneered a method of cloning by nuclear-transplant method in the 1950's at the Institute for Cancer Research in Philadelphia. First, they removed the nucleus from a frog egg. Next, they took a cell from the intestinal tissue of a tadpole and inserted the cell in the enucleated frog egg. Then, the egg, with its new nucleus, began to divide and develop into a tadpole, then into an adult frog. This frog was a clone; its genes were exactly like those of the tadpole because all its hereditary instructions came from the nucleus of the

tadpole's intestinal tissue cell. (Facklam, 96)

Today, cloning of purebred sheep and cows is a big business. Steen M. Willadsen of Alta Genetics Incorporated in Calgary, Alberta, Canada clones sheep and cattle by the embryonic method for profit. Steen first flushes the embryo from a pure-bred cow when the embryo has between four and sixteen cells. He then separates individual cells from the embryo, cultures them for several hours, and then implants them in surrogate cows. (Wright, 31) One original embryo may produce several purebred calves that can then be sold for several hundred dollars each.

If scientists are able to clone cattle, why don't they clone humans? First of all, cloning a human might just be too difficult. Human eggs are so miniscule and delicate that it might take hundreds of eggs to produce one clone. Who would supply those eggs? Also, if a woman did agree to donate her egg, something drastic could go wrong during the surgery to remove the egg or during the cloning surgery. It is difficult to synchronize the growth of an enucleated egg with the growth of the donor cell's nucleus. Egg cells divide faster than body cells, and if the cells aren't dividing at the same rate, the chromosomes break, and either the embryo will be deformed or it won't develop. If the cloned embryo is deformed, can it be discarded? (Facklam, 96)

The whole concept of cloning brings up an abundance of ethical dilemmas; this may be why Ira Levin wrote *The Boys From Brazil*. Levin had been thinking of writing a Nazi-hunter thriller for about ten years. Then in 1972, Levin came upon a *New York Times* article on cloning, and got his idea for *The Boys From Brazil*. He told journalist David Sterritt in an interview in the September 14, 1978 issue for the *Christian Science Monitor* that he thinks thrillers have wide-spread appeal because they "touch deep emotional chords. They touch our fears, anxieties, guilts. It's a way of exorcising them. It gives the emotions a workout." ("Ira", 39) How true. Many people have a false idea that clonists could produce a huge army of vicious giants that will take over the world. It is important for people to understand that clones would not be evil people, they would only be copies of people. If someone were to clone a madman like Hitler, that clone would have the same genetic make-up of Hitler, but would not act like Hitler unless the clone was raised in the same environment Hitler was. It would be nearly impossible to re-create that environment.

Although it is fiction, Levin's book is significant because it addresses topics that need to be discussed. Through discussion comes education and answer-provoking thought. Cloning brings up some serious situations that need to be talked about. For instance, who are going to be the donors for nuclei for cloning? Scientist Robert Gilmore McKinnell says in his book, *Cloning of Frogs, Mice, and Other Animals*, that the nuclear donor, of necessity with today's technology, would be embryonic. Another living being would have to be destroyed to produce dissociated cells for nuclear donation. (McKinnell, 103) Would this embryo have rights? If it becomes deformed during the cloning procedure can it be destroyed? And, of course, there is always a question of funding. Should the government spend tax dollars to research cloning and its benefits? McKinnell asks a most difficult question, "Is research that would lead to the production of cloned human replicates more important than research that seeks to improve the quality of life for humans already in existence?" (McKinnell, 101) These are questions that have no definite correct answer, nor do they have answers that can be given in a research paper.

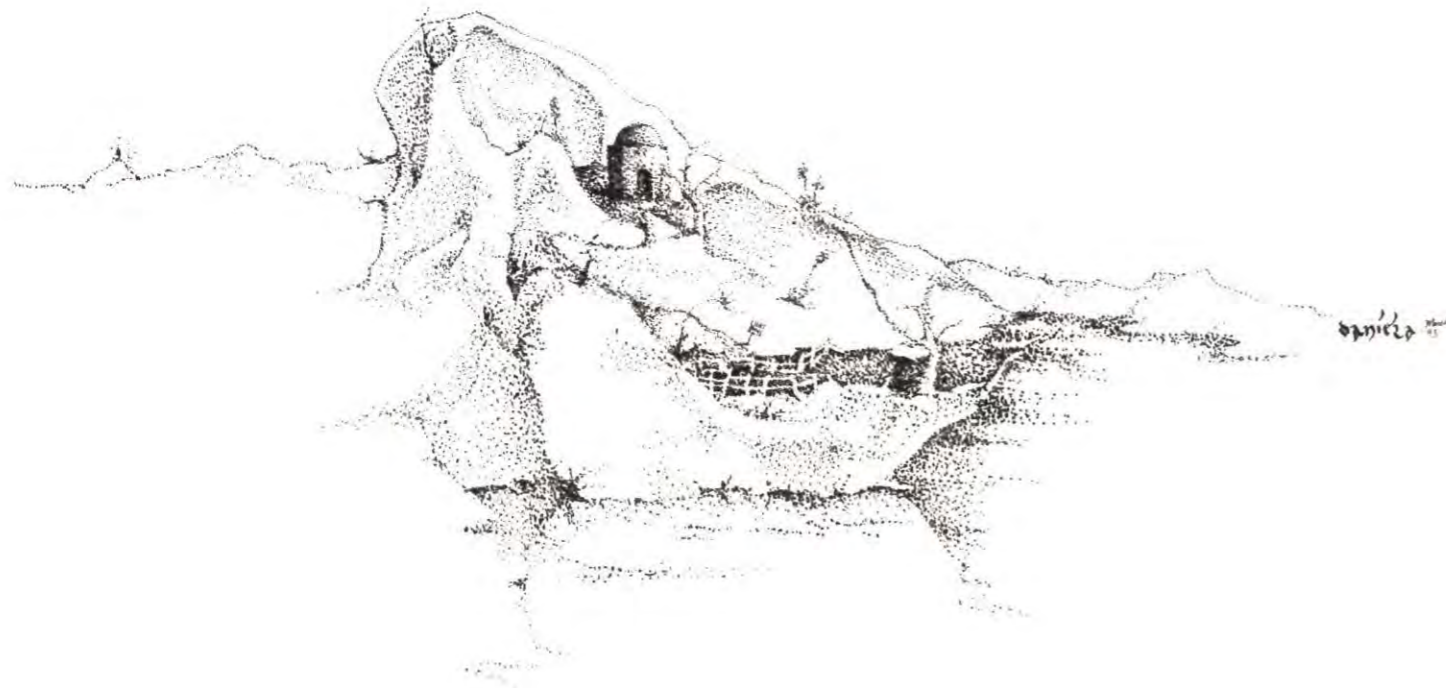
Two sides exist to every story, and as Nurnberger says in *The Boys From Brazil*, "It's [cloning] a technique, and like any other technique you can mention, it can be put

to either good or bad uses." (Levin, 193) For instance, cloning could benefit cancer research. When researchers use mice in their cancer experiments, they can only use pure strains of mice that have no diseased cells. Finding a "pure" mouse can take up to five years. Once researchers find a "pure" mouse, they could clone the mouse many times, saving both precious research time and money. Or in Africa for instance, a need for cattle that produce a lot of milk and are resistant to specific diseases exists. Such cattle exist in the United States, but in order to prevent the spread of disease, strict federal laws limit the transportation of animals to and from other countries. However, the cattle can be shipped before they are born and have to comply to laws. A rancher can select a cow with a high milk yield and resistance to disease, give her hormones so she super-ovulates, then flush the eggs from her body. The eggs are then fertilized in a petri dish. After the fertilized eggs begin to divide, the eggs are placed in rabbits that have been injected with special hormones to strengthen their wombs. Next, the rabbits are shipped to Africa, and the Africans remove the calf embryos and implant them into African cows. The cows give birth, and the newborn calves are disease resistant and produce a lot of milk. In addition, one of the most interesting ways cloning could be beneficial was brought up by the character Nurnberger in *The Boys From Brazil*. "It'll revolutionize cattle-breeding. And it'll also preserve our endangered species, like that beautiful leopard there." Currently, Dr. T. C. Hsu of the M.D. Anderson Tumor Institute in Houston, Texas has a collection of cells from more than two hundred wild animals. Zoologists from all over the world have supplied him with snips of skin from whatever animal they are studying. He then freezes the cells in liquid nitrogen at -196 degrees Celsius. Thousands of years from now, those cells can be thawed, and extinct species can be cloned from them.

While cloning may have some good uses, at the present time the ethical problems human cloning will create outweigh its possible good uses. Author Ira Levin's book, *The Boys From Brazil*, may seem unbelievable, but it has started an argument over the pros and cons of cloning, an argument that needs to continue. Currently, there are not any answers to the question "Should humans be cloned?" but through discussion and research, an answer may be found. For now, remember this: "The ability to clone a human is not sufficient reason to do so. Medicine is not an industry, and people are not products." (Facklam, 107)

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Artwork by Daniela Koger

Goethe, Faust I, and Science

by Amy Laren Murray

Science and Literature

Dr. Cathy Haustein

Assignment: Write a paper which combines science and literature.

Faust I, by the German author Johann Wolfgang von Goethe, illustrates a strong connection between science and the creative intellect in the Romantic period. The first part of the paper introduces Goethe, the period he lived in, and his personal interest in writing *Faust I*. The second part of the paper describes the Doktor Faustus legend and how Goethe came to write about it. The third part of the paper illustrates Goethe's connection to science, his study at Weimar, his love of magic, his study of the Cabalists, his own scientific experimentation and his portrayal of the Alchemist in *Faust I*.

The period that influenced Goethe (1750-1830) was called "the age of Humanität" (humanity). Humanität was a philosophy of life that sincerely believed in the "perfectibility" of humankind or the perfection of people, their lives, and their world through reason.(1) Reason, a sober outlook on everything, made desirous the interpretation of phenomena in the natural world with physics, chemistry and biology.(2) These scientists of reason, who believed in Humanität, demanded hands-on knowledge that was original, precise, and complete.(3)

It is written that Goethe possessed a "noble and profound naïvete about Nature from which came the intellectual energy needed to seek and discover continuity in the complexity of natural phenomena."(4) That means that Goethe's curious nature made him energetic about finding order in the complex natural world. Goethe's own hope was to lead people to the "beneficent conquests of Knowledge and Science."(5)

It is believed that Goethe first encountered the legend of Doktor Faustus as a child by attending traveling puppet plays, which were abundant in Germany in the middle 1700's.(6) Actually, plays about Doktor Faustus are still popular today, as I myself discovered on two separate trips to Munich. I encountered Doktor Faustus, once in a play with marionettes and again when he himself stood in the Marienplatz in a long dark robe covered with stars. He was wearing a tall, pointed hat and performing magic tricks with scarves and coins.

Goethe wrote that he felt kinship with his character Faust. Both were men of science seeking answers to questions that became ever larger and ever more complex, questions that seemed unanswerable by humans, answerable only by knowledge itself, i.e. by God.(7) In the character Faust, Goethe captures our desire to experience all that can be experienced and do all that can be done instead of seeking pure intellectual knowledge which had often been the goal of scientists.(8)

The story of Doktor Faustus is widely varied because it has been a legend for over 500 years. It is possible that the legend of Doktor Faustus was composed in front of a fireplace one evening, and it is also possible that there was an alchemist by the name of Johannes Faustus.

The composite legend of Doktor Faustus is as follows: In the 15th Century, there lived an alchemist named Johannes Georg Faustus. He wandered throughout Northern Germany healing sickness, lecturing on medicine, and performing magic tricks. "Doktor" Faustus

sought ultimate knowledge. In order to receive this he made a pact with the devil in which he would be granted ultimate knowledge in return for his eternal soul. Johannes Faustus's body was found at his study table one morning by his assistant who reported that the shutters were unlocked and swinging in the breeze. It is possible that he was killed by an explosion in the course of an alchemical experiment. Such a mysterious death gave rise to the belief that the devil had come and carried Doktor Faustus away to hell.(9)

The legend of Doktor Faustus was kept alive for over one hundred years by word of mouth until 1592, when Christopher Marlow adapted the legend into a play he titled, "The Tragical History of Dr. Faustus."(10) Marlow's play was seen by many. It was popularized and altered by the illiterate public and often took the form of traveling puppet shows.

The puppet plays begin with a brief monologue by Doktor Faustus expounding the virtue of intellectual curiosity. Sometimes the monologue expounds the lust for fame or gold more than for intellectual curiosity. Then comes his pact with the devil and the devil's magic tricks which are the highlight for both children and adults. Afterward, Faustus makes an attempt at repentance which is foiled by the appearance of a female (usually blond and blue-eyed with a low cut, bulging dirndl-dress) who entraps Faustus into worldly pleasure. Then the devil comes to carry Faustus away.(11) A comic element in the puppet plays is often provided by a clown, who appears first as Faust's servant and in the last act as the night watchman or the town crier or lamp lighter so that Faust's last hour is punctuated by merriment. In the more serious writings of Marlow and Goethe, Faust's last hour is marked by the tolling of the church clock tower bells, a much more serious realization of the fate of one who has sold his soul to the devil.(12)

The tale of Doktor Faustus is a German legend. The germanic origin of the story accounts for its lasting popularity. During the period in which Goethe wrote, it lent itself well to the Sturm und Drang ideals of intellectual pursuit and the duress of existence.(13) It was not coincidence that Goethe came to write about this Doktor Faustus whose pursuits and goals mirrored his own.

Goethe was born and educated in the city of Frankfurt. He was trained in languages, literature, and law. However, he knew very little about geography or natural history.

This changed in the late 1700's when he was invited to the royal court of Weimar. Weimar was a vast country estate in Northern Germany where the intelligencia of the day congregated: writers, actors, musicians, and scientists from all over Europe who were free to learn, explore, and experiment.(14) (Similar to Dr. Martin Arrowsmith and Dr. Gottlieb at the McGurk Institute in the novel Arrowsmith by Sinclair Lewis) Goethe had a lively interest in natural history and science, so Weimar was paradise for him. He found this environment so intellectually stimulating that he lived to be over 80 years old. (15)

Goethe professed that he was unable to learn anything from books. Therefore, he subscribed enthusiastically to the theory of the day which championed hands-on science, field observation, and precise measurement.(16)

Goethe began with botany which was a prerequisite for medicine, his main interest.(17) He procured for himself his own private Gartenhaus (similar to a greenhouse) at Weimar. For several of his first years, before he became involved in administrative duties, he sowed seeds and planted trees and took great pleasure in watching them grow, something he had never been able to do in the city of his birth.(18) His extensive study of botany led him to

write *Metamorphose der Pflanzen* (my translation: The Development of Plants) in 1790. It was the culmination of his study of botany. From botany he turned to geology.(19)

Geology absorbed Goethe as much as botany had. For many years Goethe was so busy with the study of rocks that he employed a full time assistant.(20)

Before coming to Weimar, Goethe was interested in magic, which may have come from his own childhood experiences with the Doktor Faustus puppet plays. He was interested in the symbolic meaning of magic, using magic to express the relationship between humans, the visible world, and the invisible world that has power over us in the visible world. The use of magic symbolized obtaining and controlling the power that they believed governed their universe. Possession of these powers would allow the magician to become more than human, allowing him to experience all that could be experienced. Goethe, in his time of reason, could only dream about these superhuman qualities, but he could give the powerful gift of magic to his character, Faust.(21)

In the year 1769, Goethe began a long study of the Cabalistic texts. In this same year he began planning a play about Doktor Faustus. He began by writing *Urfaust*, then the *Fragment* in 1790, and finally *Faust I*, which he finished in 1808.(22)

From the Cabalists' writing, Goethe used two ideas in his writing of *Faust I*: his character of the Erdgeist, the earth spirit, and his characterization of the devil.

Goethe read the Cabalists' texts in Latin or Greek but *Faust I* was written in German. Therefore, the concepts of the Cabalists may have been altered in Goethe's mind as he made the transition onto paper or in the writing and re-writing of *Faust I* before the final play of 1808.

Goethe's earth spirit, the Erdgeist, from the Cabalistic point of view would have been a personification of Earth as one of the four classical elements of which the universe was composed or possibly of Earth as one of the heavenly bodies.(23)

However, the actual conception of the Cabalist was the anima terrae. The anima terrae is the Earth as a heavenly body with a soul or vital principle at its center, but, according to the Cabalists, the Earth was not one of the four classical elements.(24)

Also from the Cabalists came Goethe's characterization of the devil. Goethe's evil spirit, given the aristocratic name of Mephistopheles, was a spirit of greater dignity and status than other literary devils of the time.(25)

Alongside his literature career, natural history study, and bureaucratic duties, Goethe also dabbled in alchemy. He experimented with creating Mittelsalz (sal-medium). In one of his methods he described treating "queer ingredients of the Macrocosm and the Microcosm in a mysterious and strange way."(sonderbare Ingredienzen des Makrokosmos und Mikrokosmos auf eine geheimnisvolle wunderliche Weise)(26) I would translate "geheimnisvolle" as secret and "wunderliche" as wonderful. This would translate Goethe's experiment as, "treating queer ingredients of the Macrocosm and Microcosm in a secret and wonderful way." We may laugh at such experimental methods today but they were considered to be at the forefront of science in Goethe's day.

All of these components—Goethe's study of natural history at Weimar, his study of the Cabalists' writings, his fascination with magic, and his own experimentation in alchemical methods—culminated in his writing *Faust I*. It is the characterization of Faust, an alchemist in search of ultimate knowledge and experience, which was the climax of his research.

Goethe described his alchemist Faust as follows:
Who in his dusky workshop bending

With proved adepts in company
Made, from his recipes unending,
Opposing substances agree. (27)

Goethe himself was an alchemist and an admirer of alchemy and alchemists. His work, *Faust I*, clearly shows Goethe's love of science.

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- 9) Mason, 2.
- 10) Mason, 3.
- 11) Smeed, 6.
- 12) Smeed 6.
- 13) Smeed, 7.
- 14) Bruford, 142.
- 15) Bruford, 150.
- 16) Bruford, 148.
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- 22) Mason, 84.
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Applying Psychology to the Motivation of Employees

by Chris Holst

Intro. to Psychology 110

Kevin Krumvieda

Assignment: Write a 3-5 page formal research paper on a topic of interest to you in the field of psychology.

Nearly everyone in the U.S. who is at least 16 years of age has worked for an organization or an individual at some point in his or her life. In addition, many of these workers have recognized either the effectiveness or ineffectiveness of a particular manager for which they have worked. Many people believe that being a manager merely requires good common sense. This assumption is incorrect. So, what qualities or characteristics does a manager possess that enables him or her to be effective and efficient?

In order to adequately meet the productive needs of a particular company, a manager must not only apply his or her knowledge of business principles to a given situation, but also must have a solid understanding of psychology on which to base decisions. This paper will discuss how effective managers use their understanding of psychology to motivate their employees to be more productive for the company. The paper will accomplish this objective by describing the employees' psychological needs that must be understood and fulfilled, by illustrating proper motivation of employees through a reward system, and by showing how the company may benefit through the proper fulfillment of the psychological needs of employees.

First of all, a manager must understand the psychological needs of his or her employees. Abraham Maslow, a renowned psychologist and former president of the American Psychological Association (Goble, 1970), developed a hierarchy of basic needs that every human being strives to fulfill during his existence.

According to Maslow, physiological needs, such as needs for food, water, shelter, sex, sleep, and oxygen, must be satisfied first. If they aren't satisfied, then a person's complete existence will revolve around attempting to satisfy these needs. Once a person's physiological needs are satisfied, Maslow proposed that safety and security needs emerge for fulfillment. "The insecure person has a compulsive need for order and stability and goes to great lengths to avoid the strange and the unexpected" (Goble, 1970, p.39). For example, an employee needs to feel that his or her job environment is safe and secure, that his or her employment is stable.

Upon fulfillment of safety and security needs, an employee will attempt to belong. Maslow states that the employee desires to develop relationships with other employees and to obtain a special place within the group of individuals who compose the workplace (Goble, 1970, p. 39). For example, employees tend to participate in activities outside of work, such as bowling leagues, that will enhance their sense of belonging to a group.

After an employee feels that he or she belongs, a need for self-esteem and respect from fellow employees evolves. Managers should especially strive to assist the employee in satisfying this need, for "a person who has adequate self-esteem is more confident and capable and, thus, more productive" (Goble, 1970, p. 41). For example, an employee should be given proper recognition and respect by a manager for a job well-done.

The final need that an employee strives to satisfy is self-actualization. Maslow's definition of this need is "the desire to become more and more what one is, to become everything that one is capable of becoming" (Goble, 1970, p. 41). In other words, an employee desires to live up to his highest potential. Through the careful study of these basic psychological and physiological needs, a manager may better recognize the motives that drive his or her employees in their work-related activities.

Thus far it has been established that an effective manager must be able to identify with an employee's psychological needs. Once these psychological needs have been recognized, an appropriate system of rewards must be implemented by the manager. Most often such a system of rewards will be aimed at satisfying the esteem and self-actualization needs of employees. This system is made useful by relying on the employees' perceptions of the rewards and by basing the rewards on different qualitative aspects.

In order for rewards to be effective in motivating employees to be more productive, the rewards should be perceived by employees as valuable. In *Personnel Journal*, Philip C. Grant (1988) states that "it's the employee's perception of the rewards' values that is pivotal in determining worker motivation and satisfaction" (p. 76). Managers should be sure that the rewards are valued by talking with employees about them and by "candy-coating" the rewards, or "talking them up." The more desirable a reward appears to an employee, the more the employee will work toward attaining it.

Additionally, Grant states that "rewards must stand out and be highlighted" (p. 79). In other words, managers shouldn't reward the employee in the midst of other important matters. For example, if an employee is supposed to be given an award at a special occasion, then proper attention must be given to the receiving of the award. The award shouldn't be sandwiched between other important topics of discussion.

Besides being valuable, rewards should be perceived by employees as fair. An employee who receives an award should feel that his or her award is fair when it is compared with the awards received by other employees. Rewards should be of a similar magnitude if the tasks performed are relatively comparable.

While rewards are based on the employees' perceptions, they should also be based on certain qualities. The first of these qualities is achievement. If, for example, an employee is rewarded for a certain level of production rather than a particular length of service to the company, the employee will likely be more determined to receive the reward by accomplishing the desired production level. Consequently, the company benefits from this increased productivity.

Another quality of a reward is its rareness. Rewards that are more rare, and thus less easily attainable, will exact a higher level of performance (Grant, p.81). An employee will work harder if reinforcement is provided on a variable-ratio schedule. This type of schedule has a higher rate of responding because the employee isn't sure of the timing of the reward (Myers, 1992, p. 241). A reward's rarity will enhance the intrinsic motivation of an employee. On the other hand, if extrinsic rewards are overused, then an employee's intrinsic motivation, or interest in the task, will be diminished because of the

overjustification principle.

A third quality of rewards is timeliness. Rewards should be handed out as soon after performance as possible (Grant, p.78). When an award is bestowed shortly after its related performance achievement, the employee will more clearly associate the reward with the performance, thereby improving performance in the future.

A final quality of rewards is that they should be informative. Myers (1992) states that "rewards that inform people they are doing well can boost their feelings of competence and intrinsic motivation" (p. 375). On the other hand, managers that use extrinsic rewards to control will lessen an employee's intrinsic motivation. Therefore, managers should use rewards to inform employees of their behaviors rather than to control their behaviors.

To this point it has been shown how an appropriate reward system will benefit the employees of a company. Now we should examine the two ways a company can benefit from an appropriate reward system that fulfills the psychological needs of its employees.

First, a company will benefit through the increased productivity of its current employees. If managers will first assess and understand the individual motives of employees and then work with them to set specific, challenging goals, employees will be more committed to attaining these goals (Myers, 1992, p. 376). Therefore, setting and attaining goals will improve the current productivity of employees.

Secondly, a company that develops a reputation of good management-employee relations and a good reward system will attract prospective employees. When a person dissatisfied with his or her own work environment learns that a company's handling of employees is favorable, that person will also desire to become a part of the winning team. Managers use psychological principles to motivate their employees to be more productive for the company. In order to effectively motivate employees, managers must first understand Maslow's hierarchy of needs that each person strives to fulfill. This hierarchy includes physiological needs, safety and security needs, the need to belong, esteem needs, and the need for self-actualization.

Next, a manager must employ an appropriate system of rewards for his or her employees. The rewards should be perceived by the employees as valuable, fair, achievement-oriented, rare, and timely. Also, extrinsic rewards should be used to inform rather than control employees. An appropriate reward system will benefit the company by keeping current employees happy and by attracting prospective employees.

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In Search of Reliable Truth

by Deanna Ver Steeg

Intermediate Accounting I Carol Vruwink

Assignment: Engage in critical reading to gain insight to form your own ideas on a chosen focused topic relevant to the course. Papers should reflect independent thinking based on evidence.

Labeled "The Battle of the Beancounters" from those on the outskirts of the combat zone, the debate over the merits of historical cost as opposed to current value accounting includes three formidable groups: the Financial Accounting Standards Board (FASB), the Securities and Exchange Commission (SEC), and the Federal Reserve Bank. Each group possesses its own agenda which ranges from maintenance of the status quo to radical change. Reacting to the enormous scandal created by the failure of the savings and loan industry, the FASB has recently released *Statement of Financial Accounting Standards Number 107--Disclosures about the Fair Value of Financial Instruments*. While reaction to this standard has been mixed, it lays the foundation for further advances in reporting assets at current value.

Before delving into the topic, it is first necessary to discuss the exact meaning of current value. When the FASB released the 1990 Exposure Draft which preceded *Statement 107*, some respondents were concerned with the use of the term market value to define the dollar amount at which the asset or liability would be reported. Market value, to them, had an association with items traded on active secondary markets (such as exchange and dealer markets). In contrast, market value, as defined by the Exposure Draft is applicable whether the market for an item is active, inactive, primary, or secondary. To avoid the possible confusion, the term fair value is used in keeping with recent terminology used in similar disclosure proposals by other national and international standard-setting organizations (SFAS No. 107, paragraph 37). Fair value is often based on information obtained from market sources, though in broader terms, it not only encompasses active secondary markets as mentioned above, but also brokered and principal-to-principal markets (SFAS No. 107, paragraph 19). Including all four markets explicit in the definition of fair value rectifies the misunderstanding with the use of market value, although both terms are used inter-changeably throughout accounting literature.

History

In the early 1980s, current value accounting became a much discussed topic as the savings and loan industry suffered through a succession of what should be termed as "mini-crises" when viewed in the light of its ultimate demise. Central to the problem was the nature of business which a thrift undertakes. An S&L issues deposit-type obligations and invests the acquired funds primarily in mortgage loans. The effective maturities on deposits are short because interest rates may be adjusted frequently on most of them while, in contrast, maturities on mortgage loans are up to forty years long. This practice is termed "maturity mismatching" (Johnson and

Peterson, 1984). Since market values of financial assets and liabilities move inversely with interest rates, a period of great economic change signals doom for S&Ls. When interest rates rise sharply, S&Ls are forced to pay higher rates on nearly all deposits while charging higher rates only on new loans (Johnson and Peterson, 1984). This leads to a severe mismatching of return on assets to the increasing costs of liabilities. For this reason, the economics of this industry are such that historical cost provides misleading, if not incorrect, financial information.

Due to this pervasive problem, accountants comprehensively evaluated the option of current value accounting. Considering the qualitative characteristics necessary in all accounting information, researchers devised a plan which utilized contra accounts. These accounts would serve as current value reserves and could be adjusted as the market interest rates fluctuated and changed the value of assets and liabilities (Johnson and Peterson, 1984). Though the FASB never adopted such a proposal, the S&L situation clearly demonstrated that some sort of change loomed on the horizon.

Introduction to the Debate

Prior to the passage of Statement 107, a vigorous debate ensued between the SEC and the Federal Reserve Bank. Seeking to preempt a series of bank failures similar to the S&L debacle, Richard Breeden, head of the SEC, desired that banks report their financial instruments at their current, or market, value so that investors are able to assess the financial stability of the company. Also interested in preventing a complete collapse of the banking industry is Federal Reserve Chairman Alan Greenspan, who claims that a current value representation of financial assets could also potentially mislead statement users. As values would fluctuate greatly in times of economic unrest, a financial institution would appear unstable when, in fact, regulatory agencies require such banks to boost their reserves against such potential losses, thus circumventing any severe financial problems (Yang, November 26, 1990).

Proponents of Current Value

As stated above, proponents of current value accounting view historical cost data skeptically as they feel that it does not accurately represent the financial condition of an institution. Accounting principles have always allowed banks and thrifts to record debt securities held for long-term investment at historical cost. Theoretically, these institutions generally hold their bonds to maturity (Baldo, 1991). In the 1980s, S&Ls set a nasty precedent by selling securities which had appreciated in order to boost their earnings. Yet, when bonds turned sour and their market value declined, thrifts kept them on the books without recognizing the loss in value. This combination masked the industry's slow hemorrhaging (Yang, 1990). Richard Breeden summed up the situation while testifying before Congress: "If misused, accounting principles can conceal insolvency from creditors, investors, and regulators. Misuse of accounting standards played an extremely large, and in some ways pivotal, role in allowing the rapid and reckless growth of the thrift industry" (Baldo, 1991).

Breeden's long range objective was to alter the way that banks account for all of their assets and liabilities. Given that no one has been able to devise a consistent manner in which to evaluate the current value of liabilities, Breeden's first goal was to target a bank's investment portfolio. Such a step is necessary since it would eliminate some of the accounting abuses which plagued and ultimately ruined the S&L industry (Yang, 1990). The impact of this move ten years earlier would

have been dramatic for the thrift industry. According to 1981 estimates, the net worth of S&Ls was \$42.4 billion if assets and liabilities were valued at historical cost. If marked at current value, however, the net worth of the same companies was \$44.1 billion (Johnson and Peterson, 1984). Given the public perception that banks are teetering on the same cliff of disaster, Breeden hoped to act prospectively, rather than retroactively.

Proponents of Historical Cost

Advocates of historical cost accounting contend that the concept of current value is infinitely subjective and that accounting in this manner severely compromises the reliability of financial statements. Erring on the side of conservatism, proponents of historical cost blame people, and not accounting systems, for the horrible failure of the savings and loan industry. Bankers and the Federal Reserve Bank itself vigorously oppose Breeden's proposal since they fear his actions constitute a form of backlash against financial institutions in light of their colleagues' demise.

Most persuasive in the Greenspan camp lies the argument that solely honing in on the assets section of the balance sheet (as proposed by Breeden) would cause asset values to change widely in interim financial statements. In periods of high interest rates and market swings, earnings and capital levels would gyrate wildly from quarter to quarter (Yang, 1990). Banks contend that they should be allowed to mark to market liabilities "related" to their securities holdings in order to control such haphazard swings ("The Truth Will Out", 1992). Especially at a time when cynicism reigns and confidence in financial institutions is low, any changes which negatively impact the balance sheet carrying values of assets of banks will compound the current crisis in the financial industry. Moreover, accounting changes which place United States companies at a competitive disadvantage with foreign counterparts only serves to magnify the U.S.'s impotence in controlling its own economy (Powers, 1991). Such a sweeping change, according to historical cost advocates, involves ramifications far beyond those considered by the SEC.

Action by the Financial Accounting Standards Board

In May 1986 the Financial Accounting Standards Board added a project on financial instruments and off balance sheet financing to its agenda. Issues considered by this project included, among other things, . . . "how financial instruments should be initially and subsequently measured and how best to disclose the potential favorable or unfavorable effects of financial instruments" (SFAS No. 105, paragraph 1). The paragraphs in *Statement of Financial Accounting Standards Number 105* which pertained to financial instruments were later superceded by Statement Number 107, but its very passage signalled the increasing importance of the current value accounting issue.

At the crux of the matter is Statement Number 107:

This Statement extends existing fair value disclosure practices for some instruments by requiring all entities to disclose the fair value of financial instruments, both assets and liabilities recognized and not recognized in the statement of financial position, for which it is practicable to estimate fair value. If estimating fair value is not practicable, this Statement requires disclosure of descriptive information pertinent to estimating the value of a financial instrument. Disclosures about fair value are not required for certain financial instruments listed in paragraph 8. (SFAS 107, summary)

This rule applies to all publicly owned entities such as banks, thrifts, and other financial institutions.

In Appendix C, which describes background information and the basis for conclusions, the FASB justifies its stance by applying the primary qualitative characteristic of relevance to current value. The FASB concluded that fair value meets the first objective of financial reporting stated in FASB Concepts Statement No. 1, *Objectives of Financial Reporting by Business Enterprises*, that is, to provide information that is useful to present and potential investors, creditors, and other users in making rational investment, credit, and similar decisions (SFAS 107, paragraph 39). Essential to the presentation of fair value data is the ability of users to predict the amount, timing, and uncertainty of future cash flows. Information about current value enables investors, creditors, and other users to assess the consequences of an entity's investment and financing strategies, that is, to assess its performance (SFAS 107, paragraph 41). Current value data, as a supplement to that of historical cost, would make a difference in measuring an association's liquidity, solvency, and income. In a dynamic economy, representation of current value is an integral component in evaluating the future in terms of current, and not past, circumstances.

Cost-benefit analysis is another crucial element to consider in adopting a new standard for accounting. Clearly described in this analysis have been the benefits in providing fair value accounting data. However, the costs have not been mentioned. The FASB has recommended only minimal guidelines for the adjustment of liabilities to market value since this is, as of yet, an inexact science. Providing such liberal boundaries in which to maneuver has allowed each company the liberty of selecting the most cost-beneficial manner of valuing liabilities. With such little guidance, some of the benefit is compromised, but the Board feels that the increased disclosure still outweighs the accompanying costs.

Reaction to Financial Accounting Statement No. 107

As mentioned at the onset of this paper, the reaction to Financial Accounting Statement No. 107 has been mixed. Proponents of current value accounting see the acceptance of this statement as a small victory in the ultimate conquest of the entire balance sheet. Opponents have provided numerous persuasive reasons as to why the practice of marking to market must be disallowed. A small battle has been won, but the war is far from over.

One of the most persuasive criticisms of the new statement is that it discourages financial institutions from investing in long-term securities. Since long-term investments are susceptible to large up and down movements, banks will try to dodge such swings by stuffing their investment portfolios with far more stable short-term bonds. Also less attractive for investors will be municipal bonds, which are often relatively risky, not actively traded, and more prone to wide swings in value (Worthy, 1992). The weight of this decrease in investment by financial institutions will ultimately fall on the shoulders of the average taxpayer, who will be forced to pay more in higher interest costs. Bankers will become obsessed with the earnings statement and shy away from anything that would taint its success. Proponents of current value do not sympathize with these cries from financial institutions. They state that if reporting information truthfully causes such groups to be more reluctant in purchasing long-term securities, then, "so be it" ("Uncook the Books", 1992). The highest objective of accounting information is that it be useful to the statement user, not to provide each and every company with a glossy financial statement with a gleaming net income.

Another concern of the opponents of current value accounting is the method of valuation for current liabilities. However, assuming that most bankers perform such calculations for internal purposes, it does not seem unreasonable to expect them to apply these formulas in external reporting circumstances. The proliferation of products for estimating current values, along with the development of complex mathematical pricing models, now makes it feasible to estimate market values for most financial instruments. Though these calculations depend on a lot of assumptions, the judgment required is not more extensive or imprecise than what GAAP currently expects of bankers in estimating loan loss reserves (Worthy, 1992). It may seem rather subjective at the moment, but market value still yields a closer evaluation of a financial institution's net worth than historical cost.

For the most part, this argument seems to have been pre-empted by advocates of current value accounting. Given time, patience, and some good mathematical models on which to rely, current value accounting will most likely surpass all expectations in accurately defining the economic health of a financial institution.

Future

Statement No. 107, in effect, opens the door for marking to market most items on the balance sheet. At first glance, it seems absurd to look at financial statements in any other way, but in keeping with the accounting profession, the writer feels that the FASB should be cautious in its approach to dramatic change. Nothing will be gained from careless calculations of financial instruments if they are not reliable or comparable. The FASB could have pacified the SEC in a different manner, rather than issuing a statement which provides little guidance in terms of application for the financial institution. Until objective methods are established for determining the fair value of liabilities, the writer is not convinced that market value accounting provides what it is supposed to provide. Historical cost accounting is laden with inherent problems, but so is its likely successor. Running ahead blindly will only magnify the problem. Beneath all the politics and rhetoric lies current value. It is elusive, yet it is theoretically a more accurate predictor of current financial stability than historical cost. However, its random and inconsistent application to financial statements will only diminish the value of such information in terms of comparability and credibility. The cost of undermining users' confidence in statements may be greater than the expected benefit of such information, and given that it is the user who accounting information serves, current value is, at present, a precarious leap of faith.

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The Tale of Argus

by Angie Leonard

World Literature I

Dr. Mary Stark

Assignment: Assume a persona of a character from our class reading. Create a credible character's voice using specific facts and references from the text.

I am Argus, dearest dog of Odysseus and faithful companion. It is by a hand of the gods that I am able to pass on my knowledge to whoever will listen to a withered up old hound. I am near the end of my time in this world, so please excuse me if I wander a little in my storytelling. In my lifetime, I have seen the household of Odysseus experience happiness and tragedies. I have witnessed the wondrous marriage of the beautiful maiden Penelope to my master Odysseus. I silently watched their love grow stronger with each passing day. Life was a jaunt through the woods chasing squirrels for the family. Alas, that is not the tale I tell of now. It has been many a moon since the happy couple took time to scratch my back or play a game of fetch the stick with me. The story that unfolds around me is one of sadness, but also one of hope.

My master was called away to a faraway place called Troy to fight for the return of King Menelaus' wife, the desirable Helen, from the swarthy Trojans. At that same time, Penelope found herself pregnant with the pup of Odysseus. The household was buzzing with excitement the day Telemachos was brought into this unfriendly world. It was a joyous day when little Telemachos could finally play tug on the old towel with me. I grew older with him and he with me. With Odysseus gone for so many years, Telemachos became a trusted friend of mine.

Now, Telemachos is a strong-hearted boy. Because of Odysseus' tireless travels, he had never laid eyes upon his father. Telemachos held in his heart just as much hope in watching Odysseus come sailing home to Ithaca as did his lonely mother Penelope. While they waited for dear Odysseus, a plague fell upon our home. Suitors from every direction on the compass settled here and tried to win over the loyal heart of Penelope. These evil men brought nothing but trouble and kicks in the ribs for me. The horrible events that I do not witness, although I do not miss much, are reported to me by numerous cats, mice, rats and even birds who are temporary boarders of the outbuildings. These worthless, pretending men plunder and pillage everything that belongs to my family. They take what they want of the herds and waste all they care to for they know they can always take more. These men who claim to be rightful suitors of Penelope have even turned some of the maids and servant girls into their concubines while they wait for Penelope to select one of their crew. Quite recently I heard a shifty one called by the name Eurymachos spout to anyone who would listen,

"Before the whole assembly I advise Telemachos to send his mother to her father's house; let them arrange her wedding there, and fix a portion suitable for a valued daughter. Until he does this, courtship is our business, vexing though it may be; we fear no one, certainly not Telemachos, with his talk; and we care nothing for your divining, uncle, useless talk; you win more hatred by it. We'll share his meat, no thanks or fee to him, as long as she delays and maddens us. It is a

long, long time we have been waiting in rivalry for this beauty. We could have gone elsewhere and found ourselves very decent wives."

Gone elsewhere is what they would have done if they were smart. I know fair Penelope would never close her heart to the hope it holds for Odysseus' return. Even if she were forced to take a new husband, it would not be one of these filthy slimy wards. Why, a fat one named Antinous dared to use my old towel as a handkerchief.

It has been nineteen years since my old friend sailed away. The suitors demand that Penelope choose soon and Telemachos is caught between Scylla and Charybdis in deciding whether he should wait for Odysseus or try to exert his rights as the male of the house over the suitors. Mentos, an old confidant of Odysseus, came to motivate Telemachos to call an Assembly to give the suitors notice to leave the house and let them know of his intentions to seek out Odysseus or news of him. As I sat in the corner, I listened to the plans of Telemachos' travels to Pylos and Sparta and his counterplan to rise up and claim his inheritance if in fact his beloved father is dead.

This kind of talk brought sorrow to my heart, for Telemachos was the one truly devoted friend I had left in the estate. Penelope stays in her room using excuse after excuse, such as feigning illness, so she needn't come out and face the suitors. The maids and servants for the most part have discarded their loyalty for Odysseus and have concerned themselves with their own undoing and the suitors' pleasures. The few who remain devoted to Odysseus have little time to spend with a hound when all their herds are being depleted. As I guessed, Telemachos followed the advice of Mentos and gave me a quick rub on the belly before he left us all to search foreign lands for his father.

After Telemachos' departure, my neglect became overwhelming. My last caretaker had left me in the hands of either unnoticing or uncaring people. I am greatly worried for his return, however, for I have heard the suitors late at night plotting his demise upon his arrival back in Ithaca. If only I could rid the house of these insolent suitors, especially the proud one who is called Antinous; but what can I do alone and sickly. I know my time is nearing the end. I have waited a lifetime for my master to come home. I have seen Telemachos grow into a brave young man to follow in his father's footsteps. I have also watched Penelope begin to lose faith that Odysseus will return. Lastly, I have witnessed the deterioration of the estate and my own physical state. No one cares to bathe me or feed me amply—even the beggar, Iros, receives more table scraps than I do. I feel that I must hold on, however, for I know deep in my heart that Odysseus will return and punish the suitors, rescue Penelope from her despair and fulfill my last wish to see Odysseus before I pass on to the underworld.

Yesterday, the swineherd Eumaeus's dog, Homer, came to pay me a visit. He told me the wonderful news that Odysseus and Telemachos were staying on the farm until it was safe for them to come back. He told me to look for an older Odysseus disguised as a beggar due to the two men's plan of revenge on the suitors. I didn't know if I was dreaming or perhaps Pan put the idea in my head. Just as I was convincing myself that it was all a fabricated story, Telemachos appeared from his journey abroad to tell the good news of Odysseus perhaps still being kept on Calypso's island, but alive.

It is a bit later on and in the distance I can make out the outline of Eumaeus and what looks like to be a stranger. But wait! Could it be the long gone Odysseus whose arrival had been predicted by soothsayers and told unto me by Homer? What a foolish old dog I am to think such a blessing could rain down on this family after a

lifetime of pain. As they come closer, I can see the stranger's eyes gazing at me with an intensity I have not witnessed for ages. The look from him was one of respect and love and could be from none other than my master. How I have longed to see this gentle, caring man return home and take his place as master and hero, for he is home to save us all. Now I can go to my final resting place, my heart bursting with joy, knowing everything will be resolved.

Farewell.



Artwork by Daniela Koger

Hawthorne Hates Heaven on Earth

by Lisa McNeese

English 236:

American Literature 1620-1890

Dr. John H. Miller

Assignment: Write a 4-6 page original analytical paper on the works of one of the authors in this unit of the course.

Nathaniel Hawthorne's "The May-Pole of Merry Mount" is an allegorical account of the struggle for moral control in Puritan New England. Indeed, Hawthorne writes "Jollity and gloom were contending for an empire" (Norton Anthology, p. 533). The story centers around the jubilant "pagan worshippers" of Merry Mount. There is a village of light-hearted joy and a year-round sense of the "mirthful spirit" of May. But finally, Hawthorne opts for the stern Puritan life of obligation and community.

The story is governed more by theme than by plot. In fact, the only "action" in the tale is the wedding of the Lord and Lady of the May. The bride and groom, described as "the two airiest forms that had ever trodden on any more solid footing than a purple and golden cloud" (p. 535), are clothed in glittering garb and bathed in flowers underneath the towering May-Pole. A wreath of roses (which is to become their crown of thorns) is placed over their heads.

At the pronouncement of their vows, the wildly dressed townspeople break into music and dance. The wedding, though "more serious than most affairs of Merry Mount" (p. 535), is cause for great celebration among everyone—except the bride and groom. Even though it is "high treason to be sad at Merry Mount" (p. 534), both (especially Edith) are aware of some "mystery" surrounding them.

The mystery is that they are no longer part of the paganistic life of ease. Their union, in the eyes of the Puritans, makes them obligated to join the "responsible" community. Their former pleasures at Merry Mount now seem "vague and insubstantial," and they are aware of "inevitable change" (p. 536). To love is to be responsible and to give oneself to another. Therefore, they must now give themselves to others in the community.

Frivolity must die so that accountability may be born. They have "subjected themselves to earth's doom of care, and sorrow, and troubled joy" (p. 536). These two, who should be the happiest of the group, seem to be punished for their excessive love and joy. Peter Palfrey says, "Methinks their dignity will not be fitted with less than a double share of stripes" (p. 539).

The Puritans come as the great equalizers to assure that no two are more fortunate than anyone else. Those who experience the heights of human emotion can (and should, say the Puritans) likewise experience the depths. Endicott says, "Youth, ye stand in an evil case, thou and thy maiden wife. Make ready presently; for I am minded that ye shall both have a token to remember your wedding-day" (p. 539).

The bride and groom are no longer allowed to be part of the flighty world of Merry Mount. The word "Merry" implies fleeting bliss, rather than lasting satisfaction.

Hawthorne explains that in the past, when "the old world and its inhabitants became mutually weary of each other" the descendants of the Merry Mount revelers perverted "Thought" and "Wisdom" and instead "imagined a wild philosophy of pleasure" (p. 536).

They then came to Merry Mount to live festive, giddy, and somewhat shallow lives. The young ones told themselves they were happy and the elders followed the "false shadow" of the "counterfeit . . . happiness" (p. 536) because it was at least more enjoyable than the stoic Puritan life. Hawthorne is critical of these "sworn triflers of a life-time [who] would not venture among the sober truths of life, not even to be truly blest" (p. 536). Better to live a life grounded in harsh reality, struggling side-by-side with others, than to escape into meaningless merriment. Community, to Hawthorne, is more than people joining together in frivolity; it must be productive.

Hawthorne does not pass judgement solely on the people of Merry Mount. For although he may find their "veneration for the May-Pole" slightly askew, he also feels the Puritans have gone to the other extreme. He bluntly calls them "most dismal wretches" and "grim Puritans" (p. 537). They have traded old English joy for New England severity.

These Puritanical bearers of the "Light" actually bring darkness with their "victory" over the May-Pole pagans. Hawthorne sees the future of New England determined by "these grisly saints [who] establish their jurisdiction over the gay sinners, [whose] spirits darken all the clime, and make it a land of clouded visages, of hard toil, of sermon and psalm, forever" (p. 538). The Puritans may be "on the right track" religiously, but they treat others too harshly.

May-Pole worship is similar to Baal worship in the Bible (footnote 7, p. 538). The Puritans seem to say, "You have abandoned the Lord's commands and followed the [May-Pole]" (I Kings 18:18) and "How long will you waver between two opinions? If the Lord is God, follow him; but if [the May-Pole] is God, follow him" (I Kings 18:21). One must note that the Hebrew word for "waver" is the same word for "dance." The people of Merry Mount have been engaging in a wild and futile dance to find meaning.

The Puritans echo the Bible once again when they take everyone into captivity: "Seize the prophets of [the May-Pole]. Don't let anyone get away" (I Kings 18:40). Yet the punishment they intend to inflict seems just as evil as the "wrong-doings" of the people of Merry Mount. Everyone is to be given "stripes" as a token of justice. "Further penalties, such as branding and cropping of ears, shall be thought of hereafter" (p. 539). They are not very welcoming when insisting that everyone join the community.

However, the bride and groom are taken "more gently" (p. 540) than the others because their love, made more pure and beautiful in the face of adversity, softens the heart of the iron minister. He sees great possibilities for them both, once they leave the May-Pole behind. So he cuts it down.

The "death" of the May-Pole alludes to another tree on a "Mount"—the cross. The death of one thing always seems to bring the life of something else. The old light-hearted life is put away in exchange for a realistic, albeit somber, life of piety. The Puritans are no more perfect than the people of Merry Mount (their complete lack of joy, lightning-fast judgment and strong sense of violent vengeance attest to that), but perhaps, one could say, they are trying. Hawthorne again uses Puritans, whom he both admires and rebukes, to show that all humans have a mixture of divine and evil within.

How to Become Spiritually Impaired

by Kyle Beermann

English 252

British Literature 1660-1850

Michael Harris

Assignment: Write an original critical essay on one of Wordsworth's romantic odes.

During the early to mid 1800's there were several writers who held the belief that the human soul is part of a larger macrocosm. In connection with this, some also believed that mankind has knowledge of this deeper existence when we are children, but as our minds become clouded with the materialistic world, we lose touch with the truth of our nature. Two of these writers were William Wordsworth and Matthew Arnold. In "Intimations of Immortality" and "The Forsaken Merman" these poets each deal with this subject in their own way.

Wordsworth's "Intimations" begins with the narrator in melancholy reflection. He remembers a time when "every common sight...did seem apparelled in celestial light," but he now realizes that "the things which I have seen I now can see no more." Wordsworth goes on to describe birth as "a sleep and a forgetting," with the soul coming "from afar: not in entire forgetfulness." This implies that, contrary to the modern belief that we are born empty and gain knowledge through experience, we are born with knowledge of our place in the universe. Wordsworth is worried because the more he lives, the further he becomes removed from the ability to feel his connections to nature. In life he finds no solution to the problem, but he does experience "soothing thoughts" through a "primal sympathy" for his past. One can never return to the untainted viewpoint of youth, but it is possible to regain some innocent insight by drawing upon memories from our past and the feelings which they provide. In this way, it is possible to live in the material world while still maintaining contact with a more spiritual existence.

In "Intimations" it is easy for the reader to identify with the author because of the viewpoint which Wordsworth uses. In the poem, the first person narrator seems to be alone in nature and thinking out loud about his place in the world. The tendency to seek solitude and contemplate our place in life seems a universal behavior for mankind.

Matthew Arnold's "The Forsaken Merman" also deals with the topic of forgetting certain types of knowledge as a result of being exposed to the material world; however, Arnold approaches his subject from a much different angle. The poem is a story told by a fantastic narrator, and delivered in a lyrical rhyme scheme and meter. The speaker is evidently one of the "kings of the sea" and is lamenting the loss of a friend. The friend, Margaret, left the fanciful sea kingdom, and returned to the realm of men in order to observe the Easter celebration. Margaret becomes drawn in by the things of the material world, and never returns to the sea, leaving the merpeople alone and sad.

The real problem in this poem is religion. As a youth, Margaret was able to enjoy life with the merpeople, but when she suddenly realizes that there is a "holy" celebration in the real world she says: "'Twill be Easter

time in the real world- ah me! And I lose my poor soul, Merman! here with thee." This is the first point in the poem where the girl seems to doubt her present lifestyle. After she leaves and fails to return, the merpeople seek her out, but she is in the church, and can no longer hear their voices because "her eyes were sealed to the holy book." In this, Arnold makes a strong statement about religion. Margaret was a happy girl, living in touch with the natural world (represented by the merpeople), but the material world demands that the natural world is evil and must be abandoned. As a result of this belief, we see Margaret as a growing woman, working in the material world, ironically singing "O joy, O joy," while leading a very hollow life.

Though the poems take different shapes, Wordsworth and Arnold deal with the same basic idea people grow further removed from nature by becoming more involved in the material world. Both poets use images of natural beauty to represent the more spiritual side of human life, and both show nature as a way to regain some of the knowledge which is forsaken during the transition into the material world. Both use the sea to represent immortality which transcends the material world, and although Arnold blames religion for the alienation of nature, both still hold God as part of nature.

Wordsworth deals with the subject on a much deeper philosophical level, searching his mind for answers, and likewise allowing the blame for the loss to fall upon himself. Arnold seems to blame society, and mainly religion, for forcing people away from their awareness of nature. However, Arnold's poetry reads with less difficulty, and is much easier to understand, thus making his ideas accessible to more people. In this way, "Merman" is almost like a Cliff's Notes to "Intimations."

One final point that both authors seem to agree on is that communion with nature causes us to reflect upon our own nature. In "Merman," Margaret will sometimes be drawn to her window during a storm, and think back on her freedom as a child. In "Intimations," the whole poem is spent in nature, remembering past freedoms. Neither author seems to believe that the innocent wisdom of children can be fully regained after the material world has deluded us, but through memory and contemplation, we may still enjoy some of our deeper existence.

Ozone Diplomacy

by Andrea Burgess

Introduction to International Politics

Dr. James Zaffiro

Assignment: Write an 8-10 page research paper on a topic of significance for International Politics.

In 1974, studies by American scientists revealed that chlorofluorocarbons, or CFCs, damage the ozone layer. According to the first of two theories published that year, a single chlorine atom was capable of eliminating tens of thousands of ozone molecules. The second theory stated that man-made CFCs would break down in the presence of radiation in the stratosphere and release dangerously large quantities of chlorine. These hypotheses were "environmental bombshells." CFC production had soared from 150,000 metric tons in 1960 to over 800,000 metric tons in 1974.

Theories about the relationship between the ozone layer, chlorine, and CFCs "stimulated tremendous activity in scientific and industrial circles" (Benedick 1989, 44). Three of the most important steps taken in response to this threat resulted from the efforts of scientists, industrialists, and most importantly, delegates sent by their respective countries to address this problem. Together, the Vienna Convention for the Protection of the Ozone Layer, the Montreal Protocol, and critical revisions to the Montreal Protocol three years later, mark a very significant upward step in international politics. This paper will focus on describing the events that led to their adoption, as well as the events that took place during the negotiations. Richard Elliot Benedick, an ambassador and diplomat of ozone negotiations, proved to be the biggest source of information during the research, and is documented often throughout the paper.

CFCs have a wide variety of uses. As they are chemically stable and vaporize at low temperatures, they make excellent coolants in refrigerators and air-conditioners, and are ideal as propellant gases in spray cans. They are also good insulators, standard ingredients in the manufacture of styrofoam, and generally inexpensive to produce. The stability of CFCs means that they aren't chemically destroyed or rained out quickly in the lower atmosphere, like other man-made gases. Instead, they slowly migrate upward, where they remain intact for decades (Benedick 1989, 44).

The discovery in 1974 that CFCs might deplete the ozone layer triggered a swift reaction in the U.S. Sales of aerosol sprays, then the dominant use of CFCs, dropped sharply. Congress added ozone protection amendments to the Clean Air Act in 1977, and one year later the Environmental Protection Agency (EPA) and the Food and Drug Administration banned all "nonessential" CFC aerosols, cutting aerosol use of CFCs by more than 90 percent (Doniger 1988, 87). Following this action, the U.S. urged the European Community (EC), the world's largest producer and exporter of CFCs, to follow this policy. Without the EC's participation, a partial CFC ban would not be effective, and would also lead to a competitive edge by the EC because it would still be able to use the cheap CFCs instead of the more expensive substitutes (Jachtenfuchs 1990, 263). However, the EC showed "scant interest in CFCs" and delayed until 1980 to enact even a 30 percent cutback in CFC aerosol use from 1976 levels (Benedick 1989, 45).

The United Nations Environment Programme (UNEP) has been essentially responsible for forging an international consensus on the ozone depletion issue. The establishment of UNEP followed the United Nations Conference on the Human Environment in Stockholm in June of 1972, and was specifically designed to stimulate environmental awareness. After a successful decade of sponsoring projects and cooperative ventures, UNEP organized the Conference of Plenipotentiaries on the Protection of the Ozone Layer in Vienna in March 1985 (Wexler 1990, 6). Forty-three nations, including sixteen developing countries, met to complete work on the ozone convention. An Ad Hoc Working Group had been meeting for three years in order to prepare a framework convention and draft all the elements of a protocol, with the crucial exception of the control provisions (Benedick 1991, 44).

This conference was "in itself a striking accomplishment," even though it did not achieve its original goal of a draft protocol (this was due to the large discrepancy between the U.S. proposal for a total international aerosol ban and the EEC recommendation for only a 30 percent reduction) [Wexler 1990, 6-7]. It produced a treaty, the Vienna Convention for the Protection of the Ozone Layer, and more importantly, "it marked the first time in history that the international community adopted anticipatory safeguards to an environmental threat" (Wexler 1990, 7).

Though it contained no substantive provisions, the Convention adopted in Vienna was combined with the resolutions from the Conference to create a framework for the Montreal Protocol. For example, the Convention included a resolution to convene a series of international workshops on both short and long term strategies that sought to fairly control global production, emissions, and uses of CFCs. It took into account the particular situation of developing countries and updated scientific and economic research (Wexler 1990, 7). The Convention also imposed obligations on signatories to exchange research, cooperate in the formulation of standards, and adopt domestic legal or administrative measures to protect human health and the environment from ozone-depleting chemicals (Nanda 1989, 500).

A final resolution, introduced at the last moment of the Conference by the United States and its allies, was distinct from the convention itself. This resolution authorized UNEP to "reopen diplomatic negotiations with a 1987 target for arriving at a legally binding protocol." Further, it provided that before the formal negotiations began, UNEP would "convene a workshop to develop a more common understanding of factors affecting the ozone layer," including costs and effects of possible control measures (Benedick 1991, 45). The European industry opposed this initiative, and many other governments were "at best unenthusiastic." This resolution proved to be the springboard for the Montreal Protocol, and was carried with the help of some countries in the EC—Denmark, the Federal Republic of Germany, and the Netherlands—and with pressure from Mostafa Tolba, UNEP's executive director, who was able to encourage and gather support from developing nations (Benedick

On September 16, 1987, 24 states signed the Montreal Protocol on Substances that Deplete the Ozone Layer, which expanded the purpose of the Vienna Convention. The Montreal Protocol held that it was the state's obligation "to take appropriate measures to protect human health and the environment against adverse effects resulting or likely to result from human activities which modify or are likely to modify the ozone layer." This position that action must be taken to halt the continuance of ozone

destruction was strengthened by the recognition of scientific uncertainty, reflected in the phrases "likely to result" and "likely to modify." This helped to establish the present state of scientific knowledge as the basis for such an action, and allowed sufficient flexibility to change if dictated by future scientific data (Nanda 1989, 502).

Formal negotiations for the Protocol began in December 1986, by which time governments had already divided into three separate camps. The EC, following the European industry line, mirrored the views of the UK, France, and Italy. They advocated the kind of production capacity cap they had favored during the meetings preceding the Vienna Convention. In 1983 a proposal was made by the U.S., Canada, the Nordic nations, and Switzerland, which suggested a worldwide ban on nonessential uses of CFCs in spray cans, pointing out that the U.S. and others had already demonstrated that alternatives to CFC sprays "were technically and economically feasible" (Benedick 1989, 47). The EC countered with a proposal in late 1984 for alternative controls that would prohibit new additions to CFC production capacity (Benedick 1989, 48). Therefore, each side was backing a protocol that would require no new controls for itself but considerable adjustment for the other—the U.S. was operating at close to capacity, whereas the Europeans had the capacity to expand CFC production rates for another 20 years before hitting the cap (Benedick 1989, 48).

Also, because scientific models showed that there would be at least two decades before any significant ozone depletion would occur, EC negotiators felt that there was time to delay production cuts and wait for more evidence. This perspective was initially shared by the USSR and Japan (Benedick 1989, 48).

In opposition to this view were the U.S., Canada, Norway, Sweden, Finland, Switzerland, and New Zealand, who all favored stronger new controls. They argued that action needed to be taken well before critical levels of chlorine accumulated, because the process of ozone depletion "could not be suddenly turned off like a faucet"—these compounds have long atmospheric lifetimes and thus depletion inevitably stems from both past and current production. These countries felt that the health and environmental risks of delay needed to be promptly addressed and that a postponement of meaningful action "could necessitate draconian and thus costlier measures later on" (Benedick 1989, 48).

The third group of active participants included Austria, Australia, and a number of Third World countries. Initially, these countries were uncommitted, but as the arguments developed they moved toward favoring more, rather than less, stringent regulations (Benedick 1989, 48).

Complicating the entire negotiation process was the fact that the EC had to achieve international consensus among its 12 member governments. This consensus was made difficult by the deep divisions within the EC on the ozone issue. Belgium, Denmark, Germany, and the Netherlands were increasingly disposed toward strong CFC controls, though Germany was the only major producer of the four. The UK, France, and Italy were all large producers and resisted every step of the way. The remaining five EC members—Greece, Spain, Ireland, Portugal, and Luxembourg—did not even participate in most of the negotiations (Benedick 1989, 48).

An important factor in the progress of protocol negotiations occurred in January of 1987 after Belgium replaced the UK in the EC presidency, which automatically rotates every six months. When the presidency rotated again in July 1987, the "troika" (past, present, and future presidents) included Belgium, Denmark, and Germany, who all favored stringent

controls. Benedick feels that it was probably this constellation, in the right place at the right time, that ultimately influenced EC acceptance of "considerably stronger measures than it had previously endorsed" (Benedick 1989, 48).

One of the most important and difficult issues to resolve during the Montreal Protocol negotiations was whether restrictions should be placed on the production or consumption of the substances covered by the agreement. The EC pushed for controls on production, arguing that it would be simpler to control output since there were only a small number of producing countries, whereas there were countless consuming industries and points of consumption. On the other side was the U.S., Canada, and others who feared that controlling production would give the EC unusual advantages. Therefore, they favored the consumption-related formula. Since the EC exports about one-third of their output, and since there were no other exporters in the picture, the EC would have a virtual monopoly on the CFC market because there are no viable competitors. However, if the European domestic consumption should rise, the EC could cut back its exports, leaving the current importing countries without a supplier. This would give those countries a strong incentive to remain outside the treaty and build their own CFC facilities (Benedick 1989, 49).

The United States and its allies, recognizing the EC's valid argument about controlling multiple consumption points, came up with an "ingenious solution: A limit would be placed on production plus imports minus exports to other Protocol signatories" (Benedick 1989, 49). This eliminated any monopoly based on current export positions because the producing countries could raise their production for exports to protocol parties without having to cut their own domestic consumption. Therefore, only exports to nonparties would have to come out of a country's domestic consumption (Benedick 1989, 49).

The EC and the U.S. were again principal opponents on the single most contentious issue: the timing and extent of reductions. Originally, the U.S. called for a freeze to be followed by three phases of progressively more stringent reductions, all the way up to a 95% cut. However, the EC was reluctant to consider reductions beyond 10 to 20 percent. The U.S., Germany, and others rejected this as inadequate. The turning point came when Mostafa Tolba began to play a central role in the negotiations. He personally proposed a freeze by 1990, followed by successive 20% reductions every two years down to a complete phaseout. Ultimately, all the parties agreed to a 50% decrease. The treaty as signed stipulated "an initial 20% reduction from the 1986 level of CFCs, followed by 30%. Halons [another group of ozone-destroying chemicals] were frozen at 1986 levels, pending further research." An innovative provision was added so that these reductions were to be made on specific dates regardless of when the treaty should enter into force. This removed any temptation to stall the enactment of the protocol in the hopes of delaying cuts, as well as providing industry with dates upon which to base its planning (Benedick 1989, 49).

Finally, encouraging developing countries to participate in the treaty was yet another difficult task faced by Protocol negotiators. The per capita consumption of CFCs in these countries was tiny in comparison to that of the industrialized world, but their domestic consumption requirements were growing, and CFC technology is relatively easy to obtain. Therefore, the Protocol had to meet their needs during a transition period while substitutes were being developed, and also discourage them from becoming major new sources of CFC emissions (Benedick 1989, 49). Negotiators developed a formula that permitted a 10-year grace period

for developing countries, before they had to comply with the control provisions. During this time they are allowed to increase their consumption up to an annual level of 0.3 kg per capita, which is approximately one-third of the 1986 level for industrialized countries (Benedick 1989, 50).

The third important step was taken in June of 1990 when delegations from governments, international institutions, and private-sector organizations convened in London to consider and decide upon significant revisions of the 1987 Montreal Protocol. By that time, 58 governments plus the EC, who represented 99% of estimated world production and 90% of consumption, had ratified or agreed to the protocol. Of these, 30 parties were from industrialized countries, and 28 were from developing countries. Brazil had recently joined, and now attention was focused on China and India, who had not yet joined (Benedick 1991, 163).

Executive Director Mostafa Tolba, a month before the June 20 scheduled beginning, circulated for consideration a personal proposal for revisions of the protocol's control measures. He offered this four-page document/proposal in an attempt to promote greater consensus on the measures. The seven elements up for regulation in the proposal included CFCs, new CFCs, halons, "other halons," carbon tetrachloride, methyl chloroform, and hydrochlorofluorocarbons. A promising action by the EC was its statement that a 50% reduction in CFCs by 1991-92, 85% by 1995-96, and 100% by 1997 or at the latest before 2000, would be "reasonable and realistic" objectives for the London Conference (Benedick 1991, 163-164).

The task at London was more formidable and more complex than the one that was faced just three years earlier in Montreal. Now represented in the working group were more than 80 governments and about 30 nongovernmental organizations, and still more would attend the meeting of parties. There were new agendas and new actors who represented not only environment and foreign affairs, but also finance, aid, planning, and development ministries. Alliances among countries shifted depending on the issues, and different delegations assumed leading roles on different subjects (Benedick 1991, 167).

In sum, after the London revisions the Montreal Protocol contained five groups of controlled substances: the original five CFCs and three halons, plus ten new CFCs, carbon tetrachloride, and methyl chloroform (a popular industrial solvent not previously recognized as a major source of stratospheric chlorine). These were now all scheduled for varying interim reductions and phaseouts in 10 to 15 years, and contained clear indications that even these schedules could be accelerated on the basis of early reassessments (Benedick 1991, 176). Tolba proclaimed on the night of June 29 that the London negotiations had not merely strengthened a treaty, but had written "a new chapter in the history of international relations" (Benedick 1991, 196).

After extensive reading on this matter, I am amazed at the incredible amount of negotiating that took place. My original impression was that there were just three events—the Vienna Conference and the meetings in Montreal and London—and lots of "blank" periods in between. However, it was more of a continuous process. There were meetings and negotiations taking place throughout those critical years. It seems that these negotiations represented more of a "what's the best deal I can get for my country" attitude rather than "what's the best thing I can do to help prevent ozone destruction." It's infuriating that people will still put their own personal interests, or those of their country's, ahead of those of the rest of the world. I know that discovering and

implementing ozone substitutes will be costly, but what will be a thousand times more costly are the medical bills and insurance costs that will arise from increased cases of cataracts and cancer, not to mention the severe alteration of the world's food chain, and ultimately the extinction of all living beings on earth.

Another aspect that angers me is the laxness of the restrictions. Scientists have proved that the ozone layer is diminishing and there is even an ozone "hole" over Antarctica. That means that all chemicals that destroy the ozone should be completely banned. Earth's population will not die out from lack of refrigeration and industrial solvents. We will adjust and find alternatives. The fact that a provision exists in the Protocol that will allow parties to continue construction on facilities that produce controlled substances (so that their initial investment is not lost) is completely ridiculous (Nanda 1989, 505). Our ideal purpose is to get rid of ozone-destroying substances, and we are allowing the construction of facilities that produce them—there is absolutely no logic in that. I realize that the negotiating process is extremely difficult and that there are lots of factors involved, but we are losing sight of our goal. We are producing substances that destroy the ozone layer, and its destruction will eventually destroy us. There is no room for anything less than a complete ban on these substances that promote such a dire and appalling destruction.

In conclusion, it is worth noting that the Montreal Protocol was a first-of-its-kind protocol that was based not on proven scientific facts, but rather on probable causes—that CFCs are related to ozone depletion, though not necessarily the cause. It also illustrates the possibility that nation-states can take cooperative action to address global environmental problems of "perceived urgency," even though initial sources of opposition revolve around the uncertainty of inaction and the costs of corrective measures (Feldman 1991, 47). As president of the London Conference, U.K. environment secretary Chris Patten concluded that the Montreal Protocol and its process would become "the model for...future environmental diplomacy" (Benedick 1991, 198).

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A Postcard from Egypt

by Deb Forssman

Nonfiction Writing

Keith Ratzlaff

Assignment: Write an essay in the spirit of Montaigne.

On Monday I found a postcard in my mailbox with "Greetings from Egypt" printed in the upper right-hand corner in white capital letters across a red banner. My mind scanned the list of people I knew but couldn't come up with anyone that would be on the northeast side of Africa in September. I wanted to know.

On the front of the postcard were four mini-postcards. One corner framed the four colossal statues of Ramses II at the entrance of Abu—the Simbel Rock Temple (Ok, I only knew this because I read the description in fine print at the bottom of the back side). These four statues were giant bearded men made of stone seated around the pyramid walls with their feet pedastaled on stone foot rests, every joint stiff and straight and starched. Next to the temple was a photo of four camel riders in front of the Pyramids of Giza, lined up in stair-step descent. Below the camels was an oriental dancer in front of the Sphinx with yellow stones stacked around her which looked like giant bales of hay. And my favorite—an enormous, turquoise, earthenware hippopotamus with strange black markings, resembling stems and leaves, striped its sides and snout. The hippopotamus was the largest image on the postcard—even larger than the sphinx or the seated stone men of the temple.

I flipped the postcard over and began reading:

Dear Deb, Ha! And you thought you would never get a postcard from me! OK so it took a while but here is your very 1st one and a beautiful one it is—I might add from Cairo! This place is absolutely bonkers but I really, really love it. So far I have ridden a horse around the pyramids, tried a Feluka boat ride on the Nile, visited the Valley of the Kings in Luxor—that place was awesome but it was 115 degrees there by noon so all we did was lie by the pool! I think I could get used to this kind of schoolwork! This weekend I am going to go snorkeling in the Red Sea which should be really fun! Then our group heads off to Israel and then India! How is school going? I hope you are doing well! Say hi to Posy for me and take care of yourself! Bye!
Love,
Sarah "Goddess of the Nile"

I could not think of who Sarah was. I knew at least five Sarah's and two Sara's, and I couldn't remember where everyone was and what they were each doing this year. I kept going through each Sarah or Sara in my mind and nothing clicked. Here I was in Pella, Iowa, with a postcard from Cairo, Egypt, and I didn't know who had sent it to me. Sarah, Goddess of the Nile, was going bonkers on a Feluka boat ride in scorching temperatures, and she was wishing me well at school and asking me to relay a greeting to a mutual friend of ours nicknamed "Posy." At least I knew who Posy was.

It crossed my mind that the postcard had been sent to me by mistake. But I checked the name again and, sure enough, it was me. I thought that the planet "Earth" and "Milkyway Galaxy" might have been helpful additions next

to the "USA" Sarah had written on the card; this obviously had come from someone very far away. The Goddess of the Nile was on her way to Israel and then India, probably with the help of a magic carpet. I felt like an idiot or like someone was playing an early April Fool's joke. Was I dreaming? This seemed like something that would only happen to Joan Didion. After two days, I finally remembered which Sarah it was.

This whole incident is a glimpse of my generation. Only in 1992, would a junior in college not remember which of her friends was traveling in Egypt and living abroad. I tried imagining my mother back in the 1960's when she was in college. First of all, she wouldn't have had any friends studying abroad, because no one did that at the Iowa State Teacher's College of Northern Iowa back in 1963. And second, if my mom would have had a friend studying abroad, it would have been so unusual that my mom would have known her, stamped her friend's face from the yearbook on her own memory, and would have probably written the friend every day. I realized that I hadn't been that shocked about receiving a postcard from Egypt. I was a bit stupefied when I couldn't place the Sarah or Sara, but the news about her world seemed to blend together so nicely with her comments about my world that nothing seemed out of the ordinary. Almost anything seemed possible and likely. The strangeness of the postcard hit me later when I realized how unstrange this all seemed.

A couple of weeks ago I received a letter from my younger sister who is a freshman in college. She had just been to a blues concert and wondered if I had ever had the experience. "When I went back to my room after listening to the blues concert, I just felt so happy," she wrote. My mind stumbled over that line because I was struck by the irony of it; she hadn't even realized what she had said. The blues, to me, meant suffering and pain. Yes, there was something healing about the blues, a released communal voice of suffering. But still, her reaction seemed odd to me, but not really.

Last Sunday in church I watched a six year old girl seated in front of me, perched on a metal folding chair as the congregation recited the Lord's prayer. She was reciting it too. I looked down at her pad of paper and noticed the Lord's prayer scribbled out in her own young hand. At the top of her paper were the words "Hineran—hormone for hypersensitive males in mid-life" printed in bold black letters. I wondered if God would find that amusing or insulting. Would He find it strange? The little girl's mother just smiled and patted her daughter's head as she read from the child's tablet.

A French friend recently pointed out to me that in the United States we don't ask "Why?". We just listen, take everything in, and accept without wondering. We have friends traveling around the world whose names and faces we can't recall; we have sisters happy about the blues; and we have small children scribbling on tablets advertising hormonal drugs. And no one stops to question this strangeness. Maybe it's the strangeness that we like. Or maybe it's that we can't even recognize what is strange anymore because there's so much of it. The poet Neal Bowers talks about the "familiar strangeness of our lives." If strange is familiar to us, then how can we recognize the unfamiliar? If we can't see strangeness, can we ask "Why?" Why couldn't I remember the Sarah in Egypt? Why do the blues make my sister happy? And why is a little girl writing the Lord's Prayer underneath a hormone for hypersensitive males? Should we ask "Why?" to unpuzzle the puzzle or puzzle it more?

Pulling the Curtain Down: An Introduction to the Role of the East German Protestant Church in the Peaceful Revolution of 1989

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European Politics
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Assignment: Write a 10-15 page research paper on a topic of significance in African History.

The year 1989 will always be remembered as the year in which a hurricane of democratic change swept across the Communist-dominated political landscape of Eastern Europe. Several political and religious groups, long oppressed and pushed to the periphery of society in these countries, found after the fall of old governments and the confused scramble to establish new ones, that they suddenly had representatives of their interests in important positions of national leadership. The disenfranchised were suddenly transformed into the empowered, in some cases in only a matter of a few months.

The East German Protestant Church, represented especially by the Evangelische Kirche – the East German Lutheran Church – provides an excellent example of an unlikely political actor in a Communist state. Its churches across the country generated an incredible amount of political change before the collapse of the East German government in November, 1989, led by Erich Honnecker. One certainly oversimplifies the Revolution to conclude that the overwhelming activism of the Church was the only factor determining the historical changes. To assert such, in fact, would be to apply a reductionist logic similar to that of the Marxist dialectical materialism against which the masses revolted. But definitely, the mass engagement of East German citizens with strong connections to the church helped assure the success and peaceful nature of the Revolution. One can safely say that the East German Protestant Church was at the forefront of the Revolution, initiating and propelling many of the historical political changes which collectively came to be known as the "Friedliche Revolution" or Peaceful Revolution of 1989.

The central role of church leaders and members is

evident in their political engagement before and during the Revolution in (1) conducting dialogue between citizens and government leaders; (2) in organizing mass protests; and (3) in providing a safe meeting place for diverse activist groups, which united some of the most vocal dissenting elements in society that challenged the government's authority. East German Christians were also politically engaged after the Revolution (or "the turning" as they call it) in mediating and establishing a forum to debate the future shape of society and the government after the sudden end of 40 years of Communist rule. Several church leaders also held important positions in the new coalition government which followed the Revolution. This paper examines the contributions and direction which the Church gave to the political changes and attempts to offer some basic explanations for why and how the Church became such a critical agent of change in this, the only peaceful revolution in Germany's history.

In order to understand the dissent which led masses of East Germans to unite in scores of anti-government protests (which of course were illegal), one must first understand the totalitarian nature of life under the SED party, the Socialist Unity Party. Perhaps the country's official name, the German Democratic Republic was somewhat of a misnomer. Some have joked that the Communist takeover after World War II rendered the GDR, barely German, hardly Democratic, and certainly not a Republic. During the nation's 40-year history, the Socialist Unity Party established and enforced the "total touch" policy characteristic of totalitarian regimes. Each sector of society was subdued under the careful guidance of the only official party, the SED.

Nielsen points out that with no legal opposition parties, the Communist party, the SED, established and enforced the "most efficient police state in Europe" (Nielsen, p. 25). The Secret Police (or the Stasi, as they were most unaffectionately known) were famous for both their skillfulness and their ruthlessness. They oversaw a massive enforcement apparatus, well-known for keeping rooms of files detailing the personal histories, and in many cases, the daily activities of citizens, commoners and leaders alike. One never knew if the neighbor next-door or across the street was a paid informant of the Stasi, on salary to report any so-called anti-government activities. The Stasi also bugged and monitored telephones with stereotypical German efficiency (Nielsen, p. 25).

In his excellent comparative account of the revolutions in Eastern Europe, Niels Nielsen describes the conditions against which the East Germans rebelled. He notes that there was little or no open discussion of important societal issues, public demonstration was illegal, and travel outside the GDR was generally prohibited, unless one vacationed in other Eastern Bloc countries. Some exemptions were possible, and the government liberalized these policies in the last few years (along with emigration policy) in the face of growing unrest (Nielsen, p.25). Strict Marxist-Leninist philosophy was also enforced in the workplace and in schools at all levels. As "the only true worldview," citizens had to swear their loyalty to Marxist-Leninist ideals, or the government denied them and their children educational and employment opportunities (Pierard, p. 501).

Citizens wearied, however, of this "total touch," and in many cases rejected this enforced worldview as ideologically bankrupt (Nielsen, p. 42). They demanded a radical restructuring of society, freedom of expression and travel, elections that were not rigged, and an end to personal harassment (Nielsen, p. 42, 45). Nielsen explains that this groundswell of dissent in the 1980's coincides also with East Germany's prolonged economic decline.

The government's inability to improve the citizens' standard of living helped convince the people, he concludes, that East Germany, under Erich Honnecker's leadership, was both ideologically and economically bankrupt (Nielsen, p. 45).

On October 9th, considered by many commentators the turning point of the Revolution, West German President Richard von Weizsäcker was asked how he explained the unprecedented upheaval in East Germany. He replied, "Gorbachev and the churches" (Nielsen, p. 27). It seems that Gorbachev's glasnost was indeed coming to East Germany, even though the SED leadership condemned the reforms and determined at first not to follow Moscow's lead and liberalize its policies (Burgess, p. 31). Without Gorbachev's decision to allow the protests, one might speculate that the Peaceful Revolution might have had a very unpeaceful ending. If, for example, he had decided to enforce the Brezhnev Doctrine and maintain Soviet control of the GDR by force, as was done in 1953, there may have never been a successful revolution. One should not underestimate the fortune (or as some East Germans suggest – the providence) of the simultaneous unrest in the Soviet Union which influenced Gorbachev not to entangle himself in East German domestic affairs. The moment seemed primed for change, and the Church, as Weizsäcker suggests, took full advantage of this historic opportunity.

In at least five ways, members of Protestant churches across the country, most notably in Leipzig and Berlin, but also in smaller rural locales, became engaged in political activity at the grassroots level. Although the Church has had a significant political identity for years, it had never before fostered as much anti-government protest as its members did in the final years before the collapse of Communist rule (Burgess, p. 17). In 1989, the Church became a key agent behind the mass mobilization of thousands, even hundreds of thousands of citizens, all demanding change. An examination of the Church's leadership role in the protests also indicates that its members consistently emphasized the need for peaceful protests by all citizens and the necessity of restraining from the use of violence.

Pierard, a historian at Indiana State University, explains that tensions between hard-line leaders and reformers in government steadily grew throughout 1987 and 1988 (Pierard, p. 502). However, during the Summer of 1989 two events triggered action: the rigged local elections of May 7th and the dismantling of the 354 kilometer iron fence border between Austria and Hungary (Pierard, p. 502). In Leipzig, the Stasi arrested more than 100 demonstrators who protested against the undemocratic election. This prompted church leadership at a conference in June to break decisively with any remaining "accommodationist" sentiment and to condemn the falsified election as evidence of the government's undemocratic orientation (Pierard, p. 502).

Meanwhile, in July and August, thousands of vacationing East Germans began pouring through the newly opened border in Hungary. Exercising again its activist voice in its official pronouncements, the Church drafted a letter to Honnecker "calling for an open discussion of the problems facing the country, respect for dissenting opinions, and an immediate end to press censorship and travel restrictions" (Pierard, p. 502). Again on September 19th, the synod of the Federation of Protestant Churches sent an even stronger statement justifying the mass exodus of citizens and urging immediate democratic reforms.

The development of special interest activist groups within local congregations is the second indication of its significant political involvement. The base groups were collections of individuals with a variety of social concerns

who met to plan events and exchange ideas regarding peace and disarmament issues, human rights, preservation of the environment, and several other concerns (Nielsen, p. 37). They served as a broad umbrella to bring Christians and other activists together into the grassroots organizations that later served as the core of dissent during the Revolution. The church sheltered and defended these groups who were prohibited from meeting openly. They enjoyed relative safety inside the church walls, although the danger always remained that government informants could also infiltrate the church. John Burgess describes the unique "free space" that these groups provided for activists in contrast to the state-imposed conformity they experienced elsewhere. "The church offered a sense of freedom and acceptance," he explains, "that they did not find elsewhere in society" (Burgess, p. 24). The agenda of these groups influenced the Synod's approach to social issues and helped keep the Church attentive to the political interests of East Germans at the local level (Pierard, p. 502). The Church served as the key meeting place for dissenters during the Revolution and fostered the development of core activist groups. Members of these close-knit pockets of political dissent became instrumental as leaders during the weeks of mass protest.

New illegal political parties, such as Democracy Now and the New Democratic Departure also sprang up in 1989. The initial meetings of both of these were held in churches in Berlin and Leipzig. This third reflection of the Church's involvement is most apparent when one examines the results of the first free election after the Revolution. On March 18, 1990 the Christian Democratic Union party won an overwhelming number of parliament seats, soundly defeating the former Communist party which had sought a facelift in its much-needed name change to the Party of Democratic Socialism. The significant point is not that the CDU won, but rather that out of 400 seats, 21 Lutheran pastors, two theologians, one Baptist layperson, and three other lay leaders were elected (Pierard, 507). The voters understood that the Church had in many respects led the Revolution and had over the years maintained the only alternative worldview to Marxist-Leninism. The new coalition government was even led by prominent church members. The new Prime Minister Lothar de Maziere was a lay member of the presidium of the Protestant Church Federation. Four Cabinet Ministers were also pastors, including the Foreign Affairs Minister (Markus Meckel), the Minister for Economic Cooperation (Hans-Wilhelm Ebeling), the Minister for Media Policy (Gottfried Müller) and Rainer Eppelmann, the Minister for Disarmament and Defense (Pierard, p.507) For these positions to be held by professing Christians would have never occurred before the Revolution, because no one with personal or familial contact with the church could advance in the Communist hierarchy (Pierard, p. 506). They would be extremely fortunate, in fact, to have received a college education, since most traditional educational and professional opportunities were closed to those who did not officially disassociate themselves from the church (Pierard, p. 506).

In addition to their official statements against the SED government, the housing of the core political groups, and their involvement in the new political parties, the church members also led the first mass protests in Leipzig. Often leaders within the church were relied on to lead rallies and organize protests (Nielsen, p. 38). Perhaps the most significant and well-known method by which the Leipzig churches contributed to the mass mobilization of their city to protest in October and November was through the "Montagsgebete" or Monday prayer services. Every Monday since 1982 hundreds of citizens met at the Nikolaikirche or the Church of St. Nicholas to pray

individually and collectively for both personal and social concerns (Nielsen, p. 25). Eventually the practice spread to other churches as well. In these meetings, people often offered prayers for peace, and over the years, Nielsen describes, the weekly gatherings developed a significant political dimension. He explains:

Their political engagement for peace and justice was intrinsic to their preaching. But it was members of the base communities, not primarily the larger constituency of the churches, which came to make up a subculture of resistance. Political opposition became especially intense as church prayer services served as a place of information, a voice for the voiceless (Nielsen, p. 41).

The Monday-night prayer meetings served as a catalyst or rallying-point for the demonstrators in Leipzig. Hans Taut, a doctor in Leipzig, whose family attended the demonstrations, explains that the weekly regularity of these meetings partially accounts for the large numbers which protested during October and November. During these months of the largest protests, citizens knew that each Monday, hundreds would fill St. Nicholas Church and afterward proceed with lit candles through the Leipzig streets to the center of town. The reliability of these protesters to lead demonstrations always on the same evening enabled the thousands and later hundred of thousands of citizens to have a predetermined time and place to meet for mass demonstrations, whether they came first to a service in one of several churches or joined the demonstrators after they arrived in the massive open area near the University of Leipzig.

Thus, the largest demonstrations always occurred on Mondays and grew in size as the summer weeks passed. Reliable estimates of the demonstrators attending the protests in October reveal a stunning progression: October 2 - 10,000; October 9 - 70,000; October 16 - 120,000; October 30 - 300,000 (Nielsen, p. 30). Amidst this national crisis for the SED party, Erich Honnecker resigned on October 18th and was replaced by Egon Krenz, who remained in office less than two months.

Leipzig pastor Hans-Jürgen Sievers details the Church's involvement in the Revolution during the months before the fall of the Berlin Wall in November. His account of the Monday prayer meeting on October 9th provides insight into the role of the Church and the mind of the demonstrator. I offer here a translation of a passage out of his book *Stundenbuch einer deutschen Revolution*:

St. Nicholas' Church had to be evacuated once again on account of another bomb threat. Shortly after 4 P.M. entrance was forbidden, and only a few minutes later, three other churches were overflowing with people. For the first time, St. Thomas' Church and St. Michael's Church were involved, both two streetcar stops away from the center of town. The situation in the churches was a once in a lifetime experience. People sat, stood, and pressed themselves into any available spot. They stood on the staircases up to the balconies, in the doorways, and outside in the streets. A breathtaking silence and focused alertness dominated the crowds. The crowds attending the services were filled with both fear and great determination — determination not to allow themselves to be intimidated, and to go anyway out on the streets. At the same time, they

feared the consequences (Sievers, p. 73).

Meditation texts used by the Church during these gatherings reveal the political nature of the Church's message of resistance. For example, a political adaptation of the biblical text, I Corinthians Chapter 13, was read on October 9th in the Leipzig Reformed Church. The meditation, originally written by Canaan Banana, the former State President of Zimbabwe, and also a committed Lutheran, indicates the Church's awareness of the larger struggle for the recognition of human rights around the world. Although the author originally described political oppression in an African context, members of the East German Church recognized parallels with their own situation and included the text in its service. The meditation expresses skepticism towards the present political system, emphasizes the need to take action, and indicates a deep concern for the protection of human rights. Portions of the African devotion include:

I would be a hypocrite if I preached about the sacredness of life and watched the suffering of my people without doing anything. I would be a hypocrite.

Love never gives up. As precious as life, are justice and human dignity. Political slogans will pass away, systems of exploitation will decay. People call for liberation, because God has given us the right to worth and freedom (Sievers, p. 74).

Perhaps one of the most significant contributions of the Church in its role of generating and organizing dissent was its consistent appeal to both citizens and government leaders for nonviolent change. Base groups were especially effective in persuading demonstrators to avoid violent clashes with the police. Hans Taut explains that citizens feared that the government could order the police to fire on the crowds at the demonstrations. Police circled the demonstrators, enclosed them, and were always armed. What followed in Romania months later, could conceivably have also occurred in Leipzig. Footage of the protests discovered at the secret police headquarters shows how high-powered cameras atop city buildings would focus in narrowly on faces in the crowds. The Stasi would seek to identify and arrest any leaders of the protests.

The possibility also existed that the police could plant agents in civilian clothes in the crowds to provoke fights. In the event of such a violent outbreak, the peaceful demonstrators from the Church, most of whom were holding candles and posters, were certain to lose. Given this tense environment, the base groups from the Leipzig churches made extensive appeals to the crowds before protests, urging non-violent demonstrations.

Sievers includes in his account of the events on October 9th the text of an appeal made by the Leipzig Base Groups for Justice, Human Rights, and Environmental Protection. The document describes the danger of past demonstrations, the uselessness of violent solutions, and it offers suggestions for peaceful protest. These citizen groups write, "We fear for the future of our country. Violence creates only more violence. Violence solves no problems, violence is inhuman, violence cannot be the sign of a better society" (Sievers, p. 75). The base groups also implore the crowds not to attempt to break through any human chains which the police form and to restrain themselves from every form of violence. The conclusion of their statement reveals the effects of the democratic liberalism which upset the imposed Communist order in East Germany. Affirming their sovereignty, they write:

We are the people! Violence among us leaves behind eternally bleeding wounds! Above all, the party and the government must be held accountable for the rise of the present serious situation. But today it is our responsibility to prohibit a further escalation of the violence. On this our future depends (Sievers, p. 76).

Erwin Weber also points out that during the *Montagsgebete*, the Monday prayer services, thousands of people were praying for safe, peaceful demonstrations, before marching with their lit candles — symbols of their peaceful intent — out into the streets. He writes, "You have to realize that the demonstrators were boiling with hate for what the state had inflicted upon them the last forty years. . . However, with the candle in their hands, a reminder of 'Lord, make me an instrument of your peace,' the demonstrators were kept from using force and resulting to violence (Weber, p. 8-9). The Church's insistence on nonviolent protest helps explain why the East German Revolution is known in Germany as the "friedliche" or peaceful revolution.

The preceding discussion has offered an introduction to how the Church became politically engaged in the Revolution in 1989. One learns even more about the political culture in the former German Democratic Republic by asking why the Church, as an institution, became such an important political actor. An examination of the unique political culture which developed in the East since 1949 is now a particularly significant and worthwhile study for Europeanists, when one considers the challenges which unification brings to the five new *Länder* and to Germany as a whole.

Several explanations help explain the Church's strong role in political affairs in 1989. John Burgess, describing the development of church-state affairs in East Germany, notes that the Church has always maintained a strong political identity, one that at times has even overshadowed its religious identity (Burgess, p. 17). He suggests, in fact, that the Church "has consistently represented the major ideological and political alternative to the Communist party and socialist state" (Burgess, p. 17). The Church served as a voice of the people and developed into what the Nazi-resistor Dietrich Bonhoeffer called "the church for others" (Nielsen, p. 32-33).

The Church embraced many people who found themselves on the periphery of East German society. Many writers and artists, long accustomed to censorship, found openness in the Church and joined the protest community there. Another contributing factor explaining the leading role of the Church in the events of 1989 is the state of unity the Church sought to maintain. While there was occasional division between base group members, Nielsen notes that the Church formed a more consistently unified resistance than other groups such as writers and artists. He relies on analysis by the East German sociologist and activist Erhard Neubert, who argues that the strengths and weaknesses of the Revolution reflects the protestors' "Protestant heritage as it was linked to capitalism" (Nielsen, p. 40). Neubert suggests (not with derogatory intent) that the artist groups in the larger East German society "were highly individualistic and divided amongst themselves (Nielsen, p. 40). Communists could more easily disrupt their occasional protests. This lack of concentrated dissent further opened the way for a vocal, engaged Church to become a key actor.

Furthermore, as noted before, the Church seemed to offer the only alternative worldview in a society dominated by atheistic materialism. "Religious leaders, by contrast," Nielsen explains, "felt more keenly a living relation to a longer past and tradition" (Nielsen, p. 40). The people

likely identified, to some degree, with this heritage which long predated the imposition of Marxist-Leninist ideology. In fact, a compelling interpretation explaining why churches across Eastern Europe assumed such significant roles in these anticommunist revolutions points to the "triple vector" churches provided against Communist totalitarianism.

Patrick Michel's study *La société retrouvée, politique et religion dans l'Europe soviétisée* contends that the engagement of the church and its reception as a legitimate voice for the people was to be expected (Nielsen, p. 6). In most cases, it was the only institution in these Eastern European countries which took stands "against the alienation of individuals, against the totalization of society and against the sovietization of the nation" (Nielsen, p. 6). Religious conviction challenged the Soviet attempt to suppress personal freedom and distinct national traditions in the service of creating a vast, homogeneous Soviet empire. The present strength of the national spirit across Eastern Europe testifies to the difficulty of this task.

Religious practice in East Germany, however secularized, may have reinforced nationalistic, anti-Soviet feelings among citizens at the grassroots level. In any case, it is entirely conceivable that the East German Church over the years supported an alternative subculture which sustained civil society in a totalitarian environment. The engagement of the Church in the Revolution reveals that its members contributed moral values, integrity and a concern for human rights to an East German society founded on scientific dialectical materialism and dominated by a government which often denied these benefits to its citizens.

The Revolutions of 1989 are popularly described as having required ten years of struggle in Poland, ten weeks in Germany, ten days in Czechoslovakia and ten hours in Romania (Nielsen, p. 6). Although this understates the struggle of resisters in many of these countries, the observation accurately describes the quickness of the political change which transformed Europe three years ago. As several commentators have documented, members of Christian churches — Protestant and Catholic — became key political actors in these historical events. In the case of East Germany, the Church conducted dialogue between citizens and the government, assuming the role of speaking up for the voiceless in the former *Volksrepublik* or "People's Republic." Church and lay leaders also organized mass demonstrations, emphasizing the necessity of non-violent protest and the virtue in following Christ's example. Churches also sheltered diverse activist groups, who later led protests and developed and articulated the ideological basis of the people's protests. The Church was the main institution to provide an alternative worldview to the Marxist ideology which the Communists preached in the schools, in the workplace and in mandatory indoctrination sessions. Niels Nielsen summarizes the fundamental conflict between church and state in the former East German society like this:

"...it must be said that the stereotype of a group of steadfast true believers giving unqualified prophetic witness against a brutal system is all too easily invoked. Such situations existed, and there were faithful martyrs, but the larger problem was the conflict between religion and culture, church and state in the Communist setting. Religion is a social phenomenon, not simply a matter of individual belief. It exists in community. Even religious communities that were

compromised under communism stood apart from totalitarianism, challenging it. The continued life of the churches in spite of state control indicated that Marxist atheism had not won fully... 'Tearing down the curtain' was not just the work of movements and ideas; it happened because courageous men and women resisted apathy and fear (Nielsen, p 9).

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