

THE WRITING ANTHOLOGY



Change

Stephanie FRENCH

**Linear Regression
Analysis**

Sandy GULLION

**A Matter of Inches: The
Effects of Erosion on
Crop Yields**

Chad GROSS

Untitled

Sabrina HARRIS

A Night in Tunisia

Jennifer JACOBSON

**The Lesser of
Two Evils**

Tara KOHLER

**Justifying Military
Policy: President
Nixon's Vietnam War
Rhetoric**

Jill Mc DANIEL

**La Négritude dans
L'Enfant noir et Une Vie
de boy: La
revalorisation d'un
peuple uni**

Stephen McWILLIAMS

**Chinese Foreign Policy:
An Analysis of the
Repercussions and
Reactions to
Tiananmen Square**

Nathan MEYER

Roses in the Gutter

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**Water Quality
Analysis at Walnut
Creek National
Wildlife Refuge and
Prairie Learning
Center**

Marnie SCHWEITZER

**Fragments of a
Student's Discourse**

Leah SWENSON

Induction Training

Michael THOMPSON

**Reaction to Barton J.
Bernstein's "The
Atomic Bombings
Reconsidered"**

Travis VANDE BERG

**The Sacred Function
of Sex in Whitman's
"Children of Adam"**

Nancy VANDER ARK

**La suite de Maria
Chapdelaine roman de
Louis Hemon**

Sinikka WAINIONPAA

THE WRITING ANTHOLOGY

The *Writing Anthology* is paramount in recognizing students who have shown excellence in writing. Professors across the curriculum are invited to submit papers which, in their judgement, demonstrate good writing.

This year Central's various academic divisions were well-represented by over fifty submissions, making the selection process extremely difficult. To accommodate the increased number of qualified entries, we selected four additional essays to appear in this year's *Anthology*. We are pleased with the diversity of the papers published, which range from math and science to foreign language.

Two awards are given to recognize essays which we feel set a precedent for outstanding writing. The John Allen award for overall excellence goes to Stephanie French for her essay "Change" and Nancy Vander Ark for "The Sacred Function of Sex in Whitman's 'Children of Adam.'" French's essay was chosen for its unconventional perspective of seemingly inconsequential encounters with beggars in other cultures which challenges a set of values often overlooked. Vander Ark's essay illuminates the selected Whitman poems through insightfully applied literary criticism.

The Maureen Danks award for writing in math and science goes to Chad Gross for his essay "A Matter of Inches: The Effects of Erosion on Crop Yields." The essay achieves meaningfulness for the general reader and presents a well-researched and constructed argument. We also give honorable mention to Travis Vande Berg's essay "Reaction to Barton J. Bernstein's 'The Atomic Bombings Reconsidered.'" Addressing a hotly debated issue, the essay eloquently defends a controversial opinion.

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— Stacy DeBoef and David Chivers, editors
Walter Cannon and Pam Steinke, faculty advisors

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Change

Travel Writing, Keith Ratzlaff

Assignment: Write a personal essay based on your experiences in a culture other than your own.

Spare some change please."

A black man with dreadlocks, olive pants and a mangy, tired German Shepherd-like dog at his feet slouched in a doorway between Danielle Patisserie and Kentucky Fried Chicken on London's Islington High Street. Over the course of four months I passed hundreds of faceless people on my twice-weekly speed-walk from 7 Bedford Place to the King's Head Theatre, yet this man became one of the few mainstays. From 20 yards away, I could hear him not asking, but rather propositioning the passers-by for their extra pence, and after a couple of weeks I started actually to smile in recognition when I would hear that melodic "Spare some change please." He always spoke that same sentence in the exact same tone, rising a note for each of the first three words, then dropping back down on "please." I wondered at his cheerfulness. While I grumbled about a measly half-hour walk in the pollution and litter, all day long he sat surrounded by cigarette butts and French fry boxes, tirelessly propositioning the pedestrians. I became curious about what made this guy different from the majority of the homeless population. Why didn't he mumble or scrawl a cardboard "Hungry" sign to hang around his neck?

But I never gave him any money--despite the impression he made on me. I would be disappointed if I didn't see him on a particular day, but I never supported him being there. Just like I never bought a *Big Issue* from the silent 70-year-old man in front of The Body Shop, even though I always told myself, "That man shouldn't be standing on the street all day, he should be at home playing with his grandchildren."

* * *

"Excuse me, excuse me, do you speak English?"

Clare and I were crossing a large lot empty of everything but cardboard boxes and vodka bottles, to get to our hotel across the street. We had just

spent the past two hours at the Moscow craft market milling around rows of brightly colored stands displaying expensive hand-painted black boxes and cheap amber jewelry. After haggling unsuccessfully with stubborn merchants and having old men drop large fur hats on my head in the 80-degree heat, I was looking forward to a nap, maybe a little CNN. I could tell Clare felt the same way; it was the first time she'd been quiet since we'd gotten to Russia two days ago. The market had been a fantastic rush of activity, but our senses were worn out.

We turned around. The question, well-pronounced through its thick accent, had jolted us from our daze. A smiling middle-aged Russian woman rushed up to us. I wondered what she could want from us--to practice her speaking skills or some-thing?--so I responded, "Yes, I speak English."

Her face instantly transformed itself. Her bright eyes suddenly became pleading, and the woman clasped her hands together. "Oh please give me just one dollar so I can buy some food for my family, we are very hungry."

My sluggish mind had a hard time trying to comprehend this turn-around. I expected people to want my American money, but wasn't prepared for this approach--it seemed tricky. In the meantime my hand reached into my pocket and hoped to pull out a one-dollar bill and not a twenty. I was lucky. I handed her the dollar bill.

"Here you go."

I don't even remember if she thanked me. I obviously had a dollar to give to her--I was walking back from the market with an eight-piece Marinsky doll, a hand-knitted doily, a leather watch-band, and five hand-painted Christmas ornaments. Still, I felt as if she had taken advantage of me, like she had been impersonating her poverty--her English had been pretty good. But then I felt bad for resenting a woman for a dollar. I'm sure it meant a hell of a lot more to her than it did to me.

* * *

Almost every day a brightly-clad black man bopped up and down the paseo in San Sebastián and appealed for pesetas. Almost every day he approached person after person and received rejection after rejection. And almost every day he responded and responded, "Thank you very much and God bless you," or "Have a nice day, the Lord be with you." He must have had it fairly rough--the boardwalk was usually littered with African drummers and elderly couples selling waffle cones or hand-made jewelry. His days could not have been very profitable, yet he never lost his energy or his blessings in the four weeks I spent in the city. Whenever I would see him, I'd say to whomever was with me, or to myself, "Now that's the kind of person I'd be willing to give money to." But I never did.

* * *

"COULD I HAVE YOUR ATTENTION, I have something I'd like to tell you."

As the door between the tube cars clanged shut and I saw the greasy man with severe psoriasis enter our car, my heart and stomach did that I'm-speeding-and-there-went-a-cop-leap-and-drop. I thought to myself, "I'm at my first hold-up. This guy's going to pull a gun and rob all of us. I hope I live to be smart enough to not tell my parents." The guy reached into his pocket and pulled out a handkerchief. I tried to sigh invisibly. I don't think it worked.

"I've got a little entertainment for you tonight. Watch the handkerchief carefully everyone, because before your very eyes it is going to disappear."

The handkerchief did disappear, but I think I was the only person who saw it do so--the rest of the seasoned tube-riders kept their noses in their books and *Guardians*, or occupied themselves pushing back their cuticles.

"IT'S NOT MUCH, BUT IT'S BETTER THAN BEGGING OR STEALING, SO I'D APPRECIATE

SOME GENEROSITY FROM YOU FOLKS TONIGHT."

This man was yelling at us pretty ferociously to expect generosity, I thought, but his tactic worked--I dug into my pockets, and wished I could find more than 23p. I dropped it into the man's clubbed hand, avoiding eye contact. The well-groomed woman next to me dug into her purse and found about the same amount of change and gave it to him. He mumbled a begrudging "Cheers." When he got to the far side of the car, she remarked to me, "He scares us to death then grumbles when we give him our pennies." I kind of grunted affirmatively, but didn't respond; I was still a little nervous about that handkerchief.

A couple of weeks later I recognized some very raw flaky patches on the back of a head getting on a car at Goodge Street Station. I waited for the next train.

* * *

My first few weeks in London, I thought I'd never get used to all of the people begging in the streets. I never did get really comfortable with it, but I think I've thought more about my reactions to people begging than about the beggars themselves. I know part of me felt guilty for being an American spending thousands of dollars during a year in Europe while so many people

have nothing. But another part of me was pretty unwilling to give away any portion of those thousands I worked so hard to save. Even though I don't want to admit it, I think in a way I bought into that American philosophy that if you give to homeless people you're just feeding their alcohol and drug addictions. Seeing the beer cans and wine bottles scattered around a street person can make someone cynical, especially if the person says, "Can you give me 50p for tea?" The thing is, I really did *want* to help them but something, my biases and stereotypes maybe, almost always held me back.

So all year long I struggled with the same questions. Why did I rarely give money to the people who gave me favorable impressions but did to those who caught me off-guard? I guess that one is clear enough. I've always been a push-over. If someone comes up to me and asks me to do something--help organize an event, fill in at work--I can never say no. I guess the same goes for homeless people. If they keep their distance I can talk myself out of giving to them with even the stupidest rationale. But my biggest question, the one that still nags me, the one I cannot answer is, when I gave, how often was I really giving for *them* rather than to make myself feel philanthropic or righteous?

* * *

"You know what's so weird about the people begging here in Russia? They are all 80-year-old women," Clare said, reaching for another Prince sandwich cookie from the package we'd purchased from what used to be called "Food Store Number One."

"They probably only have a pension to live on, and no other source of income, and we all know a pension isn't enough to enough to feed yourself on." I washed down a Tootsie Roll with a drink of Coke.

Aimee said, "You know, this one woman I gave money to was so sweet. I put about 1500 rubles into her cup and she kind of gasped and blessed me about three times."

"Where was this woman? What did she look like?" I asked.

"At the Moskva metro stop. She's really tiny and wears a shawl over her head."

The whole next day, I looked forward to giving this woman money. I was excited to see a beggar. When we got to the metro station, Aimee pointed her out. I approached her and dropped about a 1000 rubles into her cup. True enough, I saw her eyes light up from under her shawl. She looked at me for a moment before she mumbled some words and endowed me with the sign of the Trinity several times. As I returned feeling benevolent, Aimee said, "Isn't she just sweet?"



The Sacred Function of Sex in Whitman's "Children of Adam"

American Literature Seminar, Dr. Mary Stark

Assignment: Explore one of the clusters of poems in Walt Whitman's *Leaves of Grass*. Try to canvass the critics who address your cluster and your topic. Work toward a 10-15 page synthetic paper.

In 1860, Ralph Waldo Emerson advised Whitman to omit the "Children of Adam" poems because of their explicit detail. Also, in 1865, Whitman was dismissed from his position of governmental clerkship when his boss, the Secretary of the Interior, Mr. James Harlan, found out he was the author of *Leaves of Grass*. His boss thought it to be full of indecent passages meaning, most likely, the sex poems: "Children of Adam" and "Calamus." The theme of sex was vitally important to Whitman because of its deep root in human spirituality. R.S. Mishra states that behind the "display of the sexuality of the body there is also Whitman's belief that all bodies are 'spiritual'" (24). As the body is inseparable from the soul, so the physical act of sex is connected to spiritual holiness. The sex imagery could not be eliminated because this duality saturates *Leaves of Grass* entirely, making Whitman's own religion. Within "Children of Adam" the category of sex imagery is primarily heterosexual. However, since sex imagery frequents many a page of *Leaves of Grass*, it is not a strict category. In close perspective we see as spokesman or chanter of the heterosexual chapter of this theme the biblical character of Adam, who becomes an extension of the Whitmanian speaker. Exploring the qualities of Whitman's constructed Adam, we discover him as a messenger of religion, an equal to Eve, and an object transcendent of time and space. This last quality of Adam shifts his function from a symbol of heterosexual imagery in "Children of Adam" to an image of broader proportions, as the agent discovering spirituality in all. Whitman continued to include these poems for their deeper religious implications, despite the pressures of Emerson and the Secretary of the Interior.

In context, from the beginning of

Leaves of Grass we see sexuality and spirituality as a major theme. Here is an example from "Starting from Paumanok" (71-3) where Whitman formulates the content of his poems:

I will make the poems of materials, for I think they are to be the most spiritual poems, And I will make the poems of my body and of mortality, For I think I shall then supply myself with the poems of my soul and of immortality.

Whitman sets up a precise statement of plan followed throughout *Leaves of Grass*. In this statement we find the basis for Whitman's religion of the body and soul. As G.W. Allen reports, Whitman thought the religious aspect was an important component in making great poetry. By writing poems of the body Whitman supplies himself with poems of the soul. The body is inseparable from the soul and neither has greater value over the other: "I have said that the soul is not more than the body./And I have said that the body is not more than the soul ("Song of Myself" 1269-70). Whitman takes on the themes of sexuality and spirituality as a message he must proclaim; it is his role to sing the song. In "Song of Myself" the speaker declares "I am the poet of the Body and I am the poet of the Soul (422)."

An essential point of Whitman's "religion," a principle or set of beliefs held to with ardor and faith, is the treatment of good and evil. Whitman's speaker says that "Nothing is sinful to us outside of ourselves./Whatever appears, whatever does not appear, we are beautiful or sinful in ourselves only" ("By Blue Ontario's Shore" 20-1). Sin then is an affliction we heap upon ourselves. Or as Allen put it, "evil [is] mere sickness of the soul, therefore temporary and remedial" (*Solitary Singer* 141). Because sin can be

overcome by an individual, Whitman can accept topics that Christianity would label evil, such as sex. Bodily functions, particularly something as wonderful as sex, are open and essential in Whitman's poetry:

Welcome is every organ and attribute of me, and of any man hearty and clean, Not an inch nor a particle of an inch is vile, and none shall be less familiar than the rest.

("Song of Myself" 57-8)

This message of religion and consequential sex imagery manifests itself in the three clusters "Song of Myself," "Children of Adam," and "Calamus." James E. Miller, Jr. labels the sex imagery as autoerotic in "Song of Myself," heteroerotic in "Children of Adam," and homoerotic in "Calamus." Despite the categorical differences within Whitman's poetry, Miller continues, "his imagination and vision were omniseual" (56). By this, Miller means that together these aspects suggest and imply something about the nature of human relationships. Whitman's use of sex imagery is similar to the discovery made by Freud that sexuality permeates every aspect of human behavior and enters every phase of social life. In "The body Acclaimed" John Matle recalls for us that "love was to Whitman 'a kelson of creation', the key to all individual behavior, to all relations between people, to the structure of society itself" (110). Edward Wheat considers a further function of the imagery of sex. He believes that the sex imagery is essential in establishing Whitman's epic for democracy. He states "the poems of 'Children of Adam' are poems of 'amative love,' [whereas] the poems of 'Calamus' are the poems of the 'adhesive love' that Whitman called 'the other necessary half of democracy' in *Democratic Vistas*" (245). Within

"Children of Adam" Whitman lays out his philosophical and spiritual attitude toward sex by linking the sexuality of human relationships to transcendent locale, the cosmos. But let us focus first at the heterosexual imagery in "Children of Adam", which initially functions to intimate love and procreation.

Perhaps the best example of heterosexual imagery is in "I Sing the Body Electric." In the catalogue listing various body parts we see a celebration of "all that is a woman, and the man that comes from woman" (151). The female body is covered (or uncovered) in detail: "The womb, the teats, nipples, breast-milk, tears, laughter, weeping love-looks, love-perturbations and risings" (152). But what may appear as descriptions of the physicality of bodies and actions the speaker swiftly turns into a reminder of another dimension. He insists on the spiritual behind the sexual by saying "these are not the parts and poems of the body only, but of the soul./O I say now these are the soul!" (163-4). Again the religious material of the body and soul are set in heterosexual context.

The symbol for the heterosexual aspect of the sexual/spiritual connection is found in the biblical character of Adam in the poem cluster "Children of Adam." Adam as he appears in this cluster is another face of the Whitmanian speaker. As the persona planted the seeds of sexuality/spirituality earlier in "Song of Myself," now in this cluster Adam chants the theme of heterosexuality in full bloom. The theme of body and soul duality throughout the section is accompanied by allegory introduced in the title. According to Christian theology Adam's fall from God was inherently evil. He corrupted innocence and brought death to the world by his disobedience. Born in spiritual flesh, each person must be born anew spiritually in order to regain a centered heavenly paradise. But Whitman's approach is a reversal of this. James Edwin Miller explains that "not Adam but Adam's descendants have lost the garden through self-degradation of their innately innocent natures" (90). To regain paradise, mankind must be born again not by "spiritual denial of the flesh but through spiritual transfiguration of the flesh" (Miller 90). Aware that evil is only an idea of self-inflection, being a child of Adam is

not shameful but a glorious thing. Through the reversal of the traditional story of Adam, Whitman's religious theme of commerce between body and soul emerges.

In the opening lines of "I Sing the Body Electric" (1-4) Adam sings his message in metaphor:

I sing the body electric,
The armies of those I love engirth me and I engirth them,
They will not let me off till I go with them, respond to them,
And dis corrupt them, and charge them full with the charge of the soul.

The goal of Adam is to make others clean again by filling them "with the charge of the soul." By having the correct balance of material and spiritual, electricity is created which is, as Miller put it, "the spiritual life of the body, the soul" (42).

Another passage focusing on the inseparable correlation of soul and body follows later in the same poem; "there is something in staying close to men and women and looking on them, and in contact and odor of them, that pleases the soul well./All things please the soul, but these please the soul well" (49-50).

The soul has physical outlet through the body. By being intimate with other humans, by taking pleasure in contact and odor, the soul is pleased. Taking joy in bodily functions, particularly sex, acts as means of worship.

Acting as means of worship in the following excerpt is Adam-persona's singing and bathing:

I, chanter of Adamic songs,
Through the new garden of the West, the great cities calling,
Deliriate, thus prelude what is generated, offering these,
offering myself,
Bathing myself, bathing my songs in Sex,
Offspring of my loins.
(Ages and Ages Returning at Intervals 4-8)

The Adam character proclaims his message of "redemption" -the holiness of sex- by offering his songs which are an extension of himself. In his songs he offers himself to restore innocence. Worship through the body by bathing in sex causes the grime of corruption to be made clean. This "baptism" of sex is the essential message of religion that Adam chants.

The pure, holy value of sex in Adam's songs can be found in his own relationship to Eve. As the natural relationship of the sexes before the fall, it serves as a model of equality. Adam and Eve's interaction within "Children of Adam" differs from that of their biblical sources. Whereas God made Eve to be a helper (or servant, depending on translations) to Adam in the Garden of Eden, in Whitman's "To the Garden of the World" Eve's position is neither less nor more important than her male counterpart Adam. We learn from Adam that "by my side or back of me Eve following./Or in front, and I following her just the same" (10-1). From Adam's example as a lover to Eve, Marilyn Teichert feels he also "extends himself to his audience in comradeship and in compassion, and, by disclosing his personal experience of physical love, offers himself as an example of love fully realized in life" (26).

The equality of Adam and Eve pertains not only to themselves but should be the same for all men and women, for the body "of the male is perfect, and that of the female is perfect" ("I Sing the Body Electric" 10). Although Eve is equal to Adam her function is different. The speaker Adam advises, "Be not ashamed women, your privilege encloses the rest, and is the exit of the rest./You are the gates of the body, and you are the gates of the soul" (65-6). Through the same gate (or perhaps the "love-flesh swelling" [60] brings a stronger picture to mind) woman is the bearer of the soul in the act of reproduction and is bearer of the body in the resulting consequences. Miller might state it clearer; "through woman, the child receives his body at birth, and through woman, the man realizes his soul in rebirth" (41).

The last quality of Adam as a persona is his transcendence of time and space. The same as Whitman's progress and program within *Leaves of Grass*, Adam's movement is a continuing circle rather than a line with a distinct point of beginning. We see Adam appearing in "To the Garden of the World" having been brought by "the revolving cycles in their wide sweep" (5). "Ages and ages returning at intervals" Adam offers himself as part of a continuum of renewal. Critic G.W. Allen says that "what Walt Whitman wanted most in his life of the imagination was to immerse, to bathe,

A Matter of Inches: The Effects of Erosion on Crop Yields

Environmental Studies, Dr. Louise Zaffiro

Assignment: Write a research paper on a topic related to environmental studies.

A matter of inches, the only difference between a birdie and a par on any golf course.

A matter of inches, the only difference between life and death on any major highway. A matter of inches, the only difference between the survival or extinction of the human race. Each year we lose vast amounts of our precious topsoil to erosion. Erosion carries away not only topsoil but also actual and potential crop yields. In order to maintain the agricultural industry's ability to feed a growing world population, it is necessary to obtain accurate assessments of erosion damage so that conservation practices may be appropriately implemented to preserve soil productivity on a worldwide level.

The earth's population is growing at an astounding rate, adding almost another one hundred million people every year. Recent World Bank projections estimate that the population should stabilize by the end of the next century with approximately 10.4 billion people (Raven et al., 549). Today, the earth has a population of 5.6 billion, and people are starving (Zaffiro). It is vital for the world agricultural community to do everything in its power to conserve the topsoil in order to sustain the productivity of the land. Without conservation, it will be impossible to produce enough food to feed 10.4 billion people.

For many years, scientists have realized that erosion reduced crop yields (Walker and Young, 21). Productivity losses are supported by many sources, including the declining nutrient levels in eroded soils, worldwide land productivity trends, and the proven relationship between erosion and crop yields (Blaikie, 61). It is important to realize that productivity and erosion are dependent variables. They do not change when isolated from other factors, rather, they only change

when other factors change.

Productivity and erosion are only two of numerous dependent factors intertwined with one another. As one changes, many, many others change as well (Blaikie, 62).

For instance, H.T. Gallony et al. conducted field trials for five consecutive growing seasons on a South Dakota sample of Beadle clay loam. On the two plot trials, Gallony observed a positive correlation between topsoil loss and the water holding capacity of soil (222). He also observed that on average, plant populations were reduced and plant emergence was delayed by topsoil loss. However, Gallony noted that the decreases in plant population were not significant enough to account for the yield variances (222). Even though fertilizer was added to remove fertility differences between the plots, yield reductions were still observed on the eroded plot (222). According to a report to the United States Congress by the General Accounting Office, the reduction of the soil's rooting depth and water retention capacity, as well as the loss of plant nutrients, are potentially the most significant effects of erosion damage (United States, 8).

According to the National Research Council Committee on Conservation Needs and Opportunities:

The adverse effects of erosion on the depth and nature of the rooting zone available to plants are probably the most pervasive long-term causes of soil productivity losses. The most serious long-term consequence of erosion, however, appears to be a reduction in the amount of water in the root zone and increased susceptibility to drought (64-65).

The true damage occurs as the various nutrients, minerals, and organic matter are eroded away. Studies show that wind and water selectively erode

organic matter from the surface soil. Tillage then mixes the surface soil with subsoils typically very low in organic matter, resulting in the overall organic matter being diluted. As a result, surface soils are unable to retain their previous amounts of nutrients and moisture. The impact of raindrops on soil low in organic matter causes a crust to form, which can reduce the amount of water absorbed by the soil and promote "increased runoff and accelerated erosion" (National Research Council Committee on Conservation Needs and Opportunities, 65).

S.S. Malhi et al. conducted a study on two mollisols, artificially eroding the soils. Malhi summarized that, "erosion can alter properties of surface horizons and therefore affect soil productivity" (98). In other words, low amounts of nutrients, increased bulk density, and decreased organic matter content can explain the direct reasons for a decrease of yields in eroded soils (Malhi, 96).

Malhi found that the removal of topsoil increased soil compaction, as evidenced by an increased bulk density. It is important to note that compacted soils experience reduced root penetration and aeration, lowering crop yields (Malhi, 98). In the Peace Hills mollisol sample, total carbon was reduced to less than one half of the original amount as topsoil removal increased from zero to seven inches. In addition, the removal of seven inches of topsoil yielded less than one tenth the original amount of NO₃-N, and total nitrogen yielded less than one third of its original amount (Malhi, 97). Nitrogen fertility is not only reduced by the physical erosion of organic and inorganic nitrogen, but also by "reducing the mineralization potential of the remaining soil nitrogen" (Malhi, 99). Malhi concluded:

The productivity of the two mollisols studied, as measured by

climate or date,... common to humankind" (52). Adam, appealing to spirituality and sexuality, within *Leaves of Grass* (if accepted as good literature) not only embraces everyone but offers himself and his message to all.

This encompassing of everyone applies to even more when we look back to the persona's intent in "Starting From Paumanok":

I will not make poems with reference to parts,
But I will make poems, songs, thoughts, with reference to ensemble,
And I will not sing with reference to a day, but with reference to all days,
And I will not make a poem nor the least part of a poem but has reference to the soul,
Because having look'd at the objects of the universe, I find there is no one nor any particle of one but has reference to the soul.

("Starting From Paumanok" 172-6)

Within everyone, within everything the speaker sees a tie to the soul. Not only in physical bodies is there a bond with the spiritual but also within *everything* physical or material. The persona believes "a leaf of grass is no less than the journey-work of the stars" ("Song of Myself" 663). Even the simplest things of this world contain a deep spiritual implication.

Following the sexual experience in "Children of Adam" and "Calamus" the perspective widens to include varied descriptions of the world and its inhabitants. It seems that after the connection between body and soul within these poems has been explored, the persona goes forward in his newly created world, hovering above, independent of time and space, to discover spiritual conceptions in the concrete material sphere. He acknowledges all of the world in "Salut Au Monde!" and then takes to the road in "Song of the Open Road." He is in essence "facing west from California's shores, Inquiring, tireless, seeking what is yet unfound."

Recently, the sexuality of Whitman has fallen under great discussion in some circles. Some critics feel that the choice of Adam as a persona allowed Whitman to remove himself from "an unfitting heterosexual role" (Killingsworth 140). But whatever

Whitman's own sexuality, it does not bear an essential difference in religious meaning on the sexual-spiritual message within his book. His purpose was not to reveal his own personal makeup or experience, but to proclaim to the world some truths about the duality of sex and spirituality, and more generally the link of this material world to the spiritual. Through the different functions of Adam, as chanter of the message, as man equal to woman, and as an individual free to explore his own world, we see the embodiment of sexual imagery in "Children of Adam." Adam serves as the vehicle by which Whitman can state his overall message of religion that "man realizes mankind by feeling for his own kind, that all human functions are sacred" (Mantle 110).

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to float in the eternal stream of existence" (1440). By extending himself through his construction of Adam, Whitman accomplishes this immersion onto a transcendent plain.

Adam's identification with the poet works because Adam himself is a poet. Just as Adam in the Bible names every living creature, the persona Adam in Whitman's work gives names to things. But as R.W.B. Lewis points out, "the poet in *Leaves of Grass* is not only giving things their names, he is also giving them their being: simultaneously creating and saluting the world, he combines the functions of God and Adam" (477). Functioning as God then, Adam can create his own world regardless of time and space. Whitman's imagination in the constructed cosmic individual of Adam allows him, or them, to explore this created heaven and earth. The poet-persona is now through Adam a soul freed of all finite limitations, which is in accordance with Whitman's poetic theory; "every first rate poet...is the regent of a separate sphere, and the master of a complete poetic world of his own" (*The Solitary Singer* 132). Edward Wheat believes that Adam, along with the reader, is free of limitations when we discover ourselves to be decent and clean, not tarnished by sex. This realization "frees the hero of *Leaves of Grass* to begin the 'grand experiment of development' toward personalism called for in *Democratic Vista*" (240).

In control of the poetic world of "Children of Adam" walks forth Adam instructing us to "touch me, touch the palm of your hand to my body as I pass./Be not afraid of my body" ("As Adam Early in the Morning" 4-5). In the last cluster of "Songs of Parting" the persona states, "Camerado, this is no book./Who touches this book touches a man" ("So Long!" 53-4). By offering us his body, Adam also presents us his songs or poems, and in turn the whole book of *Leaves of Grass*.

Within the poetic world of Whitman, Adam is not only the specific symbol of spiritual-sexual renewal but more broadly the embodiment of divinity in the commonplace. As the father of humankind, Adam gives his message to all humankind, regardless of geography or history. Within *Democratic Vistas* we learn "good theology, good art, or good literature has certain features shared in common. The combination fraternizes, ties the races- is... irrespective of

plant yield and nitrogen mineralization potentials, was substantially reduced by topsoil removal, and additions of nitrogen and phosphorus fertilizers to eroded topsoils improved yields, but these could not reach those attained on non-eroded topsoils under the same fertilizer treatment (100).

Even though a relationship between increased erosion and a decrease in vital soil components has been demonstrated, research on the effects of erosion on crop yields faces a unique challenge. Technological advances that boost crop yields can mask the effects of erosion, and by not taking into account how erosion may have been a factor in the development of certain technologies, one can derive inaccurate assessments of erosion damage (Mahli et al., 97; National Research Council Committee on Conservation Needs and Opportunities, 65; Walker and Young, 29).

In order to maximize productivity, it is necessary to obtain accurate measures of erosion damage. According to David Walker and Douglas Young, there are four concepts essential to an accurate erosion damage assessment. They are:

- 1) A basic comparison of yields. (With erosion versus without erosion, or with conservation versus without conservation);
- 2) An awareness that the yield penalty from using conservation tillage should not confound the assessment of erosion damage;
- 3) The identification of residual and reparable yield damage;
- 4) The need to separate the effects of technological change from those of erosion (22).

When analyzing the first concept, it is important to realize that erosion damage is defined differently depending on which scenario is studied. When comparing a plot without erosion to a plot with erosion, erosion damage is defined as the yield lost from gross erosion caused by conventional tillage (Walker and Young, 23). However, when comparing yield with conservation against yield without conservation, the process becomes a little bit more complicated, because this comparison is constantly changing over time. We must then compare soils conserved with the "most cost-effective conservation tillage system available."

In this comparison, erosion damage is defined as the yield lost from net erosion (Walker and Young, 23). Net erosion is the amount of erosion on the plot without conservation that exceeds the amount of erosion on the plot with conservation. For example, if the plot with conservation had a calculated value of one ton of eroded soil per acre, and the plot without conservation had a calculated value of five tons per acre, then the net erosion would equal four tons per acre.

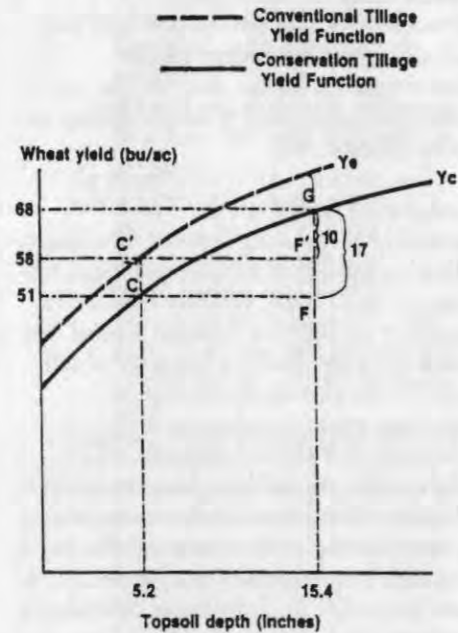


Figure 1. (Walker and Young, 25)

The second concept mentioned is very important to deriving accurate assessments of erosion damage. When using a scenario of soil with conservation versus soil without conservation, it is very easy to underestimate erosion damage. At all topsoil depths, short-term yields on conserved soils are slightly lower than yields on conventionally tilled soils (See figure 1). This stems from the fact that conservation tillage does not work the surface humus that is rich in organic matter into the topsoil, and that conventional tillage offers better aeration (Gross). If the conservation yield function (Y_c) is used to determine yield at the conserved topsoil depth of 15.4 inches, but the conventional yield function (Y_e) is used to determine the yield at the eroded topsoil depth of 5.2 inches, erosion damage will be underestimated, as demonstrated by figure 1. Point G on figure 1 represents the yield realized by conservation practices on conserved topsoil, which equals approximately 68 bushels per

acre. By using the Y_e function to determine the yield of 58 bushels per acre on eroded soil (point C'), the type of tillage is not kept constant, and erosion damage is calculated at only 10 bushels per acre. However, in order to obtain an accurate assessment, all factors must be kept constant except for topsoil depth. Thus, only one function must be used to calculate yield at both the conserved and eroded topsoil depths. As a result, the actual erosion damage is calculated at 17 bushels per acre (Walker and Young, 24).

The third concept states that we must be able to distinguish between residual and reparable damage. Reparable damage is the loss of crop yields from erosion that can be recovered by additional economic inputs, such as fertilizer, whereas residual damage is the loss of crop yields due to erosion that cannot be recovered (See figure 2) (Walker and Young, 25).

After several years of conservation practices, topsoil depth will drop to point E from the initial depth represented by point A. However, conventional tillage use over the same amount of time would cause topsoil depth to decrease from point A to point D (Walker and Young, 26). The constant input function represents the realized yields when no additional inputs are added. The restored yield function represents the best possible yield attainable when inputs are maximized. In short, the difference between the constant input function and the restored input function at a given topsoil depth represents reparable damage, while everything between the restored yield function value for a given topsoil depth and the initial yield attained is residual damage.

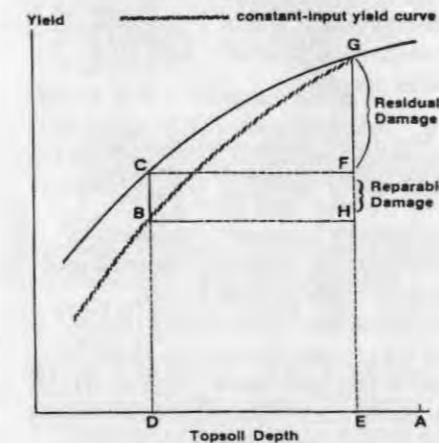


Figure 2. (Walker and Young, 26)

The fourth concept reminds us to separate the effects of erosion and technology. There are three types of technology to consider when calculating erosion damage: land neutral, land complementary, and land substituting. Land neutral technology simply boosts yields at all topsoil depths. An example of land complementary technology could be improved crop varieties, which often attain their greatest possible yield in deeper topsoils. An example of land substituting technology could be an improved tillage technique that increases soil moisture in shallow topsoils. By increasing soil moisture at shallow topsoil depths, the improved tillage technique is substituting for lost topsoil.

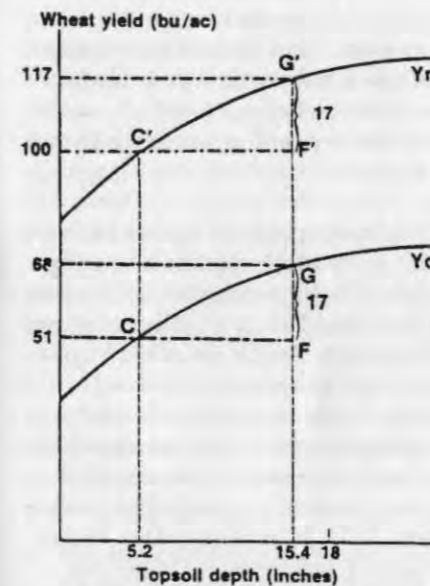


Figure 3. (Walker and Young, 28)

Land neutral technology causes a yield increase from Y_o to Y_n by an equal and absolute amount at all topsoil depths (See figure 3) (Walker and Young, 26). Actual yields increase from point G (68 bushels per acre), to point C' (100 bushels per acre). However, to determine the actual erosion damage, technology must be kept constant, comparing yields to topsoil depth using the same technology function. When using the Y_n function, erosion damage is thus the difference between the potential attainable yield with conservation and technology versus actual realized yield (Walker and Young, 27).

Land complementary technology results in greater yields at deeper topsoil depths. This results in a Y_n function that is steeper than the Y_o

function, which can be interpreted as a greater amount of erosion damage due to the increased yield potential in deeper topsoils. In other words, if land complementary technology was implemented on conserved topsoil, there would be a greater decrease in yields with each inch of lost topsoil than if the technology had not been incorporated. This is primarily due to the fact that the technology is not as effective and produces significantly lower yields in shallow topsoils than it does in deeper topsoils.

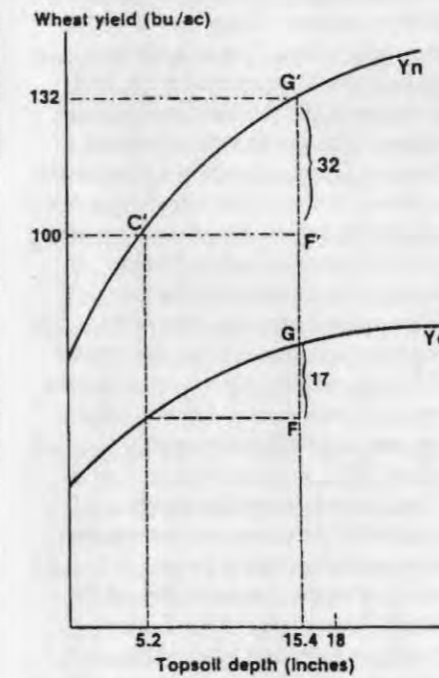


Figure 4. (Walker and Young, 30)

According to figure 4, at the conserved topsoil depth of 15.4 inches, the original yield (point G) equalled 68 bushels per acre and suffered erosion damage of 17 bushels per acre as topsoil depth dropped to 5.2 inches. However, the introduction of land complementary technology causes a potential yield of 132 bushels per acre at the conserved topsoil depth of 15.4 inches, which experiences erosion damage of 32 bushels per acre as the topsoil depth dropped to 5.2 inches. The technology has thus resulted in an additional 15 bushels per acre of erosion damage even though actual yield realized increased from point G to point C', or from 68 bushels per acre to 100 bushels per acre. As mentioned before, since land neutral and land complementary technology boost crop yields, they often hide the effects of erosion damage, sometimes to the extent that farmers may believe that erosion damage is very minute and does not greatly affect yields (Mahli et al., 97;

National Research Council Committee on Conservation Needs and Opportunities, 65; Walker and Young, 29).

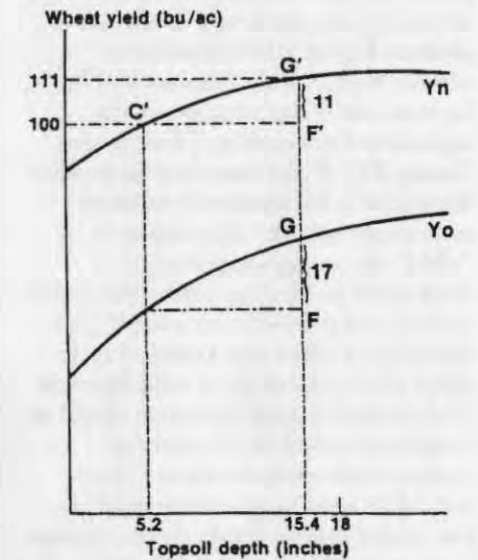


Figure 5. (Walker and Young, 31)

Unlike land complementary technology, land substituting technology causes a greater increase in yields in shallow topsoils, resulting in a Y_n function that is flat in relation to the Y_o function (See figure 5) (Walker and Young, 29-30). Land substituting technology actually shows relatively reduced potential yields at conserved topsoil depths. In this example, erosion damage of only 11 bushels per acre is experienced, compared with erosion damage of 17 bushels per acre as calculated by the original yield function. It is important to note that land substituting technology is the only type of technology that mitigates erosion damage (Walker and Young, 30).

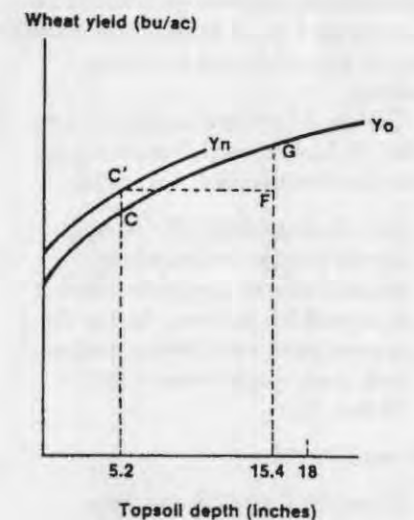


Figure 6. (Walker and Young, 32)

When calculating erosion damage, one must also take into account not only the possibility but also the probability of induced technology being present in the scenario. Induced technology is specifically developed to produce higher yields in order to counter high erosion rates noticed by farmers and other members of the agricultural community (Walker and Young, 31). When assessing the erosion damage of a situation with induced technology, one should compare a "yield with conservation and unchanged technology versus yield with erosion and induced technology" (See figure 6) (Walker and Young, 32). In other words, the original yield function (Y₀) should be used to measure yield at conserved topsoil depth, and the induced technology function (Y_n) should be used to determine yield at the eroded topsoil depth. Again, erosion damage would equal the difference between those two yields.

The ability for members of the agricultural community to be able to accurately assess erosion damage is essential. Many of today's conservation programs are aimed at highly erodible land, although in many cases land with relatively low erosion rates can experience greater erosion damage (Fredricksen). In several areas such as western Iowa, highly erodible land has rich, deep subsoils suited for sustaining crops, which can also help to mask the effects of erosion damage (National Research Council Committee on Conservation Needs and Opportunities, 65). Obtaining accurate assessments of erosion damage allows for conservation practices to be implemented in areas that stand to lose the most productivity in the short-term. However, conservation practices should still be incorporated on all farmland to sustain current topsoil depths as long as possible.

The need for conservation is very clear. As Lawrence G. Vance, a long time conservationist, once said:

Let's face the facts. We've only got six to eight inches of the original sixteen to eighteen inches of topsoil left in Iowa. And at the current rate, we're losing another inch every twelve years (qtd. in Muhm, 131).

Or consider this:

We in the United States have been enormously blessed with farmland. Only about 11 percent

of the surface of the earth is high quality farmland, and at least one eighth of that exists within our borders. Such a blessing implies an equally large responsibility (Paddock et al., 7).

According to the National Research Council Committee on the Role of Alternative Farming Methods in Modern Agriculture, Reaganold et al. conducted a study in 1987 on two neighboring farms in the Palouse region of Washington state. One farm had used shorter rotations among crops and conventional tillage practices for thirty-eight years. The neighboring farm had used longer rotations, and implemented similar but fewer tillage practices. The result was a six inch difference in topsoil depths between the two farms. It should be noted that this is a fairly extreme example, although it does illustrate what conservation practices can accomplish. In the Palouse region, the majority of its precipitation comes during the winter and freezes on the surface, resulting in increased erosion as the precipitation melts and runs off in the spring (Steiner, 79).

The United States has made considerable progress in conservation practices during recent years. According to the National Research Council Committee on the Role of Alternative Farming Methods in Modern Agriculture, the amount of conservation tillage in the United States has increased by 150 percent. (40 million acres in 1980 compared with 100 million acres in 1987.) Crop residue management, the primary conservation tillage practice, is used to "provide a partial mulch cover on the soil surface."

Reduced tillage, the method used to establish the mulch cover, can reduce erosion rates by up to 50 percent. No tillage, strip tillage, and ridge tillage can reduce erosion rates by up to 75 percent or more, but only represent 16 million acres (119). In 1989, more than 115 million acres were considered highly erodible by current federal conservation compliance provisions. More than 35 million acres were in compliance, and another 25 million were in the Conservation Reserve Program (117).

Under current practices and erosion rates, productivity loss on approximately 345 million acres is projected as being negligible by the United States Department of

Agriculture. After one hundred years, these soils are projected to lose less than 2 percent of their productivity. This loss is considered to be insignificant by the United States Department of Agriculture because new technology and improved management are expected to increase productivity gains by at least 1 percent each year. However, the current methods available to predict the long-term consequences of productivity losses due to erosion are crude at best and cannot possibly anticipate the full effects that new technology and economic conditions might have on soil quality (National Research Council Committee on the Role of Alternative Farming Methods in Modern Production Agriculture, 117-119). Because our methods of prediction are crude, it would be wise to plan for a worst-case scenario and implement conservation practices. If the projections are in fact correct, the incorporation of conservation practices would result in even greater crop yields in the long-run.

Despite the progress that we have made, the United States has a current net loss of soil equalling 1.7 billion tons per year (Paddock et al., 6). According to Norman A. Berg, chief of the United States Soil Conservation Service, "enough soil goes into the Mississippi River in one year to build an island one mile long, one quarter of a mile wide, and two hundred feet high" (qtd. in Muhm, 187). According to Don Muhm, that island would contain incredibly large amounts of nutrients, equivalent to 808 railroad cars of phosphorus, 21,121 cars of potassium, 67,270 cars of magnesium, and 291,511 cars of calcium" (187).

While our annual net loss of 1.7 billion tons of soil is extremely large, it is the smallest loss among the top four food producing nations in the world. The former Soviet Union has a net loss of approximately 2.5 billion tons, the People's Republic of China losses 4.3 billion tons of soil per year, and India experiences a loss of 4.7 billion tons (Paddock et al., 6). These figures represent total losses on farmland, thus the United States and the former Soviet Union have relatively similar losses per acre, although China and India have significantly large per acre losses. It is important to note that these four countries produce over half of the world's food and hold 52 percent of its cropland. Continued abuse of cropland

will result in drastic reductions of farmland productivity and food supply on a global scale.

The need for conservation on a worldwide level has thus become painfully clear. In the last twenty years, food production in Africa has fallen 20 percent per person, and Ethiopia, once more than self-sufficient, is suffering from famine caused by soil loss, not drought ("Will the World Starve?"). A vast amount of Africans now go hungry and suffer from undernutrition and other health problems associated with an inadequate diet. Unless we correct our mistakes now, the situation in Africa will become the norm, not the exception.

The United States has not yet witnessed a crop shortage. However, if conservation practices are not implemented in third world countries, the population of those countries will become increasingly dependent on food from other nations. There are varying opinions about whether surpluses from industrialized nations will be able to produce enough food to go around.

The productivity of our soil is the basis of our entire existence and should be protected as much as possible. While using conventional tillage practices offers increase returns now, the agricultural community must look at the long-term effects. Appropriately, an early report on soil erosion in Iowa ends with the poem:

Hordes of gullies now remind us
we should build our land to stay;
And, departing, leave behind us
fields that have not washed away.
When our boys assume the
mortgage
on the land that's had our toil;
They'll not have to ask the
question:
"Here's the farm, but where's the
soil?"

Author Unknown
(qtd. in Muhm, 34)

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Reaction to Barton J. Bernstein's "The Atomic Bombings Reconsidered"

Intro to International Politics, Dr. Jim Zaffiro

Assignment: Write a reaction-critique of 3-5 pages to Barton Bernstein's *Foreign Affairs* (1995) article: "The Atomic Bombings Reconsidered."

On August 7 and 9 of 1945, the American military ended the Pacific war with Japan and World War II by dropping two of its new superweapons, the atomic bombs, on Hiroshima and Nagasaki, respectively. These two bombs killed between 115,000 and 250,000 while injuring at least 100,000 more. The atomic bombs had originally been planned to be dropped on Germany, but the target was changed to Japan after the German surrender. Bernstein states that the U.S.'s main reason for dropping the two atomic bombs was to end the war before a scheduled November 1, 1945 mainland invasion of Japan in which 25,000 American lives were estimated to be lost. In his article, Bernstein gives a historical background of the decision and reasons to use the atomic bomb, other options that were considered by the decision makers during the planning, and the ethical and moral dilemmas raised during the planning.

During World War II, the Allied forces underwent a "transformation of morality" from President Roosevelt's prewar hopes of avoiding the unnecessary killings of civilians by not bombing cities to the bombing of Dresden and the relentless firebombing of Japanese cities which cost the lives of an unbelievable number of innocent civilians. An American firebombing of Tokyo during March 9-10 claimed the lives of around 80,000 Japanese civilians. It was partly because of this transformation that American leaders had few moral difficulties dropping the bombs on Japan and spent little serious time and effort pursuing other alternatives. These other alternatives presented to the decision makers were few and were quickly eliminated as possibilities. The notion of some sort of noncombat demonstration of the A-bomb was the leading option but was rejected for many reasons: the bomb might fail, there might be Japanese

interference, it might not impress the Japanese military, or the Japanese may use it to kill American POWs by placing them in the target area. Another option not heavily considered was to modify the conditions of the Japanese surrender by allowing Emperor Hirohito to stay in power. American leaders feared that this would upset the American people by allowing the "war criminal" to stay in power. The American military also could have maintained the bombings and blockades of Japan to try to force a surrender or could have waited for Soviet military aid to assist in the war with Japan. The final alternative considered was to combine some or all of the other alternatives. After a weekend meeting between Arthur Compton, J. Robert Oppenheimer, Enrico Fermi, and Ernest O. Lawrence about the various alternatives, it was decided that there was "no acceptable alternative to direct military use." Later, however, Oppenheimer stated that the group "didn't know beans about the military situation." Then why did the U.S. decision makers decide to follow the group's recommendation of using the A-bomb on Japan? I suggest that there were two main reasons.

The first reason is economics. The United States had spent nearly \$2 billion on the Manhattan Project to build an atomic bomb. That was two million of the public's tax dollars spent on a top-secret project that was hidden from most of Roosevelt's (and later, Truman's) cabinet as well as almost all of Congress. Those in charge of "raising" the funds for the project smuggled the money into the war budget without the knowledge of the necessary appropriation committees. In other words, "the Manhattan Project could have seemed a gigantic waste if its value were not dramatically demonstrated by the use of the atomic bomb," and this is shown by

memoranda referring to the bomb in terms of "after it is used" and "when it is used" but not "if it is used." I feel that it is because of the economic aspect of the atomic bombs that it was never truly doubted that they would be used or at least demonstrated.

Why did the U.S. not further pursue other options and instead use the recommendation of a group which admittedly "didn't know beans?" I believe that there was never any doubt in the minds of the final decision makers that the atomic bomb would be used on either Germany or Japan. No matter what alternatives were presented to them, I think that their decision had already been made. As World War II developed, it became increasingly clear to the United States' leaders and policy makers that after World War II, the United States and the Soviet Union would share the world power and influence formerly held by the now war-ravaged European countries. This duopoly of power left the United States and the Soviet Union as the only major world powers. The Soviet victories over Hitler's Nazis in Berlin and Eastern Europe, as well as the Soviet control of many of the formerly German occupied countries in Europe had shown the rest of the world that the Soviet Union was a legitimate superpower. It was because of this that I believe that the U.S. didn't want to wait for Soviet aid in the Pacific; if the Soviets helped, they would want part of Japan's empire for their own after the Japanese surrender. The U.S. wanted no part in allowing the Soviets to spread communism further throughout Asia, so policy makers knew that they had to act quickly to end the war before the Soviets intervened.

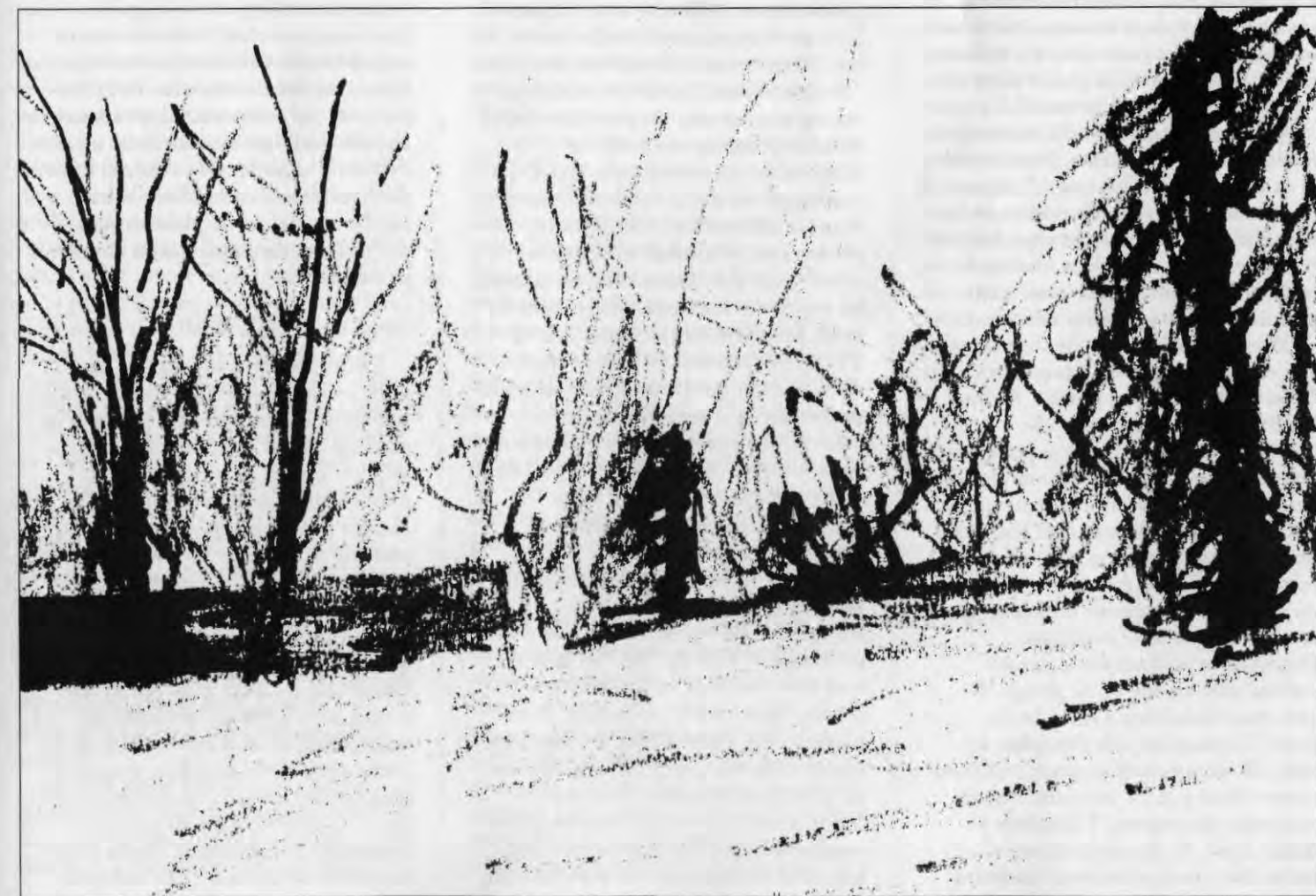
I also believe that the U.S.'s recognition of the developing bipolar division of world power caused them to fear and distrust the communist Soviet Union even more. The U.S. realized

that they must get a technological, military, and psychological advantage over the Soviets before the Soviets got the same advantage over the U.S. In this way, I feel that the dropping of the A-bombs on Japan, especially Nagasaki, were just as much of a warning and a message to the Soviets as a means of ending the war with Japan. The message was simple, "We've got the bomb. You don't. Don't mess with us." This idea is supported by a memorandum to President Truman from Henry Stimson which stated, "If the problem of the proper use of this weapon should be solved, we should then have the opportunity to bring the world into a pattern in which the peace of the world and our civilization can be saved." I view the use of atomic bomb as the U.S.'s way of preventing Soviet expansion of communism through invasion. Bernstein states that "whatever one thinks about the first A-bomb, the

second - dropped on Nagasaki on August 9 - was almost certainly unnecessary," because historical research has shown that the Japanese were prepared to surrender after the bombing of Hiroshima. Unnecessary to ending the war that is, but very necessary in the U.S.'s plan to try to intimidate the Soviets and to render them "more manageable" (James Byrnes) in Eastern Europe. Bernstein also states that "American leaders expected that the bombings would also compel the Soviet Union to loosen its policy in Eastern Europe." This, in my mind, marked the beginning of the U.S.'s post-World War II foreign policy towards the Soviet Union. As it turned out, the Soviets did not relinquish their hold on Eastern Europe but instead began work on atomic bombs of their own. This helped start the Cold War and the U.S.-Soviet arms race.

Was the use of the two atomic bombs morally and ethically correct? I

think that at the time it was. The U.S. had a desire to end the war and save American lives as well as a legitimate fear of the Soviet Union. Did the bombs save American lives? Undoubtedly. Was the slaughter of thousands of innocent Japanese civilians a morally correct means of ending the war? I think so. Because of the "transformation of morality," bombing innocent citizens and communities was not a new strategy to World War II. Due to the precedent set by the Allies in Dresden and in the firebombing of Japan, the killings weren't seen as morally wrong by the majority of the public, just necessary. In closing, I feel that the U.S. leaders did what they thought was best for ending the war. I think that when we look back and judge the atomic bombings, we should remember that the "civilized rules" for war that we have now as a result of World War II cannot be applied to the incident to judge its morality.



La suite de *Maria Chapdelaine* roman de Louis Hémon

Topics in Francophone Literatures and Civilizations, Dr. Roger Pieroni

Assignment: Write a different ending to the novel *Maria Chapdelaine* and imitate the style and mannerism of the author, Louis Hémon.

été venu, le grand travail recommença. Esdras et Da'Bé, contents d'être loin des chantiers, travaillèrent volontiers. Ils se jetèrent avec plaisir dans les besognes de la terre. Le père Chapdelaine rentrait chaque soir assoiffé, affamé, et épuisé, se sentant de plus en plus affaibli avec chaque jour qui passait. C'était comme si la bataille qu'il menait contre la nature en travaillant sa terre tournait à son désavantage. La clairière devenait de plus en plus grande, tandis que le père Chapdelaine paraissait de plus en plus petit. Chaque jour, il attaquait son travail avant l'aube avec toute l'énergie d'autrefois, mais il ne semblait plus puiser sa force dans les capacités de son corps, autrefois si musclé et en si bonne forme, ni semblait-il la puiser dans cet espoir qui autrefois le poussait à travailler cette terre pour la donner à sa femme adorée et patiente. Non, cet été-là sa force venait de la rage. Non pas une plainte chétive de l'ennui, mais la rage d'un cœur douloureux qui hurlait sa colère contre cette terre, maîtresse belle et méchante qui lui avait tout promis et qui l'avait privé de tout.

Maria regardait son père travailler et elle songeait à l'avenir. Ses pensées faisaient le tour de sa famille. Esdras, Da'Bé, Tit'Bé, les garçons; elle n'arrivait pas encore à les appeler des hommes, bien qu'ils ne fussent plus des enfants avec le travail d'homme qu'ils fournissaient. Ils étaient déjà libres de quitter cette terre, cette vie, mais ils revenaient chaque été, et elle savait qu'ils y resteraient pour toujours. Après tout, ils étaient des Canadiens. Pourquoi ne se sentait-elle jamais comme un membre de ce groupe de gens unis dans leurs cœurs par la terre? Et pourtant, elle entendait les voix, elle connaissait le chant, mais son cœur n'était pas lié aux leurs. Quant aux deux plus jeunes, Téléphore et Alma-Rose, ils étaient toujours si innocents. Quelqu'un devait toujours

s'occuper d'eux. Son père, "il est si fatigué," murmura-t-elle en une sorte de prière aux cieux. Et puis elle, Maria, était-elle prête à tout ce qui l'attendait? Elle n'en était pas sûre. Elle se mit aux tâches quotidiennes car c'était en travaillant qu'elle retrouvait un rayon de joie. Tout lui rappelait sa mère, et elle se sentait très proche d'elle quand elle nettoyait la maison, quand elle lavait la linge, quand elle donnait à manger aux vaches, et quand elle préparait les repas. "— sa mère," disait-elle, "pourquoi es-tu partie?"

En juin, les jours devenaient plus longs, et les moments où elle devait se distraire devenaient plus fréquents et plus ennuyeux. De temps en temps, Eutrope Gagnon venait veiller avec eux. En arrivant, il disait toujours "Bonjour Maria," et elle répondait de même, sans ajouter un mot. Le soir, les hommes jouaient aux cartes et fumaient la pipe tandis que Maria s'occupait des doux cheveux bruns de la petite Alma-Rose. Elle disait les prières avec Téléphore, comme sa mère l'avait fait. Quand elle remplissait les verres des hommes, elle baissait les yeux, surtout devant le regard furtif d'Eutrope Gagnon. Le cœur toujours déchiré, bien qu'elle ait pris la décision de devenir sa femme le printemps suivant, elle essayait de ne jamais être seule avec lui. Malgré ses efforts, il était souvent là, prêt à l'aider à sortir les déchets ou les cendres du soir, ou à donner à manger aux bêtes.

Un soir il l'arrêta sur le perron et lui demanda "Maria, vous êtes si silencieuse, êtes-vous toujours décidée à m'épouser?" Elle fit "oui" de la tête, sans lever les yeux, et brusquement, comme pour cacher ses larmes, le ciel s'ouvrit et la pluie tomba. Et donc, les pluies commencèrent. Elles tombèrent pendant trois semaines, sans arrêt. Maria passait ses soirées sans rien dire, comme lors de cette autre soirée déjà loin dans les souvenirs de presque tous,

les yeux fixés sur la petite fenêtre. Pendant la pluie, comme la boue envahissait tout, et surtout les routes, Eutrope Gagnon ne venait que rarement. Les soirs où il n'était pas chez les Chapdelaine, on pouvait entendre Maria sangloter doucement près du poêle.

Le vent ne sifflait pas. En fait, tout était calme. On n'entendait pas les oiseaux. Même les insectes ne bourdonnaient pas. On n'entendait que le crépitement rythmique de la pluie. On ne pouvait pas travailler; on ne pouvait pas sortir; on ne pouvait rien faire, car tout était enfermé par ces barreaux de pluie. Elle tombait en lignes droites, rigides, et régulières. Elle était insupportable! Maria se sentait emprisonnée dans cette maison, face au rideau de pluie incessante. Et la boue partout, qui entourait complètement les chevilles si on essayait de faire un pas dehors, l'empêchait de s'enfuir. Dans le désarroi de son cœur, elle pleurait, tandis que dehors, il pleuvait sans arrêt. On se demandait si on en verrait jamais la fin.

XVIII

Enfin, les derniers jours de juin, la pluie cessa. Le soleil montra sa lumière splendide après toutes ces journées de grisaille. Maria sentit un changement s'opérer en elle aussi. Au fur et à mesure que le soleil se révélait et ne se cachait plus derrière les nuages, elle pouvait en ressentir les effets. La chaleur sur sa peau imitait la chaleur dans son cœur, et cette fois-ci, la chaleur ne venait plus de la flamme ardente de la passion pour l'inaccessible. Non, cette fois-ci elle venait de la fierté de connaître ses responsabilités et d'être capable de les accomplir. Tiède au début, et puis de plus en plus brûlant, ce sentiment de fierté d'appartenir à tout ce qui l'entourait la consumait. Maria savait ce qu'elle devait faire. Elle enferma

tous ses rêves et toutes ses passions dans une partie de son cœur et de sa mémoire qui ne se mêleraient jamais plus à la réalité. La pluie l'avait lavée, l'avait purifiée de tout ce qui était étranger à son devoir envers l'avenir. "Oui," pensa-t-elle "l'avenir icitte au Québec."

La famille Chapdelaine remarqua les changements dans l'attitude de Maria. Son sourire rayonnait comme le soleil, et ses larmes, comme la pluie, avaient cessé. Comme chaque année, la veille de la fête de Sainte Anne, Eutrope Gagnon vint veiller, et il ne reconnut guère sa Maria. Ses yeux à terre comme toujours, mais maintenant souriante, elle lui dit "Bonjour, Eutrope." Eutrope fut ébahi et perplexe, mais content de voir la vraie beauté de sa fiancée. Seul le père Chapdelaine s'inquiéta. Il reconnut le regard mêlé d'espoir et d'obligation qui brillait dans les yeux de sa fille; c'était le même regard qu'avait sa femme lorsqu'il l'avait tuée petit à petit en la forçant à le suivre toujours plus loin dans les bois.

Le jour de Sainte Anne, il faisait plus beau que jamais. Du ciel bleu, clair, et infini, le soleil jetait doucement ses rayons sur la terre qui les recevait sur toute sa verdure. Les oiseaux lancaient leurs plus belles chansons pendant que les fleurs dansaient gaiement sous la brise tiède qui les caressait. La famille Chapdelaine et Eutrope Gagnon allèrent dans les bois pour cueillir des bleuets comme la coutume le voulait.

Maria se laissa distancer par les autres pour ouvrir une dernière fois cette partie fermée de son cœur, et elle s'approcha des chutes d'eau qui avaient chanté joyeusement le jour où elle et François Paradis avaient échangé, sans paroles, des confessions du cœur. Elle entendit une voix, non pas une des voix du Québec, riches et sonores, mais une voix faible, timide, mais familière. Elle l'entendit encore, et cette fois, la voix dit son nom. "Maria!" Elle tourna la tête, et elle vit, à dix pas, obscurci par la brouillard des chutes ou la brume qui montait à ses yeux, François Paradis émergeant comme un fantôme. Prise par l'émotion, Maria s'évanouit et elle s'écroula dans les bras prêts d'Eutrope Gagnon qui l'avait suivie à son insu.

Quand Maria Chapdelaine reprit connaissance quelques instants plus tard, elle vit les deux hommes qui, chacun à sa façon, lui avaient prêté

serment: Emue et muette, Maria ne put que regarder l'un et l'autre et attendre une explication. Il s'avéra que François, souffrant d'hypothermie, avait été recueilli par un groupe d'Indiens qui l'avaient tenu au chaud et conduit à St. Marcel où un spécialiste l'avait ranimé. Après six mois d'un traitement rigoureux, son amnésie avait disparu et il était revenu à Péribonka, dans les bois où Maria et lui avaient un jour échangé des vœux, silencieux, mais éternels. Il était revenu afin de l'épouser, de l'emmener hors de cette terre inhospitalière et morne; leur destination lui importait peu du moment qu'ils fussent ensemble.

Silencieusement, Maria Chapdelaine et Eutrope Gagnon écoutèrent l'histoire de François Paradis. Toujours silencieuse, Maria essaya de ranimer en elle la ferveur, la passion, et le désir de s'enfuir qui brûlaient autrefois dans son âme, mais en vain. Elle écouta le chant des chutes d'eaux, se rendant compte qu'elles ne disaient plus "Partez! Partez!" mais qu'elles disaient "Vivez! Vivez!" Tout autour d'elle, la nature criait; tout était animé; tout était actif, vivant. Maria n'y trouva que la vie, l'espoir, et la communion de toutes choses. Et la partie cachée de son cœur qui voulait disparaître, qui voulait partir, qui voulait quitter cette terre et cette vie, commença à se refermer définitivement.

Les deux hommes ramenèrent Maria Chapdelaine chez elle, et tout le monde fut étonné de revoir François Paradis. Tous en étaient contents, surtout le père Chapdelaine qui voyait en François Paradis non plus le rebelle turbulent d'autrefois, mais le seul homme qui pourrait sauver sa fille du sort qu'avait subi sa femme autrefois. Samuel Chapdelaine savait que travailler était la clé d'une vie heureuse, et il était sûr que François Paradis ferait de son mieux pour donner une vie aisée à Maria. Et pourtant, il vit une certaine distance entre Maria et François, tandis qu'Eutrope, avant de partir pour la nuit, était toujours près d'elle.

Dès l'aube du lendemain, Maria Chapdelaine se trouva dans la cuisine, en train de montrer à la petite Alma-Rose comment préparer une tarte aux bleuets. Elle avait déjà fait toutes les petites tâches matinales, et le repas était prêt. Le jour était beau, comme ne peuvent l'être que les jours du Canada; le ciel bleu s'épandait infiniment, le soleil éclatant brillait sur tout, et la

fraîcheur et la vivacité de toutes choses agitaient l'air pur.

Quand François Paradis apparut dans la cuisine, Maria le prit par la main, et ensemble, ils sortirent dans le grand jour. "François, dit-elle, vous savez que je vous aimais. Vous savez aussi que je voulais partir avec vous et aller aussi loin qu'on pouvait. Nous avions fait des promesses en été, mais vous n'êtes pas revenu au printemps. Quand on m'a dit que vous étiez mort, une partie de mon cœur est morte aussi. Et maintenant, je ne peux pas la ranimer. Dans le silence qui a suivi la mort de mes passions, j'ai entendu les voix de la responsabilité et de l'obligation. Depuis la mort de ma mère, quelqu'un doit prendre sa place; quelqu'un doit s'occuper de la maison et des enfants. C'est moi, François. Je dois rester icitte. J'appartiens à cette terre, à cette vie, et même à cette terre, et je ne pourrai jamais les quitter. Adieu, François Paradis, adieu."

Revenant de ses prières, le père Chapdelaine vit les deux hommes ce matin-là. Il vit, à travers ses larmes, le départ de François Paradis, celui qui aurait pu être le sauveur de sa fille. Et il vit l'arrivée d'Eutrope Gagnon, copie de lui-même, qui allait donner une belle terre à son encore belle Maria, et qui allait, finalement, l'enterrer dans ce même endroit. Samuel Chapdelaine songea à l'avenir de sa fille avec résignation. "Nous ne sommes que de petits enfants, et nous sommes tous liés à la terre," pensa-t-il, "c'est ça que nous montre la vie au Québec. Les hommes sont liés à la terre, les femmes aux hommes, et chaque génération est liée aux précédentes. La vie québécoise est un cycle comme les jours et les saisons, et il est impossible de briser cette ordonnance cyclique."

The Lesser of Two Evils

Business Management: Managing and Valuing Cultural Diversity, Dr. Jann Freed

Assignment: Write an essay on two of the diversity dimensions covered during the term.

The statistics are startling...One out of two women will be harassed sometime during their academic or working lives.¹ Eighty-eight percent of respondents to one survey say they have experienced some form of sexual harassment while working.² These statistics are clear evidence of the prevalence with which sexual harassment is occurring. But isn't this behavior against the law? Although the answer is a resounding YES, sexual harassment continues to be a problem faced by many in our society, particularly women. It seems legislation is not enough to stop this deplorable behavior. People are continuing to abuse power in this degrading way and are victimizing others in the process. Sexual harassment is wrong and detrimental not only to the victim but also to the workplace in general.

Victims of sexual harassment are placed in a situation where they must choose between the "lesser of two evils." To illustrate, a victim of sexual harassment must decide whether to comply with the unwanted and unwarranted behavior or to resist it. If the option of compliance is chosen, the victim risks forsaking their personal values and losing self-esteem. Furthermore, productivity at work may be adversely affected as well as their relationships with co-workers and family members. On the other hand, if the victim of sexual harassment chooses to resist the sexual harassment behavior, there are also negative consequences. The harasser may use his/her power to spread negative rumors, deliver poor performance appraisals, demote or refuse to promote the person in resistance, deny access to normal communication channels, etc.³ Therefore, negative consequences are certain to result whether one opts to comply or to resist the sexual harassment.

Another decision that must be made when faced with the issue of sexual harassment is whether to report the behavior or to be silent regarding it.

Either option has its repercussions. By reporting the incident(s) of sexual harassment, a person may gain the label "troublemaker" within the work environment. This label will likely affect all aspects of the individual's work life and future employment opportunities. Furthermore, no clear benefit of reporting the behavior may appear because those responsible for handling such matters may not take the reports of harassment seriously or may feel that it is too complex an issue with which to deal, so it is ignored. If, however, a sexual harassment victim feels he/she should remain silent about the incident(s) of sexual harassment, there is often no place to turn. The feelings of helplessness and hopelessness only build along with the inner turmoil brought about by someone else's behavior; no one can be trusted for they may violate the established level of confidence and complicate the situation. Whether the incident(s) of sexual harassment are reported or not, negative repercussions result.

I believe the decisions an individual makes when victimized by sexual harassment are based on personal values, perceptions, and feelings. Not everyone is going to make the same decisions when faced with the same set of circumstances; it is an exercise in personal autonomy. Louise Fitzgerald contends in the October 1993 issue of *The American Psychologist* that the viable choices in a situation of sexual harassment do not truly constitute choices at all. To expand upon this idea, I think in order for a choice to truly exist, there must be at least two alternative courses of action, and each must have its own set of consequences. A situation involving sexual harassment, however, does not allow for this. In weighing the options of compliance or resistance and reporting or remaining silent, a sexual harassment victim must choose between options that will result in essentially the same negative

consequences. Because of this, sexual harassment presents a situation in which the victim does not possess the ability to truly make a choice. This, in turn, violates one of the freedoms I believe people value most - the ability to make self-appropriate choices depending on the consequences each option holds.

The negative consequences of being placed in a position where there are not any "real" choices are many and varied. In some cases, the effects may be job related. An environment in which sexual harassment is taking place is not conducive to productivity, satisfaction, or personal growth. Research has shown that the consequences of this environment include job loss, decreased morale and increased absenteeism, decreased job satisfaction, changed working relationships, etc.⁴ Each of these effects can present itself regardless of whether a person complies, resists, reports, or remains silent regarding incidents of sexual harassment. Therefore, there are no "real" choices because the consequences are the same.

The detrimental effects of sexual harassment may also present themselves in a victim's physical, emotional, and mental health. People subject to the abuse of power in the form of sexual harassment complain of: anxiety, depression, sleep disorders, headaches, weight fluctuations, elevated fears of crime, lowered self-esteem, etc.⁵ No two people will experience the same side-effects. The combinations are diverse, like the individuals afflicted by them. Once again, there are no true choices to be made because these effects are brought on regardless of the victim's decision as to the appropriate course of action for himself/herself.

Up to this point, I have focused solely on the victims of sexual harassment. These victims, however, do not operate in complete isolation, particularly in the workplace. Rather, the entire organization is placed in a

detrimental position when sexual harassment takes place. As reported by *Business and Legal Reports*, it is impossible to do a good job in a hostile working environment, and it is this type of environment that is created when sexual harassment occurs in the workplace.⁶ The direct result of this hostile environment is decreased productivity for individuals and the organization as a whole. I believe sexual harassment creates an environment of fear, where people cannot work comfortably with one another, and in which talented employees are likely to leave.⁷ I know I would not remain an employee of an organization that tolerated sexual harassment, and I believe many others feel the same.

Often times in the workplace, however, it takes an impact on the bottom line, profit, for organizations to realize that social issues are of the utmost concern. The issue of sexual harassment is no exception. According to a 1994 article in *Hispanic* magazine, sexual harassment cases normally cost *Fortune* 500 companies \$8 million a year.⁸ Another report states that U.S. organizations will spend roughly \$1 billion between the years of 1993 and 1998 on sexual harassment complaints.⁹ These numbers are undoubtedly significant; they directly affect the bottom line and numerically show how detrimental sexual harassment can be to an organization. I argue companies have *no choice* but to act on this pressing issue not only because of its impact on profit but also due to the effects it has on employees and the workplace in general.

In my mind, sexual harassment is a "social problem of enormous proportions."¹⁰ From all of the evidence that has been presented in recent years, I feel there is no debating this issue. It is high time organizations begin taking sexual harassment seriously. They need to develop policies of no tolerance, establish procedures for handling complaints, and provide training to promote awareness and understanding of the issue.¹¹ Included in this program may be the establishment of "safe places" where victims of sexual harassment feel they can comfortably discuss their situation with someone knowledgeable about the subject.

Furthermore, communication of the policies and procedures endorsed by the organization is essential. If members are not aware of these, I believe they are placed in an even more

compromising position. The choices regarding whether to comply, resist, report, or remain silent are even more difficult to weigh. The policies and procedures are of no help to employees if they are not even aware of them. In addition, providing some degree of job security to victims who opt to report their circumstances may encourage them to come forward. This course of action places some of the "choice" back into the "no choice" options by presenting victims with differential consequences. This policy would help to alleviate some of the victims' fear and encourage them to help the organization by reporting incidents of sexual harassment. It is only through reporting these incidents that perpetrators can be handled in a timely and effective manner.

Not only does sexual harassment in the workplace directly affect the individual(s) being harassed but it has been shown to jeopardize the entire work environment. Although I would hope organizations would take action out of concern for their employees, I realize this is not always the case. A numerical impact must be realized before social issues become a corporate concern. It has been shown, however, that sexual harassment hits precisely where it counts most - the bottom line - reduced profits. It is too costly in terms of employees and dollars to allow it to continue. Therefore, there is *no choice* but for organizations to take action immediately and combat this issue head-on.

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Fragments of a Student's Discourse

Intro to Literature, Dr. Michael Harris

Assignment: Write a "Fragments of a Student's Discourse" identifying aspects of your personal, private attitudes and actions that are directed by public, social, and cultural conventions.

Habits
good or bad

Repetitive behavior to fall back
on when confused,
bored, or stressed.

They're controlling, but when you
begin, it's you who's in control.

1. A daily routine. I have one; I
guess about everyone does. I
do the same things, in the
same order, every single day. I
get up, go to work, eat, go to classes
number one and two, sleep, eat, go to
class number three, go watch wrestling
practice, then aerobics (M, W, R), eat,
study, and sleep again. The next day it
starts all over. A mundane routine.

"Predictability is death." (D.E.)

2. I try not to smoke here. I told myself
that I would quit when I went to
college. It didn't work. There's too
much stress here and too much
goodness and purity. I must remain a
corrupting figure in my mind and add
some blackness to the backdrop of
white here.

I am just walking, alone, with no
purpose or direction. A sudden urge for
a smoke strikes, so I light up. It gives
me a good feeling that I can't describe.
A Russian teacher at my high school
told a friend of mine that it's a great
way to meet people . . . a common
bond. He'd never quit because he's met
too many interesting people over
cigarettes. I like to have something in
my mouth at all times. Maybe I'm
stuck in Freud's oral stage of
development. A friend of mine said that
he'll quit someday . . . probably when
he gets married, but definitely when he
has kids, because then he won't need
them (cigarettes). Until then they are
his security, his never changing refuge.

Independence
choices

Having the freedom to make
your own decisions and take the
responsibility for your successes and
mistakes. In failure it is your choice
that makes the difference.

1. This is what I want, what I long
for . . . independence.

2. I despised my parents. I still do,
to an extent. There are times when I
like them, OK even love them, but for
the most part we annoy each other to
the point of hopeless exasperation.
They want me to be . . . them. I tried to
be what they wanted, but I didn't fit in
well, and wasn't happy. Even after all
the seemingly rebellious things I have
done, they still try to put me into a
mold of their creation.

"Am I living in a way which is
deeply satisfying to me, and which
truly expresses me?" (Carl Rogers)

I gave up trying to please them and just
try to find a fairly happy medium, but
still be me.

3. College . . . it seemed like an out.
No more looking over my shoulder
(except when they come to visit), no
more twenty questions and rude
remarks (except when they call), and
no more unreasonable curfews (except
when I go home . . . now it's earlier)!
Yes, basically I am free. I can make
whatever choices I want - study, make
friends, join activities, and even have a
little fun.

"In every parting there is an image
of death." (George Elliot)

Boy, will I miss this place during
vacations, if only because here there
are no constantly imposed "moral"
constraints.

Knowledge
learning

We fight and sweat for higher
learning, a continued education.
We want to be intelligent beings and
think college can give this to us.

1. "To be conscious that you are
ignorant is a great step to knowledge."
(Benjamin Dirraeli)

I always felt so smart in high school. I
was a straight A student. OK, so I got
one B in composition, but I still

considered myself smart. Book smart.
Until I met my friend, Darrin. He is the
most intelligent person I know. He did
shitty in school, but there is so much
information in his head. It blows me
away. Now I realize just how smart I
really am or am not.

2. "To the small part of the
ignorance we arrange and classify, we
give the name knowledge." (Ambrose
Bierce)

Yes, I am learning now, but not all of it
is in the classroom. My psychology
professor even said that the majority of
learning should come from outside the
classroom, then he assigned three hours
of homework. I want to think, to really
be able to know things, to think for
myself.

"Beginning to think is beginning
to be undermined." (Camus)

"All that we are is the result of what
we have thought." (Buddha)

3. "It is better to ask some of the
questions than to know all the
answers." (James Thurber)

This is where I am now . . . asking all
the questions. Gradually, I want to
answer more of them, but always,
always I want to keep asking and
asking questions . . . to never stop
learning.

Untitled

World Literature, Dr. Mary Stark

Assignment: Write an essay assuming a persona from one of the class readings.

This place is a tomb. I smile to
myself. I fondle the seam of
my dress. I touch my hair
and find no comfort in any of
them. I gaze out upon the courtyard,
the one Atreus built, and, contrary to
popular belief, I grieve to see it cast so
low. It had been so recommended to me
when I left my home for it. Many say
now that I hate this place, want to see it
in ruin. My people scorn me for some
sort of traitor. I know better than that.
This is my home. I am no longer
welcome in the house of my father, as I
am a married daughter; that's the trick,
they work very hard to rid themselves
of such burdens. And so here I am, the
wife of a great leader, Agamemnon of
Argus.

A wonderful match, my father said.
He thought then only of alliances. It is
proper to wed your children where it
most benefits you, especially daughters.
I was older, I was ready and ripe, and
so he offered me to my lord, my jailer,
and the man accepted, took me as his
queen, used this body to sow his seed.
Three survived to adulthood. Another
few dead, mourned, and forgotten by
him, but not by me. I suppose the man
is peeved that two of the living—Ah!
How I forget, was it not long ago?—one
of the living is female. He cannot be
grateful his son is at least alive and at
his disposal. But then, no. I'll never
again let him glut his eyes on his own
son. I'll bleed him to death first.¹

I confess, being his "wedded wife"²
and for the most part closest to him, he
is incapable of seeing the value in such
good fortune as having living children.
Men for the most part lack foresight,
contrary to our sex. But my husband,
he is senseless to the merits that come
with the love of children, else he would
never dare lay hand on one of his
own.

So many years ago, I watched my
girl go out into the world, out to marry
what her father called a great warrior.
He was not lying, no, indeed not . . . she
was indeed to marry a great warrior,
one strong and revered and feared by
all, no exceptions among us rational

ones. But this warrior was a cold one,
who came with dirt and blood and
smothered my sweet love in his
loveless, angry embrace. My husband
thought no more of killing our
daughter than killing a beast.³

I was not even given the right to
mourn her. No, little as he has given
me, he could not even allow me that.
Bastard.

That is the way of women, to breed
and mourn and be bedded by their
men and thought useless otherwise. My
mother never told me of any other way;
I suppose it must be true. She would
know, I suppose—who is ignorant of
Leda and her swan-lover, and what
came of it? Who is there who is not
pry to Helen? Certainly not I. My
husband, I suppose, was insulted that
Helen was not first offered. Can I
blame him? Who would not want to
wed a daughter of Zeus? And a
beautiful one, too? I would have been a
fool, even at my tender age, to put
myself ahead of Helen. So I was
grateful when my husband accepted
my father's offer. Here, I thought, I
would have that love denied me in a
household that buzzed about my sister
like flies about sweet water. My own
household, and a husband who put me
above all others. So I was misled, so I
mised myself. My husband, from our
wedding night onward, made me a
cuckold in my own house, shamed me
publicly and privately with his
discontent.

No, I cannot blame him, but I can
grudge him. I know now I was not his
first choice, and it hurts not—we
women, we know to share our men;
better to have one that is unfaithful
than not to have one at all.

Unfaithful—I laugh at that. A Greek
man knows nothing of faithfulness, so
how could he possibly understand that
old, neglected idea of monogamy, at
least where a woman is concerned. I
wish that all women could vanish, be
taken up by Hades or Zeus, whichever
comes first, and then see how men
would take care of their needs then!

Who would cradle them in their
infancy, who would warm their hearts
and loins in their youth, who would
comfort them in their old age? No one.
Men are remarkably deaf to the needs
of not only their women, but their
comrades, too. But I know, however,
that the day in which women are not
tied to their men will never come. We
are not weak—certainly not—but we
are afraid. If I had not been timid . . .
nevermind that. I know what my lot,
my daughters' lots, are. Women go on
with their lives, pray to their gods and
hope that no other evils than marriage
will befall them. But my fury will not
be sated. I will be the bedmate, the
deathmate, murder's strong right arm!⁴

Now he returns. Back to his house,
to his kingdom, to live out his life as he
is entitled to do, as a king. And I, as his
queen, must bow and simper and smile
and dote and so on. (How else to
prepare a death for deadly men who
seem to love you?)⁵ Of course he brings
spoils, some poor Trojan princess and
perhaps some slaves (female, of
course). I must take his booty into my
household and see that they are in
proper shape for him to breed with,
which is the lot of a queen—or any
other married woman; after all, is not
their comfort our purpose? But I shall
not allow that, not now or ever again.
Their lives are not worth my child's.
Woman for woman, my daughter will
be avenged.⁶

And they wonder that we cannot be
trusted. I know what I am, not, and I
will be glad—horribly glad—when the
deed is done and I have rid myself of
this war machine, this rage, this man,
my husband and my lord (as he likes to
say)⁷, when I thrust the knife home
and tell him, whisper it into his ear as
he watched his life-blood pour out in
horror, "You caused your own death,
dear husband, you made your
murderer." I shall say it exactly so. I
will listen to him cry in horror and pain
and I will laugh. This I will do. He'll
be no worse off than our girl, I say. His
death will be no stealthier than the

death he dealt our house and the offspring of our loins, Iphigeneia, girl of tears.⁸

And then I will take my rightful, my earned place as ruler and all the honor that comes with it. Widowhood is all the glory a woman can hope to attain in this life. With one husband out of the way, no one expects us to remarry, and our households, providing there are no sons in line, are our own. And so I shall rule this place, in honor of my dead husband. Right it is to honor the war lord's wife once he leaves the throne.⁹ What matter is it that I pushed him from it? Am I not still a woman of power? A lady, royal, full of self-command?¹⁰

I know what I am, and what I will be. And so here I sit, waiting.

Footnotes

1. Agamemnon, *The Odyssey*, Book XI lines 498-500. "My own / Lady never let me glut my eyes on my own son, but bled me to death first."
2. Agamemnon, *The Iliad*, Book I, line 133. "I rank her [Chryseis] higher / Than Clytemnestra, my wedded wife—she's nothing less / In breeding, in mind, or works of hand."
3. Clytemnestra, *Agamemnon*, line 1442. "He thought no more of it than killing a beast . . ."
4. Cassandra, *Agamemnon*, lines 1119-1120. "No, *she* is the snare, / the bedmate, deathmate, murder's strong right arm!"
5. Clytemnestra, *Agamemnon*, lines 1396-1397. "How else prepare a death for deadly men / who seem to love you?"

6. Cassandra, *Agamemnon*, line 1143. "When the queen, woman for woman, dies for me, / and a man falls for the man who married grief."
7. Agamemnon, *The Odyssey*, Book XI line 473. "The murder of her [Clytemnestra's] husband and her lord."
8. Clytemnestra, *Agamemnon*, lines 1555-1557. "No slave's death, I think— / no stealthier than the death he dealt / our house and the offspring of our loins, / Iphigeneia, girl of tears."
9. Leader, *Agamemnon*, lines 259-260. "Right it is to honor the warlord's woman / once he leaves the throne."
10. Leader, *Agamemnon*, lines 354-355. "Spoken like a man, my lady, loyal, / full of self-command."

Jill McDANIEL

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Justifying Military Policy: President Nixon's Vietnam War Rhetoric

Topics: Rhetorical Theory, Dr. Richard McGrath

Assignment: Engage in a rhetorical analysis of American political rhetoric using Neo-Aristotelian criticism.

On November 3, 1969, President Nixon presented a televised address to the nation about the war in Vietnam. At the time of this speech, the American people and Congress were demanding that Nixon reveal his plans for ending the war and pulling U.S. troops out of Vietnam. The anti-war movement was in full force and protestors had scheduled a large demonstration for November 15. This march proved to be one of the largest organized statements against the war, with a quarter of a million people in attendance (Sullivan & Zaroulis, 1984, p.275).

President Nixon was faced with the difficult task of addressing an extremely hostile audience. By 1969, the American public had grown frustrated and impatient with war rhetoric and false promises. In fact, the conflict in Vietnam proved to be the main reason that President Johnson decided not to seek reelection. The American people wanted their loved ones home before thousands more could be murdered in the dense jungles of Vietnam. President Nixon, however, chose to leave troops there to continue to help the South Vietnamese fight against the Viet Cong and Communist North. He now faced the chore of convincing the American public and members of Congress of the worth of risking thousands of American lives in order to contain Communism.

Using Neo-Aristotelian criticism, I will examine how President Nixon's rhetoric influenced the American public and members of Congress. My analysis will include an examination of the context in which he gave his speech, an application of the five canons of rhetoric with regard to this particular speech, and an assessment of the effectiveness of Nixon's rhetoric on his intended audience.

Context

I will analyze three areas that comprise the context of the speech:

Nixon as a rhetor, the occasion on which the speech was presented, and the intended audience.

At the time Nixon gave his speech he was losing the support of many American citizens. In fact, Nixon knew that a failure on his part to end the war or "at the very least to remove most American combat forces before 1972, might well drive him from the presidency" (Grantham, 1987, p.317).

As Nixon took the oath of office in January 1969, he brought hope to the American people. They were looking for some sign of salvation for their loved ones in Vietnam, especially after the horrible outcome of the Tet Offensive on January 31, 1968. The Tet Offensive, which took place during the celebration of Tet, the lunar new year, "was the most destructive enemy attack of the war" (Grantham, 1987, p.296). The Tet Offensive resulted not only in the loss of thousands of American soldiers, but also in the loss of confidence in U.S. leadership at home.

American citizens were looking to the man who had promised to put an end to United States Military involvement in Vietnam. In fact, Nixon's campaign promise was, "We shall have an honorable end to the war in Vietnam" (Smith, 1985). However, nearly a year after the election of Nixon as President, American troops were still active in Southeast Asia. During the first six months of 1969, every week, an average of 800 American soldiers were wounded and 200 more killed (Smith, 1985). The pressure to pull the troops out of Vietnam continued to escalate.

By the time Nixon gave his speech on November 3, 1969, his popularity and support were seriously waning. The American people were beginning to feel let down by yet another false campaign promise. However, Nixon was able to regain the public's trust and support with this November address. He appeared on the screen as a calm and rational president, delivering a well-

organized speech that convinced the majority of Americans that he had a plan to bring the troops home.

The primary audience for this address were skeptical American citizens. This was evident in the language and types of appeals that Nixon employed. He used simple language with little technical jargon, offered strong appeals to American idealism and humanitarianism, and included few specifics about the war.

The American people that comprised this audience shared the same value associated with a peaceful world as Nixon. They also possessed a great deal of pride for their country and the power that it maintained in the world. For these reasons, Nixon's appeals were effective in persuading his audience. Such statements as, "It is not the easy way. It is the right way" ("Address to Nation," 1969), aided the effectiveness of his rhetoric a great deal. These statements also heightened the public's sense of pride in assuming the roles that come with being "the strongest and richest nation in the world" ("Address to Nation," 1969).

Analysis of Nixon's Rhetoric

I will now examine President Nixon's rhetoric by applying the five canons of rhetoric to his speech. I will examine his use of 1) organization; 2) invention; 3) style; 4) delivery; and 5) memory.

Organization

At the beginning of his speech, President Nixon specifically outlined the main points to be covered in his address. He phrased each point as a question that he would answer for the American people. These questions included: 1) "How and why did America get involved in Vietnam in the first place?"; 2) "How has this administration changed the policy of the previous administration?"; 3) "What has really happened in the negotiations in Paris and on the



battlefront in Vietnam?"; 4) "What choices do we have if we are to end the war?"; and 5) "What are the prospects for peace?" ("Address to Nation," 1969).

President Nixon began his speech, "Tonight...I would like to answer some of the questions that I know are on the minds of many of you listening to me" ("Address to Nation," 1969). This represented a way of setting the agenda for the speech and of illustrating his intent. As the speech progressed, President Nixon stated the question to be answered and followed it with a lengthy response. The responses usually included three sections. First, he provides a brief description of the military progress and situation before he took office. This functions as a disclaimer for his responsibility for the current conditions. He then illustrates what he has already done in regard to whichever question he answers. Finally, Nixon gives a detailed justification of the plans he holds for the future, and includes powerful appeals to the values of the American people. The speech ends with an earnest statement that sums up the basis for Nixon's address: "As President I hold the responsibility for choosing the best path to that goal [peace] and then leading the Nation along it" ("Address to Nation," 1969).

Invention

In order to convince the American people of their patriotic duty to support the fight for peace around the world, President Nixon used several rhetorical techniques. His first method of justification was to legitimize his Southeast Asia policy by recounting the past actions of former presidents. This formed an argument of precedent in which Nixon stated that this was not "his" war, but rather the war of three prior presidents that he inherited. Nixon stated that fifteen years ago "President Eisenhower sent economic aid and military equipment"; "Seven years ago President Kennedy sent 16,000 military personnel"; and "Four years ago President Johnson sent American combat forces to South Vietnam" ("Address to Nation," 1969). Nixon further developed this argument by reminding his audience that, "Three American presidents have recognized the great stakes involved in Vietnam and understood what had to be done" ("Address to Nation," 1969).

One of the strongest and most effective strategies that President Nixon

used was his call to the "great silent majority." As Nixon denounced demonstrators, he made it clear that although they made the most noise and captured the attention of the media, he did not believe that their opinions were those of the majority. The President stated that, "If a vocal minority, however fervent its cause, prevails over reason and the will of the majority this Nation has no future as a free society" ("Address to Nation," 1969). To conclude this argument, Nixon made a passionate appeal to those whom he felt were in support of his "plan." He stated, "And so tonight, to you, the great silent majority of my fellow Americans, I ask for your support" ("Address to Nation," 1969).

President Nixon also spent a great deal of time arguing for the cause of peace. This was an argument of vital interest. For example, Nixon stated, "I had to think of the effect of my decision on the next generation and on the future of peace and freedom in America and in the world" ("Address to Nation," 1969). In addition, he contended that the war in Vietnam not only concerned stopping the Communist North from taking over South Vietnam, it also involved stopping Communists all over the world from trying similar take-overs in other countries. In other words, Nixon claimed that it was in our best interest to stop the threat of Communism in any part of the world before it harmed Democracy, both in and around the globe.

Nixon dedicated a large part of his speech to explaining to the public why American troops could not be completely pulled out of Vietnam. He justified his resisting immediate withdrawal with his policy of "Vietnamization." This provided an argument of morality. President Nixon wanted to convey to the American people that our involvement in Vietnam was essential to the future survival of the South Vietnamese. For example, Nixon stated that, "When you are trying to assist another nation defend its freedom, U.S. policy should be to help them fight the war but not to fight the war for them" ("Address to Nation," 1969). More specifically, Nixon asserted that without proper training by U.S. forces, the South Vietnamese would be massacred. This is exactly what his plan of Vietnamization was designed to do; train the South Vietnamese to defend

themselves.

Nixon also utilized an ideological argument. The President stated that, "A nation cannot remain great if it betrays its allies and lets down its friends" ("Address to Nation," 1969). Here he appealed to the American values of honor and power. Due to the domination that the United States maintained in the world, the American people experienced a great deal of pride in the abilities and responsibilities that they possessed. They also held strong ideals of what honor meant, and that is to not betray the trust of allies or to fail in assisting them in the time of need.

The overall theme of President Nixon's speech was, "Our precipitate withdrawal of forces would be a disaster not only for South Vietnam but for the U.S. and for the cause of peace" ("Address to Nation," 1969). In order to develop this theme, he emphasized three points that would affect the rate of withdrawal. First, Nixon stated that, one of the determinants would be "the progress which can be or might be made in the Paris talks" ("Address to Nation," 1969). The second criteria for withdrawal would be "the level of enemy activity" in South Vietnam ("Address to Nation," 1969). Finally, "the progress of the training program of the South Vietnamese forces" ("Address to Nation," 1969) would determine the rate at which American troops would withdraw. This three-part "plan" for withdrawal of the troops formed "the secret Plan" that Congress and the American public had been waiting so long to hear. However, technically this was not a plan for withdrawal at all. In reality, it simply listed criteria that would guide the actual rate at which the "plan" for withdrawal would be carried out. The American people never actually got their "secret plan."

Style

The effectiveness of this speech was due, in part, to President Nixon's style. He limited his vocabulary to terms that the American public, as a whole, could comprehend. He was a man who spoke to his audience rather than at them. In fact, it was easy to get caught up in the appeals and examples that Nixon used and forget that he was not actually giving the public any concrete answers, or more specifically, a plan.

President Nixon had a forceful style of speaking. When he stated his ideas and policies he did so in a no-nonsense

manner. In other words, he asserted everything as if there were no alternatives. He did not beg or plead with the American public. He simply stated the current conditions in Vietnam and provided well-supported arguments for why the troops should still be there.

Delivery

President Nixon was a highly skilled speaker. He adapted his words and images to his audience to get the desired response. The delivery of this speech was calm and forceful. As previously stated, when Nixon expressed his ideas, he did so in such a way that left little room for disagreement. He simply stated that American troops had to remain in Vietnam until certain criteria had been met.

The intensity of President Nixon's delivery became evident as he discussed the possibility of future threats to American troops. He firmly stated that, "If I conclude that increased enemy action jeopardizes our remaining forces in Vietnam, I shall not hesitate to take strong and effective measures to deal with that situation" ("Address to Nation," 1969). He further declared that this constituted not a threat, but rather a statement of policy to fulfill his responsibility for protecting American troops.

As the speech came to an end, President Nixon's delivery became solemn. He spoke of his campaign pledge to end the war with honor. He stated that his plan would enable him to keep that pledge. The President ended with another appeal to "the great silent majority", which stated, "Let us be united for peace. Let us also be united against defeat. Because let us understand: North Vietnam cannot defeat or humiliate the United States. Only Americans can do that" ("Address to Nation," 1969).

Memory

The last canon to be considered in this analysis is memory. This speech was created prior to delivery by President Nixon. In fact, some of his staff, and even National Security Advisor Henry Kissinger, attempted to write the speech for Nixon, but the President refused assistance. He felt that the heavy-handed approach that Kissinger advocated was inappropriate for the message that he wanted to convey to the American people.

Due to the fact that Nixon wrote his own speech and the amount of time that he put into it, it is probable that he had the speech memorized. In fact, according to Sullivan and Zaroulis (1984), "He seems to have worked at little else in the interval between October 15 and November 3" (p.275). *Again, I believe that President Nixon was a highly skilled speaker and put a great deal of preparation into this speech.*

Assessment of Effects

Part of the persuasive quality of this speech relied on the appeals Nixon used. He made a point of stating that the group of people gaining the most attention were a minority, and therefore should not influence the opinions of the "great silent majority" who supported his "plan." The President also emphasized the underlying goal of American intervention in Vietnam as being a fight for peace, not only in Vietnam, but in the world. This appeal helped to support the main theme in his speech which was that, "Our precipitate withdrawal of forces would be a disaster not only for South Vietnam but for the U.S. and for the cause of peace" ("Address to Nation," 1969).

In my opinion this speech was not effective in presenting to the American public and members of Congress the "secret plan" that they were demanding to hear. President Nixon did not express any concrete strategies for bringing the troops home, or even give a time-table for when this goal might be accomplished. However, polls representing the majority of American citizens do not reflect my opinion.

According to a November 2, 1969 opinion poll, 58% of those polled approved of the way President Nixon was handling the situation in Vietnam ("Gallup Poll," 1972). However, a November 4, 1969 survey revealed that Nixon's approval had risen to 77% following the November 3 address ("Gallup Poll," 1972). Additional support for Nixon's speech came in the form of diminished attendance at anti-war demonstrations, following the November 15 Moratorium in Washington.

It is difficult to determine the basis for the support that Nixon's address generated. I would speculate that the public had for so long looked forward to some hope of ending American involvement in Vietnam that they were

fooled into believing that Nixon had finally conveyed a plan for peace. His three part criteria and plan for "Vietnamization" were effective in portraying the determinants of the rate of withdrawal, but was not an actual plan for withdrawal. This may have been enough of a plan though to satisfy a public who desperately desired an end to U.S. military involvement in South Vietnam.

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Linear Regression Analysis

Linear Algebra, Dr. Agnes Andreassian

Assignment: Write a paper that describes an application of linear algebra.

The town council of Tyden, Illinois, is meeting to plan the quickly approaching election for the mayor of the town. It is trying to predict how many citizens will vote. The council wants to be sure it orders enough ballots for everyone who shows up to vote, but it doesn't want to have too many left over.

The council members are looking over the data for voter turn-out for the past five years--the number of people registered to vote compared to the percentage of voters who showed up at the polls. Using this information, they are trying to determine the number of ballots needed for the upcoming election.

Councilman Rodgers suggests, "We could try plotting the data with the number of registered voters along the x-axis and the percentage who voted along the y-axis, and then try to draw a line which best fits the points."

Councilman Allen responds, "Excellent idea. Doesn't everyone think that is the way to go?" Everyone nods their affirmation except for Councilwoman Renders, who sits silently in a corner. She watches the proceedings with interest and perhaps a bit of amusement. "Cindy, what do you think about Fred's idea?" Councilwoman Renders usually had the right idea on issues but she wouldn't tell what she was thinking unless asked.

She stares at the ceiling thoughtfully and says, "I suppose you could do what Fred suggested; however, that is kind of a hit and miss method--draw the line through the data points incorrectly and you could end up having not enough or way too many ballots on election day." She pauses and looks at each council member. "We wouldn't want that, would we?"

Her condescending tone irritates the others in the room, but they have to admit she is right. Councilman Borlin finally asks, "What do you suggest we do?"

Councilwoman Renders practically jumps from her seat to assume the role

of teacher. "Gentlemen, the method I suggest we use is called linear regression analysis. I'm sure you covered matrices in the linear algebra classes you took in college." Everyone quickly nods. "Good. I'm glad that I don't have to review the basics. Now let's take a look at the information we have for the past five years." On the chalkboard she writes:

# of Reg. Voters	% Who Voted
1000	35
1500	45
1250	40
1750	50
2000	45

"Now let's say we take Fred's suggestion and use his method. We'll plot the number of registered voters along the x-axis and the percentage who voted along the y-axis, and then draw a line which looks like it fits the points. The graph will look something like this." (See Graph 1 on page 26.)

"The line I've drawn is the one which seems to be pretty good for coming close to most of the points. It crosses the y-axis at 30 and its slope is 1/125. Therefore, the equation of the line is $y = 1/125x + 30$."

"To determine how well this line fits the data points, we must compare the vertical distance between each point and the line. For example, let's look at the first data point. It's at (1000, 35). For the x value of 1000, $1/125x + 30$ equals 38. Now if we take 35 minus 38, we get -3, which means the data point falls three units below the line. We call -3 the error for the first data point."

"To find the total error for the line, we must repeat this process for each data point. The error for each data point must be squared, and then the squared errors are added together. This sum measures how well the line fits the data points."

"Why do we have to square the errors? Why can't we just add them together without squaring them?" Councilman Borlin appears to be a bit confused.

"If you examine the graph, you will see that some of the points are above the line and some are below the line. For each point above the line, the error is a positive number, and for each point below the line the error is a negative number. Let's hypothetically suppose that for our graph the sum of the errors for the two data points above the line is 5, and the sum of the errors for the two data points below the line is -5. The total error for the line would be $5 + (-5)$, or zero. An error of zero implies the line goes through every data point, but we know this isn't true. For this reason, we square each error term so we are dealing with only positive numbers."

"Cindy, how do you know what a good number is for this error measurement?" Councilman Lexis wants to know the goal.

"Well, you have to redraw the line several times and see how low you can get that number. The lowest result you can get is the best one."

"That doesn't seem very efficient to me. I think I would almost rather end up with extra ballots on election day than go through all of this. What do the rest of you think?"

All of the other council members, bored by her explanation thus far and seeing no end in sight, quickly agree. Several begin to get up and move towards where Councilman Lexis is seated to see what he can do with the data.

Councilwoman Renders sees she is quickly losing her audience. She blurts, "That was my point exactly. In order to get Fred's method to work effectively, you will have to do so much work that you will waste a lot of time doing a relatively simple calculation. I was just getting ready to make that point and to show you a much simpler method. If you'll just give me a few more minutes, we can solve this problem with a lot more accuracy than Fred's method, and it will take less time. Can I get you to listen for just a little bit longer?"

Those who had left their seats reluctantly return to endure a few more

moments of Councilwoman Renders' explanation.

She continues, "Now, what are we looking for? The equation of the line which best fits the data points, right? Everyone knows that the general equation for a line is $y = mx + b$. We already know the x and y values, so let's go ahead and substitute them into this general equation." On the board she writes:

$$\begin{aligned} 34 &= m(1000) + b \\ 40 &= m(1250) + b \\ 45 &= m(1500) + b \\ 50 &= m(1750) + b \\ 45 &= m(2000) + b \end{aligned}$$

"We could solve this system of equations as it is; however, using matrices will be much easier." On the board she writes:

$$\begin{bmatrix} 35 \\ 40 \\ 45 \\ 50 \\ 45 \end{bmatrix} = \begin{bmatrix} 1000 & 1 \\ 1250 & 1 \\ 1500 & 1 \\ 1750 & 5 \\ 2000 & 1 \end{bmatrix} \begin{bmatrix} m \\ b \end{bmatrix}$$

"The matrix on the left contains the y terms, so we will call it Y. The first matrix on the right contains the coefficients for m, which are the x terms, and the coefficients for b. We'll call this matrix X. The second matrix on the right simply contains m and b. Let's call that matrix A. Now the equation of the line we are trying to find is $Y = XA$. Does everyone understand everything so far?"

Everyone nods, but Councilman Allen has a question. "What about the error terms? What happened to them?"

"There will still be a certain amount of error; there is no way we can find one line to pass through every data point. However, this method we are using minimizes the error as much as possible. If we were trying to be very precise, we could figure the error. We are just trying to find a good approximation, so we don't have to worry about it. Are there any other questions?"

Everyone is silent, so she continues. "Like I said before, we are trying to find the line which best fits the data points. To do this, we must determine what m and b, the terms in matrix A, equal. There is a theorem which states $A = (XtX)^{-1}XtY$ (Larson and Edwards, p. 100).

"Let's first determine what XtX and XtY equal." On the board she writes:

$$XtX = \begin{bmatrix} 1000 & 1250 & 1500 & 1750 & 2000 \\ 1 & 1 & 1 & 1 & 1 \end{bmatrix} \begin{bmatrix} 1000 & 1 \\ 1250 & 1 \\ 1500 & 1 \\ 1750 & 1 \\ 2000 & 1 \end{bmatrix} =$$

$$\begin{bmatrix} 11875000 & 7500 \\ 7500 & 5 \end{bmatrix}$$

$$XtY = \begin{bmatrix} 1000 & 1250 & 1500 & 1750 & 2000 \\ 1 & 1 & 1 & 1 & 1 \end{bmatrix} \begin{bmatrix} 35 \\ 40 \\ 45 \\ 50 \\ 45 \end{bmatrix} =$$

$$\begin{bmatrix} 330000 \\ 215 \end{bmatrix}$$

"Now that we have XtX, after some calculations we can determine that its inverse is:

$$\begin{bmatrix} 1/625000 & -3/1250 \\ -3/1250 & 19/5 \end{bmatrix}$$

"We can take $(XtX)^{-1}$ times XtY to determine what A equals." On the board she writes:

$$A = (XtX)^{-1}XtY = \begin{bmatrix} 1/625000 & -3/1250 \\ -3/1250 & 19/5 \end{bmatrix} \begin{bmatrix} 330000 \\ 215 \end{bmatrix} = \begin{bmatrix} 3/250 \\ 25 \end{bmatrix}$$

"Now we have our solution." With a satisfied smile on her face, Councilwoman Renders looks around at the others in the room.

Councilman Rodgers doesn't want to appear to be the stupid one, but he just doesn't see what they had accomplished. He asks the question which is on the mind of everyone else in the room. "Now that we have the solution, what do we do with it?"

"Do you remember what we were looking for? It was the equation of the line which best fit the data points we have. The top term in the resulting matrix A is the slope of that line, and bottom term is the y-intercept of the line. So now the equation for our line looks like this." On the board she writes:

$$y = 3/250x + 25.$$

"I believe the current number of registered voters is 2500. We can substitute 2500 in for the x in the equation we just developed to determine that approximately 55 percent of voters will come out to vote on election day."

"So how far off would we have been if we used my method?" Councilman Rodgers wants to see if his method will give him anywhere near the right answer.

"Let's take a look at the graph that I drew and put in the line which we just found." She goes over to the graph she had drawn before and adds a dotted line to represent the new line. (See Graph 2 on page 26.)

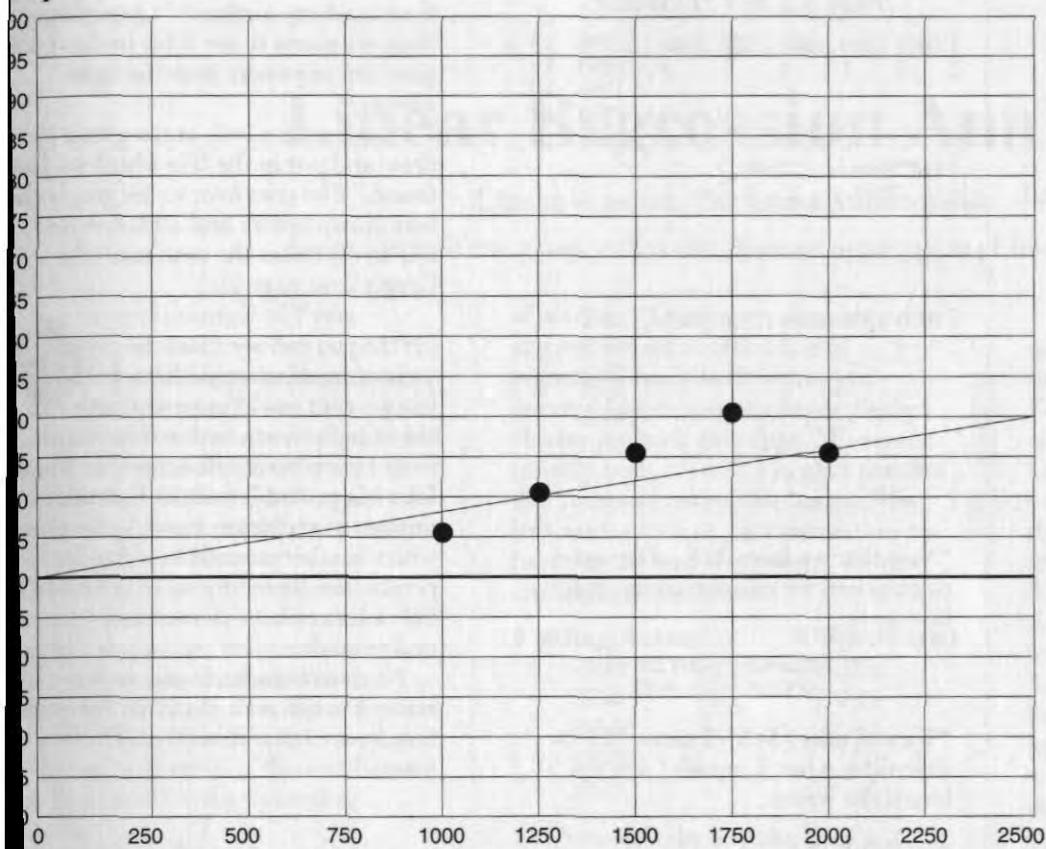
"As you can see from the graph, your estimation would have been about five percent low. You could have run out of ballots on election day, which would have been a disaster. The line we found is probably not the first one anyone would draw, but it is the one which mathematically best fits the points. Are there any more questions?" She wants to be sure everyone understands.

No one raises his hand, so she returns to her seat, glad that she was a help to the town council and to the town.

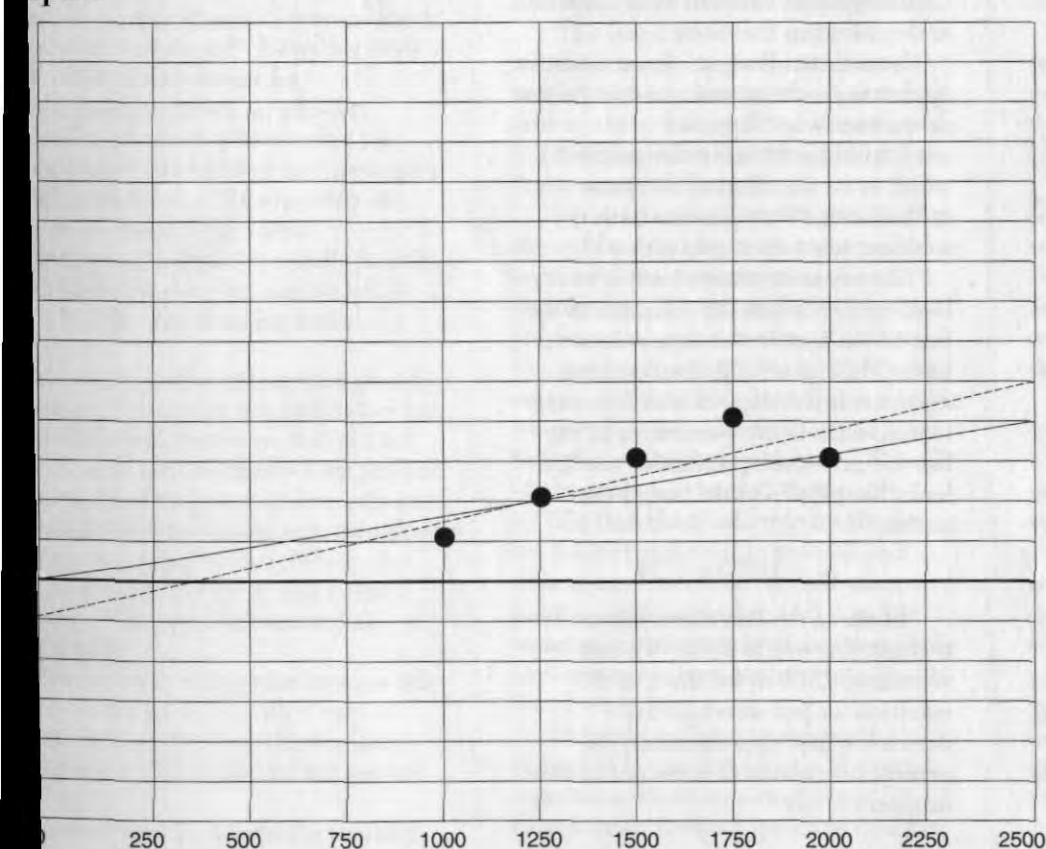
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raph 1



raph 2



DeAnn ROOSE

Roses in the Gutter

Literature of India and Pacific, Dr. Michael Harris

Assignment: Write an essay analyzing the Indian film *Salaam Bombay!*

Indian director Mira Nair takes a candid look at the city streets of Bombay, India, in her first fictional feature *Salaam, Bombay*. By casting actual street people rather than professional actors, this powerful film focuses on children and their struggle to survive as hustlers, prostitutes, and drug addicts. *Salaam, Bombay* concludes with a nagging silence and the single statement: "dedicated to the street children of Bombay." However, what nags and haunts viewers is that these children, immersed in poor conditions, soon find themselves as adults in the same cruel cycles of exploitation and debilitation.

Prostitution is one of the primary focuses of *Salaam, Bombay* as Manju, Manju's mother, Sweet Sixteen, and the Madam cannot escape its cyclical effects. Sweet Sixteen is submerged in the gutter of prostitution under the custody of the entrepreneur Madam. Manju is scooped up from the gutter by the State while her mother, left with few alternatives, attempts to leap from its depths. Each represents what the head pimp Baba refers to as "rose(s) in the gutter" as they revolve or evolve in the cyclical life of prostitution.

The Madam is a harsh portrait of prostitution developed and hardened over the years. As the ringleader, her position is one which the others could eventually find themselves in. Decorated in gaudy jewelry and bright clothes to compensate for her own fading beauty, she shoves the newly arrived Sweet Sixteen up the stairs and, chomping her gum, gives the driver money for the transaction. Eventually Sweet Sixteen attempts to escape after being an accomplice to setting the house on fire. The Madam screams at her, "We paid a fortune for your virginity and you burn the house down?...Die, bitch!" The Madam takes pride in her business and refuses to cheat clients. "If it's a virgin they want, then it's a virgin they get." She agrees to pay Baba "taming" expenses in order to persuade Sweet Sixteen to stay. Sweet Sixteen, innocent and scared,

arrives with a bow in her hair and a flowered dress that absorbs her tears while others foretell her, "don't fret, you will learn everything." Attempting to escape by helping set fire to the house, Sweet Sixteen is caught and reprimanded by the Madam. As she realizes that there is no escape from the Madam, the house, or prostitution, Sweet Sixteen whispers that she wishes to die. At this vulnerable moment she is easy prey to Baba, the pimp, and his empty promises to "rescue her." Adorned in jewelry, make-up and a constricting outfit, she grudgingly begins to accept her life. Just as she first arrived in a car, kicking and screaming, she also departs in a car at the end of the film. The Madam receives a high price for her virginity, and Sweet Sixteen drives away with her first client. As she glances back at Baba before pulling from the curb, she has apparently accepted her fate, illustrating that she has come full circle and will continue on that same path.

The fates of Manju and her mother are closely intertwined. In the beginning, Manju and her mother are the picture of a close relationship as seven-year-old Manju dances and tells stories with her mother. However, Manju is confused by the conflicting messages when her mother calls her "my little life, my sweet baby" and then, when Baba shows up the next instant, tells her "Manju--disappear." Baba, her father, addresses the idea that Manju might be on the same path as her mother. He asks, "so her training's begun?" when he learns that Manju accompanied her mother to a client's home. Simultaneously, Manju's mother sees her own dire situation, crying to Baba. "You promised me the world...a new life." She is aware of the relationship between Baba and Sweet Sixteen and her own diversion towards the Madam's personality of harshness--yelling at Manju, "when I'm working, get lost!"

Manju, carousing with the young street boys, attempts to run from the

police one night and gets caught. When the State realizes that her mother is a prostitute, she is put in an orphanage. Manju's parents visit her and she meets them looking hauntingly like Sweet Sixteen when she first arrived: an innocent dress, a bow in her hair, and silence. The director of the orphanage tells her mother, "the past is irrelevant. We are dealing with the present here," and suddenly the mother realizes that Manju's life with a good family would at least break her daughter's cycle of prostitution. Manju is freed from the environment of prostitution just as Sweet Sixteen is lost to it.

Manju's mother's fate is the most uncertain of the four women at the end of *Salaam, Bombay*. She packs her suitcase and flees from the home knowing that she has lost Manju and Baba forever. The camera pans above her as she wanders the streets of Bombay while a parade for the god Ganesh, known--ironically in this case--as the "remover of obstacles," passes by. Baba's last words to her--"You'll get chewed up in Bombay"--may or may not be true.

Salaam, Bombay ends in a desperate silence. Not only is Mira Nair's film dedicated to the children of Bombay but to the adults that they become. One hopeful aspect is that Manju is not caught in the cycle of prostitution. However, her mother must survive without her and without the only life she has ever known. The Madam will continue to make money and draw more young girls into the prostitution cycle. And yet, she was once young like Manju and may have fought--at one point--to break away from the pull of prostitution like Sweet Sixteen. This stagnant environment of the street children of Bombay--the street children of any city--remains constant as they age; only their positions change.

La Négritude dans *L'Enfant noir* et *Une Vie de boy*: La revalorisation d'un peuple uni

Topics in Francophone Literatures and Civilizations, Dr. Roger Pieroni

Assignment: *Une Vie de boy*, *L'Enfant Noir* et *La Victoire en chantant* présentent chacun une vision de l'Afrique. Relevez les points communs et les différences en essayant de définir quel est le but de chaque oeuvre et les moyens utilisés pour y parvenir.

En retraçant l'évolution de deux garçons pendant la période coloniale dans l'Afrique noire, les oeuvres *L'Enfant noir* de Camara Laye et *Une Vie de boy* de Ferdinand Oyono visent à montrer les effets de la colonisation ainsi qu'à présenter le message de la Négritude. Quoique l'intention des deux auteurs soit la même — rendre le lecteur plus sensible à cette lutte — la façon dont ils y parviennent est à la fois similaire et différente. Tandis que *L'Enfant noir* aborde ce sujet en se concentrant sur les valeurs réelles de la culture haute-guinéenne, *Une Vie de boy* souligne les relations interraciales (Noir-Blanc) et plus particulièrement la discrimination envers les indigènes.

Les deux romans transmettent un message de solidarité destiné aux Occidentaux: la fraternité et la fierté parmi ces communautés resteront inébranlables face aux colonisateurs. Ce thème de la solidarité se trouve tout au long de chaque oeuvre, présenté de manières différentes. L'approche de Laye est de plonger entièrement le lecteur dans la culture de la Haute-Guinée. Par exemple, il nous amène à la scène de la moisson afin de nous montrer la mentalité communautaire. Ici Laye se concentre sur la solidarité des hommes: "Ils étaient ensemble — unis dans un même travail, unis par un même chant" (63). Il insiste sur le respect traditionnel et sur l'idée que la compétition telle qu'elle se conçoit en Occident — écraser l'autre — est contraire à la fraternité. "N'oublie pas que je ne dois pas non plus trop distancer les autres; ce ne serait pas poli," dit l'oncle de Camara Laye (64-65); selon le narrateur, "On y montrait en vérité un extraordinaire souci de la liberté d'autrui" (65). Voilà la fraternité à laquelle tient cette culture.

Dans *Une Vie de boy*, Oyono montre

la solidarité noire dont la puissance est issue de leur servitude aux Blancs. L'insistance sur l'importance de ce sens de la communauté parmi les Noirs est présentée comme une force indestructible. Lors de l'emprisonnement de Toundi, par exemple, on voit une vraie représentation de la fraternité qui se trouve chez les Africains. Elle est bien représentée dans le roman par Mendim, l'"ange gardien" de Toundi (175). Après la fouille, par exemple, même quand Gosier-d'Oiseau tente Mendim avec une récompense, il refuse de s'abaisser à ce niveau; l'importance de la fierté communautaire ne permettrait pas une telle trahison. Dans l'oeuvre il faut noter également l'insistance sur les rapports quotidiens entre les serviteurs. Bien qu'ils se sentent exploités par les Blancs, ils se cramponnent quand-même à leur fierté, affirmant leurs valeurs humaines. Il semble donc qu'en voyant leurs souffrances on voie s'accroître leur refus de laisser souiller leur fierté. Par exemple, lorsque Baklu doit laver les serviettes hygiéniques de Madame, le cuisinier lui dit: "Que diraient nos ancêtres s'ils voyaient que c'est nous qui lavons ces choses chez les Blancs!" Baklu répond: "Il y a deux mondes...le nôtre est fait de respect...nous touchons tout ce qui répugne à un homme normal" (123).

Les deux romans abordent également le thème de l'aliénation, présenté dans le contexte de l'évolution des garçons. Chaque roman montre le développement des deux garçons au fur et à mesure qu'ils passent par les étapes de la vie. Après avoir surmonté les défis comme des êtres qui se sont finalement trouvés, ils en ressortent encore plus forts. Le moment d'aliénation volontaire le plus difficile pour le narrateur dans *L'Enfant noir* arrive lorsqu'il quitte son village natal pour

aller à l'école à Conakry. Quoiqu'il puisse voir sa famille fréquemment, il ressent toujours la tristesse associée à la rupture avec ses parents: "Ne quittais-je pas ici toute une partie de mon passé?...J'étais ici et j'étais là; j'étais déchiré" (159, 169). Il admet que sans aucun contact avec sa famille, il aurait été "vraiment misérable, vraiment abandonné, dans cette ville dont l'esprit [lui] était étranger" (179).

A mesure que Toundi grandit, son caractère évolue aussi. Il arrive à un point où il doit confronter l'abandon. Comme dans *L'Enfant noir*, Toundi fait face à l'aliénation, mais au sein de sa "famille adoptive," le Commandant et Madame. "On m'a complètement oublié," dit-il pendant son emprisonnement (174). Pourtant, cette séparation prend la forme d'une coupure involontaire. Il se sent rejeté et trahi par le Commandant en qui il avait confiance.

Afin d'offrir un commentaire sur le sujet de la colonisation, les deux livres présentent d'une manière similaire l'incompréhension mutuelle qui existe entre les Noirs et les Blancs. "Nous n'apprenions rien qui ne fût étrange, inattendu et comme venu d'une autre planète," dit le narrateur à propos de l'école française qu'il fréquente (85). Les colonisateurs, ne voulant pas adapter le système d'enseignement à la culture indigène, créent donc un fossé qui sépare les deux cultures l'une de l'autre.

Oyono insiste aussi sur l'incapacité des Blancs à s'adapter à la culture indigène. En lisant le dialogue entre les Blancs à la réunion chez le Commandant, le lecteur voit leur manque de volonté de s'assimiler dans ce pays; ils se plaignent de l'absence du confort auquel ils étaient habitués en France et qu'ils s'attendaient à avoir à

leur disposition en Afrique. Tous fâchés, "chacun...raconta sa petite histoire personnelle avec un indigène pour conclure que le nègre n'est qu'un enfant ou un couillon" (81). En fin de compte, leur frustration se traduit en une rage envers la communauté noire. En dépit de ces points communs, il faut noter également les différences qui marquent ces romans, comme la religion. *L'Enfant noir* nous présente une religion indigène — un mélange de l'Islam et des croyances traditionnelles régionales — et la grande importance qu'elle tient dans la vie de la communauté. Ses principes règlent la vie: "La ligne de conduite qu'un homme doit tenir dans la vie: être franc absolument, acquérir les vertus qui en toutes circonstances font l'honnête homme, remplir nos devoirs envers Dieu, envers nos parents, envers les notables, envers le prochain" (145). Par rapport à *Une Vie de boy*, le point de vue selon lequel la religion est présentée, est moins désespéré, puisque les indigènes n'ont pas été forcés à avaler le christianisme; ils ont pu garder leurs propres croyances.

Par contre, les expériences de Toundi nous montrent un garçon qui a accepté cette religion occidentale de façon à être sous la protection de l'église et du Père Gilbert. En lisant, on ressent que l'église fait subir aux indigènes un lavage de cerveau. Lorsque Madame l'interroge sur ses croyances, par exemple, sa réponse indique son manque de compréhension de la religion, ce que l'on peut supposer être le cas pour beaucoup d'autres indigènes. "Il faut bien croire comme ça aux histoires de Blancs," répond Toundi à Madame (88). En liant la colonisation à la religion, donc, Oyono fait une attaque directe contre le christianisme. Après avoir entendu parler d'attaques physiques contre les Noirs par les Blancs, le narrateur dit, "Je pense à tous ces prêtres, ces pasteurs, tous ces Blancs qui veulent sauver nos âmes et qui nous prêchent l'amour du prochain" (115).

L'autre différence importante est la perception du monde occidental. On voit dans *L'Enfant noir* une fascination pour cette société étrange qui se développe dans l'esprit du narrateur au fur et à mesure qu'il grandit. Dès sa première rencontre avec ce monde, sous la forme du chemin du fer qui passe par le village, cet intérêt s'accroît

progressivement pendant ses années à l'école française jusqu'à ce qu'il ne puisse s'empêcher d'ignorer cette culture étrangère. Son séjour à Conakry marque la coupure nette avec son village natal et ainsi son mouvement vers ses nouvelles pensées. Il est à la recherche de lui-même: "J'étais dans cet âge où le cœur n'est satisfait qu'il n'ait trouvé un objet à chérir et où il ne tolère de l'inventer qu'en absence de toute autre contrainte" (182). Ses sentiments envers Marie (notons bien son nom chrétien occidental), une métisse, montrent son attirance — peut-être de manière inconsciente — vers le monde occidental. Le roman s'achève avec son départ pour la France, qu'il considère nécessaire: "Mon destin était que je parte" (218). Pourtant, il n'a pas l'intention d'oublier ni ses racines — "Sûrement, je reviendrai!" (221) — ni sa bonne conduite; son père lui rappelle d'être fidèle dans sa pensée et dans ses actes afin que Dieu soit avec lui (214).

Toundi, par contre, se trouve tôt dans la vie dans un milieu occidental, duquel il s'éloigne petit à petit en grandissant comme "un boy." A la fois une fascination et une répugnance envers la mentalité occidentale se développent en lui. Bien qu'il ne se sente jamais tout à fait assimilé dans cette culture — c'est comme s'il regardait un spectacle des Blancs se dérouler à distance: "Nous étions beaucoup de Noirs à regarder les Blancs s'amuser" (43) — il finit par être dégoûté par leur conduite. Pour lui, il existe un barrage infranchissable entre eux et son peuple, à cause du manque de compréhension interculturelle. L'aide et les conseils de Mendim, comme le fait d'insister que "[Leurs] compatriotes du Nord sont vraiment d'une inhumanité..." (180), contribuent à la décision de Toundi de fuir les colonisateurs, qu'il ne peut plus supporter: "Il faut que je me sauve" (185).

Ces deux oeuvres montrent donc la vie de deux garçons pendant la période coloniale afin de sensibiliser le lecteur aussi bien aux souffrances des Africains qu'au message de la Négritude. En insistant sur les thèmes concernant les sentiments personnels des indigènes envers leur propre culture ainsi qu'envers le monde occidental, les deux auteurs réalisent leur but qui est d'inciter le lecteur à une prise de conscience vis-à-vis de ce monde.

Bibliographie

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Chinese Foreign Policy: An Analysis of the Repercussions and Reactions to Tiananmen Square

Comparative Foreign Policy, Dr. Jim Zaffiro

Assignment: Write a paper of approximately 10-15 pages on a topic of significance for comparative foreign policy.

The death of Hu Yuobang, a living symbol of freedom and reform in China, on April 15, 1989, served as the initial impetus for students to gather in China's capital to hold political debate and express their views. As the numbers of students increased, the demonstrators began protesting openly against party corruption, and the world began to take notice. During the latter portions of the demonstrations in late May, the students began calling for political reform and democracy. By this point, global attention was enthralled with the events taking place in Tiananmen Square, some even kindled a hope that Communist China might be on its way to political reforms. The visit of Gorbachev to Beijing further heightened the intensity of the protests, and Chinese citizens from all walks of life--blue collar workers, intellectuals, and even some party cadres--began sympathizing with the students. The demonstrations had risen to a fever pitch and now the international community held its breath, hoping that the protests would remain peaceful and be dealt with compassionately.

Indeed, the Chinese Communist Party (CCP) was at first lenient with the demonstrations. However, as the number of protestors increased and the demonstrations became even more political, conflict arose within the CCP, regarding how the protests should be brought to an end. By calling attention to the growing support for the protestors, the communist collapses in Eastern Europe, and the political reforms taking place in the then Soviet Union; the hardliners were able to gain control and intended to ruthlessly crush the demonstrations. The hardliners wanted to restore the communist precedent to their citizens that open challenges to party authority would never again be tolerated. Consequently,

martial law was instituted, the military surrounded Beijing, and tanks were used to quell the student demonstrations. Heavy casualties were sustained by China's youth, the legitimacy of the Chinese Communist Party was dealt a terrible blow, and the global community's worst fears had come true.

For the last decade, China had worked excruciatingly hard through Deng Xiaoping's Open Door Policy to improve its image globally and attain economic success. China encouraged foreign investments, allowed large numbers of Chinese students to study overseas, encouraged borrowing from the World Bank and IMF, introduced the concept of a dual economy, and experimented with special economic zones where trade was essentially free. China went through an unprecedented period of economic expansion as its GDP rose by an average of 9.4% from 1980 to 1990. (Faust and Kornberg, 1995, p. 74). This embracing of capitalism directed the world's attention away from the incessant human rights abuses that continued through China's economic miracle. However, Tiananmen Square once again commanded global attention upon the human rights conditions in communist China. On June 4, 1989, eleven years of China's work at building up its international image and its accomplishment of an economic miracle were forgotten--briefly.

China had just completed one of the quickest political cycles in history. China had managed to overcome its unfavorable foreign relations with western powers and attain unprecedented economic viability in only one decade. Its global image had been transformed from a backward communist country, to a progressive communist China of economic reform and innovation. Yet, the decision to use

military force against its own people in an effort to ruthlessly crush peaceful political protests, immediately attracted global criticism and sanctions. This phenomenon of being almost completely rejected by the international community, to representing an ideal example of economic transformation, and then a returning to be subjected to global criticism--all in a period of approximately ten years, represents an amazing transformation in the international economic and political communities. The desire to study, analyze, and scrutinize this phenomenon has proven more than enticing to political scientists around the globe. Such an amazing evolution from "bad guy, good guy, bad guy" in a period of only ten years represents an amazing case study in international politics and foreign policy.

Although the events at Tiananmen Square were initially beheld with outrage globally, Chinese foreign policy since Tiananmen has deftly managed to revitalize its relations, especially economic, with most international actors to pre June 1989 levels. China was able to recover from Tiananmen so swiftly for a variety of reasons: most importantly because of its growing economic power and potential, its strategic importance, the desire of foreign states not to abandon political protestors, and advantageous external circumstances. This paper will first, explain the unique political ideologies and circumstances under which foreign policy was and still is formulated in China. Second, this paper will analyze each of the four previously mentioned reasons for China's rapid foreign policy rejuvenation. Third, this analysis of the formerly mentioned four reasons will concentrate upon the reactions of the two superpowers--the former Soviet Union and the United States. This analysis will provide an adequate

illustration of China's recovery from Tiananmen by focusing intense scrutiny upon China's two most crucial foreign relations at the time of Tiananmen.

CHINESE FOREIGN POLICY IDEOLOGY

Before delving into the complex analysis and explanation of Chinese foreign policy after Tiananmen, it is necessary to describe the unique aspects of Chinese foreign policy ideology and the political situation that existed at the time of Tiananmen and today. The Chinese ideological concepts of irredentism, sovereignty, and their mercantilist view of international trade, differs dramatically from the ideologies held by almost all other prominent international actors. The Chinese position has been further complicated by the protracted period of political uncertainty that continues to persist in China. China is plagued by the impending death of Deng Xiaoping, the succession struggle that will undoubtedly follow, a great deal of rifts in the nation's polity and leadership, and the erosion of the Chinese Communist Party's legitimacy and confidence.

Chinese leaders believe in the ideological concept of irredentism. Irredentism is the belief that it is China's right to restore itself to its former territorial prowess through the reclamation of lost lands and populations of ethnic Chinese. Because China perceives itself as justified in claiming territory currently possessed by another state, this philosophy can be very threatening to states that China shares borders with. Because China and the former Soviet Union share one of the longest international boundaries in the world, border disputes have been a consistent focus of Sino-Soviet relations for over 300 years (Faust & Kornberg, 1995, pp.33-38, 101-102).

The CCP also holds a very dated view of the fundamental political concept of sovereignty. Chinese leaders consider any attempt to interfere with or merely publicly criticize their internal affairs is an open challenge to China's sovereignty. The importance upon which China grants sovereignty is illustrated by its 'Five Principles of Peaceful Coexistence': 1)Mutual respect for sovereignty and territorial integrity, 2)Non-aggression, 3)Non-interference in each other's internal affairs,

4)Equality and mutual benefit, and 5)Peaceful coexistence (Faust & Kornberg, 1995, p. 16). This 19th century perception of sovereignty often explains China's failure to comply with international standards of human rights, and it also gives rise to China's essentially mercantilist views of international trade (Oskenberg, 1991, p. 10).

China believes that international relations are in fact a zero sum game. China's concept of sovereignty and its past of imperial domination have led the Chinese leadership to believe that there is always a hierarchy of power among nations. Strong nations will always seek to eclipse and manipulate the weak. Therefore, it is necessary to place a high priority on national security and global status. Entangling alliances and long term bilateral commitments should be avoided. This ideological belief helps explain the Chinese aversion of multilateral relations and recognition of global issues (Oskenberg, 1991, p. 10).

China is currently experiencing an extended period of political uncertainty. Because Deng Xiaoping has lived much longer than most expected, and his previously declared political heirs Hu Yaobang and Zhao Ziyang have either died or been cast aside, there is a power vacuum and no systematic procedure for determining who will succeed him. China is presently awaiting the death of the older members of the CCP, and reluctantly anticipating the succession struggle that will inevitably take place after Deng's death. China will continue to exist under this protracted period of political uncertainty until the death of Deng, the emergence of a capable successor, and the declaration of his aspirator's domestic and foreign policy aspirations (Oskenberg, 1991, p.7).

During the succession struggle that looms over the nation, the breaches that already exist between the nation's polity and political leadership will only expand. The rifts that will grow include: those between leaders in and out of power, between Beijing and the rest of China, between the older and younger generations, between China's rural and urban citizens, and between those exposed to Western ideas and those educated communist China. These lines of political separation will only further divide the Chinese populace during the foreseeable unstable period of political succession

(Oskenberg, 1991, p.7).

At the time of Tiananmen Square, the confidence and legitimacy of the CCP was and is still wavering. Chinese leaders perceived themselves in a crisis situation. The collapses of communist regimes in Eastern Europe, the political reforms in the former Soviet Union, the erosion of world bipolarity, and the unprecedented support for the student demonstrations in Tiananmen; has the leadership convinced that they are under siege. They feel that they are the potential victims of a global endeavor to end communist rule in China through a peaceful revolution. This revolution is taking place through the infiltration of China with western economics, ideologies, consumer goods, and mass media. Tiananmen Square may have erased the one lasting legacy remaining from the Mao and Deng eras--integrity. The legitimacy of the CCP has been seriously wounded before through the Cultural Revolution, then the Great Leap Forward, and now the Tiananmen Massacre may have dealt it a lethal blow (Oskenberg, 1991, p.9).

After examining the unique aspects of Chinese foreign policy, and taking note of the political turmoil that existed at the time of Tiananmen and continues to exist in China today; it is amazing that China has been able to recuperate from its domestic debacle and revitalize foreign relations as swiftly as it did. China is still awaiting a bitter succession struggle, still approaches foreign policy differently than the rest of the nation states in the world, still maintains its unique ideologies, and has still not expressed remorse for Tiananmen. However, China's economic and political power continues to grow as other actors in international politics have restored Chinese relations to pre Tiananmen levels. Thus acknowledging China's strategic importance and productive potential.

THE UNITED STATES

The United States reacted most harshly to the tragedy at Tiananmen Square. Initially the US imposed severe military sanctions upon China. Although Congress and the media complained that these measures were not severe enough, President Bush argued that to completely sever ties with China was undesirable for a variety of reasons. The United States' attention then became focused upon

the Middle East during the Iraqi invasion of Kuwait. This shifted the world's attention away from Tiananmen Square, and allowed China to use its permanent seat on the United Nations Security Council as an effective check on the United States' desire to sanction China. China abstained from several votes leading up to the UN resolution to send troops into Kuwait and remove Iraq. However, after the Gulf War was over, the veto power argument was spent and renewed criticism became focused upon China's human rights abuses. The most crucial element of US-Sino relations is now China's Most Favored Nation (MFN) status. Chinese-United States relations have essentially been denigrated to annual battles between the President and Congress over renewal of China's MFN status.

This section of the analysis will scrutinize the reactions of the United States in greater detail regarding the United States position in the Gulf War, recognition of China's economic power and potential, acknowledgment of China's strategic importance, and the desire of the United States not to abandon the progressive elements in Chinese culture that were instigated by economic interaction.

On June 5, 1989 the United States led the international condemnation of China's use of military force by imposing the following sanctions on China: 1) termination of all direct government military sales and export of commercial military goods, 2) termination of exchange visits between United States and Chinese military personnel, 3) extension of Red Cross assistance in China, 4) a sympathetic evaluation of Chinese student requests to remain in the country, and 5) a review of other United States-China programs (Faust & Kornberg, 1995, pp. 140-141). President Bush encountered a lot of criticism for not sanctioning China severely enough from Congress and the mass media. However, in the following year, public criticism of China's actions actually declined rather than increased. Perhaps the tangible reason for this decline in public criticism was President Bush's realization that he would require China's indirect cooperation in 1990 and 1991 (Faust & Kornberg, 1995, pp. 140-142).

Because of China's permanent position on the Security Council of the United Nations (UN), the United States

was more than aware that China could veto any UN resolution sanctioning Iraq for its invasion of Kuwait. To illustrate the importance of China's veto power, twelve votes were taken in the four months following Iraq's invasion of Kuwait in August of 1990. President Bush foresaw his need for China's cooperation in the UN and thus successfully decreased the United States public criticism of China. China reciprocated the favor by abstaining from all twelve votes regarding the Persian Gulf Crisis (Faust & Kornberg, 1995, p. 142).

By abstaining from voting on the UN resolutions, China was able to take two steps forward in its recovery from Tiananmen: first, it was able to reestablish itself as a responsible member of the international community; and second, it was able to reclaim its role as a Third World role model by criticizing both the Iraqi invasion of Kuwait, and criticizing the superpower's intervention in removing Iraq from Kuwait.

After the Gulf War, however, critics of China's behavior have renewed their condemnations of China's use of military force in Tiananmen and the other human rights violations that continue to occur in China. President Bush was largely responsible for preventing further deterioration of United States-Chinese relations. President Bush felt that China was an evolving country, whose growing interaction with the United States and the rest of the industrialized world would inevitably leave a permanent mark on global politics and economics (Sutter, 1991, p. 248). China's growing economic strength and its behavior towards Taiwan and Hong Kong, not only had internal consequences, but global significance as well (Oskenberg, 1991, p. 13). Furthermore, he viewed China as strategically important because of China's size, location, and economic potential. China's cooperation would be essential in addressing the global problems that confront all of humanity: proliferation of nuclear weapons, environmental issues, agricultural production, and world population growth. Furthermore, China was no longer to be viewed as simply a lever against the Soviet Union, China was developing into a regional power with a large amount of influence in promoting regional and global stability. The economic and strategic importance of China was recognized by

the President. Thus, harsh economic sanctions and the revocation of China's MFN status were not allowed to occur.

Another constant theme in United States foreign policy towards China after Tiananmen was the wish not to sever the economic ties with China that were so crucial in igniting the burning Chinese desire for political reform and democracy. The argument was constantly put forth that the United States' economic presence in China allowed the United States' moral suasion a place in China as well. President Bush believed that continued western influence in China would foster the development of respect for human rights much faster than a complete sever of ties coupled with economic sanctions. President Bush stated, "I don't want to see a total break in this relationship. When you see these kids struggling for democracy and freedom, this would be a bad time for the United States to withdraw, pull back, and leave them to the devices of a leadership that might decide to crack down further" (Felton, 1995, p. 1414). The United States wished to continue the infiltration of ideas such as human rights, political reform, and democracy into China through the economic presence which initially instigated the ideological penetration of communist China.

The ability of China to avoid extreme sanctions from the United States was essentially the result of five prominent reasons. 1) The world's attention was shifted to the Middle East, away from China's deplorable decision to use military force. 2) The United States' recognition of China's economic power and potential. 3) The United States' acknowledgement of China as strategically significant, regardless of the Soviet Union. 4) The desire not to revoke the economic presence which initially instigated the Chinese desire for human rights and democracy. 5) A President who was able to convince his nation that moral suasion would be more effective than harsh sanctions in peacefully promoting the cause of human rights and democracy in China. Retrospectively, China's fortuitous denial of the global spotlight because of the Gulf War, and its expansion of strategic and economic power allowed it to escape from harsh economic sanctions.

THE FORMER SOVIET UNION

The reactions of the former Soviet Union to the events at Tiananmen Square can be explained mostly by lack of information, an embarrassing political coincidence, the former Soviet Union's desire not to offend their Chinese comrades, the recognition of China's growing economic power, and an acknowledgement of China's strategic importance. The former Soviet Union found itself a victim of false information about the state of the Chinese people at the time of the protests, the victim of an unfortunate political coincidence, and unable to sanction China economically because of China's economic advantage to the demanding Soviet consumer. This section of the analysis will critically examine each of the above mentioned reasons for the Soviet reactions to the events at Tiananmen Square.

The initial reaction of the Soviet leadership upon the use of military force at Tiananmen Square was one of bewilderment. Soviet bureaucrats often supplied 'sugarcoated' descriptions of life in China. Thus, the unprecedented turn of events in Beijing caught Gorbachev completely off guard and was met with confusion and a lack of information regarding the actual political conditions of China (Lukin, 1991, p. 123). The first official Soviet reaction came as a declaration from the Congress of People's Deputies on June 7. This document was hastily prepared and speedily passed through the Soviet Congress before all the People's Deputies had a chance to read it. The document was an extremely vague description of the events at Tiananmen Square. After one reading it was not clear who opened fire on whom, and who suffered heavy casualties--the soldiers of the students (Lukin, 1991, p. 122).

The inconsistency and vagueness of this first document can be explained by the Soviet wish not to offend China, and, as mentioned earlier, a lack of information. Gorbachev had devoted a considerable amount of time to normalizing relations with Beijing because so many of his foreign policy goals were strategically and crucially linked to the reconciliation of relations with China. Gorbachev wished to drastically reduce military spending, foster development in Siberia of a trading network with China, and involve the Soviet Union extensively in Pacific and Asian trade. These foreign

policy goals were all centered around good relations with Beijing. In order to provide a favorable external environment to allow his domestic reforms, favorable Chinese relations were significant (Lukin, 1991, p. 121.).

Although, the Soviet Union has never had reservations about speaking its mind about domestic policy in foreign states before (South Africa, Chile, Israel); Gorbachev initially responded to the events at Tiananmen by remarking that they were strictly an internal affair. This conspicuous inconsistency with past Soviet policy is testament to the great deal of importance that the Soviets placed upon relations with China (Lukin, 1991, p. 124).

When Gorbachev set off to visit China in May, he thought he was embarking on a diplomatic mission to a country of general prosperity. Gorbachev expected the Chinese populace to exhibit an invigorating enthusiasm for the CCP; however, upon his arrival he observed a country where political debate was heated, and disenchantment was widespread among the Chinese people. At this point, it is necessary to call attention to the delicate political position of Gorbachev at the time of his visit. Gorbachev's journey to Beijing coinciding with the escalations of the demonstrations towards a dramatic demand by the students for democracy made it appear that he was the catalyst. Many students in Beijing naively mused that Gorbachev would somehow convince China's communist leaders to commence dialogue with the student protestors. Upon his return to Moscow, Gorbachev recognized the grave consequences of the events at Tiananmen. He realized that a blow to Chinese reform was also a blow to his personal political survival and domestic reform at home in the Soviet Union (Lukin, 1991, p. 124).

Gorbachev was in an no position to directly criticize China after the unfortunate timing of his visit to China. Therefore, upon his immediate arrival home, Gorbachev merely spoke of the benefits of solving political problems in the Soviet Union through dialogue--he was very careful not to openly offend his Chinese communist comrades. However, two months later, during a session of the new USSR Supreme Soviet, Gorbachev established the Soviet position permanently by stating,

"The process of change in a

country such as China is a phenomenon on a global scale. We, naturally, wish the Chinese people a success in their movement along the road of reforms, along a road that they themselves have chosen. We have made clear our attitude to the tragedy at Beijing. We deplore the turn of events. We are in favor of the most acute problems being solved through political dialogue between the authorities and the people. That is our belief. Such is a method we have chosen for ourselves. But a people solves its problems on its own. This is our principled and I believe, irreversible position" (Lukin, 1991, p. 124).

This position seemed to be the only one feasible for the Soviet Union. Soviet criticism would have been more vehemently received in Beijing than Western criticism, and Gorbachev knew that the inevitable acrimonious reaction from Beijing would wound him politically at home. Gorbachev recognized the strategic importance of China for his political survival at home, the advancements of his domestic reforms, and his proposed reductions in military spending (Lukin, 1991, p. 124).

Recognition of China's economic power by the Soviet Union was also evident by the absence of economic sanctions imposed upon China. Economic sanctions most probably would have hurt the Soviet Union more than China. There wasn't another country in the world which was willing to buy up the massive outputs of the underdeveloped Soviet industry. China represented a friendly ideological ally that would pay hard currency or consumer goods for backward Soviet industrial output. Soviet consumers were already scantily supplied with these consumer goods that China was more than willing to provide. Any economic sanctions imposed upon China would have only served to push the Soviet consumer closer to a revolutionary state of mind. Specifically, the consumers of Eastern Siberia would have suffered the harshest economic consequences. These Soviet citizens already had begun relying more upon cross border trade with China than Moscow for consumer goods. Thus the economic power of China once again allowed its escape from harsh economic sanctions for its

human rights abuses (Lukin, 1991, p. 125).

Many political observers have noticed that Gorbachev arrived at this final position a substantial deal later than most other states. This can be explained by Gorbachev's realization that his initial position of passivity contradicted with global opinion. Furthermore, the most apparent reason for Gorbachev's final position was his realization that good relations between a perestroika-oriented USSR and China are feasible only if both states continue to progress towards greater economic and political reforms (Lukin, 1991, pp 12).

In conclusion of the Soviet reactions to the events at Tiananmen Square, it can be said that a lack of information led to the initial stance of Soviet passivity. Then the unfortunate coincidence of Gorbachev's visit to Beijing occurring simultaneously as the demonstrations escalated towards cries for democracy protracted the Soviet's passive stance. Two month's later, the Soviets publicly stated that they 'deplored the turn of events' but they failed to impose any severe sanctions upon China. This failure is once again attributed to China's economic and strategic power and potential. The Soviet Union could not endure the hardships that itself would have to face if they restricted trade with China. Furthermore, Gorbachev recognized the strategic support of China in Asian and Pacific stability, not to mention his domestic reforms at home and political survival. China was simply too much of an economic and strategic power for the Soviet Union to discipline as it saw necessary.

Upon completion of my critical analysis of the foreign policy reactions and repercussions of the events at Tiananmen Square, four reasons remain as the decisive elements of China's swift revitalization of foreign relations. 1)The Persian Gulf Crisis effectively deterred the international communities attention away from the massacre of Chinese citizens at the hands of its own military. 2)The economic miracle that China has undergone in the previous decade has transformed it into a regional if not global trading power. Neither the Soviet Union, nor the United States desired to completely sever economic ties with this growing economic power. 3)Geographically and demographically

China has always been a regional power; however, now that it has evolved into an economic power, this has directly led to increasing military power as well. China's strategic significance can no longer be denied. China will play a significant role in promoting regional stability in Asia and the Pacific; it is only a matter of time before it develops into a world power. 4)The final reason for China's revitalized foreign relations and continued economic vitality is the decision of the United States not to severely sanction China economically. The decision not to sanction was not an economic one by the United States, rather it was based upon the desire to maintain the foreign economic presence in China that was so integral in the infiltration of China with the western ideas of economics, politics, human rights and ultimately democracy. The combination of these four reasons explains China's swift recovery from the international criticism it faced after Tiananmen Square, and its continued economic expansion.

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Jennifer JACOBSON

A Night in Tunisia

Travel Writing, Keith Ratzlaff

Assignment: Write a personal essay based on your experiences in a culture other than your own.

I stepped out of the smoke-filled taxi into the rainy night. I was wearing a large blue woolen scarf over my head to protect me from the elements and to cover my blonde hair. Concealing my fair skin and hair color was easier than my height. An American in Tunisia. Standing in front of the chaotic souk market, the labyrinth bazaar with cobbled streets that formed a part of the old walled city of Tunis, I felt out of place.

I was visiting a friend I had met in Paris. Souphie had invited me to stay with her family during the holiday vacations. For me it was Christmas break; for her it was semester break. A major difference between Christianity and Islam. I went with the understanding that I would not be celebrating my own holiday customs, but that I would be learning about her customs.

We spent two full weeks in Tunisia, most of which were spent in and around the Tunis area. Souphie, Junko (the Japanese girl that had also gone along on the trip) and I mapped out nearby sights that interested us. Most days we took a taxi or bus downtown to the open air markets or the souk. One afternoon we took the train north and saw two different coastal fishing towns that seemed to have been passed over by technology and progress. Junko and I took a three-day safari through the Sahara in a jeep. Riding a horse-drawn cart through a lush oasis, standing on a desolate road to catch a glimpse of a mirage, riding a camel for two hours while wearing a turban and cloak, drinking mint tea with pine nuts in the middle of a sand dune. Back in Tunis, Souphie's relatives invited us to eat couscous and harisha with them for dinner. We went to Souphie's everyday places and avoided the faux-Tunisia created for tourists.

The night before returning to Paris, Souphie and I sat out in her bougainvillea-filled garden and ate date-filled pastries that her

grandmother had made that morning. We talked about my before-and-after thoughts of Tunisia, my reactions to the culture, December 24th without a Christmas tree, and my increased capacity to communicate with people in French. I told her that I had truly enjoyed myself and was very thankful that she had invited me, but that the trip somehow felt incomplete. There was one part of Tunisia I had wanted to see, but hadn't. I wasn't sure if it was a sacred Muslim tradition and I wasn't sure how she would feel about me asking. I felt a certain closeness to Souphie after two weeks of living like sisters, so I asked her. "Can only Muslims go to the Arab bath houses?" She smiled.

The music in the taxi was an eerie combination of lute and accordion. The large well-dressed taxi driver only spoke Arabic. I was glad Souphie was with me and that I didn't need to translate the French into English for Junko. She had looked embarrassed when we told her where we were going, admitting that she was "too Japanese" to partake in such a public bathing ritual. Souphie and I went alone.

She had not been to a bath house in more than a year as she had been away at school in Paris. The one she used to frequent had recently closed so we inquired about another. The frail kitchen woman at Souphie's house told us about a man in the souk who could tell us where to go. Sahira said he worked in the third row of stands in the silk markets and always wore a red felt hat.

We entered the grand gates to the Arabic maze and were immediately lost. Thunder boomed overhead. The sights once familiar to Souphie had been transformed into a dark mysterious tunnel. As the rain began to fall, the shop keepers haphazardly strung up tarps to protect their goods creating a tunnel effect. Masses of people bustled to take cover from the rain. They pushed and shoved and

poked with their broken umbrellas to get where they were going.

Row one: the spice vendors. Curry powder, mace, henna, paprika, cardamon, cumin, chile powder, and saffron. Row two: perfume vendors. Jasmine, lavender, lilac, rose oil, ylang ylang, patchouli, and sandalwood oil. Row three: the silk market began. Tapestries, silk scarves, children's jeans, American-designed T-shirts, leather slippers, red felt hats, and traditional muslin-white cloaks. Red felt hats. We had found him: the man Sahira had told us about.

Souphie told him that we were friends of Sahira's. His eyes lit up. A sneaky grin came across his face making the wrinkles more noticeable on his tanned skin. He asked why we were there. When we told him that we were looking for a bath house he looked disappointed, but told us anyway. He warned us about the winding narrow streets that lead to the other side of the souk where the bath house was located. Although Souphie later told me she knew how to get there, he volunteered to take us there himself.

Fifteen minutes and two wrong turns later we arrived at the arched doorway. Black and white painted stripes decorated the entrance leading to a grey haired woman. She sat on a velvet pillow warming her hands by a small pile of glowing coal. Souphie smiled at Sahira's gentleman friend and told him thank you in Arabic. "Shucrán." He went back out into the rain with a slight nod of his head. I had been warned that most of the older generation Tunisian people did not speak French, so I was not surprised when the woman mumbled something I could not understand.

Admission was cheap, maybe the equivalent of a dollar or two. In the evenings only women could enter, and during the day only men were allowed. Bath houses play an important role in Muslim customs. Before entering a mosque, visitors must cleanse

themselves, a process called ablution. In ancient times before indoor plumbing, people relied on public baths for this purpose. They also served as a place of community-- a place to join together with friends as a part of a ritualistic ceremony. I saw the bath house as another tie with Souphie. A chance to learn more about women in Tunisia. A forum to hear stories of when her grandmother had taken her to bathe.

It was dark and humid inside. Although it was dark outside, it took our eyes a few minutes to adjust to the dim reddish light in the first room. On both sides of the room stood raised platforms covered with ragged tapestries. Scattered around on the platforms were women of all ages that hovered around cans filled with glowing coal like the woman's in the entry way. Some were sipping mint tea out of small glasses while others were in the process of dressing themselves. We found an

empty corner to place our things.

It was time to get undressed. I felt as though I should feel uncomfortable: I was about to take off my clothing in front of unknown women who didn't even speak my same language. Strangely enough, I wasn't uncomfortable. I followed Souphie's lead and did everything at her pace. Fold up the clothes and place them in our basket, carry the shampoo and soap in one hand, grab a plastic pail with the other, and walk around a corner into the second room.

It was much different than I had imagined. There were two large cement troughs that held the water: one hot and the other cold. It wasn't a giant bath tub. There were women of all ages. We sat on a bench surrounded by women our own age that were discussing one girl's wedding plans. They giggled. They helped each other suds up their hair. They filled buckets for one other. Someone asked about

dyeing her hair with henna. Another told a story about her mother's elopement. A woman with long, wavy hair asked me to help her comb it. She then offered to bring me a fresh bucket of hot water. They didn't care that I was from another place. They were just enjoying their bath.

Our bath ended and we got dressed in the shadows of the rosy embers. I covered my head again with the blue woolen scarf and Souphie covered hers with a grey one. We found the back route out of the souk that lead us directly to the taxi stand. The music was loud, but triggered a stream of memories. The smell of the smoky taxi ride, the taste of a breakfast of date pastries and Turkish coffee, the sound of Souphie's mother singing off key in the shower, the feel of the vendor's red felt hat, the sight of a fisherman on the coast with a great catch. So many senses in such a short time. It was still raining.

Michael THOMPSON

Induction Training

Discrete Mathematics, Dr. Mark Johnson

Assignment: Write a paper which communicates something you have learned in discrete mathematics to an intelligent but not mathematically sophisticated audience.

It is a cold, clear winter afternoon. A young boy and his father are walking through downtown Pella. Suddenly, the boy hears a train pull into town and drags his reluctant father down to the tracks. The train pulls to a stop. Unfortunately, from their vantage point, the father and son are only able to see the locomotive and first car. This greatly upsets the child, who had hoped to see the entire train. He begs his father to take him closer to the train to get a glimpse of more of the cars. However, his father, who is aware of the dangers of frostbite and looking forward to an afternoon with Oprah, does not give in to the boy's wishes. Almost instantaneously, the boy begins whining, "I want to know what the whole train looks like!" The father begins towing the child home, trying to block out the boy's screams and the icicles forming on his flushed face from crying in the cold. While taking one last glance back at the train, the father is struck with an idea that will hopefully allow him to watch television in peace.

Noting that the locomotive and first car are covered with snow and ice, the father summons the engineer who says that the train passed through a severe winter storm on the way to Pella. He then asks his son, "You heard that the locomotive went through a blizzard and got covered with snow, right? And you know that the locomotive pulls the train, right?" The child nods. "Well then, I can tell you what the whole train looks like. It's covered in snow." This generalization elicits a scornful expression from the child, so the father attempts to explain his reasoning. "We know from talking to the engineer that the locomotive went through the snowstorm. This is very important, since we can't know anything about the rest of the train without knowing where the locomotive has been. We have also seen trains before and know every car is connected to the one ahead of it. This means that if one car went through the

snowstorm, the next car also went through the snowstorm. Since the locomotive went through the snowstorm, it pulled the first car through the snowstorm, which pulled, the next car, and so on. This means every car in the train is covered with snow, so we could drive to the Independence Street crossing and be sure to see one. Are you convinced?"

The boy replies, "Yes. But you should have just told me you were using the Principle of Mathematical Induction. It would have saved a lot of time, and I wouldn't have lost all feeling in my toes! Let's go home!"

"Now wait just a minute," the father commands, "where did you learn such disrespect for your elders? And what's this about math ducks?"

The son indignantly replies, "Well, I've been hanging around Central College in my spare time, so you take the good with the bad, I guess. And by the way, it's Mathematical Induction, not math ducks! I'm going home now!"

"We're not going anywhere until you explain this whole Principle of Mathematical Induction thing."

"Fine. Well, sometimes in math you want to prove that a property is true for all positive integers. You know, one, two, three, or even seven trillion. It's impossible to individually prove it for every number, but mathematicians need proof that the property is true in all applicable cases. This is where Mathematical Induction comes in. It allows a property to be proven for all positive integers with a relatively minimal amount of work, just like we could tell the entire train was covered with snow just by knowing about a couple properties of the train. The first step of mathematical induction is to prove that the property is true for the base case, which is the lowest number for which you want to prove the property true. This is like knowing that the locomotive went through the snowstorm. The base case provides the basis for the rest of the proof in the same way a locomotive provides the

energy to pull an entire train. This needs to be proven directly, just like you had to find out that the locomotive went through a snowstorm from talking to the engineer. Next, assume the property is true in a general case, say the positive integer, n , and show that the property must be true for the next case, $n+1$. This step guarantees the existence of a connection between the cars, to again use the train example, that forces the $n+1$ st case to have the same property as the n th case. Thus, knowing that the property is true for the base case and that the property's being true for n implies that it is true for $n+1$, it can be concluded that the property is true for any positive integer, since there is a locomotive pulling the train and each car is connected to the car ahead of it."

The father, amazed that mathematical principles could actually be useful in real-life situations, asked his son about other things that could be proved using the Principle of Mathematical Induction. "Well," replied the boy, "in a purely mathematical setting, induction can be used to prove that the sum of the integers from 1 to n is $(n*(n+1))/2$, or other more complicated equations of the same type. Induction can also be used in other cases that are slightly more practical. For example, it can be proven using induction that any postage of five cents or more can be arrived at by only using two- and five-cent stamps. Have you heard enough?"

His father replied, "I guess I've heard enough for now. Let's go home and warm up. You know, I never knew math had so many practical uses. Can you teach me more mathematical principles that I can use to make my life easier?"

"Sure, maybe we can even teach Mom how to make us math duck soup."



Water Quality Analysis at Walnut Creek National Wildlife Refuge and Prairie Learning Center

Independent Research, Dr. Cathy Haustein

Assignment: Complete an independent research project in water quality analysis and write a report to give to Walnut Creek National Wildlife Refuge and Prairie Learning Center.

Introduction

This independent laboratory project has been a metal ion analysis of the water at the Walnut Creek National Wildlife Refuge and Prairie Learning Center during September and October 1995. The water was screened for the following metals: arsenic, calcium, copper, iron, lead, magnesium, mercury, potassium, sodium, selenium, and zinc. Determining the water quality of Walnut Creek is very important as the creek serves as a water supply for refuge animals and is used to water newly established plants. In addition, water samples were taken from the greenhouse in the Vermeer Science Center at Central College at the request of Dr. Barbara Liedl and were also tested for the presence of metal ions.

Discussion

Dissolved minerals and solid matter are present in all surface waters. As water moves over land or percolates through soil, it acquires and transports minerals to streams. Stream load will contain organic matter, dissolved minerals, and the three types of soil particles: sand, clay, and silt. The presence of many of these particles results from erosion of the banks or bed of the stream (Cagle, 72).

Water in surface streams such as Walnut Creek generally results from groundwater seepage and/or the movement of water over the land or percolation through the soil (Ibid., 74). Before the groundwater reaches the surface stream, it slowly flows through rocks and many types of earth materials. Therefore, the composition of water in a stream is "determined principally by the composition and solubility of the materials that the water comes in contact with and by

pressure and temperature relationships. The quality of water is also affected by the agricultural, domestic, and industrial chemicals and wastes that are discharged into water, on and below the land surface, and in the atmosphere" (Buchmiller, 68). According to the Iowa Geological Survey, low dissolved mineral concentrations are usually found in streams after fresh precipitation while higher dissolved mineral concentrations are found in streams formed principally by groundwater seepage. This is because groundwater has been in contact with soluble materials for longer periods of time. The quality of water in the creek is affected by landforms, pollutants, erosion, etc., that are present along the entire path of the creek.

The majority of soils in Iowa belong to a class known as mollisols. Mollisols are usually found under grasslands and are characterized by livestock grazing and corn production. The major attribute of a mollisol is "a thick, dark surface layer high in alkaline content and at least fifty percent saturated with basic cations (calcium, magnesium, potassium, sodium)" (deBlij, 272-3).

Sampling

Water samples were collected from two stations on Walnut Creek on September 13, 1995 and October 3, 1995. A single grab sample was taken each month by dipping a plastic bottle into the center of the stream. Each sample was immediately preserved with 1.5 milliliters concentrated nitric acid per liter for short-term preservation. When acidified, samples are stable for approximately six months (Clesceri, 3-1). The first station sampled was located along 112th Avenue near the

Basswood Trail. The second sampling station was located along Highway 163 west of Prairie City. In addition, samples were taken from the watering system in the greenhouse in the Vermeer Science Center on September 14, 1995 and October 3, 1995. Samples and standard stock solutions were stored in plastic containers washed with 1 M nitric acid because trace amounts of metals may cling to glass containers. All glassware used was also washed with acid.

Procedure

Water samples were analyzed by using atomic absorption and emission analysis with a Perkin-Elmer 3100 double beam spectrophotometer, 4100ZL graphite furnace, and/or MHS-10 hydride system. Protocols were provided by *Standard Methods of Analysis of Water and Wastewater* and Perkin-Elmer user guides.

Three standard solutions bracketing the expected concentration of each metal were prepared. Each of these standard solutions and the samples were run through the spectrophotometer, and their individual absorbances were recorded. Because the metal concentration of the standard solutions was already known, a calibration curve was prepared by graphing the absorption of each standard solution versus its known concentration. The point-slope equation of the calibration curve and the recorded absorbance of each individual sample were then used to calculate the concentration of each sample. For instance, the point-slope equation of the calibration curve for potassium was $y = 5.168x - 0.641$. To calculate the potassium concentration of sample 2, its absorbance of 0.877 was plugged in as x . This gives a y -

value or concentration of 3.891 ppm potassium in sample 2.

While each metal's concentration was calculated by using a calibration curve, the method of analysis varied among the elements. Calcium, copper, iron, lead, and zinc were analyzed using flame atomic absorption. Potassium, sodium, and calcium were analyzed using flame atomic emission. Arsenic and selenium were analyzed using flame atomic absorption with a conversion to hydrides first, while mercury was analyzed using cold vapor hydride analysis.

Results and Analysis

This study has shown calcium, magnesium, potassium, and sodium to be present in significant levels in Walnut Creek (see Table 1). This was not unexpected as each of these metals is present in mollisol soils usually due to leaching. Leaching is the process that occurs when rainwater filters down through soil and carries many particles and nutrients away.

Calcium occurs in surface water due to the movement of the water through or over limestone, gypsiferous shale, gypsum, and dolomite (Clesceri, 3-56). Calcium is very common in water and is known to cause "hard" water. Thus, calcium is not desirable in public water systems because it leaves a white film on cooking equipment, bathtubs, etc. and is not preferable for doing laundry or for bathing (State, 157). Calcium is not considered to be hazardous to human health. Concentrations in Walnut Creek were found to range from 66.453-82.88 parts per million (ppm) while calcium levels in the water from the VSC greenhouse ranged from 13.943-20.847 ppm. All of these concentrations lie within the expected range of 0-100 ppm. Calcium concentrations are most likely lower in the VSC greenhouse because the city of Pella "softens" the water used within the city.

Magnesium is also a hardness factor, and is a common constituent in natural water as it is found in dolomite. Magnesium concentrations of over 125 ppm have been observed to increase the excretion of urine and evacuation of the bowels in humans (Clesceri, 3-72). The magnesium concentrations of 30.85-46.306 ppm in Walnut Creek are well within the expected range of 0-100 ppm. As with calcium, magnesium concentrations were lower in the greenhouse water due to city water

treatment.

Potassium is a nutrient essential to humans, but like magnesium, is cathartic when ingested in high quantities. 1-2 mg of potassium is enough to cause catharsis in humans (State, 243). Potassium concentrations in Walnut Creek in September were 3.762 and 3.891 ppm, and the concentrations in October increased to 14.028 and 9.150 ppm. Greenhouse water concentrations were 4.052 and 4.128 ppm in September and October, respectively. Concentrations in drinking water rarely exceed 20 ppm (Clesceri, 3-79).

Sodium does not occur freely in the environment, but its compounds make up nearly three percent of the crust of the earth. Because sodium salts are very soluble in water, the sodium that does reach streams from soil leaching will stay in solution. As little as 200 mg of sodium in drinking water may be harmful to humans afflicted with renal, circulatory, or cardiac diseases (State, 258), and sodium levels in natural waters may range from 1-500 ppm (Clesceri, 3-93). Concentrations in September in Walnut Creek were 13.374 and 14.231 ppm. Levels decreased in October to 3.631 and 2.926 ppm. Concentrations in the greenhouse water were 29.376 ppm in September and 7.857 ppm in October.

Minute concentrations of arsenic, copper, mercury, and selenium were found in the water samples. No arsenic was present in the greenhouse water, but concentrations of 0.002 and 0.004 ppm were found in the water of Walnut Creek. Concentrations in most potable waters rarely surpasses 0.01 ppm even though arsenic is a normal component of soils, containing up to 500 mg/kg. Arsenic enters the surface stream when water comes in contact with these soils or in contact with soils containing arsenic pesticides. Lead arsenate is an ingredient of pesticides used to control boll weevils and gypsy moths (Minear, 8,23). Ingestion of as little as 100 mg of arsenic is extremely toxic, and as little as 130 mg will kill a human being. In addition, small doses taken over long periods of time may become fatal because arsenic collects in the body. Furthermore, studies have shown that arsenic in drinking water may cause cancer (State, 140).

0.027 ppm copper was detected in Walnut Creek in September, but no copper was detected there in October. The presence of copper in natural

water is usually only in trace amounts up to 0.05 ppm, and is usually the result of pollution from disintegration of copper pipes or copper-containing chemicals used for the biological control of plankton (State, 169). Because neither of these two pollutants is present in the Walnut Creek area, some type of copper contamination was probably present in the glassware used in the September analysis, and thus resulted in a recorded absorbance. Dangerous levels of copper are not usually present in drinking water because it makes the water taste terrible, and therefore is easily detected and corrected.

Mercury is chemically inert and water-insoluble, so it does not usually occur as a water pollutant (Ibid., 218). The environment should be monitored for mercury though, because it is very toxic. 0.013 ppm mercury was detected in the first sampling station at Walnut Creek in September. By October, the level had decreased to 0.001 ppm. 0.002 ppm mercury was detected in the greenhouse water in September. The recorded values in September may have been due to contamination in the glassware used in the testing procedure, but if this is the case why would mercury still be present in the station one water in October? No clear answer exists, but perhaps some mercury-containing trash was dumped near or in the first sampling station in Walnut Creek. In addition, high levels of cobalt will absorb at the same wavelength of mercury, which may have given inaccurate results. No measures were taken during the analysis to prevent this interference.

The presence of selenium in the environment results from organic compounds in agricultural goods and decayed plant tissue. Selenium is found in high amounts in coal and black shales (Minear, 33), and the area around Prairie City has been mined for coal in the past. Selenium was not detected in any of the water samples in September, but small levels ranging from 0.005-0.007 ppm were detected in October. Selenium has not been reported hazardous to humans, but reports have compared selenium poisoning to arsenic poisoning (State, 253).

Lead and zinc were not found in either Walnut Creek or the greenhouse water. This is as is expected because lead and zinc are not naturally found in soils, and no sources of these pollutants

exists near the sampling sites. Lead pollution is usually comes from industrial mines, smelter discharges or disintegration of old pipes (Clesceri, 3-106). The city water in the greenhouse should not contain any lead as lead is very toxic and will accumulate in the human body. The City of Pella monitors lead levels very closely.

Zinc pollution in surface waters most often is the result of runoff from zinc-containing fertilizers spread on fields near the stream. While approximately 22,000 tons of zinc is used in fertilizers each year in the United States, the land area around Walnut Creek has been out of production for many years, and therefore should not contain any zinc. Zinc is an essential human nutrient and is not hazardous to humans except in very high concentrations (Minear, 37).

Results from the analysis of iron are not available due to mechanical malfunctions. Flame atomic spectroscopy was not sensitive enough for the analysis, so the graphite furnace was used. Unfortunately, this produced wild calibration curves that were obviously inaccurate and erroneous. In addition, sensitivity of iron may be reduced by the presence of cobalt, nickel, copper, and nickel (Perkin-Elmer).

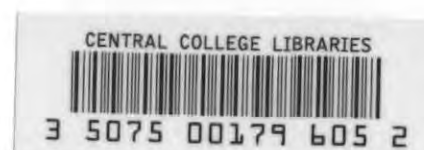
Conclusion

The results of this project provide the staff of Walnut Creek National Wildlife Refuge with a general water quality analysis of the Walnut Creek which may serve as a baseline for further study. This project has only determined the presence of metal ions in the creek, not all pollutants. The concentrations of calcium, magnesium, potassium, and sodium detected in the water are not alarming. However, additional research should be done regarding the presence of mercury, arsenic, copper, and selenium as their concentrations varied greatly from month to month and from sampling station to sampling station. In addition, the staff should consider surveying the water for iron ions via another analytical method as atomic absorbance was not successful in determining the presence of this metal.

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Table 1

ELEMENT	MONTH	DATE	METHOD	STATION 1	STATION 2	GREENHOUSE	EXPECTED
arsenic	Sept. 1995	10/4/95	FAA-H	0.002	0.004	0.000	0.010-0.100
arsenic	Oct. 1995	10/4/95	FAA-H	0.004	0.004	0.000	
calcium	Sept. 1995	9/14/95	FAA-AE	82.88	81.83	-	0-100
calcium	Oct. 1995	10/12/95	FAA-AE	79.647	80.934	20.897	
calcium	Sept. 1995	9/25/95	FAA	74.152	73.311	12.784	
calcium	Oct. 1995	10/12/95	FAA	67.225	66.453	13.943	
copper	Sept. 1995	9/14/95	FAA	0.027	0.027	-	0-3
copper	Oct. 1995	10/17/95	FAA	0.000	0.000	0.000	
iron	Sept. 1995	9/15/95	FAA	na	na	na	0-0.100
iron	Oct. 1995	10/10/95	FAA	na	na	na	
lead	Sept. 1995	9/15/95	FAA	0.000	0.000	0.000	0.020-0.400
lead	Oct. 1995	10/10/95	FAA	0.000	0.000	0.000	
magnesium	Sept. 1995	9/25/95	FAA	30.85	38.12	16.58	0-100
magnesium	Oct. 1995	10/13/95	FAA	41.846	46.306	18.384	
mercury	Sept. 1995	10/6/95	FAA-CV	0.013	0.000	0.002	0
mercury	Oct. 1995	10/6/95	FAA-CV	0.001	0.000	0.000	
potassium	Sept. 1995	9/20/95	FAA-AE	3.762	3.891	4.052	0-20
potassium	Oct. 1995	10/18/95	FAA-AE	14.028	9.150	4.128	
sodium	Sept. 1995	9/20/95	FAA-AE	13.374	14.231	29.376	1-500
sodium	Oct. 1995	10/19/95	FAA-AE	3.631	2.926	7.857	
selenium	Sept. 1995	9/28/95	FAA-H	0.000	0.000	0.000	0.010-0.500
selenium	Oct. 1995	10/9/95	FAA-H	0.006	0.005	0.007	
zinc	Sept. 1995	9/14/95	FAA	0.000	0.000	-	0.060-7
zinc	Oct. 1995	10/17/95	FAA	0.000	0.000	0.000	

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