The Writing Anthology

2012

Dear Readers,

Welcome to the 32nd edition of *The Writing Anthology*.

We are very excited to share this year's publication with you. After reviewing nearly fifty submissions, we selected the following thirteen pieces to be featured in the anthology. The difficulty of this selection process is a testament to the excellent quality of student writing at Central College, and we are proud to see all the hard work put in by our peers.

The strength of many of the chosen essays lies within the powerful connections the writers make between different themes, experiences, and concepts. As a result, we wanted to design the anthology in a way that would reflect the connections between the ideas presented in these diverse pieces. The first six essays are centered around the lives of others. While it is valuable to search for meaning in our own lives and experiences, it is also important to be aware of our relationships with those around us. In these six pieces, we feel that the authors attempt to step outside of themselves in order to explore and better understand someone else. Whether it is a mother or a friend, a soldier or a spider, becoming aware of each individual's unique perspective can give us new insight into the world around us.

The next two essays serve as a transition into the final group as both of these explore individual viewpoints on international conflicts and reflect how a nation can be affected as a whole. The final five essays further demonstrate how a global and historical consciousness can assist us in solving critical issues in the world today. They show that we can learn valuable lessons about anything from politics to mathematical equations by examining different cultures and the ideas others have developed and experimented with throughout history. We hope you find the progression of this year's edition meaningful while reading these exemplary pieces.

Each year we select an author as the recipient of the John Allen Award for the best example of student writing. This year, we are pleased to announce that two students will receive the honor: Lindsay Korn, for her insightful ethnography on transgendered college students, "Coming Out Never Ends" and Shane Hallengren for his eloquent travel essay, "Riding With a Bosnian Soldier."

We want to congratulate all of the student authors: thank you once more for your exceptional work. We would also like to thank the professors who took notice and submitted these essays to the *Writing Anthology*. We specifically offer thanks to our faculty advisors, Dr. Walter Cannon and Dr. Maria Snyder. Your expertise, guidance, and support throughout this process have been greatly appreciated.

Additionally, we would like to thank Professor Mat Kelly and all of the talented artists for their outstanding contributions. We would particularly like to thank Renae Mauk, whose piece "Dance" was used to represent the ties between the essays. Thank you also to Freddy Koke, who provided the cover art with his piece "Remnants." We felt that this image especially represented the writing in this year's edition with the idea of stepping into another's worn-out shoes. Finally, we would like to thank Carol Geil, project director for Central College Communications. Each time we came to you with a question, you always had the answers. Your help in this journey has not gone unnoticed, and we thank you for it.

Again, thank you to all who made this year's publication possible. We simply couldn't do it without you. Happy reading!

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The "Subtle Knot": Entwining Factors in John Donne's "The Ecstasy"

Danielle Dickinson

Dr. Walter Cannon
Independent Study in John
Donne's Poetry

John Donne's "The Ecstasy" has been a site of critical disagreements for centuries. Critics, like Marotti and Hadfield, have noted the apparently Neo-Platonic elements paired with contradictory word choice, like the suggestive "pregnant" in the opening lines as just one example of the ambiguous nature of the poem. Often it has been said to be a serious argument advocating a soul-body union (Leishman, Gardner), but it has even been called an elaborate poem of seduction (Legouis). While it is clearly not a poem of seduction since the speaker does not address his mistress but some outside party, this interpretation brings up an important viewpoint. If the poem can be read in such a way, something about it must make it less than a fervent argument for an ideal philosophy of love.

Andrew Hadfield, an intertextual critic, notes that "The Ecstasy" has been "too often read as if it were a solemn philosophical argument, existing among a number of somewhat more disposable lyrics" (60). By ignoring the vehicle and aesthetics of the poem, we miss out on the full meaning of the work. Likewise Patrick Cruttwell and T. Katharine Thomason agree that Donne's poems are about effect and reader response, rather than an intention. Cruttwell even asserts that Donne's love poetry "is a body of verse whose effect (rather than intention; I suspect it had no intention) is to present as total a knowledge of the experience of love as one imagination could compass" (326). Since the effect of poems is key, the vehicle becomes of utmost importance, over even the philosophical arguments that may also be present.

I argue that, as usual in Donne's poetry, the way an argument is presented, usually very logically and meticulously, is in fact more important than the philosophy laid out. By comparing arguably his most serious work, "Valediction Forbidding Mourning," I will demonstrate that this poem is not one to be taken completely seriously. However, it is certainly more restrained than his early elegies. By examining this complex balance of "jest and earnest" as J.B. Leishman dubs them, one can make a more accurate reading of the poem, since regarding all of the Songs and Sonnets as being equally representative of Donne's views is as inappropriate as regarding them all as "simply ingenious or outrageous paradoxes" (145). However, while Leishman deems "The Ecstasy" as a "serious [analysis] of love, as distinct from merely witty or paradoxical generalizations upon it" (179), I argue that the most correct reading is a balance of his jest and earnest. Once I have established the proper lens with which to read the poem, I will explain how the poem means.

In "Valediction Forbidding Mourning," argued to be an autobiographical work about Donne and his wife Anne More when he journeyed in 1611 (Norton 71), Donne takes on a very somber tone. It begins with gentle word choices like "virtuous," "mildly," "whisper" and so on that illustrate a kinder, more serious tone (1, 2). Here, the complex logical argument comparing the speaker and his lover's relationship to a compass matches the seriousness of the word choice, like "tear-floods" and "sigh-tempests." This word choice is reminiscent of Petrarch's sonnets, which is similar to some of the conceits in "The Ecstasy," but here, while Donne is not advocating them, there seem to be no traces of irony, which would disrupt his serious thought.

The argument of this poem is also similar to "The Ecstasy" in that it claims that the physical separation of bodies is not important for a love so "refin'd" as theirs (17), saying that since the lovers who are "Inter-assured of the mind, / Care less, eyes, lips and hands to miss" (19-20). This stanza bears striking similarities to the crux of "The Ecstasy" in that the couple's love is so complex and "refin'd" that they themselves "know not what it is" (18). Unlike "The Ecstasy," though, this poem does not afterward argue the physical union. In this way, "Valediction Forbidding Mourning" argues ultimately for the precedence of the soul union over the body, but it does not completely discount the body – it says that they "care less" rather than "care not" for the physical aspects of love (20).

Obviously, "The Ecstasy" does not measure up to this level of seriousness in Donne's repertoire. However, it is not as unrestrained as many of his elegies, making its wit somewhere in the middle ground between completely serious and complete wit. To illustrate, I will examine "Elegy 14," commonly known

as "Love's Progress," which is a poem with a similar theme as "The Ecstasy." Like "The Ecstasy," this elegy shows an Ovidian influence in the mind-body split. However, here, the speaker argues that love has one clear progression toward sex. He states:

Although we see celestial
bodies move
Above the earth, the earth
we till and love:
So we her airs contemplate,
words and heart,
And virtues, but we love the
centric part. (33-36)

In this, we can see the "progress" that love takes for the speaker toward the "centric" part, or the genitals. This speaker argues throughout the elegy that humans are bound to the body and thus our experiences are limited to sensual activities. Later in the poem, when describing his mistress as a sea journey, Donne again reiterates that "Where some do shipwreck, and no further get" at the navel when exploring his mistress's body from face downwards (70), showing that it is foolish and wastes time to focus on mere beauty rather than physical love, challenging the Petrarchan ideal. Hadfield notes the influence Ovidian sexual energy and tension, which is exemplified here in Donne's work. The thorough exploration of his mistress's body shows Donne's keen interest in it, which goes beyond even Ovid's erotic poetry in its "daring" (52). This speaker again uses a comparison to the spheres with love as he states"

For as free spheres move
faster far than can
Birds, whom the air resists,
so may that man
Which goes this empty
and ethereal way,
Than if at beauty's
elements he stay. (87-90)

Here it is clear that the speaker is arguing that any focus on the "ethereal" elements of love are merely a distraction from its true purpose, physical consummation of love brought about by "beauty," which

is the opposite of the first argument in "The Ecstasy," but is similar to the final conclusion of the poem.

In this elegy, it is easy to become offended if one does not note the subtle clues that this poem is not to be taken seriously. These clues come in the argument of a trivial matter with fallacious reasoning. Similar to Donne's dramatic poems of seduction, like "The Flea," these poems argue something visibly untrue (i.e. Sharing blood in a flea is not the same as consummating physical love) that only a fool would believe. The outrageous assertions about women as only good for their beauty and the ridiculous comparison between exploring a mistress's body and a difficult journey hint at Donne's ironic tone in this poem.

However, while this elegy is over the top, it does shed insight into reading his later poem, "The Ecstasy." For example, Donne's continuous rejection of the Petrarchan idea of worshiping a female of supreme beauty from afar mirrors the rejection of a purely soul union in the later poem. He also asserts that to move "From her to hers is more adulterous / Than if he took her maid," once again showing that physical love is more important than loving a person's virtues. Obviously, since this poem tends toward the outrageous in its arguments, a blending of these views with his serious works like "Valediction Forbidding Mourning" is needed to get a more accurate view of what Donne may have wanted to convey in "The Ecstasy."

From this, it should be clear that "The Ecstasy" is neither a poem of absolute seriousness and reverence toward the subject, but it is also not an over-the-top farce rejecting Platonic ideals like "Love's Progress." Since its level is somewhere in the middle ground, it can be assumed that, while presented in a mildly joking tone, it also includes grains of truth. "The Ecstasy" itself then, is a complex mixture of this jest and seriousness about the nature of love and the interaction between souls and bodies in love.

Although the argument is not all-important to the effect of "The Ecstasy," it does play a key role as the tenor of the poem. The tenor of the poem, as I mentioned, does not match the more sensuous vehicle, and this mismatch takes on a symbolic role in the poem. Like the vehicle and tenor, the body and soul of the lovers in the poem are interdependent despite their differences. It is through the interaction of the two that true meaning is made, and neither would function effectively without the other. While for modern readers "ecstasy" is used most to refer to great happiness or excitement and is often linked to sexual pleasure, in Donne's time it had another meaning that explains the dramatic scene in the poem. This "ecstasy" was literally the state of being "beside oneself," which described "the rapture in which the body was supposed to become incapable of sensation while the soul was engaged in the contemplation of divine things" (OED, qtd. Norton, 100). Donne literalizes this state of ecstasy by describing the soul and body as physically separated in his poem.

To give a brief overview of the structure, while critics differ on exactly how many divisions there are, they each note three main shifts in thought. The first section, which consists of the first seven stanzas, is focused on the physical body. This section is full of sensual details that verge on sexual innuendo describing the couple's physical state, with words like the "intergrafted hands" that were "all the means to make [them] one" (9, 10). Arthur Marotti, who focuses on reader response and autobiographical influences, notes that in this first section the tenor and vehicle begin to clash. Here, he says, Donne uses comic hyperboles in his comparisons that "undercut the seriousness of the ecstatic experience" (144) like the souls serving like military leaders and bodies lying silently like "sepulchral statues" (15-16, 18). He also notes the image of the twisting eye-beams as another case of mismatch as the "violent physicality jars against the refinement of the Petrarchan convention

it exploits" (146). Michael McCanles, a new historicist critic, labels the tenor of the poem Neo-Platonist as related by the vehicle, which he calls Thomistic (60).

Marotti and Gardner also note the foiled expectation in this opening section. The first physical details of the opening with hands "cemented" with sweat and eyes locked suggest that a physical union is about to take place. However, when we see the souls were gone out "to advance their state" the action stops, and the couple is completely still, not even speaking by the fifth stanza (15). This unexpected turn also adds to the joking tone, since Donne seems to play with his readers and their expectations. The sixth and seventh stanzas also introduce a hypothetical (and hyperbolically pure) third party who "so by love refin'd" can understand the soul's language and was "grown all mind" who would be purified by overhearing their conversation (21-28). The extreme purity adds to the ironic tone of this first section, and the third party also then alienates the reader, who then realizes his or her role as an outside observer like the third party, which Marotti and Thomason note.

After this section follows the five-stanza group detailing the soul-union. This section shows the souls separate from the body to discuss their relationship. The exaggerated purity of the lovers continues in this section. The opening stanza of the section shows the souls gaining insight over the nature of their ecstasy and union:

> This ecstasy doth unperplex
> (We said) and tell us what we love;
> We see by this, it was not sex;
> We see, we saw not, what did move.
> (29-32)

McCanles notes that this stanza shows that the "'unperplexing' of the body-soul composite breaks down this analogical union into its simple components so that each one can be dealt with separately" (71). Marotti explains that the lovers then see that beauty was not the "first mover," and he notes that this causes Donne to "outplatonize the platonizers," continuing the hyperbole of the first

section (149). He also notes that the term "unperplex," significantly also can refer to an "untying," which emphasizes this separation of the soul and body in ecstasy.

The last seven stanzas (13 through 19) argue for a return to the body and a synthesis of body and soul. As many critics have noted, in the thirteenth stanza, the argument for a Platonic separation of soul and body is rapidly unraveled, which also provides a clue that this argument is

not to be taken completely seriously. As Marotti notes, after the argument comes to its conclusion,

> [I]f we reflect critically upon what has taken place, we should be surprised to discover that the very situation the poem hypothesizes is, by the poem's own logic, impossible. There can be no such thing as a purely spiritual love ecstasy, much less a conversation between two disembodied souls. If the lovers' souls are helpless without using their more corporeal faculties, then the experience the poem describes could never have occurred. (153-154)

Because of this contradiction of the original argument, one can again assume that the first argument is not the be-all, end-all for the poem. Instead, the second argument, although it is built on a questionable foundation, is the focus and ultimate argument. Rather than a Platonic love of an idealized woman, the

speaker argues that the physical parts of love are also necessary. The ultimate argument of the poem laid out in lines 49-68, then, becomes more serious than that which precedes it. Perhaps predictably, this is also where the debate over meaning becomes thicker. Many critics have disagreed over the meaning of these final stanzas and what should be taken from them. Marotti, in his reader response viewpoint sees the final stanzas as Donne's attempt to convert the readers to his point of view, after having trapped them in their outsider position at the beginning of the poem.

Through the means of the body, then, "soul into the soul may flow" (59). The body, however, has its own desires, and because "such fingers need to knit / That subtle knot, which makes us man" (63-64), physical copulation is a necessary part of the ideal union of lovers. This knot, then, can be seen as the ultimate fusion between the body and soul as well as between the lovers as one.

The seventeenth stanza spells out the final argument, saying:

> So must pure lovers' souls descend
> T'affections, and to faculties
> Which sense may reach and apprehend,
> Else a great prince in prison lies.
> (65-68)

Here we see some key phrasing: Donne asserts that the pure souls must descend to the bodies, which only may be reached by sense. Like the rest of the poem, the phrase "great prince in prison" suggests some of the same hyperbole from earlier. While Graziani, an intertextual critic, asserts that it is the souls who are the princes who must descend to help the imprisoned body (135), I agree more with Marotti's view of a reversal here. This phrase, he says, shows a reversal from previously in the poem and from common Platonic beliefs. Rather than showing the souls as trapped within an earthly body, Donne's speaker asserts that when souls are out of their bodies, they are trapped, as they do not have the abilities to do anything or flow into one another without

the help of their earthly bodies (59-60).

In the penultimate stanza comes what I believe is the most clear statement of Donne's beliefs about love. Here the speaker asserts "Love's mysteries in souls do grow, / But yet the body is his book" (71-72). Because of this, we see that bodies are essential for love but a connection in souls must also be made for love. This more serious stanza also seems to be devoid of the irony of previous sections, and, indeed, the last section as a whole is less hyperbolic and has less mismatch between vehicle and tenor: both the philosophy and word choices are serious, though not without some exception, like the somewhat over-the-top "great prince in prison" (65). In this stanza the speaker also asserts that other "weak men" could look on their love and learn from it, which is similar to assertions made in "The Canonization," for one. The final stanza returns to the hypothetical third party, who, if he had heard the "dialogue of one" of the soul union, would "see / Small change when [they're] to bodies gone." (75-76). This again makes the reader remember their outsider position, and ultimately, it is up to the readers to decide what "small change," if any will occur in the couple.

So what can a reader make of this argument? As I've noted, it cannot be completely serious, but where does the balance between jest and earnest lie? I believe that the speaker does believe in the importance of a soul union; he is not advocating for solely sexual relations as in "Love's Progress." Instead, if we take Marotti's work with Donne's autobiography seriously, we can assume that, since it was likely written after Donne's clandestine marriage resulted in children, it could be a defense of his marriage and physical love as better than a removed, Platonic or Petrarchan lover. Bodies are ultimately essential to the ecstasy Donne describes, since the entire argument crumbles without them. Like many of his poems that show a third party observing a love union ("Air and Angels" and "The Canonization," etc.), the poem also asserts that the love between the speaker and his mistress could serve as an example for other lovers and are capable of having a total union even when they are "to bodies gone" (76). These final lines suggest that, not only can the couple have a pure relationship involving souls and bodies, but also that the physical love they share does not show much change to an outsider, emphasizing the idea that love is something that does not affect the outside world, much like in Donne's "The Sun Rising."

Ultimately "The Ecstasy" is indeed an argument to return to the body; however, it is up to the reader to determine how seriously this should be taken. By comparing the tone to a very serious example and one that is more obviously an exercise of wit with similar metaphors, one can situate this particular poem on the continuum between the opposite extremes. In doing so, I have determined that the poem is neither serious nor entirely joking, and thus should be examined with a critical eye, although a certain level of ambiguity will remain. Furthermore, the interaction and mismatch between the vehicle and tenor contribute to this ambiguity but also mirror the relationship between body and soul, which make this poem one of Donne's masterworks with its balance of subtlety and characteristic wit.

Considering the balances between jest and earnest, vehicle and tenor, religious and profane, and between soul and body are important in this interesting examination of human love. Likewise, the interaction between the elements of each pair, though they each have irreconcilable differences, is essential in constructing a more accurate understanding of this much-discussed poem. Unfortunately, while most readers accept that soul and body cannot really be separated, they often try to ignore Donne's wit in favor of the poem's seriousness, which undoes the "subtle knot" that makes Donne's poems great.

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On a Self Portrait

Anna Leavenworth

I was just seven years old when I first noticed the painting above my grandfather's grand piano. The armchair I sat in swallowed me, my feet dangling above the burnt orange carpeting. My left hand lay in a small glass bowl, brimming with chocolate peppermint patties. I ate six of them in secret. However, the evidence was clearly written in the numerous wrappers adorning my lap. I let the chocolate melt in my mouth, savoring its rich flavor, rather than biting into it as my impatient brother would have. This, of course, took time. I heard the clock tick beside me, marking time as I stared mindlessly at the wall. And, somewhere between 4:56 p.m. and my fourth peppermint patty, there it was. It was a portrait of a woman, a woman I did not recognize. Her floppy sunhat topped a head of amber curls pulled back into a loose bun at the nape of her neck. The ribbons on her hat blew in a light breeze. Her long dress swept the grass beneath her and she stood sideways, her hands gripping a bouquet of wilting flowers, some of which fell to the ground, forming a crooked path behind her. Her head hung low, though one eye peeked below the brim of the hat, simultaneously revealing mystery, secrecy, and hidden truths. She was the most beautiful woman I had ever seen.

I was awakened from my trance by my grandmother's bell, which she rang twice at six o'clock to signal dinner was ready. It may have been the chocolate between my teeth or the silver wrapper beneath the sole of my shoe that gave me away, but either way my grandmother scolded me for spoiling my appetite before dinner. However, she agreed not to tell my mother in exchange for my assistance in the kitchen. Later, as I cleared the table of mashed potatoes, fresh tomatoes, and my grandmother's famous home fried chicken, a sink of soapy water awaited me. I washed dishes as my grandmother dried them with a towel. I broke the comfortable silence by asking her who had the painted the woman I had seen before. She replied matter-of-factly, "Why your own mother drew that years ago, maybe at eleven years old."

> My mother's fingerprints were simple reminders of the complexity of individuality.

I was perplexed by the possibility. I asked questions of my grandmother until my hands were as wrinkled as hers from the dishwater. Her answers unveiled a side of my mother I had never been exposed to—her years of private lessons, the handful of blue ribbons, and the closet of half finished paintings. I felt as if I didn't know my mother at all, and it fascinated me. I was eager to uncover my mother's hidden past. And, I eventually did. Piece by piece I came to the realization that my mother had created virtually every single painting in my grandparents' home. The same artwork I once assumed my mother's wealthy parents had collected over the years—the still-life above the dining room table, the triptych in my uncle's old bedroom, and the large oil painting hung inside the downstairs bathroom—was simply storage for my mother's forgotten passion. When I finally asked my grandmother why such paintings were not found on the walls of my own home, the conclusion bewildered me. "Anna," she said, "Your mother had children to raise. She didn't have time for her art any longer."

I would be lying if I said my mother's artistic nature was a secret, however. The evidence was written all over my childhood. I just never thought to connect the dots. In grade school, I would call my mother over to the kitchen table where I worked on schoolwork by the yellow light of a stained-glass lamp. Together, we would navigate 8x6=48, R-E-S-T-A-U-R-A-N-T, and the atomic number of Helium. Though many times we called in my father for a third opinion, I always preferred the help of my mother because of what she left behind. Her charcoaled fingertips were swept clean on my notebook paper, leaving behind a trail of dusty fingerprints along the margins of the page. I never minded, though. In fact, it brought ease to my frustration. My mother's fingerprints were simple reminders of the complexity of individuality. I didn't have to become a mathematician, the spelling bee champion, or the next Isaac Newton. I was responsible for being me. So, I never erased them.

On Sunday mornings, my mother would always wear pockets. She could fit a magical number of items in them: chewing gum, Kleenex tissues, lipstick, cough drops, the list went on. She never forgot, though, to pack a pen. At church, she'd doodle in the margins of the program. I'd watch her turn the pastor's message into a storybook. The word "truth" became a horizon, "faith" a pair of old sneakers, and "sin" as a Hershey's dark chocolate bar. I understood her drawings better than I did the pastor's

words. I saw scripture instead of hearing it. My mother and I listened in color, in shapes, and in lines. She must have known too because she always saved a seat for me right next to her on the pew.

My mother taught me the complexity of a night sky through Van Gogh's "Starry Night." I knew pain through Frida Kahlo's "The Two Fridas" and forgiveness in the Sistine Chapel. While other children played catch, my mother and I were regulars at the local art museum. For hours, we would sit on the bench in front of Edward Hopper's "Automat," contemplating the woman's sad hat and cold coffee. I once looked at a painting by Picasso and said confidently, "A child could paint that." My mother made sure I knew I was wrong by taking me to the public library and slamming down a stack of Picasso's lifework in front of me. "Here," she said, "Here is a man who could paint." I believed her, too. For Picasso, details were too easy. His real artistic challenge was exploring simplicity and fragmentation. His art mattered because it was different. Because it made people think. I took it all back, and my mother and I framed "Hand With Flowers" above my bed so I wouldn't forget what genius looked like.

But what I took away most from my accidental art education was what I learned about my mother herself from her own work. Her artwork gave me a gateway to her principles, her humanity, and, above all, her vision of the world. My mother, I found, was not like other mothers—mothers who hid behind loads of dirty whites, batches of burnt cookies, and old feather dusters. My mother was complex, original, and she had a backbone. She had the ability to see. To really see. My mother saw the world upside down and inside out. Backward, forward, and turned around. And somehow, she made sense of it all. I knew because her paintings were simple, they were honest, and they were real. They were her. She accidentally leaked into every paint stroke she made.

It wasn't until my brother and sister left the house to attend college, however, that my mother faced a flood of free time. Instead of filling her afternoons with recreational tennis and the PTA, my mother began to search for herself. And sure enough, she found herself packed away—hidden behind fishing rods, opened paint cans, and a tangled string of Christmas lights—in an old cardboard box exploding with pastels, with sketchbooks, and dried out bristles. We cleared the dining room of the antique armoire, the drop-leaf table, and the heavy curtains masking the large windows looking out to our backyard. Light returned to the room, the same way it returned to my mother, and the empty space was soon filled with acrylic paints, a wooden easel, and white canvas taller than me.

I spent evenings studying my mother study her subject. Though I fell in love with the rolling hills, abandoned barns, and wild, untamed grasses of her Iowan landscapes, I was truly struck by her ability to translate people onto paper. My mother had a natural ability to look inside her subject. She saw past crooked teeth, beyond gray hair, and behind deep insecurity. My mother painted flaws into character so believably that I could not help but wonder how I had ever seen differently. The first time my mother painted me, I watched from behind the easel a woman with a stunning resemblance to the painting above my grandfather's grand piano. Her one eye peaked behind the canvas, communicating a familiar, yet mysterious beauty—a secret truth I'd never before identified. And when she finally revealed to me the finished product—the softness of my skin balancing the chaos within my green eyes—I stepped back. I finally knew how a mother ought to love her daughter.

Though my mother may not have known the number of eggs to prepare a properly moist cake in the kitchen, I considered her a master chef of color. She mixed red and yellow until it set fire, green and blue to the point of drowning. My mother is responsible

for new shades of purple my eyes have yet to adjust to. I learned very early on, however, that my mother had a secret ingredient. Though she never told me explicitly, my years of observation more or less passed down to me the recipe. My mother rarely began with a white base. While she preferred red, my mother experimented with purple, with blue, and even black canvases. When a painting was completed, which it rarely ever was in the perfectionist eyes of my mother, it was hard to tell she had done so at all. The preliminary color was masked by layers and layers of other color—rich and creamy to a point that I could taste it, thick like molasses.

As her art collection grew, and the walls and basement reached their maximum capacity, she began to sort through her old work. My mother created a pile of paintings she held no attachment to. One by one, she painted over them. However, she never fully let go of what once was. Instead, my mother combined old and new to create an overlap of pigment, of figures, and of vision. She painted synergy. One painting in particular was an exception to the rule. My mother pulled out a large, square canvas she had worked on throughout the previous year. Though I was originally struck by its visual attractiveness, I was ultimately drawn in by its abstractness—a collage of choppy, textured sunflowers atop limp stems, hugging a cloudy web of disconnected brushstrokes. A contour of disassembled lines, of disproportion, of harmonious dissonance. The painting had balance in the absence of symmetry and order in the midst of absolute clutter. It wasn't at all like my mother's normal aesthetic: structured, detailed, and precise. It felt loose and free, as if the painting had a mind of its own. It was wild. It was new. It made me think. I watched my mother in real time dip her paintbrush into a wet pool of paint, ready to paint over genius, and "Wait!" I yelled. She dropped her brush. With that, I nailed my mother's "unfinished" painting above my bed, right next to "Hand with Flowers."

Coming Out Never Ends: An Ethnography of Transgendered Students

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Introduction

I don't communicate very often with friends from college when I'm at home for long breaks. So in the middle of last summer, I was pretty surprised when my best friend decided to give me a call. I'm sure we've all had those moments where someone you speak to rarely calls you and your stomach flops a little bit in concern. What if something bad had happened? I answered the phone, and she seemed a little flustered. She confirmed the deepness of our friendship and then managed to stutter, "I'm transgendered." I was surprised, but not entirely surprised. She had come out as such early on in our history but then turned around and ran right back in the closet. But this time, she assured me, she was out for good. I would start referring to her by male pronouns from then on. That was just a few months ago, but ever since I have been desperately curious about everything that goes into being a transgendered person.

This ethnography focuses on the challenges that female to male transgendered students face when coming out on a college campus. It first explains a little bit about what being transgendered means, and then discusses the daily life of transgendered college students on and off campus. The ethnography explores what it means to 'pass' and different ways that female to male transgendered people go about this. It also examines what colleges

are doing to support transgendered students. All of these aspects are given with examples from my two informants based on their challenges and experiences. Finally, the concept of identity is an overriding theme of the ethnography, and I explain how all of these factors shape the transgendered identity of my informants.

For this study I gained the cooperation of two female to male students at a small private college in a small Midwest town. Recruiting them was pretty easy because they are both very good friends of mine. There are some challenges with having close friends as informants. Because I knew them so well, the sorts of conversations that would need to transpire for my research were the sorts of conversations we had naturally and almost daily. I could tell right away it would be hard to pick out the important parts. In order to maintain the privacy of my informants, I keep places anonymous, and I will refer to my two informants by the pseudonyms Jude and Tristan. I gathered most of my information by having unstructured interviews, which looked similar to daily conversations in my case. I would ask them a broad question and we would have a normal conversation about it. Occasionally other people were involved in our conversations, such as other friends or peers, but I made sure that I did have some private interviews as well.

I also did a lot of participant observation. Again, since they were close friends of mine, this looked mostly like just hanging out. I would go out with my friends into public, either around campus, town, or elsewhere. The only difference

from typical days together was that I took detailed notes on their interactions and other things that I thought were important to my research. I also used my memories of past interactions for my research as well. I have known both of my informants for at least two years, so some of the stuff happened before my research on this project began. Tristan came out almost immediately after I met him, while Jude, the friend mentioned in my introduction, only came out to me this year. Regardless, there were still lots of hints and moments that I noticed prior to that phone call that I have used for research in this paper.

Definition of Transgender

A transgendered person is someone who identifies with a gender that is different from the one usually assigned to the sex they have at birth. Typically when we think of being transgendered we think of a person born male identifying more as a woman or a born female identifying as a man. There are other types that don't fit within the gender binary that is typical of Western culture. For the sake of this paper, however, I will be focusing primarily on female to male transgendered people, otherwise known as FTM's or transmen. I will use these terms frequently and interchangeably throughout the paper.

Transgendered people, like all minorities, are not new to the world. But the majority of people treat them as such. Even in the LGBT (Lesbian, Gay, Bisexual, Transgendered) community, they are the minority that is often over looked. I have met some strong activist LGB people (I mean this word as encompassing of any sexual orientation other than

heterosexual or transgendered) who were transphobic. Out gay and lesbian people are becoming more and more common and our society is adapting rather quickly to them. However, I think the road for transgendered people to be accepted in our nation is still very long.

Coming Out

Coming out is the act of telling a person who did not previously know that you identify as gay, lesbian, bisexual, transgendered, or something else that is not heterosexual or cisgendered (a term for people who identify with what society deems as a 'normal' gender identity based on their biological sex). This section of the ethnography will focus on what it means when I say that transgendered people have to come out twice, as well as the personal experiences of coming out for my two informants.

Probably one of the defining moments in any LGBT person's life is their coming out story. When one realizes that they are gay or lesbian, they have to decide who they are going to tell and when they are going to tell them. For some people, it's safer just to stay in the closet, which is a folk phrase of the LGBT community that means they don't come out to anyone and they keep it to themselves, or even deny it. Not all coming out stories end well. Many teens in our nation are kicked out of their homes or abused at school for coming out. It's hard work, and it's always scary. Despite this, there's a saying in the LGBT community that goes, "Coming Out Never Ends." This expresses the idea that an LGBT person will always have new people coming into their lives that will leave them facing the question, "Do I tell them or do I not?" They are going to get new jobs, meet new family members, and maybe even new potential life partners.

For most transpeople, coming out may have to occur twice. Not all transgendered people have to do this. I've heard of some cases where people realize they're transgendered before anything else. However, both of my informants

came out as lesbians before they realized they were transgendered. For everyone that they had already come out to as a lesbian, they had to decide if they wanted to come out as transgendered as well. My two informants received completely different reactions.

Jude kind of had it easy. His family was pretty accepting the first time around, and they were pretty accepting the second time around too. One of the common responses a lot of LGBT people get when coming out to people who are affirming is, "Oh I know" or "I kind of figured." He got one of those from his dad when he came out as transgendered. The only thing that really stuck out to me about his re-telling of the story was a comment his step-mother made about his voice lowering. She made a joke in the form of imitation, and he giggled at the memory. I was with Jude through the whole process leading up to the big day when he came out to his family. He put it off for at least two weeks after he said he was going to do it. I dedicated one afternoon to sitting at a computer lab with him looking through pamphlets and explanations on anything they might have questions about. As far as I know, his parents used none of the resources we printed off that day. Jude still has yet to come out to his younger brother, even though it's pretty certain that he will treat it the same way Jude's parents did. Jude even suspects that his brother already knows.

It wasn't just his parents that Jude had trouble coming out as transgendered. He was nervous about coming out to me, and I'm his best friend. I mentioned earlier in the paper that Tristan came out right around the time I met him. Jude and I were freshmen in college and Tristan was a sophomore. They knew each other before school had started and were already close friends. When Tristan came out, it sparked something in Jude's mind, kind of along the idea, "That's possible?" Over the next couple weeks, he kind of experimented with the idea, but whenever I would ask, "Would you like me to start using male pronouns?"

he always responded with, "Nah, it still feels kind of weird." Within a month, the issue was dropped and we went on with our lives. And when he called me this summer, if you will recall, he was still pretty nervous even though I clearly had no problem with it and, as a matter of fact, was overjoyed that he was finally going to be true to his gender identity. But fortunately for him, I'm relatively new in his life. Changing pronouns and names is a hard thing to do and I managed to get it down in about a month. Jude has a friend that he has known for many years, however, and she still struggles with it. From what I can tell, she doesn't have an issue with him being transgendered so much as she just has trouble changing the way she talks. Her biggest issue is pronouns, and referring to him by his full female birth name. She often won't correct herself. That's one of the challenges of being close to someone who identifies as transgendered. We use pronouns and names instinctively after we meet a person, and changing instincts can be extremely difficult.

Granted, LGBT people may find themselves in situations in which coming out is not the best option for ensuring their safety and comfort. Over fall break this year, Jude had the opportunity to go on a mission trip with campus ministries. He was not happy when he got back. He spent a whole weekend being referred to by female pronouns and feeling generally shunned by the group. He was afraid of rejection, but most of all abuse or ridicule. So he chose not to come out to that particular group of people. When he got back to campus and the opportunity arose to join a weekly bible study group that the people from the trip started, he turned down their offers. Any prolonged interaction with a group of people would either require him to come out as a man or suffer through the pain of friends using female pronouns. An important thing to note is that it's not safe to come out in all circumstances.

Gay media tends to strongly

advocate that people 'come out of the closet.' The LGBT community has an entire month dedicated to this notion. Coming out is supposed to make a person feel free and less stressed about the world. When you're out to people, it's easier to be yourself and have a happier life. However, there are some instances where coming out simply puts the marginalized person in jeopardy. There is no shame in hiding in the closet in these circumstances.

Tristan's coming out was not as smooth as Jude's, in terms of his family. Fortunately at school, Tristan passes pretty well. Most people just assume he's a guy, and because of this he doesn't have to come out very often. But his home life is a completely different story. His family was not accepting when he came out as a lesbian, and they rejected the idea of him being transgendered almost entirely. When he came out as gay, his mother was very upset and turned to heavy drinking. This first coming out was so scary for Tristan that he was very hesitant about coming out a second time around.

Earlier this year my school hosted a panel that featured LGBT people from our college community. Tristan ended up recounting his entire coming out story which I had heard before, but it refreshed my memory. He recounted a time when he was really little and people would ask him, "What do you want to be when you grow up?" to which he would always respond, "A boy." Instead of laughing at the 'darndest things kids say these days', his mother, in his own words, "flipped out." For many years following this, she forced girly items into his life. Tristan will shrug at this memory and then add, tentatively, "And I don't know if it had anything to do with it, but I was in ballet within the week." Despite all that, he grew up a 'tomboy.' He talked about how he used to wrestle with his male cousins and how he always wanted to do what his dad would do rather than his mom. When he finally decided, as an adult in college, to come out as transgendered, he didn't go see his mom in person or even call her on the phone. He sent her a letter in the mail. She responded with a simple, "I love you." His grandma, at first, seemed to respond a little better. She sent him a card that was addressed with just his first initial instead of the customary use of his full female birth name. When he got that card he smiled and said, "I think that's progress." When he actually came out to her in person, however, his experience was very different. Without even touching upon the subject of him being transgendered, she launched into this long-winded discussion about how Tristan's father may not be his real dad. Tristan was really offended that his own grandmother would try to distance herself from him in that way.

Things have not gotten much better. When he went home for Thanksgiving break this year, despite being out to his entire family, he suffered through a weekend of female pronouns and everyone using his full female birth name. He expressed concern that some of it had to be on purpose. His mother usually called him by a shortened androgynous version of his birth name, but not during Thanksgiving. She also referred to him as "Sissy" a lot, which is what his sister calls him. When we returned from break and began to share stories, he started sarcastically by asking, "Wanna talk about how I went home just to be ignored for hours on end?"

I have discovered that sometimes Jude and Tristan's coming out process also extends to me. There was a weekend during the semester when my parents came to visit and I faced an entire weekend of my mother referring to Jude as a 'she.' I am not the one who is transgendered, but I still would have had to 'come-out' in a way to my family about the matter because Jude is such a big part of my life. I haven't yet. I don't know what I'm afraid of. My personal coming out story, when I came out as bisexual, was pretty boring and easy. My mother is pretty accepting, with a few weird moments thrown into the mix. I will have to do it eventually on behalf of Jude since she has met him before he was using male pronouns. But I may never have to do it with regards to Tristan. This is because my mother never met Tristan as a woman, and he passes very well.

Passing: The Ultimate Goal of Being Transgendered

'Passing' is the attempt that transgendered people make at presenting themselves as members of their new gender. If a transgendered person is 'passing' it simply means that a stranger could walk by them and, without thinking it, would perceive them as their gender. This is the ultimate goal of most transgendered people. If they are passing, they don't actually have to come out to most people. It saves a lot of stress and grief. There are several ways of doing this.

Simple things like body-building and haircuts are considered methods of passing. Not every guy will start lifting weights when he comes out, but a good majority do. Gaining muscle mass is important to transmen. It makes them feel more manly and empowered. Boy

style haircuts are pretty common too. In my experiences, a lot of transgendered people have had their hair cut short in the past before they realized they were transgendered. This isn't always the case, but it was true of Jude. One day while looking through photos we found it almost impossible to find a picture of him as a kid with long hair because he's kept it short for most of his childhood. So one big milestone in his trans-coming out story was the day he decided to shave his head bald. This was in the period of time that I mentioned where he came out a little bit before regressing right back into the closet. There was a charity that a few people at our college were participating in where people would raise money for cancer and then shave their heads at the end of the fundraiser if they met their goals. Jude signed up and never raised any money. However, he still very eagerly shaved his head bald within two weeks. He just recently decided to go back to that haircut.

Other than haircuts, binding is perhaps the most common method used by transmen to pass. It's perhaps the easiest method and the results are instantaneous. Binding is simply the manner of tightening your chest to make it appear flat. Binding is different for everyone because everyone comes in different shapes and sizes. Both of my informants use binding. When Tristan binds, he is completely flat chested. He has small breasts so they are easy to flatten. Jude has a harder time making his torso completely flat because he has bigger breasts. A month ago, he ordered a special new binder that he was really excited about. Binding can be really painful, especially if it's not done right. It's tight around one of the most crucial parts of your body and people have passed out before from binding too tightly and restricting their breathing. Jude got a binder that fits him better and doesn't pinch his sides as much. He's much more comfortable in it and binds a lot more now that he has it. At the beginning of the semester, I had a

long unstructured interview with Jude in which he said he did not bind. This wasn't entirely true, he just didn't like it very much because of the method he was using. Now, I rarely see him without it.

Another important method of passing for FTM's is packing. Packing is when a person puts an item in their pants to give the illusion of a penis. Some people make packers at home just by stuffing socks in their underwear. Jude skipped this option and went right to buying a prosthetic penis off the internet. It's completely life-like and it's used for purposes like this only. There was an explicit warning with the item stating that it was not to be used for sexual pleasure. Jude went out and bought some boxer-briefs to replace his plethora of boxers so that it would fit better, and he's been wearing it ever since. I can't tell if he wears it every day. It's not as obvious of a change to me as binding is. But it still gives him that confidence he needs to feel more like a man. When he first got it, I remember him standing in my door way with a proud smirk asking me, "Notice anything different about me?" I guessed a few things that weren't actually different at all. And even after he pointed it out, I still couldn't quite see it. It mostly just looked like a crease in his jeans to me. There is clearly an element of personal comfort and confidence rather than outward appearance that is gained from packing.

Along with simple packers that are purely for aesthetics, there are other methods of temporary lower body changes that a lot of transgendered people use. My favorite one, and one that I think is quite an ingenious device, is called a 'Stand To Pee' or STP for short. STP's are basically just packers with a tube that runs through them that enable a female to pee while standing up. They are very convincing and life-like so as to give their users the ability to walk right into a crowed men's room and use the urinal without any suspicion. Most transgendered people, however, won't start using things like STP's until they

pass well enough to get into a men's room in the first place.

Probably the most important aspect of passing right now for both of my informants is the issue of hormone therapy. For transmen this involves testosterone injections on a regular basis. It requires a doctor's prescription, and, in some circumstances, referral from a counselor or therapist. Tristan is currently in the process of therapy and Jude is not. When I saw Tristan for the first time this semester, after three months of summer when he started, I was shocked by how seemingly rapid the effects had been. Granted, I hadn't seen him in three months, but it was still remarkable. His face is a little different as his jaw-line has shifted. He has some light-colored peach fuzz that grows on his chin. His voice has gotten significantly deeper.

Jude has been seeing a counselor since he came out as transgendered for the purpose of getting a recommendation letter to take to a doctor. He is anxious to start on hormone therapy himself. He doesn't feel as though he passes very well and getting on testosterone, known as 'T' in the transgendered community, will change that significantly. He has been butting heads lately with some of the higher ups in residence life because of housing situations and how starting hormone therapy will co-exist with that.

The next step for a lot of transgendered people is the dream of getting top surgery. This is just the act of surgically removing breasts. There are two common methods that most transgendered people use. For smaller busts, there is key-hole surgery. It doesn't leave a very big scar, but can only be used for smaller females. Most transmen who have the surgery have a double-incision surgery. This is the surgery that Tristan is looking at getting, despite having no more than A-cup in bust size. After top surgery, the transgendered person can stop binding and can go out in public without a shirt on, which is a typical male activity. This includes fun things like being able to go to the beach or a pool. I

have seen post-operation transmen and it's very convincing. The only thing that gives them away as females are the two scars left on their chest, and even those vanish over time.

If a transman wants to continue his transition past top surgery, he can look into the option of bottom surgery. Unfortunately, the technology and science behind female to male bottom surgery is not perfect. There is a saying that is quite popular in the transgendered community that is used to draw a line between the differences in surgery for FTM's and MTF's (male to female). "It's easier to dig a hole than build a pole." Neither of my informants are sure whether or not they will ever pursue bottom surgery. One significant attraction of having such an imperfect surgery done is that it's one of the only ways for women to legally change their gender.

Life of a Transgendered Student on a College Campus: Perceptions and Treatment

Anytime my informants start a new class, they face the impending question: do I come out or don't I come out? Not doing so would result in an entire semester of being referred to with female pronouns or even that dreaded female birth name. But coming out could lead to some negative consequences if the teacher was not accepting. I have a class with Jude and at the beginning of the year, the professor had us fill out a get-to-know-you sheet that he would read in order to get a better understanding of his students. The last question on the page was, "Is there anything else I should know?" Jude struggled with it for a few minutes but at the end of class he came up to me with a worried look. "I did it." "Did what?" I asked. "I came out as trans on that sheet." The professor himself was probably a very accepting and understanding man, but Jude requested that he not use male pronouns in the classroom setting so as to not confuse his fellow classmates. The fear is that the students will become so confused with the concept that class discussion might stray from academics

into something rather irrelevant to their studies. Still, some moments felt a little off. One time we were in a small group with three other girls and the professor made a comment about how girls all seem to group together. I reminded Jude about this recently while reflecting on how he was treated by professors. He either hadn't been paying much attention or didn't remember the incident, but he wasn't bothered by it at all. I felt differently about the manner, but my opinions were largely irrelevant. If Jude felt comfortable, and he did, then the professor was doing something right.

But that wasn't the only class Jude took this semester. He had some trouble at the beginning of the year deciding whether or not he should come out to his Spanish teacher. Spanish, unlike English, is a very gender-heavy language. Every time Jude refers to himself or uses an adjective to describe himself, he has to put a gender to it. His teacher actually corrected him once when referred to himself in class using an 'o' instead of an 'a' at the end of an adjective. This is not the professor's fault. She could have no way of knowing how Jude preferred to be called because he wouldn't come out to her. I encouraged him to come out for a few weeks. I thought it would reduce his stress and boost his confidence if he could refer to himself how he wanted to, even if it was in another language. He never did.

What Colleges Across the Nation are Doing

College life for a transgendered student is a vastly different experience from both that of a cisgendered college student and a non-student transgendered person. There are all kinds of policies in the college system that, if the needs of transgendered students are not being carefully considered, can make college life difficult or uncomfortable for them. There are lots of colleges across the nation that are doing their best to help gender transitions, but some colleges are ahead of others.

The University of Vermont, for example, has software in place that

allows students to choose the name and gender that they would prefer to be on their course rosters before the class starts (Tilsley 2010). What Vermont is doing is wonderful because it lets the teachers know the preferred gender of transgendered students without forcing them to go through the coming out process. It makes the classroom life much more comfortable for these students. The college still keeps records of their birth names for administrative purposes (Tilsley 2010). It has also been proposed that colleges change their administrative documents so as to include more choices for gender other than just 'Male' or 'Female' (Schnetzler 2009). Students have to fill out documents like this all the time and having at least one more option would make transgendered students feel more comfortable and less restricted to their birth sex.

To make students feel more comfortable with their professors and fellow peers, a lot of colleges have implemented forms of diversity training (Schnetzler 2009). In my experience, although most programs are inclusive of the entire LGBT community, they only briefly highlight the needs of the transgendered. The college my informants attend has an optional diversity training program. Participants are offered a card after training that they can put on their office or dorm room door to let others know that they are open and affirming.

Along with diversity training, colleges should also have an array of resources that students can access at any time. This can be anything from pamphlets, to videos, to a list of hotlines they can call for help. A lot of colleges are even compiling 'out-lists.' An out-list is a list of faculty and students who are out and volunteer to have their contact information publicly announced to the student body and other faculty members. These are usually web-based for easy access (Schnetzler 2009). The idea behind an out-list is that if a student or faculty member is struggling in relation to something about their gender identity

they can contact a person on this list to talk about their experience.

One of the most important things a college can do to make life for transgendered students simpler, is to provide unisex bathrooms throughout campus (Schnetzler 2009), While transitioning, or even before any measures of transition have been taken, many transgendered people feel awkward using public restrooms. As Jude put it to me: he feels far too manly to use a female restroom, but he looks far too feminine to use a male restroom. Plus, many of the students on campus know him. If they saw him going into a male restroom, they might call him out on it. And there is a risk of losing some gender-based self-confidence when being forced to use a female restroom. Until a student is comfortable enough to use their preferred gender's restroom, having single-occupant restrooms can solve the problem. It's simple and it's very effective. The college I studied has unisex bathrooms in all the dorms and a few of the academic buildings. My informants would like to see more, especially in the main student community building. Tristan won't use public restrooms at all on campus. Jude will map his way to and from class so that he goes specifically through buildings that have unisex bathrooms, even if they are way out of his way.

Another effective measure colleges can make to accommodate transgendered students is to provide gender neutral housing. Most student housing at most colleges is segregated by gender, and this is true for the college my informants attend. You have a roommate who is the same sex as you. There are two co-ed dorms, but they are gendered by floor. Tristan has been lucky enough the past two years to live in the small house that

the LGBT alliance is based in on campus. He's been able to surround himself with people who are affirming. Jude, on the other hand, has lived in the all-female dorm his entire college career. This has brought some interesting and often times uncomfortable situations.

Connecticut College and Northeastern University both have gender neutral options for housing. Most colleges just have a hallway or wing

that is specifically designated as gender neutral, or they have random gender-neutral rooms spread throughout their campus (Tilsley 2010). It can be as simple as that. Gender neutral housing is the one thing my two informants, especially Jude, would most like to see at their college. Jude plans on moving into the house that Tristan is in now when Tristan graduates, but this semester he came into a situation where he wanted to move or find a new roommate and the options were very limited. On top of that, he wants to start testosterone soon. He doesn't have his letter of recommendation yet, but if he got it and wanted to start next semester, he'd still be living in the all-girls dorm. There was some push from residence life against this. They didn't want him to start T if

he was going continue living with girls as it may jeopardize the comfort of his peers living around him. This made Jude feel uncomfortable and as if his options were severely limited. These included things like moving into a co-ed dorm, where he is certain he will not be treated with respect. Both of my informants expressed belief that the lack of gender-neutral housing is likely preventing other transgendered students on campus from coming out.

Conclusion

Coming out is one of the most challenging experiences for an LGBT person, and transgendered people often have to go through it twice. The act of coming out itself is not the only challenging thing about it. Other challenges arise and continue to follow the person through their journey. In particular, transgendered people face problems related to passing; what their college does to support them; and how their family, friends, peers and professors treat them. Their identity as transgendered people is shaped through these experiences, both negatively and positively.

After three months of research, my ethnography stops here. However, the lives of my two informants and the lives of transgendered students across the nation continue on. They are going to have to keep coming out to people and they are going to continually face struggles in their life that sprout from this portion of their identity. But I have faith that colleges and people's minds and attitudes are developing and changing, and that a different, more accepting world is just around the corner.

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Wolf Spider

Megan Brophy, Ali Garwood,
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Dr. Mary Stark
Intersections

A loud shriek echoed down the long, white hallway of the lower level of Graham and startled the handful of girls doing their laundry; I one of them. Curious as a Cheshire cat, I sauntered my way down the hall to discover the source of the sound deriving from the computer lab. I opened the door to find Sarah standing on the table in the corner with a horrified expression on her face and Meghan laughing manically at her overreaction to the problem: a brown spider, no larger than half an inch, scurrying across the floor toward the door. Sarah whipped out her cell phone and called Bryce, the manly environmentalist that he is, to come take care of the situation and allow Sarah to feel comfortable setting foot back onto the ground. Bryce burst in the doorway a few minutes later with a Tupperware container and, with care, scooped up the harmless little guy in one swift motion, carrying it outside and letting it go in the grass. After laughing about the fiasco, we were intrigued by this small creature and began to research into it. We found out that it was called a wolf spider, and this is the organism we decided to investigate for our research paper.

We began our researching process by first deciding a broad topic: local nature. From there, we determined a narrower topic to find more specific information – wolf spiders. Our main research question would be "what impacts do wolf spiders have on us as humans and on the global community?" This topic was narrow enough to allow us to focus on one subject in local nature and expand this idea over a large scale. It proved challenging enough because our presentation was aimed toward seventh graders, and to capture and hold their attention we had to be creative and focus on ideas that would be interesting to them. We did this by creating a colorful poster that contained various fascinating facts about the wolf spider and presenting a power point slide show with pictures and further details about the creature. We rewarded our audience by handing out spider-shaped cookies if they answered questions correctly after we had presented our information. Our topic was grounded enough because rather than revolving around moral issues, we focused on a more scientific subject. Some keywords used in our search for information included "wolf spider", "Iowa", "environmental impact". "importance", "arachnid", and "mythology." All of these keywords helped pinpoint information that was specific and related to our overall inquiry of the impact that wolf spiders have on their environment, as well as other species.

According to Iowa State University's Department of Entomology, the wolf spider ranks as one of the most common spiders found in Iowa. These creatures range in size from half an inch to two inches, and are brown to gray in color with various lines and markings (Oklahoma State University). The wolf spider has eight legs; one pair of legs nearest the mouth and in front of the walking legs serves as sensory appendages that are also used for sperm storage in males (Gupta). One biologically necessary characteristic of wolf spiders is their eyesight: eight eyes are arranged in three rows with four small eyes comprising the first row, two large eyes in the second, and two medium-sized eyes making up the third row at the top of the head (Anders). Had the lights gone out in the computer lab of Graham as Bryce attempted to capture the wolf spider, we could have used the eye-shine of this little guy to our advantage; a reflective layer of cells in the back of each eye called the tapetum lucidum serves to increase the amount of light hitting the spider's retina (Dbvoe, Small, and Zvargulis 26). By shining a flashlight at the wolf spider, we would have clearly seen the light reflected off its eyes, similar to a cat. Because wolf spiders are mainly nocturnal creatures, this characteristic is essential for survival – it enables them to utilize light and see better at night (Gupta). This unique trait led us to question what biological purpose lay behind such great eyesight of the wolf spider, and we discovered that the reason related to its eating habits.

In his book Deserts, environmentalist Michael Allaby explains that "wolf spiders chase their prey, using their speed and strength to catch and overcome their insect prey. Web-spinning spiders lie in wait for prey and do not need good eyesight, but wolf spiders see well . . . they are able to detect small movements and form sharp images" (146). We learned that the feeding behavior of different species is determined by a combination of evolutionary and environmental pressures. The wolf spider performs one

of the most sophisticated mechanisms for acquiring food – by hunting – which requires that the organism locates, pursues, and handles prey singly. Some wolf spiders attack prey from their burrow, while others actively leave on a hunting voyage (Bernhard 35). Their prey normally includes insects and other invertebrates such as crickets, ants, grasshoppers, small frogs, lizards, mice, or other spiders. It is not uncommon for wolf spiders to attack insects larger than themselves. Once it captures its prey, a wolf spider will oftentimes roll onto its back and wrap its legs around it to hold it in place before biting (University of Michigan). As expected in the circle of life, the wolf spider also has many predators. A few of these include owls, shrews, toads, birds, small reptiles, and various predatory insects, the most prominent a predatory wasp. When a wolf spider is caught by this wasp, it is stung into paralysis and eaten alive by the wasp's larvae. A wolf spider might even sacrifice a leg to escape when being preyed upon, which compromises its ability to capture prey or avoid predators in the long-run (Sharp). One major predator of wolf spiders are humans. That spider found in Graham was probably more scared than Sarah! Wolf spiders do have venom, but they rarely bite unless they are handled and feel threatened. Even if one did bite a human, their venom is not potent enough to be fatal. This is not to say a wolf spider bite would not be painful, though! If a bite were to occur, the worse consequences would include inflammation, pain, redness and itchiness, and these symptoms could last up to ten days (University of Kentucky). Though not nearly as dangerous as a brown recluse

or black widow, it was probably best that Bryce did not handle the spider with his bare hands – just in case!

The sexual behaviors of wolf spiders are quite interesting. Males perform a specific type of courtship to obtain a mate and must approach the female waving his front legs to identify himself and make known his intentions – otherwise he may end up being her prey! He begins the courtship with jumping and a papal drumming, which communicates his desires for the lady-in-waiting. If his rhythmic serenade is worthy of her commitment, he mounts her. "The female often continues to move around and catch prey with the male on her back. He does not seem to think that her casualness compromises the passion of their relationship" (Sharp). After mating, the female lays dozens of eggs at one time and uses her silk to wrap them up for protection. She then carries the sac on her abdomen until her babies are ready to hatch. Once they hatch, the spiderlings live on their mother's back for a few weeks until they are mature enough to live independent lives (Newton). Many people are simultaneously intrigued

A female wolf spider carries her newborn babies on her back (Ozark Trail Guide).

and disgusted by the sight of a female wolf spider carrying many squirming spiderlings on her back – it certainly is a unique characteristic of the wolf spider life cycle!

Like all organisms, wolf spiders

play an essential role in the ecological systems they live. In fact, they are "more important to humans in the balance of nature than most other groups of animals" (Hillyard 179). Their effects stretch from locally to globally, and this can be seen through a variety of instances where wolf spiders are abundant. There are approximately 2,300 known species of wolf spiders found around the world wherever there are enough insects to eat (University of Michigan). One example of an impact by the wolf spider is in the tropics; here, they eat a plethora of pests and are themselves a meal for birds and other predators. If this natural balance becomes distorted, then the insect pests multiply so quickly that they are capable of completely consuming a food crop. With spiders as the predators, a rate of ninety-nine percent mortality in insects is nothing unusual (Hillyard 179). Spiders are increasingly being seen as indicators of ecological health because they respond more rapidly to changes in their particular environment as they are mobile and generally do not live long. This is especially noted in forests, where the number of spiders decreases rapidly as levels of atmospheric sulfur dioxide increase (181). Unfortunately, researchers are finding that "because of pollution and habitat destruction, the number and diversity of spiders is under serious threat" (182). The natural balance between spiders and insects is disrupted even at a local level, linked to excessive use of chemical pesticides (180).

Spiders can be advantageous even at a local level! Humans can "conserve spiders as allies in the battle against destructive insect pests and

tolerate occasional spiders in fruits and vegetables or risk chemical residues on their food" (180). In this manner, each individual wolf spider consumes about five to fifteen small insects per day and would be a great natural way of removing chemical pesticide use. An interesting fact about spiders is that "agriculturists are finding that spiders should be encouraged generally in crops, orchards, vineyards, plantations, and forests" (181). With Iowa as a state largely focused on crop production and ensuring that it is efficient and healthy, this method of using the natural cycle of life to destroy pests might prove more beneficial in the long-run. "Whenever humans use chemical agents to combat the "destructive" insects of field . . . they also unwittingly destroy part of the world of the ground. In so doing they interfere, not infrequently to their own disadvantage, with this delicately balanced system of natural interactions" (Grzimek 50). Research has shown that to mass-release spiders for this use on fields is not practical – rather those that are naturally available must be encouraged. "Wolf spiders are highly mobile and ready to colonize new fields. They prey on pest insects before the latter can increase to damaging levels" (Hillyard 180). The most prominent downfall to this process is that many consumers of produce are reluctant

This image portrays Arachne's transformation – instigated by the goddess Athena – from a mortal human being to a spider after having hung herself (Caselli).

to purchase it due to the possibility of having a spider or two in their product. This leads to a controversial topic relating to spiders – arachnophobia.

Arachnophobia – as demonstrated by Sarah's response to seeing the little creature scurrying about on the floor – is prominent in many cultures around the world. This fear of spiders can be correlated with biophilia - a term coined by Harvard professor and Pulitzer Prize-winning author Edward O. Wilson. This is the idea that humans have an "innate tendency to focus upon life . . . and affiliate with them emotionally" (Bekoff 121). This theory incorporates the idea that humans have evolved to respond much more strongly with natural stimulus – such as animals – over artificial ones. The responses may be that we find

pleasure in animals or respond negatively to them. One example of this is that "humans have a proclivity to fear snakes but not frayed electrical wires" (122). This type of behavior is thought to result from inborn tendencies – products of our evolution in relationship with nature. Snakes and spiders are largely feared and this is perhaps because "ancient people who were naturally more wary of these two animals must have fared better . . . than people who were not". This contrasts the fact that humans are not yet prepared by evolution to learn as quickly about artificial objects like wall outlets and guns (121). Thus, the expression of fear and avoidance by Sarah at discovering the wolf spider most likely resulted from years of evolution where one's survival once depended on it. While some protostome species instill a sense of fear for many people, spiders and other creatures have represented fortune for some cultures – some even provide food or medical treatments. Others are widely recognized and respected for their functional and beneficial influences on ecosystems (Grzimek 41).

This respect or fear is found in myths and literature throughout the course of history. Arachnid – the classification of spiders – is a term derived from Greek mythology in which the mother of all spiders was originally a woman named Arachne (Grzimek 35). Highly skilled in weaving and spinning wool, she boasted of her talent. Arachne claimed that the

jealous goddess Athena could not do any better than her and this upset Athena in the worst way. Challenged to a weaving contest by Athena, Arachne obliged and promised to "suffer whatever punishment the goddess deemed necessary". Arachne's work was so exquisite and flawless that Athena became outraged and tore the tapestry to pieces. Because Arachne was ashamed and felt guilty for her actions, she surprised Athena by hanging herself. Athena took pity on her and decided to bring her back to life in the form of a spider (Lee). "Arachne lived out the remainder of her life spinning thread from her belly and using it to weave a web – behaviors that would be carried on by all descending spiders"

(Grzimek 35). This story demonstrates how spiders have played major roles as benevolent and feared figures in various cultural myths and beliefs.

From a simple encounter with a wolf spider in the basement of a dorm building, we acquired much knowledge about these creatures. From mythological stories to mating habits to their physical characteristics, these arachnids certainly have much more going on than most humans are aware of. Overwhelmed with fear, Sarah – and plenty of others who are petrified by spiders – usually do not think about the environmental impacts of such small organisms. Globally and locally, wolf spiders prove to play essential roles in the ecosystems they

thrive in. Wolf spiders can be beneficial when used as a natural pest control for agriculture, and they prove to keep insect populations under control. We are thankful that we were able to gather all of this information about the wolf spider and present it to middle school students as a way to demonstrate that not all spiders are harmful and are even important for the health of our planet! Next time we are startled by a spider, hopefully we think twice before stomping on it and instead handle it much like Bryce did as he took it back out to the natural world – with care and respect.

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Un Interview avec Mike Callan: Dentiste Missionnaire en Haïti

Taylor Schuelke

Dr. Maria Snyder
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Civilization

Quand est-ce que vous étiez en Haïti et pour combien de temps ?

J'ai été en Haïti deux fois depuis le tremblement de terre. Mon premier voyage était en Avril 2010 juste après le séisme et le deuxième voyage était un an après en Avril 2011. A chaque, j'y suis resté huit jours.

Pourquoi est-ce que vous êtes allé en Haïti ?

Je suis allé en Haïti la première fois parce que j'ai entendu parler du séisme et il semblait que le Seigneur voulait que j'y aille pour aider les Haïtiens. Je suis orthodontiste mais je fais aussi la dentisterie du missionnaire. Ainsi j'ai contacté l'Association Dentaire d'Amérique et le Croix Rouge pour savoir s'ils avaient besoin de dentistes. Ces organisations n'étaient pas à la recherche de physiciens et ils n'avaient d'équipes dentaires et par conséquent ils m'ont référé à l'équipe « Medical Teams International » et au « Samaritan's Purse » qui n'étaient pas à la recherche d'équipes dentaires non plus. J'ai entendu parler d'une équipe qui venait du canton de Whiteside et qui travaillait avec un groupe qui s'appelait « Haïti Bible Mission ». Je l'ai contacté mais l'équipe de février était plein et j'ai donc créé une nouvelle équipe pour avril 2010 qui partait pour Jereme, la cinquième plus grande ville d'Haïti. Il y avait 30 000 personnes déplacées à Jereme qui venaient de Port Au Prince où le séisme avait frappé. Je pensais qu'il y aurait des personnes qui

seraient intéressés de voir un dentiste pour leurs problèmes dentaires.

Qu'est-ce que vous avez entendu dire du tremblent de terre (6 Janvier 2010) avant que vous soyez partis pour Haïti ?

J'ai parlé aux autres équipes qui ont voyagé en Haïti après janvier 2010 avant notre départ en avril 2010. Ils ont mentionné que l'aéroport ressemblait « un zoo » parce qu'une partie de l'aéroport de Port Au Prince était détruite à cause du séisme. En fait, c'était vrai que l'aéroport était un zoo et il aurait été impossible de retrouver nos valises si nous n'avions pas attaché des rubans de couleurs vives sur nos valises.

Les autres équipes ne nous ont pas préparé à affronter la foule de personnes qui ont rempli les rues et encerclé l'aéroport. Les Haïtiens ont essayé d'attraper nos sacs de réserves pour que nous les payions et j'ai vu beaucoup de mendicité. Les rues principales de Port Au Prince étaient remplies de voitures et une rue qui au départ avait deux voies en avait maintenant quatre ou cinq voies. Les voitures ont inondé chaque côté de la rue et la circulation était très lente. Il y avait des files très grandes de voitures qui attendaient aux stations service parce qu'il y avait une pénurie d'essence et beaucoup des stations étaient fermées pendant la journée. Pendant la nuit, on a pu acheter de l'essence au marché noir pour dix dollars le gallon. Ce type de corruption existe encore aujourd'hui. En avril 2011, nous avons essayé d'acheter du carburant pour le camion mais ils ont dit qu'ils n'en avaient plus mais que si nous l'achetions pour six dollars le gallon, ils pourraient alors nous le vendre. Le missionnaire a dit

« non » à cause de la réputation de cette station qui mélangeait le carburant avec de l'eau. « La vie est comme ça en Haïti » dit le missionnaire.

Qu'est-ce que vous vous imaginiez d'Haïti avant de partir ?

Je n'étais jamais parti en Haïti mais j'avais voyagé dans d'autres pays du tiers-monde donc je pensais voir la même sorte de pauvreté. J'ai aussi souvent entendu parler de corruption chose commune dans les pays du tiers-monde et qui va de pair avec la pauvreté. J'avais vu la situation à Port Au Prince à la télévision alors je pensais que je verrais beaucoup de décombres du séisme. Je ne savais pas ce que je devais attendre de la part des Haïtiens.

Quelles sont les activités que vous y avez faites ?

Pour mes deux voyages en Haïti, nous sommes arrivés par avion à Port-au-Prince sur un vol commercial et ensuite nous avons pris un petit vol du « Mission Aviation Fellowship Ministry » depuis la ville rurale de Jereme. Nous avons travaillé comme équipe dentaire en extrayant des dents et en mettant des plombages. Les citoyens attendaient pendant plusieurs heures et dans certains cas, ils attendaient toute la journée et même jusqu'à 21h ou 22h !

Quelles sont les différences entre ce que vous vous êtes imaginé des effets du tremblent de terre en 2010, ce que vous avez observé et ce que les citoyens vous ont dit quand vous étiez là-bas ?

Je ne savais à quoi m'attendre parce que je n'ai jamais été témoin d'une catas-trophe pareille Je trouvais choquant que

la pauvreté existait longtemps avant le séisme et le missionnaire avec qui notre équipe était partie a dit que le séisme était l'une des meilleures choses qui pourrait arriver en Haïti parce que ce désastre a poussé le s nations riches à répondre avec de l'aide. Le missionnaire s'inquiétait que l'aide internationale ne soit que de courte durée, mais mon deuxième voyage en 2011 a prouvé qu'il y avait encore plus d'aide que mon premier voyage de 2010. La deuxième fois il y avait des équipes de reconstruction, des équipes médicales, des équipes qui récupéraient l'eau de pluie et la filtraient pour qu'on puisse la boire, des équipes qui augmentaient et restauraient l'énergie et notre petite équipe de dentistes !

Selon vos observations, comment est-ce qu'Haïti a été reconstruit après le désastre ?

Il y avait des tas de décombre où les bâtiments avaient été avant le séisme et à plus près de décombre il y avait des tentes improvisées de bâche bleue où les personnes habitaient à ce moment. Quelques personnes continuaient d'habiter dans des tentes de bâche de peur qu'un autre séisme ne cause l'effondrement de leur maison.

J'étais heureux des changements qui se sont produits en Haïti au cours de l'année dernière. En 2010, j'ai entendu des tambours de Voodoo pendant la nuit et il y avait un air de désespoir. C'était un lieu spirituellement sombre où je ne voulais pas visiter une autre fois, mais à cause d'un moment faible j'ai dit aux missionnaires que je retournerais pour aider encore. Je remplirais ma promesse en 2011 et je prédis que c'est mon dernier voyage en Haïti. Mais il y avait une grande différence entre 2010 et 2011. En 2011 pendant la nuit, ce devait être un office de quelque sort ou un rendez vous du renouveau du Christianisme qui passait parce que nous entendions les hymnes en Créole jusqu'à 21 a 22h. L'office auquel nous avons assisté était remplit de joie et d'espoir. En 2011, les équipes étaient différentes et diverses : des travailleurs solidement

charpenté aux petites grands-mères et des adolescents au visage de bébé qui sont allés travailler dans un orphelinat. C'était si rafraîchissant.

Comment est-ce que le pays vous apparaissait pendant votre séjour ? Cette impression est-elle différente par rapport à celle avant votre voyage?

En avril 2010, Port Au Prince paraissait comme une ville en état de choc. En 2011 la ville était reconstruite. Il y avait encore des tentes dans certaines parties des villes mais les rues, la circulation et l'aéroport étaient rentrés en ordre. La mendicité était grandement réduite en 2011.
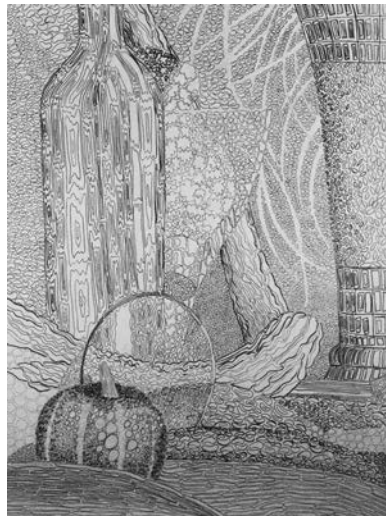
Il y a un esprit de pauvreté qui réside en Haïti. En guise de salutation, ils disent souvent « Ou la » qui signifie « tu es ici » ou « nous la » qui signifie « nous sommes ici ». En entendant ces salutations il semble qu'ils veulent dire « tu vis » ou « nous vivons ». Quand on demande « comment ca va ? », ils répondent « pas de mal ». En conduisant les personnes à côté de la rue font un mouvement avec la main à travers le cou qui indique « je suis mort » ou « je n'ai rien » en montrant leurs mains.

En comparaison avec les Etats-Unis, Haïti a beaucoup plus de pauvreté et les conditions de vie sont mauvaises, plus mauvaises que la pire des situations en Amérique. Il n'y a pas beaucoup de travail et la plupart des personnes que nous avons rencontrées travaillaient d'agricul-

ture de subsistance. Ils ont marché des kilomètres pour seulement boire l'eau des ruisseaux. Ils ont de la terre comme plancher, pas de fenêtres, pas d'électricité et aucun soin médical ou dentaire. À Jereme, c'est possible qu'on ait de l'électricité pendant quatre heures la nuit pour deux semaines et rien pour les deux prochains mois.

Les Haïtiens, qu'est-ce qu'ils pensent de l'avenir de leur pays ? Ils sont plein d'espoir, ils sont déprimés, troublés, pressés de partir, reconnaissants, etc. ?

La plupart des Haïtiens avec qui j'ai parlé de ce sujet venaient d'un milieu rural de Jereme, Haïti et ils étaient aussi des membres des églises Chrétiennes. Pour ces raisons, je pense que les Haïtiens avec qui j'ai parlé étaient plus optimistes. Quelqu'un a dit « Quand les choses deviennent mauvaises, les meilleurs d'entre nous partent ». J'ai vu que c'était possiblement vrai dans les grandes villes comme Port Au Prince mais ce n'était pas le cas dans les petites villes rurales comme Jereme.

Il y avait un grand afflux d'aide des organisations Chrétiennes qui essayaient de montrer l'amour de Jésus-Christ pour les Haïtiens qui sont devenus pauvres à cause du séisme et d'après ce que j'ai pu voir, elles avaient du succès.

Dr. Callan, un orthodontiste et un dentiste du missionnaire sont allés en Haïti deux fois l'année dernière et une moitié pour les missions d'aide en réponse du séisme du 6 janvier 2010. Il a vu beaucoup de changements entre les deux visites et les Haïtiens ont changé leur désespoir en espoir et en joie. L'avenir est plein d'espoir pour les habitants d'Haïti et pour la reconstruction des villes malgré la corruption qui continue à être présente. Dr. Callan a dit qu'il ne voulait plus voyager en Haïti, mais que si Dieu voulait qu'il aide encore, alors il serait heureux d'aider comme il le pourra.

Riding With
a Bosnian Soldier

Shane Hallengren

*Professor Keith Ratzlaff
Travel Writing*

For the past six years, my father has worked for the U.S. Foreign Services, providing aid to developing nations. It is a position that has moved him around the globe, from Nicaragua to Bosnia Herzegovina to Thailand. During 2009 he was living in Sarajevo, the capital of Bosnia Herzegovina. It is a city of complexities: religiously, ideologically and culturally. It is a place where the old world meets the developed world, where Europe meets the Middle East. Walking the downtown streets takes you through a modern European shopping center with clothing shops, cafes, bars, and tech shops. But within a few hundred feet the smooth sidewalks break up into rough-lain cobblestones, and the modern European city gives itself up to an old Turkish village. At meal times, the whole place smells of ćevapi, a Bosnian dish of mixed-meat sausages and pita bread. The doughy smell permeates the packed-together shops of old-town Sarajevo, which sell traditional Bosnian scarves and jewelry, hand-wrought copper ware, and Ottoman rugs.

And, of course, the city is a religious grab bag. Downtown, within a few hundred feet of each other stand cathedrals of the Orthodox and Catholic churches as well as one of the oldest mosques outside of the Middle East. It is this religious trifecta, which traditionally coexisted peacefully, that was torn apart and used to bring the city to war from 1992 to 1996. After Yugoslavia began to fall apart following the death of Tito, the nationalist movements that had been suppressed for so long erupted, and Bosnia Herzegovina declared independence from Yugoslavia in 1992. This threw the country into civil war; ethnic Serbs fought the Muslim Bosniaks for control of the region. Forces from the Republic of Srpska, one of Bosnia Herzegovina's political entities, attacked Sarajevo for the longest siege on a European capital in modern history.

I was vaguely aware of these facts in the summer of 2009 as I arrived in Sarajevo for the second time. Having been there before, I had seen the hills from which the Serbs had lobbed shells and unleashed sniper fire onto the city. I had even seen the bullet holes covering the city's buildings, and felt I had grasped a sense of resiliency the city used to deal with this part of its history. This summer I was just looking for an internship, a way to make some money and to bolster my resume while seeing parts of Southeast Europe. My dad had been able to arrange a position working as a summer intern with the embassy. I was assigned to the Management Department, working to provide services to the embassy community.

My first day, I presented my badge to the guard outside one of the embassy's subsidiary buildings in the city. He cleared me through into the compound. I looked up the towering eight-story glass face of the building. It seemed out of place in the city, most of the buildings of this height in Sarajevo had the impersonal look of communist bloc housing. This building was impersonal in a different way: it was a clinical feeling of polished glass and metal framing in a city of concrete, stone, and fog. I walked through the door and flashed my badge again to get into the elevator, hitting the button to take me to the fourth floor.

The doors opened onto a small open lobby. The fluorescent lights inside were a harsh change from the gray, overcast light outside. I blinked at the difference and found myself in a room arranged with a couple of couches and an assortment of office equipment around the walls. There were doors regularly spaced along the walls of the lobby, leading into offices. I walked into the first office on my right, as my dad had told me to.

"Hi, I'm Shane. I'm starting my internship today," I said to the man sitting behind the desk. He jumped up. "Yes, you are Mr. Hallengren's son," he replied in a thick Bosnian accent. His voice wasn't deep, but the accent gave it a heavy quality, and he spoke slowly, as if he were considering his words carefully. The accent had always sounded Russian to me, with subtly rolled R's and carefully rounded syllables and a quality that made it seem all the sounds were formed farther back in the mouth than was necessary. "My name is Ilija," the man finished as he grasped my hand.

He was a tall man, I was staring at his chin as he stood across from me, but he had long, smooth limbs and an ease to his movements that made him very approachable. His smile showed that one of his front teeth was slowly darkening with decay and his hairline had receded into male-pattern baldness.

Ilija was one of many Foreign Service Nationals who the embassy hired for various non-classified jobs in the mission. He was in charge of embassy housing and property management. The U.S. government leases houses across the city for the use of embassy employees, and Ilija was the contact for landlords or tenants, who couldn't overcome the language barrier. He also prepared houses for turnover as one family left and the next came in on a new assignment.

"Would you like to do some paperwork this morning?" he asked me. I told him I would be happy to whatever he had for me. After finding me a desk, Ilija explained that the department needed second copies of all the leasing contracts. I needed to remove the originals from their folders and make sure they were in order before scanning them to a hard drive and printing a new copy. When he had finished giving me my task, he looked at me, "After lunch you will come with me to see houses." There was an upward inflection over the last two words, so I knew it was a question. "Yeah, sounds great," I responded, knowing how badly I would want out of the building after a morning with the lease contracts.

That afternoon Ilija and I got into a white Renault, left the building compound and headed into the city. Ilija kept a constant commentary as we passed landmarks in the city, places that he knew through work, or things he thought I might be interested in. He pointed out some apartments the embassy leased and drove me past his own home. We passed a building across from the river, an old concrete place with bullet holes pocking the exterior walls. "The owner wanted to rent us a unit there, but it is too small. They do not know that Americans like big things," He said, giving me a knowing look.

We continued along the river. "That is where First World War started," he said with a nod towards a bridge, raising both eyebrows, as if he expected disbelief on my part. But I knew enough to know that the Latin Bridge was where the Austro-Hungarian Archduke Ferdinand had been assassinated, throwing Europe into war.

Ilija was always friendly with his comments. He didn't condescend to me, but pointed out things he thought I might be interested it: the reconstruction progress at the public library, the university, a few bars frequented by people my age. We pulled off the busy road by the river and hit the hills surrounding downtown. We climbed up into the sprawling neighborhoods of red-roofed houses and trees became more regular along the road. He slowed in front of a house busy with activity. It was big by Bosnian standard; this far away from the city center things had spread out enough to allow for larger homes. Instead of spreading vertically with more stories, there was room for the building to sprawl across the property, making it look almost like an American ranch house. Boxes were stacked outside and heavy Bosnian men packed them into a waiting truck. "This house with kind of green façade is ours. They will be moving next week."

We stopped and spent about an hour recording the damages to the house. A crack in a window, water damage around the shower. We wrote the information down, and prepared a work order for repairs. We left the house in the opposite direction we had come from,

looping around the busy city center to avoid the traffic. These homes were even less tightly packed together, and at points we passed by large swatches of heavy deciduous trees. We were nearing the top of the hills that surround Sarajevo.

We passed an open patch of land, bare of both buildings and trees. The unkempt grass climbed the hill and met a rocky cliff falling out of the forest above. "That is where my sister was shot," he said as if he were still commenting on houses. I tensed, not knowing how to react. "It was during Bosnian war. She was just young girl at the time. Both my sisters snuck out of the house to go sledding one night in winter." I knew this must have been dangerous; snipers and other gunman had surrounded the city during the siege. People had run from building to building to eliminate the time they were exposed to gunfire. The hillside was conspicuously open, and the trees would have been great cover for soldiers. Even at night and even as children it would have been dangerous to be out here.

"They walked here from our home, about one kilometer away. They got here and started sledding for one half hour, when the youngest one got shot in the leg." I could see the scene. Slow snow falling in big flakes, adding to the blanket of soft powder already on the ground. The night would be lit by a big moon and bright stars. The buildings of the city would be dark. The girls would have tried to be quiet, but would still laugh in the cold night air. They gave themselves away. And the gunshot would have broken the scene like a rock shattering glass, cracking the stillness for an instant and leaving it in quiet ruin, with the peacefulness trying to reestablish itself around the fringes of the scene. The bullet snapped through her layers of clothing and dug into her thigh, spilling blood into the thick snow, the red thirstily drinking up the white stuff, staining it. "They just fired once. And then my sisters

hobbled back to our home. My sister lived, but they had to take her leg." He finished in the same casual tone as we drove back towards the more populated neighborhoods.

I wasn't sure what to say. At home you aren't supposed to talk to people about their experiences with war. They have bad memories and PTSD that haunts them for their entire lives. All of my past experiences and my supposed knowledge of respect had told me not

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We honor them by not forcing them to recall that knowledge. We respect them by giving them the opportunity to forget.

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to bring up somebody's experience in war. America is a place where we respect people who have seen wars, but we do so quietly, unobtrusively. We honor the people who have suffered for our country with parades and beer commercials and presidential recognitions. We display them in front of the nation without prying into the knowledge they had gained in the war. War teaches people how to watch a friend die, what it looks like when the mechanisms of war destroy bodies and building. They have experience seeing the world around them thrust into the turmoil of insanity, while they are expected to resist its grip. We honor them by not forcing them to recall that knowledge. We respect them by giving them the opportunity to forget. I didn't know how the Bosnians handled their experience with the siege.

"That's awful, " I said noncommittally.

"It was the war," he responded, the tone of his Bosnian accent remaining level, stating a simple fact. "This building is where we go next." We stopped at the next house and Ilija talked to some

contracted laborers about the needed repairs. I thought about my own father, a veteran of the first Gulf War. In my entire life I had heard only a handful of stories about his time in the Middle East, and even those I suspected were censored for me. It's a topic I wouldn't push with him.

When we got back into the car and headed towards the embassy, Ilija turned on the radio. Bosnian music is an interesting mix of Western and Eastern pop. The male singer was moving nimbly through the bars of his song and Ilija tapped the beat out on the steering wheel. "I love music," he said, mostly to fill the silence I think. "During Bosnian War I worked at radio station, for free of course. After my military duties during the day, I would go work there. The music was relaxing."

I hadn't realized Ilija had been a soldier. It must have been a hard road to walk. The Serb forces had taken shots at anybody they could get in their sights. They had obviously opened fire on Ilija's sister. The forces that the Bosnian government were able to pull together in the siege were underequipped and unable to take much action anyway, the Serbs had the high ground and the strategic advantage.

But after a day of patrolling the city, helping wounded civilians and praying that he would not be shot himself, Ilija walked into a radio station. He would have been tired, eyes burning with the day's effort. He would have picked songs he knew well, things from his childhood that were soothing. The control room would have been dark; a brightened window in a dark city is an easy target for a sniper or an RPG launcher. So the blinking red and green status lights from the radio mixer would have lit the dark room, the light filling just enough space for Ilija's face to be illuminated in the alternating colors. He would put his worn boots up on the panel and close his eyes, letting the music relax him. .

Culture Clash

Daniel Peacock

Dr. Linda Laine
Intercultural Communication

The United States of America invaded Iraq on March 23rd, 2003 under the assumption that Sadam Hussien possessed weapons of mass destruction. The war in Iraq ended on August 31st, 2010; however, the war has had a profound cultural effect on the people of Iraq. I attended Haider Hamza's presentation "Embracing the Enemy" on Thursday, March 24th, in van Emmerik Studio. The presentation was about Iraq native Haider Hamza's experience as a journalist during the Iraq War and his personal struggle to cope with the war while living in the U.S., the country that invaded Iraq. Haider used photos and stories to show the interactions between U.S. soldiers and Iraqi citizens. Haider talked about the many different intercultural issues that led to conflict between U.S. soldiers and Iraqi citizens throughout his presentation. He also examined the causes of conflict between different cultural groups in Iraq. The main intercultural communication issues that were highlighted by Haider's presentation include the primary and secondary dimensions of diversity, communication style, and conflict resolution style.

The primary and secondary dimensions of diversity have a profound effect amongst the people in Iraq. Primary dimensions of diversity are pre-determined traits that cannot be changed,

whereas secondary dimensions of diversity are chosen traits and affiliations and can be changed. The primary dimension of diversity that Haider identified to cause the most internal conflict was racial identity. Martin and Nakayama (2010) define racial identity as, "identifying with a particular racial group" (p. 184). In Iraq having a lighter skin complexion means an individual is more likely to face extreme prejudices and racism. Prejudice is "an attitude (usually negative) toward a cultural group based on little or no evidence" (Martin and Nakayama, p. 207). Haider experienced the terrifying effects of racial prejudice while attempting to smuggle his cousin out of Iraq. His cousin was of Turkish decent and had a lighter complexion than most Iraqis, which became a problem during the war because insurgents and other extremist groups viewed people with lighter skin complexion as deceitful and un-Iraqi. A majority of Iraq's citizens shared this prejudice because sharing the prejudice protected them from the insurgents and extremists. This is the utilitarian function of prejudice, which means a group of people holds a certain prejudice because it leads to rewards, which in this case was safety (Martin and Nakayama, p.207).

Along with primary dimensions of diversity playing a vital role in the daily life of Iraqis, secondary dimensions of diversity are also very important. For instance, Haider mentioned the importance of religious affiliation amongst Iraqis. "Religious identity is the sense of belong to a religious group" (Martin and Nakayama, p.192). An overwhelming

majority of the Iraqi population is Islamic, while most of the U.S. soldiers are Christians. Haider witnessed the lack of sensitivity U.S. soldiers gave to Islamic practices while carrying out military protocol. For instance, Muslim women are often veiled according to the Muslim notion of gender identity and the guidelines of female modesty within that identity (Martin and Nakayama, p.180). However, when U.S. soldiers carried out search and arrest operations they would often strip the veils off of Muslim women during searches in the open instead of in private. Contact between U.S. soldiers and Muslim women also violated the Muslim notion of proxemics, which is the use of space (Martin and Nakayama, p.274). In Muslim societies, unmarried men and women rarely stand close together, touch each other, or even maintain eye contact (Martin and Nakayama, p.274). Ignorance and a lack of cultural understanding led many neutral Iraqis to support the insurgents and anti-American forces. The primary and secondary dimensions of diversity were a catalyst to conflict; however, miscommunication between Iraqis and U.S. soldiers also led to conflict.

Communication between Iraqis and U.S. soldiers also varied considerably and caused great confusion according to Haider. U.S. soldiers and Iraqis used a different communication style, which is the way language is spoken and how non-verbal communication is transacted (Martin and Nakayama, p. 228). For instance, Arabic, the dominant language of Iraq, uses an elaborate style of speaking. This means that the Arabic speakers use expressive language,

metaphors, and long rich statements to communicate (Martin and Nakayama, p.229). When U.S. troops would offer warning or commands to Iraqi citizens, they would not be taken seriously because of the short and unelaborate style of the message. Simple misunderstandings in communication like this through interpreters led to arrests, crossfire, and death.

Non-verbal communication was also misinterpreted by both sides. The U.S. soldiers set a strict curfew with harsh repercussions for Iraqi citizens; however, it was broken routinely much to the amazement of U.S. soldiers. One of the reasons Haider believed it was broken was the different concept of time, or chronemics, which is defined as "the concept of time and the rules that govern its use" (Martin and Nakayama, p. 278). In the United States we have a monochronic sense of time, or view time as linear and treat it like a commodity (Martin and Nakayama p.278). Haider stressed that in Iraq there is not as much importance placed on time, making it a polychronic culture or a culture that sees time as circular and more holistic (Martin and Nakayama p.278). The U.S. soldiers expected the Iraqis to follow the strict time guidelines they set in the curfew; however, because Iraq is a polychronic culture, the curfew was broken frequently. The different perception of time and other miscommunications led to conflicts, and the way in which conflict was resolved also led to more miscommunication.

The ways in which Iraqis and Americans deal with conflict is very different. Conflict occurs between U.S. soldiers and Iraqis citizens for many different reasons including miscommunication, military protocol, and suspicious activity. The most common conflict resolution style US soldiers used was the dominating style. The dominating style of conflict is "a conflict management strategy whereby an individual achieves his or her goal at the expense of other's needs" (Martin and Nakayama, p. 438). For instance, U.S. troops would frequently get into arguments due to miscommunication and end up verbally abusing the person they were arguing with in public. The dominating style emphasizes loud and forceful verbalization like this, although it may be counterproductive to conflict resolution (Martin and Nakayama, p.438). This infuriated local Iraqis because their use of paralinguistics, which is the use of vocal behaviors including voice qualities and vocalization, were much more subtle and different. Conflict occurs between refrained during conflict compared to that of U.S. soldiers (Martin and Nakayama, p.277). While conflict is inevitable in situations like this, Haider believed that if the U.S. soldiers were more sensitive to the importance of cultural differences, less conflict would have arisen in the future. The integrating style could of have been employed in these situations. The integrating style is defined as "a conflict management strategy characterized by the open and direct exchange of information in an attempt to reach a solution acceptable to both parties" (Martin and Nakayama, p.438). According to Martin and Nakayama (2010), this style reflects high concern for both the self and the opposite party in an attempt to save face for both parties (p. 438).

The conflicts that arose from the war in Iraq and the ways in which they were solved can all be traced back to intercultural communication issues. Communicating with people who have different primary and secondary dimensions of diversity can prove to be difficult. Miscommunication occurs frequently when foreigners are unfamiliar with the native communication style. The conflict that emerges from these types of intercultural differences and misunderstandings may also prove to be difficult to solve due to different styles of conflict resolution. The war in Iraq serves as an important example of the importance of intercultural communication.

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A Great and Terrible Beauty

Chelsea Grieger

Dr. Michael Harris
Irish Literature

But blood for blood without remorse
I've taken at Oulart Hollow
And laid my true love's clay-cold corpse
Where I full soon may follow
As 'round her grave I wander drear
Noon, night and morning early
With breaking heart when e'er I hear
The wind that shakes the barley.
     -Robert Dower Joyce,
    The Wind That Shakes the Barley

Ireland struggled with its freedom from Britain since the beginning of British rule in the country. From the start of 20th century, the makings of the Irish Republican Army (IRA) were ready to fight for their lost country. The people of Ireland were caught in the midst of a war for independence and then a civil war that brought bloodshed to the entire Free State. The Irish-made film, "The Wind That Shakes the Barley," and the poem by William Butler Yeats, "Easter, 1916," interconnect as they portray changes in Ireland as well as varied and confused feelings towards the rebels and rebellions in Ireland.

"Easter, 1916" deals with the emotions that Yeats felt towards the 1916 Easter Rising in Dublin. On Easter Monday, a group of The Irish Volunteers and The Irish Citizens' Army took over the General Post Office, protesting against the British government. The British troops stopped the takeover in less than one week and captured many of the rebels. Fifteen of the leaders were executed in response to their hostile actions. Hundreds more were killed, including civilians. Because Yeats knew many of the rebellion leaders, he was particularly affected by the tragic end of the familiar men. After the executions took place, the Irish people began to support the cause for which the rebels died. Set just a few years later, "The Wind That Shakes the Barley" follows members of the IRA, a product of The Irish Volunteers and The Irish Citizens' Army, as they fight the British and one another to convince the people that a treaty established with Britain is not in Ireland's best interest.

In the first stanza of the poem, Yeats describes the people and "vivid faces" he encounters in the streets (Line 2). The people are seen on a backdrop that is dreary and ordinary – they are commonplace. These individuals mean nothing to Yeats in the streets, just as he says in lines 6 and 8; he exchanges "polite meaningless words" with people that he does not truly know. The lead character in the beginning of the film, Damien, finds himself getting ready to leave on a train to London to pursue a career as a doctor. The train driver, Dan, is beaten by the Black and Tans (the brutal British police force) because he refuses to carry British troops on the train. Damien feels a sense of pride for the man – for the Irish – similar to Yeats when he passes strangers in the street. They know that the strangers are Irish and that is what unifies them for a common cause. All of the men that spent their nights "[a]round the fire at the club"

had to modify their lives drastically to fight for their freedom (12). This rebellion becomes a part of the everyday living of the ordinary people.

After Easter of 1916, the people of Ireland looked to the IRA to free their country (before the civil war), as seen in the film. Damien lives "where motley is worn" because he does not take the Irish independence movement seriously at first (14). He wants to study in England and leave his life in Ireland behind. But his brother, Teddy, changes Damien's life forever by having him join the IRA and train young men to fight discreetly in the Irish countryside. Immense transformation is building throughout the entire movie, and Yeats recognizes that in Ireland as well: "All changed, changed utterly: / A terrible beauty is born" (15-16). This brutal change – uprising – is seen in Micheail, a young man in the film, when he refuses to say his name in English for the Black and Tans. He is beaten to death for speaking Gaelic, the Irish language. This small act of revolt in the early 1920s is something that the Irish thought was loyal and necessary. At the time, the people of Ireland were being born to a great and beautiful country, but many of them were dying horrific deaths to save the country they love. That situation in itself is a terrible beauty.

In the next stanza of "Easter, 1916," Yeats describes some of the leaders of the rebellion and how it has changed them and their lives. The first lines depict a woman who had a prominent role in the uprising, Countess Markievicz. She was spared execution because she was a woman, but Yeats mentions her to show

that the role of women in the rebellion was still important. Sinead, Damien's love interest, and Micheail's older sister, is a strong female figure in the movie. She houses, feeds, and supports the IRA, possibly similar to Markievicz. Sinead's loved ones die (including Micheail, her brother) and she is tortured, but she remains a part of the revolution. As the stanza moves on, Yeats tries to reconcile his feelings for the rebellion because he believes in independence, but maybe, not all of their methods. He calls a man "[a] drunken, vainglorious lout," but still counts him a part of the cause because he was an Irish revolutionary (32). In the film, there is a different attitude towards fellow IRA members. For example, Chris Reilly, a young IRA member, reveals the hiding place of their weapons store that leads to the deaths of several IRA members. For such an offense, Damien must kill Reilly, to which he tells Dan, "I'm going to shoot this man in the head. I've known Chris Reilly since he was a child. I hope this Ireland we're fighting for is worth it" (IMDb). There is a sense of devotion to the republican cause, but unlike Yeats' approach of acceptance, the IRA will fire on their own, if they must, in "The Wind That Shakes the Barley." Although Yeats may not personally like all of the martyrs he describes, they are all part of the Irish Revolution, so he memorializes them for their brave actions.

One of the underlying themes of the movie and the poem is that of change. In the third stanza of the poem, the stone that sits in the middle of the "living stream" disrupts the flow of the water (44). The clouds in the sky, the birds that fly, and the horses that return from the road are all examples of the innate flow of nature that moves around this stationary object – they "[c]hange minute by minute" (50). Seen in the movie, the Ireland that the Irish and IRA knew before is gone because of conflict. The country changes dramatically when Ireland signs a treaty with England, establishing peace, but also a "Free State" that would still report to the

British government. Despite the fact that Teddy chalks the treaty up as a victory for Ireland, Damien remains convinced that it is not for the best. Ireland undergoes one of the largest changes yet – a civil war that will test the brothers' loyalties. Yeats is saying this change is inevitable, but the stone is still there, disrupting the flow of the river. He contrasts the deaths of the rebellious leaders to nature, showing that life moves on, but their deaths (as well as the eventual death of Damien and other IRA members) are like that stone. Forever a stone – death cannot be changed.

As death takes its toll in Ireland, the civil war brings doubt about the IRA. The Irish army members are convinced that the Irish Free State will not bring them what they ultimately desired – a completely independent Ireland. Of the change to a Free State, Dan says, "If you remove the English army tomorrow and hoist the green flag over Dublin Castle, all you have done is change the accents of the powerful and the color of the flag" (IMDb). There really is no independence in the sense that the IRA dreamed. But, according to Teddy, Ireland will be able to rule itself after the World War. There is confusion among the people, and Yeats expresses that in the last stanza of his poem. The men that he mentions previously died, and he wants to understand their deaths in terms of the changing world. Yeats wonders "if excess of love / Bewildered them till they died?" (72-73). If any of the IRA members in the movie had not loved Ireland and their cause so much, they would have still been alive; the same can be said for the leaders of the Easter Rising. There are so many questions, and Yeats has a hard time coming to terms with sacrifice, wondering when enough is enough because "[t]oo long a sacrifice / Can make a stone of the heart" (57-58). There is so much to lose, but the days are especially limited for the rebels.

This questioning attitude that emerges in Yeats' poem has a profound effect on Yeats in the overall tone of the last lines of the poem. People often have

dreams for a better future, but realize that there is no way to succeed; there may be that possibility, and Yeats ponders that thought because "[w]e know their dream; enough / To know they dreamed and are dead" (70-71). The idealism that many of the people felt gives Yeats the opportunity to reflect on that optimism. He has trouble understanding what the leaders were fighting for, and Damien struggles with that as well: "It's easy to know what you are against, but quite another to know what you are for" (IMDb). Although Yeats may not have been able to predict a civil war at the time the poem was published, his views on a "terrible beauty" are certainly prevalent among the IRA members who refuse to lay down arms against the new Free State Army. The film captures misery, anger, justice, and the Irish find themselves in a situation that has changed their lives and leaves them dreaming for a better and more peaceful Ireland.

The film "The Wind That Shakes the Barley," and Yeats' poem, "Easter, 1916," share the thematic elements of inevitable change and depict the feelings of bewilderment that the Irish people have towards Ireland, the rebellions by the Irish Republican Army, and the civil war. But, Irish pride and love drive the rebellion leaders and characters of the film to fight against the injustices they saw in their government. While fighting heroically, Damien and the leaders of the Easter Rising of 1916 could not escape death – the stone that changes the course of the river. The Irish fought with the British – and with one another – at great cost. Yeats ends his poem and repeats his conviction that "[a] terrible beauty is born," leaving the reader to wonder if the beautiful dream that Damien and the leaders fought for is worth enduring a terrible nightmare.

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Multinational Corporations and Liability According to International Law

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The Prestige Oil Spill

On November 13, 2003 an oil tanker, the Prestige, suffered a cracked stern at the hand of high seas off the Spanish coast. In less than a week, the entire tanker sank to the bottom of the ocean releasing 64,000 tons of oil into the Atlantic. The spill contaminated nearly 2,000 miles of beach, killed an estimated 300,000 sea birds, and put a massive economic strain on the fishing industry in both Spain and Portugal as activity was suspended in the affected area for six months. This spill remains to be the largest environmental disaster in the history of both Spain and Portugal. The real controversy in this disaster comes in the aftermath and cleanup of the spill.

The spill cost Spain a reported $4 billion in cleanup.[1] Spain was helped with a very small amount of funds provided by the International Oil Pollution Compensation Fund, which is a treaty that relieves ship-owners from the liability of unforeseen problems such as the Prestige oil spill. Overall, the International Oil Pollution Compensation Fund was able to provide $224.8 million. After these funds were dispensed, public actors had to pay the rest of the total cost of the spill out of their own pockets. The Spanish government paid for an overwhelming amount of the cleanup and compensation. The

insurance company that covered the tanker, London Steamship Owner's Mutual Association, was held liable for a measly $25 million to cover the spill. Other than this fraction of a payout, the private companies involved in the oil spill, which included multinational corporations based in Liberia, Greece, Switzerland, Luxembourg, and Gibraltar, contributed nothing to the cleanup efforts or compensation for injuries. The Swiss based company, Crown Resources Inc., which owned the oil that the Prestige carried, was sold off and liquidated without paying any sort of compensation at all, even though the company at the time was owned by one of the largest corporations in the world, the Russian Alfa Group.[2] When these facts became public the Spanish citizens were outraged. Spain and most of Europe began to cite failures in the ability of national and international law to hold multinational corporations and those involved in these types of disasters responsible for their actions. In an attempt to respond to this public outcry, Spain attempted to sue the agency that had approved the tanker as seaworthy, which was the American Bureau of Shipping. The suit was dismissed by a federal judge citing that the U.S. had no jurisdiction when it came to this case.[3]

It is apparent from this example that the liability of Multinational Corporations is being minimized in our current international system. Companies are able to pass the blame throughout the agencies involved resulting in no principle party taking responsibility for events that have occurred. The

need for firm and resolute international law concerning the governance and responsibility of multinationals is obvious. With multinationals becoming a larger part of not only the economic global sector but the political sector as well, international law must step up and set the rules of the game for these international actors. In this paper I will address three ways in which multinationals look to avoid accountability in the international realm, dubbed liability minimization. I will also provide ways in which international law and policy can address these issues to create a world in which corporations are held accountable not only to their shareholders, but to the people whose lives they affect every day.

Definitions

A concise definition of a few terms may provide a clearer understanding of the issues at hand. First, a multinational corporation or MNC, is, in its most basic form, a business that manages production or delivers or provides services in more than one country. The most obvious examples of MNCs are McDonalds, Shell, ExxonMobil, and most car manufacturers. In the global economy MNCs are the main players in the market and are responsible for a majority of investment in many countries economies. MNCs are responsible for a third of all world trade and several are surpassing the economic standings of many countries. All these factors that define precisely what an MNC is contribute to what make them so difficult to regulate. Their actions are not confined to a certain territory, they

are businesses, not governments, and their obligations are to their shareholder. A second important term is liability. Liability is the obligation of a certain party to take responsibility for their actions when those actions are found to be unlawful. Liability minimization is the intentional actions of a party to decrease the chance that they will be found liable for their actions without changing the actions that they may be found liable for.[4]

Outsourcing

The first way in which MNCs look to reduce their liability is through the practice of outsourcing. In the business world, outsourcing takes place when a company hires or contracts another company, which is not related to the first, to do some type of work. These companies are in no way related except through the contract of the outsourced work. Outsourcing provides a few different outlets for MNCs to reduce their liability.

Outsourcing work decreases the liability of the MNC through the contract of the work. The contract basically states that if there is to be any liability at all in the contract, the liability will be shared by both the principle and the contractor. This is a huge part of the contract and many contractors will not win the contract if they will not agree to the terms that the principle wants.[5]

In a more obvious fashion outsourcing jobs minimizes a MNCs vicarious liability. Vicarious liability is the responsibility of the employer for the employee, usually found in cases of misbehavior of employees. Instead of the MNC being responsible for its own employees, it simply passes the liability onto the contracted company. Although it would seem reasonable to believe that the MNC would not be responsible for the actions of the hired party, outsourcing should not simply be a way for MNCs to dodge liability in the case that something goes wrong. A perfect example of this would be two oil spills that happened a few years before the Prestige spill. In 1989 when the infamous Exxon Valdez

oil spill occurred, ExxonMobil did not outsource the work of the tanker operator or the tanker owner and therefore was not protected from vicarious liability and was held responsible for the spill. On the other hand, in the 1999 Erika oil spill, the owner of the oil, much like in the Prestige case, had contracted out the tanker operator and the tanker owner. The company that owned the oil was able to defer vicarious liability citing that they did not own the ship or operate it so they could not be held responsible for the spill.[6]

In our example of the Prestige spill, the owner of the oil, Crown, was protected from liability through the principle/contractor relationship. Not only were they protected from liability, but also Crown Resources Inc. was fully knowledgeable of that protection. In a statement by the Vice President of Crown, the company indicated that "this is not our fault: we chartered a tanker which was available on the market and was up to the standards of an international maritime register. As cargo owners we are entitled to compensation of our losses."[7] This quote can be used to sum up the views of MNCs and what they believe their personal liability to be. Not only did Crown Resources deny any liability in the incident, they actually were paid $8 million by their insurance company to cover the oil that had been spilled into the sea. Even worse, Crown was found by a U.S. court to be completely in charge of the Prestige's movements. In this case the only way that Crown could be found liable under its protection was to be directly sued by the ship owner or ship operator, neither of which happened before the company was sold and liquidated.

In total, MNCs use outsourcing to protect themselves from liability through the protection of contractual obligations and the transfer of vicarious liability. By doing so, MNCs can guarantee a reduction of exposure to the laws of the international and national world. We see this use of outsourcing in the case of the Prestige spill through the contracts used by Crown to protect them from liability. This

protection even surpassed the findings that Crown was in control over the tanker.

Renegade Regime Regulation

A second way in which MNCs minimize liability is through renegade regime regulation. Basically, MNCs can use the jurisdiction of one state to protect themselves from the jurisdiction of another. MNCs use this to their advantage by seeking "refuge" in certain states, so-called secrecy havens. MNCs also use flags of convenience, which is choosing a certain ship nationality for the lack of legal enforcement that a certain state provides. Much like secrecy havens, flags of convenience can provide a sort of exclusive jurisdiction for the MNC, making it difficult for the laws of other nations applicable to the ship.[8]

The best way to conceptualize this type of liability reduction is through the example of the Prestige spill. The first case of renegade regime regulation occurred with the well-known secrecy haven of Liberia. Liberia has a massive corporate registry and is well known as a very confidential state when it comes to business practices. The Prestige was owned by a company called Mare Shipping. After extensive investigation, Mare Shipping was found to be a Liberian company. Even after this became public knowledge there was still extreme difficulty in tracking down who actually owned Mare Shipping. According to a few principles of business law in Liberia, the owners of the company had the right to remain anonymous. It is believed that the only thing that actually brought the owners of Mare Shipping to reveal themselves was the huge nature and public outcry of the Prestige incident. The owner of Mare Shipping was revealed to be a Greek family even after a Greek diplomat had assured Spain that the ship did not have Greek ties.[9] The complications of finding out who the true owners of the ship were is attributed to use of secrecy havens. Secrecy havens give MNCs a wall to operate behind. This secrecy makes litigation nearly impossible. The havens prevent investigations, slow

lawsuits, and create difficulty in figuring out whom to bring lawsuits against in the first place. This combined with rash statute of limitation requirements in most secrecy havens renders MNCs virtually untouchable by national level laws.

Another use MNCs get out of renegade regime regulation is through flags of convenience. Flags of convenience present MNCs with the opportunity to choose the law that governs them. With current international law, the flag state of a ship assumes jurisdiction over that ship when the ship is sailing. Flags of convenience have become very controversial over the past few decades as they have been linked to human rights violations, illegal maritime practices and illegal pollution. Basically, flags of convenience, much like secrecy havens, provide companies with a way to conduct business without being transparent in their practices. Unlike most factors that MNCs use to reduce liability, there is some action being taken against flags of convenience. The UN drafted the United Nations Convention on the Law of the Sea, which gives coastal and port states the right to apprehend ships that pollute into their waters. However, another article adapted to this convention gave flag states the right to suspend any charges that are incurred on their vessels within six months of the charging. There is also large competition between flag of convenience states. Nearly all flag of convenience states are not economic powerhouse states, such as Panama, Liberia, Malta, and the Bahamas. This competition for ship registry has contributed to a race to the bottom between these states. Whoever can provide the least enforcement of laws and the most privacy in business practices is

going to win the majority of ships.[10]

When it comes to the Prestige spill the tanker took up the flag of the Bahamas, a well-known flag of convenience state. As the Bahamas was the flag state of the vessel, it took on a few responsibilities, such as determining if the ship is ready for sea, if the ship meets pollution standards and if the labor conditions of the ship are adequate. The Prestige being registered in the Bahamas guaranteed a few things for Mare
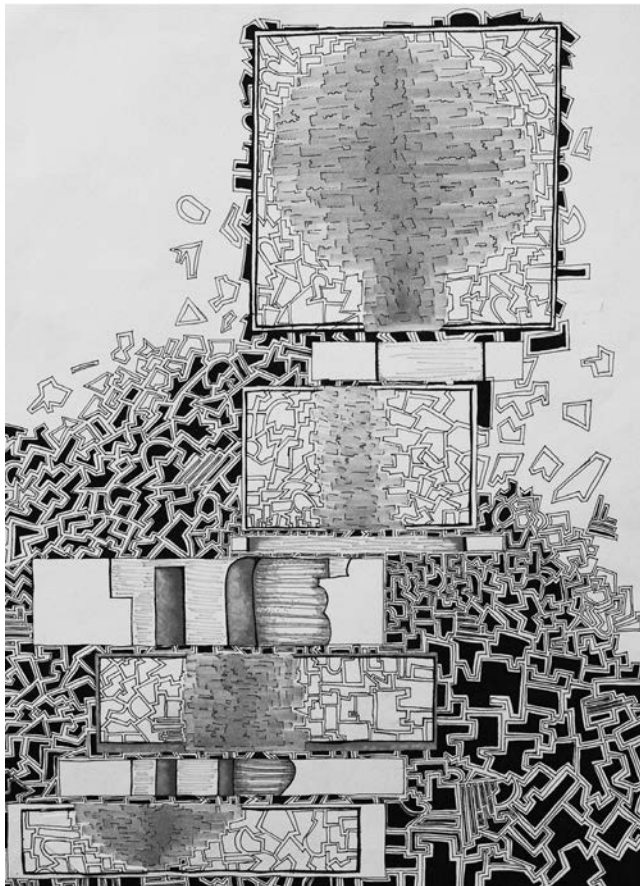
Shipping. It ensured that there would be little to no enforcement of international standards and also the Bahamas exclusive jurisdiction would protect the vessel from other states laws. There is no doubt that when it comes to flags of convenience and secrecy havens, MNCs use renegade regime regulation to reduce their liability and exposure to international and national law.[11]

Corporate Structure

The final way in which MNCs dodge liability is through the corporate structure.

Since MNCs are businesses they are designed from the ground up to prevent losses and promote capital gains. The way in which MNCs function as a legal group ensures that liability cannot really be transferred from one subsidiary to another. MNCs rely on the legal standing of the parent-subsidiary relationship to ensure that liability will be difficult to place.

Using the corporate structure, MNCs use the principle of limited shareholder liability to protect the parent company of the organization. Simplified limited shareholder liability means that parent companies are not responsible or liable for the actions of their subsidiary companies. The way in which MNCs are structured looks to maximize on this principle. Not only does limited shareholder liability keep the blame from spreading throughout the MNC, but also, if liability is found it is kept solely to one subsidiary or even more advantageous to a MNC, one person.[12]

MNCs also can use the largeness of their operations to help reduce liability. The scale of the operations that MNCs undertake presents a logistical challenge in bringing litigation against them. With operations taking place in multiple continents at various times it is nearly impossible to collect evidence and build a case against an MNC.[13] The difficulty in getting multiple states to surrender evidence of dealings with these companies is astronomical. This is compounded when the MNC seeks refuge in a secrecy haven. The unwillingness of the haven to cooperate with investigations once again makes the MNC virtually untouchable. Filing a civil suit against an MNC is also out of the question. Most citizens that MNCs commit unjust acts upon are from impoverished, extremely

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poor, Third World countries. None of the citizens from these areas have the logistical capability to file a lawsuit against something as massive as a MNC. Even if they were capable of doing so, the grandiose nature of a MNC makes the citizen not even know where to start.[14]

Another issue the corporate structure lays out is the inability of courts to feel they have jurisdiction over these companies. Courts are very reluctant to assume jurisdiction over what they feel are foreign companies. In the Prestige spill, after an outcry from the Spanish public, the Spanish government filed suit against the company that had certified the Prestige as seaworthy. As the company that endorsed the vessel was American based, the suit was filed in the United States. When the suit arrived in court, it was nearly immediately dismissed by the judge saying that the U.S. court system had no jurisdiction over the case.[15]

The last way in which MNCs use the corporate structure to minimize liability is through the use of local incorporation and isolation from subsidiaries. Bringing cases against a parent company of an MNC will usually result in the blame being passed down the corporate ladder. Parent companies are able to skip out on lawsuits and say that a subsidiary company is responsible. In these cases, parent companies become separate legal entities in which the subsidiary companies are basically hung out to dry.[16]

Possible Solutions through International Law

Liability reduction has given MNCs the ability to be unaccountable and reckless in business practices. In the past, these megacorporations have been untouchable through the use of contracts, lack of policy enforcement, and basic corporate organization. Difficulty arises when placing responsibility on these companies as most are to be held accountable under national laws. With the wide scope of the actions of MNCs and their transnational nature it is no wonder that national law cannot deal with these issues. There is only one way to keep these conglomerates liable for all the actions that they undertake. That solution is international law. In four applicable ways, the international community can start holding the right people accountable for the activities that they undertake.

First, the international community has to recognize that enforcement of international laws and the reliance on national jurisdiction is failing miserably. Not only can this failure be seen in our example of the Prestige spill but also in the recent Deepwater Horizon Spill. Much like the Prestige spill, the operator,

owner, manufacturer, and designer of the platform are all separate entities. British Petroleum has filled suits totaling over $40 billion against each of these companies, stating that it was negligence of these companies that led to the spill, using outsourcing as a way to reduce their liability in the case.[17] The international community cannot let these claims by parent companies continue to be heard. There has to be recognition of the failure of national law to prevent instances such as this. Only when that realization is reached will we be ready to move forward into making progress on international laws that can be used to prevent liability reduction by MNCs and prosecute them directly for doing such.

Once the problem is recognized we can look to expand current national laws to the international level and create a global standard. Canada has a great way of attacking outsourcing as a means to reduce liability. A few Canadian laws have been established that allow the evaluation of contracts that specifically deal with outsourcing. In this assessment, liability of a parent company can be established if the contractor is found to be under direction of the hiring company. This legislation negates the attempts of MNCs to hide through contracts. I believe that if this were adopted as an international norm it would be nearly impossible for MNCs to even draft contracts that tilted liability away from them.[18] The problem with adopting an international policy like this is the

same problem that afflicts the national laws that currently govern MNCs, enforcement. This leads to the next step in a solution: court action.

With the limits of the national laws that are in place, courts are scared to infringe on another jurisdiction which usually results in no action taken on the suit. There could be possibly two solutions to this concern. The first would be to involve the International Court of Justice or the International Criminal Court. These courts could be used to establish some sort of universal check for the ethics of business in the international world. However, the ICJ has shown a reluctance to get involved in the corporate world. Another, more practical approach, would be for national courts to actually make decisions on these cases, instead of denying jurisdiction. Courts cannot be scared to make a decision on these claims. Once a single court is able to rule on one of these cases and not worry about infringing on jurisdictions a precedent will be set. This will give judicial systems the right to supersede national law in order to make decisions on transnational matters.

Another issue that needs to be addressed is flags of convenience. Flags of convenience have become a global issue and are responsible for not only liability minimization of MNCs, but illegal fishing practices, drug trafficking, and human trafficking. Of all the issues discussed, flags of convenience may be the easiest to combat. With just a slight buildup of current international law, flags of convenience can, for the sake of argument, be completely banned. Current international law states that there must be a "genuine link" between a ship's owner and its flag state. However, the term "genuine link" is not really defined anywhere and basically has been up to the ship owner to define. There has been an effort to bring about a definition to this phrase in the United Nations. In 1986, the United Nations Convention for the Registration of Ships looked to define the phrase as the flag state having economic stake in the ship or providing mariners for the ship's crew. Since 1986, only 14 countries have signed the convention and it requires 40 to come into force. Providing an incentive would be a simplistic way to get the remaining

signatories that the convention needs.[19]

Finally, in addressing the corporate structure and secrecy of MNCs there is one main idea on how to pierce the corporate veil. This proposition is the international expansion of legal testing of MNCs. In states such as the US and the UK, parent companies can be found guilty for actions of subsidiaries if the parent company has shown a surplus of control over its subsidiary. The expansion of this principal to the international level would do wonders for testing MNCs for liability minimizations. This would help prevent the use of subsidiaries as scapegoats for parent companies. This forces the business definition of MNCs into the legal definition of MNCs. Bringing the two definitions together will prevent a major contributor of liability reduction. MNCs are able to play the two definitions off each other, using one or the other depending on the situation. Uniting the definitions will ensure that the corporate structure will not be able to isolate internal parts to minimize liability to the parent.[20]

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Caught in a Trap:
A Liquidity Trap in the United States

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Despite being officially out of a recession for two years, the U.S. economy is not where the government—or the people—want it to be. Jobs are still scarce as many businesses continue to cut back. The continued stagnation of the economy has started many people wondering when and if the U.S. will ever get out of this crisis. Some economists are beginning to think that the U.S. has found itself in a situation known as a liquidity trap. Japan found itself in this situation in the 1990s when its economy stagnated after a recession. Signs that the situations are similar include the presence of zero-bound interest rates and the failure of open-market operations. Using evidence from Japan in the 1990s and current information on the state of the U.S. economy, this paper will compare the situations to determine if the U.S. is indeed in the same type of liquidity trap that Japan experienced. The actions of the Bank of Japan in response to the situation will also be examined, as well as the opinions of prominent economists to determine what actions the U.S. could take to get out of a liquidity trap.

Conditions of a Liquidity Trap

There are two main characteristics to a liquidity trap: an extremely low interest rate and the ineffectiveness of open-market operations. Other symptoms include a recession and slow recovery (Weberpals, 1997). Wessel (2011) observes that interest rates must be low enough "that consumers, business, and investors don't care if money is in cash or in interest-paying investments." According to Weberpals, interest rates continue getting lower until they reach a critical rate, from which they cannot go any lower and money-demand will once again grow. When the interest rate is at the lower bound of zero, it is as low as it can go before holding cash becomes more profitable. For this reason, monetary policymakers cannot stimulate the economy in a liquidity trap (Abel, Bernanke & Croushore, 2011). Monetary policy, such as the open market operations usually used by the Federal Reserve, does not elicit as effective a response in this situation (Wessel, 2011; Krugman, 2010). The key sign that an economy is experiencing a liquidity trap is extremely low, zero-bound interest rates that hardly stimulate the economy at all.

Japan's Experience in a Liquidity Trap

Japan's experience in the 1990s provides evidence of the occurrence of a liquidity trap. Japan's overnight interest rate on uncollateralized loans (a measure similar to the Federal funds rate) was at zero in the 1990s. Economic growth had begun to slow in 1991, after the collapse of stock prices in 1989. This continued until the inflation rate hit zero in 1995 and then became negative (deflation) through 2005. The Bank of Japan responded by lowering the overnight interest rate from 8% in 1990 to below 0.5% in 1995 to stimulate the economy (Abel et al., 2011; Orphanides, 2003). However, this did not work, so the Bank of Japan reversed its policy. In 1998, the Bank of Japan decided not to attempt expansionary monetary policy because the Bank felt that the costs and benefits of doing so did not make it a viable option (Orphanides, 2003; Weberpals, 1997). This is clear evidence of the failure of open-market operations in Japan. The interest rate continued to move even closer to zero, averaging as low as 0.001% in 2004 (Abel et al., 2011; Murota & Ono, 2009). Figure 1 provides a history of the overnight interest rate in Japan. By the conditions established in the previous section, it is clear Japan was facing a liquidity trap in the 1990s.

Evidence of a Liquidity Trap in the United States

It is important to understand the U.S. financial crisis in order to understand how the possibility of a liquidity trap in the U.S. came about. Lowenstein (2010) provides a detailed analysis of the events leading up to the crisis in his book The End of Wall Street. The roots of the crisis go back to the early 2000s. The Fed lowered interest rates in the aftermath of the dot-com bubble and kept them low even after recovery; this stimulated economic growth by creating a lot of credit that increased borrowing. The policy worked, especially in the housing market. However, investors were not benefitting from the low interest rates, so they began to take on more risk to get higher yields. Lending to subprime borrowers became a popular way of doing this. By pooling mortgages and using financial instruments such as derivatives, financial institutions were able to make investing in the subprime mortgage market appear less risky. As the housing market began to weaken in 2005, the Fed significantly increased the interest rate because their most pressing concern at the

time was inflation; the interest rate hit 5 % in 2006 and was kept high through 2007. When many subprime borrowers defaulted after the decline in the housing market, major financial institutions such as Fannie Mae, Freddie Mac, and Lehman Brothers began to experience serious liquidity problems. As the crisis deepened in 2008, banks and other lending institutions became increasingly wary of lending, investors were less willing to take on risk, and people were unwilling to borrow. It was clear that the U.S. economy had entered a recession.

Predictably, the Fed engaged in expansionary policy in response to the recession. In late 2007 and early 2008, the Fed lowered the interest rate several times. The economic situation then became so bad that the Fed decided to lower the interest rate close to zero in late 2008, despite fears that it could create the same speculative bubble that happened the last time those rates were low, at the beginning of the housing bubble (Murota & Ono, 2009). After allowing it to drop below 1% in late 2008, the federal funds rate stayed near or below 0.2 percent and is currently less than 0.1 percent (Board of Governors of the Federal Reserve System, 2011).

After the Fed began lowering interest rates in 2007, real GDP continued to fall through 2009. From 2007 to 2008, real GDP fell 0.3 percent and fell 3.5 percent from 2008 to 2009 (Bureau of Economic Analysis, 2011). The Fed is increasingly lowering interest rates closer and closer to zero, but this has not had much of an effect on the economy. Lowering the interest rate clearly has not stimulated growth much, at least not in the short run, indicating the ineffectiveness of open-market operations. The low interest rates, decreased effectiveness of open-market operations, and slow growth indicate that

it is likely that the U.S. is beginning to experience a liquidity trap.

Japan's Solutions

Japan tried numerous policies to remedy its situation. After concluding that lowering interest rates even further would not help in 1998, the Bank of Japan changed its mind. In February 1999, the Bank of Japan decided to keep interest rates as low as possible. Then in August 2000, it decided to tighten monetary policy because of expected improvement, but
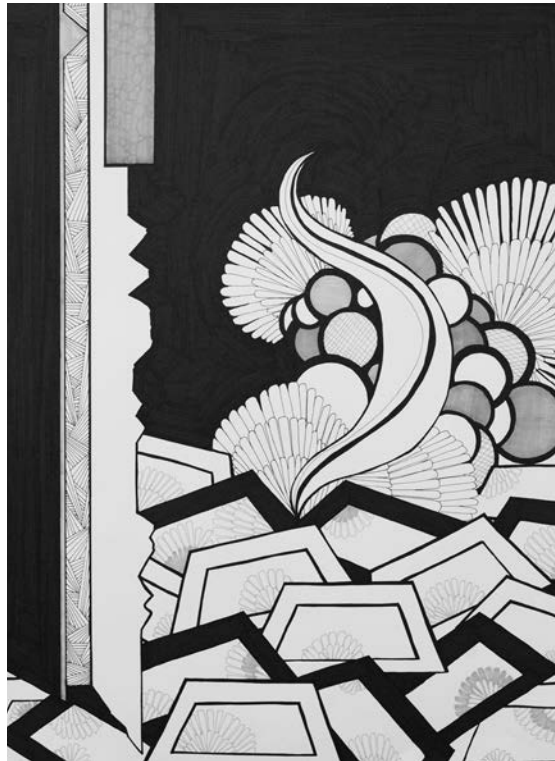
this did not happen. The Bank of Japan then expanded reserves in March 2001 (Orphanides, 2003). The Bank of Japan later tried to stimulate aggregate demand by expanding the monetary base between March 2001 and March 2006, but it had little effect since the money was absorbed as excess reserves, or money banks choose not to use for lending (Murota & Ono, 2009). In 2002 and 2003, Japan also tried "quantitative easing"—a method where the central bank prints more money and buys securities in the open market to reverse deflation. This method appears to have worked; the inflation rate increased during 2002 and 2003 and

continued increasing, nearing zero in 2004 (Abel et al., 2011). Despite this one success, the overall Japanese economy continues to stagnate, as evidenced by continually elevated unemployment rates and renewed deflation (Murota & Ono, 2009). It may be still too early to tell the long-term effects of these policies, but as of now, the policies appear to have had little effect, and this makes the experience difficult to learn from.

Options for the United States

Based on Japan's experience and the advice of prominent economists, there are plenty of options available to the U.S. One is to follow the classic Keynesian remedy—the government borrows and spends to stimulate demand and create jobs (Wessel, 2011). DeLong agrees with this idea for resolving a liquidity trap. He argues that "in this situation we need deficit spending. The government spends and borrows, creating more of the safe, cash-like assets that private investors want" (DeLong, 2011, p. 2). Another possible solution, suggests Svensson, is to devalue the currency to "jump-start the economy and escape deflation" (qtd. in Wessel, 2011, p. 2). Because the dollar is so important in the global financial system, this is not a likely solution for the United States.

A third way of escape is to create expectations of more inflation in the future without affecting the real interest rate. Kenneth Rogoff, a Harvard economist, supports this idea. If this solution were put in place, "incomes [would] rise with inflation, debts wouldn't, and they'd be easier to pay off" (Wessel, 2011, p. 3). Bernanke agrees that something must be done about expectations. According to Bernanke, it is most important to take action "to affect the economy well before the public thinks that the central bank might be running out of ammunition. Once the public

becomes convinced that monetary policy is powerless to help the economy, as may have been the case in Japan, affecting people's expectations becomes much more difficult" (Abel et al., 2011, p. 555).

Krugman (2010) feels differently. He insists that the purchase of longer-term government securities or assets by central banks could help the situation. While this would be unconventional behavior for the Federal Reserve, Krugman believes that it would be better for the Fed to try this than to keep doing virtually nothing. Because interest rates are already so low, expanding further would not help the economy, so the Fed has not been doing much else. While the failure of open-market operations as a result of near-zero interest rates is a typical occurrence in a liquidity trap, Orphanides (2003) feels that monetary policy is not completely constrained. Orphanides contends that there is no limit on what a central bank can do—no matter how low the interest rate, monetary expansion is still possible. Because economics is not an exact science and the effects of certain policies may not be clear until years later, a central bank may "face substantial uncertainty about how and for how long it may need to pursue the expansionary monetary policy required to bring the economy out of a slump. Under these circumstances, the preferred mode of operations would be one that is as robust as possible to such uncertainties" (p. 20). Although the effects may not be immediately known, it is crucial to undertake further expansionary action. In other words, inaction is not an option.

Conclusion

There is evidence that the U.S. is in a liquidity trap. The prevalence of low interest rates and the ineffectiveness of open-market operations as indicated by continued stagnation provide evidence for a liquidity trap. The U.S. experience has been similar to the Japanese liquidity trap in the 1990s. If the U.S. can learn anything from Japan, it is that the future is grim. Despite repeated attempts to free the economy from the liquidity trap, Japan has stayed in a slump. The U.S. economy may also face long-term stagnation unless an effective solution can be implemented. Several possibilities have been suggested, but in the meantime, it may be best to brace for a slow recovery.
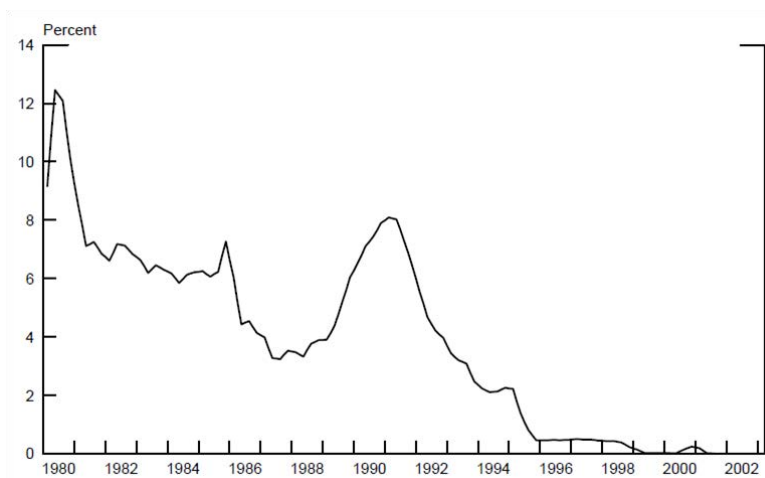

Figure 1. Overnight Interest Rate: Japan. From "Monetary Policy in Deflation: The Liquidity Trap in History and Practice," by A. Orphanides, 2003, FEDS Working Paper No. 2004-01, p. 32.

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Mathematical Origami

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The Japanese art of origami is not only fun and cool, but it is mathematically powerful too. Using only simple origami axioms and a little bit of creativity and time, we can fold truly amazing shapes. The possible applications of these origami shapes are just beginning to be explored. Origami is being used to create everything from massive space telescopes to tiny heart stints used in post heart attack surgery. The bounds of origami are being stretched and tested every day. The relationship between mathematics and origami has been around for centuries, but the exploration of this relationship and the use of origami to teach both lower and higher level mathematics is quickly growing. And while origami is being used increasingly often to teach mathematics, mathematics is also being used to prove a wide variety of theorems about origami. For instance, in this paper we will show how mathematics can be used to help us perform a flat vertex fold of a square using an interesting twist method. Applying mathematics to paper folding allows us to narrow down how many and what type of folds we should use to properly create flat folding models. At the same time, mathematics can also be used to do the opposite; it helps us explore how many different folds we can do – and just how far the limits of origami reach.

Before we explore the twist method for performing a flat vertex fold on a square, we are going to have to get a bit more familiar with origami, its guiding principles, and some key definitions. First, let's begin with a definition of Origami.

Origami: The Japanese art of folding paper into decorative shapes and figures.

It is important to realize that this is an extremely broad definition of Origami. We will use a much more restricted view of Origami for the rest of this paper; We will abide by seven axioms. The first six were presented by Humiaki Huzita in 1991 and are referred to as Huzita's Axioms, and the seventh axiom was written by Koshiro Hatori in 2001. These seven axioms are commonly accepted as the purest form of origami and we will use them to govern the ways in which we can fold paper in order to create origami forms. The seven axioms are as follows:
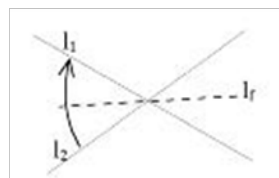
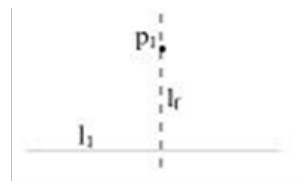1. Given two points p_1 and p_2, there is a unique fold that passes through both of them.
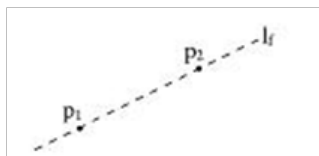
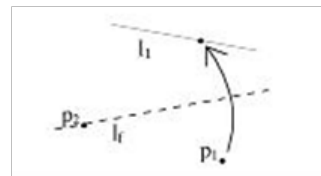2. Given two points p_1 and p_2, there is a unique fold that places p_1 onto p_2.
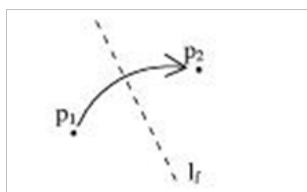
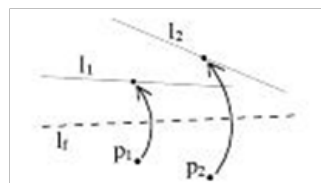3. Given two lines l_1 and l_2, there is a fold that places l_1 onto l_2.

4. Given a point p_1 and a line l_1, there is a unique fold perpendicular to l_1 that passes through point p_1.
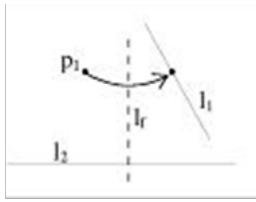

5. Given two points p_1 and p_2 and a line l_1, there is a fold that places p_1 onto l_1 and passes through p_2.

6. Given two points p_1 and p_2 and two lines l_1 and l_2, there is a fold that places p_1 onto l_1 and p_2 onto l_2.

7. Given one point p and two lines l_1 and l_2, there is a fold that places p onto l_1 and is perpendicular to l_2.


Given these seven axioms we can create millions of origami forms, but using only these axioms does restrict us in some ways. For instance, these axioms prevent us from using techniques like wet origami which allows us to create curved lines created by wetting the paper and molding the paper to create shapes impossible to create using pure origami techniques. It disallows the use of modular origami which allows for the combination and union of different pieces of paper into one origami form. And lastly, it prevents us from cutting the paper in any way which is allowed in a branch of origami called Kirigami.

There are multiple ways to display origami patterns, the most detailed of which is called an origami diagram. If you search for origami online and print off a pattern, you will usually be looking at an origami diagram. These diagrams not only show where you need to fold, but use numbered steps to sequence the moves. While these patterns are useful for novice folders, they are too difficult to create and use as origami gets more complicated. For this reason, most origami artists that use mathematics to achieve their creations use what is called an origami crease pattern. These patterns usually give you only two pieces of information, where folds occur, and what type of fold it is. There is no sequence provided with a crease pattern, and the author may choose to further limit information provided by the crease pattern by drawing all the lines the same so the user must discover for themself what type of fold is necessary. The

following is an example of a crease pattern and its resulting origami creation.

As you can tell, this is a rather complicated crease pattern which would be nearly impossible to produce an exact sequence for. In order to properly fold this crease pattern you have to have a basic understanding of origami and some of the folding techniques. One of the keys to understanding a crease pattern is being able to distinguish between a mountain and a valley. A mountain fold is a crease that is concave downward so that the paper is folded away from you, resulting in the fold being nearest to you. A valley fold is its inverse: a crease that is concave upward so that the paper is folded towards you, resulting in the fold furthest from you. Both folds are displayed below.
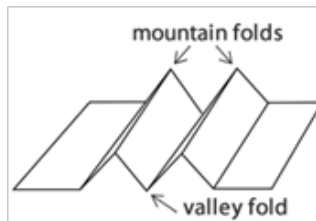

Crease pattern authors use different lines to distinguish between mountains and valleys; from this point on in the paper, our crease patterns will differentiate between mountains and valleys using thin or dashed lines for valleys and bold lines for mountains.

One of the areas of Origami that has been studied recently with much intrigue is the concept of flat-foldability. Flat-foldability refers to the ability to fold the crease pattern of an origami model so that it lies completely flat using only our pure origami techniques. As mathematics

has been applied to Origami in the last two decades, we have learned much in the field of flat-foldable shapes. In the remainder of this paper we will explore the possible crease patterns to perform a flat fold of a square twist crease pattern, which will entail flat folding at four vertices, but for now, let's just analyze a single flat vertex fold to get an idea of how this works. If you look at figure 1 below, we can start to see some interesting properties of flat-foldability. For instance, for each fold in the circular crease pattern, we can either assign it a mountain fold or a valley fold. Therefore, we have a simple combinatorics problem that will tell us how many different ways we can fold this crease pattern. To solve this problem, we apply the Fundamental Counting Principle which states: if there are m ways to perform one task, and n ways to perform another, then there are mn ways to perform both tasks. Therefore, since in the fold below we have four creases to assign either a mountain or a valley folds, we have 24=16 possible origami models we can create from this single vertex crease pattern. It is important to note that most of these patterns will not actually fold flat. For example, if you have all mountain folds or all valley folds, it is impossible to fold the model flat without creasing it in places not indicated in the crease pattern.

FIGURE 1
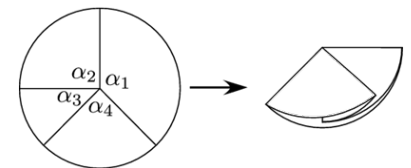
Exploring the properties that govern flat foldability is a task that has been explored extensively as of late. The following four properties must hold true in order for a given single vertex crease pattern to be flat foldable.

1. The crease pattern must be two colorable.

This is similar to the concept of the four color map problem, but instead of using four colors, we may only use two to make sure no two touching sections of our crease pattern are the same color. Below is an example of a two colorable crease pattern.

2. Kawasaki's Theorem: Kawasaki's Theorem : Given a vertex in a flat origami crease pattern, label the angles between the creases as $\alpha_1, \alpha_2,..., \alpha_{2n}$, in order. Then we must have:

$$\alpha_1 + \alpha_3 +... + \alpha_{2n-1} = \alpha_2 + \alpha_4 +... + \alpha_{2n} = 180°.$$

Applying Kawasaki's Theorem once again to Figure 1 on the previous page, we can conclude that in order for the model to be flat foldable, $\alpha_1 + \alpha_3 = 180°$ and $\alpha_2 + \alpha_4 = 180°$.

3. Maekawa's Theorem: Given a vertex in a flat origami crease pattern, if M is the number of mountain creases and V is the number of valley creases at the vertex, then we must have M-V=±2.
For example, if we refer back to Figure 1 on the previous page, we can see how Maekawa's theorem can be applied to a crease pattern. Since we have four creases, we cannot have all mountains or all valleys, or else we would be violating Maekawa's theorem because the number of mountain and valley creases would differ by four. We also violate the theorem if we have two of each type of fold. Thus, the only valid choices we have are either three mountain folds and one valley fold, or three valley folds and one mountain fold.

4. A sheet may never penetrate a fold.

In reality, with paper, a sheet could never actually penetrate a fold; instead, you would be forced to cut or tear the paper, or create folds not indicated on the crease pattern. This is basically the rule that prevents us from "cheating" while we fold our origami models. This property is actually pretty intuitive, and is the least technical of the properties, but is the most difficult to implement. The first three properties can easily be programmed and used to help solve

foldability problems with the assistance of a computer. It is this last rule that the development of an algorithm has proven extremely tricky. There has been some progress in this field, and within the last decade computer scientists have co-opted with mathematicians to prove that assigning mountain and valley foldings in a crease pattern so that a sheet never penetrates a fold is equivalent to the logic problem that is computationally NP-complete. NP-complete logic problems could easily require a full course to understand the algorithms and programming necessary to solve them, but the important thing is that the leaders in the field of origami have found ways to use computers to solve flat foldability problems that the human mind could never fully process. One algorithm that is programmable and is a key element in solving these problems is the Big-Little-Big Angle Theorem which states: In a flat vertex fold if we have a sequence of consecutive angles α_{i-1}, α_i, and α_{i+1} with $\alpha_{i-1} > \alpha_i$ and $\alpha_i < \alpha_{i+1}$, then the two crease lines in between these three angles cannot have the same mountain-valley parity. This will be the only theorem we need later in this paper for our main result, but there are several more theorems and algorithms that help us uphold this fourth rule for all origami crease patterns.

Now that we understand the necessary elements to show that a single vertex crease pattern is flat foldable, let's looks at a crease pattern which is undoubtedly more complex, and which has applications in both the artistic and practical realms of origami. This crease pattern is called a square twist because when folded, the paper "twists" into a smaller square; its crease pattern is given below without a mountain and valley
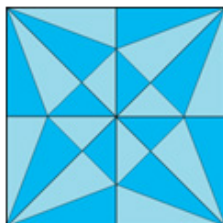
assignment.

Not only does this origami model have many applications which we will discuss later, but it also is a great model to discuss some of the mathematics we can use to explore the flat foldability of crease patterns, and in a broader sense, to explore the limits of origami. The first thing you should notice about this crease pattern is that folding it flat will be much more difficult then folding a single vertex crease pattern. This pattern has four vertices, and at each vertex we must uphold the four fundamental rules of flat foldability. By design, the crease pattern already upholds the first two flat foldability rules. It is two colorable, and it upholds Kawasaki's Theorem. Because our crease pattern, by design, upholds our first two rules, our goal is to use our last two rules, namely Maekawa's Theorem and the Big-Little-Big Angle Theorem, to prove how many different assignments of Mountain and Valleys are possible while still remaining true to our axioms of origami and our four properties of flat foldability.

First, let's look at the most basic assignment of mountain and valley folds for this crease pattern to get a better feel of what we are trying to do. The first figure on the following page is the crease pattern with the mountains determined by the bold lines and the valleys by the thin lines. The second figure is a representation of the origami model after we fold
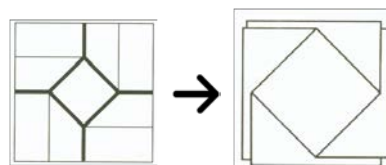
according to the crease pattern.

To better understand what we are trying to achieve, let's start to consider how many ways we can assign mountain and valley folds to the square twist crease pattern. If we study the crease pattern above, we will find that there are twelve fold lines indicated on the crease pattern.

Therefore, if we apply the fundamental principal of counting, considering that we have twelve fold lines to either assign a mountain fold or a valley fold, there are 2¹² or 4096 possible mountain and valley assignments. Luckily, that number is far larger than the number of unique flat foldable models. It over estimates for two reasons; first, that number accounts for all mountain and valley assignments you could possibly have, but many of those will break our third and fourth fundamental rules. For instance, one of the assignments out of the 4096 possibilities is a crease pattern with all mountain folds, but this doesn't uphold Mawekawa's theorem because the number of mountain and valley folds would differ by 12 instead of 2. The second reason 2¹² is an over-estimation is because there are a large amount of solutions that are not unique but instead represent a simple 90°, 180°, or 270° rotation of another solution. We will see some examples of these later. Therefore, to find the number of unique flat foldable solutions, we will have to find a way to weed out all these repetitions and non-flat foldable models.

First, let's eliminate all the solutions that don't uphold Maekawa's Theorem and/or the Big-Little-Big Angle Theorem and therefore aren't flat foldable. One way we could do this is by looking at all 4096 crease patterns and evaluating them individually to find which fail to uphold our fundamental rules. Proving this by exhaustion, however, would be, well, exhausting. Instead, if we study our square twist crease pattern, we can conclude that if we choose a mountain and valley assignment for two of the creases at each vertex, then we can apply the Big-Little-Big Angle theorem to tell us what assignment to give the third crease at each vertex. Then, once we have three creases at each vertex assigned, Maekawa's Theorem will dictate the assignment of the fourth and final crease at each vertex. Therefore, all we really need to do is assign mountains and valley

folds to two of the creases at each vertex. The easiest way to assign two creases at each vertex is to assign the four central folds that make up the diamond shape in the interior of the crease pattern. If we choose a mountain and valley assignment for these four folds in the diamond, we will have assigned two creases at each vertex, and thus, the rest of the creases in the pattern will be systematically assigned using our last two fundamental rules. The diagrams on the next two pages will help us explore how this systematic assignment happens when we apply Maekawa's Theorem and the Big-Little-Big Angle Theorem.

Lets first assume our entire crease pattern is valley folds (determined by dashed lines here), and we are going to change some of them to mountain folds where appropriate. Next, let's arbitrarily assign mountain and valley folds to the interior diamond. In the example below, I have assigned two mountain folds, so that folds j and m are mountains, while n and q remain valleys. This is just one example of many we could evaluate.

Let us first consider vertex B, and we will see how we can utilize our last two fundamental rules. At vertex B (and at every vertex) we have a situation where we can apply the Big-Little-Big angle theorem. The conditions of the theorem are met because the angle contained by the creases j and k is smaller than both angles surrounding it. Thus, we can use this theorem to establish that creases j and k cannot have the same mountain/valley parity. Since we have already assigned j a mountain fold, this means k must remain a valley fold as is already indicated. So now at vertex B we have three creases assigned: j and m are mountains, and k is a valley. Now we can apply Maekawa's Theorem to determine the assignment of crease l. Since if we leave l as a valley as is currently indicated, our number of mountain and valley folds would differ by zero, we must assign l a mountain fold so that we have three mountains and one valley, and therefore, a difference of two. Thus, at

vertex B, we have the following creases, which make it flat foldable at vertex B.

Now we can apply the same logic to vertex C, using the Big-Little-Big angle theorem to assign crease o a mountain fold. Then to uphold Maekawa's theorem, we must assign crease p a mountain fold as well. Therefore, the model is now flat foldable at vertex B and C. If we continue to do this at each vertex, we get the following flat foldable crease pattern.

We would have been able to apply these two theorems to systematically give a mountain and valley assignment to the outer eight creases no matter what we chose for our interior diamond. We could have chosen to assign anywhere from zero to four mountains in the interior diamond, and we could have placed those assignments anywhere, and then we would be able to utilize our two theorems in the same fashion as demonstrated above.

Now that we understand that once we have selected the mountain and valley assignment for the interior diamond, the last two fundamental rules systematically assign all the folds as either mountains or valleys, we can throw out a majority of the 4096 possible assignments. Since there are only four creases in the interior diamond that we are choosing a mountain and valley assignment for, there are only 2⁴ or 16 possible flat foldable solutions. But remember, there are still a sizable portion of these solutions that are not unique solutions, but instead, are rotationally symmetric to each other. For example, when we assign one mountain fold in the interior diamond, we could assign it to four different locations. These
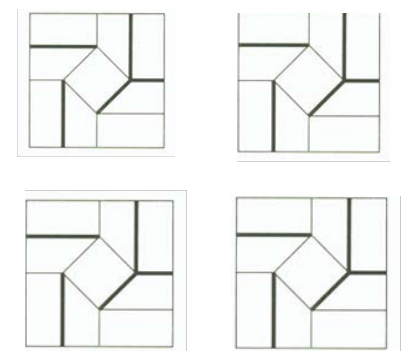
four possibilities are shown below.

If you look closely, you will notice that these four solutions are simply rotations of each other. If you had these four crease patterns in front of you, they would all be the exact same; it would just be a matter of how you were looking at it. Thus, there is only one unique solution with one mountain assignment in the interior diamond. In a similar fashion, there are four total solutions with three mountain assignments in the interior diamond, but only one of these is a unique solution. There are however, two different unique ways we can assign two mountain folds in the diamond. We can assign them adjacently, or opposite of each other. And lastly, there is exactly
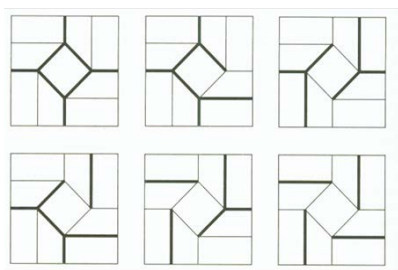
one way we can assign all mountains or no mountains in the interior diamond. Therefore, after throwing out all the rotationally symmetric solutions, there are only six unique ways of assigning mountains and valleys to the crease pattern to produce a flat foldable square

twist. They are shown below starting with four mountains assigned in the interior diamond, then three, then the two ways to assign two, then one, and lastly, with no mountains assigned in the diamond. This model may seem somewhat trivial, but the square twist finds a solution to a fundamental question in the world of origami: How do we take a large object, fold it into a something smaller, and do so in a way that it takes a minimal number of forces to act upon it to return it to its original size. The square twist, once folded down, takes only two forces (a pull from any two corners) to expand it back to its regular size. On the other hand, if we had simply folded the paper in any manner we wanted to make it smaller, it would likely take several forces to act upon it to unfold it back to its original size. The square twist is also called a tessellation fold, meaning that it can be repeated several times so that we can take an arbitrary large crease pattern, and we can fold it down to a model that is as small as the material we are folding with will allow us to continue making folds.

The real world applications of folds like this are amazing. For example, a polygonal twist, much like the square twist we just looked at, is being used by Dr. Robert Lang to help send a telescope that is 100 meters in diameter into space. Because there is no room for a telescope of that size in a rocket, Dr. Lang is helping NASA utilize origami to fold the large

lens in a manner such that it can fit into a rocket on earth, and then be easily expanded once in space.

Origami has been shown effective in applications that save human lives on a daily basis such as heart stents and airbags. Heart stents are used to hold arteries open in patients who have suffered a heart attack, and they fold down into very small capsules so that they can be strung through an artery and expanded once it reaches its destination. Car airbags also must be carefully folded so that they fit into very small spaces, but they must be folded in a way so that they can expand in a matter of milliseconds. Without using origami, the expansion of the airbag could take much longer because there would be several forces necessary to act upon the bag in order for it to properly expand.

The amazing thing about origami is that, compared to other fields of applied mathematics, it is still in its primitive years. We are only just beginning to explore the full potential of origami. New theorems are being discovered and utilized by computer science programmers every day to continue to push this field farther than anyone imagined. It is already being used to create beautiful artwork, see farther into space then we ever have, and to save countless lives, but who knows where it will take us in the future as we

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A Consideration and Critique of Aristotle and Augustine's Perspectives on the Political Life

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continue to use mathematics to explore its boundaries.

One of Augustine's key arguments against the idea that the political life fulfills our nature and brings us closer to divinity consists in the grim portrait that he paints of the life of a judge in book 19.6 of City of God. In this section, Augustine details the immense burden that such a life represents because of our natural human ignorance of the hearts of others. How awful would it be, he wonders, to have to torture an innocent man for information in a case that was not his own, to have to put to death an innocent man who pleads guilty to escape further torture, or to set free a guilty man who by some inhuman stolidity in the face of torture refuses to confess to his crime? Though such things may not weigh on the conscience of a philosopher-judge because he knows that his intent is for the good, Augustine maintains that, "surely his cannot be the 'happy life' even though his philosophy may save him from a sense of wrongdoing" (City, 19.6). Nevertheless, our philosopher-judge chooses daily to carry this grim responsibility because although "he cannot get at the truth, yet the good of society demands that he hand down decisions" (City, 19.6).

Though Aristotle would agree that the good of society demands that a judge take on this responsibility, he holds nearly the opposite position on everything else that Augustine has said about the political life thus far. According to the Politics, the political life, including legislation, governance over others, and participation in the assembly, is one of the highest things we can aspire to. In fact, according to Aristotle's reasoning it may be the case that the end at which humanity aims: the very fulfillment of our nature lies in the political life where we approach god-like status through the rational activity of the soul (1253^a 7-18; 32-33). Since participation in such activity gives us opportunity to exercise reason, the very thing that gives supremacy to humankind and that places us over all other manners of being in the world, it seems clear to Aristotle that a political life would be a fulfilling one indeed (1325^b 13-15).

I find these two perspectives on the political life interesting in that each of them represents an extreme. While Aristotle thinks that a political life gives us the opportunity to fulfill our nature and that such activity is bested only by a life of philosophy (1325^b 19-20), Augustine holds firmly to the idea that politics is a thing of utility that, apart from the Fall, would have no place in the city of God (City, 14.28), and that a political life is not much better than the life of a garbage man or a plumber. Can either of these views be entirely correct? On the one hand, I think it too bold to suggest that the political life is nearly the highest life to which we can aspire, but

on the other hand, I think that to dismiss politics purely as a thing of utility is a mistake as well. In the following pages I will shed light on portions of these authors' views that are either similar or disparate, and will conclude by first offering a humble critique of each and then proposing a mediating position.

First let us take a somewhat more in-depth look at Aristotle's position. He begins his argument by claiming that everyone "performs every action for the sake of what [they] take to be good" (1252^a 2-3). He expands on the idea of all things in nature aiming at their good in his Ethics, but gives a related account of the relation between body and soul at 1254^b in the Politics. In this passage, Aristotle says that it is in the lower animals that we can first observe the rule of the soul over the body, and that this relationship is analogous to the rule of a master over slave. Though there is nothing impressive about the rule of a master over a slave, since such rule requires only knowledge of the tasks to be performed and an ability to dictate these tasks to one's subordinate, the relationship is nonetheless beneficial for both parties since it allows them to pursue their respective goods effectively. For the master, this is the rational activity of the soul; for the slave it is the direction of his energies towards the fruits of his physical labor (1254^b 18-20).

In the same way, Aristotle says that among those creatures who possess a union of body, soul, and reason—the members of humankind who are not natural slaves—it is natural for reason
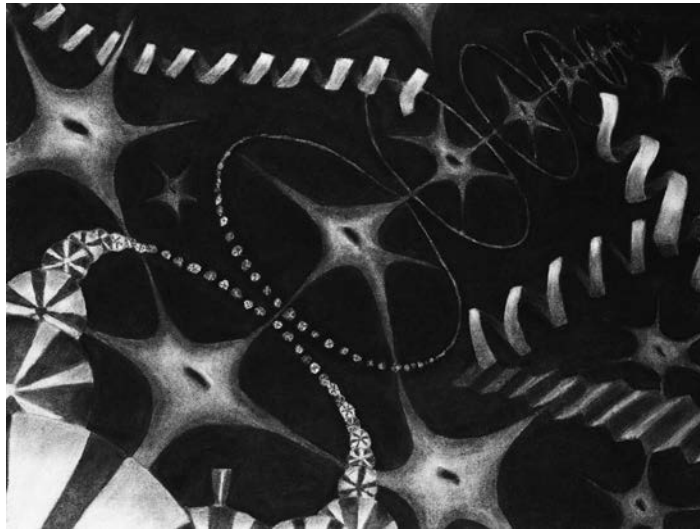
to rule over the soul in the way that a statesman or a king governs. But how does one achieve such an existence, where reason and understanding rule over desire as though it were a willing subject? Such is the life of the virtuous, and since it is it is this kind of existence at which all our actions are aimed, it would seem helpful to come to a clear understanding of which angle of approach will be the most effective in moving us toward it.

It seems to be the case that the first and most crucial part in achieving the fulfillment of one's nature, according to Aristotle, is to have one's existence in the polis. It is only in a community that is for all intents and purposes self-sufficient that we can begin to exercise reason and to focus on those things that are noble. Outside of such a community, we are bounded too tightly by utility, and, according to Aristotle, though villages and households may allow us to live, it is the end of the polis that it should enable us to live well (1252^b 28-29). Furthermore, since living well may be closely associated with or equated to the fulfillment of our nature, it seems that life in the political community is natural. In other words, when Aristotle says that the polis is by nature, he means not only that the polis is not derived from mere necessity by a need for protection or order, but also that congregation in a political society is inherent to our nature and its fulfillment, and that we will thereby find ourselves fulfilled by the political life.

After discussing the aim of the polis, Aristotle goes on to reflect on human nature. He says first that humans are by nature political animals gifted with the peculiarity of speech, whose task it is to determine that which is just and right, and whose nature is fulfilled by the perfect rule of reason over desire (1253^a 7-18). Then, having that established, he says that statesmanship, since it gives one the opportunity to exercise practical reason, to reflect on justice and truth, and to make laws for free men, seems a worthy candidate for being a method by which to achieve fulfillment (1325^a 16-33).

It is clear, then, that Aristotle thinks the exercise of practical reason and the rational activity of the soul to be supremely praiseworthy, and that we may be truly happy and virtuous through achieving these things. Augustine, however, thinks quite differently as evidenced by his famous quotation, "Thou hast made us for thyself, oh Lord, and our hearts are restless until they find their rest in thee" (Confessions, 1.1). It is to his point of view that we will now turn our attention.

As mentioned earlier, Augustine believes in a natural order that closely resembles that of Aristotle, but adds both that there is an order of utility placed on us by our earthly circumstance, and that humankind is not at the top of the natural order. For Augustine, both angels and God rank above humanity in the natural order of things, and we are told that we ought to love things according to their position in the natural order. However, because we have needs that must be fulfilled in order for our survival, it is often the case that our loves become inordinate and that we find ourselves appreciating things that are lower in the natural order more than things that rank higher (City, 11.16).

One such need that must be fulfilled in our fallen world is the need to be protected from outside forces, and it is the misfortune of mankind that sometimes because of inordinate love, we need protection from other members of our own species. In fact, it is because of inordinate loves that we must be wary of all kinds of criminals — thieves, murderers, rapists, swindlers, and so on. These criminals attempt to take things from us without justice. Thieves take our physical possessions; murderers, our lives; rapists, our bodily integrity, and so on. Furthermore, though the state may claim new lands and principalities as its own, it ought to do so in a just manner. Otherwise, the state is another of those outside forces from which some men need protecting. Augustine discusses this connection between justice and rights to property in City of God, 4.4.

In any case, this, for Augustine, is where politics and legislation enter into social life. It is not because political life is in some way divine or fulfilling that we practice it, but rather because it is a necessity. To use terms common to Aristotle's writings, it is not the case that politics are a thing of nobility, but rather that they are strictly a thing of utility. Augustine then goes on to relate inordinate desire to the Fall of man as described in Genesis and suggests that, if not for the Fall, there would be no need for a political life in the City of God, or at least, if there were a political life, it would be strictly bound to a love of God and would resemble a speedy consensus among the populous rather than the

drawn out debates of this world (City, 14.28).

Perhaps some of Augustine's most convincing argumentation against the divine nature of politics can be found in his description of a judge's life found in book 19, chapter 6 of City of God. In this section, Augustine describes how a judge desiring to determine a man's guilt or innocence must torture him, not knowing whether or not the man is deserving of such punishment. Moreover, even if a confession is acquired the judge is left to wonder whether or not it was truthful or merely the result of a desire for the torture to stop. Furthermore, it may even be the case that innocent men are tortured as witnesses in cases that are not their own. In this case, how ought the judge to feel? And what about cases where the defendant goes free? Then, too, the judge cannot know whether the accused was dismissed justly or unjustly. Clearly, no one would desire a life like this, where our human ignorance is such a deciding factor that it drives us to do things that may be in no way just or right.

Having established these philosophers' views on the political life, can we say definitively whether one is better or more truthful than the other? Perhaps not, but I think it likely that there are small criticisms to be made of each, and it may be the case that the development of those criticisms will be beneficial in trying to determine what a proper view of the political life would be.

Of Aristotle's view I should like to say that, while it may be comforting to think that our nature may be fulfilled by our own efforts and struggles, it seems unlikely. When Aristotle comes to the conclusion that the end at which humankind aims is the rational activity of the soul, he has reduced our proper existence to nothing more than that rational activity, and this, I think, denies a very important part of the human condition. While Aristotle acknowledges

the role of utility in our lives, discussing our desires and the function of households and villages and so on, it seems that he ultimately dismisses the fulfillment of basic needs as being completely and utterly "beneath us." But is this always the case?

Consider, for instance, marriage, which is an institution that Aristotle claims to have arisen purely from necessity (1252ᵃ 26-30). Here he says that the sole function of a man and a woman coming together as a couple is for the sake of procreation. While this may have been the case in the beginning, and it may still be the case that an important reason

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for marriage is the fulfillment of a need for attachment or emotional support, does the fact that it has utility and is not pursued entirely as an end in itself really take away from its value? Aristotle would say yes, as he does both at 1252ᵃ and later at 1325ᵇ 19-20, and though I would never claim to argue that such basic needs should be the sole focus of our energies, I think that the fact that we struggle to fulfill both those basic needs and the exercise of reason is evidence in support of the claim that our nature is not wholly fulfilled by one or the other.

It may also be suspicious that Aristotle's argument for the fulfilling nature of the life of politics and philosophy rests on the idea that an action pursued for its own sake is necessarily better than the action that is pursued for the sake of its consequences (1325ᵇ 20). While this makes sense in circumstances where the action in

question is performed entirely for the sake of its consequences (e.g., the pursuit of wealth cannot be our highest good because the acquisition of money is not inherently beneficial, but only insofar as it affords us other things), it does not seem that the categories of things pursued for their own sake and things performed for the sake of their consequences are necessarily mutually exclusive categories. Isn't it the case that an action might be good in and of itself, and that it might also possess an external utility? This is almost certain. Even the study of philosophy, which Aristotle considers to be good in and of itself, has the beneficial effect of fulfilling the rational part of my nature. And if I study philosophy to better myself rather than simply because the truth is worth pursuing, does this diminish the importance of philosophy? It seems not. And if that is the case, then why couldn't an action that happens to fulfill a basic need also have an inherent worth, rather than being simply of necessity?

Take the art of hunting for food, an action that seems to be performed completely out of necessity. It fulfills my basic need for sustenance, and this is why I perform it in the first place. Nevertheless, it may be the case that a skilled hunter would find opportunities to employ his reason in developing a clever method for hunting his prey, and it would seem that if he consistently sought opportunities to better his reasoning while hunting, that the art would take on both an intrinsic and extrinsic worth. Not only does it allow him to sustain himself, but it also allows him an opportunity to develop his rational nature. Aristotle might say that because the action is not performed as an end in itself, but rather as a means to other ends, that it is therefore inferior to the action that is performed as an end in itself, but I am tempted to wonder whether such actions are necessarily better than others given the human condition. After all, what good is a man who studies philosophy intensely for forty days before

dying of starvation? In the spirit of fairness, I will acknowledge that Aristotle addresses the nature of our existence as precluding a purely intellectual life in the Nicomachean Ethics (1178b 34-37). However, since the view being critiqued is that of Aristotle as expressed in his Politics, I think that this idea is deserving of some consideration.

What I'm trying to get at here is that it seems that Aristotle's conception of a "perfect" human being would consist of a perfectly rational mind (or perhaps a mind interacting with other minds, since it is in our nature to be social), and a body which had no needs whatsoever (or perhaps no body at all, despite his claim that it is natural for the soul to rule over the body). A perfectly rational mind that has no basic needs to fulfill, however, does not sound too different from Aristotle's conception of god. Thus, it seems perfectly natural that Aristotle should consider the political life to be divine since politics give us an arena in which to develop our practical reason. But existence as a rational mind alone is vastly different from our own existence. Shouldn't we perhaps find out what is best for us given our current state of affairs, rather than determining what is merely best for the soul or mind, particularly if, like Aristotle, we are focusing mainly on the benefits to be had in this world as opposed to an afterlife? It seems to me that we should not consider our basic needs merely as parasites that we have to feed first before feeding our real selves, as Aristotle seems to, but rather as parts of our nature which need fulfilling in addition to our capabilities for reason.

Turning to Augustine's view, I think that because he relies so heavily on metaphor and comparison in other places in City of God, he should not be so quick to dismiss political life as being strictly a thing of utility and a consequence of the Fall of mankind. Consider the numerous times throughout this work where Augustine compares the earthly city to the heavenly city, and in particular those occasions where he does not claim that they are utterly different. For instance, it seems to be Augustine's view that there is something good about the security that we can find in our earthly cities because it resembles, though in a flawed way, the kind of security we will be able to find in heaven (City, 5.17). In the same way, why should it be the case that the political life is considered to lack any form of nobility and to be no more preferred than any other life, when it so clearly gives us reason to reflect on truth and reason and represents an opportunity to consider the kind of rule that God has over humanity?

I also question Augustine's dismissal of the importance of the political life on the basis of his admitting that the good of a society demands that judges hand down decisions (City, 19.6). Presumably, the judge should not simply hand down arbitrary decisions since that would not be for the good of the society, and he should instead try to maintain justice. But if the judge is truly attempting to maintain real justice in his community, does the judge not serve God's will? It may be granted that Augustine does not deny this claim, but then shouldn't some slightly greater amount of importance or worth be placed on the attempt to make just decisions that thereby give the judge an opportunity to enforce God's law in his community and to better the community out of a love for God? Though the life of a judge is certainly not a happy or ultimately fulfilling one, as we can see from Augustine's depiction of that life, I think that the judge can take comfort in more than the simple fact that his intentions are good. I think he can also ease his burden by considering that his work may help to preserve the moral structure of his society, and that doing so may be a form of devotion to God.

It is the fact that the political life lends itself so readily to reflection on truth and justice, and even to devotion to God as in the case of the judge, that I think it deserves slightly more credit than other ways of life. Yes, most lifestyles can be viewed in such a way that they lend themselves to those things just mentioned, but few lifestyles lend themselves to it so readily. Because of this nature, it seems as though there is something inherent about the political life wherein we find our own work to be representative of God's work on a miniature scale. Though this position might lead someone like Aristotle into hubris, thinking that their work was making him or her more like a god, if treated with humility, it seems as though the political life can quite easily be beneficial to the devoted Christian. This, if nothing else, should award the political life a certain nobility.

While the views of Aristotle and Augustine on the subject of the political life are no doubt nearly polar opposites, their joint consideration gives us a place for constructive reflection that helps us in coming to a well-rounded view of political activity. This has been my purpose here, and it is my hope that this purpose has been achieved at least in some degree. Though further consideration is almost always beneficial, I will leave the present discussion here.

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HIV/AIDS in the Democratic Republic of the Congo

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In the Democratic Republic of the Congo [DRC], one of the poorest countries in Sub-Saharan Africa, 450,000 people are infected with HIV/AIDS, leaving 320,000 orphans, age seventeen and younger, behind (Avert, n.d.). HIV/AIDS is not new in the DRC; in fact, this is where the plague originated in the 1970's (Avert, n.d.).The disease kills the Congolese people most commonly from the act that creates new life, which makes the disease hard to control. The DRC, already lacking clean water, food, security, and gender equality, is not able to stand up against HIV/AIDS without international aid. Without genuine aid from its own government and from the international community, it will be difficult for the people of the DRC to decrease infection rates or treat the sick. In order for the people of the DRC to effectively fight against the HIV/AIDS pandemic, a strategic response is needed. In order to accomplish this, every aspect of the HIV/AIDS situation in the DRC must be recognized. With knowledge of the history, government, economics, society and culture of the DRC, the global impact on the DRC, and lessons from HIV/AIDS programs in other countries, steps against the HIV/AIDS disease can be realistically developed and put into action.

The colonial history of the DRC is similar to other African countries. The Bantus tribe left Nigeria and settled in DRC in around the 7th or 8th century (US Department of State, Bureau of African Affairs, 2011). Much later in 1885, the Belgian King Leopold II colonized the DRC and made it his own personal possession. The country was then known as the Congo Free State. Soon after, the country became known as the Belgian Congo, since the leadership of the country was taken over by the Belgian government. After several rallies and riots, the Belgian Congo won its independence on June 30, 1960. That same year, parliamentary elections were held. Joseph Kasavubu was elected president and Patrice Lumumba was elected prime minister.

However, a new democratic government did not mean that the people of the DRC were better off. In fact, from 1960 to 1965, the government was in conflict (US Department of State, Bureau of African Affairs, 2011). In 1961, Col. Joseph Desire Mobutu seized the country but soon surrendered it to President Kasavubu. In 1965 Mobutu announced himself as president after he took control of the country. He continued to be president for five years. Later, in 1970, he ran for president unchallenged, and therefore, he was elected. In 1990, Mobutu approved to having the government become a multi-party system. In this government a constitution would be written and elections would take place.

Although Mobutu agreed to this, he did not fully keep his word. From 1989 to 1990, the human rights practices that Mobutu led were highly criticized by the international community. Due to this, the weakening economy, and many domestic protests, Mobutu began to lose his presidential power (Democratic Republic of Congo, 2003). In 1991, soldiers pillaged Kinshasa, the capital of the DRC, to protest their unpaid salaries. In response, France and Belgium sent two thousand troops to aid in the evacuation of the 20,000 foreign nationals who were threatened in the capital city. As a result, in 1992, the Sovereign National Conference took place. Over 2,000 representatives from different political groups attended the event. By the end of the conference, it was decided that the Archbishop Laurent Monsengwo was to be chairman, and Etienne Tshisekedi was to be prime minister of the country. However, this still did not stop Mobutu's desire for rule. At the end of 1992, Mobutu had created a government of his own, which challenged the country's new government. In 1994, the two governments merged and became the High Council of Republic-Parliament of Transition. Mobutu became the head of state, while Kengo Wa Dondo became the prime minister. Over the following two years, the planned government elections unsurprisingly were never held.

Unfortunately, government issues were not the only problems arising at this time. In 1994, the warfare and genocide in nearby Rwanda spread into the DRC (US Department of State, Bureau of African Affairs, 2011). This led to the first large war that occurred in the DRC in 1997 through 1998 (Tull, 2009, p. 216). The Armed Forces of the DRC [FARDC] is a group that was created when the

Congolese National Congress for the Defense of the People [CNDP] integrated into the DRC's military. In order to buy weapons, the FARDC illegally obtained and sold the country's natural resources to other countries. They also committed human rights crimes, such as raping and sexually mutilating civilians and recruiting children to become soldiers (US Department of State, Bureau of African Affairs, 2011).

The country's government continued to change. Laurent Kabila named himself president on May 17, 1997 and called the country the DRC. However, the DRC was not solely ruled by Kabila. In fact, the country was split into three sections. One section was governed by Laurent Kabila, the second section by Rwanda, and the third section by Uganda. By 1999, Kabila, Rwanda, and Uganda arrived at a military standstill. The large civil war in the DRC lasted from 1998 to 2003 (Tull, 2009, p. 216). It has been predicted that during the war 3.5 million people died from the warfare, disease, or lack of food (Refugee Council, 2004, p. 4). Also, the war drove an additional 3.6 million people from their homes. Clearly, many civil rights were violated. The United Nations [UN] labeled the resulting situation as one of the world's largest humanitarian tragedies.

Fortunately, the government began to turn around when Kabila was assassinated on January 16, 2001 by one of his bodyguards (US Department of State, Bureau of African Affairs, 2011). Laurent Kabila's son, Joseph, succeeded and overturned several of the undesirable policies that his father had created. The situation in the country continued to get better when the Angolan, Namibian, Zimbabwean, and Uganda troops officially left the country by 2003. This is largely due to the UN peacekeeping mission in the DRC that began in 2001. Without the help of the international community, the DRC would most likely be in a poorer state today.

The fighting was not over, though. In August 2008, the CNDP and the FARDC began fighting in Petit Nord, which is located in southern North Kivu province (US Department of State, Bureau of African Affairs, 2011). This violence, which lasted four months, drove 250,000 people out of their homes and caused another 40,000 people to move to Uganda. A large number of people were killed due to the violence. Similar violence still occurs in the DRC at present.

Clearly, the government of the DRC has changed quite a bit over the years. Since February 2006, the country has had

In comparison to the other 46 countries in Sub-Saharan Africa, the DRC is ranked 44th; clearly, its score is much lower than the regional mean.

a constitution. Currently, the president has broad executive, legislative, and military control, including the power to dismiss and appoint judges. The president is also in charge of a cabinet of ministers, which is presently composed of thirty-seven ministers. At this time, the legislature cannot reverse the decision made by the government by a vote of no confidence. Also, the judiciary is only technically independent. Fortunately, the government is becoming more of a true democracy, as the country had its first democratic, multi-party election on July 30, 2006, which had not occurred in more than forty years. At this election, about 25 million people voted for president from thirty-three candidates.

At present, the DRC seems to be ruled by the most stable government it has seen so far. Currently, Joseph Kabila is president and Adolphe Muzito is prime minister. Other ministers include Alexis Mwamba as the foreign minister, Charles Nsimba as the defense minister, Matata Mapon as the finance minister, and Raymond Tshibanda as the Minister of International and Regional Cooperation. This administration recognized five areas needing attention in the country: education, health, infrastructure, water/electricity, and job generation. Unfortunately, the government was unable to make much progress in the five areas due to the armed conflict in many eastern provinces, which increased the country's security risk. Additionally, an area that still needs government attention is human rights. Important human rights issues stay in the security services and justice system (The Democratic Republic of Congo, 2003). On a better note, Joseph Kabila has made great progress in founding a traditional government and freeing domestic political activity. He also has made important progress in carrying out economic changes with the World Bank and International Monetary Fund (The Democratic Republic of Congo, 2003).

Although the government has been more stable than ever before, the economy of the DRC desperately needs improvement. Right now, the country has an economic freedom score of 40.7, which makes it the 172nd freest economy (The Heritage Foundation, 2011). This is a 0.7 point decrease from last year, which displays the substantial decrease in the country's scores for financial freedom and government spending. In comparison to the other 46 countries in Sub-Saharan Africa, the country is ranked 44th; clearly, its score is much lower than the regional mean. This poor ranking is most likely due to the recurring political crises, which

have significantly limited economic freedom and propelled the economy into constant poverty. Currently, 71 percent of the Congolese are living below poverty line (CIA, 2011).

Even though there are many factors that explain the poor economy of the DRC, corruption has done the most damage. Corruption in this country is considered rampant (The Heritage Foundation, 2011). In fact, in the Transparency International's Corruption Perceptions Index for 2009, the DRC ranked 162nd out of 180 other countries. This corruption is clearly shown, since fiscal management procedures are usually ignored and non-mandatory spending is high. This is often due to the public financial management being weak, unaccountable and inefficient. Due to this corruption, a parallel economy has been created. Because the corruption rate is so high, many countries refuse to do business with the DRC.

Currently, according to the central bank, the DRC's total debt is about 93 percent of the Gross Domestic Product (GDP). Mining is and has been the major source of export income (CIA, 2011). In fact, the mining industry is likely to be the main factor for growth as direct international investment rises (Dagne, 2011, p. 11). Unfortunately, the DRC faced payment balance problems after the significant decrease of world market prices for their main mineral exports. However, the world market prices for minerals began to rise in 2009 (CIA, 2011).

Clearly, the economy of the DRC is in very poor standing. This greatly affects how the government can financially address the HIV/AIDS pandemic.

According to Ms. Kembe, a medical doctor living in the country, merely 6 out of 260 women living with HIV who are supported by National Mothers' Association to Aid the Dispossessed [ANAMAD] are taking anti-retrovirals (Kimani, 2007). In cities, anti-retroviral drugs are available in a small number of hospitals that are supported by non-for-profit organizations; however, the drugs are typically not available in rural areas. Even if drugs were cheaper, Ms. Kembe

believes that there are other obstacles due to poverty. For instance, people who are taking anti-retroviral drugs need to have a healthy diet in order for the drugs to be effective. In addition, a healthy diet is important because the anti-retroviral drugs have significant physical side effects. However, not many can afford food. It is estimated that 70 percent of the Congolese face long term food insecurity. This is mostly due to agricultural pests, the lack of agricultural tools, and

constant insecurity. Water is also scarce, especially clean water. In fact, only 46 percent of the Congolese living in towns and 29 percent who live in rural areas have the opportunity to obtain drinking water (HIV in Humanitarian Situations, 2011). Without basic necessities, such as water and food, treating HIV/AIDS is difficult and not as effective. However, currently, there is not enough money from the government and other sources to address this problem.

In general, health care needs more attention from the government. According to Ms. Kembe, mismanagement and corruption led to the deprivation of the health care system. This was the case even before the civil war. Many hospitals lack water, electricity, roofs and windows. Also, the government does not financially support the health care workers (Kimani, 2007). As a result, the Congolese have to pay for health care services (Refugee council, 2004, p. 16). However, many people cannot afford health care or treatment. Since there is a lack of hospitals and health clinics, there is a desperate need for HIV/AIDS education and treatments.

A major aspect of society that the government has impacted is employment. After the civil war, there were very few jobs available (Refugee Council, 2004, p.12). Currently, the unemployment rate is low, but the underemployment rate is very high. According to the Organization of Economic Cooperation and Development (2008), the unemployment rate was 8.9 percent and the underemployment rate was 81.7 percent in 2008 (p. 255). Most people rely on subsistence farming to

survive. Also, more people move away from their families to work. This is due to poverty and the lack of sustainable lifestyles (Economic Commission for Africa, n.d., p. 10). A very common job in this country is mining. When these workers move away from their families for months or years, they often create new sexual relationships with women in a nearby town or become clients of the sex workers, who usually work by the miner's single-sex housing (Epstein, 2007, p. 92). Therefore, there is an increased rate of HIV/AIDS infections. These workers can give HIV/AIDS to their new partners, and/or to their old partners upon returning back home.

Similar to other African countries, family is considered the core of the community in the DRC (Refugee Council, 2004, p. 6). Households are often large, since elderly family members are taken care of by the family for the remainder of their lives. Having a "good family" increases a person's marriage potential. Financial security is a major factor in marriage. Divorce is not common, which is likely due to the strong religious beliefs of the people. Although homosexuality is legal, it is not discussed. It is considered a sin because of religion. Also, homosexuals are ostracized in the community, because it is thought that they bring disgrace upon the family.

Most families have on average four to six children in a household (Refugee Council, 2004, p. 7). All adults in the community act as 'parents' for the children. Children grow up learning to live by their traditional family values. These values include respecting elders, morally and materially providing for the family, and properly raising kids. Currently, the DRC is one of the three most dangerous nations in the world to be a child in (Office of the High Commissioner for Human Rights, 2003). This is mostly because violence against children has increased over the years, due to warfare. Children have often been forced to become child soldiers.

Around 30,000 children have been used or recruited by armed forces from 1993 to 2003. In the Ituri region of the DRC, many children have been mutilated or barbarically killed. Child soldiers are often even sent to battle without arms. In addition, many female children were given to male children soldiers to rape. If the child soldier did not do as asked, he would be killed. Children were often taken by the armed forces to become sex slaves. Many civilian children are sexually abused or raped by soldiers, as well. Clearly, children have majorly been victims of the ongoing warfare in the DRC.

Since the people who have the highest risk of becoming infected with HIV/AIDS are 20–29 years among women and 30–39 years among men, many children are losing one or more parents to the disease. It was predicted that by the end of 2003, 320,000 kids less than 17 years of age have had at least one parent who has died from AIDS (HIV in Humanitarian Situations, 2011). This disease is clearly significantly affecting the children in this country. Studies have shown that AIDS orphans have a higher risk of becoming infected with HIV/AIDS (Epstein, 2007, p. 214). It is very likely that these orphans will be driven into precarious relationships due to the destitution, abuse, and desertion they face. Therefore, these orphans are practically stuck in a vicious circle; they play a huge role in the rampant HIV/AIDS pandemic.

Generally, men living in the DRC carry out typical masculine roles. They watch over and protect the family. Also, men give the family services and materials, including clothing, material goods, healthcare and transportation (Refugee Council, 2004, p. 7). Additionally, important decisions are made by the men in the family. Women are supposed to obey these decisions, even if they are unjust.

Women perform many duties for their families. They are expected to

provide care for the family and keep the house in good condition (Refugee Council, 2004, p. 6). Women in rural areas have even more responsibility, because they are expected to provide food for the family and complete a majority of the work on the farm/garden. Although women have limited job options, some sell crops and crafts at nearby markets. On the other hand, quite a few women living in urban areas have jobs. They usually work in the service industry at eateries and markets near mine camp sites (Perks, n.d., p. 5). In addition, women aid in the processing and transporting of mining materials (Perks, n.d., p. 12). Women very rarely work as miners (International Trade Union Confederation, 2011, p. 20). In the mining field, men usually get paid 0.70 United States dollars. It is predicted that women get paid much less; however, there is no available record of women's average pay in service or mining industry. It is estimated that 56.5 percent of women have jobs, whereas 85.6 percent of men do (United Nations Development Programme, 2011, p. 4). Also, education is available for females, but not many attend. While 36.2 percent of males have at least a secondary education, only 10.7 percent of females do. There are fewer females who have received secondary education in the DRC when compared to the overall rate in Sub-Saharan Africa where 22.2 percent of females and 34.9 percent of males have secondary education.

Unfortunately, gender inequality is very prevalent in the DRC. The community in which a woman resides determines how much freedom she will have (Refugee Council, 2004, p. 6). For instance, in rural areas wives need their husband's consent to pursue an occupation, travel, and finalize transactions. A woman's behavior is often restricted by social norms.

Since there is such a lack of gender equality, domestic violence is common in the DRC. Records or estimates of the

domestic violence that occurs within the country are not available, partly because they are commonly not reported. However, a study performed in 2002 by the Reproductive Health for Refugees Consortium [RHRC] found that in one area 100 percent of women faced domestic violence even when they were pregnant (Immigration and Refugee Board of Canada, 2006). Half of those women experienced marital rape. Unfortunately, domestic violence is not dealt with by the law. In fact, people usually think that domestic violence is a private problem and that it is not appropriate for other people to interfere (Refugee Council, 2004, p. 6).

Currently, the eastern DRC is called the "rape capital of the world" (International Trade Union Confederation, 2011, p. 3). In the short time period between January and August 2007, the UN determined that there were 12,226 people who experienced sexual violence. It is very common for the military soldiers to rape civilians. In fact, during the civil war, soldiers and rebels belonging to various groups used sexual violence against civilian women as a weapon of war (Refugee council, 2004, p. 6). Still today, many women and children are raped, intentionally infected with HIV, kidnapped, and sold into the sex trade. In fact, according to the UN, from October 2002 to February 2003 about 5,000 women faced raped in South-Kivu province. Currently, seven armies are fighting in the DRC. It has been reported that 50 to 80 percent of these armies are infected with HIV (Omwami et. al, 2008, p. 44). These soldiers have also had exposure to several HIV viral strains, making the disease more difficult to treat. However, a study found that in the DRC, Burundi, Sierra Leone, Rwanda, Liberia, Sudan and Uganda, the HIV infection rate only increased 0.023 percent due to widespread rape (Anema et. al, 2008). This finding shows that there has not been a large increase of HIV infection due to rape over the general population, but women should still be concerned about their individual risk of becoming infected due to rape.

Due to gender inequality, many women resort to becoming sex workers to support their families and themselves. In many instances, sex has been essentially the only way women can obtain money and goods (Epstein, 2007, p. 101). A twenty-seven year old women living in the DRC stated, "'As for me, I have become a sex worker because of the lack of support. If I get another job, I will stop having sex in order to survive. If I do it now, it is to feed my children'" (Olin et. al, 2006, p. 534). HIV/AIDS is very prevalent among sex workers and their clients. A study performed in 2001 showed that 27 percent of sex workers have HIV (HIV in Humanitarian Situations, 2011). Women working in this field have little input on condom use. Men make these decisions in the society (Refugee Council, 2004, p. 7). In many cases, men will pay higher prices for sex without a condom, which is a tempting offer for desperate women. In fact, in Kinshasa 26.5 percent of sex workers stated that they would have sex without a condom for a higher price (Ntumbanzondo et. al, 2006, p. 777). Similarly, cases of transactional sex are also common in this country. Transactional sex is a sexual relationship where women receive money or material goods from their partners (Epstein, 2007, p. 76). Unlike sex work, transactional sex involves strong emotions.

The above reasons make it easy to understand why women and girls are at an increased risk of becoming infected with HIV/AIDS. Out of the 400,000 adults over fifteen years of age who are infected with HIV/AIDS in the DRC, 240,000 are women (HIV in Humanitarian Situations, 2011). Women are much more vulnerable than men, particularly in rural areas. This is mostly due to their low economic status, lack of education, and the high rates of sexual and gender based violence. Clearly, HIV/AIDS can be labeled partly as a "disease of inequality" (Epstein, 2007, p. 102). Gender inequality plays a very large role in the spread of HIV/AIDS in the DRC.

Similar to other African countries, it has been determined that in the DRC the driving force of HIV/ADS is concurrent sexual relationships (HIV in Humanitarian Situations, 2011). Concurrent relationships occur when men and women have multiple partners over somewhat long periods of time. These relationships form a network, connecting many people together. For example, if one person in the network becomes infected with HIV/AIDS, the infection will quickly spread to infect that person's three partners, and so on. This can be particularly devastating among small villages. HIV/AIDS can enter a village's network even if only one person has migrated. Migration commonly occurs in the DRC due to the mining businesses.

Similar to other African countries, the prevalence of alcohol consumption is high. According to the World Health Organization (2011), in 2005, 46.7 percent of the Congolese at least occasionally drink alcohol. 32.2 percent of these drinkers are male heavy episodic drinkers. In addition, female heavy episodic drinkers make up 17.5 percent of drinkers. There have been no available studies performed on the effect of alcohol intake on sexual behaviors in the DRC. However, studies of Sub-Saharan Africa show that alcohol is related to sexual behaviors and increases the risk of HIV infection (Kalichman, 2007, p. 146). Heavier drinkers tend to have more concurrent sex partners and not use condoms. Both of these increase the risk of becoming infected with HIV. Alcohol also increases cases of sexual violence, which raises the risk of HIV infection (Kalichman, 2007, p. 147). The relationship between poverty and alcohol consumption has not yet been studied in the DRC. However, in Sub-Saharan Africa, alcohol is more prevalent among people with low economic standing. It is thought that the pressures of living in poverty are motivations to consume alcohol. It is assumed that the
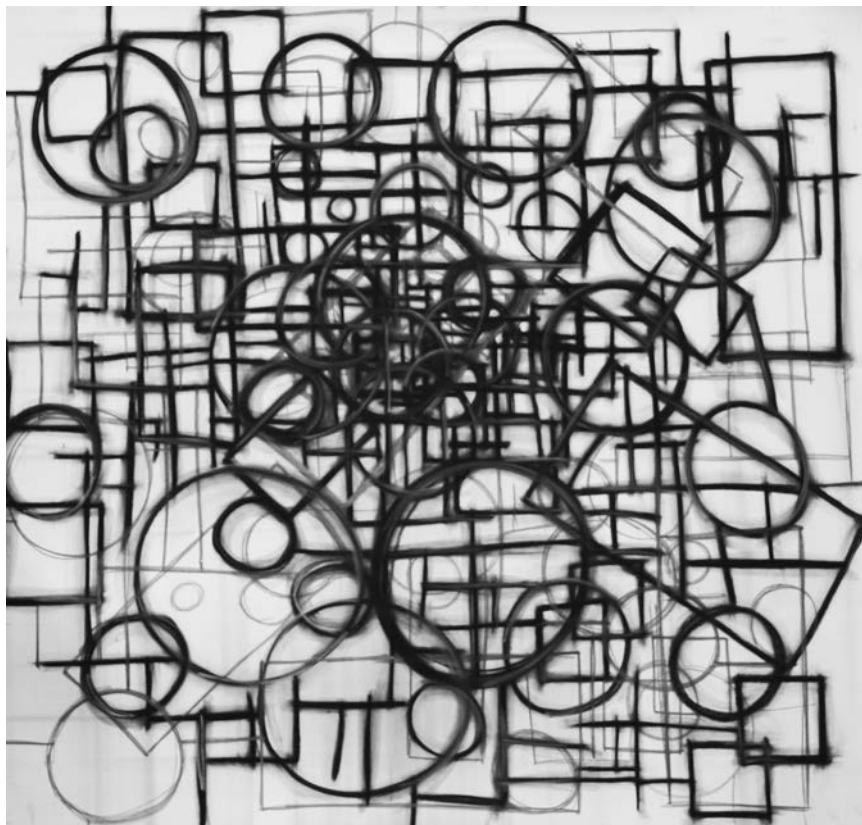
DRC is similar to the other Sub-Saharan African countries on this issue.

In the same way, drug use is related to sexual behavior. Since parts of Africa have only recently become an area of drug trafficking, there is not a lot of available information on the issue. Currently, injection drug use is becoming more common in South Africa; therefore, it may be an issue in the DRC in the future (Leggett, 2010, p. 240). Recently, there have been reports of cocaine located in the DRC from the French drug trade (United Nations Office on Drugs and Crime, 2010, p. 91).

HIV/AIDS has clearly affected Congolese society. Currently, it is estimated that of the 66,020,000 Congolese (United Nations, 2011), 1.3 to 6 percent are affected by HIV/AIDS (Refugee Council, 2004, p. 16). Unfortunately, most of these people are ostracized. Religious beliefs about sex and myths are big factors in this. Religion is a very important aspect in the societies in the DRC. Currently, 50 percent of the Congolese are Roman Catholic, 20 percent are Protestant, 10 percent are Kimbanguist, and 10 percent are Muslim (Refugee Council, 2004, p. 10). In addition, another 10 percent hold traditional beliefs. Religious groups are very active in society, as they offer various services, including education and healthcare. According to a majority of the above religions, engaging in sex before marriage is considered sinful. However, there are double standards which make

it a social norm for unmarried men to have pre-marital sex. People often assume that those who are infected with HIV/AIDS became infected through sex. This is a huge reason why those living with HIV/AIDS are ostracized. Religion has also impacted the methods of HIV/AIDS prevention programs. Some church leaders are against condom use, because they think that it will encourage the sinful act of pre-marital sex. Therefore, contraception is seldom utilized, especially in rural areas (Refugee Council, 2004, p. 16). Many also believe that by promoting condoms, promiscuity will be encouraged (Epstein, 2007, p. 193).

In addition, myths are a huge reason why there is a stigma concerning HIV/AIDS in the DRC. For example, there is a belief that the HIV/AIDS disease is retribution for violating sexual wtaboos (Olin, 2006, p. 535). Others believe that HIV/AIDS is the result of humans having sex with dogs. According to the leader of a non-for-profit organization, many people do not think that HIV/AIDS is real (Olin, 2006, p. 536). Many also believe that

demons and sorcery are common causes of HIV/AIDS. Some think the Caucasians took HIV/AIDS to the DRC in order to establish rule over the Congolese. Since these mythical causes of HIV/AIDS are mostly negative, such as sorcery and demons, many people ostracize those who are living with the disease.

Clearly, the HIV/AIDS epidemic in the DRC is a large, complex issue. The government is not able to financially assist in the HIV/AIDS crisis due to corruption and lack of spending money. Fortunately, the international community has been of some help. In 2008, the CNDP, led by Laurent Nkunda, was much more powerful than the Congolese army. Soon before the CNDP reached Goma, they proclaimed a unilateral cease-fire (US Department of State, Bureau of African Affairs). In response, the United States, UN, and European Union [EU] collaborated to create strategies for long-term peace and pursue loyalty to prior agreements. However, this process was slow-moving. Also, the UN peacekeeping mission in the Democratic Republic of Congo [MONUC] has been ridiculed as one of the international community's least successful peacekeeping services (Tull, 2009, p. 215).

By 2003, there had not been direct bilateral aid given to the DRC's government from the United States (The Democratic Republic of Congo, 2003). However, the USAID's program provided a total of 102 million dollars. This money

was utilized by international and regional non-for-profit organizations that put the aid towards a variety of relief and developmental endeavors. Although at the time the government of the United States did not financially provide for the prevention and treatment of the HIV/AIDS epidemic in the DRC, they did and still do support the intermediate government and encourage civil rights, democracy and concord in the country. In addition, ever since the crisis in the DRC began, the United States has engaged in a diplomatic strategy in order to support security and development in Africa. Currently, the United States seeks to encourage secure, progressing, and democratic countries. The United States hopes to eventually work with these countries to attend to stability interests in Africa, and acquire economic relations that are mutually favorable.

More recently, the EU is one of the most significant players in the country. They have helped with the security of the DRC. For example, in 2003 and 2006, the EU led two effective military undertakings. At the time, the UN was the only other external player in the country (Gregout, 2009, p. 237). Like many other international organizations and nations, in order for the EU to intervene in a crisis, the result needs to be advantageous for the EU (Gregout, 2009, p. 241). Before August 2009, the United States had only given a tenth of the assistance that the EU gave (Gregout, 2009, p. 239). In addition, when the EU conducted a military mission to the Ituri area in the DRC, the United States did not want to directly and militarily join in the affair. This shows that at the time the United States did not see an advantage in providing assistance to the DRC.

However, the government of the United States has recently become a financial supporter for the DRC. The United States President's Emergency Plan for AIDS Relief [PEPFAR] provided 75.1 million dollars to the Democratic Republic of the Congo to support the fight against HIV/AIDS in 2007 through 2008 (United States President's Emergency Plan for AIDS Relief, n.d.). PEPFAR's support in the 2010 fiscal year made a large impact: 1,3000 people infected with HIV/AIDS received anti-retroviral treatment, 1,8000 orphans and vulnerable children received support, 247 HIV infections in infants were avoided, 126,700 HIV positive and pregnant women received services, and 243,700 people received counseling and HIV testing.

Later in August 2009, Secretary Clinton attended a press conference with Foreign Minister Alexis Thambwe of the

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Although international financial aid is not directly given to fight against the HIV/AIDS pandemic, this support will make a difference in reducing gender inequality, providing schools and healthcare, and decreasing the military's violence towards civilians.

DRC. At this event, Secretary Clinton stated "the [DRC], its government, and the people face many serious challenges, from the lack of investment and development to the problem of corruption and difficulties with governance to the horrible sexual and gender-based violence visited upon the women and children in the country" (Dagne, 2011, p. 13). Clinton then promised Thambwe that the United States would assist the DRC as they tackle those issues (Dagne, 2011, p. 13). The Obama Administration was very generous, as they requested to give 213.2 million dollars for the 2011 fiscal year and 230.8 million dollars for 2012 fiscal year (Dagne, 2009, p. 13). Although the

above international financial aid is not directly given to fight against the HIV/AIDS pandemic, this support will make a difference in reducing gender inequality, providing schools and healthcare, and decreasing the military's violence towards civilians. This progress should decrease the spread of HIV/AIDS and increase the prevention and treatment of the disease.

Additionally, in 2008, China contributed greatly to the DRC's economy by signing a mining and construction agreement with their government (Dagne, 2011, p. 12). Organizations from the international community also provided financial assistance. In 2009, the DRC gained 12 billion dollars in debt relief from the International Monetary Fund (CIA, 2011). Also, the World Bank has given 6,044 billion dollars to the DRC since September 1963 (The World Bank, 2011). This money has been directed towards water, education, health and social services, transportation, and governance. Again, even though this money is not given directly to the HIV/AIDS cause, it will improve other factors, which will in turn improve the fight against HIV/AIDS.

However, it is always uncertain how governments and organizations will use this money. Since the government of the DRC is very corrupt, part of the financial aid given to the government has most likely been misspent. This situation has occurred in many African countries that are ruled by corrupt governments, such as Uganda and Kenya (Epstein, 2007, p. 207). Unfortunately, many people, especially government leaders, view the HIV/AIDS pandemic less as an awful plague and more as a chance for growth and career development (Epstein, 2007, p. 206). In order for the HIV/AIDS pandemic in the DRC to be rightly addressed by the

international community, the government and organizations must be kept accountable. Perhaps, the governments and international organizations giving financial aid should create jobs that will focus on traveling to check up on the government of the DRC and the organizations. The government and organizations should be expected to send back reports and receipts, showing how the financial aid is being spent. Otherwise, the financial aid may be going to waste. The international community should ensure that the people who need the money receive it.

There are many specific ways in which the government should spend the financial aid to best prevent HIV/AIDS infections and to promote and provide treatment with anti-retrovirals. Education and awareness is a key part of reducing the rate of HIV/AIDS infections. However, there are many obstacles in the way. Recently, the US Department of State predicted that there is 65 percent literacy in the local DRC language (Refugee Council, 2004, p. 11). Since the literacy level is not very high, posters, newspapers, magazines, and books cannot be the only form of HIV/AIDS education and awareness. In addition, television and Internet use is scarce. However, in this country, radios are commonly listened to in order to receive public information (Refugee Council, 2004, p. 13). Radio broadcasts would be an effective mechanism for HIV/AIDS education and awareness if the broadcasts were performed in all of the languages in the country, which are French, Lingala, Kiswahili, Kikongo, and Tshiluba (US Department of State, Bureau of African Affairs, 2011). The education would have to include information on the following: how the disease is spread, how to prevent infection (such as abstinence, condoms, reducing partners, not sharing needles and so on), how alcohol and drug use may increase the risk of becoming infected, the importance of gender equality and community support, and how the disease

knows no barriers.

At first, it may be difficult for the Congolese to respond and discuss the HIV/AIDS pandemic. It has been noted that Congolese living in the United Kingdom feel uncomfortable discussing sex, which may apply to the Congolese still living in the DRC (Refugee Council, 2004, p. 16). Sex is considered a taboo topic, mostly due to religion. However, if constant education and awareness about HIV/AIDS continues, the topic will hopefully become less taboo. Sports stars, celebrities, and community leaders, including religious leaders, should embrace discussing this topic on the radio, which would reduce the stigma associated with the disease. Then the public would feel much more comfortable about discussing the pandemic. If the community is not willing to discuss the HIV/AIDS epidemic, infection rates will be hard to reduce and the stigma associated with the disease will increase.

In order to prevent the spread of HIV/AIDS, organizations need to give out information on prevention, transmission of the disease, and the treatments available. These organizations need to be small and community-based. Most of the people working in the organizations need to be members of the community themselves. People are more likely to trust those who they can relate to. For example, if the organizations members were white Americans, the Congolese people may not trust the organization due to the rumor of Americans giving them the disease in the first place. If community leaders became involved in these organizations, the people would be more likely to trust the organization. As a result, people would trust the information supplied by the organization and those who are infected would be more willing to reach out for their help. It would be beneficial if these organizations develop small group meetings for those who are affected by the HIV/AIDS and for those who would like to know more about the disease. This

would help develop social cohesion and allow people to find community support.

Additionally, peer education is also very important. These educators need to be relatable to the audience to be the most effective. Educators also need to be passionate about fighting against the disease, as they will need to be available during and outside of work hours because people may feel more comfortable approaching educators individually on their own time. Companies can make positions for peer educators, as the result will be mutually beneficial (Dickinson, 2009, p. 44). Other peer education programs have made an impact on reducing HIV infections. For example, a youth program in South Africa called DramAidE used peer education in a school-based drama, and as a result, found increased condom use (Harrison, 2010, p. 323).

Both condoms and abstinence need to be promoted as prevention methods for reducing HIV/AIDS infection. However, it must be stressed that condoms are not fully reliable; they do break and tear. In addition, female condoms should be as equally promoted as male condoms. A major complaint for male condoms throughout Africa is that they are too tight and uncomfortable. On the other hand, female condoms are loose, thus more likely to be comfortable for the male involved. People should be able to receive condoms from organizations or peer educators. Organizations should also be prepared to develop needle exchange programs, since intravenous drug use may eventually become more popular.

Religion is a huge aspect of Congolese societies and many religious leaders are against condom promotion. In order to address this issue, organization leaders, humanitarian workers, and international figures need to meet with the religious leaders in every community. They need to explain and convince the religious leaders that all people are sinners, and even if some people have sinned and have gotten the disease as a

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result, their lives are still worth saving. Jesus strongly informed the public of the importance of loving one another as neighbors. Shouldn't Christians and Muslims follow His word? Religion plays a huge role in society; therefore, the religious leaders and groups need to come together and fight against the HIV/AIDS pandemic. Even if these religious leaders do not agree, condoms should still be used as a prevention method. After a few generations, religious leaders will most likely become more comfortable with the idea of condom promotion.

In order to decrease the HIV/AIDS infections purposely being spread by the Congolese military, the government should give the military specific civilian duties. These duties can be similar to the duties of the National Guard in the United States. For example, the military can dig wells, which would also increase the availability of clean water in the country. The military can additionally build homes, schools, and business/organization buildings. They could build housing for mining families, which would decrease the extra sexual relationships that mining workers often have otherwise. This would most definitely decrease the spread of HIV/AIDS. With this construction labor paid for by the government or international aid, mining companies would most likely agree to this option. The mining companies would still need to pay for the building materials, which is reasonable. By giving the military a sense of purpose, they would be less likely to create their own purpose (Omwami et. al, p. 43, 2008), which in the DRC involves attacking and raping certain racial and ethnic groups in the country. Overall, the Congolese military has the potential to improve many aspects of the DRC's society, health, and well-being.

Gender equality needs to be promoted in order to decrease the spread of the HIV/AIDS pandemic in the DRC. Organizations and community leaders need to educate both men and women on the importance of gender equality and women's roles in the family and society. Women should be given more job opportunities. Even in rural areas, women can be taught how to make crafts that they can sell. This would reduce the number of women who resort to sex work, which would decrease the spread of HIV/AIDS. In addition, women should be given the right to discuss sex with their partners or husbands. If a woman wants to wear a condom, she should be allowed to say so and refuse sex without a condom. This is especially important for sex workers.
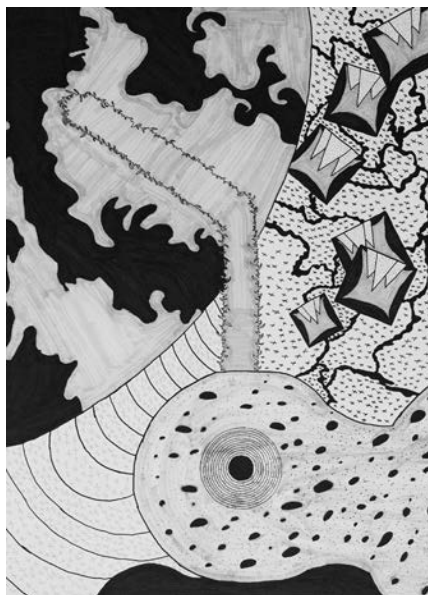
Also, if having children is a goal for the male partner or husband, they must understand that women have the right to protect their own bodies. Having children is an issue that concerns both male and female opinions and rights. Women should not be oppressed, but valued; without women, society would fall apart. Men need to see that they will benefit from giving women rights, so that they are more willing to respect women and not be violent towards them. Education needs to include the above values in order for HIV/AIDS prevention to be effective. In order for these changes to occur, women need to have female support groups, either in the community or in organizations. By standing together against inequality and sexual abuse, they can make a difference in other families and communities as well. These gender equality laws not only need to be written, but also enforced.

Also, health care services in the DRC need to be made affordable for those who need it. Health care facilities and equipment need to be replaced and improved. Additional training about HIV/AIDS should be given to health care professionals as well, to help them assist patients and help themselves cope. In order to make treatment available and affordable, the international community and the UN need to demand that the Western pharmaceutical companies sell drugs at a reasonable price that people in developing countries can afford. This is a human rights issue. If the companies refuse, then governments with financial aid should be allowed to set up companies to produce generic forms of these drugs. Without this process, treatments will not be affordable and available for the many poor people who desperately need them.

Additionally, basic necessities need to be provided to the Congolese in order for treatment to be effective. More water wells need to be dug and more education on farming provided. Without water and nutritional food, immune systems cannot function properly. With clean water, women can more safely formula feed their infants if they are infected with HIV/AIDS (Linkages Project, 2004, p. 9). Also, since breastfeeding uses a lot of energy, formula feeding may be beneficial to the mother. Therefore, formula, important instructions, and needed materials should be provided by health clinics and not-for-profit organizations. Overall, when people are less worried with survival due to the lack of water and food, they will be able to be concerned with HIV/AIDS infection. They will then be able to put their efforts into preventing themselves from acquiring the disease.

Since orphans greatly contribute to sustaining the HIV/AIDS epidemic by becoming stuck in a circle of poverty and risk behavior, proper care for orphans must be given. This could lead to great job opportunities for women and men across the country, which would decrease unemployment. These orphans need guidance to improve their futures and decreasing their risk of becoming infected with HIV/AIDS. Some of the financial aid for the cause of HIV/AIDS needs to go towards orphan care, so that orphans can have more access to food, water, and other basic necessities. Currently, Grannies a Gogo is a not-for-profit organization in South Africa that provides personal support and money to grandmothers that are caring for AIDS orphans (Grannies a Gogo, n.d.). Creating a similar not-for-profit organization or welfare program to financially support these grandmothers would significantly decrease the orphans' risk of becoming infected with HIV/AIDS, due to the care and guidance they would receive from the grandmothers.

International aid is very important in fighting against the HIV/AIDS pandemic in the DRC. The government cannot afford to assist much. Not only organizations and governments, but individuals across the world can make a difference in fighting the HIV/AIDS epidemic in the DRC. Organizations like KIVA allow individuals to give a loan to another individual or group in the country (KIVA, n.d.). This loan can enable a Congolese to start businesses. For example, a loan would give women the opportunity to have a different profession than sex work, which would decrease the infection rates of HIV/AIDS. Although it is often forgotten, an individual can make a huge difference in the world. Many organizations offer individuals these opportunities. It is very important that individual people, as well as organizations and governments, seek to make a difference in the HIV/AIDS epidemic in the DRC.

In the end, there are many steps in several aspects that must be performed in order to effectively fight against the HIV/AIDS pandemic in the DRC. A key aspect in this fight is social cohesion, which can develop by having small groups meetings and by community leaders' influence. Also, without financial support from organizations, the international community, and individuals, these steps cannot occur. However, if nothing is done, the HIV/AIDS pandemic will continue to spread rampantly in the DRC, which will be regrettable. Realistically, the HIV/AIDS rates of infection and mortality can decrease in the DRC with patience, hard work, and courage.

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Professors' Comments

Author: Danielle Dickinson
Submitted by: Dr. Walter Cannon

Danielle Dickinson's essay clearly set out the crux of the argument about this poem and placed her own insights into the broader historical and critical context. Her own interpretive synthesis was informed by a sophisticated understanding of various critical perspectives, and her writing was clear and persuasive.

Author: Anna Leavenworth
Submitted by: Professor Keith Ratzlaff

Anna's essay has its roots in a Personal Essay unit on home and family. The essay starts as a sort of mystery, but one that leads to Anna's discovery of her mother's not-so-secret artistic talent --and eventually to Anna's own discovery about herself and the bonds between mother and daughter. One of the reasons I nominated this essay for *The Writing Anthology* is its beautiful, poetic prose.

Author: Lindsay Korn
Submitted by: Dr. Jeff Bass

This paper was written for my Ethnographic Methods course. In the course students learn about the range of methods that anthropologists use to carry out research, from interviewing to participant observation. Early in the semester, students choose a sub-culture to document. I chose Lindsay's paper for both its engaging personal writing style and its very interesting content. She documents the diverse challenges and dilemmas that transgendered students face, and she does so through a style of ethnographic writing that brings the reader into the lives of her informants.

Authors: Megan Brophy, Ali Garwood, Sarah Fronseca, Bryce Dahm
Submitted by: Dr. Mary Stark

I submitted the essay on "Wolf Spider" from Intersections this fall as it caught my attention from its first edition. The group of writers surprised me with the humor as well as their determination for accurate information. We consulted Dr. Stephen Johnson for scientific literacy. The group then clarified and strengthened each revision of their paper. When the group presented to the seventh graders in Jackie Kilby's science classroom, their work reached the seventh-grade audience. Moreover, their presentation to the middle school science students further strengthened the group paper as they selected details that might be memorable for a younger audience. One member of the Intersections group wrote in reflection that the seventh-graders were "intrigued (or grossed out) by the wolf spider. I enjoyed teaching them a little something about this creature and it was a fun group project to work on. I liked that we were able to choose what topic we did and how we wanted to present it..." The group also worked together to edit and polish.

Author: Taylor Schuelke
Submitted by: Dr. Maria Snyder

This interview was written as part of a French culture and civilization course. Having read the Canadian writer Dany Laferrière's account of living through the earthquake in Haiti, students had the opportunity to speak with residents of Pella who shared their own experiences in that country. Taylor Schuelke's interview with Mike Callan is written in French, a key language in Haiti's history and in the Haitian Creole spoken by most of its residents today. Her interview offers insights into the nation's current situation as seen by one of the members of our own community.

Author: Shane Hallengren
Submitted by: Professor Keith Ratzlaff
Shane's piece from Travel Writing didn't have a particular assignment other than the general requirement of essays in the class to be about time spent in another culture. Shane handles the history and description of Sarajevo deftly, but it's his sketch of Ilija, the ordinary and extraordinary housing manager for the US Embassy, that is the heart of this essay about Bosnia after the war.

Author: Daniel Peacock
Submitted by: Dr. Linda Laine

In this analytical paper Daniel exhibits not only his strong writing skills, but also keen insight into intercultural communication.

Author: Chelsea Grieger
Submitted by: Dr. Michael Harris

How I came to nominate this essay is a strange story. I had already picked a couple essays that I thought might be worthy of inclusion in the *Writing Anthology*. And then during the portfolio review that the English Department faculty conduct twice a year, I happened to be one of the readers for Chelsea's portfolio. To read her portfolio turned out to be a "Eureka" moment for me. I had always admired Chelsea's writing (having had her in several classes), but when I read the two essays in her portfolio that she had written in my Irish Literature class, I suddenly realized she was even better than I thought. Chelsea's a very hard-working student and her writing has the same workman-like craftsmanship. I thought that "A Great Terrible Beauty," which boldly compares a poem (W. B. Yeats' "Easter 1916") to a film (*The Wind That Shakes the Barley*), was not only insightful and creative, but also impressive in its probing of common ground between the Yeats poem and Ken Loach film, both of which try to capture a key event in Irish history. The opportunity to reacquaint myself with Chelsea's work as a result of the portfolio review was an unexpected pleasure. I'm happy for her that her paper can reach a wider audience.

Professors' Comments, continued

Author: Thomas Golson
**Submitted by: Dr. Jim Zaffiro**

Besides being an example of outstanding research and writing on a complex topic, I chose to submit this paper because it also manages to communicate important ideas, concepts, and global trends with clarity and delivers argument-evidence and examples in such a way as to generate and sustain interest from non-specialists, myself included!

Author: Leah Pieper
Submitted by: Dr. Brian Peterson

Leah's paper demonstrated not only an understanding of what happened in Japan in the 1990s, but was able to extend those results to discuss the economic problems currently facing the US. As a student in a sophomore level course, Leah far exceeded my expectations in economic analysis, but also in her ability to make difficult topics easier to understand. This was an exceptional piece of work.

Author: Leland Schipper
Submitted by: Dr. Tom Linton

I found the "Mathematical Origami" paper written by Leland Schipper to be extremely interesting and very well written. In addition it seemed to offer an appealing topic for a broad audience, unlike many mathematical writings. It stood out as one of the better senior papers I had ever read.
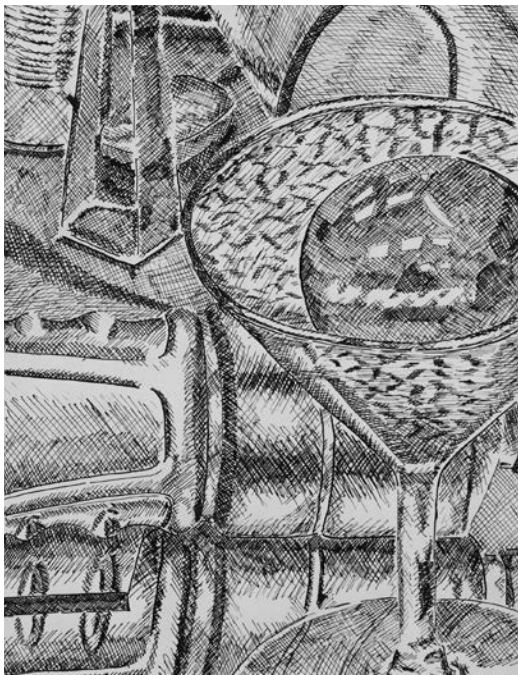
Author: Tom Butler
Submitted by: Dr. Chad Ray

For all their empirical detail, the classics Tom addresses here, Augustine's *City of God* and Aristotle's *Politics*, trade in some apparently brittle conceptual oppositions, which inform much reflection on the good life. Tom imaginatively depicts human experiences that challenge these oppositions and knock some of the rigidity out of them, without necessarily discrediting them; he thereby rehabilitates intellectual heirlooms for current service.

Author: Megan Strait
Submitted by: Dr. Ellen DuPré

Students in the LAS 410 Capstone Course: HIV and the AIDS Pandemic were asked to choose a country and research the circumstances including history, political atmosphere, societal and cultural attitudes/beliefs, economic situation and global influences that have impacted the epidemic in that country. Students then wrote a formal paper detailing the situation, analyzing the information, and providing insight into the AIDS epidemic in the chosen country. The conclusion of the paper was to provide insight as to the future of the epidemic, what needs to be done, and how to go about doing this in the country to improve the HIV/AIDS situation there. I submitted Megan's paper because her work demonstrates a clear understanding of a very complex issue in the Democratic Republic of the Congo (DRC). Megan was able to apply what was learned in class to develop a meaningful understanding of the situation and the steps that will be needed to combat this disease in the DRC.

Illustration Credits

The editors of *The Writing Anthology* would like to recognize the following artists for the contribution of their artwork:

"Remnants" by Freddy Koke
Acrylic on paper, cover

"Dance" by Renae Mauk
Black and gray marker, all title pages

"Viral" by Ashton Mayer
Black and gray marker, page 6

"Cacophony" by Hannah Gettes
Black and gray marker, page 12

"Untitled" by Moriah Powell
Charcoal and latex paint on paper, page 15

"Untitled" by Olivia Schouten
Graphite, page 21

"Remnants" by Amy Holcomb
Acrylic on paper, page 23

"Cacophony" by Elizabeth Sanders
Black and gray marker, page 26

"Mechanical" by Carly Stratbucker
Black and gray marker, page 31

"Untitled" by Shawn Sersland
Graphite, page 32

"Viral" by Baily Miller
Black and gray marker, page 35

"My Mind as a Carnival Ride" by Oliva Schouten
Charcoal, page 43

"Dance" by Nicole Strasko
Black and gray marker, page 48

"Untitled" by Levi Ross
Charcoal, conte crayon, graphite, page 51

"Viral" by Lucas Sears
Black and gray marker, page 54

"Remnants" by Amy Schmitt
Black and gray marker, page 57

"Untitled" by Shawn Sersland
Pen and ink, page 58