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Pandemonium

About

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Poems & Short Stories



**PUMP AND BREATHE,
LIVE AND FEEL**

By Kathy Graham

Go beyond the dusty, dirty street
The violent mouths that speak
The children who scream in fear:
Grab ahold of heart that's bare,
Massage it to
Pump and breathe,
Live and feel

Go beyond the smoke and ash of drugs inhaled
The drinking, loud and vulgar blur
The innocence and pain obscured,
Behind the midnight thumping heard
Grab ahold of heart that's bare,
Massage it to
Pump and breathe,
Live and feel

One speaks from the place of God's throne
"Get them ready, ready to come home."
In a brilliant moment this will all be gone
This street, this life, this breath alone:
Grab ahold of heart that's bare,
Massage it to
Pump and breathe,
Live and feel

“Irasema’s Lament”
An Excerpt From: “La Pastorela de Libertad”

By: Max Branscomb

(The stage is dark. IRASEMA PAZ, a young Southwestern College journalism student, is sobbing at the edge of the stage. She is wearing a Southwestern College sweatshirt. She is clearly distraught.)

IRASEMA

My life is over! There’s nothing left for me
 Finished at twenty-one. How can that be?
 Just last week I was the happiest of girls
 Living my dream, everything was a whirl!
 Married to Misael, the love of my life
Mi esposo guapo, and me his new wife

Both accepted to San Diego State
 Both on scholarships – life was looking great

(Her mood darkens)

Then they came and tore my heart from my chest
La Migra put Misael under arrest
 They said he was undocumented, too bad
 that he was brought here by his mom and dad

He’d lived in America since he was four
 His parents worked hard so he could have more
 than they ever had growing up in Chihuahua
 Yet they treated mi Misael like a scofflaw
 They deported him like a *narcotraficante*
 They can’t do that to mi Misael, can they?

There was no appeal, no stay of execution
La migra is the jury and prosecution
 He has to wait 10 years before he can apply
 for citizenship! Ten years! (starts to cry again) I’m going to die!

So we meet at the fence on the San Ysidro beach
 Right there at *la frontera* I can reach
 my arm through a rusty hole in the wall
 and hold the hand of my love until *migra* calls
 He gets on his speaker and barks his order:

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“Hey, don’t pass anything over the border!”

We are treated like *narcos* passing cocaine
 Misael and Irasema, what’s in a name?
 Our surnames are Spanish, but our hearts are here
 We’re American as a couple in Belvedere

Misael is Mexican by virtue of birth
 Humans are the only animals on Earth
 who confine themselves to national boundaries
 while out in the ocean the dolphins are free
 to swim back and forth across the border at will
 No one cares that they are free but we are still
 drawing lines in the sand because we’ve decided
 we’re slaves to old rules of nations divided

Is Misael not the American DREAM?
 Star student, great citizen – to me it seems
 insane that anyone would want to expel
 a brilliant young man who could have excelled
 as a member of the only country he knows

He’s American from his head to his toes
 Cut his brown skin and he bleeds red, white and blue
 The U.S. is the only home he ever knew
 But he was pushed off a bus and through the gate
 into Tijuana -- a cruel, unusual fate
 for a boy as American as apple pie
 How is this fair? How does this logic apply?

“True, I talk of dreams, which are the children of an idle brain, begot of nothing but
 vain fantasy.”

Juliet drank the poison, I understand why
 I feel so empty I, too, want to die

(blackout)

“Red Snow”

By Casey Nakamura

Mid morning hung on the wisps of fog that dwindled in the sunlight. The streets held still as if the city was abandoned, but that was far from the case. Traces of dirty snow and rubble from broken houses gave the city streets an appearance of a junkyard. The rasps of footsteps slowly rose from beyond my sight as I slipped into an alleyway, eyeing the road behind me. It has been three months since I last saw a familiar face, three months since I had the taste of warm food in my mouth, three months and only god knew how many more. A loud crack pierced the silence and widened my eyes as my body froze against the alley wall. Sliding down into a small heap, my eyes scanned the littered street for the source.

Hard black helmets capped off hard black uniforms that encased four men running into the shack of a house, guns aimed in the direction they ran. Another black uniform laid on the street motionless behind them, sprawled out on the ground with a glimmer of light reflecting off the pool of blood collecting by his chest. More cracks, muffled by the walls of the shack pierced the air as I made my way down the alley as quick as my feet would take me. As the end of the alleyway came closer I heard shouts rise up behind me like a cold breeze that sliced under my coat.

Could they have heard me? Seen me? Hopefully I would never learn the answer. Another crack, then another, my pace quickened as I kicked tattered newspapers into the air. I no longer cared about where I would sleep tonight, where

the next meal would be found. I wanted out, and dying here would prevent me from that.

The ice on the curb of the next street brought me down as good as any bullet. Pleasure took me as my skin warmed until I realized that it was blood rolling down my face. The small bliss was gone completely as I heard the footsteps in the alleyway behind me. My arms wobbled as I pushed off the ground, hands growing cleaner from the snow. My legs felt weak and numb and the balance I had seemed non-existent. The footsteps grew louder and louder, more than four, maybe twenty. Embrace death.

A hard grip clamped on my arm instead of the crack of a bullet to the back of my skull. Struggling to rise, my eyes came upon a face as dirty as mine. His eyes were cold blue and one hand held a rifle, a mad man with a gun. He gave a slight smile and quickly nodded his head towards the direction the others were running. As he turned, so did I, as best I could. We ran towards what was surely a fool's death, but then we were a handful of people with tattered clothing hanging from our backs, so maybe it was fitting. It was that or death. Death was certain if I stayed here.

The woods that surrounded the city were as broken as the city itself. Trees lay sideways and splintered; collateral damage of missed artillery and tank rounds. Careful not to snap frozen twigs, I placed my feet on the cleanest parts of the snow and mimicked the others in the group. Most of them were young, children at best, like a band of orphans that found an armory of guns that happened to be unlocked. The leader was different, old, his tough figure and cold eyes gave the look of a farmer now twisted by what he had seen, what we all have seen, the slaughtering,

and the killing. Now, I assumed he was trying to regain feeling by leading this small band of refugees to some façade of freedom.

It's unbelievable how this genocide changed everything, made things worse in every way. No life should ever have to take a gun to defend themselves, especially ones so young. A snap sounded from beneath my foot and my breath caught. Forty sets of tense eyes looked back at me, held me still. Most of their eyes held heat, the product of having to grow up so quickly just to have a chance at living. I recovered my foot from the dead snow-covered bush and another snap sounded. This snap was different, far off, hollow, it echoed through the thinning forest. Another snap sounded, and again. Getting closer.

The leader's hand flew into the air in a fist and the line of kids fell prone after a moments hesitation. His blue eyes scanned the forest for some movement, a sign of some sort. He glanced back to his line and his eyes held a squint. He knew something. His hand motioned side to side and the line began to fan out, some going to trees and bushes spread out from either side. I crawled to a fallen tree half covered in snow, the leader squatted next to me then slowly moved to the other end of the tree, taking a different vantage point. A young boy took position next to me where the leader previously was and aimed his rifle towards the trees.

A low grinding sound began to surface from far off and was growing in presence. Another snap resonated as a tree top teetered and fell in the distance. It was coming from left of the line, flanking us. The grinding of gears became clearer and the leader's eyes finally made sense. Tanks. A line of them rolled over trees and headed straight for our makeshift bunker of twigs and snow. Several metallic clicks

sounded as the kids checked their rifles, eyes seeming less childish and more mechanic, holding a type of forced purpose, a determination. A sharper look at the child next to me gave me a small shock, it was a girl, hair hidden by a small cap, face covered with dirt. My hand grabbed her shoulder in shock. I attempted to speak but found no words leaving my lips. She stared back at me, our eyes met and then she tore them away, letting them slide down the sight of her gun, looking death in the face. Crunching of snow began to mix with the rolling of tanks as they first appeared in the distance. The tank's gun aimed right in the direction of the downed tree, as if it was a finger pointing and laughing at our so-called protection.

"We have to get out of here," my whisper was loud enough to be heard by the girl but she didn't flinch. The only reaction obtained from the whisper was a smirk pulling at the side of the leader's mouth, his eyes looking down the barrel of his rifle, unblinking, unwavering.

The line rolled closer, not further than 100 yards off. Infantry began to take shape as the tanks rolled through thin trees and brush. My heart began to pound as I looked to the forest behind for a way out. How could I escape? The girl's rifle began to shake, cold fear was rattling her nerves, the fog from her breath becoming thinner and more rapid.

50 yards off now. Voices began to blend with the rolling of the tanks, laughter, deep and heavy, foreign accents easily identified. Sitting in snow my body began to sweat, the leader still remained motionless but his eyes had changed. They were burning, his temple was creased and his trigger finger was

twitching. It wasn't freedom he was after, it was revenge, and he was boiling with it. Run. RUN.

A gun fired, a sharp ting sprung out from an armored tank as the bullet bounced off. Soldiers began darting about, laughter went to stark yelling. Another shot dropped a soldier attempting to climb off a tank. He fell lifeless as the leader pulled off five more rounds, dropping two more before they began to return fire. A tree protecting a boy shattered as a grenade went off, the recoil from the blast turned his rifle around as he pulled the trigger, striking another kid in the neck. More shots were fired as the hollow thumps started to rattle the snow off the trees around me. The girl was pulling her trigger repeatedly and crying; the clicking of the gun mocked her as no bullets left it. The leader was reloading in a frenzy and kept his glare on his enemy, not the children being slaughtered around him.

My vision went white, a sharp ring snapped my focus as I found myself face down in snow. Screaming rose as the ringing faded, my vision cleared to show a four-foot hole of blackened dirt in the ground behind us. The leader was unconscious and leaning against the fallen tree in the snow, a large piece of wood jutting out from his lower stomach. The girl was shaking him, screaming. Cries came from the trees, from all around, dots of red began to decorate the white snow and trees in every direction began to shed splinters. Movement was seen in all direction, people running, others chasing.

My hands were on the girl before I realized I had moved, I ripped her from

the corpse and struggled to pull her away. Her cries were lost in the chaos as the fallen tree exploded from readjusted tank fire, bits of wood fell from over head as we darted around trees and brush, sharp whistles echoing our every footstep.

A cry escaped me as a bullet ripped through my thigh. The girl was already back on her feet and running before I could lift my head from the snow. She stopped after three steps and turned back to help. Her small cap had fallen off to reveal shoulder length hair and her tears had washed away the mask of dirt to uncover a pale, innocent face. Her eye flickered; three soft pats struck her chest, taking her final breath. Her knees hit the snow as her face began to lose color. I scraped at the ground attempting to get to her, raw earth ripping at my hands. Her body fell into red snow as I felt a warm muzzle press against the back of my head.

“From Budapest to Sighisoara”

By: Christopher Gonzales

FROM Budapest we caught an overnight train bound for Sighisoara, Romania. International trains leave from the easternmost railway in Budapest, Keleti Station, which for over a hundred years has served as a gateway separating the west from the east. It looked every bit as old, and appeared to have been under construction for the last century. It was a maze halls and platforms. We stumbled upon the information office where an attendant spoke some English and instructed us to find the old ticket hall for international ticketing, before rushing us out and moving on to the next traveler, a disheveled, dark skinned European, perhaps of the Roma people. We left the office to wander the corridors in search of the old ticket counter, as the woman had said. Though having no real direction, we soon found ourselves lost among the numerous halls. One was beautifully restored with huge renaissance style frescos on the walls. Another looked long forgotten in the ongoing renovation. The dingy paint was flaking near the ceiling, and revealed small patches of bright, colorful scrollwork painted underneath. Why would anyone paint over such beautiful and ornate wall paintings? We thought it must be the dull beige showing from underneath, and the colorful scrolling that had all but completely chipped away. But no, it was indeed the beautiful paint which was covered over. How many times had those walls been painted and repainted to the changing preferences of each new generation? And what lost artwork lies hidden underneath, never to

be seen again?

Presently we found the old ticket hall, which too was undergoing restoration, and was cluttered with wooden scaffolding. Backpackers from all over the world crowded into the hall, and we could hear many languages spoken. We found some open space, sat down on the cold tiles, leaned against the scaffolding, and waited for our turn. Ilona retrieved her sketchbook from her purse and began drawing the original ticket counter, the carved wooden façade, and the flowery ironwork that covered the windows. I watched with admiration as the vision before us was transferred to paper, line by line. It was a small sketch, but there is something in an illustration that carries the weight of memory sometimes better than a picture. We waited here several hours for our tickets, passing the time between drawing, rest, and playing a Russian card game called Durak, which translates as “stupid,” I normally lost.

Our train arrived in the early evening, and we were underway by seven o'clock. For perhaps an hour there was enough light to follow the dusky track from the industrial outskirts of Budapest to the more rural and inviting countryside, where for miles crops of corn blanketed the ground and we could see for quite a long way, as this part of the country was relatively flat, or rolling hills. Though the crops were well groomed, the fields were bordered by bunches of weeds and tall grass neglected by the farmers, and the canals which brought water from the Tisza River were choked with undergrowth. At times too, and becoming more frequent as the train jerked along, low-lying bushes and trees grew right up to the rail road ties, and somehow the hearty grass rooted itself

through the heavy gravel surrounding the tracks. It was an old track, well worn, though it looked almost forgotten the way the grass grew through the ties. The impression, on the whole, was such that the train was slowly taking us away from civilization, and into a wild land.

The evening passed as such. Our eyes were fixed on these fleeting visions until twilight gradually faded to night, and an eerie and impenetrable darkness slowly sank upon the land, as the light was forced back below the horizon, driven once more to hiding. And here the darkness hung.

It was a long slow ride, the journey by train supposing, on a good day, to take about ten hours. And seeing as we didn't have a sleeper-car, it proved to be rather uncomfortable. We tried to sleep on several occasions, but the trains are old in this region. The ride was jarring, and the old diesel swayed so much it could very nearly make one seasick. Much of the time we passed playing Durak, or simply staring at each other and smiling until we thought of something to say. We did manage to fall asleep for a short time though, as we both awoke to the train screeching to a halt at a long platform dimly lit by a few dirty yellow streetlamps. The platform was ground level, and covered by a roof supported by some styled poles and ironwork. A faint glow smoldered behind the arched windows of the old stone building, and just decipherable through a slight haze of smoke or mist was a sign which hung above the center of the platform, and read CURTICI. We had reached Romania.

Just then an officer flung open the door to our car and looked at us both. Not knowing what else to do, we said hello. He was dressed in a drab grey

uniform with red accents, and a beret with the Romanian coat of arms. On his belt there hung a handgun, a club, and a radio. He spoke well enough English. In a tone that was not entirely friendly, though not threatening either, he asked for our passports and told us to wait as he quickly disappeared out of the car. After a long thirty minutes he returned and stared at us for a few seconds before saying anything. He had a strange look on his face. "Have you ever been to Romania?" he asked. We answered that we hadn't. He seemed almost surprised. "Then why have you come?" was his next question, the strange look still on his face. Perhaps it was the darkness, or the lack of sleep, or his peculiar accent, but his eyes and tone seemed to speak more of concern and warning, than authority. I answered that we were travelers, researching and exploring old cities, cathedrals, and castles famous in history and folklore. His steady eyes flashed from mine to Ilona's and back again. "Folklore? Good luck, friends. You will find here what you are looking for." With this he stamped each of our passports, and with a slight nod, disappeared once again.

At length the train lurched forward, and we were slowly dragged away from the platform. In less than a minute it was out of sight completely, as if no station had existed, and no stop was ever made. Again the train was engulfed in a perfect darkness, and all around us it lingered for what seemed like the span of at least two nights. Even the moon when once it rose seemed strangely obscured, suppressed in some unexplainable way by the black of night. Though it rose against the dark of a cold and clear sky, the moon seemed under the spell of the

night. Few beaming rays dared soften the gloom which hung just beyond those frail panes of glass. Often the moon has a way of warming an icy black sky to a familiar dark blue. But there was no blue in this sky. Even that which surrounded the moon stayed black. And the pitch darkness seemed only to deepen as the night wore on. Though we could see very little out our windows, still were we able to tell when the mountains began to grow along side us. Taller and steeper they rose, until we were very nearly closed in. This we could intimate from feeling alone, from instinct, for there is something in this land which makes one sensitive to otherwise imperceptible changes. Occasionally we would catch a fleeting glimpse of a gnarled tree silhouetted against the sky, or watch some sharp peak flash across the desperate moon and disappear again, and we knew that our intimations had served us well. The Carpathian Mountains loomed all around us. We were enclosed, and the train slowly traced a valley just wide enough for the track. Sometimes even the meager light of the moon failed, and the tone of the engines changed, and we knew that we had entered a tunnel. No other lights, no signs of settlement did we see this night once we left Curtici, heading into the heart of the Transylvanian wilderness.

Weary from our long travels, the drone of the old diesel locomotive, and a certain uneasiness and heightened state of alert, which this land seemed to provoke, we resolved to sleep once more. I put my arm around Ilona, we leaned our heads together, and slept the shallow, anxious sleep of travelers.

When I awoke it was still dark, though somehow not as deep. The black was fading. The view beyond the window didn't seem so impenetrable, and the

coming grey offered a sense of warmth and relief. Curiosity overcame the long exertions of living on the road, and I felt myself energized in the coming dawn. In light there is strength. Presently I stirred but Ilona was still asleep. I watched her for a minute, the gentle rising and falling of short quiet breaths, and every so often a little twitch of her eyelids. I gently brushed a few errant strands of hair out of her lashes. She quivered, licked her lips ever so slightly, and drawing a deep breath fell back to an innocent sleep. She had a peaceful, angelic look about her. I thought she must be dreaming of something nice. I let her to dream, seeing as how sleep came not easy on such an old train, and in such a foreboding land.

I watched her there, dreaming peaceably of that which I can only imagine, until again my eyes were drawn to the window. Still not much was visible, but it was no longer black. And the change of darkness to light was happening before my eyes. The land no longer felt empty and suppressed. The country had opened up, and the formidable Carpathian Mountains had retreated some distance, though this I could tell mostly by feel, and the faintest outline appearing through the grey. Ilona shifted and I glanced down at her. Her eyes were still closed in thoughtful sleep, though close to waking, I knew. I looked back to the window and finally I could see. The first glimpse of Romania, of Transylvania, of a land yet mired in the centuries-old grip of lore, legend, and superstition. I gently roused Ilona from her dreams. She sighed and rubbed her eyes, slowly opened, and with a warm smile asked "What is it?" "Look" I said, motioning with my eyes.

The sun was still well below the horizon, but we could now see. A thick

mist rose from the ground. It was grey, and wet, and heavy, though it seemed to float nearly to the top of the surrounding mountains. The sky was dark, and mostly clear, and the moon still clung to the horizon. It was a radical crescent, eerily large and haunting. Its lighted ends came to the sharpest points I've ever seen on a moon. The noble white light was tinged yellow by the mist around the peaks, and some faint clouds drifted past, and seemed painted on the sky.

As the moon sunk and the sun slowly rose from some unseen depths, the heavy mist became perceptibly thinner, the grey progressively lightening to a dull white. Through the haze objects began to emerge, indistinct at first, but gaining weight and form as the train rolled on and the sun's light reached further and further down the slopes of the mountains and into the valley below. The first shapes we recognized through the fog were old brick chimneys, some sending forth a swirling white smoke into the mist. On we rolled as the old diesel chugged and jerked along the track. Sometimes the chimneys disappeared altogether into the mist and we figured we must have passed by some tiny village. Then some minutes later we'd come upon another set of smoking chimneys. Lighter the day grew, little by little the mist was burned away, and roofs began to appear. Their sharp lines cut through the mist like some jagged mountain peaks reach high above a thick cloud cover, and seem almost built there upon. Such steep roofs, and patterned shingles I had never seen. Though as of yet we could see only the chimneys and roofs, it was clear that these villages were old, of old-world design and construction. In the grey light of dawn we could see that

moss grew thick on the diamond-shaped roof tiles, staining them all shades of white, green, brown, and black, so that little remained of the natural pink earth-coloring of the fired clay.

Just then the sun breached the mountain peaks and in a matter of minutes the misty shroud had been vanquished, the light yet won its eternal battle, and darkness once more sank below the surface, absorbed into the earth. The sight revealed to us is one which in all my years I will never forget. The character, and the feeling of this vision I know I cannot adequately describe. We had traveled back in time. The village before us was completely medieval. The buildings were of weathered stone and brick, with narrow windows and arched doorways. The walls and roofs were built at strange and awkward angles, undoubtedly the result of countless repairs and additions over the centuries. And there was seemingly no organization or pattern to their placement, which made it quite impossible to determine which was the front or rear of the dwellings. The streets were dirt, though nearly overgrown with a short grass, with the exception of two narrow strips of worn earth. They wound aimlessly throughout the scattered buildings. Down one street an old man drove a two-horse carriage at a leisurely trot. He headed toward the village center. Overlooking the town square stood a grand old cathedral, by far the largest and most majestic building in the village. Its rooflines were steep and elegant, and stood nearly a full story above any other dwelling. And its imperial bell-tower and spire stretched several stories above that, making it by far the highest

vantage in the whole valley. For how many years had this church been the beating heart of village life?

Along the outskirts of the village many houses were nearly obscured by vegetation. Grass grew to the height of doors and windows, vines crawled up the walls, and trees rested their weary branches upon the roofs. Just beyond the outermost houses of the village old farmers were already toiling in the earliest morning light. In one field a man drove a single horse and flatbed carriage, which looked to be full of stones. Why, and to where, he was carrying those stones I can only guess. Clearing the land for planting, perhaps? Or maybe using the rocks to line his field, or build a wall? Who knows? Even from our sluggish train I could see that he held in one hand the reins to the horse, and a whip in the other. It was a large load to bear for a single horse. It looked strained. Every day that horse must have risen with its master and worked the long, hard, simple life which peasants have struggled with for centuries. In the neighboring field another lone man cut grass using only a long-handled scythe, swinging in great heavy sweeps, stepping forward, then swinging again, so that the long blade never stopped its clocklike motion. The Reaper's scythe, the grim symbol of Death himself, is yet a necessary tool of life here in Transylvania. How appropriate a vision for a land which remains within the grip of old superstition, and perhaps even the forces of evil.

After watching two of these tiny mountain villages drift by without so much as a blink, the idea struck me to attempt some pictures through the window. I managed to get a few hazy shots, but in my haste I accidentally set my

camera to the smallest picture size. It was quite a disappointment to discover. Though indeed no picture could ever capture the sensation of seeing these villages slowly recede into the green sea of the Carpathian forest.

“Hearing Aids and Helping Hands: Reflections on Vietnam”

By: Imola Major

Within minutes of arriving in Ho Chi Minh City (Saigon), the buzz of the sprawling urban center became readily apparent to me. Motorbikes carrying families, deliveries and even business professionals filled the streets as the sound of engines and honking horns filled the air. But the children that we were there to see only knew half of this picture. The more than 600 pre-school to high school aged students that we would be working with in Ho Chi Minh and beyond were profoundly deaf – unable to hear sounds softer than a fire engine or a chainsaw due to their hearing loss. Our goal through the non-profit charity organization “Americans Helping Asian Children” (AHAC) was to fit these children with hearing aids - a tool that could bring them sound awareness and allow them to safely connect with the auditory world around them.

I first heard about AHAC two years ago through the Hearing Aid Recycling Program at SDSU. Part of the SDSU program involved refurbishing and donating gently used hearing aids to local charities, one of which was AHAC. At the time AHAC’s Hearing Program Director, Dr. David Woodruff, Au.D., mentioned that he could use some of the hearing aids on a mission to Asia; I was curious about the logistics and how I could get involved, but didn’t pursue the topic. A year later, I was able to complete a clinical rotation with Dr. Woodruff, where I learned about the life experiences that he gained on his missions and I was immediately inspired to participate. It was through his contacts that I joined AHAC in Vietnam and worked

alongside doctors, dispensers and volunteers to carry out the 2011 hearing aid project.

Children came from near and far to receive our services in Vietnam, with some travelling from small villages over 200 km away to obtain a hearing aid. And when weather, transportation or sheer volume of children prevented us from getting to each child immediately, many of the children and their families waited patiently – sometimes for hours – until we arrived. But even the likes of Mother Nature could not stop our mission: we waded through polluted ankle-deep runoff in the alleyways of Phan Thiet; sat on wooden boats through pouring rain on the Mekong River; and navigated the narrow mountain passages of Da Lat to realize our goal.

As a third year student in the four-year audiology joint doctoral program at SDSU & UCSD, I have received ample training in the advanced technological aspects of hearing aids; however, this mission was about going back to basics. Computers, programming equipment and other tools that we sometimes take for granted in the US are not readily available in Vietnam, especially not in rural schools for handicapped children. We relied on what some would call antiquated pencil and paper methods to derive our prescriptions and used screwdrivers to program the aids. While perhaps not conventional by today's standards, we were able to reach similar outcomes with this population as we would with modern technology.

In addition to being hearing impaired, many of the children were underprivileged by virtue of mental disability, poverty, or absence of family, and had limited toys or other childhood possessions. So along with the hearing aids, we

brought stickers, pens, candy and other small items for the children to enjoy.

Though most of the children had limited spoken language skills and limited access to speech therapy, they always found a gesture, a sign in Vietnamese sign language, or occasionally a written word or phrase in English, to express their gratitude.

What I hoped to achieve on this short trip was professional development in the field of pediatrics, specifically in the assessment of ear health, hearing aid fitting and pediatric aural rehabilitation. What I learned incidentally was what it means to truly live one's profession; to take a grass roots approach to promoting the field of audiology and to serve the global community. While this trip was very brief, it helped me to bridge the gap between the classroom and the real world – and I will carry these lessons and experiences for a lifetime.

*The above account is just a snapshot of what I experienced, our team leader, Dr. Bruce Johnson, provides a detailed account of our day to day adventures in his blog which can be found at: <http://americanshelpingasianchildren.blogspot.com/>

“Sighisoara”

By: Christopher Gonzales

SIGHISOARA is a small town, or at least that’s the impression you get when arriving by railway. There isn’t much to see in the miles leading up to the train station, nothing to let you know that you were arriving to an important city. We were surprised when the train finally slowed and came to stop. There were no announcements. You simply have to know what time the train is supposed to arrive at your stop, and be vigilant. We might well have missed it again had I not leaned out the window to look for a sign. And after double-checking with a local, who shook his head enthusiastically as I mispronounced “Sighisoara?,” we grabbed our bags and hurried out onto the platform, where we got a better view of the surroundings. There were only a few tracks passing through, running between the station building and some foothills just behind it. The mountains were thick with trees and bushes, and formed a natural barrier which shadowed the entire far side of the tracks. Green flowed down the slopes and into the platforms so that again the grass grew right up through the gravel and rails, and lent the overall feeling of rustic isolation. It has been my experience that railway stations are usually located very near to the old centers of these medieval cities. However the impression here was that we were on the edge of the city, and with the Carpathian Mountains extending far behind us, the very edge of civilization.

The station building itself was clean, inside and out, the restoration being a welcome and reassuring contrast to the encroaching forest and rusted iron

around the platform. The colors were subdued, a pale yellow with pink and white accents, and the natural reddish fired-clay roof tiles which are so typical of the medieval style in Romania. Here we met the Englishman again, and after comparing maps, we all walked out of the station and started down the street in search of the hostel. It was an easy five-minute walk down a quiet road, with a warm breeze at our backs, a blue sky, and some light clouds drifting high above.

The hostel was in an old building with much charm and character. We slept in a twelve-bed dormitory, though it wasn't even half full. The wooden floor in our room was undoubtedly the original, in a classic zigzag pattern, and though clean and refinished, it showed the wear and weight of a hundred years at least. We dropped our bags and collapsed on the bed for a few moments, staring at each other. Ilona smiled, raised her eyebrows, and silently asked "what?" I just smiled back, looking into her eyes. It was a relief to once again have a home, and a bed. But though wearied we were from the long journey by train, at present we were too alert and excited to sleep. And as it was early enough in the afternoon, we decided to do some exploring, and proceeded to ask directions from the clerk.

She was a cute girl, younger than us both, and spoke English with a peculiar accent that fit perfectly with her long brown hair, dark eyes, and tan skin. She had much to say. She was born in Sighisoara, and seemed to take pleasure in telling us about it, about how the citadel is a World Heritage Site, about how the present city has existed in that exact place for over eight hundred years, about how the original medieval walls and towers were built in the 14th century and still stand,

about how it was the birthplace of Vlad Tepes Dracula, the man whose factual life is more frightening than the legend afforded his name. Among other things she also told us which streets are best to stand on when hitchhiking, which we later endeavored to test.

Before we ventured out, she took us downstairs. The lower level looked to have once been a basement. There were no windows. The ceiling was low and arched, and the floors were of old bricks, worn fairly smooth over the centuries by the constant tread of people. She showed us her own room too, and the cold, uneven bricks extended therein. It must have been quite freezing, I thought to myself, in the winter. Though the walls were colorful, and there were many lamps, and a billiards table, the whole place felt like a cellar. Somehow even in bright light one can tell that they are underground. Natural light from the sun has a way of warming us through to our soul, and raising our spirits. Ilona motioned towards the stairs, and I followed.

The hostel was just a block away from the brownish-green waters of the Târnava Mare River. We followed a footpath along the riverbank for perhaps ten minutes before running into a beautiful byzantine styled cathedral, built, as we later found out, in the 1930s. We stopped here only briefly to admire the church, however, as our gaze was drawn across the river to the medieval citadel. The original fortified city was built upon a natural highpoint, and defended by a great stonewall which still winds around its perimeter, and which during the Spring and Summer is nearly swallowed by trees. The clay-tiled roof of a guard tower stuck out just beyond the treetops, and we could scarcely follow the old wall

through the brush and glimpse the obscured roofs of other towers in the distance. At the very top of the citadel hill reigned a majestic 14th century church, Biserica din Deal (Church on the Hill), which even from this distance could we clearly make out the sharp rooflines and steeple of the Gothic architecture. It was an awesome and imposing sight, and beckoned us further, despite our fatigue.

We crossed the Târnavă Mare on a footbridge near the Byzantine cathedral, passing a gypsy woman and her young child sitting cross-legged on a ragged blanket, with their hands out. I have noticed, in my travels through Eastern Europe, that most vagabonds were significantly darker-skinned than the majority population. I momentarily reflected on this passing observation as we walked by, trying not to make eye contact. I wish now that I would have helped them. We passed many beggars in Romania, Hungary, and the Czech Republic without so much as a thought or word. But this time it bothered me, and I never said it. I wish that even if I didn't have any money to spare I would have at least acknowledged their existence with a sympathetic look, or a smile, just to let them know that I noticed, and was thinking of them. It bothers me now that I did nothing. Or perhaps it bothers me more that I was in a position to do very little.

A ten-minute walk from the river brought us to the base of the citadel hill, and we were surrounded by medieval buildings. They were old and tired, and looked every bit their genuine age. The paint was faded and worn through on many buildings, the plaster often chipped away and revealed the brick structures

underneath, the roofs habitually mended with different sizes and shapes of clay tiles, and stained with moss of all shades of black to green to yellow to white. As we walked towards the center, the pavement ended and cobble stones continued throughout the medieval area. We followed these cobblestone streets to a nice courtyard and finely kept garden with many flowers, and large trees shading some benches and game tables. We meandered through, idly enjoying the scenery and listening to people we could not understand, when one group in particular caught our attention. It was a group of grey haired old men sitting around a chess table. Old friends. They were playing a card game of some sort with a tattered deck of playing cards which I did not recognize. They must have played often. It was such a classic scene. Ilona approached them and asked to take their picture by holding up her camera. They all smiled big, enjoying I think, the attention of a beautiful young woman. It is a perfect picture, with the four men intently playing, and a fifth man watching, smiling at the camera. It is one of my favorites.

Presently we continued on from the park, preferring to keep moving, as there was so much to see, and resting seemed only to remind us of how tired we were. We followed the cobbles to a stone staircase with a decorative iron railing, which we climbed, and continued down a narrow alley where sections of the cobblestones had sank over time and made the street quite uneven. Exactly where we were going we didn't quite know, as is the tendency when exploring new places while traveling. Everything is new and exciting, and so the initial direction you choose isn't so important. We simply headed towards the tallest landmark we could

see, the original gate to the citadel and the old clock tower, which loomed far above everything else.

Finally we found ourselves near the base of the clock tower. We paused there to take a few pictures before climbing the last few shallow steps and passing under the first arched gateway, and then through the tower itself. The city within this great stone fortification wasn't a reconstructed or restored old town center, though some buildings were nicely painted. The vision before us was an actual medieval city which has been inhabited, the way it is now, for more than eight hundred years. Though instead of villagers carrying tools, there are now travelers armed with cameras. We walked to the town square and slowly turned around in all directions, surveying all the colors, textures, and sounds of a Transylvanian city from the Middle Ages, and imagining how it might have been different so long ago. I couldn't help but notice of the striking contrast between the vivid colors of some buildings, and their ancient-looking clay roof tiles, which were again, like most everywhere else we visited in Romania, growing moss and mildew in a variety of colors.

Having quietly pondered for a few minutes this fantastic vision of the town center, we both realized that there was far too much to see for a short afternoon. So for the first time that day we let the exhaustion seep into our bones, and tried not to fight it. We both sighed heavily, gazing at each other. Ilona grabbed my hand and we slowly made our way back to the hostel to nap. It seemed a much longer walk on the way back. We decided then that we would sleep for a short while before finding a place to eat, and heading back to the citadel for a

night walk. Just as we came to the hostel we ran into the young Englishman from Leeds, who was out for a stroll. He said the hostel clerk had recommended an authentic Romanian restaurant, and we agreed to meet at the hostel in a couple hours, and then go to dinner.

At last inside the hostel, we collapsed onto our bunk bed. Neither of us had the strength or motivation to climb to the upper level, so with arms around each other, we both squeezed onto the tiny bottom bunk, and fell fast asleep.

When we awoke the hostel was quiet, and through the window shades we could see that it was quite dark already. The Englishman was nowhere to be seen. I checked the time. It was after nine. We had slept for several hours. It would be a late dinner and an even later walk. But somehow the idea of prowling around this old city late at night was both exciting, and a little frightening. Who else, (or what else), might also be out there in the darkness, silently stalking those narrow cobbled streets? For this is an old and enchanted land, in which folklore and superstition still influence daily life. There are, after all, still houses with garlic hanging above their doors.

Hungry, and heading back toward the center for dinner, we by chance came upon the Romanian restaurant which our British friend had mentioned. He was just finishing up his meal with another traveler from the hostel. He said he had seen us sleeping at the hostel, but didn't want to wake us. Unfortunately the restaurant was just closing, so Ilona and I continued on down the street until we came to another traditional-looking place, where we got some great big bowls of elk soup and rye bread. Here my knowledge of Spanish became useful for the first

time while traveling abroad, as Spanish and Romanian are both romance languages and share some common words, and the server spoke only broken English. It was also here that I tried my first of several Romanian beers, Ursus, a thick chocolaty black ale similar in character to Newcastle, but less bitter. We each ate another bowl of soup before wandering off into the night once more, headed toward the town center.

We were the only ones walking around the medieval citadel that night, and I began to wonder if everyone else knew some grave secret that we did not. The stillness and quietude was eerie, but the buildings surrounding the town square were nicely lit, and I thought looked far more interesting and imposing at night, as the darkness subdued the brighter colors into softer, more fitting pastel hues. Above all else the clock tower rose high into the dark, and the moonlight cast its shadow over the cobblestoned street below. The tower's colorful patterned roof tiles were illuminated as well. It was an impressive sight. I closed my eyes and for a moment I could hear the din of daily village life, the thundering of cavalry, and the clash of swords, shields, arrows, and spears. Adjacent to the clock tower was the house of Vlad Dracul, eclipsed in infamy by his draconian son Vlad Tepes (the Impaler), who was born at that very house, and who would later earn his surname Dracula- son of the dragon. Despite the infamy and importance of its residents, the house was modestly adorned with basic window frames and no shutters, inconspicuous doors, and marked only by a small commemorative plaque, and a sign bearing the symbol of the Order of the Dragon, to which the elder Dracul belonged.

Not far from the Dracul house there stands a rugged bust of Vlad Tepes Dracula, who despite his factual evil is somewhat revered as a national hero. The statue sits beside a great Gothic era Dominican monastery originally constructed in the 13th century, and having been rebuilt and restored many times over. We slowly walked around the church and sat for a moment on a bench overlooking the city beyond the citadel wall. It was a warm night, and the old city was lit by a feeble amber glow which gave the appearance that darkness, and indeed evil, was hanging just above, with claws outstretched, waiting for the warmth and protection of the lights to burn out. And far, far off in the distance, I thought I could just make out the faint drone of a howl. Or it may have been the wind. I got a slight shiver, and turned to Ilona. She was ready to go as well. We would return the next day to take better pictures.

On the way back to the hostel I was struck by a thought. We had missed the view that had first inspired me to come to Sighisoara. Though between our afternoon and evening walks we had explored, albeit briefly, most streets within the citadel, I had not seen the vision depicted in a picture of Sighisoara which years ago I had saved, and committed to finding one day. This troubled me some. I decided the picture must have been taken from the balcony of the clock tower, as it is the highest vantage besides the Church on the Hill, which was depicted in the picture. So tomorrow, I told Ilona, we would be fully rested and could spend a leisurely day wandering around the entire city. And, I was sure, we would find the vision that had captured my attention and imagination long ago.

Back at the hostel, we were once again feeling weary and grateful for having a bed after an almost sleepless train ride the previous night, and only a short afternoon nap today. I chose the bottom bed, and Ilona prepared to climb to the top. But before she could, I gently grasped her hand and asked her to stay with me. She was coy, and just smiled. And after a little sly pleading on my part, she relented and silently stepped off the ladder and slipped under the covers with me. I put my arm around her and pulled her close to me. We spoke for a moment about our experiences during the day, and what we would do tomorrow, then fell into a deep replenishing sleep. We slept in as long as we could, which really was not very late, seeing as how life starts so early in hostels. I guess travelers are just too excited to stay in bed for long. The road calls to them, and the prospect of exploring another unknown place is exhilarating. We too, woke up fast and eager to get outside. It was a new day, and the sun shone bright through the sparse shades. After a quick breakfast at the hostel, we once again found our way to the citadel, though taking a different path. We entered through another gate in the medieval wall, this one having heavy barred iron doors suspended by chains above the arched passages, with spikes that hung down like teeth.

We started toward the Church on the Hill and came to a covered staircase leading up the hill. The steps were of worn out rocks and ancient concrete, not at all uniform like the cobblestoned streets. Every random stone could have been in their exact positions for more than half a century. The staircase was long and steep, the sides and roof of which was made of crude timber slats so nearly covered over with moss and vines that when looking up the staircase from the

entrance all we could see was the blinding light at the end of the tunnel, and the occasional sliver of daylight showing through the cracks. At the top of the staircase were two street musicians playing guitar. They sat on buckets just within the shade of the staircase, and had a hat for coins. We listened for a few moments, then headed for the church. Looking back towards the town square, I could just make out through the trees the spires of the clock tower. It was standing there silent, keeping guard over the citadel just as it had for eight hundred years.

Unfortunately, Biserica din Deal, the Church on the Hill was closed that day. We didn't get to go inside. It was quite disappointing, as I had read a little about the original frescos which still survive from the 14th century. Behind the church was a cemetery built right on the hillside amidst the forest, many monuments being slowly overtaken by trees and brush. I was surprised to see so many German names, a legacy of the Transylvanian Saxons who colonized the area and built the city as it stands today. We took a few pictures of the hillside cemetery and the guard tower just behind the church, which looked like it was still inhabited, probably by the caretaker of the church and cemetery. Ilona smiled at this, saying that it reminded her of the "Little Old Woman Who Lived in a shoe," and that she wouldn't mind living there. We both chuckled and walked off toward the staircase. When we reached the bottom, a little boy no more than eight or nine years old walked up to Ilona and tried to sell her some pictures he had painted of the city.

We just said thanks and continued on to the clock tower.

The clock tower now serves as the city museum, which I find somewhat

funny, as the entire town seemed like a museum to me. Much of the wooden floors in the tower were clearly hundreds of years old. The constant tread of guards, and now tourists, had worn deep indentations into the wood planks and stairs. Sometimes the floors were so uneven that we had to take care in walking, or else trip and have to see the smirks of amused tourists as they try not to laugh at you. It happened... more than once. The stairways and doors to each level were short and narrow, and with every step the old wood and rusted nails creaked noisily. It was not an easy tower to navigate. Even Ilona hit her head on one of the arched doorways while distracted by her camera, and we couldn't stop laughing for minutes.

The final level before the tower balcony housed the clock mechanism and rotating statues, which are still functional. It's a device somewhat similar to the Astronomical Clock in Prague, which we would see later in our travels. The mechanism here was an astounding mix of carved wood and iron gears, and all sorts of levers. I never noticed the statues move in the outside recess, but there is a different configuration of characters during the day and night. This I noticed only from examining our pictures later on. We lingered here for a few minutes before heading out onto the balcony. The view was one which I recognized.

I knew it as soon as I stepped out; I had found the vision from my picture. It was an amazing three hundred and sixty degree view of the city. In one direction was the majestic

Biserica din Deal, sitting atop the hill with its sharp Gothic roofs and steeple towering above the treetops. Another medieval tower stood guard halfway up the hill, and some beautiful pastel houses looked as though we could reach out and

touch them. Directly opposite this view sat the more weathered Dominican monastery, which from our elevated position we stood about even with its mildewing clay roof tiles, and could finally see the entire broad side of the church and flying buttresses in one view. To our right was the city outside the wall, and the cobblestoned road leading up to the citadel and original city gate, which presently we stood directly above. And beyond the gate and clock tower some tourists meandered around the bright buildings of the town square, and the forested hills rolled slowly away into the distance.

We stayed up on the balcony for quite some time, going from side to side and back again, taking in as much as we could and committing it to memory. It was a little disappointing when it came time to leave the tower. For long I had wondered at that picture, and finally I had found the eternal vision entombed therein, and already it was time to go. Had we stayed up there for several more hours still would I have been saddened to leave. But such is the way of traveling, of living life on the road, and exploring new places. You feel emotions and see visions which you may never see again. And upon returning it is hard to relate such experiences to others. For how can one adequately convey the thick musty smell of an old church, or the echo of shallow breathing in the empty silence of the alter chamber? How can one tell of the texture of every stone in the street, and the plants which grow between them? How can one describe the feeling you get when staring down a narrow alley, watching some lone figure walk slowly away into the twilight, until their silhouette vanishes into the growing shadows? These skeletons may be feebly drawn, but only the beholder can fill in the real details, just by closing

their eyes.

We spent the remainder of our last day in Sighisoara walking down the cobblestone streets and resting amongst the trees and potted flowers in the town square. We went to bed early and rose early, eager to try our hand at hitchhiking. Our next destination was Brasov, another well-preserved medieval city. The hostel clerk gave us a scrap of cardboard, and told us to write BV on it. Drivers would know what we meant, she said, as she pointed to a map and told us where to stand. We packed our bags and said our farewells, knowing not when, if ever, we would find our way back here again. Outside the hostel and homeless once again, with our backpacks on and cardboard sign in hand, we started down the sidewalk, looking for all the world like a couple drifters.

We got a lot of attention. We must have been two of the most attractive drifters around, Ilona with her light skin and dark brown hair blowing slightly in the breeze, and I in my dirty t-shirt, ripped shorts, and three weeks of untrimmed beard growth. Many drivers looked, and even made eye contact with us, but none stopped. There was one interesting reaction though, which we noticed quite often. Many drivers raised a hand as they drove past and seemed to point down towards their car, or the ground. We couldn't figure out what this meant. Had we done something wrong? Were they telling us to stop being so cheap, and simply buy a train or bus ticket? It bothered us that we didn't know. Ilona even suggested that we move further down the road, thinking that we were too close to a bus stop. But we didn't have any luck. Later on in Brasov we learned from another traveler that this

gesture is the universal hitchhiking sign for “sorry, I’m staying here.” The drivers were actually being polite and telling us that they were staying in Sighisoara. We just laughed at ourselves and decided that one day we would try again.

With the last train set to leave Sighisoara in less than an hour, we decided to give up on hitchhiking for the day, and began our slow walk to the station. We took a different path this time, and shortly found ourselves walking along a dusty gravel road between the railroad tracks and what seemed like some abandoned buildings. Beneath the gravel and dirt I could see the remaining cobbles of an old road. At some point in history this road must have looked like all the other beautiful cobblestone streets in the city center. I wondered why it was ever buried, and why they wouldn’t uncover it now. I wanted to clear it, myself.

And so it was with an eerie sense of walking over a partially hidden history that we arrived at the train station. I turned to look back and there was a stray dog just a little ways behind. Apparently it had been following us, as it stopped when I turned over my shoulder. It didn’t look unfriendly. Ilona called to it, but he only raised his head and sniffed the air. As he did, the sunlight caught in his eyes and they flashed there for just a second before he lowered his head again. The dog wagged his tail slightly as we began to walk away, and when we finally reached the door to the station, he was gone.

“The San Diego Trolley Notebook”

By: Kellen East

Everyone needs to get around, from “Point A” to “Point B”; likewise, everyone has their method of doing so. Aside from those who can drive around town, the fastest and perhaps favorite alternative is the trolley. More than once I’ve heard one person tell another, “Just take the green-line trolley, and you’ll be there in ten minutes!”

It can be a great way to travel for a few dollars. It also seems to be a tourist attraction in itself. Search engines such as Yahoo! offer tourists locations of hotels that are near the San Diego trolley, and there’s even a trolley tour.

Staring through the tinted windows gives some areas a cinematic view.

Riding in a trolley provides a rare view of the city.

The passengers are mostly normal people with destinations such as “home,” “work,” “school,” or “a sporting event”. However, the population includes an outlier that isn’t always mentioned. Typing the words “San Diego Trolley Crime” followed by a year, starting with 2009, shows a rise in crime from the previous year, for every year, dating back to 2004. Warnings of assault and robbery follow the headline “Serious crime on trolley rose last year.” The crime rate in 2008 rose to .63 crimes per 100,000 customers from .47 the previous year – the steepest climb in recent years. The offenses include: one homicide, 59 robberies, and 124 cases of theft. The homicide victim was a 17 year old who was stabbed by another 17 year old. A less serious crime, fare evasion, was the reason for the citation of nearly 20,000 riders.

To counteract the crime in some stations, security guards watch customers via camera. At the San Diego State University transit center, a couple of males walk across the station, most likely to approach a couple of female customers; a loud beep (really it's more of a "boop" sound) can be heard, followed by a guard saying "Don't harass the other customers or I'll throw you out of the station."

On another occasion, the "boop" sounds off followed by a sharp, overpowering voice bellowing "Get off the yellow line!"

A teenager flashes a guilty smile and steps behind the safety line. The large population of passengers (36 million last year) promises both variety and unpredictability. One night, at Qualcomm stadium, a man exited the trolley and vowed in a raised voice, "That's the last time I ever ride the fuckin' trolley!"

It's late morning. I wait at the San Diego State University station. A relatively tall, older man seems to be speaking to a young woman who is retreating with her small son. When the trolley comes I find myself seated across from the woman and her child. The older man is standing in the aisle. He starts to sing...

"Amazing grace how sweet the sound... that saved a *wreck*, like me."

He stops singing but continues talking...

"What you lookin' at? I'll fuck you up! I'm O.G.! I'll whoop yo' ass..." Then he starts singing again, "Amazing grace... how sweet the sound... that saved... a *wreck*, like me!"

Everything about his behavior is bothersome – including his threats, his loud singing, and the fact that he's singing a word from "Amazing Grace" wrong. The lyric is "wretch" not "wreck" but I suppose he may be onto something with his twist on

the lyrics.

The young woman's face shows concern as she looks at me, and then at her little boy seated next to her.

I'm forced to ride the trolley home from work on a Friday night. I make a phone call as I settle into my brown leather (or leather-like) seat. While I'm talking, a grimy looking guy in his twenties starts questioning me from the seat directly behind me.

"How long have you been riding the trolley?"

"A few minutes"

"What station are you getting off on? Are you going to Santee?"

"SDSU," I tell him.

What the hell? I'm starting to wonder if I'll need to become hostile.

"Do you still have your ticket?"

"I'm talking on the phone, man..." I'm done being bothered.

He moves to another seat with a scruffy looking woman who matches him well. She looks like she might be his mother. Her eyes are red and she's wearing a towel around her waist. If she's wearing shorts or a skirt underneath the towel, I can't see them - for all I know, she could be wearing a bikini bottom. What's most puzzling about her attire is the fact that it's after 9:30 at night.

The grimy guy and the matching grimy middle-aged woman begin to argue. He tells her he'll beat her ass for some reason I'm unaware of. The woman gets up and walks to an empty seat. Across from the empty seat sits a well dressed young man in his early twenties - who's clearly on his way home from work as well.

“Mind if I sit here?” the woman asks him.

“Uh, go ahead,” the young man responds.

The woman is sitting with her back to her scruffy counterpart. Their argument continues for a moment and she gets up again, but this time she moves next to the well dressed man and puts her arm up on the back of the seat in an attempt at being seductive. The man’s facial expression is a window to his discomfort – both with being used as a pawn in a lovers’ quarrel, and because of the appearance of the woman who is flirting with him. He looks in my direction and I make a grimacing expression in return to say *“yeah, at this moment, I’m also thinking ‘what the hell.’”*

“Go ahead man. You can have ‘er!” the scruffy guy spits.

A teenage girl comes and sits in the seat opposite mine. She’s wearing short shorts that strike me as inappropriate for someone of her apparent age.

The man sitting next to the dingy older woman changes seats to remove himself from his unenviable position. The grimy guy gets up at the next stop and heartily greets a friend who gets on the trolley, but strangely, he doesn’t stay with his friend. Instead, he hands him a ticket and leaves.

The teenage girl moves to the vacant seat across from the, now alone, woman wrapped in a towel. With no more men nearby, apparently the woman’s mothering instincts have kicked in.

“How old are you?” she asks the girl.

“Sixteen,”

“Come here.”

The girl says she is fine where she is, but the woman blinks and rolls her eyes in an insistent, and at least somewhat intoxicated, manner.

“Come over here.” she repeats.

“No thanks. I’m fine right here,” the girl tells her with a defensive smirk.

“Do you have a place to go to tonight?”

“Yeah,”

“Do you have a place to go home to tonight?”

“Yeah. I’m going to my house now...” the girl explains.

“Okay. As long as you have a place to stay,” the woman says, now satisfied.

After getting off of the trolley, I take the packed elevator to street level. As the elevator lifts us up from the underground, a faceless voice asks, “Does anybody have any gum?”

As the crowd spills from the elevator, I look over at the well dressed man from the trolley and shake my head as I say “Man, I gotta get the damn car fixed!”

“Hell yeah!” he responds.

Several years back, I decided to take my first trip to Tijuana, Mexico during my first spring break as a college student. I went with two female friends from high school. A necessary evil was waiting at the Euclid trolley station. The area is known for being especially dangerous (and this being before the annual rises in the trolley crime rate became a yearly theme). A group of adolescent males lingered on the other side of a stone brick wall. We initially saw each other, but somehow ended up on opposite sides of the wall. I heard their conversation. They were talking about hamburgers, I believe.

Suddenly, one of them said “And the steaks is gonna be extra *bloody*.” The tone was obviously meant to be overheard. The station was in an area dominated by Blood gang members. They knew that another African-American male stood on the other side of the wall. The mention of steak itself was out of place for their actual conversation to begin with. Apparently, this was my opportunity to make some sort of counter statement.

“And the steak’s gonna be extra *bloody*!”

Whatever. I ignored the indirect challenge and soon we left for our destination.

After a bizarre night filled with foreign strip clubs and being accosted by transsexuals, we caught the trolley back across the border. We had to transfer to another trolley, so we waited in a dark, lonely station. I’d heard of that station. My friend Mark was last seen there a month previously. He left San Diego with his family, but moved back, only to disappear shortly after... and that trolley station had some connection to this fact.

We decided to hitch a ride from a cab parked about 30 yards away.

A pair of unsavory-looking characters were standing about 20 feet away from us. They overheard our conversation...

“ey homie where you stay at?” the skinny one wearing a beanie asked in a suspicious tone. Despite him having a partner, I found the thought of him seeing me as his potential victim comical. For this reason, I assumed that he must have been armed. He asked if he could share the cab with us. I didn’t let on that I felt suspicious, but when the girls and I got into the cab, I looked at him still standing at

the trolley station, and shrugged at him. I knew that we were a lot safer leaving a trolley station at night than lingering at one.

I enter a packed trolley with little more than standing room. There are seats available, but most are next to sitting passengers. There's an unspoken understanding that most passengers would prefer not to sit next to a stranger. For this reason, many riders opt to stand while empty seats are in view. I spot a seat facing the opposing wall of the trolley. Across from me sits a large-bellied, balding man with white hair.

I close my eyes and attempt to rest as much as possible before arriving at work.

I open my eyes momentarily and see a man walking across the trolley. He stops a few feet past me and begins to address the trolley in a raised voice...

"Folks, I'd just like to pass something along. You go on the internet and when the screen comes up, you type in w-w-w-dot-google-dot-com..." He continues to chatter away at an accelerated pace.

I close my eyes again, ignoring his speech.

After about a minute of hearing the man's speech, the balding man begins talking on his cell phone, "Yeah, I'm on the trolley. This guy in here is trying to sell something. I'm not sure which car I'm in - maybe it's the second. Yeah... ok. Thanks," he says.

He looks across at me and smiles. "Gotta love cell phones," he says while brandishing an old "candy bar" style phone. "I called security and let them know what's happening. It sounds like that guy's trying to sell something. You can't do that

on the trolley!”

The orator’s somewhat fast-paced speech, his inflated sense of importance (addressing everyone in the trolley to teach them how to surf the internet), and somehow his appearance – although his clothes are not dirty, all tip me off that all is not right in his world.

I respond to the balding man in a slightly lowered voice, “Mania.”

The balding man looks away from me momentarily, as if he’s been disagreed with. “Well it may be, but you can’t go selling stuff on the trolley,” he says.

Next he reiterates his love for cell phones and recalls a recent encounter he had with a belligerent homeless man at a trolley station. “I was walking over and he stepped in my way like he wasn’t gonna let me pass. I pulled out my cell phone and started calling the police and he walked away. You gotta love cell phones!”

I close my eyes again. Meanwhile, the orator’s speech continues. I really have no idea what he is currently talking about...

“It has to be seen. It has to be seen!” he urges his audience.

I can tell that his voice seems to be projected in my direction now, so I open my eyes to monitor his movements (and incase my indifference challenges him to capture my attention).

“... Well, I guess I’m going to go ahead and take a seat now,” the orator says. He walks back across the trolley and sits down. The balding man follows him with his eyes and turns back to me...

“If he was loopy then that’s ok. But if he’s not loopy, you can’t go trying to sell something on the trolley.”

“I think he’s manic,” I say to the balding man while making a circle with my finger pointed at my head to simplify.

“Oh, you think he’s loopy?”

“Yeah, sometimes they get an over-inflated sense of importance and do stuff like try to direct traffic and-”

He cuts me off, “Well if he’s loopy he can do that. Otherwise, you don’t go trying to advertise stuff on the trolley...”

I give up on trying to explain manic episodes or why it’s unlikely that anyone would attempt to sell something by “advertising” Google.com on a trolley. I’ve had enough. I break eye contact and close my eyes again.

(Boop)

“Attention passengers, this is your driver. I’d like to remind you that there is no advertising allowed on the trolley. Thank you... Next station: Rrrrrriio Vista. Rio Vista is next.”

“A Day in a Circle”

By: Kellen East

The alarm clock on my cell phone sounds off. My phone displays a picture of my sister and me at the beach.

“Not yet.” I press the button on my phone corresponding with the “snooze” function.

The alarm sounds again, and I push the envelope once again and snooze for another nine minutes. I lay in bed doing my best to stretch each second. I know I don’t have much time – in fact, the time I originally planned to wake up probably provided for one extra snooze session at most, but it often takes longer than nine minutes for me to summon the motivation to begin my preparation.

After springing out of bed to rip through the layers of lethargy, the routine begins. Maybe the routine began with the alarm clock, but now I begin the phase where I actually “do things.”

The first thing that I “do” is shake my head at myself for staying up so late. Next I decide to use some discipline and start getting more sleep starting tonight. This time I’m really going to do it. What exactly did I do that was worth the sleep that I sacrificed? Nothing. I shake my head at myself again before I continue the routine.

After the basic preparation (brushing teeth, hair, etc), I put on my costume: 1) admittedly dingy looking khaki pants, 2) a green shirt with a name tag and a pin (or “flare” as I sarcastically call it) that says “Vine Buddies” in the middle, and “Ask

Me” is written in the bottom section, and 3) A pair of solid black shoes (because multi-colored shoes are not allowed anymore).

I also have a few of my own essential items: my wallet, Chap Stick, mints, a bottle of water, and hopefully I remember to bring floss. Forgetting any of these items would guarantee multiple moments of regret throughout the day.

It’s time to go. Unfortunately, I short-changed myself on preparation time, but if I hurry, I may still make it on time.

Actually, no – I’m pretty sure that I’m well on my way to being late. I better call.

“Thank you for calling Booze Shack, this is Judy...”

“Hey Judy. Is Manager there?”

“Yeah, just a second”

“Okay...” I wait for my cue...

“Thank you for holding this is Manager, how can I help you?” His voice is somehow reminiscent of superheroes from cartoons that I can’t remember watching. Well, actually, Mighty Mouse. He sounds like Mighty Mouse and is coincidentally small in stature. I briefly marvel at this revelation, but since I’m convinced that he’s a good guy, I don’t dwell on it for long.

“Heeyy, Manager, it’s me Kellen...”

“Hey Kellen! What’s up?”

“I’m running a little late... probably by about ten minutes... I missed the trolley. I was just calling to let you know”

“Okay,”

“Sorry about that.”

“I appreciate you calling to let us know.”

“Okay. Thanks Manager. I’ll see you soon.”

I think it went well this time.

Before I walk in the door of the store, I look up at the clock. It reads 10 minutes after, but my phone says it’s actually 7 minutes after. When I get to the break room to clock in, the clock says it’s 5 minutes after my scheduled starting time. The clock that’s on display for both customers and employees is always five minutes fast in my experience – which explains the time discrepancies. I call it Corporate Time. I always assumed that the purpose of Corporate Time was so that employees would show up on time, only to appear to be late, then when they clock-out, chances are they’re leaving five minutes early if they’re going by corporate time. I suppose it saves a tiny bit of payroll money.

I slide my card through the *Kronos* machine to clock-in; while I do this, I look at the paper attached to the machine (there’s always a note attached to the machine and the phone). The note on the phone asks that we answer the phone by saying “Thanks for calling Booze Shack – home of the Stupor Duper wine sale.” It also instructs us to greet incoming customers by asking, “Are you shopping for a special occasion? Did you know that we’re having our Stupor Duper wine sale?”

There’s an important instruction that’s missing. It’s become an unwritten law. After assisting a customer, the Booze Shack employee must offer cheese and crackers. Not doing so results in disciplinary action, which for repeat offenders can lead to the employee losing his or her job. This ever important exercise in

persuasion is actually only necessary for secret shoppers. Those who fail their “mystery shop” have to report to a two hour class held by the district manager – a burly, gray-haired man with a matching gray mustache that reaches each side of his chin. Some employees from other stores call him The Walrus because of his mustache – and, apparently, because they don’t like him very much.

I look to the left and see a printed-out email from The Walrus taped to the phone. He’s saying that if any customers complain about our new carding policy (we now check the ID of everyone, including the elderly) to give them his cell phone number. He’s had Corporate Guy giving him a hard time about this. This isn’t the best writing The Walrus has to offer, however. In my opinion his magnum opus was his note to all store managers regarding the theft wave that involved sugar-free Redbull energy drinks. My favorite part was the ending:

*“...If I see ANY employees drinking a sugar-free Redbull without a receipt, they will be TERMINATED on the spot!
- The Walrus”*

I would have never guessed that someone could become so enraged over sugar-free Redbulls that they would go around “terminating” people, but then again, I wasn’t aware that energy drink theft had become an epidemic.

I look over to the right and see one more important message taped to the wall; a note warns of a man – excuse me, a “Return Artist” – who apparently steals Booze products and uses receipts to snag refunds from unsuspecting Booze employees. Included in the note is a profile picture of the man as he argues with a Booze Shack manager. The message urges employees to tell the man he is not

allowed in any Booze Shack store and then to call the police.

“Wow... Booze Shack’s Most Wanted?” *I wonder if there’s a reward.*

I suppose I’m ready to go to work now. I step out of the break room and make my way to the main area of the store. I’m not happy about being here right now, but I know that the work offers virtually zero novelty, so it’s all just a game of waiting for nine hours to pass before I can leave.

I must admit there are some challenges. For example, at times I find myself being asked questions such as, “I’m looking for a white wine. It has a yellow label, but I don’t know the name of it.”

...I don’t know the name of it either.

Or...

“I’m looking for a medium-bodied red in the twenty to twenty five dollar range, similar to Grape Brothers Cabernet.”

I’ve never had Grape Brothers Cabernet. I don’t drink wine enough to be sure if I know what “medium-bodied” tastes like. In fact, I wouldn’t say that I like wine at all! In most places this should be a virtue, but here it’s a weakness.

“Hmm... I’ve never had that before, but let me go ask somebody who may have tried it...”

Sometimes the questions are just plain bizarre. Once, a pair of (most likely tipsy) midriff-baring, college-aged women asked me if we carried a wine that tastes like hotdogs. Truth be told, much of my entertainment in this place comes from the customers.

Today will be no different.

There's hardly a difference in any day here. Today will either be "slow," "kinda slow," "kinda busy," or "really busy." Today will include: ringing up customer orders, answering customer questions, an hour lunch break, a ten minute break, watching the clock, and wondering just how much damage standing for hours is doing to my aching knees.

Today is any other day. Today is everyday in the Booze Shack.

I'll feel a little less pessimistic when I'm not so tired. Later I'll admit to myself, "It's not *that* bad." It could definitely be worse.

Sure, I'm expected to say "Hello" over and over, and over again - as people walk through the door, ignoring me in most cases - just in case a secret shopper walks in. It's true that if I decide to buy something, I'll have to do so before 8:30 and store it in someone's car until my shift is over, because Booze Shack prohibits its employees from carrying merchandise out of the store after business hours - whether the employee has a receipt as proof of purchase or not; and Booze Shack sends security to search employees' bags and "terminates" those who are caught with merchandise - whether it's stolen or not. Yes, I do get paid less than the entry pay rate of people who were hired several months to a year after I started working here, because I started working here a long time ago and the company suspended pay raises before my wages caught up to the standard. Apparently, loyalty isn't rewarded around here.

Although I know it could be worse, it's some of the little things that bother me most. Things like a few co-workers that annoy me so much that I limit the time I spend looking at them, or the fact that I didn't go to college to waste my time here -

even if it is only temporary, or that people laugh at me when I offer them cheese and crackers and I feel obligated to explain that I'm only saying it because I have to (last week a sarcastic lady called me "Mr. Cheese and Crackers" – I retorted that I use that line on all the ladies), or the fact that every policy change that Corporate introduces makes no practical sense – from requiring us to check ID's of old people, to banning pants with cargo pockets, shoes of multiple colors, and hair of multiple colors.

Why did I come here? The short answer is "I needed a job and this one was available, and once I started to work here, it seemed like a cool place."

Why do insects fly into spider webs? The answer is that insects see in the ultra-violet wavelength. They don't see a spider's web like we do - they see a rainbow of beautiful colors. Once they fly into the web, obviously they're stuck, and the end soon follows.

Why do I stay here? The answer to this question isn't simple.

"I guess I'm comfortable. The jobs I would prefer are just out of reach. The jobs that are in reach have weird hours or involve duties that I'm not willing to perform. If all else fails, I'll leave as soon as I start grad school."

It's like I'm stuck in a pattern, but in theory I can leave whenever I want – I'm not being kept against my will. But still, I often have the feeling that while I allow myself to stay here, I'm also having some of my life sucked out of me; if nothing else, I'm definitely losing what could be well used time in exchange for little money. Leaving has joined getting back into shape, going to bed earlier, and cleaning up my diet in the list of things I should commit to now, but will dedicate myself to later.

Now that today is winding down, nothing special, or even unusual, has

happened. The only thing I'll remember from today is the conversation I had earlier with Manager. After his shift, he stopped by the tasting booth where I was serving beer samples and we chatted for awhile. I asked him about one of the notes posted in the break-room.

“What was up with that note from The Walrus in the break room? He said Corporate Guy was getting on his case because older people were calling the corporate office to complain about being carded...”

“Corporate Guy was getting on The Walrus's case and telling him to 'fix it!' That's what they say, 'fix it!'" he responded.

“So they expect him to control the reaction of the customers? It seems like they don't have a grip on reality and how things really work.”

He got a far away look in his eyes as he responded, “Kellen... these people... they sit in an office and think things up for others to do and they only want things done. They don't know what it takes for it to happen, and they don't care if it's impossible. They want somebody to make it happen. They want it done.”

Although it was unspoken, there seemed to be an agreement between the two of us: neither of us thinks very highly of the people we work for.

Everything else that happened today is a blur now as I sit at my computer. I look at the clock and realize that I've stayed up too late once again. I lie down and get lost in my thoughts until my consciousness is lost along with me.

I hear an alarm. I look at the clock on my cell phone.

Damnit. It's today again.

I press the snooze button.

Academic Research Papers



"I See What I Wanna See"

By: Kati Donovan

How the Fragmented Aesthetic of Michael John LaChiusa's Musical Deconstructs Perception in the Postmodern World Part III: Gloria Dei/*Glory Day*

*"The sea rises; the light fails. Lovers cling to each other and children cling to us.
The moment we cease to hold each other; the moment we break faith with one another,
The sea engulfs us and the light goes out." -James Baldwin*

With powerful and probing questions composer/lyricist Michael John LaChiusa opens the concluding act of his abstract musical triptych *See What I Wanna See*.

PRIEST. Who is listening to us?
Who hears our prayer?
Is there such a thing as Heaven?
Is there no "there" there?

(LaChiusa 39)

The unique three-act musical was work-shopped at the Williamstown Theater Festival in the summer of 2004, and debuted off-Broadway one-year later at the Public Theatre. The third and final act, entitled *Glory Day*, presents the story of a disillusioned Priest experiencing a crisis of faith in post- 9/11 New York City. Filled with desperation, he posts an anonymous letter in Central Park announcing the second coming of Christ. In the whirlwind of the hoax, a motley congregation of lost souls gathers to bear witness to the phenomenon, and when the moment in question finally arrives it is the priest alone who beholds the miracle, proclaiming:

PRIEST. I created a lie that became the truth. The lie was for everyone. But the truth was only for myself. So what do I do with it? Monsignor? What do I do with the truth?

(LaChiusa 62)

In his book, *Truth and Method*, Hans-Georg Gadamer asserts the comparative nature of truth in a way that validates the meaning inherent in the disjointed aesthetic of LaChiusa's musical. He states:

"Meaning is not inherent in a text itself...but emerges only as the interpreter enters into dialogue with the text. And because the meaning of a text is dependent on the perspective of the one who enters into dialogue with it, it has as many meanings as it has readers."

(Grenz 6)

It is through this multi- rather than uni-versal lens that the deconstructed nature of *See What I Wanna See* reveals the musical's meaning both structurally and thematically. In *Glory Day*, LaChiusa employs the methodologies of postmodernism and existentialism to address the subjectivity of perception, and the sociopolitical and linguistic theories of Louis Althusser and Julia Kristeva to reaffirm of the power of the globalized community as a spiritual solution to postmodern existential distress. LaChiusa's miracle is born of the horror of apocalypse, which theorist Frank McConnell defines as "revelation'... with the blood-and-thunder, end-of-the-world violence that always precedes...that revelation." (McConnell 250)

The opening of *Glory Day* presents the protagonist Priest being "smothered" by the cries of confessors, seeking absolution and answers for the unconscionable horrors witnessed in the Terrorist Attacks. Cultural theorist Jean Baudrillard unpacks the catastrophe's effect on perceptual validity:

"The collapse of the World Trade Center towers is unimaginable, but that is not enough to make it a real event. An excess of violence is not enough to open on to reality. For reality is a principle, and it is this principle that is lost. Reality and fiction are inextricable, and the fascination with the attack is primarily a fascination with the image (both its exultatory and its catastrophic consequences are themselves largely imaginary)."

(Baudrillard 228-229)

LaChiusa opens *Glory Day* in that place of existential panic, juxtaposing disharmonious orchestral music with fervent vocal melodies and choppy, insistent spoken text.

A YOUNG MAN. I left Mark and Grace and that Korean woman, Kim-something? – I just left them in the stairwell and ran- and now they're dead and I'm- Father, I don't think God will ever forgive me.

(LaChiusa 39)

The opening tableau at once expresses a primordial human need for spirituality and connection, as well as the defection of the institutions set to regulate it for them. It is the first of a series of similar rejections that unfold as the Priest travels to Central Park and unknowingly receives the confessions of the musical's major characters.

In his essay, "Ideology and the Ideological State Apparatuses," Louis Althusser describes hegemonic establishments of the dominant power as Ideological State Apparatuses (or ISAs), stating:

"Ideology's function is to maintain and reproduce the social,

Pandemonium

productive relations of the prevailing order, to this end imposing on individuals a conception of themselves which fosters their acquiescence in that order.”

(Althusser 33)

Althusser’s idea derives from the Modern and Structuralist world, and so in *See What I Wanna See*’s investigation of the postmodern condition, its deconstruction is imminent. LaChiusa signifies the ISAs of Religion, Media and Economy in the act’s major characters: the Priest, Actress, Reporter and CPA.

From the moment the CPA appears on stage the physical manifestation of his Althusserian-rejection is blatant. The stage directions read:

“The CPA appears. Or at least, a former CPA. He’s “gone native,” so to speak; It’s as though he’s taken his business suit and turned it into a bizarre tribal dashiki.”

(LaChiusa 43)

Just as postmodernism demands a “war on totality”, through a deconstruction of the metanarrative, the CPA’s costume espouses a deconstruction of the ISA that enforces the values of said metanarrative by translating the suit (a signification which hails the CPA) into something of his own creation. He furthers the experience of his jungle land re-baptism by denying the value of the financial institution’s currency and returning to the bartering system, swapping cigarettes for a spot on a bench, and loving it.

After the CPAs exit, the Actress enters without a sense of forward dramatic action, but instead a series of quick and direct soliloquies, what Michael Benamou calls “an assemblage of intersecting narratives.” (Grenz 26) Here LaChiusa implements the postmodern device of pastiche to “barrage the viewer with incongruous, even clashing images that call into question any sense of objective meaning.” (Grenz 26) The play’s treatise does not emerge sequentially in the rational progression of plot, but instead appears retrospectively in the harmonious hodgepodge of the overall experience.

The Actress embodies materialism. She is so addicted to the flashy Hollywood sales pitch that she has completely dislocated her spirituality. Her prayers are sent out, not to a recognizable spiritual being, but to the drugs that enable her material lifestyle, singing:

ACTRESS. Thank god for the morphine,
Thank god for my dealer,
And for the vodka that mellows the coke.

(LaChiusa 49)

In the final lines of the song, the Actress demonstrates that she is in the right place for the kind of renewal that she seeks, singing:

ACTRESS. I had just finished shooting
 A coffee commercial
 And ain't it ironic?
 I don't drink coffee.

(LaChiusa 50)

The actress, the queen of drugs and consumerism, has no interest in the most powerful drug used to indoctrinate the masses: coffee. Deep down, she doesn't buy into the hype.

Conversely, the Reporter is only able to understand the world as it is translated through technology. Stanley Grenz writes that:

"The ability to provide the viewer with a live picture of an event leads many people to believe that television presents actual events in themselves- without interpretation, editing, or commentary. For this reason, television has quickly become the 'real world' of postmodern culture, and television reporting has emerged as the new test for being real."

(Grenz 34)

The Reporter has come to Central Park to validate the experience of the miracle, but is too deeply embedded in the cosmology of mass media. He turned away from the devastation on September 11th, putting the camera between himself and his community, and as a result he no longer understands why people pray. The Reporter has lost his connection to the spiritual by giving a greater value to the constructed and so, controllable aspects of life: the physical body in the man made world.

Also disinterested in the spiritual world, is the Priest's Aunt, a devout atheist, who refers to religion as a practical joke. She denies any religious epistemology that promotes a deity of a singular vantage point who creates and dictates existence. The musical's disjuncture and ambiguity, however, come to a sudden halt with her deeply prophetic song, "There Will Be a Miracle," in which the Aunt sincerely avows her belief in the 'hoax.' Giving the moment of parabasis to an atheist prophet, LaChiusa takes the collar from the protagonist Priest. It is here in this song that the play begins to put forth its grand conclusion: what we have lost cannot be found in that which we have constructed, but must be regenerated from that from whence we came. The sick Aunt (dying of a cancer that the institution of medicine cannot fix) makes her confession to her nephew in a moment made all the more poignant because of the absence of musical accompaniment. Hers is the only spoken, not sung, confession.

PRIEST. Aunt Monie. Listen to me: It's a joke, all of this. I know who did it. I know the perpetrator. And I know that the whole point of this joke was to show all these poor idiots that God is no more!

AUNT. What are you saying? What are you saying, Michael?

PRIEST. God is...no more. I believe God is no more.

AUNT. But... I love you. Where does that come from? It has to come from somewhere; not just from me... It has to come from somewhere bigger than our instincts. It has to come from-

PRIEST. -Let's go home.

(LaChiusa 58)

In her essay, *Linguistics, Semiotics and Textuality*, Julia Kristeva addresses a feminist semiotic that is an emotional field of instinct, a pre-linguistic order associated with the mother's body. If, conversely, reason is associated with the father, we begin to sense the two worlds of *Glory Day* as the two sides of this dichotomy. On one hand is the Modern, Structuralist New York City, dominated by Althusserian constructions and universal meaning; the world that the CPA, the Actress and the Priest have so vehemently rejected throughout the act. I would like to propose that in the Aunt's gentle suggestion of something primordial, emotional and instinctual lays the Kristevan solution to this existential distress.

In fact, the Priest's message reads:

PRIEST. Here in Central Park
Before our very eyes
From the depths of the pond
Christ will rise!

(LaChiusa 43)

If we have rejected the construction of religion, may we then, for a moment, relieve the term Christ of its biblical connotations, and investigate the possibility of a deeper meaning in the message? In the act, the characters make a pilgrimage from the ordered world of New York City into the green world of Central Park, travelling from construction to nature. If we take the freedoms associated with this kind of a journey and allow the characters to devolve a step further, the message becomes clear. From its first tiny cells, life began at the bottom of the ocean, and here in the park where we have been coerced to return to that in us which is not constructed, the coming of new life is promised to rise from the bottom of the park's pond. Could the very congregants themselves be the Christ described by the Priest?

Understandably, the postmodern aesthetic is defined by the structure's fractures and theme's ambiguity, and so to assert any explanation to the miracle goes against the very artistic form of LaChiusa's piece. And yet, Theodor Adorno writes about an arena of artistic potentiality, where exists an untouchable essence

to art that is not prescribed by its creator, not directly interpreted by its audience, saying:

“The factor in a work of art which enables it to transcend reality certainly cannot be detached from style; but it does not consist of the harmony actually realized, of any doubtful unity of form and content, within and without, of individual and society; it is to be found in those features in which discrepancy appears: in the necessary failure of the passionate striving for identity.”

(Adorno 131)

Through Adorno’s lens, let us investigate this potential explanation for LaChiusa’s miracle. From the beginning of the act the Priest expresses distrust for the Saussurean semiotic saying:

PRIEST. My life, now, is... is like... a sentence in which every word seems to be missing a letter.

(LaChiusa 38)

The conventions of language fail the characters of *Glory Day*, who communicate with one another in direct address as they seek this pre-linguistic spirituality. Except in two specific instances where the form is disrupted.

In the first interruption, the Priest narrates to the audience the experience of witnessing the community in prayer saying:

PRIEST. (*Over the prayer*) ...It’s as if I am outside of my body and I see myself eating and breathing and sleeping and there is no sense of time. This is what it’s like to be God, I realize. I only watch and I only listen.*

(LaChiusa 55)

In this moment, the Priest’s out-of-body-experience is equated with godliness and performed through direct address narration, a theatrical device used to signify omniscience. Later, in the moment of the miracle the stage directions read:

“*There’s a sense of time standing still.*”

(LaChiusa 60)

The people, who have come to pray together in the park, begin one by one, building gradually, to narrate the moment of the miracle to the audience. A parallel is drawn between the community and the Priest in his moment of narration, and as such with his omniscience and the act of being god. If “this is what its like to be god,” (LaChiusa 55) then in the moment of the miracle the community is god. In the end, the Priest is the only one to see the miracle because he is the only one who can see the miracle because everyone else is the miracle. The characters sing in an individualized

cacophony of counterpoint. Individual voices come together to form the aural moment of the miracle; individual people come together to form a community.

The musical is called *See What I Wanna See*, but the concluding act turns away from the subject and embraces the power of the individual within the community. The act is called *Glory Day*, evoking the Latin phrase “Gloria Dei” meaning “glory to god.” If the community becomes god in Lachiusa’s miracle, then the act is very aptly titled. Glory to the community. An idea Richard Rorty affirms:

“If we give up this hope [to become a properly programmed machine], we shall lose what Nietzsche called “metaphysical comfort,” but we may gain a renewed sense of community. Our identification with our community- our society, our political tradition, our intellectual heritage- is heightened when we see this community as *ours* rather than *nature’s*, *shaped* rather than *found*, one among many which men have made. In the end, the pragmatists tell us, what matters is our loyalty to other human beings clinging together against the dark, not our hope of getting things right.”

(Grenz 57)

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“Gian Carlo Menotti”

By: Charissa Noble

Gian Carlo Menotti: His Critical Reception and the Rise and Fall of Formalism in the Academy

Gian Carlo Menotti had a long compositional career, spanning several shifts in the dominant musical aesthetic. An Italian-born composer, he immigrated to the United States for the opportunity to study composition at the Curtis Institute in Philadelphia. Shortly after his studies at the Curtis Institute were complete, he embarked on a career as an opera composer, director and producer, beginning with his widely acclaimed foray into opera, *Amelia at the Ball*. After the success of *Amelia*, Menotti was commissioned by NBC to write an opera for radio broadcast, and his popularity grew until its culmination in 1951 with the television premiere of *Amahl and the Night Visitors*. He continued to write operas for another forty years, but his popularity steadily and inexplicably declined.

During the height of his compositional career in the 1950s, Menotti was not well received by some of the critics in academia; they describe Menotti as too consonant, too traditional, and dramatically weak. Among Menotti's critics, several were particularly prolific and were often published, and they used their influence in the academy to decry a composer who they believed compromised the ideals of art music.

Joseph Kerman, a musicologist, was among Menotti's most severe critics and in his book *Opera as Drama*, he claims that “television opera deserves a better little

cornerstone than *Amahl and the Night Visitors*,”¹ and describes the harmonic language of the opera as overly simplistic. Later in the book, Kerman criticizes Menotti for a lack ‘serious’ drama in his libretto and for an inclusion of popular-musical style, and Kerman corroborates these statements with examples from *The Saint of Bleeker Street*. Specifically, Kerman mentions that the subject matter of the plot is uninteresting, in that it deals with the “superstitions” of the poorer classes; he also comments that the use of idioms from popular music in Annina’s lines trivialize the sentiments expressed by her character.

Additionally, Henry Pleasants in his book *The Agony of Modern Music* dismissed a group of composers— among whom Menotti was mentioned— as composers who gained popularity but forfeited their musical viability.² Furthermore, Pleasants expresses his distaste for Menotti’s accessible compositional style, and wrote, “If he [a composer] tries to write musically he ends . . . in no man’s land between serious and popular music, like Menotti today. . .”³

Furthermore, in a publication in for *The Musical Times*, Dean Winton established a criterion for the durability of operas, and he mentions that Menotti has not contributed any operas that meet this criterion. His mention of Menotti is brief, but its very brevity corroborates Winton’s statement about Menotti’s relative insignificance to the genre of opera.⁴

¹ Joseph Kerman, *Opera as Drama* (New York: Knopf, 1956).

² Henry Plesants, *The Agony of Modern Music* (New York: Simon and Schuster, 1955).

³ Pleasants, *The Agony of Modern Music*.

⁴ Dean Winton, “A Note on Opera,” *The Musical Times* 115, no. 1571 (1974): 34-35

Kerman, Pleasants and Winton, among others from that era, displayed a propensity for the stratification of tastes in their writings by implicating that composers who include aspects of popular style in their works are not serious composers. The trend of the stratification of tastes that occurred in America did not emerge from a cultural blank slate; it is the product of movements and ideas that are not necessarily causal, but that have a cross-influential relationship. Principles in critical writings in the plastic arts discipline pervaded post-WWII culture and subsequently created a contextual backdrop for the academic criticism of Menotti's work. Menotti, whose operas are very accessible, was critiqued through this cultural lens, and as a result, was not well received by certain critics from this era.

These principles of post-war art criticism are part of the Modernist movement. Modernism called for a break from traditional painting and in doing so, birthed many ideologies about the direction of art. One particular principle was "formalism." Formalism originated from the writings of German philosopher Immanuel Kant, but came to be identified with the modern art movement in America. Because the art of the abstract expressionists—such as Jackson Pollock and Willem de Kooning —represented such a radical break from its predecessors, it demanded a different paradigm for interpretation and critique. Clement Greenberg rose to the occasion and wrote "Avant Garde and Kitsch." His call for the purity of art in this essay- and many other essays to follow- resulted in the conclusion that art should remain in its own realm, apart from lived experience. Art was supposed to be transcendent; things like shopping, eating, advertisements, "pulp" novels, comic books were not appropriate for depiction in art. Reference to such things relegated a

work to the category that Greenberg dubbed “kitsch”- art that appealed to the masses and that was closely linked to ordinary life.⁵

Out of this criterion for the value of art emerged a stratification of taste in art. The educated, the refined- the elite- were able to recognize and appreciate what was avant-garde; the masses preferred art that was familiar to them, namely kitsch. From this, the ideas of “highbrow,” “middlebrow,” and “lowbrow” formed. The idea of “highbrow” became closely associated with the avant-garde, and the term “lowbrow” became interchangeable with pop culture.

The terms highbrow and lowbrow –and the ideas that they represented— became ubiquitous in the post WWII culture, and subsequently seeped into musical criticism in the academy. One such example of the highbrow and lowbrow distinction in musical writing can be found in *The Agony of Modern Music* by Henry Pleasants. In this, he quips, “One simply deplores the unenlightened condition of public taste. . . [the public] continues to pay allegiance to its favorites.”⁶ Pleasants does not attempt to veil his hierarchy of taste, revealing the pervasiveness and acceptability of cultural stratification. Additionally, this brief comment shows a belief that the mass culture is unable to recognize or appreciate ‘valuable’ or ‘serious’ art.

Another instance of formalist thought in musical critique is in Marya Mannes’s writing in *Pop Culture in America*. Mannes wrote that “bringing music to the millions necessitated some trivializing of high culture. . . When the American

⁵ Clement Greenberg, *Art and Culture: Critical Essays* (Boston: Beacon Press, 1961).

⁶ Pleasants, *The Agony of Modern Music*.

Symphony Orchestra league estimated that around three and a half million people regularly attended concerts, how many of them went . . . to lose themselves in vague emotions?"⁷ Here, Mannes speaks condescendingly of those who enjoy concert music enough to attend performances, but who are not musically educated. She discusses them as simply as the result of a marketing strategy by the ASO league in an attempt to widely disseminate concert music. She assumes that they only superficially appreciate music, and that these middlebrow people are unable to enjoy music in the same way as the elite highbrow.

Few composers are able to weather such criticism, and though Menotti was loved by the public, he eventually faded from academic discussion. However, formalism fell from favor nearly as quickly as it rose; traces of it have lingered, but it became largely dismissed. Menotti did not immediately resurface in academic discussion, but the academy has changed, as demonstrated by Ken Wlaschin and John Ardoin. Menotti's contribution, after a dormant period, is re-emerging as a topic of musicological interest.

Ardoin, a contemporary musicologist, proposes that the dismissal of Menotti by academia had much to do with this popular reception. Ardoin writes, ". . . his [Menotti's] immense popularity has long been viewed suspiciously by the establishment, as if succeeding too well . . . was not playing the game according to the rules."⁸ Ardoin revisits Menotti's contributions to American opera by an analysis of Menotti's music and libretti. Ardoin mentions that Menotti, as a composer, both

⁷ Nicholas Tawa, *Art Music in the American Society: The Condition of Art Music in the Late 20th Century* (Metuchen: Scarecrow, 1987).

⁸ John Ardoin, *The Stages of Menotti* (Garden City: Doubleday Press, 1985).

courted and denounced tradition. In particular, Ardoin cites Scene Eight in *The Old Maid and the Thief*, when Laetitia “breaks the fourth plane” by acknowledging the orchestra’s presence, genially mocking the orchestra’s common function of providing “sound effects” for the stage action.

Wlaschin also discusses Menotti as a contributor to the canon of American opera, and does so by painting Menotti as a pioneer of new media for opera. Wlaschin elaborates on the innovation of *Amahl and the Night Visitors* as the first opera composed specifically for television, and discusses the foundation that Menotti created for other composers who ventured into television opera.

These writers reflect a turn in the academy, in regard to both Menotti’s works and the general approach to musical criticism. The dynamic nature of Menotti’s reception, from post-war America to present day, is diagnostic of the changing trends in academic criticism.

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“Gender Experiences of War and Political Revolutions”

By: Kristine Palma

Gendered Experiences of War and Political Revolutions: The Politicization and the Restructuring of Gender Roles of Women in Conflict

A brief literature search on the impacts of war and political revolutions revealed that women’s experience within war and conflict are often collapsed into general population analyses. Oftentimes, these allegedly general analyses are examined through a male lens, and women’s roles within war and political revolutions are reduced to passive and apolitical victims. Authors such as Krosnick and Brannon (1993), Modell and Haggerty (1991), Laufer, Gallops, and Wouters (1984), and Stanley (1986) marginalized if not completely omitted women’s experiences within political revolutions or war. In this paper, I will challenge the notion of the passive and apolitical female victim and contend that many women, across cultures, organized their communities to take action against the brutality that destroyed their everyday lives. I explored how women actively participated in protests against the corrupt Reza Pahlavi⁹ regime in revolutionary Iran¹⁰. I later analyzed how Chilean women’s traditional roles as family caretakers were reshaped and politicized in response to Augusto Pinochet’s genocidal regime. Then, I examined Corazon Aquino’s transformation from a housewife into an iconic activist

⁹Iranian shah reinstalled by the United States CIA. Shah Pahlavi was known to be an advocate of Westernization and secularism

¹⁰ Revolutionary Iran refers to the 1979 Islamic Revolution that transformed Iran into a Islamic Republic

and politician, and the reconstruction of her gender identity under Ferdinand Marcos' oppressive regime. Lastly, I examined how indigenous women in Guatemala were transformed into community activists to protest Castillo Armas' genocidal regime. To strengthen my analyses, I have contextualized these women's experiences by placing them within their historical and social realities. I included an analysis of the political conditions that triggered these women's activism and political consciousness. I concluded this paper with a critique of traditional methodologies and gendered hierarchies within academia. I also offered solutions and suggested future studies to address the devaluation of women's scholarly work.

Women and the Islamic Revolution of 1979

I will now begin this paper by exploring women's responses to Shah Reza Pahlavi's corrupt regime, and how they organized themselves across all classes to remove Shah Pahlavi from power. In 1953, the United States and the United Kingdom overthrew Mohammad Mosaddegh, a democratically elected Iranian Prime Minister, in a coup d'état after Mosaddegh nationalized Iranian oil. The United States Central Intelligence Agency reinstated the Pahlavi regime (Yeganeh 5). Scholars such as Nashat Guity (2004), Eliz Sanasarian (1982) and Nahid Yeganeh (1993) contended that Shah Pahlavi maintained his power by silencing political dissidents. Pahlavi terrorized political dissidents by creating secret police force and censoring newspapers and other forms of media (Sanasarian 67). At the expense the economic stability and freedoms of middle and lower Iranians, Pahlavi funded projects that he believed would propel Iran out of the Third World and into the first. In reality,

Pahlavi created a façade of modernization and left his people, especially women, torn between traditional Iranian views and Westernization (Sanasarian 38).

In response to the shah's corruption and authoritarian rule, women began to voice their disapproval of his regime by wearing the veil¹¹. In 1936, Pahlavi outlawed the veiling of women (Sanasarian 62). In the 1970s, the peak of the anti-Shah movement, women began to wear the veil to protest the Shah's corrupt regime. This was the first large-scale and centralized women's movement in Iran. In the early 20th century, women's organizing power had been diffused and limited to predominantly middle to upper-class women (Sanasarian 53). It was during the Islamic Revolution of 1979 that women across all classes and educational backgrounds united to protest the Pahlavi regime and advocated for the installation of an Islamic republic. Women played an integral role in Ayatollah Khomeini¹²'s rise to power (Guity 165).

By 1984, after Iran's transformation into an Islamic state, women played a more active role in defending and maintaining the burgeoning Islamic nation. Women were recruited into paramilitary forces to maintain the security of the nation-state and to gather intelligence information (Ramazani 411). A thorough examination of women's active roles in the Iranian Revolution revealed that women were not always apolitical or passive. On the contrary, women's traditional roles as faithful Islamic women coalesced with their burgeoning political identities. It was through the amalgamation of these identities that women were propelled to actively

¹¹The veil is a part of traditional Islamic women's dress code

¹²Iranian religious leader of 1979 Islamic Revolution.

participate in political movements that would allegedly rejuvenate Iranian political, religious, and social thought.

Corazon Aquino and the People's Revolution of 1986

In 1976, in attempt to allegedly stabilize the Philippine political economy, Ferdinand Marcos declared martial law (Overholt 1137). Under martial law, Marcos justified years of fiscal corruption and human rights violations by conflating arguments for national security with his own interests to maintain the stability of his regime. He argued that it was in the best interest of the Philippine economy to declare martial law; he justified his authoritarianism by claiming he was protecting the Philippines from communist radicals (Overholt 1140). In reality, there were fewer than eight hundred communist guerilla troops in the Philippines when Marcos declared Martial law (Overholt 1140). Scholars who specialize in Philippine politics (See Buss 1987; Komisar 1987; Celozza 1997) contended that Marcos declared martial law so he could continue to embezzle money into his private accounts and to extend his presidency. Filipino Senator, Ninoy Aquino, was Marcos' most formidable opponent; he was running in opposition to Marcos for presidency (Buss 7). In response to the possible threat to his power, Marcos had Senator Aquino assassinated in 1983.

Corazon Aquino's, then a fifty-three year-old housewife, was propelled to take political action after her husband's assassination. Corazon Aquino began to develop a political consciousness during her husband's campaign for presidency. She was able to sit in on meetings and was exposed to the essence of Philippine politics (Buss 11). After Senator Aquino's assassination, however, Corazon Aquino

was propelled to take a more active stance against Marcos' brutal regime. By the mid-1980s, she arose to be the most powerful and symbolic figure of the People's Power Revolution of 1986¹³. Through her dedication, organizing, and influence, Corazon Aquino and the People's Power Revolution successfully removed Marcos from office. (Buss 29). In 1986, she became the Philippine's and Asia's first female president.

I will now carefully analyze Corazon Aquino's transformation from a housewife to one of the most influential Asian women. I will, then, argue that women across cultures are not complacent in their gender and political oppression. Many women have played integral roles in establishing democracy in the Third World. Corazon Aquino explained that it was her dedication to her husband that propelled her to free the Philippines from political repression, "I made a pledge to my husband when I kissed him in his coffin that I would continue his fight for the cause of justice and democracy" (Buss 28). Corazon Aquino integrated her traditional responsibilities as a faithful wife and her newly found politicization to mobilize a nation against a corrupt political regime. Political revolutions necessitate the transformation of gender roles. Women, such as Corazon Aquino, were impelled to voice their opinions and take on leadership roles within their communities. I will now further explicate how traditional gender roles are transformed during wartime by analyzing how Chilean *arpilleristas* too, coalesced their traditional roles as family

¹³Series of political demonstration against the Marcos regime that took place from 1983-1986

caretakers with their burgeoning roles as political activists during Augusto Pinochet's brutal authoritarian regime.

Women in Chile: Mothers, Daughters, and Arpilleristas

In 1973, The United States Central Intelligence Agency installed General Augusto Pinochet as the Chilean president to destabilize the influence of elected socialist president, Salvador Allende. (Agosin 39) In response to the violation of their democratic freedoms, thousands of Chilean men and women took to the streets to protest Allende's removal from office. Pinochet retaliated by strictly policing the nation. Anyone suspected of criticizing the Pinochet regime went missing. Oftentimes, men were tortured and killed and women were kidnapped and raped (Agosin 41).

As their family members went missing, women began to organize *arpillera*¹⁴ workshops and used their needlework to create tapestries that delineated the oppression they endured since the 1973 coup. In these tapestries, women depicted the kidnapping of their sons, the torture of their husbands, and the killing of their daughters (Agosin 32). Given the heavy policing and consequences of conspiring against the government, women found a creative way of voicing their disapproval of Pinochet's brutal dictatorship by creating these tapestries. The tapestries were also a non-threatening way of looking for the disappeared and commemorating the dead. Women were able to organize themselves through *arpillera* workshops. Not only were women allowed to foster their political consciousness within these workshops,

¹⁴Chilean handcrafted tapestry

they also found support in coping with the death and disappearance of family members (Agosin 43).

Arpillera workshops provided a space for the artistic to coalesce with activism and the personal to transform into the political. Women's traditional roles as the homemaker were reshaped during Pinochet's corrupt regime. Women became the main advocates for the dead and the missing. They were the ones who looked for the disappeared in the morgues, hospitals, and cemeteries (Agosin 34). They utilized their proficiency in needlework to create a public space to look for the disappeared, memorialize the dead, and protest Pinochet's regime.

Guatemala and Indigenous Activist Women

In 1954, the United States carried out "Operation Success" to remove President Jacobo Arbenz from office and install Castillo Armas (Koonings and Kruijtit 43). President Arbenz sympathized with indigenous Guatemalans and intended to enact land reforms to return colonized land. Land reforms would have destabilized American landholdings in Guatemala. To counter these reforms, the United States Central Intelligence Agency overthrew President Arbenz and installed military personnel Castillo Armas. In response, indigenous people and Arbenz supporters organized to denounce Armas' illegitimate rise to power. The tensions between indigenous people and Armas' supporters culminated into a thirty-six year civil war (Koonings and Kruijtit 45).

As civil war led to the death and the disappearance of family and community members, many women began to organize and mobilize against Armas' brutal

regime. In her own autobiography Rigoberta Menchu, an iconic indigenous Guatemalan activist, described how indigenous women banded together to protest the physical and sexual violence that indigenous people endured. She described how she and her mother were propelled to take action against Armas' genocidal regime after her brother and father were kidnapped, tortured, and killed (Menchu 218). Together they pressured the police to divulge who was responsible for the disappearances in their communities. In her autobiography, Menchu also described how women's personal lives coalesced with the political during the Guatemalan civil war, "My mother couldn't express her views about political things; but she was very politicized through her work and thought we should learn to be ...women who were useful to the community...she taught us about politics" (Menchu 218).

Menchu's analysis of her mother's politicization divulged that women in wartime were indeed politically conscious. Many women protested the atrocities that destroyed their families and communities. Women were not devoid of political responsibility in times of conflict, but often times they did not have access to the language to describe what they were experiencing. I will now analyze how gendered biases within the academy contribute to the paucity of women's history, especially in wartime and political revolutions.

Academia and Women's Experiences

I will now conclude this essay with a critique of the paucity of women's perspectives in wartime and political revolutions. I will challenge male privilege and mainstream methodologies in the academy as well as suggest feminist approaches

and activism to address the gendered hierarchies within research, publication, and higher education. As I stated in my introductory paragraph a majority of literature that examined the impact of war and political revolutions either collapsed women's experiences into general experiential analyses (often through a male lens) or portrayed women only as passive and apolitical victims. I vehemently contend that it is important to include a diverse range of women's political experiences. It is by studying women's activism and participation in political movements can we as feminist scholars assert that women have agency within a nation-state and are able reconstruct social and historical realities in the midst of political turmoil. Future studies that analyze why women's experiences and work are often discredited from war and conflict studies and across all academic disciplines are needed. In the meantime, I will theorize how the privileging of male experiences and scholarly work contributes to the devaluation of women's history.

Historically, women's work and women's issues have been marginalized and devalued. In the United States, it was only after the Women's Rights Movement in the 1960s that women's issues and scholarly work had been legitimized in the academy. Since the 1970s, feminist scholars have been challenging mainstream methodologies and social sciences that privileged male thought. Social sciences, which were historically dominated by male scholars, were often centered on male viewpoints and thus constructed the idea of 'objective knowledge' through the male lens (Thomas 69). Measured against this particular definition of 'objective knowledge,' women's issues were often relegated as biased or irrelevant. I contend that biases toward male viewpoints still exist today. The privileging of male

experiences translates into gendered hierarchies within academia. In turn, women's participation in political movements and activism in wartime is often overshadowed. An overhaul of all scholarly work to include feminist perspectives, while ideal, would prove to be implausible and too ambitious. I do, however, suggest to future scholars to employ feminist methodologies such as personal narratives within their work. It is through this slow integration of feminist perspectives can scholars work to address the paucity of women's scholarly work and the privileging of the male perspective.

I will now delineate concrete examples of feminist methodologies and how they function to restructure our understanding of what knowledge is and how it is produced. Feminist writers in the 1970s and 1980s integrated personal experiences in to their scholarly work. Feminist writers such as Carol Thomas asserted that "experiential narratives offer a route in to understanding the socio-structural" (Thomas 78). Thomas refuted the idea that personal narratives are too biased, abstract, or irrelevant to be included in scholarly work by contending that personal experiences are a part of a larger social structure. By analyzing personal experiences, one would be able to examine how cultural norms are employed on the micro-level. Given that personal narratives were largely employed by feminist writers, the legitimization of such scholarly work would authorize feminist scholars to be seen as equals among men in academia. I will now analyze how the use of personal narratives became an integral part of feminist studies, how personal narratives are still useful today, and why it should continue to be employed in future studies.

Making the personal political has been essential to the feminist movement. It was through this reasoning that feminist writers began to include personal narratives into their scholarly work. The analysis of personal narratives allowed feminist writers to situate their knowledge in social and historic realities (Thomas 69). This finding was groundbreaking for feminist scholars. It was from this perspective that women could argue that social locations such as race, class, and gender influenced how one would develop and understand knowledge. Feminist scholars now had a theoretical framework to analyze the highly gendered academic institutions. The myth of unbiased knowledge was revealed to be male-centered. The authors whose work I cited in this paper used personal narratives to enhance their studies. For example, Rigoberta Menchu wrote her autobiography *I, Rigoberta Menchu* in order to vocalize the atrocities experienced by indigenous people during the Guatemalan civil war. While critics of personal narratives would argue that her autobiography is a mere anecdote of personal tragedies, I contend that Menchu's experiences are example of historical truths. Her personal experiences offer a route to understanding racial tensions, gendered violence, and war practices in mid-twentieth century Guatemala.

As I mentioned earlier in this section, future studies must continue to generate a diversity of women's experiences in war. Women's experiences should not be collapsed into general analyses of the impacts of war, because often time gender issues are trumped by nationalism and class issues. I assert that personal narratives should remain to be an integral part of feminist studies. Given that most women across all nations do not have access to higher education or political power,

personal narratives offers an accessible way of producing women's voices and scholarly work. It is through the use of personal narratives can women across all cultures analyze their social locations and political realities. All women may not have access to sociological, anthropological, or other scientific training, but through the articulation of personal experiences one may be able analyze the larger social structure that defines and reproduces their social and historical realities.

For feminist scholars who have access to higher education, I contend that the supplementing scientific research with personal narratives would give breadth and depth to one's scholarly work. I believe a multiplicity of methodologies, if employed correctly, would produce more insightful work than research that relied solely on traditional scientific methodologies. My final argument for continuing the use of personal narratives is that it restores the human perspective into scholarly work. Often times, the human experience is reduced as scholars in fields such as cultural anthropology, political science, and economy are trained to separate themselves from subjects they are studying. Feminist methodologies, such as the analysis of personal narratives, restore the humanity that is often reduced in traditional methodologies. This is especially important when studying women, because historically they have been dehumanized and objectified across all cultures. Personal narratives not only allow women to voice their experiences, but they are also authorized to do so as whole persons, not as subjects or parts of a male dominated society.

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“Yes, You Can”

By: Megan Parry

Yes, You Can: Strategies Proven Effective to Help Students with Dyslexia and Dysgraphia Succeed in the College Composition Classroom

“I can’t.” In a recent tutoring session, I asked my student to read aloud an article he would have to respond to in a class discussion. In many other sessions, students comply with this request, but this response I received was a heartbreaking one. He told me that he didn’t want to read aloud because he wasn’t good at it. Thinking he was simply shy, I pressed him further. Finally, we made a deal that I would read a paragraph and then he would read, switching off throughout the text. As we read, his struggle to pronounce, process, and interpret the words became more and more painful. The knot in my stomach grew larger as his discomfort grew obvious, but we slowly made it through the text. Situations like these prompted my interest in research about learning disabilities. Since I constantly feel like I am doing my students a disservice, it feels important to learn how I can help them rather than hurt them.

Learning disabilities in the writing classroom seems to be a topic that is often addressed in theory but not practice. Frequently, instructors are overwhelmed enough by many different types of learners, ESL students, and too many classes that these students are ignored or at the very least not helped as much as they could be. Granted, students with diagnosed learning disabilities are often assisted by Student Disability Services or Learning Specialists, but it is the undiagnosed or misdiagnosed

students who are overlooked by instructors and frequently seen as lazy, irresponsible, or incompetent. According to Nicole Matthews, “Given prevailing attitudes towards people with impairments that often present them as pitiable or unable to help themselves, refusing to identify one’s self as disabled can be a rational choice” (232). Students are wary of being seen as different, even as adults, but their non-disclosure does not mean instructors have the right to simply ignore the issues that arise. A new teacher may not be completely prepared to handle learning disabilities in the classroom, but as educator and disabilities activist Richard Cass writes, “Students with learning disabilities, like their non-identified peers, demonstrate a wide range of writing proficiency. More is known about how children and adolescents with learning disabilities engage in the act of writing than any other group of students with identified disabilities” (59). This wealth of information makes it easier for any instructor to learn strategies to make the classroom experience beneficial for all students. This paper will address two specific learning disabilities that impact college students in the basic composition classroom: dyslexia and dysgraphia. Students can suffer from a wide range of disabilities, but for the first time teacher or TA, these specific learning disabilities are monumental influences on the student’s performance in this specific classroom. Since these disabilities affect reading and writing, the basic composition instructor needs to know what symptoms to look for if the student is undiagnosed and what strategies to use in order to accommodate these students in the daily routine of the classroom.

The state of the literature about learning disabilities is as varied as it is comprehensive. Since the term learning disabilities was coined in 1963 by psychologist Samuel Kirk, many psychologists, educators, and researchers have conducted numerous studies documenting the impact of learning disabilities on students, why these disabilities manifest, and strategies that students and teachers can use to minimize their negative impacts in the classroom (Wong 6). While the field began as service-oriented, it is now shifting towards being more scientific in order to discover more about the disabilities themselves instead of simply doing damage control for those who suffer. According to researcher and professor Lester Mann, “Although terminology has changed, most professionals still approach disabilities with the same basic premise. That is, they believe that persons with this condition have learning problems that are rooted in dysfunctions within the central nervous system” (Mann 10). Dyslexia and dysgraphia, specifically, have huge impacts on the student enrolled in a composition class in college. In their book about these two disorders, Virginia Berninger and Beverly Wolf define dyslexia as a condition that impairs word level skills such as decoding, word reading, and spelling (x). As for dysgraphia, the student’s handwriting is impaired in legibility, automaticity, and/or speed (Berninger x). These disabilities impact the student’s success in every classroom, but the writing classroom can be especially daunting. Students are expected to read and write on a consistent basis and often do not get the in depth instruction that they need in order to understand and effectively use the texts they are expected to master. Richard Cass asserts, “Students with LD [learning disabilities] require intensive and explicit teaching of composition

strategies in order to develop the necessary concepts and skills required for written expression. Unfortunately, writing instruction in many classrooms takes the shape of a stand-alone assignment that requires students to compose responses without a clear purpose or direct support (60).” The majority of researchers do not argue for a separate classroom or individualized instruction; the reality of the financial state of the educational system makes this near impossible. However, researchers, advocates, and educators constantly strive for a deeper understanding of disabilities and use their studies to create new strategies to apply in the classroom that are beneficial to the majority of students and essential for those with learning disabilities.

Specifically, the writing classroom is most often a place of extreme confusion for a student with dyslexia or dysgraphia. Patricia McAlexander argues, “An increasing number of dysgraphic students are enrolling in college – particularly developmental and remedial courses. However, the severity of their problem is often not revealed until they become involved with the extensive writing and close correcting of college composition” (72). I would argue that students with learning disabilities in the writing classroom, diagnosed or not, face assignments that are nearly impossible to adapt to. Basic composition classes often consist of essays, in-class writings, and reading responses. All of these assignments involve processes and strategies that the learning disabled student does not possess and create much more difficulty in finding accommodations to allow for success. Though students should be expected to use their accommodations, for those undiagnosed or in the midst of the long testing process, instructors need to be aware of strategies that can

be employed in the classroom that are proven to support these students without alienating the rest of the class.

Reading is an aspect of the writing classroom where students with disabilities are disadvantaged from the very beginning. Many basic composition and remedial writing classes revolve around reading and critically analyzing articles. Whether the writing department is split from the English department or not, these classes incorporate rhetorical reading in one way or another. Students with dyslexia have difficulty simply reading the text on a surface level, let alone analyzing rhetoric and finding nuances or strategies the author employs. Research from Asha Jitendra finds, "Specifically, students with learning disabilities (LD), who are often characterized as passive readers, either lack or seldom activate reading comprehension strategies to access information in textual material. Furthermore, they rarely monitor and evaluate their understanding of text" (1). Instructors face a classroom of mainly passive readers, so students with LD's are often overlooked if they are undiagnosed. These issues are essential to address in students with LD's, specifically areas of reading rate and reading accuracy. Students with dyslexia often read at a slow rate, shown in Bernice Wong's summary of assessment techniques. She encourages the reader of the text to count to five in between each word in the sentence. This is often the reduced rate that dyslexic students read at, and at this level, comprehension is near impossible; all effort is placed on simply processing the words (Wong 144). Reading accuracy also impacts these students; many process a different, albeit similar, word while reading difficult texts, and these can greatly hinder their understanding. Since the texts given at the college level are not simple

by any means, these students often flounder and then suffer when they have to use them in their own essays. Lucy L. Martin warns, “Be aware that it’s difficult to develop fluency in students with reading difficulties. Many of these students learned to read by decoding the printed word sound by sound. Naturally, it’s challenging to get a student to transition from perceiving a series of sounds and words to discerning words as a meaningful chunk of language” (Martin 60-61). While these reading issues may seem intimidating for both student and instructor, there are various strategies that both can employ to make the classroom experience a positive one.

In the college composition classroom, it is important to employ strategies to allow students with LD’s to succeed, but the instructor cannot forget the rest of the students. Hence, specific grammar, phonetic, or vocabulary lessons are not feasible at this level. Therefore, instructors need to, according to Louisa Moats, “simultaneously teach students about sentence structure, text cohesion, punctuation, phrasing, and grammar because comprehension can break down at the most basic levels of language processing.” This can be a difficult task at the college level. While some students are competent in these areas, the students with LD’s are going to struggle through the entire class because the comprehension levels are not present. Fortunately, research indicates that instruction using graphic organizers and matrices that visually depict relationships between ideas, advance organizers that prepare students for an upcoming lesson, story maps that emphasize story grammar elements in narrative texts, outlines and study guides that highlight critical information, mnemonic illustrations that make the information more

memorable, and computer assisted instruction that provides opportunities for independent review and practice increase text comprehension and recall for students with LD. (Jitendra 2)

All of these tools can be given to students to use while they are reading outside of the classroom, leaving the class time for instruction that will benefit all students, not just a few. Many instructors already employ these techniques to create active readers, but they are essential for students with dyslexia who need to learn different processing techniques. Specifically because “Students with LD often have difficulty thinking about whether they understand what they are reading and do not know how or when to use strategies that will help them understand what they are reading,” instructors need to focus on metacognitive strategies that can teach the students when to ask questions of themselves as they read (Jitendra 6). Instructors can easily give students handouts with critical questions to answer while reading or charting sheets to break down the articles into understandable parts. In classes where rhetorical analysis is needed, Attachment 1 (see page 7), “Critical Reading: What Does It Mean and How Do I Do It?” is an example of questions that students, especially those with learning disabilities, could utilize when reading a text in order to enhance understanding.

Furthermore, students with dyslexia and slow reading rates are often averse to reading on a regular basis, and many have gone through their secondary education believing that they do not need to read in order to pass the class since they have found ways around this act. For those students, Louisa Moats argues that research shows “Older poor readers can usually increase speed with a great deal of

practice at several levels: sound-symbol association, word reading, and text reading at an easy level.” Though the basic composition instructor would find it difficult to implement these techniques in a classroom of LD and non-LD students, the instructor can easily give these options to the LD student. As frustrating as it may be to not be able to work with the student on a regular basis or give as many accommodations as truly needed, the act of giving the student these foundations is often enough to get a motivated student to take responsibility for his or her own success. The instructor is not expected to read every text with the LD student, but the expectation of teaching the student how to accomplish the necessary task is desired. Not every LD student has a Learning Specialist to guide his or her education and teach these basic skills; therefore, it is vital for the basic composition instructor to accept this responsibility. Critical reading is a topic addressed in all basic composition classrooms, and though many students struggle with it, research has shown that these strategies (and many others) will position a student with a learning disability to succeed in this essential aspect of the class.

Concerning writing issues, students with learning disabilities, specifically dysgraphia, face struggles in the basic composition classroom that will likely never disappear. Students come in discouraged from past experiences and disheartened from a lack of accommodations. Accommodations for students with writing disabilities are harder to come by compared to accommodations for those with more common disabilities. Most often at the college level, students can get extra time during in-class exams and note takers in class, but the writing classroom is often based on out of class essays. Most of the responsibility is placed on the

students to get outside help such as tutors when writing essays, but many of the students have difficulties even with assistance. Linda Mason writes, “Students with learning disabilities (LD), have difficulty with generating ideas for writing, planning what to write, organizing thoughts, setting goals for effective writing, self-monitoring performance, and revising for content and mechanics” (21). A weekly hour appointment with a tutor cannot address all of these issues, and many tutors are not trained in dealing with learning disabilities, so these students might be getting help on individual papers, but their overall writing skills are not developing. Students must take responsibility for their accommodations, but instructors are also responsible for giving practical writing strategies in order to allow the students to thrive on their own. The foundation of skills is often underdeveloped, yet there is an abundance of research showing how important these skills are to teach.

Writing classrooms are the prime place for teaching strategies to create successful writing, but it seems that many instructors assume their students know where to start in order to construct a coherent paper. Linda Mason believes, “It is critical that teachers evaluate students’ prior knowledge and abilities regarding writing and self-regulation strategies, the writing process, and the specific writing genre prior to beginning instruction in order to incorporate explicit development of critical knowledge and abilities” (23). Because this assessment is often done through diagnostic writings, instructors need to be aware of the signs a student with dysgraphia will most likely present. According to The National Center for Learning Disabilities, signs of dysgraphia can include: “Tight, awkward pencil grip and body position, tiring quickly while writing, saying words out loud while writing,

unfinished or omitted words in sentences, difficulty organizing thoughts on paper, difficulty with syntax structure and grammar, and large gaps between written ideas and understanding demonstrated through speech.” Unfortunately, many of these symptoms can easily be mistaken as belonging to a student who has not been taught how to effectively construct an essay. However, strategies that have been proven effective for LD students are ones that the entire class could benefit from.

Writing strategies to accommodate learning disabilities are not difficult to find. Since there are so many different strategies available to instructors and students, research is essential. However, there are general strategies that are used frequently in most writing classrooms. Linda Mason writes, “A well-constructed planning strategy will guide students to generate ideas and organize their writing for a specific genre. Often a general universal writing strategy, one that can be used with multiple genres, can be taught” (Mason 21). Instructors have a plethora of strategies to choose from, often ones with catchy acronyms to help students remember their plan of action. For example, POW (Pick my idea, Organize my notes, Write and say more), PLAN (Pay attention to the prompt, List main ideas to develop your essay, Add supporting details, Number major points), and WRITE (Work from your plan to develop a thesis statement, Remember your goals, Include transition words for each paragraph, Try to use different kinds of sentences, Exciting words) are only a few of the many choices that instructors have available to teach students how to produce coherent and effective papers (Mason 21). The research shows that there are three ways to deal with dysgraphia in the classroom: accommodation, modification, and/or remediation. Accommodation can include note taking or extra

time on written exams, while modification can include shortened assignments or use of electronic resources when other students are not allowed them. Remediation can occur on the larger level of placing students in remediation classes based on their placement tests to smaller level aspects in the classroom, such as working with students on grammar or modeling techniques that are not necessary for others at the same level. Since accommodation is often dictated by Student Disability Services and modification is often frowned upon in departments because it causes a sense of difference or unfairness among students, remediation seems to be writing instructors' most commonly used tool to help LD students. According to Regina Richards, "The goal is to allow the student to go around the problem so that he or she can then focus more completely on the content." The content is the aspect of student work that most instructors focus on while grading, so it is essential that LD students are given the opportunity to master this skill while working around their disabilities.

An additional issue involving writing that many students face, let alone LD students, is revision. Instructors frequently lament the problem that students only correct surface level mistakes when revising their own work, and students with LD's are especially susceptible to this kind of response. Steve Graham writes, "[Students] with learning disabilities are much more likely to stress form or mechanics, rather than substance or process, when defining good writing. This emphasis on form is further evident in their revising behaviors, in which they concentrate most of their efforts on repairing mechanical miscues and making text neater" (Graham 17). Graham argues that peer revision is an extremely effective strategy used to

encourage students with learning disabilities to revise frequently. Since this is usually a major part of most basic composition classes, teaching these skills to all students is beneficial. Those with learning disabilities may need more explicit instruction to fully understand the benefits of peer response, but the most immediate effect is “interacting directly with the audience, [becoming] more conscious of the needs of the readers” (Graham 63). This interaction is essential for LD students; since they spend most of their education feeling different than their classmates, the relation of their work with others makes it possible for them to feel like they are working with equals.

The research and studies conducted about students with learning disabilities seems endless, but this information is valuable for instructors who want to see all of their students succeed, even the ones they might not know how to help at first. Strategies to navigate learning disabilities such as dyslexia and dysgraphia are numerous, and many are applicable to the college composition classroom. Though this issue may be overwhelming, it is a necessary one to address at all levels of education. Lester Mann concludes his book by acknowledging that there are “many unanswered questions and many unresolved issues. Many pupils ... are suffering from learning disabilities. We need to know more about them and the best ways of educating them. They need help. We need to help them” (Mann 298). By realizing that these students may need extra help that instructors can give if educated about disabilities, educators can create positive learning environments for students who normally dread the writing classroom. Simply saying, “Yes, you can” to a student with a learning disability who doubts his or her aptitude encourages the self-efficacy

that many lack after years of struggle. This encouragement is just the beginning; if a student is taught strategies to accommodate his or her learning disability, the likelihood of success is greatly increased.

Critical Reading: What Does It Mean and How Do I Do It?

- ❖ Definition of critical reading: “When you are asked to do a ‘rhetorical analysis’ of a text, you are being asked to apply your critical reading skills to try to determine what the writer is trying to achieve, and what writing strategies he/she is using to try to achieve it. Reading critically also means analyzing and understanding how the work has achieved its effect” (University of British Columbia).`
- ❖ Questions to ask when you are reading:
 - **Purpose:**
 - How would you describe the author's overall purpose (to inquire, to convince, to persuade, to negotiate, or another purpose)?
 - How does the author make the purpose known to the reader? Is it clear?
 - How does the author want to affect or change the reader?
 - How did the essay or text actually affect you: did the author's purpose succeed, and why or why not?
 - **Audience/Reader:**
 - Who is the intended audience? How do you know?
 - What assumptions does the author make about the reader's knowledge or beliefs?
 - From what context or point of view is the author writing (what is his/her background)?
 - Does the author talk to or talk down to the reader? How can you tell?
 - **Thesis/Main Ideas**
 - What question or problem does the author address?
 - Where is the thesis?
 - What main ideas are related to the thesis?
 - Are there problems or contradictions in the essay?
 - **Organization and Evidence**
 - Does the author preview the essay's organization? If so, where?
 - How does the author signal new sections of the essay?

- What kinds of evidence does the author use (personal experience, descriptions, statistics, other authorities, analytical reasoning, or other)?
- What evidence was most or least effective?
- **Language and Style**
 - What is the author's tone (casual, humorous, ironic, angry, preachy, distant, academic, or other)?
 - Did the sentences and vocabulary support or distract from the purpose or meaning?
 - What words, phrases, or images recur throughout the text?
 - Did the tone and repeated words or phrases relate to or support the purpose or meaning?

Lesson plan adapted from:

“Reading for Meaning.” *Writing @ CSU*. Colorado State University. N.d. Web. 13 November 2011.

“Rhetorical Analysis: Critical Reading.” *UCB Writing Centre*. University of British Columbia. 14 Oct. 2009. Web. 13 Nov. 2011.

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“The DREAM Act”

By: Max Branscomb

Time to End the Nightmare and Pass the DREAM Act

Irasema was the best student in her mass communication class, but 20 minutes into her Monday morning final exam the normally-cheerful journalism major had not written a single word. As the clock ticked toward the end of the academic year, she stared forlornly out the Southwestern College window into the spring sunshine where Mexico was visible on the warm, clear day. When her professor asked her why she had not started her final, she started to cry softly and asked if she could talk outside. On the sidewalk outside the classroom the petite 20-year-old hugged her professor around the midsection and exploded into sobs. For more than 15 minutes she cried uncontrollably, unable to speak, soaking her professor’s shirt with tears of anguish.

When she could speak it was in breath-catching bursts of sorrow.

“They deported my husband on Saturday,” she said. “They put him in handcuffs and dumped him across the border like a criminal.”

Irasema’s husband, Misael, like Irasema herself, was a President’s List student who had been accepted to UCLA that spring. But now it was doubtful that he would ever attend college in the United States because he had a deportation on his otherwise spotless record and was banned from the country for 10 years. His crime was being born in Mexico and moving with his undocumented parents to America when he was four years old. His last 16 years of achievement and contribution were

considered a lie by the American government and a crime by the Department of Homeland Security, which deported him on a Saturday morning in May 2010 alongside petty criminals, drug users and domestic workers who showed up at the wrong place at the wrong time.

This Latino “Romeo and Juliet” even has a 21st century borderlands balcony scene where hundreds of bisected couples and families meet at a dusty San Ysidro park to touch fingertips through holes in the rusty border fence. *Federales* and U.S. Border patrol officers, like grim Montagues and Capulets, hover nearby.

At Southwestern College the immigration drama that seems so mysterious and distant throughout most of the United States has faces and names like Irasema and Misael. Political debates in the far-away nation’s capitol that center around economic benefits, border security and district constituencies in Montana, Vermont and Wisconsin drone on while students like Irasema, Misael and Alicia suffer, and while Iraq War veterans like Mariaelena wait.

It is time for the United States to do the right thing and pass the federal Development, Relief and Education for Alien Minors (DREAM) Act. Logical, morale and long-overdue, the DREAM Act provides legal residency and the eventual chance for illegal immigrants brought to the U.S. as children to become citizens. Under the proposed law, these immigrants could become citizens if they maintain a clean criminal record, graduate from high school and plan on attending college or joining the military (H.R. 1842, DREAM Act of 2011). After more than 10 years of debate and a near-miss in 2010, the DREAM Act has been reintroduced in the House and Senate and has mobilized legions of proponents and perhaps as many opponents.

Advocates of the DREAM Act make the case that the legislation is compassionate toward the children of undocumented workers who, through no fault of their own, grew up in America. It targets educated, productive young people with aspirations to become contributing members of American society. Richard Durbin, the Illinois Democrat sponsoring the Senate version of the bill, said the DREAM Act would be a boost to the American economy. Education Secretary Arne Duncan agrees.

“This could be a piece of the solution to a number of the challenges our country faces,” he was quoted as saying in USA Today. Duncan said the DREAM Act could help America to fill 3 million unfilled positions in science, technology, education and mathematics (USA Today, July 1, 2011).

Most Republicans have opposed the bill, some stridently. Texas Congressman Lamar Smith said the House and Senate need to be concerned about “jobs for Americans.”

“Americans don’t want a jobs bill for illegal immigrants,” he said, “they want an opportunity to go back to work.” (USA Today, July 3, 2011)

Republican leaders have said they will not pass any kind of legislation like the DREAM Act until the U.S.-Mexico borders are secure and illegal immigration is halted. (Tucson Citizen, June 28, 2011). Democrats argue that is a red herring and that borders are more secure now than in decades. Most congressional leaders acknowledge that an airtight border with Mexico may not be achievable, even with the 50-foot tall, triple high-tech wall that now stretches along most of *la frontera’s* most-populated or most-frequently crossed sections.

“Show me a 50-foot fence and I’ll show you a 51-foot ladder,” said the late Senator Edward Kennedy.

Regardless of the scorched-earth rhetoric on conservative talk radio and television, many prominent political and educational leaders have said the DREAM Act still has a chance to pass before the 2012 presidential election. Undersecretary of Education Dr. Martha Kanter was upbeat during a presentation to community college faculty gathered in late May at the NISOD Convention in Austin, Texas.

“Good pieces of legislation sometimes take a while to get through, but they usually find a way,” she told the gathering. “The DREAM Act is a game changer for tens of thousands of our young students and could be a real boost for this country. President Obama said he will continue to push for it and we were close last time.” (NISOD, May 31, 2011)

Kanter told a gathering of San Diego State University Ed.D. students last month that the 2010 DREAM Act would have passed if just six more House Democrats had voted for it. Director of Homeland Security Janet Napolitano, the former governor of Arizona, is also a strong advocate.

“The DREAM Act would allow our national security apparatus to focus on real issues of national security instead of brilliant, hardworking students who want to improve their lives and serve this nation,” she said. “it is the correct action of an intelligent nation. There is no good reason to oppose this law.” (El Latino, July 1, 2011)

Conservatives, however, have made it clear they plan to fight any attempt to grant legal status to the children of undocumented immigrants. House Speaker John

Boehner (R-OH) has stridently expressed his opposition to the DREAM Act and his preference for an “enforcement only” approach to dealing with undocumented people in the United States.

“(The DREAM Act) is just another path toward legalization that would reward illegal immigrants who have consistently broken our laws,” he said on the House floor last year. In 2006, when President George W. Bush introduced his immigration reform proposal, Boehner called it “a piece of sh*t.” Fred C. Kopp, a columnist for the conservative “American Thinker” journal described the DREAM Act as “an American nightmare.” He suggested DREAM ought to stand for “the Deny Retirement to Elderly American Mothers Act.” He also accused Democrats of pandering for Latino votes. (American Thinker, July 2011)

Proponents picked up a surprise ally this week when the policy arm of the conservative Southern Baptist Convention voted to support the DREAM Act on the condition that the bill does not foster “back-door amnesty” whereby allow young adults who gain legal status to help their relatives gain legal status or enter the country (USA Today, July 3, 2011)

The DREAM Act is a sensible piece of legislation with reasonable protections against the sorts of issues the Southern Baptist Convention raises. Students and would be military personnel would have to have entered the United State before the age of 16 and have lived her for five years before the date the law is enacted. It would elevate underserved Latino population which has one of the nation’s lowest higher education attendance rates. It could fuel a generation of well-educated,

highly skilled workers just as the country is experiencing a retirement wave and a shortage of scientists, technology professionals and educators.

Passage of the DREAM Act would have implications for educational leaders. More Latinos would enroll in college, and most would be low-income students that may require financial aid and other services. Counseling and other academic services may need to be augmented. It is possible enrollments may increase even though state funding for education in California and other states is shrinking.

Regardless of these challenges, passage of the DREAM Act would have major short- and long-term benefits for America's economy, military and society. It is also a just and sensible action for a nation built on immigrants who aspired to a better life and used opportunities from the military and education to become successful, productive citizens.

Student names used in this paper are pseudonyms. Their experiences are real.

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“Victorian Women & Passionlessness in the United States”

By: Kari Szakal

“Victorian Women & Passionlessness in the United States”

Early Victorian sexual prescriptions for white, European American, and English middle class women in New England were characterized by an emphasis on purity, True Love, and the sanctity of marriage.¹⁵ Sex for the purpose of procreation was the only socially approved sexual activity and gendered binaries weighed heavily on many social, political, and sexual ideologies.¹⁶ An examination of the ways in which etiquette manuals, religious Evangelical Christian reforms, moral reforms, and anti-prostitution groups informed constructs about Womanhood, purity, and sexuality in the early to mid 19th century suggests that such norms reflected political and social anxieties about race, gender, and power at the time.¹⁷ Although oppressive, sexual prescriptions also offered the potential for women to nurture other qualities and relationships that had been previously unavailable to them, which included the right to claim moral authority within the domestic sphere.

The rising use of the etiquette manual in the early 19th century made the mass distribution of scriptive moral texts more easily accessible for middle class women. Dr John Gregory’s *A Father’s Legacy to His Daughters*, published in 1774, is one example of the etiquette manuals available to primarily upper and middle class white women and

¹⁵ Katz, p. 50

¹⁶ Katz, p. 51

¹⁷ There were many other socially and politically salient events occurring during the early to mid-19th century that contributed to stricter sexual norms, however, due to the constraints of this paper, I will only discuss three examples.

represents some of the social anxiety about female modesty and sexuality.¹⁸ Gregory was a Scottish physician and moralist writing in the late 18th century who produced this book using an epistolary format to instruct his daughters (and later his readers) on the ways in which women should behave. Gregory clearly felt the need to encourage his readers to act in a way that would be most modest, delicate, and, above all, feminine. Speaking directly about expectations of proper feminine behavior, Gregory advises, “You will be reproached, perhaps with prudery. By *prudery* is generally meant an affection of delicacy. Now I do not wish you to *affect* delicacy; I wish you to *possess* it.”¹⁹ Gregory’s emphasis on “prudery” suggests that women’s demeanor and behavior needed to mirror an inner purity and modesty obvious enough to convey passionlessness and the absence of sexual desire. Gregory’s etiquette guide also reflected dominant ideologies about expected power structures within courtship relationships: part of being modest meant passively waiting for men to initiate relationships. Speaking about the necessity of modesty in love, Gregory states, “It is a maxim laid down among you, and a very prudent one it is, that love is not to begin on *your* part, but is entirely to be the consequence of *our* attachment to you.”²⁰ Initiating romantic conduct was too masculine, too aggressive, and too threatening to be included among the characteristics of a lady and adopting an aura of sexual innocence became the preferred social display for women.

Increasingly constrictive Victorian ideologies about the modesty and passionlessness of women can also be attributed in part to the rise of Evangelical

¹⁸ Cott, p. 57

¹⁹ Gregory, p. 27. Emphasis in original

²⁰ Gregory, p. 43

Christianity.²¹ Passionlessness and moral superiority were linked attributes supported by Evangelical Christians, which gave women a level of autonomy and moral authority that had not been accessible to them.²² Since women were reinterpreted within religion as innately virtuous, they gained power as morally superior beings and, through this change, became the equals of clergymen in the movement to preserve social morality (at the expense of their sexuality).²³ Thomas Gisborne, an English priest and poet writing in the late 18th century, supported the ideology of essential female morality by reaffirming the claim that women were innately different from men in his book, *An Enquiry into the Duties of the Female Sex*. Though written in England, Gisborne's texts were widely circulated and read in the United States as well. Gisborne claims that, "among the most important of the duties peculiar to the situation of a married woman, are to be placed those arising from the influence which she will *naturally* profess over the conduct and character of her husband."²⁴ Part of women's roles included a natural ability to morally guide their husband. Pressure from the church and socially circulated texts combined with the allure of increased autonomy and power within the domestic sphere may have made passionlessness more appealing when considering women's historically limited power both within religion and the household.

Women themselves participated in policing gendered sexual norms. Eager to preserve their moral authority within the domestic sphere, which arose largely from their social position of morality, passionlessness, and participation in religious reform, middle

²¹ Groneman, p. 226

²² Cott, p. 59

²³ Cott, p. 59

²⁴ Gisborne, p. 245. Emphasis added.

class women began to organize social reform groups in the 1830s that were specifically concerned with the rise of prostitution.²⁵ Prostitution was especially problematic for middle class white women because although men's participation in prostitution took significant sexual pressure off of married women, it also introduced disease and threatened ideologies concerning the connections between love, marriage, reproduction, and sex.²⁶ Prostitution transformed sex into a commodity and reduced the emotional and spiritual dialogue that often accompanied procreation within the domestic sphere. Women's increasingly dynamic participation in the Protestant church made this anti-prostitution movement especially powerful: prostitution reform became women's "special mission of their sex to uphold the moral standards of society."²⁷

Historian Carol Groneman in her article, "Nymphomania: The Historical Construction of Female Sexuality", refers to the early Victorian period as a time when "...women – that is to say white, middle-class women – were supposed to be naturally modest and sexually passive..." in response to the advances of suitors and husbands.²⁸ Women whose sexual appetites exceeded their husband's or who expressed interest in men by flirting, committing adultery, or considering divorce, were women whose behaviors earned them the label and medical diagnosis of Nymphomaniac because their sexuality was obscene, dangerous, and non-normative.²⁹ The passionate or sexually-oriented woman was unnatural, threatening social norms through her sexual proclivities. Medical and social preoccupation with female sexuality and sexual organs is mirrored in

²⁵ D'Emilio and Freedman, p. 140

²⁶ D'Emilio and Freedman, p. 141

²⁷ D'Emilio and Freedman, p. 141

²⁸ Groneman, p. 342

²⁹ Groneman, p. 341

the rise in gynecology and medical experimentation on female genitalia: obsession with the sexuality of women sparked an interest in their reproductive organs which was manifested as a need to “tame” and “fix” the genitals of women.³⁰ Clitorodectomies and hysterectomies (popular in the last half of the 19th century) were a product of the fierce competition among gynecologists for patients and new discoveries. These medical procedures were also a reflection of the tension between women’s sexuality and bodies as well as perceptions of femininity and male power.³¹

Although Early Victorian prescriptions about the sexual behavior were limiting, women obtained a certain degree of power because of these ideologies. Since women were no longer identified as sexual objects, they were able to claim and develop other qualities like their education, moral power, sexual solidarity, and control within the sexual arena.³² Carroll Smith-Rosenberg in her groundbreaking article, “The Female World of Love and Ritual: Relations between Women in Nineteenth-Century America” published in 1975, critically examines the close relationships among white, middle class women between the 1760’s and 1880’s. This article is particularly important because it seeks to address a specific kind of romantic female friendship among Victorian women that has often been excluded from discourse regarding Victorian sexuality. Smith-Rosenberg suggests that these relationships arose because of the strict binary nature of the gendered spheres that categorized all social interactions; women most often found themselves exclusively in the company of other women. The existence of a female sphere made relationships between women essential; since women coexisted primarily with

³⁰ Barker-Benfield, p. 118

³¹ Barker-Benfield, p.

³² Cott, p. 63

other women, they were able to establish deep, lasting bonds.³³ Relationships with men, though indispensable, were confined by strict social rules and had the potential to be forced and uncomfortable since women rarely had the opportunity to be alone with a man for an extended period.³⁴ An example of the importance of the relationships that existed between and among women is the number of all-female rituals that surrounded a series of social experiences including marriage, pregnancy, and illness or death.³⁵ The absence of men from these occurrences represented their social removal from female events and spheres. The importance of these female relationships rested upon the gendered segregation experienced by both men and women. Marriage presented an adjustment problem and these emotionally intense female relationships provided a way for women to exist within marital or male-dominated spheres successfully. These relationships were also socially acceptable and even exalted because they were viewed as non-sexual and pure which upheld ideals of heterosexual, monogamous marriage.

These same-sex relationships gave women much more autonomy and passion than had previously existed in texts about women's sexuality in the Victorian era. The suggestions of passionlessness that surrounded explanations of Victorian sexuality are complicated because the segregation of the sexes disallowed for particular forms of passion to emerge (primarily passion between men and women). Smith-Rosenberg's analyses of romantic friendships between women offers examples of women who, though separated from male spheres of power, were able to obtain and experience empowerment through their own relationships with women. Rituals surrounding certain female rites of

³³ Smith-Rosenberg, p. 9.

³⁴ Smith-Rosenberg, p. 20.

³⁵ Smith-Rosenberg, p24.

passage make mysterious these events in ways that may have prohibited male interpretation, understanding, and participation. Although women were increasingly being pushed out giving medical care to other women, these relationships and the strict gendered spheres that existed may have allowed women to retain some of the mystery and power surrounding their bodies.

While passionlessness created new problems for women, the power they obtained reflects their (somewhat) increased autonomy over their bodies, specifically in relation to childbirth; since women were now viewed as sexually pure, they could reduce the number of children they had by using ideologies of their passionlessness to refuse sex.³⁶ Men too faced similar sexual constrictions especially in relation to masturbation that was represented in works such as Sylvester Graham's *Lecture to Young Men on Chastity*.³⁷ The social dialogues about female sexuality became a way in which women were both oppressed and empowered. Navigating the variety of social movements occurring in the early to mid-19th century complicates the notion that "passionlessness" was solely beneficial or disempowering for middle class, white women and that they were passive participants in their own oppression.

³⁶ Cott, p. 63

³⁷ Nissenbaum, p. 29

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“War Memory, Nationalism, and Textbook Controversy”

By: Yuichiro Takashina

War Memory, Nationalism, and Textbook Controversy in Japan and China; back to the domestics, the “boomerang effect” of the international debate

In post-World War II Japan, the issue of the war responsibility of Japan and the Japanese has been one of the most contentious political and social issues. The so-called “textbook issue” is a substantive reflection of the contentions. It was kindled by the international controversy over the publication of the so-called *New History Textbook* in Japan in 2000. The new textbook was put out by a group of Japanese nationalists who sought to downplay the atrocities committed by the Japanese Imperial Army during the Asia-Pacific War. China and South Korea protested vociferously at the revisionist history, as they had done so regularly since the early 1980s.

What is remarkable about the controversy is that what had begun as a domestic controversy about the “proper” teachings of history in Japanese textbooks would cause major diplomatic frictions between Japan and its neighboring countries in the region. In its process, a number of transnational activist organizations from Japan and China interacted with each other and attempted to increase the public awareness of war atrocities during the Sino-Japanese War to a point where the debate is no longer confined within the national boundaries.

The main question to ask in this paper is how the international controversy in the last few decades has affected the domestic debates in Japan and China. I argue

that although the memory of the wartime atrocities has become an integral part of national remembering in both Japanese and Chinese societies, “boomerang effect” of the liberals’ going-global emboldened the Japanese conservatives to launch a new nationalist movement, which published a controversial *New History Textbook*, perpetuating a greater domestic and international controversy. This paper explains the two orders of the boomerang effect in Japan and China. The first order boomerang effect, i.e., transnational efforts by liberal groups – successful in spreading the knowledge of Japanese victimization of Asia and in making the Japanese government to acknowledge and apologize for misdeeds during the war – brought the second order boomerang effect back to the domestic debate: a conservative backlash. The apparent result was an intensification of the domestic and international controversy, a deepening disagreement over historiography between and within Japan and China, and a deteriorating mistrust among the people in East Asia. In the following, I will first explain what the two types of “boomerang effect” are. I will then explain the impact of transnational activists on history textbooks controversy and the conditions under which domestic political debates became globalized in Japan and China.

Boomerang Effect in Japan: Liberals’ Emerge and Conservative Backlash

There was a growing trend in the 1970s and 1980s that the Japanese liberals went overseas and exchanged their knowledge of the Asia-Pacific War, wartime atrocities and sufferings committed by the Japanese military and the Allied Forces, and anti-war thoughts in their interactions with citizens, intellectuals, and activists

in the other parts of the world. Keck and Sikkink (1998) use the term “transnational advocacy network” – the interactions between transnational non-government organizations. The networks allow “domestic NGOs bypass their state and directly search out international allies to try to bring pressure on their states from outside” (12). Also the networks can produce the “boomerang pattern” which “can amplify the demands of domestic groups, pry open space for new issues, and then echo back these demands into the domestic arena” (13).

In 1971, Honda Katsuichi, a well-known journalist, serialized reports titled *Travels in China* in *Asahi Shimbun*. Honda reported what Chinese survivors had seen, heard, and remembered about the Nanjing atrocities. Soon after he published the reports, his controversial accounts of the atrocities such as “the killing contests” between two Japanese soldiers and “the Three-Alls Operation” (burn all, kill all, loot all) were lambasted by the conservatives as a fabrication. Nevertheless, Honda’s *Travels in China* stirred the public with enthusiasm and outrage, spreading the knowledge of the Nanjing atrocities among ordinary. As more people began to see wartime Japan not as a victim, but a victimizer, the liberals launched a series of offensives. From 1972 to 1975, liberal-leaning historians, such as Hora Tomio and Ienaga Saburo, published a number of books related to Japanese war atrocities such as the Nanjing Massacre. In 1975, Maruki Toshi and Maruki Iri, anti-war artists, completed their painting titled *The Rape of Nanking*. Also, it was during the 1970s when descriptions of the Nanjing atrocities appeared in major Japanese history textbooks (Yoshida 2006, 87-88).

In 1984, the Research Committee on the Nanjing Incident was founded, and it has collected large quantities of material detailing the massacre and collecting related documents and accounts from both Chinese and Japanese sources. Moreover, since 1991, Japanese lawyers have filed lawsuits against the government and corporations to seek compensation for wartime atrocities and misconducts. The Society to Support the Demands of Chinese War Victims, founded in 1995, has actively traveled in China and researched and published numerous stories about Japanese wartime atrocities in China. Members of the Society filed lawsuits against the Japanese government for war responsibility and for individual reparations for Chinese victims. The Society created a website, *Suopei* (meaning redress in Chinese), in which archives and progress of lawsuits are uploaded and stored. The Society has led a number of lawsuits against the Japanese government and private corporations, including at least 12 domestic cases over Chinese forced labor, a case over a major Japanese mustard gas tank left over in a Chinese city Qiqihar during the Sino-Japanese War, the Pingdingshan massacre of 1932, and Chinese comfort women. More than 200 lawyers nationwide participated in the lawsuits (Web-suopei; Yoshida 2006, 134).

These efforts by the Japanese liberal groups produced the first order boomerang effect which increased victimizer consciousness in Japan and pressured on the government to acknowledge Japan's wartime and colonial misdeeds. This culminated with an official apology in August 1995, also known as *Murayama danwa* (A Statement by Prime Minister Murayama), in which the Japanese prime minister expressed his "deep remorse" and "heartfelt apology" for Japanese wartime acts and

colonialism. Prior to the official apology in 1995, the Japanese government in the 1990s started acknowledging Japanese wartime atrocities, albeit reluctantly. For example, in 1993, Hosokawa Morihiro, the first non-LDP prime minister since 1955, said that the war was “an aggressive war” and “a morally wrong war” (Yoshida 2006, 132). In the same year, Hosokawa also expressed “a feeling of deep remorse and apologies for the fact that our country’s past acts of aggression and colonial rule caused unbearable suffering and sorrow for so many people” (Berger 1993, 13). In July 1995, anticipating the fiftieth anniversary of the end of the Asia-Pacific War, Murayama Tomiichi, the first Socialist prime minister in 47 years, apologized to former comfort women and set up a private Asian Women’s Fund for reparation (Nobles 2008, 158).

Not surprisingly, the contrition by the Japanese government triggered the domestic controversy. While the boomerang pattern certainly helped the Japanese liberals to achieve their goal, it also led to a quite different, somewhat unanticipated, outcome – a revitalized and re-energized conservative backlash. Generally, official apologies and government contrition facilitate an international reconciliation (Nobles 2008). However, in the post-1995 Japanese debate, there appears to be what Jennifer Lind (2009) calls the “perils of apology” – a backlash against contrition that further provoked the internal and international controversy (132). Ironically, the internationalization of the debate gave conservatives a new lease on life: the debate convinced once-marginalized conservative groups that they must criticize what they see as the foreign intervention in the national sovereignty. This conservative view has gained considerable support among center-right politicians,

intellectuals, and the general populace in Japan. The conservatives, including prominent politicians such as the former Prime Minister Abe Sinzo and high ranking government officials, provoked Asian neighbors and the Japanese liberals.

In 1981, factions of conservatives united and organized the Association to Protect Japan, which incorporated religious factions (mainly Shinto-related) and became a nationwide prominent conservative organization *Nippon Kaigi* (literally, Japan Conference) in 1997 (Nippon Kaigi). The conservatives launched a counter-offensive by lobbying the government to change the MOE screening orientation. The conservative movement seized the political opportunity by closely connecting with leading conservative LDP members in the 1990s. In 1998, then Education Minister Machimura Nobutaka of the Hashimoto cabinet stated that history textbooks “lacked balance” and the MOE shall improve the situation through textbook screening. As a result, junior high school history textbooks in 2007 included less content that discusses Japan’s war atrocities than those in 1997 (Nozaki 2008, 149).

While liberals had appealed to the public to accept a more critical view on Japan’s past, denials in the 1990s had also reached a crescendo. Ishihara Shintaro, the Governor of Tokyo and then a member of the House of Representatives, and Morita Akio, a co-founder of SONY, co-authored a book titled *The Japan that Can Say No* in 1989, rejecting the Nanjing Massacre as a fabrication and Chinese Communist propaganda. In 1990, Ishihara and Watanabe Shoichi, a professor at Sophia University in Tokyo, published another denial book, *The Japan that Can Still Say No* (Yoshida 2006, 143). In response to Iris Chang’s *Rape of Nanking* (1997), prominent conservatives such as Fujioka Nobukatsu, Higashinakano Osamichi, and Kobayashi

Yoshinori have repeatedly discredited *Rape of Nanking* by publishing numerous articles and books, some of which have become best-sellers. In the 2000s, Kobayashi Yoshinori's *Sensoron* (On War), comic book series, became best-sellers and prompted domestic and international controversy.

The interpretation of the Tokyo Trials is another focal point of the conservative outcry. Generally, the conservatives have depicted class-A war criminals as victims of the unlawful Occupation that blamed them for the war as scapegoats. The 1998 movie *Pride* depicted Tojo Hideki, a wartime prime minister and the first on the list of class-A war criminal at the trials, as a tragic national hero who alone fought against the unjust "political lynching" (Fujitani, White and Yoneyama 2001, 23). During the trials, Tojo consistently insisted that the emperor should be vindicated from war responsibility and defended Japan's war as a national security imperative, not an act of aggression. Because of his loyalty to the emperor and fatherland – and perhaps his tragic death and postwar demonization as the "Japan's Hitler" – Tojo has become a symbol of a tragedy of the Empire of Japan. In 2006, Kobayashi Yoshinori published another series of comic book *The so-called Class-A War Criminals*, arguing that Tojo and other "class-A" war criminals were innocent and that the true war criminals were the leaders of the Allied Forces (Kobayashi 2006).

In 2008, the so-called "Tamogami controversy" (*tamogami ronso*) sparked the domestic controversy. Tamogami Toshio, the then chief of staff of Japan's Air Self-Defense Force, was dismissed due to an essay he published on October 31, 2008, entitled "*Was Japan an Aggressor Nation?*" In his essay Tamogami argues that it

is a false to claim that Japan was an aggressor nation during WWII and that Japan was rather a “victim” of the Comintern’s conspiracy. The essay was soon reported and severely criticized by the media because the historical view of the essay contradicts the *Murayama danwa* – the governmental view on the Asia-Pacific War – and because his “inappropriate” view led to a “crisis of ‘civilian control’” (*Asahi Shimbun* 2008). On November 11, Tamogami was invited by the Diet (the Japanese Parliament) as a “witness” (*sankonin*) and accused for expressing a view that contradicted the government’s. The then Prime Minister Aso Taro also criticized the essay as “inappropriate”. In a response, Tamogami reaffirmed his view and expressed his frustration with the governmental position, saying that “the *Murayama danwa* is a (political) tool for the oppression of the freedom of speech” (Tamogami 2009, 40).

A public survey conducted by a major TV network showed that about 60 percent of the interviewees think that the dismissal was appropriate while 20 percent do not think so (Nippon Television 2008). Also, all the major newspapers, except *Sankei shimbun*, largely adopted the same position as the government, criticizing the dissenting Tamogami’s view (Nakanishi 2009, 62). However, some internet-based surveys revealed that public opinion on the Tamogami’s view is by no means homogenous. For example, a *Yahoo! Japan* survey reveals that nearly 60 percent of respondents supported Tamogami, and a similar survey by *Livedoor* found that over 70 percent supported him (*Livedoor*). After his dismissal, Tamogami frequently appeared in the public, including popular TV talk shows, and consistently asserted that Japan was a “good” country and that the *Murayama danwa* should be

discarded (Tamogami 2009, 31). Because of his consistent patriotic stance and high ranking career background, Tamogami became like a rock star for the conservatives.

The conservative reactions have become what one describes as Japan's "multimillion-dollar denial industry" (Lind 2009, 136). Besides the JSHTR, there has been the rise of new nationalist movements in the contemporary Japan. A nationalist-based television production, Japanese Culture Channel Sakura, also known as Channel Sakura, was founded in 2004. The channel hosts Japanese right-wingers and nationalists, including notable conservative politicians, academia, and celebrities. The programs on Channel Sakura often include the history issues, criticism of Japanese liberals, and anti-Chinese and anti-Korean sentiments. The channel also supports mass protests and political movements such as anti-Chinese protests and historical revisionism (Japanese Cultural Channel Sakura). For example, the channel launched a project to produce a documentary film entitled *The Truth of Nanking*, demonstrating that the Nanjing Massacre is a fabrication and based on the Chinese Communist propaganda. Since 2007, the project has collected nearly 350 million Japanese yen from about 8000 donors. The channel has expanded its popularity, reaching over 30,000 subscribers and 50 million views by 2011 (The Truth of Nanking).

Boomerang Effect in China: Intensified anti-Japanese Sentiment and the Cross-Strait Controversy

Like the Japanese case, the internationalization of the textbook controversy intensified the history issue in China. The revival of historical revisionism in Japan

Pandemonium

raised the concern among the Chinese ruling circles that Japan might remilitarize and boosted the renewed popular interest in the history issue with Japan. As the textbook debate intensified in Japan from the 1980s on, the Chinese side became more frustrated by a series of Japanese revisionist denials. The Chinese government paid great attention to the Japanese textbook debate and began to revive memory of Japanese wartime aggression in China through the construction of numerous anti-Japanese war museums and the institutionalization of the so-called “patriotic education”, a part of the CCP’s effort to regain the regime’s legitimacy in post-Mao China (Shirk 2007, 164). From the early 1980s on, testimonies and eyewitness accounts of Japanese wartime atrocities, especially the Nanjing Massacre, began to appear frequently in the Chinese press such as *People’s Daily* (Yoshida 2006, 102).

The focus on the Nanjing Massacre was a part of a government-sponsored project. In July 1983, the Propaganda Department and the Research Office of the Secretariat of the CCP Central Committee announced that they would strengthen patriotic education. Starting in 1985, the fortieth anniversary of China’s victory in the Anti-Japanese War, the government published numerous articles and memorials of the war. In August 1985, the Chinese People’s Revolutionary Military Museum in Tiananmen Square was opened. On August 15, the famous Nanjing Massacre Memorial opened and has become a national memorial which has attracted millions of visitors from all over the country every year. In the same year, the Chinese Museum of Art in Beijing opened a photo exhibition on the Anti-Japanese War; the Committee for Repairing Historical Sites at the Marco Polo Bridge was established; the Museum of the War of Chinese People’s Resistance against Japan was completed

in 1987. Government-sponsored news media, education and academic research also played a significant role in making memories of Japanese aggression in general, and of the Nanjing Massacre in particular, a key part of the country's collective memory (Yang 2001, 72).

Reinforced by the government moves, Chinese artists and scholars worked to raise public awareness in China from the 1980s onward. In 1985, Zhou Erfu, a novelist, published a historical novel *The Fall of Nanjing*, which depicts the Nanjing atrocities and the anti-Japanese resistance war. In 1987, Xu Zhigeng wrote a book titled *The Great Nanjing Massacre*, which became a best-seller and was translated into English and Japanese. Also a number of films and television documentaries related to the Nanjing Massacre have emerged and appealed to not only domestic audiences but to the international community, raising the awareness of the Japanese war crime at home and abroad. During the 1980s, Chinese historians began to study the massacre in a more detailed way than in the previous era, and produced some remarkable works on the subject. Although their depictions of the atrocities are much more emotional and less systematic than the works of the Japanese counterparts, they nevertheless produced a dramatic effect on the younger generation in this era (Yang 2001, 72-73).

By the 1990s, the history issue had become one of the major diplomatic issues between China and Japan. Nevertheless, the boomerang effect was not confined within the Sino-Japanese relations, but expanded to cross-strait relations between China and Taiwan in the late 1990s. As Taiwan became democratized and views of history on the island became more pluralistic, including the view on

Japanese colonial period in Taiwan, vociferous objections from mainland China emerged. The so-called “‘pro-colonial’ historiography”, particularly focusing on the theme of modernization during the Japanese period, has been closely linked with the emerging trend of Taiwan consciousness and some institutions of the academic studies of *Taiwanshi*, such as Academic Sinica’s Institute of Taiwan History. The pro-colonial historiography ignited a series of controversy between China-centered and Taiwan-centered advocates, culminating in the disputes over the *Renshi Taiwan* (Knowing Taiwan) textbooks in 1997. Thus, the new movement to rewrite the Japanese period in Taiwan was also related to the emerging Taiwanese nationalism that sparked the battle over history with mainland China.

After China established diplomatic relations with the West and Japan, the socialist government was in a state of flux, especially after the country opened its economy to capitalist countries in the late 1970s. As a rapid socio-economical change has destabilized the Chinese society, a number of mass protests emerged in the 1980s. In 1986, thousands of students held anti-Japanese demonstrations at Beijing University, Tsinghua University, and People’s University. Hundreds of students from Beijing University marched on the Tiananmen Square, shouting “Down with Nakasone!” and “Boycott Japanese Goods!” (Shimizu 2003, 124). The most remarkable event in the post-reform period is the Tiananmen Square protests of 1989, in which millions of students demonstrated for democracy in 133 cities in every Chinese province for more than six weeks (Tong and Chang 1990, 317). Faced with the massive nationwide protests, the Communist regime was “almost uprooted” and “remained standing only because the people’s Liberation Army

stayed loyal” to the CCP (Shirk 2007, 38). In September 1989, Deng Xiaoping stated on those matters of Tiananmen, “our biggest mistake was education. Education for pupils, youth, and students was inadequate” (Deng 1993).

As the Communist Party feared that their position might be jeopardized by the rising popular unrest in China, the party leaders reached a consensus that they need to promote patriotism. In schools, increased hours had been allocated for history education, which primarily focused on the “humiliated” modern Chinese history. Reflecting the boomerang effects – the renewed interest in Japanese wartime atrocities and the increasing awareness of the Japanese revisionist movement in China – the history issue with Japan became an emotional issue for many Chinese by the 1990s; the historical research and literature about the Anti-Japanese War was abundant; and the Nanjing Massacre had become the symbol of Japanese wartime cruelty. Thanks to the growing victimizer consciousness in Japan, accompanied with the conservative backlash, the history controversy received increasing prominence in China (Shirk 2007, 164).

In the 1990s, there was rising Chinese public hostility toward Japan and the West, such as the memorial campaign for the fiftieth anniversary of the victory in the Anti-Japanese War in 1995 and the student protests against the American bombing of the Chinese embassy in Yugoslavia in 1997. The mass protests, especially by the younger generation, are reflections of the shift in the government’s main focus on the war under Deng Xiaoping in the 1980s and the patriotic education policy in the 1990s under the Chinese President Jiang Zemin. Jiang played a “patriot game” because he lacked the political legitimacy of the former two great leaders –

Mao and Deng – especially in a time of a great uncertainty (Shirk 2007, 164). As soon as he took office Jiang recognized that his party needed to replace old communist ideology – which became ineffective and destitute to rally a public support – with a new national identity to enhance its deteriorating legitimacy. In the end, Jiang assertively promoted patriotism that targeted Imperial Japan to mobilize the population behind the CCP (He 2004, 5-7).

Also a Japanese scholar notes an “anti-Japanese education syndrome”, arguing that recent anti-Japanese attitude in China can be attributed to the patriotic educational policy in the 1990s which was largely “anti-Japanese” (Yokoyama 2005, 74-75). He Yanan (2004) also points out that the CCP leaders invented and promoted new “myth” highlighting Japanese war atrocities and Chinese victimhood. The Chinese government, particularly during the Jiang’s era, pushed anti-Japanese patriot campaigns through education, government-owned media, and political rituals (He 2004). Ignited by the *New History Textbook* controversy and the disputes over the Pinnacle Islands in the early 2000s, the patriotic education culminated in the 2005 massive anti-Japanese protests throughout the country.

The boomerang effects generated not only deteriorating Sino-Japanese relations, but also deepening cross-strait cleavages. In Taiwan, the increasing awareness of Japanese atrocities has been challenged by the so-called “pro-Taiwan” historiography. The political and cultural changes affected the history debate, as well as education reforms, after the lifting of the martial law in 1987 and subsequent rise of Taiwan consciousness in post-martial law Taiwan.

Following the democratic reforms in the 1980s and the emergence of a nativist turn in cultural orientation in the late 1980s, “Chineseness” is no longer regarded as the core element in contemporary Taiwanese identity. In 1975, *Taiwan zhenglun* (Taiwan Political Review), the first Taiwanese democratic movement magazine, was published (Wang 2005, 56-65). The emergence of this iconoclastic public discourse was not restricted to the political domain. Controversy over historical views also emerged as a sign of a paradigm shift. The so-called “Taiwan modernization debate” became an area of cleavage between the Nationalist establishments and Taiwan-centered historiography advocates over the interpretation of colonial history. In 1984, Yang Bichuan, a Taiwanese historian, published an article titled “*Goto Shinpei, the founder of Taiwan modernization*”, in which Yang praised the Japanese civilian governor of colonial Taiwan as the Taiwan’s first modernizer. Pro-China historians such as Tai Kuo-hui responded and reinforced the orthodoxy that late Qing’s self-strengthening movement was the first modernization attempt in Taiwan. Thus, the historical evaluation of Japanese colonialism is still a highly sensitive issue in Taiwan (Chang 2009, 9).

Nevertheless, the research and discussion of Taiwan history had been highly restricted by the GMD government under martial law. It was in the period after the lifting of the martial law in 1987 that free scholarship and social discourse over history education flourished for the first time. Taiwan underwent significant political, social and cultural transformation following the lifting of the martial law. Politically, the Democratic Progressive Party (DPP) – the first meaningful opposition party in Taiwan – was established in 1986 (Copper 2009, 52). It coordinated social

movement groups and organized demonstrations in the 1980s, accelerating democratization. Also culturally, the rise of a “Taiwan studies fever” in the late 1980s and 1990s generated a dramatic enrichment of intellectual studies about *Taiwanshi*, as well as public support for Taiwan consciousness. The political and cultural changes affected the contents of textbooks after 1987. In response to the people’s voice that the contents should include more about Taiwan, the first Taiwan-centered textbook series *Renshi Taiwan* was published only two years after the lifting of martial law (Chang 2009, 6).

However, the rise of Taiwan-centered historiography was by no means homogenous. The appearance of a pluralist society nevertheless sharpened the controversy over national identity between advocates of Chinese reunification and Taiwan independence. For example, the debate between the pro-independence Taiwanese Historical Association and the pro-unification China Tide Association is no less contentious than history controversy in Japan. Like the ideological struggle over the MOE’s certification system in Japan, the textbook committee is the major battleground of two opposing camps in Taiwan. In fact, the government institution responsible for editing the textbooks was rather passive in guiding the vociferous social discourses, although the majority of the committee members responsible for editing during the 1990s were the adherents of the new Taiwan-centered perspectives, as a reflection of the paradigm shift (Wang 2005, 88).

The disputes over the *Renshi Taiwan* textbooks in 1997 reflect the paradigm shift in high school textbooks from being China-centered to being Taiwan-centered, although a consensus has yet to be reached. The mass demonstration on Taiwan’s

education system in 1994 resulted in a new set of junior high school textbooks entitled *Renshi Taiwan* in 1997. The history volume of *Renshi Taiwan* series was vociferously criticized by pro-China politicians and historians who denounced it as “de-Sinication” and “glorification of Japanese colonialism” because the new textbook provided a balanced view of Japanese colonial rule by adding new content about positive sides of Japanese colonialism in Taiwan (Zhang 2002). Also it broke the silence on previous political taboos such as the February 28 Incident of 1947 (Chang 2009, 3-5).

The controversy also sparked in mainland China because the evaluation of Japanese colonialism in Taiwan is a highly controversial and sensitive issue in China. Yang Yizhou, writing in *People's Daily*, criticized the text for the same reason as pro-China advocates in Taiwan (Hein and Selden 2000, 45). In response, advocates of *Renshi Taiwan* insisted that the new history textbook emphasizes Taiwan-centered perspectives and neutrality in history narratives. Generally, the Taiwan independence advocates ally with the Japanese conservatives whereas the pro-China supporters collaborate with the Chinese activists and Japanese liberals. For example, the publication of a Chinese translation of Kobayashi Yoshinori's “*On Taiwan*” in Taiwan provoked protests led by pro-Chinese Nationalist politicians and scholars in 2000. The Taiwanese government, facing GMD political pressure, temporarily blacklisted Kobayashi. The publication of the comics was supported by Taiwan independence advocates in Japan and Taiwan, such as Friends of Lee Teng-Hui (Li Denghui) Association in Japan and Forum for Taiwan Studies, whereas the opposition came from transnational networks of Japanese liberals and pro-China

Taiwanese academics (Friends of Lee Teng-Hui Association in Japan; Forum for Taiwan Studies). In fact, a number of Japanese conservative groups and individuals such as Channel Sakura, Kobayashi Yoshinori, and Kin Birei (Kin Bi-Leng, ex-Japanese Taiwanese and Taiwan independence activists who naturalized in 2009), publicly support Taiwan independence movements.

The 1994 Li Denghui interview with Shiba Ryotaro, a famous Japanese writer, also sparked a controversy because Li not only admits that he was a “Japanese” until the age of 22 and has sympathy for Japan, but also asserts that Taiwan’s education should add more “courses on the history of Taiwan, the geography of Taiwan, our roots, and so on”, openly advocating pro-*Taiwanshi* view (Makeham 2005, 12). As an outspoken politician, Li has been severely condemned by the pro-China advocates and Chinese Communists (China-China alliance) while applauded by the pro-Taiwan supporters and Japanese conservatives (Taiwan-Japan alliance). On top of the two-way-alliance, there is a three-way-collaboration between the pro-China advocates, Chinese activists, and Japanese liberals when facing the issue regarding Japanese wartime atrocities. Therefore, reflecting the boomerang effects, these alliances became increasingly politicized and controversial on the Chinese and Japanese political fronts, igniting a further international and cross-strait controversy.

Conclusion

This paper has explained the two effects of the boomerang pattern. First, liberal efforts by transnational groups increased the public awareness of the Japanese responsibility of the atrocities during the wartime to a point where the

complete denial or ignorance of the atrocities is no longer possible. Second, in a response to the liberals' attack, the conservatives united and launched a new nationalist counter-movement, leading to the establishment of the Japanese Society for History Textbook Reform (JSHTR). This escalated the domestic and international controversy and fueled rising Japanese nationalism. I showed that the revival of Japanese revisionism was an unintended consequence of the transnational efforts to internationalize the textbook issue. Furious at the governmental contrition, especially after the issuance of *Murayama danwa* in 1995, Japanese conservatives organized prominent nationalistic organizations and escalated atrocity denial. The growth of the denial industry in Japan also affected younger generation through popular comic books and flourishing conservative internet sites, further politicizing the domestic debate. The globalization of the issue, by the same token, gave the Chinese side no choice but resist any hint of the Japanese revisionism, further igniting the international controversy. What made the Sino-Japanese debate even more controversial is the rise of new Taiwan-centered paradigm, along with the pro-colonial historiography, which has complicated Chinese cross-strait debate and fueled intensifying controversy between pro-China and pro-Taiwan advocates in Taiwan. In sum, history textbook controversy has become an increasingly salient issue in the contemporary Sino-Japanese relations.

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“Ecofeminism, Biocentrism, and Self-Interest”

By: Jessica Davis

Ecofeminism, Biocentrism and Self-Interest: The Place of Places in the Value of Biodiversity

“Our troubles [...] arise from the fact that we do not know who we are and cannot agree on what to be [...] Humanity is a part of nature, a species that evolved from other species. The more closely we identify ourselves with the rest of life, the more quickly we will be able to discover the sources of human sensibility and acquire the knowledge on which an enduring ethic, a sense of preferred direction, can be built.”

-Edward O. Wilson, *The Diversity of Life*³⁸

I begin this essay with a look at theories which take an instrumental approach to value. But rather than considering the viability of the instrumental-value theories in their own right, I will take their baseline assumption of the economic man theory, in which each person acts in their own interest, and argue that even if we assume this, it literally is in every person’s self-interest to preserve biodiversity because our ecological locations constitute our being. This should therefore give reason to prefer the approach which takes species diversity to be intrinsically valuable, because it better accounts for

³⁸ Edward O. Wilson, *The Diversity of Life* (Cambridge: Harvard University Press, 1992) 348.

our ontological status as beings whose interests naturally correspond with the interests of other humans and other species.

In determining exactly what kind of loss of value obtains when species or ecosystems are destroyed, we are immediately faced with the question of the ontology and source of value. What are the sources of value *now*, and what *should* they be? More specifically, what value can we attribute to species which will result in the best preservation of biodiversity? In this essay I describe the ecofeminist and biocentrist³⁹ answers to this question, and further, I demonstrate how these philosophies can be shown to offer a joint solution to many of the problems which currently exist within environmental philosophy.

Part 1 | Value as Contingent on Qualities of the Object

The assumption of this essay is that the aim of promoting biodiversity is to preserve the greatest number of species. In this section I will first explain that even many theories which take species diversity to be intrinsically valuable – particularly for aesthetic reasons – do not suffice to overcome the anthropocentric fallacy and thus, are inadequate. Next I will explain what the aesthetic value of environment has in common with theories which explicitly state that the value of biodiversity is instrumentally valuable. These theories, we will find, take value as contingent on certain qualities of the objects and life forms in question.

³⁹ While it can be argued that the bio-centric just *is* ecofeminism (see Judi Bari “Revolutionary Ecology: Biocentrism and Deep Ecology,” (Redway: Trees Foundation, 1998) Pamphlet.) there is no consensus. This will be discussed further in the essay.

Admirers of the environment can easily arrive at reasons for protecting the environment based on their own appreciation of its beauty, or on an appreciation of the experiences that they have while they are in nature.⁴⁰ This is one aesthetic justification for the preservation of biodiversity and nature in general. Another approach is to say that ‘works of nature’ are akin to works of art in that they exhibit order, beauty, harmony, or myriad other qualities.⁴¹ For Elliot, these qualities are then taken as worthy of respect and protection because they are intrinsically morally valuable. Some attention to Elliot’s view is in order.

Elliot broaches a theory of subjective anti-realist intrinsic value, claiming that value emerges from the people who confer value on things,⁴² but the value is still intrinsic to the objects or states of affairs because there are rational ways to disagree about our value judgments.⁴³ He argues further that duties can arise on the basis of these judgments, which need to go through certain “filtering requirements.”⁴⁴ Elliot offers us an “indexical theory” of value, in which an agent’s attribution of value for an object or state of affairs becomes indexed into a metaphysically immortal file of value, even for imagined pasts and futures. Provided that the filtering requirements are met, this establishes value. But, I argue, not only does this put us right back to where we currently are in society, where we have to engage in public discourse in order to get

⁴⁰ See John Charles Van Dyke, *The Desert: Further Studies in Natural Appearances* (New York: Charles Scribners Sons, 1901) . Reprinted by (Lexington: Forgotten Books, 2011).

⁴¹ Robert Elliot, *Faking Nature: The Ethics of Environmental Restoration* (London: Routledge, 1997), 72.

⁴² Elliot, *Faking Nature: The Ethics of Environmental Restoration*, 15-16.

⁴³ *Ibid*, 31.

⁴⁴ *Ibid*, 36-37.

other people to agree with our values, but it doesn't seem to give an environmentalist any tools by which to legitimize claims of intrinsic value on objects (like ecosystems, canyons, etc) which do not themselves confer value; if value does not exist until we agree that it does, we are constantly vulnerable to the whim of the mob.

The value that anything has cannot be surmised strictly on the basis of the observer or the 'valuer', for this leaves us in danger of ill-founded, subjective, situational attributions of value. If we argue that a marsh is valuable because we like it, or because it is pretty, or because it is attracting a lot of tourists and thus income revenue, we will not necessarily have a basis for defending the existence of the marsh in the future when social situations change. Furthermore, we are left to relativist attacks, in which any other person can come to argue that they have different preferences. It may be the case that preferences and relativist valuing are facts which must be considered in the moral and environmentalist domains, but as I will argue, we must establish the intrinsic, objective value of all things before we can begin to talk about the respective weights of competing axiological claims and policy initiatives.

Part of the problem with the views described above is that they take value to essentially be an aesthetic feature which obtains as an isolated object (or set of qualities within an object) of admiration; these views thus take nature to be alien to the 'valuer'. It is precisely this alienation from the world around us which has been characterized by

ecofeminists as the ‘masculine system of knowledge’⁴⁵ and what ecological naturalism refers to as the ‘epistemology of mastery.’⁴⁶

In what follows, I investigate this issue of value as couched by those who may be called anthropocentric,⁴⁷ or by those who exhibit what Code refers to as the ‘epistemology of mastery.’⁴⁸ As stated in the above paragraph, I take those who value nature aesthetically as being guilty of this kind of bias. In support of my position, Code writes that:

“Ecological readings of mainstream epistemology expose the damage, the consequences, and the complicity of the epistemologies of mastery in blocking thoughtful practices, to assess their achievements and resources, and to reorient the politics of epistemic location toward developing ways of knowing that can promote cohabitability.”⁴⁹

In determining value, both anthropocentrism and the ‘epistemology of mastery’ bring forth a similar conundrum: if we take knowledge and the objects of knowledge as things which we either must possess or create, we likely take these objects to be fundamentally distinct from ourselves. Perhaps anthropocentrism and human isolation from nature does not necessarily follow from this epistemological position, but this question will be examined in the next section. This dichotomy has been attempted to be

⁴⁵ Bari, “Revolutionary Ecology: Biocentrism and Deep Ecology,” 6.

⁴⁶ Code, Lorraine. 2008. “Thinking About Ecological Thinking.” *Hypatia* 23, no. 1: 187-203. 11.

⁴⁷ Paul W. Taylor, *Respect for Nature: A Theory of Environmental Ethics* (Princeton: Princeton University Press, 1986) 11-12.

⁴⁸ Code, “Thinking About Ecological Thinking,” 11.

⁴⁹ *Ibid*, 11.

bridged by thinkers like Deleuze⁵⁰ and is acknowledged by the environmentalist activists, such as those associated with EarthFirst!, who hold the biocentric outlook.⁵¹

This essay investigates exactly how the biocentric outlook avoids the problem of possessing and creating values which are separate from human beings, and more specifically, whether or not ecofeminism avoids any of the problems to which biocentrism allegedly falls prey.

Marketplace Values and Earth as Commodity

Before addressing the epistemology of mastery, it will be helpful to first discuss various conceptions of value; in particular, the economic approach to value. As I stated in the introduction, I will accept the economic man theory which assumes that people act in their own self-interest. The other features of the economic approach to value, however, are that 1) value is supposed to be cached explicitly in terms of an objects use-value, 2) the market price of a commodity reflects how much people value said object, 3) that commodities are substitutable, and 4) that an individuals' values are respected when their wants are satisfied in proportion to payment.⁵² Aside from the notion that people do things which they feel are in their best interest, the economic approach to value hinges on commodities, objects, consumption, and essentially, the capitalist,⁵³

⁵⁰ Code, Lorraine, *Ecological Thinking: The Politics of Epistemic Location* (Oxford: Oxford University Press, 2006) 27.

⁵¹ Timothy Ingalsbee "Earth First! Activism: Ecological Postmodern Praxis in Radical Environmentalist Identities," *Sociological Perspectives*, Vol. 39, No. 2, Environmental Conflict (Summer, 1996), pp. 263-276. 267-268.

⁵² Darrel Moellendorf, "Elizabeth Anderson's *Value in Ethics and Economics*," San Diego State University. October 11, 2011.

⁵³ Judi Bari "Biocentrism Contradicts Capitalism," in "Revolutionary Ecology: Biocentrism and Deep Ecology," (Redway: Trees Foundation, 1998) Pamphlet. 2-4.

exploitative attitude⁵⁴ of the epistemology of mastery. Let us investigate this capitalist outlook a bit further, for it will be important in our understanding of the ecofeminist outlook.

Capitalism has been accused of being incompatible with biocentrism, because the only way that profit can be made is by extracting surplus value from not only the workers, but from the natural materials used in the labor process.⁵⁵ As Bari puts it, “capitalism is in direct conflict with the natural laws of biocentrism.”⁵⁶ Sagoff reiterates Polanyi’s warning that once we are subject to the laws of supply and demand of markets, our goods, with the labor we put into them and the land and resources from which they were created, become abstract entities to which we must conform. In the process, Sagoff explains, we experience a loss in our organic relations – the relations exist among us human beings, and between us human beings and our environments.⁵⁷

Bari says additionally that capitalism rests on the assumption that we can own the land. She writes: “How can corporate raider Charles Hurwitz claim to “own” the 2000-year-old redwoods of Headwaters Forest, just because he signed a few papers to trade them for a junk bond debt? This concept is absurd.”⁵⁸ I am going to bypass Bari’s preceding claim regarding the inevitability of capitalism to destroy the environment, because it seems that even if we were to all agree that capitalism exploits and endangers biodiversity, we are more likely as a society to change our ways if our values

⁵⁴ Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 95.

⁵⁵ Bari “Revolutionary Ecology: Biocentrism and Deep Ecology,” 3.

⁵⁶ *Ibid.*, 3.

⁵⁷ Mark Sagoff, *The Economy of the Earth: Philosophy, Law, and the Environment* (New York: Cambridge University Press, 1988) 161.

⁵⁸ Bari “Revolutionary Ecology: Biocentrism and Deep Ecology,” 3.

themselves change.⁵⁹ Just as Taylor writes, “an inner change in our moral beliefs and commitments is the first, indispensable step.”⁶⁰ As such, I will focus on Bari’s second claim about capitalism: its’ necessary condition of belief in the possibility of owning the land.

The possibility of owning the land is a social, political, or mental construct, but it is not a natural, biological necessity, nor a self-evident truth. This idea that the land is something which can be owned or is something which must be changed is not widespread across cultures. Ownership or mastery of the land may be the chosen approach by philosophers interested in the instrumental value of nature, but for most philosophers who are interested in the intrinsic value of species diversity, there seems to be a consensus that seeing oneself as fundamentally distinct from nature and thus having some advantage or disadvantage as compared to ‘the wild’ is the wrong way to approach environmentalism. As Leopold writes, “Almost equally serious as an obstacle to a land ethic is the attitude of the farmer for whom the land is still an adversary or a taskmaster that keeps him in slavery.”⁶¹ Owning the land seems to require one to believe in a fundamental distinction between oneself and the environment, and for there to be some disparity of values at work: either we are lesser and thus vulnerable in the face of

⁵⁹ This notion is supported in Also Leopold’s “The Land Ethic” as well. He writes “Obligations have no meaning without conscience, and the problem we face is the extension of the social conscience from people to land. No important change in ethics was ever accomplished without an internal change in our intellectual emphasis loyalties, affections, and convictions. The proof that conservation has not yet touched these foundations of conduct lies in the fact that philosophy and religion have not yet heard of it. In our attempt to make conservation easy, we have made it trivial.” *Sand County Almanac: And Sketches Here and There* (New York: Oxford University Press, 1948) 209-210.

⁶⁰ Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 312.

⁶¹ Leopold, *Sand County Almanac*, 224.

‘the wild,’ or we have a stake in its value which we believe we have the right to extract to any degree we fancy.

I believe that this notion of ownership of the land, and essentially of the bifurcation between oneself, one’s fellow humanity, and one’s surroundings, corresponds nicely to our discussion of the source and status of values. Even though we could easily take up the argument that capitalism is a masculine enterprise and that a feminist approach to value is by default non-exploitative, this essay focuses instead on the values which certain ontological conceptions imply, and vice versa. In particular, what ontological framework is necessary if we are to take an instrumental or capitalist approach to the value of biodiversity? With a different ontological consideration, are different duties to our environment entailed?

It seems to me that we can analyze “hierarchically organized value dualisms (such as reason/emotion, mind/body, culture/nature, [and] human/nature)”⁶² without strictly conversing about a masculine/feminine dichotomy. This male/female dichotomy will be discussed briefly, however, in the section regarding ecofeminism. Let us presently continue with an analysis of the ownership of the land and how this relates to values, by considering the tendency of acting on a division between oneself and others. This will be the preliminary basis for my environmental ethics based on ontology.

What to Make of the Canyon of Our Experience

⁶² Karen J. Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters* (Lanham: Rowman and Littlefield Publishers, 2000) 24.

A child is born into the world without any concepts at all – raw data judged only in terms of the babies’ nervous system responding to biological needs. The baby cries to elicit warmth or food from its environment, without any notion of a person who owes them such things. The baby might sense a division between herself and the world if her needs are not met, but if her needs are met seamlessly, why wouldn’t the babies’ brain organize itself on the assumption that the environment is a hospitable place of which she is a part?⁶³ While it is not in the scope of this paper to voyage into the realm of cognitive science, psychology, or even biology, what I would like to highlight is that our dependence on our environments can be construed in a positive or a negative light, depending perhaps on past experiences, or simply on explanatory frameworks. We may be reliant on others (meaning other people and other beings in the natural environment), but does this mean we are separate from them?

It has been argued by Kant and his proponents that when you are fully rational, you recognize that your actions must correspond to the actions and the will – the rationality – of other beings.⁶⁴ Philosophers have also argued that this correspondence of rationality obtains because, in fact, we really are connected to all beings - rational or not - and that it is therefore irrational to act on the notion that we are separate.⁶⁵ There are plenty of other people who argue differently, who believe, for example, that rationality is more of a construct than we would like to admit. This side will argue that emotions, intuitions or aesthetic judgments align us with objectivity, but objectivity is

⁶³ For a discussion of this subject see “API’s Eight Principles of Parenting,” *Attachment Parenting International*, <http://www.attachmentparenting.org/principles/principles.php>.

⁶⁴ Immanuel Kant “An Answer to the Question: What is Enlightenment?” (1784)

⁶⁵ Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 100.

not equal to rationality.⁶⁶ What are we to make of this divergence? Who is right? In both cases there seems to be an intuitive argument at work.

The only distinction that I can point to is that in arguments wherein rationality is taken to entail an acknowledgement of others in the form of a conferment of duty to *respect* others, there are ontological considerations: we reason about our choices, values and actions based on what it means *to be*. On the contrary, in the philosophies which take rationality to have no bearing on the correctness of value – that value is *subjective*, does not have a *real* status, or is not detectable through reason – seem to interpret the natural environment and other beings as incidentally valuable; if there is a moral obligation to value them, it obtains for some reason which we may never know.

The distinction may not be so clear, however. Perhaps it is *not* rationality which ought to be used as the guiding light in our pursuit of values. After all, “human advance is determined not by reason alone but by emotions peculiar to our species, aided and tempered by reason.”⁶⁷ Perhaps, in fact, what we can rely on as indicative of value is not one quality. Or as Anderson writes, “we need to look beyond the goods themselves to the social relations within which we produce, distribute, and enjoy them.”⁶⁸ Perhaps the only way to respect the biodiversity of life and maintain preservationist ecology is to ground our value system in pluralism. As Sagoff points out, it is harmful to recognize the

⁶⁶ Peter Railton, *Facts, Values, and Norms: Essays Toward A Morality of Consequence* (New York: Cambridge University Press, 2003) 44-45.

⁶⁷ Wilson, *The Diversity of Life*, 348.

⁶⁸ Elizabeth Anderson, *Value in Ethics and Economics* (Cambridge: Harvard University Press, 1993) 219.

mathematical elegance and practical utility of nature to the exclusion of recognizing it's beauty and sublimity – and vice versa.⁶⁹

Part 2 | Oneness in Nature? 'Male' and 'Female' Counterparts in Environmentalism

In this section I will outline the congruent qualities in both the ecofeminist approach and specifically biocentric outlooks, before considering possible differences between these views. Starting with the biocentric outlook as stipulated by Paul W.

Taylor:

“When one conceives of oneself, one’s relation to other living things, and the whole set of natural ecosystems on our planet in terms of this outlook, one identifies oneself as a member of the Earth’s Community of Life.[...] One becomes aware that [...] one’s very existence depends on the fundamental soundness and integrity of the biological system of nature.”⁷⁰

In this view, members of Earth’s Community of Life are considered inherently worthy of respect because they each have their own ends.⁷¹

The ecological naturalist view is strikingly similar to the biocentric outlook. As Code writes:

“Ecological naturalism works with a conception of embodied, materially situated subjectivity for which locatedness and interdependence are integral to the possibility of knowledge and action: an ecological human

⁶⁹ Sagoff, *The Economy of the Earth: Philosophy, Law, and the Environment*, 147.

⁷⁰ Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 44.

⁷¹ Ibid, 42-46.

subject made by and making its relations in reciprocity with other subjects and with its (multiple, diverse) locations.”⁷²

And while both of these views emphasize the interrelatedness of oneself with one’s environment, our conception of that environment is still explained through different schemas in each view. In Taylor’s view, the respect which we owe to all creatures is based on every being having an end which they are pursuing. This view is mirrored by Cuomo as well, who advocates for an “ethic of flourishing,”⁷³ and Rolston, who describes each organism having its own “goods and harms.”⁷⁴ The ecological naturalist position refers to beings having a unique, real, physical place within a relationship schema;⁷⁵ a place which they are worthy of occupying.

Despite the similarities between ecofeminism and biocentrism, some ecofeminists have accused biocentric theorists of reducing individuals to a homogeneity.⁷⁶ For example, Taylor expresses that the “greatest [and thus singular] good” is constitutive of the biocentric outlook.⁷⁷ In a similar fashion, Rolston avers that:

“There are no intrinsic values, nor instrumental ones either, without the encompassing systemic creativity. It would be foolish to value the golden eggs and disvalue the goose that lays them. It would be a mistake to value the goose only instrumentally. A goose that lays golden eggs is

⁷² Code, *Ecological Thinking: The Politics of Epistemic Location*, 128.

⁷³ Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*, 37.

⁷⁴ Rolston 19.

⁷⁵ Code, *Ecological Thinking: The Politics of Epistemic Location*, 78.

⁷⁶ Erika Cudsworth, *Developing Ecofeminist Theory: The Complexity of Difference* (New York: Palgrave Macmillan, 2005) 17.

⁷⁷ Taylor, *Respect for Nature: A Theory of Environmental Ethics*.

systemically valuable. How much more so is an ecosystem that generates myriads of species, or even, as we next see, an Earth that produces billions of species, ourselves included.”⁷⁸

It is because of assertions like this that ecofeminists warn us to be careful of being reductionist. As such, Warren argues that both objects *and* energy are “ontologically real.” So, Warren says, to talk about an entire system as being valuable itself, without talking about individuals as being valuable in a different, *additional* way, is to subordinate objects to energy flows in the way Callicott does.⁷⁹

The idea that ecosystems themselves have value can be agreed upon by biocentric ethicists and ecofeminists alike.⁸⁰ But ecofeminists such as Code explicitly avoid taking a holistic approach to environmentalism.⁸¹ What can we make of this division? For feminist philosophers like Code, who take a relational (and not a holistic) approach to ecology, advocacy for non-autonomous beings is acceptable so long as it is not done in a paternalistic fashion. Taylor’s biocentrism does quite the same thing except he doesn’t seem to have a fear that his biocentric view could possibly turn out to be a biased view (because of his reliance on normative principles apparently accessible to rational, moral agents).⁸² Both accounts accept the notion of advocacy, and *some* ecofeminists believe that biocentrism is acceptable. What ought we to make of these incongruities?

⁷⁸ Holmes Rolston III, “Value in Nature and the Nature of Value.” *Philosophy and the Natural Environment* (Cambridge: Cambridge University Press, 1994) 13-30. 25.

⁷⁹ Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*, 155.

⁸⁰ *Ibid*, 155.

⁸¹ Code, *Ecological Thinking: The Politics of Epistemic Location*, 67.

⁸² Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 161-169.

Feminist philosophers and those advocating simply for a biocentric outlook do not agree about everything. In particular, it seems that my claim that all things have value and should be protected and allowed to flourish as such, is open to the same ecofeminist criticism which Rolston has received. Namely, the criticism which holds that:

“The highest form of compassion, in his [Rolston’s] view, is a byproduct of metaphysics, not a direct expression of empathy. [...] his epistemological vision reflects a masculinist orientation that values the universal over the particular, consciousness over unconsciousness, and objective (ecological) awareness over care for individual beings.”⁸³

There are some red flags here. The main concern seems to be that conceptions of the world based on abstract rationality, such as my theory based on ontology, are inept because they do not involve ‘care’ for individuals.

And this is precisely what Sagoff points to when he asserts that the environmental movement is presently on the path to destruction because it perceives nature as a model by which to shape and direct the “collective good rather than as an object for moral instruction and aesthetic appreciation for every individual.”⁸⁴ This authoritarian, secular, collectivist, elitist environmentalism, Sagoff continues, “deserves to die.”⁸⁵ But must this be our conclusion?

⁸³ Marti Kheel, *Nature Ethics: An Ecofeminist Perspective* (Lanham: Rowman and Littlefield Publishers, 2008) 155.

⁸⁴ Sagoff, *The Economy of the Earth: Philosophy, Law, and the Environment*, 207.

⁸⁵ *Ibid*, 207.

Carroll argues that *even if* you uphold what Carlson has called the “natural environmental model” of appreciating nature (which incorporates a scientific understanding of ecosystems in order to arrive at appreciation of their qualities), then purely emotional responses to nature can still be indicative of an objective basis for nature’s values.⁸⁶ Although Carlson and Carroll refer here to aesthetic value judgments, the message applies to value in general: objectivity need not preclude sensitivity. An appeal to abstract metaphysical does not have to mean that care for individuals is absent.

Bari writes that “to embrace biocentrism is to challenge the masculine system of knowledge that underlies the destruction of the Earth.”⁸⁷ And yet, Warren claims that if we do not explicitly state that we are engaged in a feminist project, we fail to acknowledge that domination of nature (and women) is justified by a patriarchal “logic of domination.”⁸⁸ If we embrace our interconnection with nature, are we not free of the charge of domination? According to Bari, we are. Perhaps Bari is being generous though, and trying to win the biocentrists over to ecofeminism through flattery. Let us give Bari and Warren the benefit of the doubt. My argument is that we are ontologically committed to *relation* - whether we couch this relation in terms of particular, unique relations between individuals, or whether we couch this relation in terms of energy flows. If we fail to see the energy flows, we cannot account for the value of species. If

⁸⁶ Carroll, Noël. “On Being Moved by Nature: Between Religion and Natural History.” In *Landscape, Natural Beauty and the Arts*, Salim Kemal and Ivan Gaskell (eds). Cambridge University Press, 244-266. 257.

⁸⁷ Bari “Revolutionary Ecology: Biocentrism and Deep Ecology,” 6.

⁸⁸ Warren, *Ecofeminist Philosophy: A Western Perspective on What It Is and Why It Matters*, 92.

we fail to see the individuals, we cannot protect ourselves from biases: we must by default respect the value of all creatures, or else we can fall prey to our own faulty biases, preferences and ignorance.

Once we accept that every living being (and this includes trees and marshes) has an end with which we should not interfere and ought to protect, then we can begin to develop principles of priority in which we can make decisions based on varying degrees of value among the *valuers* in our system. Do we need to call this feminist? It seems that as long as we recognize our ontological ground of relations and interdependence, we cannot call it feminist (because we are primarily basing our reasoning on ontology) nor do we need to: we can just call it honest. What it means to *be* is to be involved in relations on a physical and a socio-economic level. My position is that everything which has being – the trees, the canyons, the bugs and the capitalists – has value.⁸⁹ This value is not contingent on approval.⁹⁰ What *is* contingent is our duty to ensure balance, or at least to do our best to counter vast imbalances. For as Bari writes, “without this balance, society cannot make the changes that we need to survive.”⁹¹

When species diversity is lost due to people’s ignorance of their ontological status, the result might be seen as a kind of natural selection. The more people who destroy the environment because of their self-ignorance, the harder it will be for humans to survive. We don’t know if human beings or every other species will die out first, but what we do know is that the value of interdependence, of nature, exists

⁸⁹ In the same way in which Rolston says that all of life has axiological, not moral, value. Rolston 17.

⁹⁰ Elliot, *Faking Nature: The Ethics of Environmental Restoration*, 16.

⁹¹ Bari “Revolutionary Ecology: Biocentrism and Deep Ecology,” 3.

whether we recognize it or not. As Van Dyke writes, “sooner or later Nature will surely come to her own again. Nothing human is of long duration.”⁹² We have a choice if we want to endanger our own continued existence as a species or not. If we take the quasi-ecofeminist, biocentric understanding of the world and our place in it, then ensuring cohabitability,⁹³ or avoiding interference with other living organisms,⁹⁴ is necessary.

Conclusion | The Importance of Perspective

We need neither a strictly holistic, nor a strictly instrumental approach to nature in order to value biodiversity.⁹⁵ I have advocated for the intrinsic value of all things on the basis of our ontology: we exist and all have being, thus we are each possess value insofar as we have an interest in *being*. The duty to protect each object of value within this system, I have argued, comes from our relations.⁹⁶ We have a bottom line duty to respect each beings ends, and any end which hopes to use other beings as a means to their end is forced to carry the burden of proof. As Wilson says, “we should judge every scrap of biodiversity as priceless while we learn to use it and come to understand what it means to humanity. We should not knowingly allow any species or race to go extinct.”⁹⁷ It is thusly that we can honor a system in which all beings have intrinsic value, but this does not mean their value is homogenous or that the intrinsic value is ascribed

⁹² Van Dyke, *The Desert: Further Studies in Natural Appearances*, 62.

⁹³ Code, “Thinking About Ecological Thinking,” 11.

⁹⁴ Taylor, *Respect for Nature: A Theory of Environmental Ethics*, 81.

⁹⁵ See Code, “Thinking About Ecological Thinking,” 10.

⁹⁶ It might be said that this is akin to dialectical materialism. See Richard Levins and Richard Lewontin, “Dialectics and Reductionism in Ecology,” *The Philosophy of Ecology: From Science to Synthesis* (Athens: University of Georgia Press, 2000) 218-225. 219-221.

⁹⁷ Wilson, *The Diversity of Life*, 351.

on the basis of bioempathy or a projection of oneself.⁹⁸ It is based on our tentative understanding of who we think we are, and a commitment to give other species the benefit of the doubt while we discover all the factors and relations that constitute and sustain our lives.

It may be the case that we should value things for their own sake and not for the consequences that their existence has for us. But this need not mean that we must assert that the objects of value exist independently of us; we cannot discuss objects of value unless we have some knowledge of or direct experience of that object, for this puts us in the realm of ontology and metaphysics which truly is alien from us.

Godlovitch argues that we ought to have an acentric value system in which principles of value do not reflect the perspective of objects of value, because, he argues, there are no such perspectives.⁹⁹ As Godlovitch writes, “The aesthetic dimension grows upon the culture of human scale, is accountable to and acceptable only within the bounds of human perception and human apprehension.”¹⁰⁰ Godlovitch advocates for a disinterested value of nature in which value comes from attitude, in a similar way that Carlson says values of nature comes from objects and our proper awareness and categorization of the objects.¹⁰¹ Valuing nature as something aesthetic is limited for these exact reasons.

⁹⁸ This is Cudworth’s concern. Cudworth, *Developing Ecofeminist Theory: The Complexity of Difference*, 19-21.

⁹⁹ Stan Godlovitch, “Icebreakers: Environmentalism and Natural Aesthetics.” *Journal of Applied Philosophy*, 1, 15–30.

¹⁰⁰ *Ibid*, 18.

¹⁰¹ Allen Carlson. “Nature and Positive Aesthetics,” *Environmental Ethics*, 6, 5-34. 30.

We cannot see life through the eyes of bees, rivers or algae, but our experience of (and knowledge of) them as possessing an ontological status just like ours, ought to suffice for 'proper awareness.' Beings in nature are valuable for their own sake not as aesthetic, alien objects, but as beings which *exist*. Let us not be so presumptuous as to assume that we humans can decide upon (or discover) particular qualities which deserve more respect than others. Let us protect the *right to exist* for all existence, before pursuing our extrinsic human values.

In the biocentric, quasi-feminist view which I have defended in this essay, I assert that perspective is relevant. However, this perspective does not amount to valuing life forms based on our economic or aesthetic appreciation of them. Our valuing of other humans and other life forms comes from our interdependence - our ontological status as connected beings. This is not valuing consequence, this is valuing the processes of which we are a consequence of. As Sagoff writes of Edwards, this is "a love for being in general."¹⁰² We cannot *be* without one another.

¹⁰² Sagoff, *The Economy of the Earth: Philosophy, Law, and the Environment*, 186.

“Analytic Philosophy & Psycholinguistic Intention”

By: Brian Mohler

Make your contribution such as it is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.

- H.P. Grice

Analytic Philosophy & Psycholinguistic Intention

This is a philosophical examination of intention in the analytic tradition with respectable knowledge of the continental approach. This analysis examines Paul Grice’s pragmatic approach to language and intention by furthering his scope of intention with modern studies of psycholinguistics. Psycholinguistics are viewed through a variety of anthropologic and sociocultural typologies through multilayer structural assessment of human, social, cultural, and behavioral linguistic motivating factors. This reasoning assesses language and intention through interpretive and symbolic anthropology, discourse analysis, the economics or ecology of behavior, structuralism, postmodernism, culture and personality.

As analytic philosophy, this critical reasoning analyzes our basic assumptions of language and the psycholinguistic understanding of ourselves and our environment. Our language follows rules or percepts making it correct or incorrect, but it can be difficult to comprehend the multilayered grammatical and semantic context and content of linguistic flow. This analysis of language looks to challenge the traditional beliefs about language by moving closer to the truth, furthering our understanding of intention and language. In order to understand the complex system of language we synthesize language for a more coherent view. In order to

establish coherence we demand reasons be given for what we believe to be desirable outcomes. This imaginative approach to intention merges the philosophy mind and philosophy of language, inviting us to examine new ways of looking at philosophical problems and issues; while, we consider what is possible, this is circumstantial and we examine what is logically possible, plausible and practical.

Synecdochical Lexicography

Philosophy is often defined as the love of wisdom, stemming from the Greek combination of *philen* and *sophia*. This is a “Western” conception that combines “tradition” and “culture”. Definitions are lexicographical. The word philosophy itself is a compilation of words, it is made up of bits (logical percepts) and these bits can be synecdochical, plus word meanings can change overtime. Steven Pinker points out that we have academies that work to preserve our language, but language and meaning are influx. While we can slow the natural change of linguistic evolution through “official” language, you cannot freeze linguistic flux, especially the emergence of new words. We never used the phrase “wardrobe malfunction” until Justin Timberlake used it to describe Janet Jackson’s Super Bowl nipple slip, but these days it wouldn’t seem that strange to hear about people tweeting (another emergent word) about wardrobe malfunctions. The English “language” has changed since John Locke famously considered words ideas and it has changed even more considerably since Shakespeare penned *Romeo and Juliet*. Shakespeare’s “English” is a bit difficult for us to understand and even the things we think we understand, we may not. When Juliet famously said, “O Romeo, Romeo! Wherefore art thou Romeo?”

we naturally assume that her intention was looking and longing for her beloved Romeo; in actuality, Romeo is right in front of her and she is having a conversation with him. Wherefore art thou, used to mean “why are you”; Juliet’s real intentional utterance is: Why are you Romeo? in the context of why does it have to be you I have fallen in love with.

Intention and meaning changes within the contexts of culture, time, and place. What is our intention, why do we engage in philosophy? Aristotle perhaps gave us the best answer twenty-five centuries ago: We are naturally curious creatures. We express our curiosity through critical questions and systematically reason answers that examine more fully what is ultimate reality, the validity of our knowledge, aesthetic sensibility, practical reasoning, and the logic behind our reasoning.

Philosophy itself is rather synecdochical in nature. Lexicographer Erin McKean believes we can get more meaning out of our lives and language by knowing more word meanings and embodying diction by getting rid of artificial distinctions and aesthetic judgments. Yet using a term such as “philosophy” branches into many schools of thought although we could distinguish it as the fundamental study of knowledge, nature, reality and existence. However, any definition of philosophy requires a philosophical slant, as Bertrand Russell said in *The Wisdom of the West*:

We may note one peculiar feature of philosophy. If someone asks the question what is mathematics, we can give him a dictionary definition, let us say the science of a number, for the sake of argument... Definitions may be given in this way of any field where a body of definite knowledge exists. But Philosophy cannot be defined. Any

definition is controversial and already embodies a philosophical attitude. The only way to find out what philosophy is, is to do philosophy.

Schismatics

The philosophy of the mind examines the nature of the mind/body through our mental functions and conscious experience. The American humorist, Robert Benchley once said, “There are two types of people in the world, those who believe there are two kinds of people in the world and those who don’t.” Benchley’s Law of Distinction can help us make sense of the philosophy of mind or mind/body split. On one side there are dualist who see the difference and on the other mano (Spanish) are monist who do not. Perhaps this difference is merely a Gestalt shifting point of view to a changing sense of reference or subject. Many have seen Gestalt images like the old hag/young woman illusion or R. C. James’ Dalmatian. What’s intriguing is that you may not see the other image at first, even if you “intend” to, but also, you cannot see the image both ways at the same time, even though they are both there, you have to go through a shifting of conscious perspective.

Language is like this, it can be multidimensional and synecdochical. Uriah Kriegal supports the view of Abell and Blumson, that the Gricean basis for linguistic intentionality is also required for pictorial intentionality. This is likely due to our conscious experience of individual percepts creating larger structures. Synecdoche in its Greek meaning is: simultaneous understanding. Philosophy of language looks into the nature of language by examining cognitive meaning and the use of language to understand the world around us and to explain our conscious experience of

reality. Synonymy examines the origins of meaning and how the whole of an utterance is derived from its logical parts. However, language is often figurative, associative and rhetorical. Metonymy shows language as fluid and metaphorical. Words and utterances can have a similar phonological form but the tone and context change the meaning (semantic mapping). We often use language strategically, if we intend to bribe a police officer, we would not come outright and say, "I'd like to give you a bribe", instead we may hint at something, "couldn't we just take care of this fine here?" Steven Pinker uses a great example of this in the movie Fargo when the character says: "I was just thinking that maybe we could take care of it here in Fargo," which is obviously interpreted as a veiled bribe. Criminal groups are known to disguise their speech or use jargons; in other circumstances like flirtation we veil our language. Consider the awkwardly veiled linguistic exchanges we use when we are first dating or infatuated by someone to express our intentions.

Analytic philosophy likes to dissect language into two categories of meanings, as true or false. However as Paul Grice's work on intention makes clear, meaning can be clouded and is dependent upon an agents action and intended behavior (outcome). Some label this type of philosophy as experimental since its methodology examines the underlying psychological process leading to philosophical intuitions. Grice's conceptual analysis focused on the linguistic meaning of language, breaking meaning apart into natural and nonnatural meaning.

Grice used an example that spots may not mean something to a person, until that person is told by a doctor that those spots are measles, then the person understands that those spots mean measles. I have spots and I have measles are

very different. If X (spots) means P (measles), to say X means P, entails P. However, Grice breaks down the sense of meaning into natural and nonnatural senses. The sense of meaning helps distinguish indicated meaning, but the sense of meaning cannot be overridid, since the use of “mean” doesn't “fall easily, obviously and tidily” into one of two distinguished groups.

It's the Environment, Stupid

Our environment affects what is synecdochically natural or conventional, there are cultural and social factors. The Sapir-Whorf hypothesis holds that the structure of language affects the ways speakers communicate about and conceptualize the world. Cultural and cognitive psychologist Lera Boroditsky builds upon Sapir-Whorf by examining how language shapes thought and affects our perceptions of the world. For example, a South American tribal group may laugh at the impossibility of man visiting the moon. We may say this is a technological or developmental difference and that anyone born prior to the 20th century in any culture would likely laugh at space exploration; however, there are distinctly different world-views here. The way we structure sentences from left to right makes that the obvious order to structure event occurrence, but in the East, they have a more top down approach or even right to left conceptualization, depending on one's writing structure. Nevertheless, in the majority of cultures, we think of the future as facing us or ahead of us, and the past as behind us. In a South American tribal group, the vantage is different; it does not make sense that the future is in the front, that is

where they see the past. They see past as known, that is why it is in front and they hold the future as unknown, so behind a person (it cannot be foreseen).

Space and time have an impact on our conscious experience and expressions. We hold time very important in the West and though our clocks cycle, we have a more linear view of time. Other cultures may see time as more cyclical and non-linear. Australian aborigines don't think in terms of right or left, but in directional orientation; something isn't to the right of you, it would be to the east of you. The direction changes from where you stand. Perhaps we could say the Australian aboriginal view or compass is more "grounded" since they are always aware of direction, creating a different type of relationship between subjects and objects.

War and Deterrence

Intention has been explored not just academically but also operationally for the purposes of defense and deterrence. Understanding, evaluating and forecasting the intention of state decision makers has become increasingly important and studied since the Cold War. This study of intention merges academic research with operational methodology to develop new and unique analytic frameworks to study intent. New examinations look at the Perception-to-Intent-to-Action Dynamic, like Harry Foster's effects-based thinking.

The leaders of nations have always engaged in strategy and deterrence, but the first real great analysis of intention took place at the onset of World War II, when unfortunately the British were very wrong about Adolf Hitler. During the Cold War, strategic deterrent decision-making developed from Game Theory, which uses

a unique system of factor analysis to hedge bets and predict the outcomes of actions. This study does not explore the dimension of Game Theory, but similar representational schematics are used to model the semantic flow of language and this flow is driven by intentions. During conflicts and even during peaceful competition, intention is used to predict the actions of state decision makers. Intention became paramount during the height of the Cuban Missile Crisis, which exemplifies the vantage of intention; some would say that Cuban missiles were an outright threat to attack the US, on the other hand, the missiles were simply a strategic deterrence to invasion by a small island nation worried about a powerful and hostile neighbor. The Cuban Missile Crisis had a number of actors, not only were the Kennedy and Castro regimes involved, Castro was merely a pawn piece of the more powerful Soviets. Eventually a deal was negotiated which made all parties at least somewhat secretly satisfied, but it was a very dangerous roll of the dice since Castro was a bit apocalyptically minded during the confrontation. Today many are worried about Iran becoming a nuclear state and the intentions of Iranian leaders is constantly being analyzed.

The speech that decision maker's use is carefully analyzed for intent. Osama bin Laden's speeches were incredible dissected and analyzed to take cultural, social, and psychological context into consideration to analyze intention and meaning. Today we are also closely monitoring the rhetoric of Chinese decision makers to gauge intention and determine our own rhetorical and strategic psycholinguistics. Lawrence Kuznar has argued for a truer analytic study, taking various anthropological perspectives that motivate intentions through strategic multilayer

assessment. Margaret Hermann has demonstrated how today incredible amounts of data are analyzed through our 24-hour news cycles to measure the changing perspectives and intentions of state actors.

Peace and Promise

Grice realized that language is mediated; he introduced the cooperative principle to describe human linguistic interaction. Grice's quote at this paper's opening ("Make your contribution such...") exemplifies his idea of language as intentionally social structured. Although he is making a behavioral observation, the quote is also a prescriptive command. He pragmatically intends that speakers follow this rule for effective discourse. Grice further principles cooperation into four maxims: quality, quantity, relevance, and manner. By quality Grice intends we speak the truth. By quantity Grice intends we should provide enough information to make our point, but only what is required. By relevance Grice intends that we are focused and by manner Grice intends that we are brief and orderly but avoid obscurity and ambiguity in our discourse.

Discourse is not so simple. We cannot create four rules to simply make linguistic exchange more meaningful. While we would like discourse to be cooperative, trying to follow the Cooperative Principle could be counterproductive. If we are engaged in argumentation, the truth may not be black and white; we may need to color our argument to prove our vantage is really the truth. You can't simply say that everyone should have universal healthcare because it is ethical. Additionally, our literature and entertainment would not affect us the same way if it

was just straightforward and void of alliteration, sarcasm, and irony. Grice's maxims lose their contribution when directed at narratological segments of reality. To really express a version or narrative of reality, one may be forced into verbosity to better explain the context. I could say I went to the movies, but this doesn't explain what I went through, the line to get tickets, the popcorn that made me feel sick, the extra hour it took finish, what I liked or disliked about the movie or even what movie I saw or at what theatre. While we may want to trim excessive logorrhoea, our word-flux requires substance to function. However, there are benefits to being concise.

Intention makes things difficult because our intentions aren't concise and may even be multidimensional. Kriegal explores a variety of approaches to experiential intention, from atomistic representationalism, to teleo-informal semantics (like Fodor's asymmetrical dependence) to Tye's PANIC theory (poised, abstract, non-conceptual, intentional content). Perhaps most promising is the (HOTT) Higher Order Tracking Theory, which tracks locutional representation to environmental and experiential relations. This theory helps solve multiple intentions by tracking what seems most important.

For concise historical context, I will explain that Descartes first pointed out the systematic gap between appearance and reality; Kant and others explored the nature of our cognitive relation to the world. This thinking was put into semantic terms in Russell's early analytic philosophy of language. The relationship of representation and reality was continually explored by thinkers like Grice, who argued that linguistic meaning is grounded in a speaker's intention, under the thought that linguistic representation derives from mental representation. However,

we should be critical of how things really are and how the mind represents them to be. The positivist philosophical agenda was routed solely in science and has been largely abandoned within philosophy but as Quine said, it is still relevant to the philosophy of the mind. Quine was also somewhat focused on science, being a behaviorist and intentional-entity antagonist, but Quine thought that science would not quantify over representation. In the later 1970's Quine's behaviorism went into retreat as a more scientific cognitivism looked into the way the mind processed information (symbols and language). Additionally, as computational science began taking off, it also transformed our understanding and representational model of the mind.

Future Implications

James Watson once said, "There are only molecules: everything else is sociology."

His tongue-in-check arrogance reminds us of the great gulf that once separated the "two cultures" of humanities and science. In the last decade this gap is successfully being bridged by social neuroscience. – V. S. Ramachandran

Yet we are still left with hard problems and the solution may lie in combining psychology with the physical sciences to experience a greater understanding upon physicalism and dualism. In this way we can take our representational models of reality and track what we expect to occur and what actually occurs, to gauge things inside and perhaps outside our consciousness or normal experience of philosophy. A deeper understanding of social cognitive neuroscience will hopefully allow for a greater connection of our minds to reality. Studying the intent behind our linguistic

interactions can help us model and more fully understand the ultimate nature of reality. Our representation of reality really holds our intended way of seeing the world; it often takes paradigm shifts to alter our intentions and perspectives.

The problem of language and intention can appear inexorable and counter-intuitive to study. As we open language and intention up to critical examination, we become more conscious of linguistic intention, but language becomes more philosophically contentious. In doing analytic philosophy we make philosophical arguments to clarify the bottom line intention by ridding our everyday language of what we consider ambiguity and vagueness, but what is the pay off and at what cost?

We claim to get a better understanding of the issues and perhaps even some resolution to problems like intention, but we also lose a great deal when we trim the complexity of language into a simplistic representation. What we have trimmed away, the complexity of language, can tell us a great deal about our intentions through the emergent patterns within complexity. We can critically reason that the various means of our expressions add fullness, variety, beauty and even flavor to our lives. Greater analytical study of psycholinguistic intention through social cognitive neuroscience will allow us to more accurately measure and model the intentions of others.

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“Post-Moor’s Law”

By: Nasim Winchester Vahidi

Post-Moor’s Law: Electrical Characterization of DNA on a Three Dimensional Microelectronic Platform

Abstract

The electrical conductivity of DNA remains to be controversial in various studies which reports DNA properties varying from insulator to superconductive. This study experimentally investigates the electrical behavior and performance of a double-stranded Lambda DNA (λ DNA) wire on three dimensional (3-D) electrodes by suspending the DNA and thereby eliminating the effect of the substrate that is thought to be the culprit of inconsistent results on 2-D electrode platforms. The 2-D DNA platform design developed in this study helped to obtain an optimized 3-D platform. The 3-D chip architecture is made of layers of a negative photoresist (SU-8) and gold layered on silicon dioxide substrate. The DNA attachments on 3-D and 2-D electrodes were demonstrated based on Oligo-DNA self-assembly, electrostatic, and electrical field attractions. Electrical results based on I-V and R-V curves showed measurable and significant conductivity through the DNA wire that we believe could establish it as a semi-conductor. A mathematical model based on I-V data as well as an electrical circuit model for λ DNA are also developed in this study. An equivalent electrical circuit was created in PSpice where DNA is modeled as a voltage-controlled current source. This is important because having models of DNA molecules in the form of equivalent electronic circuits would be useful in the design of nanoelectronic circuits and devices.

The research presented here is characterized by a significant departure from previous studies and made unique contributions by (1) DNA assembly on 3-D structures, which showed lower resistance and higher conductivity in comparison to 2-D or flat electrodes. (2) 3-D DNA platform structure demonstrated better stability than 2-D structure. (3) Additionally, these high aspect-ratio 3-D electrodes prevented the suspended DNA from contacting the substrate. This helps to collect more accurate resistance measurements. (4) Design of narrow and tapered electrode tips helped to guide and attract DNA electrostatically between two gold posts. (5) Furthermore, design of four electrodes in this study had an advantage that almost no current flowed in the sense wires, thus the voltage drop was extremely low. This allowed more precise measurements than traditional two sensing probes.

Introduction

In the past several years, the discovery that DNA perhaps can conduct electrical current has made it an interesting candidate for roles that nature did not

intend for this molecule [1]. On the surface DNA and electronics seem to be worlds apart; however, a series of recent research have highlighted the unusual ability of DNA to form electronic components [2]. DNA could be useful in nanotechnology for the design of electric circuits [3], which could help to overcome the limitations that classical silicon-based electronics will face in the coming years. In the near future development of logic nano-components will be based on DNA base pairs since only a short base pair sequence will be enough to create all the combined n- and p-type [86] semi-conductor features. It is conceivable that electrical components such as resistors, capacitors, diodes, transistors, switches, and solid-state memory could be manufactured in this way. Moreover, DNA --the blueprint of life--has taken center stage in biological research during the past few decades. The field of biotechnology is revolutionizing by the elucidation of the DNA molecule's structure and its electrical characters. With study of the electrical properties of DNA it is possible to detect mismatches in double stranded DNA because such a mismatch would hamper conductivity. This promises further advances in understanding DNA-repair processes in damaged DNAs, DNA correlation with disease, and the process of ageing [4]. Further advances in this field, could allow the use of DNA-based electronic sensors to diagnose DNA-based disease [5].

Background

The structure of DNA was discovered by Crick, Watson, and Wilkins [6] who received a Nobel Prize for their work in 1962. The question of whether the molecule could be used as an electrical conductor or insulator was ripe even at that time, but the technology was not. The idea of using organic molecules for building electronic components dates back to 1974. Dewarrat, Fink, and Schönenberger [7] were the first to measure current flow through DNA using a modified low-energy electron point-source microscope. More recently, Porath et al. [8] have shown that a 10.4nm long (30-base-pair) poly (G)-poly (C) sequence has electrical characteristics similar to that of a semiconducting diode that allows current to flow in one direction only.

Gordon Moore, from the Intel Corporation, formulated a law in 1965, now known as Moore's Law, stating that the number of transistors on a chip would double every 18 months, but that this trend drastically changed from 2010 and the doubling rate dropped to every 4-5 years. DNA-based electronics has the potential to extend beyond Moore's Law, proclaiming the end of conventional microelectronics. However, building a computer based on DNA molecules is still a long way off.

DNA Structure

DNA, deoxyribonucleic acid, is the hereditary material in humans and almost all other organisms. The information in DNA is stored as a code made up of four chemical bases: adenine (A), guanine (G), cytosine (C), and thymine (T). DNA bases pair up with each other, A with T and C with G, to form units called base pairs (Fig. 1

[9]). Each base is also attached to a sugar molecule and a phosphate molecule. Together, a base, sugar, and phosphate are called a nucleotide. Nucleotides are arranged in two long strands that form a spiral called a double helix. The structure of the double helix is somewhat like a ladder, with the base pairs forming the ladder's rungs. The sugar and phosphate molecules are forming the vertical sidepieces of the ladder. The DNA double helix is stabilized by hydrogen bonds between the bases attached to the two strands [10].

The most important property of DNA is its ability to self assemble, which makes it possible to produce nanostructures with a precision that is not achievable with classical silicon-based technologies [11]. It also can adopt various states, conformations, and it is able to self-replicate economically from a process standpoint [12].

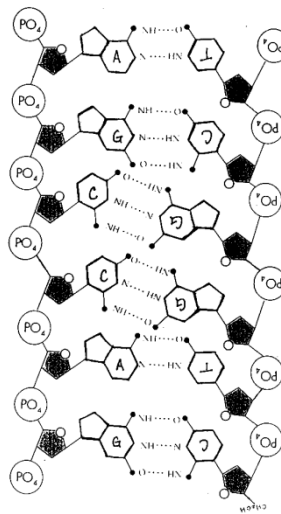


Figure 1. DNA is a double helix formed by base pairs attached to a sugar-phosphate backbone. Reference: Teacher Guide

DNA Wire Feature Design

Five designs of electrodes are drawn with various dimensions and gap sizes from 5, 10, 15, 20, 25, to 30 μm . CoventorWare®2009 [15] software was used to layout the features. The reason for developing various designs and gap sizes is to qualify each design and determine which provides the most suitable features for this study. Our qualification tests show that the

“Mithras” design (Fig. 2) provided the best features with the cleanest and sharpest gap. The Mithras design focuses electrostatic forces at the electrode tips (which, due to the DNA molecules polar nature, directs and locates DNA strands between the two electrodes). This design also demonstrated material stability during chemical DNA attachment (immobilization and bonding).

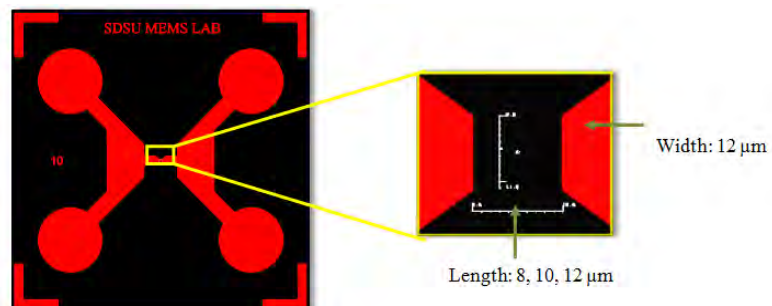


Figure 2. Mithras Design

Material and Fabrication Process for 2-D and 3-D DNA Wire Platforms

2-D Platform:

A 1cm x1cm SiO₂ wafer is used in this MEMs fabrication as a substrate. The chip is cleaned by Acetone and Isopropyl Alcohol and dried with a N₂ gun following 60s of dehydration bake. The chip is then coated with positive photoresist (Shipley 1813) and spun in a centrifuge at 2000 RPM for 45s. This method creates a 2 μ m thick photoresist. The chip is then soft baked at 115°C for 60s. A photoresist mask is aligned on the chip and exposed under UV light with an intensity of 6.16 mW/cm² for 40s followed by a 15s development and 30s of DI-H₂O rinse. The chip is then ready for gold sputtering. After a deposition of 0.2 μ m gold thickness the chip is stripped in Microposit 1165 solution for 5min in an ultrasonic bath. Finally, it is rinsed again with DI-H₂O for 10s and blown dry (Fig. 3).

3-D Platform:

A 1cm x1cm SiO₂ substrate is cleaned with Acetone and Isopropyl Alcohol and blown dry with a N₂ gun following 60s of dehydration bake. Negative photoresist (SU-8) is applied to the chip top surface by spin coating at 2000 RPM for 45s. This method creates a 90 μ m thick photoresist. The chip is then soft baked from 65-95°C for 40min. A negative photoresist mask is placed on top of the chip and exposed by UV light with an intensity of 6.16 mW/cm² for 30s and post baked 65-120°C for 60 min. The chip is then gold sputtered for 4-10 min. under 9V, 10mA adjustment. To generate the final 3-D structure the chip is stripped by placing it in an ultrasonic bath in SU-8 developer solution for 10min. Finally, the chip is rinsed with DI-H₂O for 10s and blown dry (Fig4).

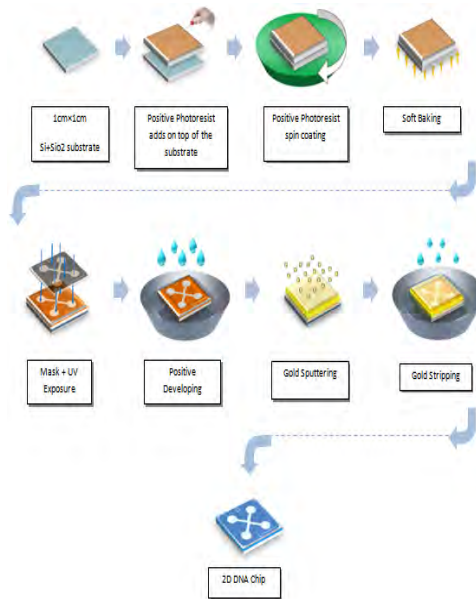


Figure 3. Positive photolithography steps to fabricate a 2-D DNA chip.

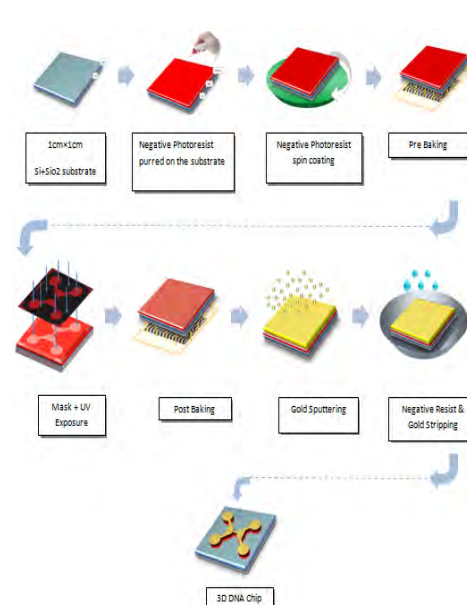


Figure 4. Negative photolithography steps to fabricate a 3-D DNA chip.

Visualization of 2-D and 3-D Platforms

The following pictures are 2-D and 3-D DNA wire platforms which visualized under Hirox microscope (Fig. 5,6). The first feature is positively fabricated and consists of two layers of Shipley and gold with the thickness of 2 μm and 8 μm gap. The second feature is negatively fabricated and consists of two layers of SU8-100 and gold. Its thickness is 90 μm and the gap between electrodes is 8 μm .

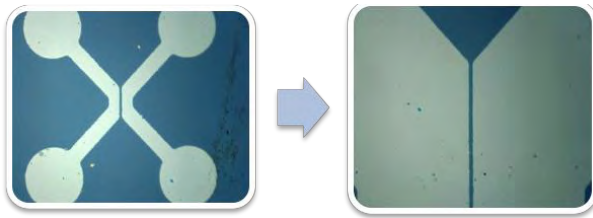


Figure 5. Chip positively fabricated with layers of Shipley + Au, gap = 8 μm , thickness = 2 μm .

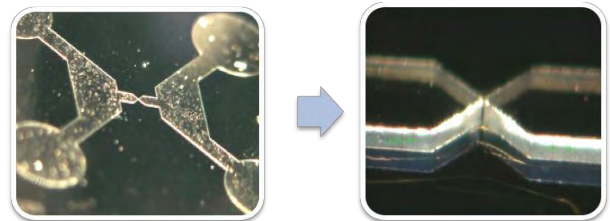


Figure 6. Chip negatively fabricated with layers of SU8-100 + Au, gap = 8 μm , thickness = 90 μm .

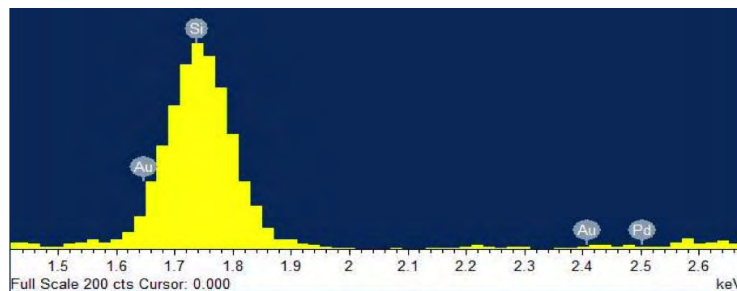


Figure 7. Spectrum analysis of different materials exists in the DNA wire chip

DNA Attachment Procedure and Result

This process of attachment is based on the Braun et al. [13] method and the previous DNA attachment method at SDSU MEMs lab. To start the attachment process oligos are used to promote DNA bonding to the desired surfaces. In this case the contact between the DNA and the gold electrodes was oligothioli-mediated. The gold has a natural affinity for sulphur and 3'-thiolated DNA (Fig.8) which promotes bonding. The attachment process is initiated by dispensing prepared oligo A and B solutions onto the DNA wire platform electrodes. After a designated amount of time oligo-gold bonding is achieved. The chip is rinsed with Milli-Q water to remove any unattached oligos and followed by 50 μL of λDNA which is pipetted onto both electrodes. At this point λDNA strands hybridize between two gold electrodes by use

of two complimentary strands of oligo A and B. The DNA attachment function is based on the self assembly property of DNA under electrostatic and covalent bonding forces. After λ DNA hybridization is complete the sample is stained and visualized under a fluorescent microscope.

Fluorescent microscope results confirm λ DNA attachment between two gold electrodes (Figure9-10).

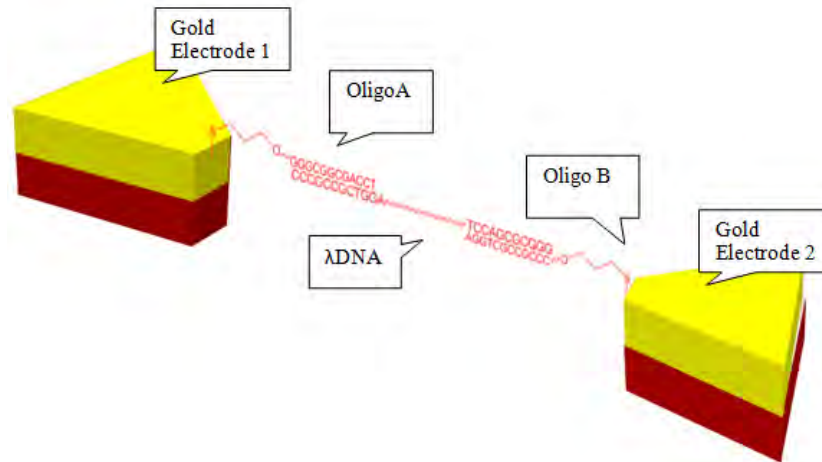


Figure 8. Oligo + λ DNA attachment on gold electrodes: First the two oligos A and B are attached to the gold electrodes then thiolated λ DNA hybridizes with oligo A and oligo B

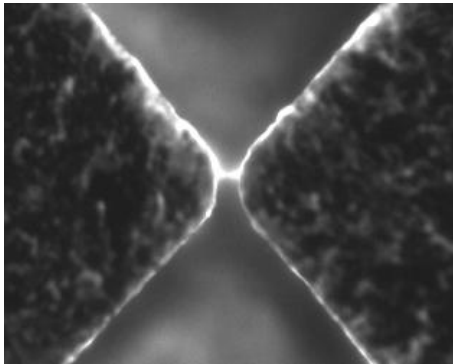


Figure 9. Gold electrodes visualized after DNA hybridization with fluorescent microscope

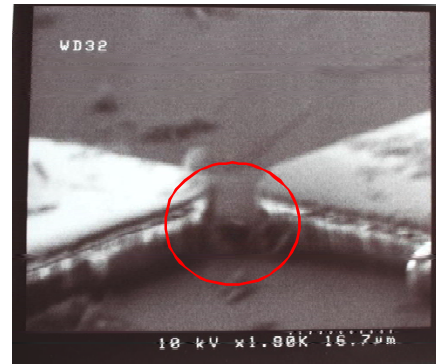


Figure 10. 3-D view of λ DNA bridge between two gold electrodes microscope

DNA attachment Control Experiment:

A positive control experiment used to verify existence of DNA affixed between the two electrodes. To run the control test first the electrodes were visualized before

DNA attachment under a Hirox optical microscope at SDSU MEMs lab (Fig.11). The same chip is then visualized after attachment of DNA under the fluorescent microscope (Fig.12). In this picture the assembled DNA is observed glowing between two gold electrodes. Lastly mounting solution was dispensed onto the electrodes and a coverslip was placed on top of the chip. The mounting solution is used as a temporary adhesive to adhere the sample to the coverslip. After 15 min the coverslip was peeled off and the chip was again observed under a fluorescent microscope. After removal of the coverslip the glowing wire (hybridized DNA) in addition to some unhybridized DNA were removed (Fig.13).

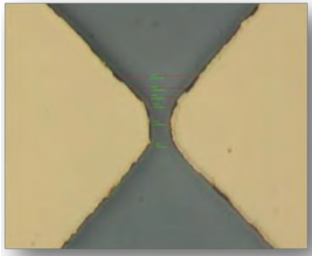


Figure 11. Gold electrodes before DNA hybridization visualized with Hirox microscope.

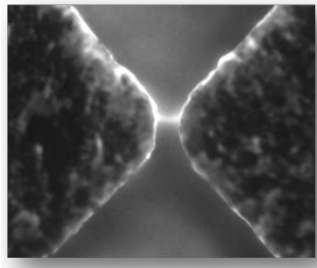


Figure 12. Gold electrodes visualized after DNA hybridization with fluorescent microscope.

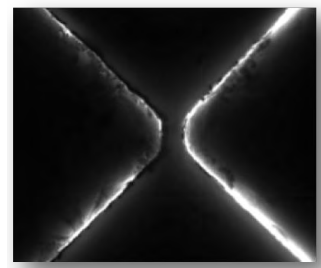


Figure 13. DNA removal visualized under the fluorescent microscope.

Electrical Characterization of DNA Nanowires on 2-D and 3-D Platforms

The basis for electrical characterization of double-stranded DNA is its inherent electrical properties and potential use as an electronic component. DNA double helix is stabilized by hydrogen bonds between its bases which structurally bind the two helix strands. DNA contains four bases: adenine (A), thymine (T), guanine (G), and cytosine (C). (A) forms a base pair with (T) and (G) with cytosine (C). (G + C) shows p-type properties and (A + T) sequences show n-type ones (Fig.14 [16]). Guanine is the base with the lowest oxidation potential [17]. It loses an electron during oxidative stress and becomes positively charged. This positive charge does not stay at the base where it was formed, but keeps moving along G-rich sequences. Indeed, G-rich sequences lower the molecule's oxidative potential, so a positive charge can move from a single guanine towards a multiple guanine sequence that attracts such electron holes [18]. In a DNA molecule the guanine/cytosine sequences would accept electrons from the negative pole that could, beyond a certain breakthrough voltage, move through the adenine/thymine barriers to allow electron flow to the positive pole [19]. Upon DNA attachment, a wire bridge like forms on the electrodes. Because of the formation of this bridge the

electrical resistance between the electrodes drops from infinite to a few megaohms. The change in resistance value is the measure of presence of DNA.

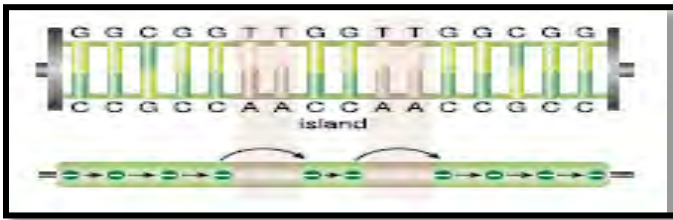


Figure 14. The G-C sequences would accept electrons from the negative pole and jump through the island over the A-T barriers to allow electrons flow to the positive pole. Source: Bhalla, V., R. P. Ram, and L. M. Bharadwaj. "DNA Electronics." *EMBO Reports*, 4, no. 5 (2003): 442-445.

To capture the current and voltage data a Keithley 2400 source meter is connected to a laptop PC through a RS232 port and TeraTerm terminal emulator software v3.1 is used to sample the raw voltage and current data (Fig.15,16). Fig.17 shows the I-V curve (Current-Voltage) measured after DNA attachment on a 2-D platform. If input voltage increased from 1 to 10 volts across the DNA sample, the current output increased from 7.5 nA to 0.154 μ A. The λ DNA molecule has a length = 150,000 \AA and diameter = 500 \AA [20]. Based on these dimensions the conductivity of a DNA wire is calculated by $\sigma = \frac{A}{\rho L}$. Fig.18. demonstrates the σ -V curve for λ DNA attached across 2-D gold electrodes. From 1 to 4 volts, conductivity increases from 58 to 137 ($\text{S}\cdot\text{m}^{-1}$). Then, by increasing voltage to 10volts, the conductivity stays around 130 ($\text{S}\cdot\text{m}^{-1}$).

Fig.19 shows the I-V curve measured after DNA attachment on the 3-D platform. When voltage is increased from 1-10 volts the related current increased from 0.41 μ A to 5.16 μ A. Following this fact in Fig.20 σ -V curve for λ DNA attached across 3-D gold electrodes is measured. From 1 to 4 volts, conductivity increases from 1565 to 3177 ($\text{S}\cdot\text{m}^{-1}$). Then, by increasing voltage 1 to 10 volts, the conductivity remains in the range of 3500 ($\text{S}\cdot\text{m}^{-1}$).

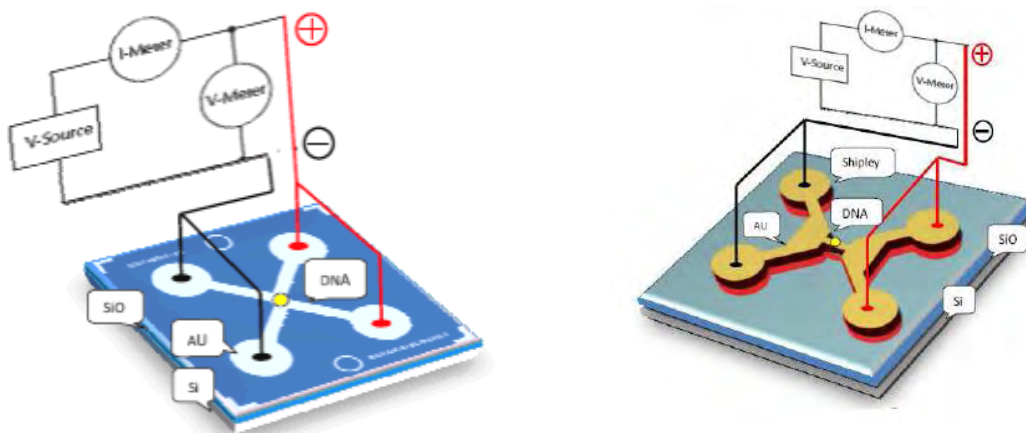


Figure 15,16. Electrical set up for 2-D DNA chip (Left). Electrical set up for 3-D DNA chip (Right). DNA attached between two electrodes. Voltage source and voltage meter are parallel to the electrodes while the current meter (I-Meter) is in series with the electrodes.

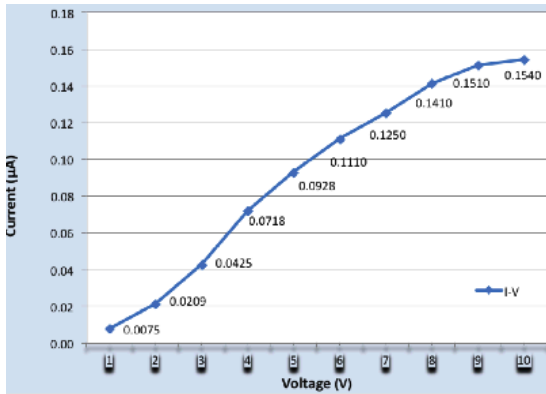


Figure 17. I-V curve for λDNA attached across 2-D gold electrodes.

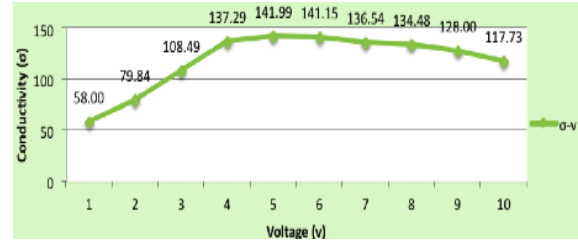


Figure 18. σ-V curve for λDNA attached across 2-D gold electrodes.

DNA Attachment Negative Control

To run the negative control test on DNA chips. First we measured the resistance between the two gold electrodes of the DNA chip. The resistance was infinite and no current was sensed across the gap (Fig.21). For the second test DNA solution was pipetted onto the gap and voltage was applied from 1-10 volts. After one minute, voltage was applied from 1 volt to 10 volts, at this time the I-V curve data followed Ohms relationship and the resistance decreased from infinite to 2 MΩ (Fig.22). This change in resistivity is a confirmation there is a DNA bridge across the electrode gap.

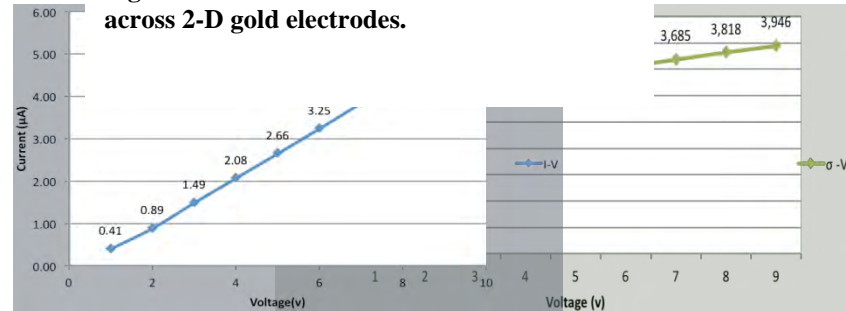


Figure 19. I-V curve for λDNA attached across 3-D gold electrodes.

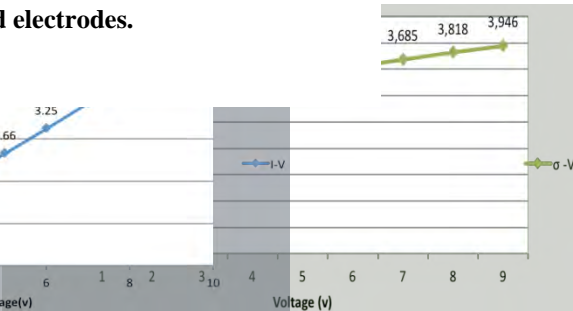


Figure 20. σ-V curve for λDNA attached across 3-D gold electrodes.

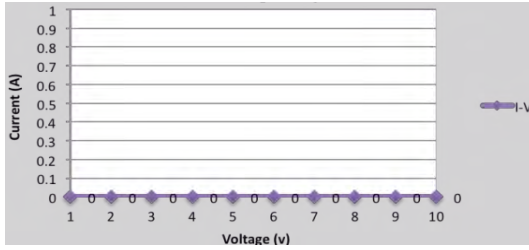


Figure 21. Prior to DNA attachment while increasing electrode gap voltage no current is sensed by the electrodes thus, $I = 0$ and the $R = \infty$.

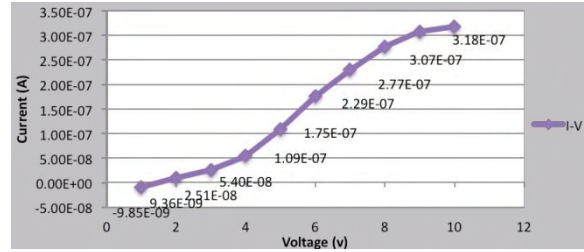


Figure 22. After DNA attachment, the I-V curve is follows the Ohms relationship and the resistance between the gap drops from infinite ∞ to 2M for

Mathematical Model of DNA

To achieve a mathematical model for the DNA I-V curve in this study we obtained the current equations related to five specific voltages ($V=1-5v$) from one of our I-V curve data sets. Based on Hodzic et al [14] $I = A_1 + A_2V + A_3V^2 + A_4V^3 + A_5V^4$, we obtained the following equations:

For $V = 1 \rightarrow I = -0.116 \times 10^{-6} = A_1 + A_2 - A_3 + A_4 - A_5$
 For $V = 2 \rightarrow I = 0.409 \times 10^{-6} = A_1 + 2A_2 - 4A_3 + 8A_4 - 16A_5$
 For $V = 3 \rightarrow I = 0.894 \times 10^{-6} = A_1 + 3A_2 - 9A_3 + 27A_4 - 81A_5$
 For $V = 4 \rightarrow I = 1.49 \times 10^{-6} = A_1 + 4A_2 - 16A_3 + 64A_4 - 256A_5$
 For $V = 5 \rightarrow I = 2.08 \times 10^{-6} = A_1 + 5A_2 - 25A_3 + 125A_4 - 625A_5$

To find the unknown coefficients A_n we need to find the inverse of the 5×5

matrix as follows;

$$\begin{bmatrix} 1 & 1 & 1 & 1 & 1 \\ 1 & 2 & 4 & 8 & 16 \\ 1 & 3 & 9 & 27 & 81 \\ 1 & 4 & 16 & 64 & 256 \\ 1 & 5 & 25 & 125 & 625 \end{bmatrix} \times \begin{bmatrix} \text{?1} \\ \text{?2} \\ \text{?3} \\ \text{?4} \\ \text{?5} \end{bmatrix} = \begin{bmatrix} -0.116 \\ 0.409 \\ 0.894 \\ 1.49 \\ 2.08 \end{bmatrix} \times 10^{-6}$$

Witch,

$$\begin{bmatrix} \text{?1} \\ \text{?2} \\ \text{?3} \\ \text{?4} \\ \text{?5} \end{bmatrix} = \begin{bmatrix} -1.1 \\ 1.42 \\ -0.56 \\ 0.137 \\ -0.011 \end{bmatrix}$$

By inserting the found (A_1-A_5) coefficients into the fifth-order polynomial, we have find the following result;

$I = -1.1 \times 10^{-6} + 1.42 \times 10^{-6} \times V^2 - 0.56 \times 10^{-6} \times V^3 + 0.137 \times 10^{-6} \times V^4 - 0.01 \times 10^{-6} \times V^5$
 This is our mathematical model of the electrical behavior of a DNA wire at room temperature.

Circuit Model of DNA

After determining the DNA mathematical model we can model this behavior as an electrical circuit by using PSpice software. According to our mathematical model DNA functions as a fifth-order polynomial, its equivalent electrical PSpice component is a GPOLY. GPOLY is an analog behavioral component which acts as a voltage-controlled current source (Fig.23 -24).

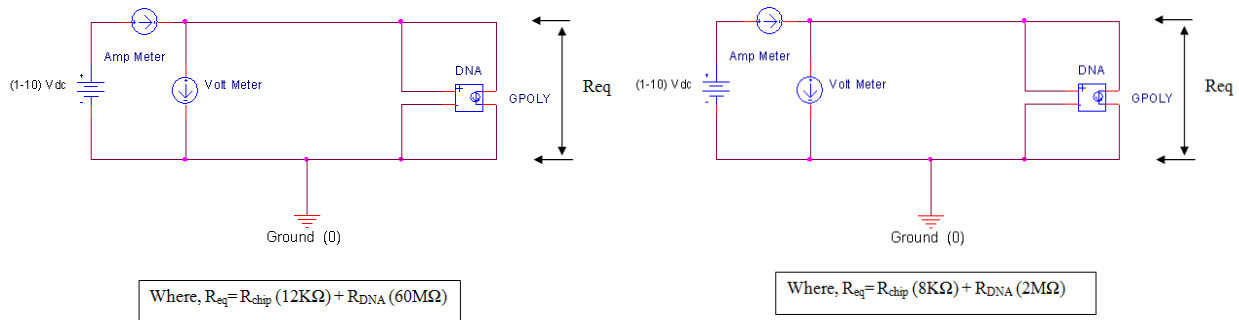


Figure 21. Electrical circuit model of λ DNA wire attached on 2-D platform at 32°C.

Figure 22. Electrical circuit model of λ DNA wire attached on 3-D platform at 32°C.

Results and Discussion

In this study we investigated the electrical characterization of double-stranded DNA (λ DNA) through experiments, theoretical models, and equivalent circuit simulations. Based on the evidence presented we conclude that for this particular type of DNA (λ DNA) there is a measurable and significant conductivity that could establish it as a semi-conductor. Moreover, the 3-D DNA chip showed lower resistance and higher conductivity and better stability compared to the 2-D DNA chip structure. The stability of 3-D structure after the DNA attachment was tested and monitored for a month during which the top gold layer and the DNA remained intact. Moreover, this was beneficial as the 3-D DNA wire chip did not necessarily need packaging after manufacturing. Additionally, the 3-D electrodes made of two layers of SU8 and gold is raised more than 15 μm above the substrate. This distance circumvents the suspended DNA from contacting the substrate which ensures more accurate resistance measurements. Other achievements in this study include developing a viable protocol for self assembly of DNA to a gold surface by use of oligos and direct attachment of DNA by electrostatic and covalent bonding.

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