



The
Writing
Anthology
1992

The Writing Anthology: 1992

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

Eleven papers were selected for their readability, originality, and insight. From among the finalists included in this anthology, two were chosen to receive the John Allen Writing Award. The co-winners were Jeff Burnison and Dorina Miller. Jeff's research paper on R&D accounting procedures encompassed the three selection criteria, and really stood out as "more than just a research paper." Dorina's essay on *A Passage to India* exemplifies a clear synthesis of a range of "big ideas." This year, Julie Osland received the Maureen Danks Award for writing in the sciences. Her paper on pandas reminds us all to be more aware of our environment.

The papers submitted this year were very well-conceived and well-written. In narrowing the field from over forty down to eleven, we had to eliminate some quality work which easily could have been included. However, we feel that the selections within this anthology best cover a spectrum of disciplinary writings.

— Stacy Peterson and Tom Egger, Editors

We extend a special thanks to Walter Cannon for his help, advice, guidance, etc. and to Randa Van Dyk for her computer-guruship in getting all of this ready to print.

TABLE OF CONTENTS

The Need for Reformation: R&D Theory and Financial Accounting Treatment	Jeff Burnison	1
God si Love: Gods in a Muddle (An essay on E.M. Forster's <i>A Passage to India</i>)	Dorina Miller	5
The Endangered <i>Ailuropoda melanoleuca</i> : A Classical Illustration of the Formidable Environmental, Ecological and Ethical Problems and Issues Involved in Attempting to Preserve an Endangered Species	Julie Osland	8
Hegel's Master-Slave Dialectic: the Search for Self-consciousness	J.D. Feilmeier	11
The Rope of Singlemindedness	Deb Forssman	13
You Can Live in a Place Without Ever "Living" There	Jennifer Hansen	15
Poland: Fish Soup or an Aquarium?	Natalie Laing	19
The Concentration of Foreign Policy Decision-Making and the Middle East Peace Conference	Brent Maner	26
Complex Composition Determination by Job's Method	Noel Powell	30
On Life	Jennifer Richards	33
The Brilliant Jung Swift-Footed Achilles (A Most Intriguing Epithet)	Lisa Rustad	34

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The Need for Reformation: R&D Theory and Financial Accounting Treatment

by Jeff Burnison

Intermediate Accounting I Carol Vruwink

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

ABSTRACT: This paper focuses on existing R&D theory and practice as stated in FASB No. 2. Certain factors which led to the Board's decision to expense R&D costs will be presented and criticized where poor theory, inconsistency, or faulty reasoning was used. Illustration of the negative impact FASB No. 2 has had on business profitability and management decisions will show that expensing R&D emphasizes the short-run and distorts long term goals. Finally, a look at some alternative ways of treating R&D will be explored and a new hybrid method of selective capitalization is endorsed.

In the accounting profession, a call for change sometimes arises when bad theory makes good practice or when good theory makes bad practice. After reviewing FASB No. 2, I have found both bad theory and bad practice exist in treatment of R&D expenditures. Major flaws such as ignorance of the definition of an asset and disregard for the matching principle in present practice affirm the need to reform treatment of R&D.

Prior to 1975, methods of accounting for research and development were chosen by firms on an individual basis. As a result, numerous accounting and reporting practices existed, allowing for little consistency and comparability. It was this lack of R&D conceptual and methodological framework which led to the pronouncement of FASB No.2: Accounting for Research and Development Costs. Qualifying definitions of research and development are given:

Research is planned search or critical investigation aimed at discovery of new knowledge with the hope that such knowledge will be useful in developing a new product or service or a new process or technique or in

bringing about a significant improvement to an existing product or process.

Development is the translation of research findings or other knowledge into a plan or design for a new product or process or significant improvement...It does not include routine or periodic alterations...and it does not include market research or market testing activities (FASB 2, par. 8).

Furthermore, FASB No. 2 does not apply to firms in the extractive industry unless the costs are actual R&D pertaining to new technology in methods, etc. Other exceptions have since been made in 1981 for the industries of record and music (FASB 50), cable TV (FASB 51), and motion pictures (FASB 53). Also, beginning in December of 1985, some capitalization of R&D is allowed in the development of computer software after a point of technological feasibility is reached (FASB 86). Except in these industries and under special circumstances (e.g., R&D conducted under contract), the general rule adopted by the FASB is that all research and development expenditures are to be expensed when incurred.

In reaching this decision, the underlying GAAP principle of conservatism was a pervasive element. By expensing all R&D, assets, net income, and owners' equity are not overstated and presented in the most conservative fashion in the period costs are incurred. In future periods, however, net income would be "overstated" because no amortization would exist if R&D is not capitalized. Other factors presented by the Board in support of their decision were: a. Uncertainty of future benefits, b. Lack of causal relationship between expenditures and benefits, c. Accounting recognition of economic resources, d. Expense recognition and matching, and e. Usefulness of resulting information (FASB 2, par. 39-50). Next, a description of these factors according to the FASB and criticisms of the Board's logic and theory will be explored.

UNCERTAINTY OF FUTURE BENEFITS

The Board states that the, "...high degree of uncertainty about the future benefits of individual research and development projects..." was significant in reaching their conclusion (FASB 2, par. 39). Bierman and Dukes argue that these risks and uncertainties are blown out of proportion stating: "...business firms do not generally begin new product or process development projects until the principal technical uncertainties have been resolved through inexpensive research, conducted by their own personnel or by outsiders (1975, 49).

Managers are not likely to follow through with ridiculously high risk R&D projects. This is especially true in smaller firms when routine R&D losses cannot be afforded.

Bierman and Dukes also contend that the Board erroneously based its decision on risks of individual R&D projects which are naturally high instead of considering the entire portfolio of projects. They illustrate this point with a simple example which I will summarize: Consider a firm with 100 independent R&D projects costing \$10,000 each and the probability of success for each project is 10%. A successful project will result in \$200,000 worth of

present value benefits. The probability that there will be one or more successes is .99997. By applying expected present value probabilities, total expected future benefits are \$2 million for the entire portfolio (Bierman and Dukes, 1975, 50). Clearly, the Board needs to more explicitly define uncertainty and risk and how these terms allow for expensing R&D. Many assets on the balance sheet have uncertain future economic benefit.

Consider a machine with a long useful life in an environment of rapidly changing technology. The future economic benefits associated with this asset can't be much more valuable than the future benefits associated with R&D costs going into a new machine that will potentially make the present machine obsolete. If both have uncertain benefits, how can it be that one is an asset and the other an expense?

As Professor Robert Maurer claims, the R&D controversy may hinge on the definition of an asset. As defined by the FASB, "Assets are probable future economic benefits obtained or controlled by a particular entity as a result of past transactions or events" (Concept 6, par. 25). Following in a footnote, the FASB goes on to state that the term probable in this definition is, "...used with its usual general meaning, rather than in a specific accounting or technical sense..." (footnote 18). According to this definition of an asset, the portfolio (or a percentage of the portfolio) of R&D costs mentioned in the previous example are surely eligible for capitalization given a .99997 probability of future benefit.

LACK OF CAUSAL RELATIONSHIP BETWEEN EXPENSES AND BENEFITS

The Board declares, "A direct relationship between research and development costs and specific future revenue generally has not been demonstrated..." therefore R&D must be expensed (FASB 2, par. 41). In the real world, seldom can one measure a causal relationship between costs and resulting benefits. There are external factors present in every situation. The environment in which the benefits are seen is an integral component in relation to the benefits. For example in the development of the cartoon "The Simpsons", certain costs went into the production and marketing of the show. Obviously, the show has been a tremendous success. But, can one say that the costs of making the show **caused** the show to reap the kinds of profits it has? I contend that the watchers (external factor) made the program successful. To say that specific expenditures cause resulting benefits is to short-change the processes involved in our free market system. Certain marketing studies can predict consumer behaviors and then use this to predict probable future sales and profits. R&D costs can provide this same type of probable cost-benefit relationship if the pool of projects and their respective probabilities of success are large enough as previously shown. Also, in the production of "The Simpsons" you cannot point out a specific expenditure and show the specific benefit it caused. The entire pool of production costs is needed to produce an asset (the show) that has future probable economic benefit. R&D should be treated the same way. If the entire pool of R&D has a high probability of providing future economic benefit, then at least a portion of R&D should be capitalized.

ACCOUNTING RECOGNITION OF ECONOMIC RESOURCES

The FASB argues here that R&D doesn't meet the definition of an asset because the future economic benefits cannot be measured:

The criterion of measurability would recognize that a resource not be recognized as an asset...unless at the time it is acquired or developed its future economic benefit can be identified and objectively measured (FASB 2, par. 44).

The Board goes on to say, "...at the time most R&D costs are incurred the future benefits are at best uncertain" (FASB 2, par. 45). I disagree. After an R&D project reaches a point of feasibility, estimates can be made as to the types and amounts of expected resulting revenues and profits. A form of cost-benefit analysis could be used in application of R&D, just as it is used when making purchase decisions concerning equipment, patents, or other assets that are capitalized and then subject to cost recovery. For example, imagine MARS Corporation has determined that it would be feasible to produce and sell a sugar-free candy bar after some preliminary testing of the product and analysis of the market has been completed. Their staffs (e.g. accounting, management, sales, production, and marketing) conservatively estimate that \$1 million worth of future profits could be realized if the candy bar was available to consumers. A portion of these benefits (profits) could be attributed to the R&D costs incurred in developing the candy bar to make it ready for mass production. As illustrated, after R&D reaches a point of feasibility, future economic benefits can be estimated and "measured" with the same accuracy (or lack of accuracy) that they are measured with a number of other assets.

EXPENSE RECOGNITION AND MATCHING

In their conclusion to expense R&D, the Board maintains that FASB No. 2 adheres to "...matching in its most limited sense..." because no cause and effect relationship exists and there is no way to systematically and rationally allocate these expenses over time (FASB 2, par. 47). Clearly, the FASB has manipulated a definition to fit its cause. To say that the matching principle is adhered to in FASB No.2 is ludicrous. The purpose of R&D is to provide benefit in the future by generating new revenues through utilization of the products and processes developed in current R&D. It takes time for a project or process in the R&D stage to reach the market and actually begin to realize revenues. Expensing R&D when incurred is anything but good matching as Ellis and Mc Donald point out:

Even though one of accounting's main principles is the matching of revenues to expenses of those revenues, the current (R&D) system fosters a bad match...with today's revenues matched to spending for tomorrow's products, and the costs of developing today's revenues matched to yesterday's revenues, the accounting mismatch is shifted one whole cycle (1990, 31).

USEFULNESS OF RESULTING INFORMATION

Here, the FASB suggests that there is a lack of evidence demonstrating that capitalization would

facilitate the assessment of future returns and risk: "...capitalization of research and development costs is not useful in assessing the earnings potential of the enterprise" (FASB 2, par. 50). Conversely, where disclosure is discussed, the FASB says that, "Disclosure shall be made in the financial statements of the total research and development costs charged to expense..." (FASB 2, par. 13) because, "The Board recognizes that disclosure of additional information about an enterprise's research and development activities might be useful to some financial statement users" (FASB 2, par. 62). The FASB seems to be saying two different things. R&D expenditures are disclosed in the income statement because this information is useful in assessing future cash flows and growth. A firm with considerable investment in R&D will have a more favorable earnings potential compared to a similar firm with little invested in R&D. Still, by only disclosing total expenditures, investors are given only a very general idea of R&D costs as opposed to the quality and probabilities associated with those costs. If the portion of R&D costs which have been incurred after a point of technological feasibility is capitalized, a much better picture of R&D and its future impact would be painted for the external users of the statements.

Given the FASB's overemphasis of conservatism and neglect of the matching principle, a new alternative method and theory needs to be sought. The present, simplistic method of expensing has caused many firms problems and will continue to do so unless a change is made. A study conducted by Nix and Peters (1988) investigated the negative effects of expensing all R&D.

Nix and Peters surveyed 200 R&D directors in 1983 at a time when profits were tight. They found that many corporate managers reduced current R&D expenditures in order to boost short term profits. "Seventy percent replied that when current profits are low, R&D expenditures for long term projects are reduced" (1988, 39). Unfortunately, this quick fix of reducing R&D to cushion ailing profits is going to cause greater harm to the firm in the long run. If a portion of R&D was capitalized and amortized over time, management would not be as tempted to use R&D as a manipulative tool in increasing or decreasing current profits. By taking this pressure off managers, more emphasis would be placed on the future health of the firm when budgeting for R&D.

In Appendix 2 of FASB No. 2, the Board discusses the alternatives from which they chose to expense R&D when incurred. These alternatives were to capitalize all R&D when incurred, selectively capitalize, and accumulate these costs in a special category. Not all R&D costs provide future benefit so they should not all be capitalized for this would overstate the assets of the firm. But, some of the costs do provide future benefit; therefore, some of these costs should be capitalized and written-off over a scheduled time period.

Accumulating costs in a special category is supported by David and Paul Nix (1991). Their proposal is to put all of each year's R&D costs (unless it's obvious that no future benefit exists) into a contra stockholders' equity account. At year end, a fixed percentage of the remaining balance in the contra account from prior years would be expensed for the current year. This cures the lump sum expensing

problem and provides better matching, but these costs are never capitalized as assets. Instead, "capitalization" is accomplished indirectly through the stockholders' equity. The problem of understated assets still remains.

Ideal treatment of R&D should utilize a method that would neither overstate nor understate assets, expenses, net income, or stockholders' equity. In addition to conservatism, proper matching would also be part of the practice and theory involved. As Gellein and Newman express:

GAAP requires revenue to be recognized when realized and costs to be associated with related revenue. Thus, costs incurred in one period to produce expected benefit in a future period are expenses of the future period and therefore should be deferred (1973, 73).

The method I am proposing is a hybrid sort of selective capitalization method. Selective capitalization is already used in the computer industry to account for R&D. FASB No. 86 allows for software R&D costs to be capitalized after a point of technological feasibility is determined. In other industries, the same ideology should apply. First of all, accounting treatment for R&D should be determined by considering the entire portfolio of costs and activities of a firm pertaining to R&D. Expected future revenues given the pool's aggregate probability should be figured. For a small firm, if the portfolio's probability of success is greater than 50% and the expected future value of revenues is greater than the sum of accumulated costs in the portfolio, an appropriate percentage of R&D costs should be capitalized. Capitalization would be figured on an item by item basis and capitalized over respective expected useful lives. For larger firms, the portfolio's probability of success would need to be much higher (e.g., 85% or so). The reason larger firms are assigned a higher probability is two-fold. First, larger firms would be expected to be involved in a greater number of projects because they generally have more resources to do so. Each project has its own probability of success, therefore, the portfolio's probability of success would naturally be higher for firms involved in more projects. Second, smaller firms are often more efficient R&D spenders as Nixon and Lonie point out:

In the U.S., the Joint Hearings (1978) established that firms with 100 or less employees produced 24 times more major inventions per research dollar expended than did larger firms (1991, 91).

A lower percentage would make the capitalization method more easily available to these smaller, more effective R&D spending firms.

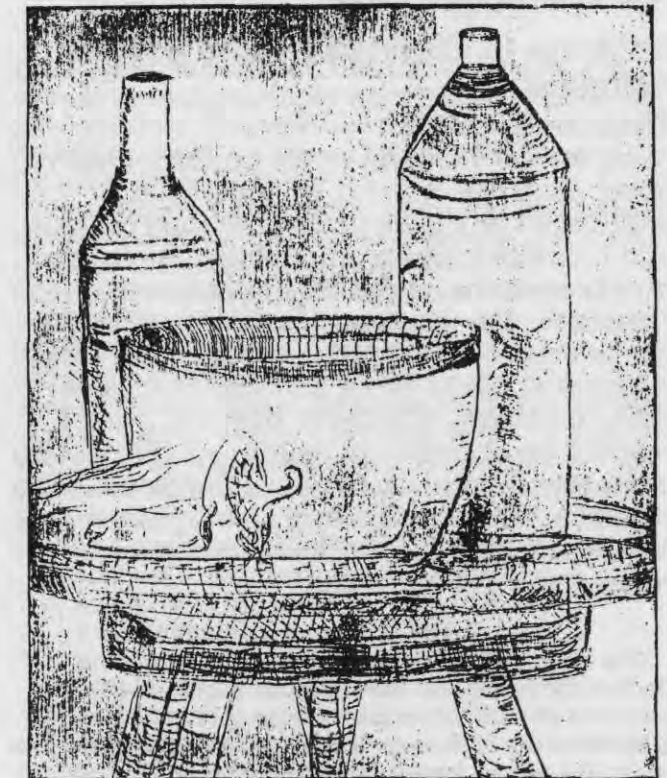
Clearly, this approach is more complicated than expensing everything. Simple accounting for such a complex concept is inadequate considering the impact R&D treatment has on financial statements. Perhaps the accountant would have to call on other professionals, such as actuaries, to aid with the computations this method demands. Accountants would also have to work closely with management and forecasters to gather the necessary data. It should not be too much to ask of these professionals to give their professional judgements about the technological feasibility, the likelihood of a particular project succeeding, and the expected revenues that would be realized if the project was successful.

The theory and practice endorsed in FASB No. 2 are

both in desperate need of reformation. Better matching and more useful financial statements are needed, especially when one considers the large amounts of R&D expenditures incurred by competitive and successful firms. In the future some form of selective capitalization must be practiced in all industries that spend material amounts on R&D. The computer, extractive, record and music, cable TV, and motion picture industries should not be the only ones allowed to use this superior methodology.

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Curt Bauer

God si Love: Gods in a Muddle (An Essay on E.M. Forster's *A Passage to India*)

by Dorina Miller

Readings in Christianity and Eastern Religions

Thomas Kopecek

Assignment: Write an essay on E.M. Foster's novel, *Passage to India*, in which you address some dimension of the interreligious and cross-cultural relationships among the novel's western (christian and/or non-christian), Muslim, and Hindu characters. Focus on the characters' (and, perhaps, the narrator's) world-views and value systems. Seek to employ, whenever relevant, your reading on christianity, Islam, and Hinduism in Huston Smith, *The World's Religions*, John Hinnells, ed., *Handbook of Living Religions*, and whatever other works on comparative religion you have studied.

The characters of Mrs. Moore and Professor Godbole both express their relationship to ultimate reality in devotional terms, or through *bhakti yoga*, in E.M. Forster's *A Passage to India*. Yet by the end of the book Mrs. Moore realizes the limitations of her idea of God, and it can be seen that Godbole had realized the limitations of Krishna all along—limitations which point to a more overarching experience of ultimate reality, or to the undifferentiated *Brahman*. This interplay of the dualism of the gods and the non-dualism of *Brahman* also parallels the images of mud and sky, diversity and stability, echoes and silence, and *maya* and reality.

Although these concepts and images are not exclusive to either Hinduism or India, *A Passage to India* portrays the Hindu context of India as more conducive to a realization of *Brahman* than Western countries such as England. Forster's first description of the area around Chandrapore, India, in the book is of a land of "mud, the inhabitants of mud moving"—ordinary, changing, yet persisting (4). Here mud is a multifarious image of diversity as mud is an amalgamation of sedimentary elements, but mud is also an image of stability as it is base matter from the earth. The people of India who are closest to the mud have a sense of holiness about them, for they are simple beings who live without as many complex

distinctions between themselves, others, and the functionings of the world. Examples include the punkah wallah at Dr. Aziz's trial who was detached from external events (241), the servant gathering water chestnuts at Mr. Fielding's house who comes out of the tank (out of the mud) because he understands the song of Professor Godbole (84), and the villagers at the ceremony of the birth of Krishna who "were the toiling ryot (cultivators of the soil/mud), who some called the real India" (31B).

This "muddy" atmosphere of India leads Mrs. Moore into a gradual realization of the unity behind the diversity of finite being, a unity which she had not felt in England. After returning to the "English" club after her "Indian" encounter with Aziz in the mosque, Mrs. Moore recognizes the differences in the environments:

She watched the moon, whose radiance stained with primrose the purple of the surrounding sky. In England the moon had seemed dead and alien; here she was caught in the shawl of night together with earth and all the other stars. A sudden sense of unity, of kinship with the heavenly bodies, passed into the old woman and out, like water through a tank, leaving a strange freshness behind. She did not dislike Cousin Kate or the National Anthem, but their note had died . . . (28).

Shortly thereafter Mrs. Moore once again recognizes the unity of attributes despite diversity when she identifies the Ganges as both a terrible and a wonderful river (31).

The Indian atmosphere seems to place Mrs. Moore's Christian beliefs into a muddle, which disturbs the old woman. The first instance of Mrs. Moore's realization that God is limited can be seen after her discussion with Ronny about their Christian duty to love their neighbors (53). Following this seemingly unpersuasive conversation, Mrs. Moore contemplates her changing attitudes about God:

Mrs. Moore felt that she had made a mistake in mentioning God, but she found him increasingly difficult to avoid as she grew older, and he had been constantly in her thoughts since she entered India, though oddly enough he satisfied her less. She must needs pronounce his name frequently, as the greatest she knew, yet she had never found it less efficacious. Outside the arch there seemed always an arch, beyond the remotest echo a silence (54).

Here Mrs. Moore is finding God difficult a part of her perception of the muddled diversity of India. Just as the mud is both primary matter and the exemplar of diversity for India, Mrs. Moore's god had been at the base of her experiences as a Christian, but she was beginning to realize that he is only a portion of her muddled experience of India. God was "the greatest name she knew," but she was starting to feel that that name and her experiences connected with the name of God were not complete when placed in a larger experiential context.

According to Huston Smith, Mrs. Moore's changing attitudes about God are a part of her complete maturation: "If we could mature completely we would see that lifespan in a larger setting, one that is, actually, unending" (25). When one is able to see one's

life in relation to the eternal Brahman, as Mrs Moore was gradually beginning to see, one also realizes that finiteness and diversity are relatively less "real," or that the things of our perception are *maya* or illusion. Thus her God is seen to be limited, for even though his name was the greatest she knew, it was not, the greatest reality of all—the reality which does not have names or distinctions such as "God" or "Krishna." Outside of the arch of Christianity there is more, and beyond the name of God there is a silence, for names and words do not apply to non-dualistic reality. "People are forever trying to lay hold of reality with words, only in the end to find mystery rebuking their speech and their syllables swallowed by silence" (Smith 60)

As Mrs. Moore's ideas about God become more muddled she becomes more distressed. At Mr. Fielding's tea party the guests discuss the fact that "India's a muddle," with distinctions between "mystery" and "muddle" drawn by the old woman but refuted by Mr. Fielding.

"I do so hate mysteries," Adela announced.

"We English do." (Mr. Fielding)

"I dislike them not because I'm English, but from my own personal point of view," she corrected

"I like mysteries but I rather dislike muddles said Mrs Moore.

"A mystery is a muddle."

"Oh, do you think so, Mr. Fielding?"

"A mystery is only a high-sounding term for a muddle. No advantage in stirring it up, in either case. Aziz and I know well that India's in a muddle.

"India's—Oh, what an alarming ideal!" (Mrs. Moore) (73).

Mrs. Moore's affinity for mysteries is seen in her belief in God and in ghosts (e.g., P.104), while Adela Queded and Mr. Fielding profess that they do not believe in either supernatural phenomenon (as is seen in their conversation following the trial - 268). But here Fielding identifies these supernatural mysteries as a part of the muddle of India—part of the diversity which is *maya*. This alarms Mrs. Moore, for she is once again reminded of the limitations of her god.

While Mrs. Moore has been receiving gradual glimpses of the reality of Brahman, she does not come to a full-blown *om* experience until she travels to the Marabar Caves. Forster's description of the land around the caves foreshadows the experience to come, and he once again uses the image of mud to describe the Marabar Hills and the geographical development of India:

The mountains rose, their debris [mud] silted up the ocean, the gods took their seats on them and contrived the river, and the India we call immemorial came into being. But India is really far older. They [the Himalayas] are older than anything in the world (135).

There is something unspeakable in these outposts [the hills].... To call them "uncanny" suggests ghosts, and they are older than all spirit Hinduism has scratched and plastered a few rocks, but the shrines are unfrequented. as if pilgrims, who generally seek the extraordinary, had here found too much of it ... [E]ven Buddha, who must have passed this way down to the Bo

Tree of Gya, shunned a renunciation more complete than his own ... (136)

Nothing, nothing attaches to them [the caves], and their reputation—for they have one—does not depend upon human speech. It is as if the surrounding plain or the passing birds have taken upon themselves to exclaim "extraordinary," and the world has taken root in the air, and been inhaled by mankind (137).

As the elephant moved towards the hills . . . a new quality occurred, a spiritual silence which invaded more senses than the ear. Life went on as usual, but had no consequences, that is to say, sounds did not echo or thoughts develop. Everything seemed cut off at its root, and therefore infected with illusion (154 - 155).

These passages point out, that the experience of the caves is beyond religion, as it is older than the Hindu gods and more complete than the enlightenment of Buddhism, and thus beyond all words and ideas ("spiritual silence").

Mrs. Moore's *om* experience at the Marabar caves is also beyond words and ideas, but likewise it contains all words and ideas. The holy syllable of *om* (experienced by Mrs. Moore as "boum") "is said to stand for all sounds and thus for the entire universe" (Hopkins 72). All sounds unite within the "boum," pointing to the reality which contains all of the diversity yet transcends the sound itself ("beyond the remotest echo a silence" - 54). This "boum" is the muddle of *maya* which points, to the unity of undifferentiated Brahman. Forster describes the echo as

entirely devoid of distinction. Whatever is said the same monotonous noise replies, and quivers up and down the walls until it is absorbed into the roof.... Hope, politeness, the blowing of a nose, the squeak of a boot, all produce "boum" (163).

The effect of this *om* experience on Mrs. Moore is a realization of the *maya* of this muddled world—that the ideas of the self, others, God, and all things are limited in relation to the reality of *Brahman*. Her identification with the "bigger picture" of ultimate reality produces what seems to be an indifference to, or a detachment from, finite things, including religion.

[T]he echo began in some indescribable way to undermine her hold on life. Coming at a moment when she chanced to be fatigued, it had managed to murmur, "Pathos, piety, courage—they exist but are identical, and so is filth. Everything exists, nothing has value."...

... But suddenly at the edge of her mind, Religion appeared, poor little talkative Christianity, and she knew that all its divine words from "Let there be Light" to "It is finished" only amounted to "boum" (165-166).

With this experience Mrs. Moore moves beyond her duty to the finite world (her *dharma*) in order to align her life with *Brahman* and be a renunciant, or *sannyasin*. When asked to explain the echo of the caves to Adela, Mrs. Moore replies,

"If you don't know, you don't know, I can't tell you."

"I think you're rather unkind not to say."
[Adela]

Say, say, say," said the old lady bitterly. "As if anything can be said! I have spent my life in saying or in listening to sayings; I have listened too much. It is time I was left in peace" (222).

..."Oh, why is everything still my duty? When shall I be free from your fuss? Was he in the cave and were you in the cave and on and on ... and Unto us a Son is born, unto us a Child is given ... and am I good and is he bad and are we saved? ... and ending everything the echo" (228).

The character of Mrs. Moore is closely related to the character of Professor Godbole, a Hindu of the *brahmin* caste who teaches at Mr. Fielding's school. While Mrs. Moore came to a gradual realization of *Brahman* which was beyond her concept of the Christian God, Godbole seems to have this realization throughout the novel but nevertheless he continues to practice *bhakti yoga* as he worships the Hindu god Krishna. Godbole's practice of a *bhakti* which points to the *Brahman* that both encompasses and goes beyond Krishna is best exemplified in his calling Krishna to "come, come, come, come," yet being content that he does not come. When Mrs. Moore is still looking for her god to satisfy her, she is disturbed by the thought that he does not come, but later realizes that Godbole speaks the truth She had been calling God more and more during her stay in India, but realized that he does not come because he is a part of the muddle of *maya*. All divisions are a part of one's lord, whether he is Krishna or God, just as mud is composed of many parts and the echo encompasses all sounds. But gods, mud, and the echo only point to *Brahman*; they are not *Brahman* itself. One can relate to ultimate reality through one's god, insofar as one is able, and is attracted to her or his god and compelled to repeat, "come, come, come, come," but he does not come (198). "God [*Brahman*] stands above the struggle, aloof from the finite in every respect" (Smith 62).

When the character of Mrs. Moore dies, more emphasis is placed upon her parallel character of Professor Godbole in the third section of *A Passage to India*. Here it is shown how many Hindu practices point to the fundamental om experience already described. Images of mud and muddles return, and Krishna seems to be lost in them both.

The scene of the third section is the celebration of the birth of Krishna in the Hindu village of Mau, where Aziz and Godbole now both live. The entire celebration is one big muddle, but one which proves to be great fun and seems to hold a lot of meaning for the devotees of Krishna. This muddle with an overarching unity can be seen when the villagers gather around the altar to Krishna. They "resemble one another" because of their radiant expressions and then "revert to individual clods" when the radiance dies away. Similarly, the music "from so many sources ... melted into a single mass" (318). The merriment of the celebration shows the world as *maya* and also *lila*, or "the play of the Divine in its Cosmic Dance—untrifling, unending, resistless, yet ultimately beneficent with a grace born of infinite vitality" (Smith 72).

The image of Krishna seems to be lost in the

festivities:

[T]his approaching triumph of India was a muddle (as we call it), a frustration of reason and form. Where was the God Himself, in whose honor the congregation had gathered? Indistinguishable in the jumble of His own altar, huddled out of sight amid images of inferior descent ... (319).

No definite image survived; at the Birth it was questionable whether a silver doll or a mud village, or a silk napkin, or an intangible spirit, or a pious resolution, had been born. Perhaps all these things! Perhaps none! (325-326).

One of the many jumbled images is a sign ("composed in English to indicate His universality") which reads, "God si Love." Forster then asks, "Is this the first message of India?" (320). Considering the themes of mud and muddles throughout the book, a possible conclusion is that this is another way of saying that God (or all gods) are a part of the muddle, or are *maya*, in comparison to the reality of *Brahman*. But the gods are vehicles to the experience of ultimate reality—*bhakti* can shift one's attention away from the finite self toward unified, infinite reality. Both the Christian god and Hindu gods of *bhakti* (as well as gods of other religions) are such vehicles, and each can be seen as "God is Love," but neither is *Brahman* itself, for all gods neglect to come.

The celebration of the birth of Krishna involves "throwing away" the image of God, much as Mrs. Moore did on her passage through India. The villagers assembled by the river,

preparing to throw God away, God Himself (not that God can be thrown) into the storm. Thus was He thrown year after year, and were others thrown—images of Ganpati, baskets of ten-day corn, tiny tazias after Mohurram—scapegoats, husks, emblems of passage a passage not easy, not now, not here, not to be apprehended except when it is unattainable: the God to be thrown was an emblem of that (353)

The last muddle of *A Passage to India* involves everything falling into the mud—Krishna, a Hindu, a Muslim, an atheist, and some Christians. "That was the climax, as readily as India admits of one" (354) And the last image of Godbole is of him smearing this holy mud on his forehead—mud which contains the diversity and the unity of India.

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The Endangered *Ailuropoda melanoleuca*: A Classical Illustration of the Formidable Environmental, Ecological and Ethical Problems and Issues Involved in Attempting to Preserve an Endangered Species.

by Julie Osland

Issues in Science

Louise Zafirro

Assignment: Write a seven to ten page term paper on an environmental issue that interests you.

With their Mickey Mouse ears, roly-poly appearance and their huge black eyespots, it is no wonder that the World Wildlife Fund (WWF) uses the giant panda as its symbol ("Poaching" 53). However, there are currently less than 800 members of this species, *Ailuropoda melanoleuca*, or giant panda in existence, and of those 800, seven hundred are roaming free in the highland forests of China; the rest are held in captivity around the world (Oliwenstein 51). Given the panda's appearance, I find it difficult to imagine what our world would be like without the giant panda. I find it equally difficult to believe that in spite of the extensive protective measures we have for these internationally adored animals, they remain continually threatened.

In order to best understand the plight of the giant panda, it is necessary for one to have a basic

understanding of its genetic and biological makeup and evolution, which plays an intrinsic role in its current predicament. Likewise, it is equally important to have knowledge of the giant panda's habitat and prey and to comprehend the delicate balance that must be maintained in the panda's environment in order to ensure its well-being. Needless to say, the enormous rural population of China plays a major role in the giant panda's endangerment. I will show how this panda led a quiet, reclusive and stable life in its environment until human encroachment into its habitat and other human-related factors caused their numbers to steadily decrease. In addition, I will also show how some programs of intervention implemented on behalf of the panda have inadvertently hurt it, i.e., the "rescuing" of "abandoned" panda cubs, and panda loans. Finally, I will not only bring to attention the various proposals concerning what measures must be taken in order to ensure the giant panda's future, but I will also mention some ethical questions that are raised when asking, "Why should we save this endangered species? What value does this species have?" Through the example of the giant panda I hope to illustrate the complex series of problems that arise when humans invade the habitat of another species, the extent of damage that can be done, and the difficulty of repairing that damage, which often is the basis for many ethical questions.

For over one hundred twenty years, numerous biologists have debated and questioned the correct taxonomic placement of the giant panda; some have wanted to place it with the bears, in the family *Ursidae*, while others have wanted to place it with the raccoons, in the family *Procyonidae*. Yet there are those who want to place it in its own family, the *Ailuropodidae*. However, the mystery of the giant panda's taxonomical placement was solved by Stephen O'Brien and his colleagues at the National Cancer Institute. O'Brien wondered if electrophoresis, a process by which genetic parentage is easily determined, could be used to answer the panda's ancestral mystery (O'Brien 104).

The process of electrophoresis involves isolating proteins from tissue samples of the possible parents and the offspring and then placing those proteins on a gel matrix. The proteins are then separated and exposed to an electric field. By comparing the patterns of separation to the patterns of the possible parents, the offspring's parentage is then determined. The parent has a pattern of separation similar to that of his offspring (ibid. 104).

According to the rules of homology, one could expect the proteins of the giant panda to be most like those of its closest relative. Using a process called DNA hybridization, fibroblast cells from several species from the family *Ursidae* (which includes the brown bear, the polar bear, the sloth bear and the American black bear), and from the *Procyonidae* family (which includes the red panda and the raccoon) are grown in a medium containing radioactive nucleotides. As the fibroblasts divide, they incorporate the radioactive nucleotides into their newly synthesized DNA. Single strands of this radioactive DNA are mixed with single strands of non radioactive DNA from another species. These two types are then allowed to form double-strand hybrid DNA molecules. The extent of hybridization is determined by measuring the radioactivity of the new DNA. The sequence of homology of DNA from the two species is revealed by

the temperature at which the hybrid strands unwind when subjected to heat. This melting temperature is inversely proportional to the differences in composition of DNA strands. Through this procedure O'Brien and his colleagues were able to determine that the panda bear did in fact belong to and has evolved from the bear family, *Ursidae* (ibid. 105-107).

Biologically, Mother Nature dealt the giant panda a tough hand. The average panda does not reach its sexual maturity until it is five or six years old (Dongjing 37). Once sexual maturity is reached, the females go into heat only once a year and there are only two to three days when the female can conceive. When the females do conceive, they give birth to one or two cubs, whereas most bears give birth to a litter of at least four. The typical gestation period lasts approximately five months. The mother panda nurses her cubs from three to five months and does not go into heat right after nursing. She usually misses an entire year's breeding season. The panda population grows tediously slowly: at best at the rate of one panda every other year (Dolnick 71-72).

In addition, the panda is an herbivore that is not particularly good at what it does. Anatomically speaking, it is an herbivore living inside of a carnivore's body. A panda spends most of its day trying to consume 25-85 pounds of bamboo because it does not get as many nutrients out of its food as do other herbivores. Most herbivores have intestines 15-25 times longer than their bodies so that more time is available for the extraction of nutrients. Pandas, in comparison, have intestines only six times as long as their bodies, thus making consumption of massive amounts of bamboo necessary. Moreover, they lack the enzyme-producing microorganisms in their intestines that break down the tough cellulose in the bamboo into digestible food material. Most herbivores can digest eighty percent of the food they take in; pandas can digest a meager seventeen percent (ibid. 72). Given this inefficient intake of energy, it is no wonder that the panda is so frugal in expending energy for reproduction and raising of young. This provides insight into why courtship lasts only a day and why new-born panda cubs weigh only two ounces (Sundquist 9).

The pandas' diet consists of an almost exclusive consumption of bamboo shoots, stems, and leaves. Currently, twenty-one different species of bamboo have been identified as having been eaten by giant pandas. However, their preferred species of bamboo are the *Bashania fangiana* and the *Fargesia spathacea*, commonly known as the arrow and umbrella bamboo, respectively. Experts have recognized the suitable panda habitat as a bamboo forest, consisting of preferably more than seventy percent coniferous forest canopy, and also containing at least two of the previously mentioned preferred species of bamboo. Currently, the remaining wild panda are living in six small pockets of mountainous land totaling about 30,000 square kilometers, mainly in the Sichuan province of China (O'Brien and Knight 758; Taylor 111).

The fact that pandas are squeezed into these small, isolated pockets of land poses some serious problems. Due to the little energy that they obtain from bamboo, pandas must consume 25-85 pounds of it each day in order to survive. Furthermore, the bamboo itself has become a threat to the pandas now that they are forced to live on small patches of land. Depending on

the species, every 15-120 years, a whole bamboo species will flower, go into seed, and then die. The unusual nature of bamboo has puzzled many people, but Truman Young, an ecologist at the Gallmann Memorial Foundation in Kenya has an interesting hypothesis about the bamboo's peculiar reproductive cycle. Bamboo has evolved to rid itself of the panda nuisance, since it is the panda's sole diet. The bamboo starts off by first proliferating asexually, thus providing the panda with an abundance of food. This allows the notoriously slow-breeding panda to gradually increase its numbers. Then, when the panda population has increased, the bamboo dies off suddenly, leaving the pandas on the brink of starvation (Shipman 22).

In addition to the effects of the pandas' natural habitat and prey, human factors have also contributed to the demise of the giant panda.

Three million years ago, the giant panda lived throughout China: as far south as Burma, as far east as the Pacific, and as far north as what we now know as Beijing. Over time, the population of China grew, and the pandas were pushed farther and farther west. Along with the increase in population came the destruction of the bamboo forest habitat of the panda (Dolnick 72). Currently there are 1.2 billion people in China who are continuing to fight for living space.

In the Sichuan province, the six blocks of land on which the pandas live have been further fragmented by the rural Chinese who are rapidly cutting the old growth forests for much needed wood and then using the deforested land for grazing and farming. These old growth trees are essential to the well being of the giant panda since they are used by the female pandas to construct maternity dens. Within the fragmented land the panda populations, ranging in size from groups of ten to fifty, are becoming isolated by roads, rivers, clear-cut forest and human settlement. George Schaller of the New York Zoological Society has called the situation "a blueprint for extinction" (Johnson and Johnson 33; Roberts 529-530).

With the natural habitat of the panda fragmented, the effects of bamboo die-off are magnified. On those small plots of land only one or two species of bamboo are usually found; once the bamboo dies, so does the panda—which is exactly what happened in the mid 1970's in the Min Mountains of China. Three species of bamboo flowered, seeded and died simultaneously resulting in the death of 138 pandas (Roberts 531). Another problem that has arisen as a result of habitat fragmentation is inbreeding, since each fragmented plot contains only ten to fifty pandas. According to an article in the *Beijing Review*, a research group studied the problem of inbreeding on a group of over 200 pandas and concluded that, "If inbreeding continues at the current rate of 5.4 per thousand, after about eighty years all of the pandas in the Qinling population will be cousins" ("New Discoveries" 45). Considering the fact that inbreeding can cause infertility and an increased susceptibility to disease and the fact that the majority of the pandas are on tiny patches of land, it is easy to see that it will not be long before the effects of inbreeding on the panda populations are seen (Dolnick 73). Lastly, the panda population is threatened by poachers who prey on the fewer than 1,000 pandas remaining in the wild. Although no one knows for sure how many pandas have been poached over the years, in 1988 alone, 150 panda skins were found in a sweep of villages in the

Sichuan province. Their skins are reportedly worth thousands of dollars on the black market, but the heavy sanctions against poaching i.e., long sentences in jail and even the death penalty have evidently not been enough of a deterrent ("Poaching" 53; Drew14).

However, not all of the damage inflicted upon the panda was done intentionally. The wild panda population has also decreased due to well-intentioned "rescues" of starving pandas, even though most, if not all of the pandas "rescued" were in no danger of starving. Nevertheless, once these "rescued" pandas are captured, they are rarely reintroduced to the wild (Roberts 530). Furthermore, zoos are not proving to be a good potential "last ditch" option for the pandas. Since 1963, China has tried to breed pandas in captivity. However, out of the ninety cubs that have been born, only thirty seven managed to live to the age of six months (Dolnick 74). Finally, panda loans to Western zoos have been stopped. Initiated at the Los Angeles Zoo during the 1984 Olympics, these loans garnered approximately half a million dollars per exhibit, most of which went to giant panda conservation. As has been stated earlier, pandas are notoriously difficult to breed in captivity; therefore, when a female panda on loan to the Bronx Zoo started to ovulate, conservation groups started to protest stating that the panda should have been in China increasing the panda population. In response to that protest, China banned its short term panda loans (Drew 14-16; Roberts 1594).

Given the failure of the previous well-intentioned interventions, what must be done in order to preserve the giant pandas future?

First and foremost, the panda habitat must be re-established. This entails restricting lumber harvesting, planting more trees in non-wooded areas, and planting "migration corridors" consisting of at least two different kinds of bamboo and some forest canopy between fragmented bamboo patches. In addition, a captive management program has also been suggested to complement the previous measures. A stud book, to match far-flung but potentially compatible pandas, is also a prerequisite. Finally, stricter poaching laws and more poaching patrols need to be put in to effect in order to protect the pandas from intentional human harm (Roberts 530; Dolnick 76; Dongjing 37; O'Brien and Knight 759).

I sincerely believe that if the latter measures, which interestingly enough don't rely heavily on "modern technology," are implemented, then the giant panda will have a fair chance of slowly but surely regaining its numbers.

But why should we go to all of this trouble to save the pandas? Should we save them because they are cute? Because they represent a unique genetic evolution in their own right? Should we save them because we want future generations to be able to enjoy the pandas? Or should we save them in order to maintain a wide diversity of life? Which of these answers are "right," and which ones are "wrong?" Maybe we are barking up the wrong bamboo tree. As Henry Beston aptly put it in his book *The Outermost House*, "For the animal shall not be measured by man. In a world older and more complete than ours they

move finished and complete, gifted with extensions of the senses we have lost or never attained, living by voice we shall never hear. They are not brethren, they are not underlings; they are other nations, caught with ourselves in the net and life of time, fellow prisoners of the splendour and travail of the earth."

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Hegel's Master-Slave Dialectic: the search for self-consciousness

by J.D. Feilmeier

Modern Continental Philosophy

Chad Ray

Assignment: Write a 1,000-word paper on Hegel's philosophy based on the passage of the dialectic of self-consciousness and the master-slave conflict. What does this passage show? Why is struggle necessary? Assume an audience with no background in philosophy.

How does an individual human being become conscious of his place in the universe? How can I become fully aware of what I am, and thereby validate my existence as a dignified human being? Is it possible to discover the true significance of my existence independent of other human beings? In his "Master-Slave dialectic" G.W.F. Hegel answers these questions of self-consciousness by introducing the idea that true self-consciousness is a product of society and culture which cannot be achieved merely through individual existence. Robert C. Solomon explains Hegel's idea as such: "Human existence is primordially a matter of mutual recognition, and it is only through mutual recognition that we are self-aware and strive for the social meanings in our lives." (Solomon, p. 68) Only by seeing ourselves in relation to other humans in society can we determine our sense of dignity and establish our place in the world which we live in.

Hegel's Master-Slave dialectic tells the story of two independent "self-consciousnesses" who encounter one another and engage in a life-and-death struggle. The two self-consciousnesses must struggle because each one sees the other as a threat to itself. Until the confrontation, each self-consciousness has seen itself as the measure of all things. Its feelings, desires, powers, etc. have been the objective standard by which all things encountered have been measured. Now, however, the presence of another self-consciousness establishes a new objective standard - the feelings, desires, and powers of each self-consciousness are subjective standards which must be measured against the new objective standards - the feelings, desires, and powers of the other. This affirmation of self-consciousness requires a struggle to the death because each self-consciousness can only become aware of its limits by exerting itself to a maximum effort. Each self-consciousness must struggle with all its might in order to realize the extent of its strength in relation to the other.

Although Hegel refers to each entity as a "self-consciousness", the more appropriate term to describe each entity appears to be "consciousness". Self-consciousness indicates that an individual relativizes his perspective and therefore does not see his view as the only point of view. Consciousness, while indicating that the individual is aware of his own perspective, does not concern itself with the perspective of other individuals. An independent consciousness sees itself as a god-like measure of truth while a self-consciousness recognizes that it is relativized by other individuals. In order to clarify this important distinction, the term "consciousness" will be used to refer to an **unrelativized** independent entity throughout the remainder of this paper.

In this struggle to determine the objective truth of itself, each consciousness seeks to establish the certainty of its being not only for itself but also for the other. In other words, each consciousness is trying to *prove its worth to the other as well as to itself*. Therefore, although the clash begins as struggle to the death, the victor in the battle spares the life of the vanquished so that the loser may provide an external, objective witness to the power of the winner. Out of this life-and-death conflict emerges a master-slave relationship where the victor is master and the vanquished is slave. Through defeat, the loser has become aware that he is not the objective standard of truth in the world; he has achieved **self-consciousness**. The master, however, has not discovered his limitedness. He continues to see himself as the measure of all things.

Hegel's clash of the two consciousnesses paints a drastically different picture of the state of nature than we find in either Thomas Hobbes or Jean-Jacques Rousseau. For Hegel, the state of nature is neither a setting where chaos and selfishness rule, as Hobbes contends, nor is it a place where "noble savages" go about their business and pleasure without vices such as pride and vanity which Rousseau believes to be the products of civilization. Hegel argues that in the state of nature each consciousness already possesses a sense of its own status - it is the measure of all things. The encounter with another consciousness must lead to struggle since the other is a threat to its status. At this point, Hegel's critics might inquire "Why does the presence of an external threat necessarily lead to all-out conflict? Individuals and even nations perceive threats in the form of other individuals and other nations nearly every day, yet conflict is the exception rather than the rule." Hegel would respond to this charge by pointing out that such individuals and nations are not in the state of nature. Rather, we already recognize ourselves and our nations in relation to other persons and other nations. Furthermore, the pursuit of knowledge and power, which Hegel claims is a fundamental drive in all humans, is the force which makes the clash of the two consciousnesses necessary. Each consciousness has an innate desire to discover objective truths and to achieve as much power as possible. Until their encounter, each consciousness had perceived itself as the standard of truth and power. Now there is an external measure which each consciousness must test itself against in order to become fully aware of itself.

After the struggle has ended and the master-slave relationship is established, an ironic twist of fate takes place. The significance of its existence which each individual fought so fiercely to establish is fully

realized by the slave rather than the master. In winning the struggle, the master has affirmed his power over the slave, yet the master has failed to recognize that he is not god. The slave, however, recognizes his limitedness, slavery to the master "is his chain, from which he could not, in the struggle, get away, and for that reason he proves himself dependent, shows that his independence consists in his being a thing." (Hegel, p.405) Only in being subdued and forced to see himself as merely an object, is it possible for the slave to become fully aware of his place in the universe. The slave realizes just how fragile life is and he understands that he is dependent upon the master for his life. Furthermore, the slave sees that the master depends upon him for affirmation of his position as master. The slave shapes the master's world by working for him and acknowledging him as master. Essentially, the slave recognizes that there is no fundamental difference between himself and the master - they both are finite individuals. The master-slave relationship is now the exact opposite of what the master intended - although the master controls the slave physically, he cannot control the slave's spirit or sense of dignity. Through his enslavement, the slave has established his dignity and validated his life by becoming fully aware of his place in the world. In contrast, the master cannot establish his dignity or validate his life outside his role as master. Hegel describes the situation as such: "The truth of the independent consciousness is accordingly the consciousness of the servant...being a consciousness repressed within itself, it will enter into itself, and change around into the real and true independence." (Hegel, p.407)

Ultimately, the master comes to realize his dependence upon the slave for affirmation of his position as master. He discovers that he is in fact dependent upon the slave for determining his place in the universe. This situation of recognized mutual dependence is what Hegel refers to as the "double self-consciousness" - each individual is aware of what it is in itself and in relation to the other. Each self-consciousness knows the extent of its power and how its power measures up to that of the other.

Hegel's contention that true self-consciousness can only be achieved through mutual recognition is compelling in that it offers an external, objective test for our subjective impressions of ourselves. It seems logical to say that by comparing myself to another, I may more fully realize what I am as well as what I am not. More importantly for Hegel, this Master-Slave dialectic is not only the story of individuals, but of civilization as well. From ancient Greece to the advent of Capitalism and ultimately to the Enlightenment, the world has witnessed the unfolding of this master-slave struggle. Ancient Greek philosophy (Plato, Aristotle, etc.) focused on the individual and his relationship to himself rather than his relationship with his fellow man. Philosophers such as Hobbes and Locke moved beyond the individual to address the conflict between individuals within society. Issues such as individual rights within a society and the individual's duties to society parallel the struggle between the two independent consciousnesses in the Master-Slave dialectic. Hegel reconciles this conflict in his argument that each individual life has dignity and significance insofar as the individual is aware of his place in the unfolding of history. Not only can the individual discover his significance for himself and in relation to

other individuals, he can determine his place in the development of history as well.

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The Rope of Singlemindedness

by Deb Forssman

American Literature 1620-1890

John H. Miller

Assignment: Write an original analytical paper on *Moby Dick*.

In chapter 60 of *Moby Dick*, Herman Melville intricately describes the whale-line; he begins with physical description and then takes the line into the uncharted waters of neutral territory, suggesting deeper significance for the meaning of the line. A reader of *Moby Dick* must first be able to see and visualize the whale line, and then be able to see beyond the physical in order to find larger truths braided into the rope. He actually introduces it with his conclusions "the magical, sometimes horrible whale-line." The line, like many things in *Moby Dick*, is ambiguous. Melville wants his reader to be suspicious and inquisitive about this peculiar whale-line, so he begins with a statement that seems paradoxical. He does not come right out and tell the reader what the line means in the first few paragraphs of the chapter. Melville discovers the line as the reader does.

In the beginning of the chapter, Melville establishes the concreteness and existence of the line. He lists its physical facts: its purpose, its composition, its size, its location on the boat, etc. The line, made of hemp and tar, is crucial in whaling because it connects the harpooned whale to the whaling vessel. The line itself must be strong in order to endure the powerful strength of a whale. And this strength must be carefully constructed; there are certain ingredients that make up the rope's composition. There is a small amount of tar that must be included; too much would make the line too stiff "for the close coiling to which it must be subjected" (p.273). Tar "by no means adds to the rope's durability or strength, however much it may give it compactness and gloss" (p.273). In whaling, it's the durability and strength of a line that matter most of all—those essential qualities can't be seen, only felt, in the whale-line. Mixed with the small amount of tar is hemp—the material for a line. Despite the hemp's dark, dusky appearance, it is a durable substance. Melville goes on to explain that "The whale line is only two thirds of an inch in thickness. At first sight, you would not think it so strong as it really is" (p. 274). Appearances like those of the White Whale, Queequeg, and even Ahab can deceive. A thin rope, like a White Whale, can be capable of unconceived and unconquerable strength. This strength is coiled in a "cheese-shaped mass" towards the stern of the boat. The line almost seems "alive". Melville describes it as having a "heart" in the hollow center of the spiraled pile of rope. And this "being" requires great "care" in coiling "Some harpooners will consume almost an entire morning in this business" (p.274). The reason for treating the line with such care is that "At the least tangle or kink in the coiling would, in running out, infallibly take somebody's arm, leg, or entire body off. . ." (p.274). Its power, which it actually obtains from the

whale it pulls, is mystifying, almost "magical", but also capable of terrible destruction. This is the ambiguity of the line.

Like the structure, the arrangement of the line on the boat is also carefully planned. The ends of the line are *both* exposed, unattached to the boat itself, making it easier to fasten an end to "additional line from a neighboring boat, in case the stricken whale should sound so deep as to threaten to carry off the entire line originally attached to the harpoon" (p. 275). This set-up, leaving both ends of the line exposed, is also a safety device. The whale on certain occasions will dive to deep depths very quickly, and can run the line out to the end in a matter of moments. If the line was attached to the boat, the boat "would infallibly be dragged down after the (whale) into the profundity of the sea" (p.275). Inevitably, strength can't be contained or tied down.

At this point, Melville really begins to move beyond the physical, heading off into neutral territory. During a whale chase, the line snakes around the men, "resting crosswise upon the loom or handle of every man's oar, so that it jogs against his wrist in rowing; and also passing between the men" (p.275). The line connects the men, the boat, and the whale, weaving a web of possible peril. "Thus the whale-line folds the whale boat in its complicated coils, twisting and writhing around it in almost every direction" (p. 275). The line may seem dormant one moment, like a sleeping serpent, and the next "the harpoon may be darted, and all these horrible contortions be put in play like ringed lightnings" (p. 275); this is the "true terror" of the whale-line.

By the end of the chapter, Melville makes it clear for his reader that this whale-line has significance that will slither into the ending—into the foreseen hunt of Moby Dick. The reader can envision the entanglement of line along the men as "halters" or "nooses" ready to hang each crew member. Such whaling disasters have occurred with the whale-line "of this man or that man being taken out of the boat by the line, and lost" (p. 276). It seems that the line takes control over the crew and over the boat—the men must work around it and are constantly wary of it; the line manipulates men: it's a continual struggle for each man to escape the line whizzing by and grazing his life.

Melville deepens the significance of a whale-line for all human lives, not only for those on a ship like the Pequod. Through the narrator, Ishmael, Melville states, "All men live enveloped in whale-lines. All are born with halters around their necks; but it is only when caught in the swift, sudden turn of death, that mortals realize the silent, subtle, ever-present perils of life" (p.276).

Each man tows his own whale-line, the halter noosed around his neck. It drives him, pulls him deep into the depths of reality, and can eventually destroy him. For Ahab, the captain of the Pequod, his line is the rope of singlemindedness; his reality consists entirely of evil. Ahab is isolated from any other way of thinking. His only purpose in life is to conquer Moby Dick, seeking revenge for the leg he lost to the great White Whale; Ahab thinks of nothing else. On his mind are the "footprints of his one unsleeping, ever-pacing thought"—that of destroying Moby Dick (p. 163). Ahab sees only one side of Moby Dick, perceiving the whale as the black embodiment of evil. He thinks in conquering Moby Dick, he will be destroying the evil

in the world. However, he does not realize that this is humanly impossible. Ahab does not see the whale's whiteness, and its awesome power, or recognize its structural beauty; he does *not* try to know the whale's many sides. Since he sees only evil, he pursues only vengeance. He will never be a friend to Moby Dick. In attempting to "dismember [his] dismemberer" (p. 171), Ahab becomes a monomaniac, demanding that his entire crew join him in his adness "to chase that white whale on both sides of land, and over all sides of earth. . ." (p. 166). He winds his rope of singlemindedness around everyone that he comes in contact with, completely entangling himself and the crew in his search for Moby Dick. Singlemindedness is deadly; it can drown a person. Ahab's rope of singlemindedness, harpooned in Moby Dick, drags him into the fathoms of evil. The rope can over-power the individual.

Ahab's single question that he asks when he meets another ship is "Hast thou seen the White Whale?" (p.306) No greetings or any form of salutation, only that forever looming question—always seeking information concerning the whereabouts of Moby Dick. Even when the Pequod meets the Rachel, Ahab has no compassion for the lost men at sea that she is searching for; Ahab cares only about continuing his own voyage of vengeance. His singlemindedness keeps him from valuing and caring about human lives. Ahab heeds nothing—warnings from other ships against attacking the White Whale, nature's hints, or even God—nothing can stand in his way of destroying Moby Dick. The rope of singlemindedness gradually coils tighter and tighter around his life, becoming so tight that it is impossible to unwind.

In the end, when the swiftness and suddenness of death loom near, Ahab finally does realize, for the most part, the horror that his insistence on hunting down Moby Dick has led him to: ". . . thou all-destroying but unconquering whale" (p.534). His singlemindedness will not conquer the whale, but it will destroy his life and the lives of the entire crew. The Parsee foretells Ahab's doomed death: "Hemp only can kill thee" (p. 469). (The actual hemp in the whale line connected to Moby Dick, and the hemp of the rope of singlemindedness.) Ahab of course does not believe this prophecy because his singlemindedness keeps him from seeing his mortality and weaknesses as a person. Ahab mistakenly believes that he holds the line. . . that he controls and can alter life and its realities; he does not see that the line holds him. He singlemindedly refuses to be towed by Moby Dick, but in the end the whale does tow him to his death.

Ahab gradually wears down under the line's pressure. "I feel strained, half stranded, as ropes that tow dismantled frigates in a gale. . ." (p. 524). Seeking only evil exhausts life. In the final struggle with Moby Dick, Ahab commands the crew to take new turns with the line. "The moment the treacherous line felt that double strain and tug, it snapped in the empty air!" (p. 532) At this same moment, Ahab's own rope of singlemindedness cracks and he asks, "What breaks in me?" (p.532) Ahab must give in to the line, to the whale, to his quest for destroying evil because his rope has destroyed him. "The harpoon was darted; the stricken whale flew forward; with igniting velocity the line ran through the groove;—ran foul. Ahab stooped to clear it; he did clear it; but the flying turn caught him around the neck. . . he was shot out of the

boat" (p.535). The line pulls him down, and he disappears in the depths of the sea.

Ahab does not survive because he can't see the dual possibility in all things—the reality that good and evil can both exist! He is eternally roped to his singlemindedness which causes him to peer deeply only into evil, and knowing only life's evil is terrifying for an individual. Singlemindedness is self-destructive and life-destructive.

You Can Live in a Place Without Ever "Living" There

by Jennifer Hansen

Travel Writing

Keith Razlaff and Walter Cannon

Assignment: Using narrative structure, explore how you came to terms with other cultures.

Melissa, Steph and I sat on the Calais to Dover ferry, returning from our two week spring break in Europe and mulling over all the things that had inexplicably gone wrong. Traveling just hadn't turned out as we'd expected. We'd tried to see as many countries as we could in 14 short days and nights, an experience we had been assured would be the most exciting and intellectually fulfilling of our lives. I had imagined that our trip would be some sort of intense, breathtaking tour of a giant museum.

As I sat, bedraggled and exhausted, looking out the window toward "the white cliffs of Dover," I thought back to our first trip to Dover two months before.

At 2 AM our train, the last train from London to Dover, pulled into the Dover train station. Emerging from the tracks, fairly inebriated and giggling away, excited to start our adventure, we stopped a janitor, the only man we saw, and asked for directions to the "white cliffs of Dover."

"Now whatcha wanta go there for? It'll be a mite brisk up there this time of year." Though it was February, we took it all in stride and pressed for the directions.

Up the steps and onto the sleepy street, Kevin, certainly dressed for any event in his unlaced saddle shoes, no socks, and a 50 gallon backpack, jumped onto his bike. And immediately fell headlong into the middle of the road with the headlights of an oncoming car not a hundred yards away. Steph, Melissa and I looked on dazed, torn between smothering our laughter and letting it burst out. Kevin was sprawled on his back, like a turtle that couldn't turn over. His arms and legs were waving frantically, but the backpack wouldn't let him up.

Finally, the glaring headlights of the car brought us out of our trance and we leapt to help him up, just in time. Once more we set out on our quest to watch the sun rise over the chalk cliffs.

As we walked by a petrol station, we met 3 or 4 teenage boys just returning from the pub. Still carrying our coke cups, they assumed we were American, and again we were grilled, "Whatcha want to do that for?"

We started hiking up an immense hill upon which the castle stood and where we thought the white cliffs would logically lie. Gradually, we came upon the castle

and sat down to wait for Kevin who'd been riding ahead and behind on his bike.

We hiked around the outer walls of the castle, exploring and imagining battles and princesses, with the castle only a deep ditch away, rising in deep shadows above us. After an hour of wandering and tripping in the windy shadow of the castle, we came to a barbed wire barrier that was completely impassible. Though frustrated, we plodded back to try a road we'd spotted earlier.

Finally, several hours of backtracking and climbing behind us, we found ourselves parallel to the orange glow of the Dover Ferry Station, and stumbling along a narrow trail, which twisted along through tall grass and brush.

Suddenly, the view opened up, and it seemed instantly the air and sound from the ocean lashed our faces and woke us. We were on the cliffs. I was awestruck. They were magnificent. With our mouths still agape and our eyes captivated, we stumbled about in the misty moonlight and found a shallow, fairly grassy area to lay our small, inadequate bundles out on.

It wasn't until then that the freezing, moist air crept into our clothes and we were struck with the realization that we'd only brought one sleeping bag and a sheet. We opened up our miserable sandwiches, saved from dinner, ate as much as we could stand and then tried to curl up to catch some sleep.

With only one sleeping bag, we slept on our sides like spoons. This meant if one person wanted to move, everyone had to move with that person. Thus, out of consideration for the others, each of us would wait, counting to 100, or sheep, anything to fall asleep, until the position was so painful you had to move. Eventually, around 5 AM everyone drifted off. Each of us inwardly beat ourselves over the head a million times that night for agreeing to such an obviously stupid lark and for our little regard for nature.

When we woke in the morning and looked for the sunrise, we were again disappointed. We'd forgotten that the sun doesn't rise on the coast of England, it is simply dark and then a fuzzy, foggy light. Yet, the drab gray was a powerful backdrop. The immense chalk white cliffs seemed to rise out of the ocean, and then were capped with the electric green grass of Britain.

Each of us did our own bit of exploring, not only to see the cliffs, but also in an effort to warm up again. Soon, however, the wind convinced us to go and we packed up our bags and set out for the castle.

Spring break was another adventure, like that ill-advised trip to Dover, of grand plans and unfulfilled expectations. I'd envisioned myself in front of the Mona Lisa, along the canals in Venice, at the Arc de Triumphe, and others, feeling some sort of spiritual bond connecting me with these landmarks in European history and culture. As an American, with mixed blood from many of these places, I took this history and culture to also be a large part of my own background. This was our misconception, everything else that happened to us on our spring break derived itself from that.

Americans assume a natural bond with Europeans, a conception that partially comes out of Elementary and high school history classes. The student is taught European and American history sequentially, with only a few highlights from China and Japan. We make

European cultural history our own up to the point when we were first colonized by these same Europeans. I found, however, that Europeans feel no such bond. Americans are just another bunch of loud obnoxious tourists. Instead of being treated like prodigal sons, we were annoying and in the way.

This first preconception was immediately proved wrong our first night in Calais.

The road was deserted at this hour, even though it was only 9:00 pm or so, and very dark. The highway curved off into the distance under an overpass. We walked on the sidewalk, with the road on our left and a 10 foot chain link fence marking the end of the ferry station property on our right.

Without giving our surroundings much thought and trusting the nice security guard's directions, we set out in good spirits, wondering what everyone else was doing and if they were having a good time. I remember looking back and seeing the shadows, lights and diminishing sounds of the ferry station and feeling how dark and lonely the road was. My instincts began to prickle and all the warnings my mother had given me began to lightly tug at my thoughts.

A little later we heard people behind us. Several hundred yards back was the group of young men we had seen in front of the ferry station. We joked about if they were going to "scam" on us and laughingly made comments like, "Oh boy, I sure wish Kev and Seth were with us, hee hee, they could protect us!" They gradually got closer and closer, laughing amongst themselves and sauntering along the road.

It seemed like only moments when they were right beside us and tapping Melissa, who was nearest the road, on the elbow, "Do you have a cigarette?" one asked with a thick French accent.

Even though Melissa smokes, she answered, "No, sorry."

Melissa, Steph and I turned our eyes back to the road ahead. Suddenly, one of the men was coming toward me, his nearness pushing me back toward the fence. He stared intently at me and coolly said, "Give me your bag."

I couldn't fathom what was happening. I backed up to the fence with my hands up, shaking my head imploring, "No, please, no, you can't do this." I can still see his face, the dark goattee, and the smallest, shiftiest, beady little black eyes that I'd ever seen.

I felt like I was spinning and couldn't move, until his hand went out to touch me. Terrified, I could finally look away and saw Steph on my right. Another guy was standing over her, but paused to follow his friends' actions. Steph was looking on powerless and met my eyes, "Give him your bag, Jen!" she said. I scrambled to shrug my huge pack off before that hand could touch me.

At the same time Steph hurriedly shrugged her pack off and we both turned to find Melissa who was on my left. Just as we turned, she gave one of the three guys tugging at her pack a swift kick in the groin with her steel toed Doc Martin combat boot. He doubled over, "OOOPH!". The other two yanked harder on her bag. Slowly, the guy she'd kicked pulled out a knife and held it to her throat.

"Mess, give them the bag! Don't try to fight!" Steph and I called to her.

She stopped struggling, but her leather bag had stuck to her wool sweater and was caught on her

arms. The three drug her down the street trying to pull it off, until the one with the knife cut the straps. They jogged off, back toward the ferry station with our three bags.

We stood stricken, watching our bags bobbing and bouncing down the street, unable to believe this had happened to us and without any idea which way to go for help. We were three girls in an invisible bubble that, suddenly, popped.

My second vital misconception was the romantic idea of "traveling." I expected it to be like I mentioned previously, a relaxed tour of a giant museum. An experience filled with intriguing people, intellectual conversation, and fascinating, exciting places.

At the time, it was nothing like that. The trains were a hassle. The helpful smile in every aisle concept does not apply to train conductors. It seemed nothing went the way we'd expected. We missed trains, got lost everywhere we went, and didn't understand a word anyone said. We were always so exhausted and cold nothing was exciting or fascinating.

I learned more than I thought.

We'd planned to stay in Prague for two or three days. It was said to be remarkably cheap and beautiful—very "old world." Yet, we were paranoid and anxious. Perhaps it was because Slavic culture and language are so vastly foreign in comparison to my world's, or that the faces seemed so dark and the stares were constantly aimed at our clothes and bulging packs. Either way, we wanted out. We boarded the first train to Paris the next day.

On our way to Paris, our seventh night train in a week and a half, we each became completely absorbed in our own little aches, fears and woes. Our nerves frayed and annoyed to be spending a whole day and night on another train, the three of us began to bicker and then fell into heavy silence.

I couldn't think of anything but what a disaster this whole trip had been. Everything had gone wrong, as if everyone were against us. I was sure everyone else was having the time of their lives, the trip WE should have had. Instead we had been singled out to pay for every other American tourist that ever came to Europe.

Several stops later, the door to our car opened and a huge brown, vinyl suitcase nudged its way in, followed by a middle-aged man with light sandy-colored hair and blue eyes. He smiled like my father. He settled in and then broke our sullen silence, asking in English where we were traveling. He was also heading to Paris. During our long trip, we learned that he was natively a Czech, that he and his father had left with the large number of refugees that had been allowed out when the Communists had taken over in the 1960's. He had been 16 at the time. His mother and siblings had been allowed to join them in Canada several months later. He never had imagined that he would be able to even visit. The lifting of the Communist regime and opening of the economy just the year before had made his visit possible.

Steph responded to his story with several cynical comments about our own government and our corresponding chuckles. The Canadian looked at us intently and said, "You Americans don't realize how much you have. You take all of your freedom for granted. Sure your government has it's problems, but

you should be thankful for it."

"I have just visited my home and seen the damage that 30 years under the Communists has done to my family and friends. Initiative is dead. They only say 'it cannot be done.' In America, if someone will pay, a way will be found to do it. Nothing is impossible."

"I was raised in Canada, I can see these things, but my old Czech school friends and family cannot. They were brainwashed with this mindset so they will just work and not think. They always shake their heads with looks of despair in their faces."

"Yes, American government does have its problems, but be thankful that you are not crippled by 'It cannot be done.' You should be thankful."

The three of us had listened to his reprimand skeptically. Yet, I was forced to admit to myself that my life hasn't been so terrible. And that this trip, though perhaps not what I'd expected or trouble-free, was an opportunity most people never have.

The man's larger, humbler perspective on life struck right to the heart of our arrogant, self-centered complaints of moments ago, and made me pause. I remembered the little man's dream to go to America, the despair in the bus passengers' faces, and my own fury that nothing had been open for business. Our "horrible trip" took on quite a different light.

I don't think any of us actually thought this trip would ever end, that we would ever be aboard this ferry back to England. We were warm and going back to what had become home. We were spending English money again and drinking English beer and just so glad about it. After spending two weeks, which seemed like an eternity, surrounded by foreign, seemingly unfriendly voices, we were finally back among the plain, ruddy English faces and accents of a language we understood.

Not everyone had had as harrowing a trip as we'd thought we had, but I think everyone experienced the same feeling we did upon returning to England. This place that when we first arrived had been as foreign as all the countries we went to on the continent, had now become familiar and our home. The time away had made it clear.

You can live in a place without ever "living" there—I mean living there in the sense that your life is there, as opposed to being a visitor. I was only a visitor in London until spring break.

The weekend of May 4, Melissa and I went on a boat trip with Mark and Jamie. I remember sunshine, but not warm sunshine, the English kind with a snap in it. I remember the subtle stench of London's canals, and the oil from the lock gates. We were cohorts in the secret that we were the only ones on the whole earth having a really blinding time.

We'd spent the day slowly tooling down the canal, tying up periodically to play on the shore, rowing out in the orange fiberglass dinghy we'd brought along, and bungling with the lock gates. We estimated that we'd only traveled about two miles and laughed that it had taken us all day. Jamie tied up next to a pub that was situated right on the shore of the canal.

By this time we were all starving, but without any money. We sat down in the pub at a table near a window facing the canal. The evening dinner crowd was in full force, the light was the golden evening kind that dust hangs in, and the smells were of steak and

kidney pie and baked potatoes.

We pooled our dwindling funds and found we had just enough for four half-pints. As we sat and drank them, we argued back and forth about how to get more money. Jamie went up to ask the barman directions to the nearest off-license, Mark asked for the nearest bus stop, I inquired about the nearest cash machine, and Melissa simply asked if the pub took American Express. We found that no one takes credit cards, and everything else we wanted to find was a mile up this vague road that everyone kept pointing at but no one could name.

Feeling helpless and with our argument at a standstill, we paused and at that moment noticed Mark. Mark, as was usually the case, had lost interest in the argument long ago and had become engrossed and perfectly content with another task. His large, brown, almond shaped eyes that were always a little bewildered and surprised were concentrating intensely on the four broken cigarettes we had left. Somewhere he'd found gum wrappers and was using them and discarded cigarette filters to piece our last four cigarettes together. He'd licked the gum wrapper and pasted it around the break in the cigarette and then fitted the end onto a used filter.

Mark had been brought up in the center of London. He'd slipped through the school system, finished school at the age of 15. We didn't even know if he could write (he can by the way). He still lived at home and worked odd jobs every now and then. He and his friends had had countless run ins with the coppers, in fact most of his friends were in jail, selling drugs, or just hanging out like he was.

His view of reality was completely different from mine. He'd been so sheltered in this unstructured upbringing, that he seemed more innocent than I, and I've never even been in trouble with the law. His entire world was Holborn, and just living from day to day.

Mark's innocence left him in a reality all his own. He was constantly distracted by seemingly mundane objects that everyone else takes for granted. I never knew if he was listening to me or not. Mark had probably tuned out of our conversation moments after it started and became completely engrossed with the gum wrappers he'd found on the floor and the cigarette butts discarded in the ash tray, stumbling on the fact that they would make the cigarettes smokeable.

He looked up blankly and looked around, "Whoah? Whoa you all looking at me for?" "Jen, go ask that geyser for a light, yeah?"

We all started to laugh and I got up to ask the geyser for a light. The older men had been watching us and smiled at me with weathered laugh lines, "Sure luv! And here's a fag for later." He pulled out a SuperKing 100 and handed it to me with a wink.

At the table next to us were six older women, perfectly coiffed and scented, politely tittering and dining on their baked potatoes and steak pie, oblivious to our whole dilemma. We, on the other hand, were dirty, windblown, wearing the same clothes as the day before, and hungry. Throughout our arguments and speculations about what we should do, each of us had been carefully eyeing every single movement of fork to mouth made at the next table. Mark suddenly turned to one of the women who was just finishing and asked, "Hey, are you finished? Can we have the rest?"

Jamie, Melissa, and I burst out laughing. We

couldn't help laughing, but Melissa and I were terribly embarrassed. After battling the obnoxious American stereotype for four months, being the center of attention for all of the tables surrounding ours made us self-conscious. I waited for the cold looks that usually accompany the realization that we are American. But the ladies all started giggling too. She handed us the plate and we began shoveling the leftover potato skin and lettuce salad into our mouths. Soon the other ladies joined in our joke and gave us their plates as well. Prince Charles couldn't have had a lovelier meal.

The older men that had given me a cigarette were laughing along with us as well. The one I'd talked to before called me back over. "Here luv, have another. You all are jolly good fun."

I said thanks. We collected our things and wandered out into the wan, transparent, easter egg pink of spring at dusk.

Being a tourist means protecting yourself with a shell so as not to let anything you experience get too close to you. The back of your mind constantly tells you that in a few short days, or weeks you'll be leaving. If you let the people you meet, the places you experience, and the values of the culture get inside you and change you, it will hurt too much to leave it. Having a life in a place requires that you forget that you're leaving and a shedding of that protective shell. You let these experiences and people into your heart and they become a part of you.

When I look back, instead of remembering the negative, disappointing things — the exhaustion, the cold, and the lost, floundering feeling that this isn't what it's supposed to be like — I remember the way the light was at dawn in Florence, the nice old man we met at Notre Dame, the "bathrobe lady" in Barcelona, and other little things that we didn't appreciate at the time. Most of all, the feeling of being on the bus that would take us from the Calais ferry to the Dover train station comes rushing back. We were surrounded by the dropped t's and r's of the English accent, and were going home to London.



Jeff Thompson

Poland: Fish Soup or an Aquarium?

by Natalie Laing

Independent Study (Political Science) "Economic Reforms in Poland"

Jim Zaffiro

Assignment: Write a detailed paper of approximately 20 pages, reporting on the results and conclusions of your independent research.

The crumbling of the Berlin Wall signified not only the crumbling of a communist-oriented government in one country, but also the crumbling or defeat of communism in an entire group of countries, formerly known as the Eastern Bloc. The disintegration of these governments is in turn giving birth to brand new democracies. While the past two years have proved to be the "birthing period" of democracy for most of the former Eastern European or Eastern Bloc countries, there is an Eastern European country whose political reforms began ten years ago—Poland.

Poland is the largest country in Eastern Europe, with a population (as of 1988) of thirty-eight million.¹ During the last few years of World War II, the Soviet Union invaded and occupied Poland and established the Polish United Workers' Party (PUWP) as the exclusive ruling party. This government was recognized by other established nations at the Yalta Conference in 1945, and a Communist dictatorship was thus founded in Poland.

The Communist government consisted of four parts: a Party Congress, a Central Committee (elected by the Party Congress), a Politburo, and a Secretariat (both elected by the Central Committee). The government was run by the PUWP elite, or the nomenklatura. The nomenklatura was a body of local officials and managers who held their positions due to their party membership (in the PUWP), rather than attaining the positions by merit or technical expertise.² The tedious structure of the Communist rule was shown in its need to rely on military power in order to maintain its level of influence, and in its extensive use of front organizations (organizations that are noncommunist, but act as auxiliary communist forces) to reinforce party influence in areas where the Workers' Party had low ratings.³

Under the strain and oppression of communist rule, opposition groups of intellectuals and militant working class citizens developed and increased in size and influence. It was in this atmosphere that the Solidarity movement (an organization of free trade unions) came into being. A number of factors in addition to the Solidarity movement, including an underground press, other organized opposition groups, and massive defiance, contributed to the demise of the Communist regime.⁴

The gradual buildup of power in the Solidarity

movement garnered its successes by chiseling away at the communist government and its institutions.⁵ Between 1950 and 1970, defiance of the government run by the communist PUWP took the form of anti-government riots, strikes by workers, and protests from intellectuals. No substantial successes were achieved until 1980, when thousands of workers from Gdansk and several other cities went on strike and demanded economic and political reforms. As a result of such large scale opposition, the government conceded to recognize the Solidarity movement. This was a significant development, due to the fact that the Solidarity movement was an organization that was independent of the Communist Party and its front organizations.⁶

The "last hurrah" or initiative of communism in Poland was the imposition of martial law in 1981, which lasted for several years. The intention of the PUWP leaders that were enforcing martial law was to impose stability in Poland. This was successful to an extent in political and economic terms, but true progress and development were blocked, because the government did not have the popular support of the people it ruled. For the rest of the 1980's, party membership (in the PUWP) declined while the opposition to the party grew until, finally, in August 1989, a parliamentary agreement was reached to implement a Solidarity-led coalition government. The coalition government consisted of the Peasant Party, the Democratic Party, the Solidarity movement, and (reluctantly) the PUWP. The installment of this government marked the first time in over forty years that the political role in Poland was not dominated and monopolized by communist rule.

Prewar Poland has been equated to an aquarium full of diverse fish which were subsequently turned into fish soup by the communist regime.⁸ Poland is now faced with turning the fish soup (the broken parts or the oppressed independence of the Poles) back into an aquarium. The rebuilding of the aquarium, or the free Polish state, will obviously be more difficult and time consuming than the subversion of Poland was.

Poland has, however, diligently begun the restructuring process. The restructuring is occurring on two basic planes: economic and political. As mentioned previously, the political reforms have occurred very gradually over the past ten years. The economic reforms have occurred very suddenly, however. The present transition from a centrally planned economy to a market oriented economy has been a shock to the Polish system. This shock to the system has been appropriately termed "shock therapy". The shock therapy theory was created by Jeffrey Sachs, a Harvard professor. The "shock" method is designed to create a market rapidly, through simultaneous reforms, in order to create an environment that encourages rapid economic development. Sachs advocates the simultaneous implementation of ten basic components of his program in order to create an "instant market":

- eliminate restrictions on private economic activity
- break up industrial giants
- sell government owned enterprises
- open economy to international trade
- balance government budget
- eliminate subsidies and guaranteed loans
- tighten monetary and fiscal policies

- make currency convertible
- end price controls
- freeze wages at present levels

The idea behind the shock therapy method of economic reform is to introduce reforms rapidly in order to minimize hyperinflation and public resistance, both of which are commonly associated with a market readjustment process, and to introduce private ownership and competition to the Polish economy.⁹ Shock therapy was officially implemented in Poland as of January 1, 1990, and it brought several positive changes to Poland almost immediately. The state monopolies of foreign trade were broken up, the balance of payments with countries using hard currency made a marked improvement, and the shortage of consumer goods was eliminated. These changes brought stabilization to Poland, but at a cost.¹⁰

Salaries in Poland froze while prices rose and many government subsidies were eliminated or drastically reduced. Polish citizens were faced with "first world prices at third world wages." This prevented them from taking advantage of the now well-stocked stores. An unemployment percentile of Polish citizens was established (at just under 10%), which was a relatively new experience for many Poles, as there was virtually no unemployment under the communist regime. That is not to say that everyone was actually working, but merely that everyone had a job and received wages, sometimes for doing no work at all.

The negative effects of shock therapy (such as soaring prices and unemployment) have caused some Poles to experience disillusion and frustration with the market oriented system. These reactions are entirely understandable, as there is no blueprint in the Polish historical archives for Poland to consult concerning how to run the government in a democratic fashion. Not only are the Polish citizens not prepared psychologically for a transition of such major proportions, but they have no previous precedents of democracy in Polish government to fall back on. The communist regime has stamped out all knowledge in Poland of how to function in a normal market system or to effectively use entrepreneurial tactics.¹¹ In general, however, the Poles have tolerated their economic hardships with relatively little protest and opposition.¹³

Additional negative effects of the shock therapy on the government include the lack of a bridging policy (between the two economic systems) to offer long-term protection by the government to industries. Again, this is due to a justified lack of preparation on the part of the government for this transition, as well as a somewhat laissez-faire attitude.¹⁴ The government is also being plagued with side effects of the economic and political transition such as high inflation, increasing drug use, tax evasion, bootlegging, and the spread of pornography.¹⁵ The appearance or strengthening of such problems combined with the uncertainties of managing a new system of government have forged quite a large discrepancy between the predicted and actual results of the reforms implemented in accordance with the shock therapy method. These discrepancies (as of December 1990) are listed below.

The above statistics are the actual outcomes of the reforms thus far. These circumstances or discrepancies are what the new government is going to

PREDICTIONS

1. 100% inflation will occur.
2. Industrial productivity will decrease 5% per year.
3. National income will decrease a little over 3%.
4. There will be 400,000 unemployed.
5. Consumption will decrease 1%.
6. 100 privatizations will be completed by the end of 1990.

REALITY

1. Inflation rose 200%.
2. It decreased close to 25%.
3. It decreased close to 20%.
4. 1,300,000 are unemployed.
5. It decreased close to 20%.
6. Only 7 were.¹⁶

have to take into consideration as it forms policies in an attempt to rebuild the economic structure in Poland. Privatization efforts in a newly formed pluralist government are going to be strenuous. The government not only has to organize the capital market, but must also decide how to get the basic industries and the production of consumer goods into operation. The government must also find and establish partners for joint ventures and obtain loans from Western countries in order to stimulate the Polish economy and keep it afloat.¹⁷ The present government therefore faces the huge task of shaping an entirely new democratic system.

The government is caught in a "Catch 22" (or Kec-22, as they say in Poland) situation. On the one hand, they are in the midst of implementing major economic reforms. This economic transition leads to political frustration, which in turn leads to instability and unrest among the Polish citizens. On the other hand, the transition that Poland is facing politically leads to economic frustration.¹⁸ The problems are therefore cyclical—the processes of economic and political liberalization are two distinctly separate processes, yet they are also unavoidably intertwined. The Polish government is therefore dealing with two simultaneous liberalization processes.

The present government in Poland is led by Lech Walesa, the recently elected president of Poland, and the leader of the Center Alliance (a separate branch of the Solidarity movement formed by supporters of Walesa). The recent presidential elections in Poland marked the first time in more than sixty years that democratic presidential elections were held there. He was elected on December 9, 1990 in Gdansk over his opponent Tadeusz Mazowiecki, the previous Prime Minister, whose supporters formed the group known as the Civic Movement for Democratic Action.

Lech Walesa has justifiably been hailed as the hero of the Solidarity movement (he won a Nobel Prize in 1983 for his leadership) and of the liberalization process, but he is not necessarily hailed as a post revolutionary hero. He has been accused of possessing dictatorial tendencies, of being unpredictable, and inconsistent in stating his intentions of beliefs. His personality was one of the reasons that another party was created.

The two existing parties (the Center Alliance and the Civic Movement) are practically two rival political parties, even though they both stem from the Solidarity movement. They both nominated candidates for the election as well as represented different

constituents, and they thus closely resemble democratic political parties in Western countries. While the parties agree on the need for reforms, they have differing opinions concerning the style of the reforms and the rate at which they should be implemented.²⁰ It has become clear to countries such as Poland that it is easier to overthrow a repressive communist regime than it is to create a functional and thriving democracy.²¹

The government is, however, definitely on the road toward democracy. Their first partially free elections for the legislature were held in 1989, and the first free national elections were to be held in the spring of 1991, but have been postponed to October 1991. Communist ministers in the government are being replaced by Solidarity activists. The Center Alliance is pushing for rapid political reforms, the adoption of a brand new constitution, and the removal of the rest of the members of the Communist party (specifically the nomenklatura) from the government.²² Replacements for posts that were previously held by communists are being filled by Solidarity activists such as Jan Krzysztof Bielecki, the new Prime Minister in Poland.

The cabinet that Bielecki leads was approved by the Polish Parliament on January 12, 1991.²³ Bielecki plans to risk making unpopular decisions in order to achieve the "higher good" of a market economy as soon as possible. One of his major concerns is to create a middle class (by privatizing small businesses and shops) and to involve the public in privatizing large companies by selling stocks and attracting institutional investors.²⁴ Bielecki hopes that such economic changes will expedite the transition process to a market oriented economy.

Lech Walesa is also interested in expediting the transition process. Walesa recently asked Parliament to approve holding elections for the legislature on May 26, 1991. His request was denied, however, when the chamber voted (on March 9, 1991) to delay the ballot. They decided instead to dissolve the chamber later in the year- in the fall of 1991, and to hold 10 elections by October 31, 1991, five months later than Walesa had suggested.²⁵ Despite discrepancies such as this one, however, the Polish government is indeed unified.

The government policies are unanimously based on sovereignty in foreign affairs and independence from the Communist Party in domestic affairs. The length of the required military service in Poland has been shortened to eighteen months and soldiers are now educated as patriots of Poland instead of being inundated with one only party's doctrine during their military training. The defense budget has been cut back to 10.8 trillion zlotys,²⁶ and the Polish Senate had passed a resolution calling for the quickest possible removal of Soviet troops from Poland.²⁷ These are just a few examples of the policies that are being implemented by the new government in Poland. As of yet, however, politics in Poland do not represent to Polish citizens the "self-interest grabfest" that they often associate with U.S. politics.

Although the government is dealing with many issues within Poland itself as it develops, there are also many outside issues that affect Poland and its formation of a democratic government. What will Poland's political position in Europe be? What will its position on the international market be? How will Poland be treated by countries who are already recognized as established democracies? The reactions

of outside countries and institutions (such as the European Community, the World Bank and the International Monetary Fund) will play a large role in Poland's future.

Poland's fate and their future global position will truly serve as a prototype or precedent for the other countries in Eastern Europe. The development of Poland according to the shock therapy method is an experimental process and is being observed with great interest not only by other Eastern European countries but by the Soviet Union as well. The success of this "experiment" in Poland depends, however, on a number of external factors, one of the most important being the investment of capital in Eastern European, and specifically Polish, companies and industries.

Western and industrialized countries have been understandably hesitant to invest capital in Eastern European industries, because the future of those industries is really indefinite, and in some cases, insecure. On the other hand, the Poles are also hesitant to accept foreign capital, for fear that foreign countries will dominate or gain control of them by making them dependent on that foreign capital in order to survive or function effectively. This fear is especially today in Poland, as the prices have fallen quite low and Poland could easily be "bought" by someone who had the money to do so. The matter of foreign investment is therefore a touchy one, for the Poles wish to develop and strengthen their firms and companies with the capital attained from foreign investment, yet they also want to protect them and prevent foreign takeovers.

Most foreign financial institutions view the Poland "experiment" as the most ambitious of any attempted thus far in Eastern Europe, despite Poland's large debt and the serious side effects of the program (such as a lowered standard of living, a serious recession, and increasing unemployment). Jeffrey Sachs, the Harvard professor who created the shock therapy program, blames the communist regime for Poland's debt, because in order to remedy damages done under the communist rule, the Solidarity-led government had to reduce a large number of government subsidies. This in turn eliminated some of the government's budget deficit but also stunted the growth of their money supply.³⁰

Bielecki (the Prime Minister) is attempting to lessen Poland's debt by urging that eighty percent of Poland's debt to Western countries be forgiven. This would be justified, according to Bielecki, due to the fact that Poland is a pioneer of the instant economic transformation experiment and therefore deserves favorable treatment (i.e. the forgiving of a very large percent of their debt). This request was made by Bielecki at a meeting in Switzerland on February 3, 1991, of government and corporate officials from over fifty countries. Bielecki declared that he intends to remove the existing obstacles to foreign investment, but that the country's huge debt slows the growth and investment processes.³¹

The decisions of other countries concerning their involvement with Poland therefore have the potential to have a drastic impact on Poland. If Poland's debts are not forgiven by Western countries, they will experience further setbacks in development. If the reunified Germany develop into a strong economic power, it will pose a threat, or at least a challenge, to the Polish economy. If the Soviet government and economy collapses, Poland will suffer along with the

Soviets, as the USSR is a major trading partner for Poland.³² Poland has no choice, however, but to rely on aid from foreign countries, because such aid is essential to their survival as a democracy.

One source of such aid is the World Bank, who provided Poland with \$300 million dollars to support the overall economic changes in Poland, and to help restructure Polish enterprises. The money will also support efforts on the Polish government's part to mitigate the growth of unemployment and to help all that are suffering or in need due to the switch to capitalism.

The United States Department of Labor agencies are also involved in providing aid to Poland- in the form of technical assistance. They are mostly programs that will "help Polish workers and their families adjust to the new free-market environment, not only from a humanitarian standpoint, but also to ensure that both political and economic reforms have sufficient opportunities to take hold. It is hoped that these programs will assist the Poles not only technically, but socially as well. It remains to be seen (hopefully in the near future) whether Poland can successfully implement such assistance.

The future of Poland truly depends on whether or not they receive and effectively administer programs that take advantage of the technical assistance available from outside sources (such as the U.S. Department of Labor programs mentioned above). This type of aid-employment services, entrepreneurial skills, unemployment compensation, labor statistics and crafts training³³-is the true need of the Polish government. Granted, aid in the form of capital and investments are important, but capital is useless if the possessor of it does not have the knowledge needed to deal with the capital.

The reforms that are presently of primary importance are therefore those that deal with educating and training the people in Poland who are responsible for rebuilding and developing the economic and political infrastructures there. In other words, it is important to properly train those in Poland whose job it is to train others, because Poland has a lot of untapped potential. They have land and labor enough to develop a large and successful labor market, but they need more capital and, more importantly, they need more trained personnel in order to organize the market.³⁴

A contemporary reconstruction plan is therefore necessary to repair the infrastructure in Poland as well as the environmental damage that occurred under the communist regime. It is hoped that such repairs will cause Western countries to feel comfortable enough to begin or continue investing capital in Polish companies. Unfortunately, the capital that has been generated thus far has not been overwhelming. However, funds do exist for the Bank of Reconstruction and Development (BERD) in Europe, of which all European Community (EC) members are shareholders, as is the World Bank. The EC has already donated 10 billion European Community Units (ecu's) in order to found the bank, which was constructed in order to assist countries such as Poland, and will start lending to Eastern Europe this year.

Poland's association with the EC in the future is of vital importance. The actions and decisions of the EC concerning Poland will greatly affect the direction and substance of reforms in Poland. Will the EC grant full

membership status to Poland? Or will they only grant them associate membership? Or maybe Poland will be denied membership? How successful will EC development and aid programs in Eastern Europe be for Poland specifically? The cruciality of the acceptance or denial of a membership offer for the EC may sound fairly trivial, but it will truly effect Poland as a part of Europe-either positively or negatively.

The EC exports comprise just under twenty percent of world trade and the organization continues to grow in strength as they work toward their December 31, 1992 goal of the complete removal of non-tariff barriers on goods and services.³⁶ A strong EC economy could shut out economies in countries that are on the European continent, yet not considered to be a part of Europe, or at least of the EC. Therefore Poland is striving (as are other Eastern European countries) to become a part of this stable and successful organization known as the EC- both for the economic benefits associated with membership and for the protection of such a large and multinational organization.

The EC has actually already begun the implementation of some development programs in Eastern Europe, Poland included. The programs can be categorized into three areas: financial, educational, and managerial programs. The main project in the financial sector is called Phare, (the French word for lighthouse), or G-24. This program evolved originally as the coordination of the aid of twenty-four "rich countries" to go to Poland and Hungary. It has since been expanded to other Eastern European countries, but Poland and Hungary still receive a substantial amount of money. In 1990, the two countries received 300 million ecu's through the Phare program.

Projects in the managerial sector are for the most part based on the theory that "association agreements" should be extended to East European countries. Association agreements are agreements that do not mention the prospect of East European countries obtaining membership in the EC (at least not in the near future), but instead call for political and economic association with Eastern Europe, through various agreements and affiliations.

The agreements are designed to lead to free trade with the EC and offer protection to the economies of the Eastern European countries. This would be accomplished by implementing joint projects in Eastern Europe, which are projects that offer services such as management training through joint projects in banking, research and development, the environment, and telecommunications. These agreements are being advocated in the place of membership because the EC claims that the governments of the East European countries are not prepared to handle the responsibility of membership in the EC yet and also that the economies would not be able to stand up under the influence of such a strong free trade market.³⁸

The association agreements are not meant to be negative or "cop-out" programs on the part of the EC. The EC has offered money and loans to Eastern Europe through the European Investment Bank and is attempting to facilitate political cooperation between the EC and Eastern Europe. The EC is actually very interested in seeing a regional association (independent of the EC? formed in Eastern Europe, which would offer the protection of a community or organization to the countries in Eastern Europe and

would alleviate the pressure on the EC to accept new (and somewhat immature) members. Such a regional association combined with the EC development programs in Eastern Europe would be beneficial in that the East European countries would be in good condition to enter the EC market when the opportunity arises.

EC development programs are therefore of vital importance to countries like Poland, especially those programs in the educational sector, which is the third, and perhaps most important, area in which EC development programs have begun to be implemented. Such programs would involve administering some really strong education programs in Eastern Europe in order to utilize the untapped intellectual resources in Poland (and other Eastern European countries) to their full academic potential.

There are three main avenues through which these untapped resources can be cultivated: the ERASMUS, TEMPUS, and COMETT programs. The term ERASMUS is an acronym for the European Action Scheme for the Mobility of University Students. TEMPUS, the second program, is an acronym for a Trans-European Mobility Plan for University Students. Both programs attempt to improve the university departments in Eastern Europe by encouraging Western firms and universities to get involved in the updating process, primarily through educational programs and exchanges. For example, 650 Polish students traveled to the West during the fall of 1990 in order to receive training on how to better teach business studies, languages, and applied sciences.⁴⁰

COMETT, the third program, focuses more on technical exchanges and joint training projects in an attempt to better relations and cooperation between universities and industries. COMETT is also concerned with giving university students international exposure through internships, study abroad programs, and other related activities. This is actually a concern of all three programs. In the future, the Eastern European countries want to better educate students that attend the universities (students who are the future of their countries), but they also want to avoid "brain drain" by encouraging the students that they educate to remain in their respective countries in order to develop a strong base of technical training.⁴¹

Even with a strong training program in technical affairs, however, Poland's entry into the EC as a member is still questionable, at least for the next ten to fifteen years as Poland establishes its government and economy. Poland faces a long wait not only due to a number of countries already in line for membership, but also due to the debate being currently waged within the EC as to whether the EC structure should be widened or deepened.

Widening the structure of the EC would mean adding to the EC the East European countries or the countries that presently belong to the European Free Trade Association (EFTA). Deepening the structure of the EC would mean concentrating on strengthening the existing structure of the EC (with only the twelve present members). The strengthening would occur by focusing on and increasing the current efforts being expended on three issues: building an open market, developing a single currency, and establishing a common security council.

If the present EC structure was widened, it is possible that the strength of the EC would be diluted.

It is also feared that consensus would be more difficult to achieve due to a large increase in members, and that the neutrality of countries like Switzerland, Sweden, Finland, and Austria might be threatened. This is a problem because neutrality is something that those countries would most likely fight to retain, and such a conflict could hinder the development of a common security policy in Europe.⁴²

If the present EC structure was deepened, on the other hand, there would be a certain loss of political and economic autonomy for the individual country members, which would be painful for a country like Great Britain. However, there would be the gain of an entity that is economically and politically very powerful. The existence of this union would eliminate the possibility of any single nation becoming dominant and would offer protection and security to the countries involved. If the EC had to concentrate on processing a whole list of new countries into the EC, there would be less energy available for the deepening, or strengthening, process. It is likely that for now the EC will focus on just deepening its structure—at least until 1993, which is the earliest date that they will start discussing accepting any new members.⁴³

Although Poland has not been accepted as a member of the EC, they do receive favorable treatment from the EC. Poland has signed trade and cooperation agreements with the EC that grant them the same trade preference that the EC offers to developing countries. The EC has also relaxed quotas where Poland is concerned and encourages cooperative work concerning issues like energy and the environment. Political cooperation also takes place, through an organization called the European Political Cooperation (EPC).⁴⁴

This cooperation with the EC is an important part of Poland's development process. It is actually to Poland's benefit that the membership process for the EC is delayed until at least 1993, because Poland has a lot of things (politically and economically) to work through in its own country without the added worry and pressure of conforming or being able to live up to EC standards.

For example, Poland is still in the process of deciding how much power to grant to the president and to the Parliament. A strong president might be helpful to push reforms through quickly, but it might also prove dangerous to place too much power into the hands of just one individual. The coalition form of government that is in power right now also runs the risk of being too weak to handle the difficult economic decisions that lie ahead. Despite these uncertainties and the many questions (that are as of yet unanswered) that were mentioned previously, Poland's outlook is positive—they have gotten a good start on turning the "fish soup" back into an aquarium.

Meanwhile, other Eastern European countries continue to observe Poland and its progress, which thus far has been relatively positive. The problems that have occurred up to this point, such as unemployment or disillusion, were expected and are understandable, as the transition to a free enterprise system unavoidably encounters uncertainties and insecurities, especially coming out of a communist regime where the mindset was that socialism provided security, protection, and shelter to Polish citizens. Poles that are used to this mindset could feel threatened by the uncertainties associated with a market economy.

It is possible that the doubts that Polish citizens voice concerning the economic transition will deter the other countries in Eastern Europe from following Poland's example and implementing the shock therapy method of economic reform. The question remains, then, as to whether or not Poland should really be hailed as a role model for the other countries in Eastern Europe. If the term "role model" implies that other countries should follow in the exact footprints left behind thus far by Poland, then no, Poland should not be hailed as a prime role model, because the "experiment" is not finished yet. The world is waiting now to see if the end results of the experiment will be positive. However, if the term "role model" refers to the courageous and confident actions taken by the Poles, then the term is appropriate, because it was due to the persistent efforts of the Poles that the communist regime was toppled.⁴⁵

Only the future will disclose the ultimate results of the shock therapy experiment in Poland. Whatever the results are, however, the people will be governed by a government of their choice. Poles will be represented by elected officials of their choosing. Political problems will be tackled by a democratic government and economic problems will be addressed by a market economy. The Poles are above all hopeful that Poland will be integrated into Western Europe and become a member of the EC, and that it will once again become the "aquarium" it once was—a large tank full of independent fish instead of a tank dominated by scavenger fish and sharks!

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The Concentration of Foreign Policy Decision-Making and the Middle East Peace Conference

by Brent Maner

American Foreign Policy
Jim Zaffiro

Assignment: Write a paper on a topic of significance for American Foreign Policy. Emphasize the decision-making process.

In the wake of the Gulf War, the United States launched an eight-month diplomatic campaign to rally support for a conference on peace and stability in the Middle East. Top government officials, including the president and secretary of state, directed the effort, which deservedly received much attention from the media. Reports focused on the unprecedented potential for progress towards peace following an allied victory over Iraq. This historic opportunity was made possible by the magnitude of U.S. influence in the Middle East which, during the Gulf War, was shown in two ways. First, many Arab states, usually pitted against one another in a regional power struggle, were brought together to play a key role in the U.S.-led coalition to oust Saddam Hussein from Kuwait. Secondly, the United States was successful in keeping Israel out of the conflict, despite Saddam Hussein's efforts to lure it into the fighting by launching Scud missile attacks on Tel Aviv. Perhaps these successes were anticipated and served as part of the rationale for the Gulf War. At any rate, they opened the door for the United States to exercise its influence in promoting a regional peace conference as part of President Bush's "New World Order."

The Middle East peace process is very significant to the international community. In September 1991, leaders from all parties involved in the conflict over the occupied territories between Israel and its Arab neighbors met face-to-face for the first time to discuss their national interests and regional security. Potentially the series of conferences could lessen the tension between Palestinians and Israelis, which has made the Middle East the most volatile region in the world since the foundation of Israel in 1947. Bitter fighting between Arabs and Israelis has provided a setting for the proxy warfare of the Cold War, as Israel received more military aid (including a nuclear arsenal) from the U.S. than any other country, while

the Soviets provided Syria with a wealth of conventional arms. (Luttwak, 1992: 13) That the region is so heavily armed makes the stakes of the peace talks very high, for "[t]heir failure would lay the groundwork for a war in which Israel's sophisticated arsenal of nonconventional, including nuclear, weapons and Syria's chemical and biological stores will be at the ready." (Aronson, 1991: 18)

The personal efforts of President George Bush and Secretary of State James A. Baker III to build international support for the first series of direct talks in Madrid show that the Middle East peace conference is significant to American foreign policy-makers. Secretary Baker's eight trips to the region since the Gulf War and preparations for the conference frequently appeared among the headlines of American newspapers.

There are very real economic factors which merit America's obsession with the Gulf region. As a highly industrialized nation, the U.S. depends heavily on imported fossil fuels. Stability in the Gulf region minimizes the business sector's worries about a cut-off of the oil supply or a sharp increase in energy prices. A successful peace conference would create an environment where U.S. interests could play a greater and more predictable role in Middle East affairs and change the perception of American officials as staunch allies of Israel to a fair diplomatic partner capable of defending Palestinian rights.

The obvious importance of the Middle East peace talks does not explain the actual groundwork for the conference. The popular press followed the developments of the meetings from Madrid to Washington and then to Moscow. But to find out who the active proponents of the conference were and what factors actually made the conference possible requires a closer examination of the foreign policy decision-making process in the United States. The peace initiative involved the highest officials in the U.S. government and can therefore be used as an example of how major foreign policy issues are treated.

In late October, coverage of the peace conference focused on the expectations and demands held by the leaders of the six political entities invited to the conference: Israel, Lebanon, Syria, Egypt and a joint Palestinian-Jordanian delegation. Though many countries were reluctant to attend, they had no choice, for issues directly affecting their vital national interests were to be discussed at a forum sponsored by the United States and Soviet Union. Each country then sought to gain support for its position. For instance, Lebanon's promise to attend required a personal assurance from the secretary of state that United Nations Resolutions 242 and 338, which call for Israel's withdrawal from the West Bank, Gaza Strip and Golan Heights, would be emphasized at the conference and treated as unconditional requirements of Israel, independent of other issues. (Butt, 1991)

Critics of the peace conference advised the U.S. leaders not only to remain actively involved, but also patient with the proceedings. A "gradual move away from Western-dominated security approaches that are perceived as instruments of Western imperialism" is needed because no plan imposed from the outside would last in the Middle East. (Fuller, 1991: 45) As no real progress emerged from the talks, the U.S. role was not to suggest a course of action, but to keep the parties together in order that they may eventually find

their own solutions. Bringing the two sides together must be seen as an immediate victory, while a comprehensive peace will come only with "a continuation of the Kissinger-Carter step-by-step process." (Zartman, 1991: 18) This lesson of past efforts to establish peace in the Middle East seems to be one of the cornerstones of the Bush administration's policy. For example, the U.S. proposed to limit the initial phase of the negotiations over self-rule by the Palestinians in the occupied territories to a five-year period before any decision about the final status of the land is made. (Eizenstat, 1991: 19)

The peace talks were to be one of the fruits of American military involvement in the Middle East—they did not evolve naturally. "The decisive force behind the conference has been United States Secretary of State James Baker III, who has labored for months to convince and cajole Israelis and Arabs to seize the moment of victory in the Gulf War to fashion a new order in the Middle East." (Moffett, "Arab-Israeli", 1991)

A strong, guiding role of the U.S. is necessary to keep the talks going. Decades of hostility between Arabs and Jews created an atmosphere of distrust and suspicion, which the sponsors of the conference must first overcome. (Kelly, 1989: 44) One writer urged the Bush administration to remain involved "at a high level" for months, if not years, because the two parties will continually test the U.S. commitment to the peace initiative. The U.S. must prove to be an "honest broker, helping to reconcile differences and find areas of compromise." (Moffett, "U.S. Role", 1991)

Though the process will be a long and difficult one, many consider it necessary for Bush's political future. The Gulf War will be more justifiable if stability in the Middle East can be achieved. Future progress would prove that the alliances made during the war were not made just to liberate Kuwait, but to begin a new age of peace and co-operation in the region. "Without the settlements to point to, he [President Bush] would have to accept the grimmer truth: that the Gulf States—Saudi Arabia and Kuwait in particular—are still unwilling to break the taboo against sitting down with representatives of a Jewish state to hash out anything, let alone regional peace." ("The Baker Fallacy", 1991)

Both the president and secretary of state were personally committed to bringing the Israelis and Arabs together. The close relationship between George Bush and James Baker is unique to this administration and strongly affects its foreign policy decision-making. Bush and Baker's relationship extends well beyond the expected working contact between the president and secretary of state. Both are Texans with strong ties in the same social circles in Houston. They even played tennis together as doubles partners at their country club. Politically their friendship has also proven to be mutually profitable. As President Reagan's Chief of Staff, Baker kept his good friend and vice president "in the loop" with information from the Oval Office. Drawing on his experience as former campaign manager for Gerald Ford, Baker advised the Bush campaign in 1988 and in return became the nominee for secretary of state. They are an interesting combination. Bush, as former ambassador to the United Nations and to China, knows and loves foreign policy, while Baker is the better politician, knowing how to shore up support in

Congress and foreign capitols and how to keep the press on his side. (Newhouse, 1990: 50) Though Baker wields much power, when the final decisions are made, especially those involving military action like the Gulf War, the secretary of state will ultimately defer to the commander in chief. (Friedman, "Baker Seen", 1990)

The personality of James A. Baker III is also very important to the foreign policy decision-making process in the United States. Conflicts encountered during his career as a corporate lawyer can be seen as training for his dealings with two diametrically opposed political entities, like the Israelis and Arabs. He has a reputation in Houston for his ability to bring parties locked in impossible conflicts together. (Newhouse, 1990: 54) In addition to being a skilled negotiator, he is a realist. "Mr. Baker is a calculating pragmatist, who assesses any particular foreign-policy issue based on a complex equation of what he feels is the national interest, what seems possible, what will serve Mr. Bush's interests, what can be sold to the public, how it will be received on Capitol Hill and, finally, how it will affect James Baker." (Friedman, "Baker Seen", 1990)

Baker emphasizes results; he is not obsessed with an ideology, like the tension of the East-West conflict, and can therefore work with many different groups to achieve his goals. (Newhouse, 1990: 52) He also remains aloof of the politics and influence of the pro-Israeli lobby in the United States when framing America's long-term policy on peace in the Middle East. In an address to the American-Israel Public Affairs Committee, Baker's tough language proclaimed "a time to lay aside, once and for all, the unrealistic vision of a greater Israel." (Newhouse, 1990: 77)

Baker's keen political sense has served him well when dealing with other elements of the American foreign policy decision-making machine. One of the keys to his State Department's success has been bipartisan support for the Bush-Baker team in Congress. Before his role in the Bush administration, Baker was best known in Washington for his behind the scenes negotiations with Congressmen as the secretary of treasury under Ronald Reagan to forge the tax-revision act of 1986. This success saved the president an impending veto and favored Baker's friends in the oil and natural gas business in Texas. (Newhouse, 1990: 72) Though state departments have traditionally had miserable relationships with Congress, Baker was able to bring his influence on Capitol Hill to his new position as head diplomat.

In his address to Congress on March 6, 1991, President Bush challenged U.S. lawmakers to reap the benefits of the Gulf War success by supporting efforts to find a solution to the Arab-Israeli conflict. Baker's success in securing acceptances from all five Arab delegations to attend the peace conference had a major impact on Congress' decision in September 1991 to approve Bush's move to delay a \$10 billion loan guarantee to Israel for four months. As Baker's successes unfolded, Shamir's ability to influence Congress diminished. (Dewisha, 1992: 5)

The same hard work which secured the Bush-Baker team's success in maintaining the support of the United States Congress applies to the United Nations. When building support for the anti-Iraq coalition and in gaining support for the peace conference, Baker personally attended meetings of the

U.N. Security Council and General Assembly to show America's commitment to both causes and to ensure the success of U.S. policy. Baker understands the important role of the international community in foreign policy and sees the U.N. as a favorable forum to test international opinion of and build support for U.S. policies.

By the second round of the peace talks in Washington, D.C., little progress was made on substantive issues, except for Israel's agreement to begin two-track negotiations with Jordanians and Palestinians. This was the closest Israel had come to dealing directly with Palestinians, since they opposed any measure which would suggest the legitimacy of the Palestinians as a political entity with rights of self-government. (Crossette, 1991) The Bush administration attempted to nurture this positive development indirectly by advancing a motion in the United Nations General Assembly to repeal Resolution 3379 which declared Zionism a form of racism. The success of this effort showed a willingness to put past conflicts behind and an attempt to begin a new period of negotiation. (Lewis, 1991) Though no significant breakthrough resulted, the new resolution did show the United States' influence and its regard for the role of the U.N.

Secretary Baker's political caution, which causes him to ensure support from Congress and the press before recommending drastic moves, emphasizes his personal role in dealing with other decision-making groups, allowing little room for others in the State Department in managing top priority projects. Baker, like Bush, places a high value on personal loyalty and trust. He has a tendency to bypass permanent State Department bureaucrats and rely heavily on his "inner sanctum," made up of four key people who have served him throughout his career: Dennis Ross, director of policy planning; Margaret Tutwiler, spokeswoman and political advisor; Robert Zoellick, under-secretary for economic affairs; and Robert Kimmitt, who has left Washington to serve as ambassador to Germany. Of the almost 8,000 permanent employees of the State Department, only Deputy-Secretary Lawrence Eagleburger has the same type of direct access to Mr. Baker as those in his personal circle. (Kondracke, 1992: 11) In addition to screening all information flowing to the Seventh Floor, Zoellick serves with Dennis Ross as one of Baker's idea men. "Baker's style gives those few around him generous sway over where to focus policy attention—although not necessarily over final decisions." These are reserved for the secretary of state. (Hoffman, 1991)

This limited approach to decision-making had a direct effect on the planning and shape of the Middle East peace conference. One of Ross' fields of expertise is Middle Eastern affairs (as well as Soviet relations), which can account for the administration's obsession with the peace conference even though prospects for success were slim:

According to insiders, Ross was the most persistent voice within the administration urging Baker not to give up. He told Baker there would not be a big, dramatic moment like Egyptian President Anwar Sadat's visit to Jerusalem in 1977; rather, they had to settle for edging, even crawling, toward their ultimate goal of peace in the Middle East. (Hoffman, 1991)

It is no coincidence that Ross' two geographical areas of expertise, the Middle East and former Soviet Union, are also the two regions that indisputably receive the most attention in American foreign policy.

Barry Rubin's *Secrets of State* explains that a country's foreign policy "must blend actions necessary for its survival and prosperity with goals arising from the nation's values." (1987: 251) It seems that two high priority values of the Bush administration are democracy and political stability. The very rationale used by President Bush for the Gulf War is summed up by Rubin's conclusion about U.S. foreign policy: The "concept of action in response to a foreign, antidemocratic threat would always form the ultimate basis for U.S. activism abroad." (Rubin, 1987: 5)

With America as the only superpower after the downfall of the Soviet Union, Bush perceived, as a vital national value, the establishment of a *Pax Americana*, where a breach of stability anywhere in the world became a threat to America's national interests. The Gulf War was seen as an opportunity "to break the cycle of local conflict and external intervention that continues to generate paranoia in the Middle East and to cripple most diplomatic initiatives." (Fuller, 1991: 39) The breakdown of the power constellation which had existed there over the last forty-five years increased the role the U.S. could play in Middle East affairs. "Fluidity means opportunity. A moment of rapidly surging events is a time when one's instincts may call for caution, yet it is often the only time when one can shape the flow of those events." (Rodman, 1991: 17) This shaping of events led to America's military involvement and diplomatic efforts in reshaping the Middle East.

The comparison between Rubin's list of principles in U.S. foreign policy-making and the role played by the president and State Department in the peace conference (as top officials in a *Pax Americana*) is striking. First, Rubin says, it is important for the president to "actively use his prestige and power to end disputes and mobilize the slow-moving bureaucracy." Secondly, the president should appoint another official, say Secretary Baker as in the case of the peace conference, to lead the policy-making so that intervention by the president can be reserved if any conflict arises. (1987: 262) Though the methods recommended by Rubin were followed by the U.S. administration in setting up the talks, the policy was not effective.

The reason for this failure lies in the incorrect first assumption made by President Bush and Secretary Baker: that a *Pax Americana* did exist whereby their naive desire for a resolution of the Arab-Israeli conflict would bring about such a significant change in international affairs. A more realistic assessment of the situation would be that American influence in the Middle East reached its zenith after an overwhelming victory in the Gulf War and that the collapse of the Soviet Union left Syria without military backing, forcing its willingness to come to the negotiating table. (Dewisha, 1992: 4) However, this influence was not enough to force the two sides to establish a lasting peace.

The role of the State Department over the past year exhibits the truth of Rubin's adaptation of the Washington maxim, "Where you sit is where you stand." (1987: 262) President Bush relies on a structured flow of information, which places him in direct contact with only top department officials. The

nature of operation Desert Storm subordinated the State Department to a military oriented decision-making body, including the president, national security advisors and Generals Powell and Schwarzkopf. However, when the fighting ended and the planning for the peace conference began, Baker was again in the limelight as he travelled to the Middle East and invited the six delegations to the Madrid conference. In these two situations, the advice necessary to the president did not depend on individuals, but on the roles.

The Middle East peace conference involved the highest level of U.S. officials, specifically George Bush and James Baker. Promises made to Arab states that cooperated in the Gulf War coalition required their personal commitment to a resolution of the Arab-Israeli conflict. American hopes and expectations of success in this initiative not only helped to justify the massive military commitment of operation Desert Storm, but also gave the impression that America could control regional affairs in order to promote stability, democracy and justice:

American culture also teaches that vigorous and determined action can master problem and achieve goals. This idea presupposes some domination over circumstances, but the world is largely ruled by forces outside U.S. control and by people holding viewpoints quite different from those prevailing in Washington. (Rubin, 1987: 252)

General blindness to reality causes an overestimation of American influence, as demonstrated by the inconclusive peace talks despite the terrible price paid in the Gulf War.

Baker's reliance on only a few key players affects the performance of the State Department. A team of five trusted officials cannot possibly cover the broad spectrum of foreign policies. "Baker trusts only a handful of loyal assistants to perform important tasks for him, and they are vastly overextended." Policy gaps open when the State Department is swamped with information about new developments around the world. For instance, Dennis Ross cites the inner sanctum's preoccupation with German reunification and Soviet affairs as an explanation for their overlooking "the rising menace of Saddam Hussein" in the summer of 1990. (Kondracke, 1992: 11) This overextension of the trusted staff may also explain the dramatic drop in press coverage and attention given to the peace conference in mid-December 1991 when political changes in the Soviet Union, including rumors of Gorbachev's preparing to resign, dominated the headlines. Baker departed for Moscow on December 16, but left no one with equivalent authority behind to monitor the peace talks.

Though Bush and Baker work hard to ensure the political success of their foreign policies in Congress and the press, a fundamental flaw in the actual decision-making process remains. Both Bush, through his close cabinet circle, and Baker, with his "inner sanctum" at the State Department, run very efficient decision-making operations. All share the same realist outlook, and policy is made in an orderly fashion. "The disadvantage, however, is that it's almost impossible for an outsider to break in to the cozy circle and say, 'Something is terribly wrong.'" (Kondracke, 1992: 12) Top policy makers are not supplied with a well-balanced worldview because they rely on a selective group of advisors who, like Dennis

Ross, emphasize only their areas of expertise.

The Middle East peace conference should be seen as an amazing diplomatic achievement, as two parties who have fought bitterly for over forty years were finally brought together to discuss resolution possibilities. America's influence in the region certainly played a part in getting the Arabs and Israelis to the table, but it was not strong enough to produce any substantial results. The tension between these two parties remains beyond the control of the U.S., and hopes for a real solution based on the results of the Gulf War were too idealistic. However, the face-to-face meetings may have reduced the suspicion between these hostile neighbors, and, hopefully, the future will see progress forged by the two parties themselves.

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Complex Ion Composition Determination by Job's Method

by Noel Powell

Inorganic Chemistry
Cathy Haustein

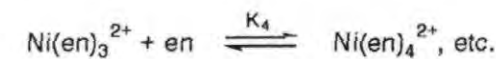
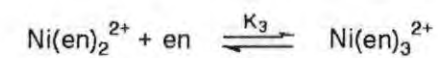
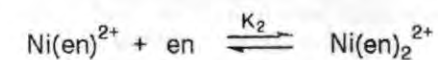
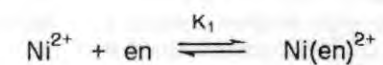
Assignment: Laboratory Report

The composition of the complex ion nickel(II) ethylene-diamine, $Ni(NH_2CH_2CH_2NH_2)_x$, in aqueous solution, is determined by the method of continuous variations, or Job's method.

Often in inorganic chemistry, two or more species can interact to form a complex that cannot be isolated as a stable compound. In this case, the composition of the complex must be determined by other methods. One such method, the Job's method, is concerned with evaluating n for the equilibrium below. In this experiment Z is Ni^{2+} and L is the ligand ethylenediamine (en).



Experimentally, the absorption at a given wavelength of a series of solutions containing varying molar fraction of Z and L is measured. If the equilibrium lies far to the right in equation (1), then the absorption will be greatest when the $[L]$ in the solution is exactly n times greater than $[Z]$. Therefore, we can determine n and thus the composition of ZL_n by knowing the ratio of L to Z in the solution that contains a maximum absorbance of ZL_n .



Depending on the value of the equilibrium constants, certain species will predominate in solution.

The theory behind the Job's method is that if the absorbance at a given wavelength of each solution is plotted against the mole fraction of the ligand, the maximum absorbance will occur at a mole fraction that corresponds to the composition. Equimolar

solutions of Z and L , each of M moles/liter, are mixed in varying amounts, so that the total (Z and L) is M . A series of these solutions may be prepared by the addition of X liters of L to $(1-X)$ liters of Z . The concentrations of Z , L and ZL_n at equilibrium are as follows,

$$[Z] = M(1 - X) - [ZL_n] \quad (2)$$

$$[L] = MX - n[ZL_n] \quad (3)$$

$$[ZL_n] = K[Z][L]^n \quad (4)$$

where K is the equilibrium constant for the reaction (1). Since the condition of a maximum in a curve of $[ZL_n]$ versus X is that

$$d[ZL_n]/dX = 0 \quad (5)$$

we can differentiate equations (2), (3), and (4) with respect to X and combine the differential equations with equations (2), (3), and (5) to yield

$$n = X/(1-X) \quad (6)$$

Now we must determine the mole fraction X at which the absorbance of $[ZL_n]$ is a maximum. Since the absorbance of a solution is the sum of the absorbances of the species present, we can write,

$$A_{meas} = (\epsilon_1[Z] + \epsilon_2[L] + \epsilon_3[ZL_n])l$$

where ϵ = molar extinction coefficient of each species and l = path length of the cell. If there is no interaction between Z and L ($[ZL_n] = 0$) then the absorbance would be

$$A_{Z+L} = (\epsilon_1M(1-X) + \epsilon_2MX)l$$

The difference between A_{meas} and A_{Z+L} is denoted as Y

$$Y = (\epsilon_1[Z] + \epsilon_2[L] + \epsilon_3[ZL_n] - \epsilon_1M(1-X) + \epsilon_2MX)l$$

We can differentiate Y with respect to X to show that Y is indeed a maximum when $[ZL_n]$ is maximum as long as $\epsilon_3 > \epsilon_2$. If we use path lengths of 1 cm and since ethylenediamine has no absorption in the region under study ($\epsilon_2=0$), then Y reduces to the following equation.

$$Y = A_{meas} - (1-X)A_Z \quad (7)$$

Where A_Z is the absorbance of the pure M molar Ni^{2+} solution.

If we plot Y vs. X at a given wavelength we can find the maximum absorbance that occurs at a certain

mole fraction. Since the different Ni(en)₂²⁺ complexes have different extinction coefficients, we can determine all of the different complexes present in solution.

Experimental

An aqueous solution of 0.4 M NiSO₄·6H₂O was made by dissolving 10.51 g NiSO₄·6H₂O in 100 mL deionized water. Likewise, an aqueous solution of 0.4 M ethylenediamine was prepared by diluting 2.67 mL ethylenediamine to 100 mL deionized water.

Seven solutions with various mole fractions of ethylenediamine and a total volume of 10 mL were prepared by diluting 3, 4, 5, 6, 7, 8, and 9 mL of the ethylenediamine solution to 10 mL with the NiSO₄ solution to form solutions with respective mole fractions of ethylenediamine of 0.3, 0.4, 0.5, 0.6, 0.7, 0.8, and 0.9.

The absorbances of each solution and the pure NiSO₄ solution were measured against deionized water at 530, 545, 578, 622, and 640 nm. The results are shown in Table 1.

Table 1

X	530 nm	545 nm	578 nm	622 nm	640 nm
0.3	0.178	0.189	0.420	0.74	0.79
0.4	0.161	0.238	0.50	0.80	0.81
0.5	0.225	0.320	0.59	0.81	0.76
0.6	0.360	0.480	0.69	0.69	0.61
0.7	0.56	0.68	0.69	0.419	0.320
0.8	0.55	0.59	0.439	0.175	0.109
0.9	0.275	0.294	0.218	0.083	0.051
NiSO ₄	0.058	0.070	0.151	0.495	0.68

The Y values were then calculated from equation (7). These are shown in Table 2.

Table 2

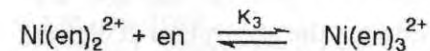
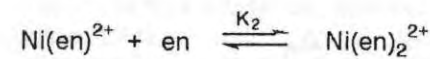
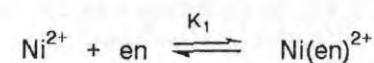
X	530 nm	545 nm	578 nm	622 nm	640 nm
0.3	0.137	0.140	0.314	0.393	0.314
0.4	0.126	0.196	0.409	0.503	0.402
0.5	0.196	0.285	0.514	0.562	0.42
0.6	0.337	0.452	0.630	0.492	0.338
0.7	0.543	0.659	0.645	0.270	0.116
0.8	0.538	0.576	0.409	0.076	-0.027
0.9	0.269	0.287	0.203	0.033	-0.017

These values were plotted against the mole fraction of ethylenediamine (Graphs 1-5). The slopes on each side of the maximum were triangulated to find the maximum absorbance. Table 3 shows the mole fraction at which maximum absorbance occurred for each wavelength and the results of using the X values in equation (6).

Table 3

Wavelength	Mole fraction	n
530 nm	0.76	3
545 nm	0.74	3
578 nm	0.67	2
622 nm	0.52	1
640 nm	0.52	1

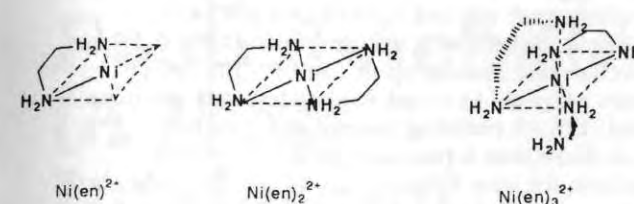
Thus I conclude that there are three species existing in equilibrium in these solutions, Ni(en)²⁺, Ni(en)₂²⁺, and Ni(en)₃²⁺.



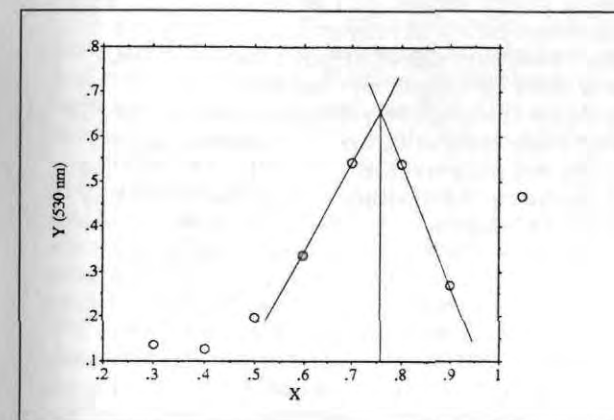
It is known that Ni²⁺ prefers to form octahedral complexes due to its d⁸ electron configuration. However, the presence of the relatively strong field ligand ethylene-diamine, enables the square planar complex to also be formed. The proposed structures of the complexes are shown in Figure 1.

Although I believe this lab to be fairly accurate, there is one particular source of error I would like to point out. The ethylenediamine used in this experiment had oxidized over time in the bottle, as the solution was a light brown in color. In future experiments, I would suggest distilling the ethylenediamine to obtain a pure ligand.

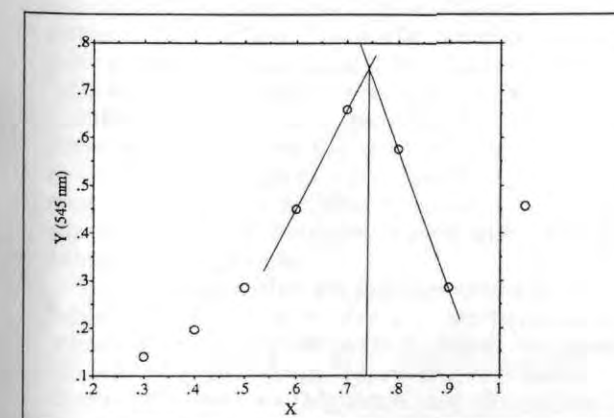
Figure 1



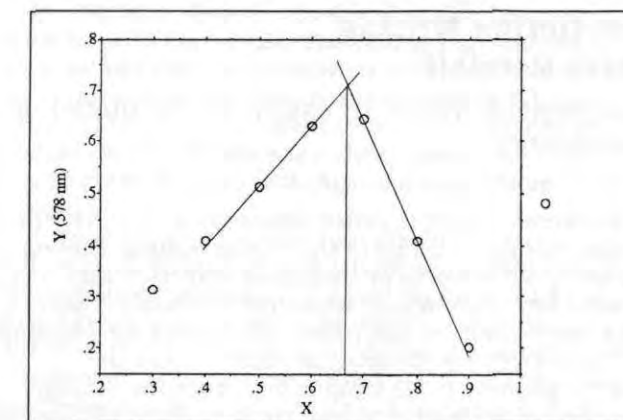
Graph 1 Absorbance at 530 nm



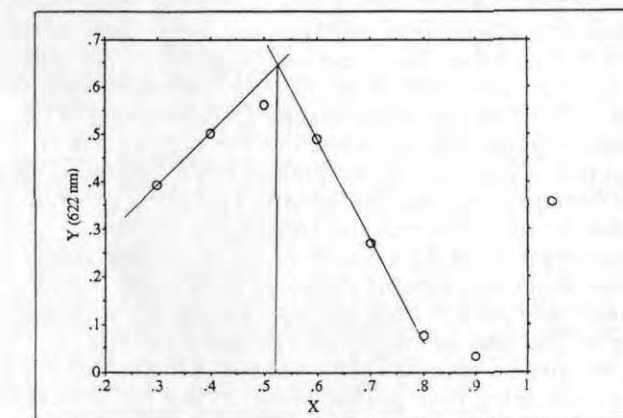
Graph 2 Absorbance at 545 nm



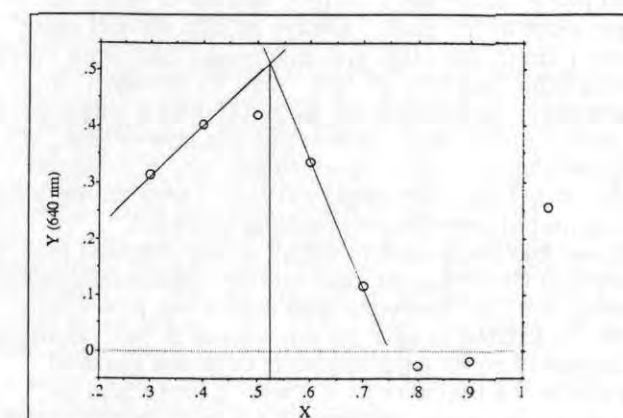
Graph 3 Absorbance at 578 nm



Graph 4 Absorbance at 622 nm



Graph 5 Absorbance at 640 nm



On Life

by Jennifer Richards

Non-fiction Writing
Keith Ratzlaff

Assignment: Write an essay on the model of Montaigne.

Whenever I have to order things for a chemistry or biology lab project, I go to the Sigma catalog. Among the other \$250 worth of chemicals and bacteria I had ordered for a cell biology experiment, I had to buy a DNA stock solution. On page 1215, under the heading of, "Standards for Electrophoretics" I found the specific plasmid I was looking for. Since the biology department is short of funds, the first thing I looked at was the price: \$47.50 for 12.5 micrograms. Considering that 12.5 micrograms is about the size of a small piece of dust, I was about to buy something I couldn't even see—and what if I dropped it.

Later that night I was writing a letter to a non-scientist friend of mine, and to make the point about how expensive the DNA was, I converted the price to one ounce. I manipulated the figures and had to try them three times and then recheck my arithmetic. I kept getting the same number on my calculator, and I couldn't believe it. I did the calculation by hand: same answer. I called my friend Dave and asked him to do it on his calculator. The same—\$108,435,375 per ounce. In its most basic definition, DNA is the essence of life. There aren't many requirements for something to be considered biologically alive, but the biggest one is that it has DNA (or the equivalent RNA). Sigma, under the demands of a market society, had put a price, a value, on life. I understand that Sigma had to incorporate their time, material costs, maintenance costs, and other similar things in their price; but, I think their price is high because people are willing to pay it. The laws of supply and demand say that if people need a product, they will pay a higher price for it. Considering that genetic research is a hot area right now, people are willing to buy DNA for \$108,435,375 per ounce, and I could calculate the value of myself by simply determining the total weight of DNA in my body and multiplying by \$108,435,375. I didn't.

I don't want to know how much I am worth. Or not worth.

I have a collie named Clipper. I'd like to think he is purebred, but his differently colored eyes and lopsided coat prove otherwise. I bought him three years ago at a pet store in the mall. I always go into the pet store when I am in the mall, and this puppy had been there for months. One day in July I went in the store, and there was a sign above his cage that had a sale price of \$233 on it. It said, "Please buy me now or else...." Clipper was too old for them to sell, and if someone didn't buy him, they would kill him. I went home with a dog and an overdrawn checking account. Clipper has proceeded to eat all of our redwood lawn furniture (\$275 worth), tear up our landscaping (\$300 worth), and trip everyone who comes out to see him with his excited jumps. No one seems to care, though, because when he trips someone or eats a piece of furniture, he just acts as if it were a game and he wants to play more. He chases his tail frequently and

barks for hours at a beetle. He jumps, plays, and runs, and always seems to be smiling that tongue-out-of-the-mouth-doggie-smile.

My dad tried to chain Clipper to a tree once, and Clipper sagged all over. He wouldn't eat, and he stood in one place with his tail tucked and his ears drooping. He didn't even wag his tail when I went to see him. He just looked up at me with his brown eyebrows strained in a sad expression and his nose, ears, and tail all pointing toward the ground. I suppose there was a psychological or scientific explanation for why Clipper was acting that way, but I didn't know what it was, and I didn't care. I felt guilty, my dad felt guilty, and we let Clipper go.

The biology department decided to let me buy the DNA even though it was so expensive. I wonder who set the price of the DNA? Are they someone with a Ph.D. in biology who has studied life, knows the definition, has memorized the intricacies of evolution, and is therefore qualified to assess the value of the specimens? I wonder how the pet store owner decided that my dog was worth \$233 on sale? Their jobs probably weren't too difficult: they just adjusted the prices according to the market and what people were willing to pay. I'd like to see the pet store put a price on my dog's sloppy kisses, on his thrashing tail, and on his midnight howls at only-god-knows-what. I would like to see any scientist put a value on DNA. How can a price be tagged on that which is responsible for making everything we need to live, for containing everything about us, for making us each different, for defining us from everyone else, and for the consequences of our uniqueness? But I will buy the DNA for \$47.50.

The Brilliant Jung Swift- Footed Achilles (A Most Intriguing Epithet)

by Lisa A. Rustad

World Literature I

Mary Stark

Assignment: Comment on a character from our class reading.

In the *Iliad*, the "brilliant swift-footed Achilles" is a hero of the Greeks for renowned his physical strength and military prowess. Achilles fulfills the social role of hero as expected by Greek society. This social role is Achilles' persona; the image of hero which he displays in public. Particular characters are very aware of Achilles' expected persona of hero, such as his mother, Thetis who explains, "I gave birth to a son who was without fault and powerful, conspicuous among heroes..." (p.113). Moreover, everyone in every society, regardless of social status, exhibits a persona. For every individual, it is important to display favorable characteristics of his or her personality. To do this, he or she brings his or her persona to light, while shoving the inferior aspects of the personality into the shadows.

It is fitting that the word persona is derived from the ancient Greeks. It refers to the masks which Greek actors wore, and more specifically, the mouthpiece of the mask through which the character spoke (Monte 7). Thus, when we say that people or characters wear masks, we are essentially speaking of their personas.

The genuine person behind this persona/mask is what Carl Jung refers to as the "shadow," which is a part of our personal unconscious. Within this unconscious, there looms our real feelings: secret wishes, fears, and desires; those elements of our character which we find undesirable in relation to our persona (Monte 320). Naturally, we choose to acknowledge our persona while repressing our "shadow" just as Achilles does in the *Iliad*. But since Achilles is a Greek hero, perhaps we can compare his persona to the heroic Greek ideal of arete. Taking this concept into consideration, we come to realize how easy it must be for Achilles to ignore his "shadow" since his arete, or persona, is held in such high esteem by his people.

However, even though Achilles ignores his "shadow," the reader is able to observe Achilles' "shadow" by noting his pride (hubris), his greed, and his fear of death. Thus, the reader and fellow characters, such as Odysseus, are able to see Achilles' shadow. Odysseus comments on one aspect of

Achilles' shadow, that being his pride, when he tells Agamemnon that Achilles will not compromise, for "He is a proud man...and now you have driven him far deeper into his pride" (p. 111).

But Achilles does eventually abandon his pride and come back to his people. The reader may question Achilles' behavior and ask what provokes Achilles to come back and how this comes about. Carl Jung's theory of persona and shadow offers the reader an explanation for Achilles self-development and his strained relationship with Agamemnon, whom he so despises.

Jung explains that when we dislike or hate someone, as Achilles hates Agamemnon, the reason lies within our "shadow." We end up projecting our "shadow" onto them since we see in this person a behavior or attitude which we dislike in ourselves. We hate this person because we feel we know them, but this is impossible since we do not truly know them. Instead, what we do know is what we hate about ourselves, and it is these characteristics which we recognize in the "hated" person (Monte 320).

Achilles illustrates this projection when he says, "I know him (Agamemnon) well" (p. 102). Actually, it is not Agamemnon whom Achilles knows so well; it is those irritating traits which Agamemnon possesses that Achilles knows so well because he himself possesses them also. For instance, Achilles despises Agamemnon for his fierce pride, even though ironically Achilles too "has made savage the proud-hearted spirit within his body" (p.109). In other words, what Achilles hates about Agamemnon is that which Achilles hates about himself, whether he realizes it or not.

When Achilles harshly reprimands Agamemnon for his greed because now that he has lost his war prize, Chryseis, Agamemnon wants Achilles' war prize, Briseis. Achilles accuses Agamemnon that his "mind is forever on profit" and that he is the "greediest for gain of all men" (p. 73). But in saying this, Achilles is displaying his own greed; for he is fighting to keep his war prize, Briseis. Paradoxically, Achilles concludes this particular argument by expressing the anger he himself feels for losing his war prize, Briseis. The very crime for which Achilles accuses Agamemnon of, Achilles himself commits. In short, Achilles loses Briseis, his personal prize from the war, and is as upset as Agamemnon is for the loss of his prize. It is this particular scene in the *Iliad* where we begin to sense that Achilles' mask or persona of hero is slowly slipping, since his pride now expands past the bounds of moderation into the troubling territory of excessiveness.

Since Achilles condemns Agamemnon for traits he too possesses—though chooses to ignore—many paradoxes surface. For instance, in referring to Agamemnon, Achilles proclaims that for "such acts of arrogance he may even lose his own life" (p. 75). On the contrary, it is Achilles who loses his life, so to speak, because of arrogance. Moreover, as a result of refusing to fight with the Greeks against the Trojans since his pride has been injured, his "beloved companion" Patroklos is killed. Achilles laments, "Patroklos, whom I loved beyond all other companions, as well as my own life...the spirit within does not drive me to go on living..." (p. 114). Thus, Patroklos' death is even more tragic to Achilles than his own death since he loves Patroklos more than he loves himself. But Achilles still fears his own death.

Even more telling than Achilles' accusation of

Agamemnon's arrogance is the accusation he makes concerning Agamemnon's fear of death in the following passage:

Never once have you taken courage in your heart to arm with your people for battle, or go into ambush with the best of the Achaians. No, for in such things you see death...But I will tell you this and swear a great oath upon it:...some day longing for Achilles will come to the sons of Achaians, all of them. Then stricken at heart though you be, you will be able to do nothing, when in their numbers before man-slaughtering Hektor they drop and die. And then you will eat out the heart within you in sorrow...

(p. 76)

In this passage, we see that Achilles fiercely abhors Agamemnon's cowardly fear of death. But what is the reason for Achilles' vehement disgust for Agamemnon's fear of death? The reason for such harshness lies in the fact that Agamemnon's fear of death strikes a familiar chord within Achilles. Achilles display of external disgust allows him to avoid the internal self-disgust he feels regarding his own private fear of death. In short, Achilles is attempting to deny his own fears and insecurities by noticing the same fears in Agamemnon and then proceeding to criticize them. Achilles, at a moment when the mask is lifted, reveals his "shadow" (fear of death) briefly in the company of close friends. Achilles softly speaks, "Come one after another, and sit by me, and speak softly. For as I detest the doorways of Death, I detest that man, who hides one thing in the depths of his heart, and speaks forth another" (p.101). In his moment of acknowledging his secret fear of death, Achilles is able to express the tension he feels between the image of the persona and the shadow, for "the depths of his heart" is thus the depths of his "shadow" where things are hidden and the persona is forced to "speak forth another."

In addition, the passage referring to Agamemnon's fear of death carries with it even more significance since it ironically foreshadows the traumatic grief Achilles will experience himself. For instance, instead of the Achaians longing for Achilles, as Achilles predicts, it will be Achilles who will be longing for the Achaian Patroklos. Nor will it be the Achaians' hearts which are devoured by sorrow, but Achilles' alone in longing for Patroklos, who was killed by the "man slaughtering Hektor."

Achilles' agonizing grief for Patroklos is crucial in many respects. Obviously, Patroklos' death incites Achilles to rejoin the battle and conquer the Trojans. Thus, on a political level, Achilles' grief is beneficial to the Achaians. But Achilles' grief is also crucial on a personal level. Before Patroklos' death, Achilles ignores his "shadow" and becomes transfixed upon his persona image—*arete*. In short, Achilles' heroic image has become so large that he has forgotten or has chosen to forget that he, like all humans, possesses weaknesses in character. By denying these weaknesses, or the "shadow" within himself, he has committed an act which is detrimental to the development of the individual as a whole. In short, one cannot choose to only recognize one polarity of his/her personality, for in doing so, that person becomes one-sided; they are not balanced and as a result suffer. Both polarities must be recognized to achieve "wholeness" (Monte 333).

Achilles only recognizes his "shadow" when he is forced to through the actions of Agamemnon. Agamemnon assaults his persona for everyone to witness and Achilles is left with only his "shadow." And since Achilles is finally forced to acknowledge his "shadow," the reader is able to observe this struggle. For instance, in the following passage, we see that although Thetis strongly supports her son's persona, she is also adept at understanding the importance of his "shadow" as well, for

...as he spoke in tears...she came and sat beside him as he wept, and stroked him with her hand and called him by name and spoke to him: "Why then, child, do you lament? What sorrow has come to your heart now? Tell me, do not hide it in your mind, and thus we shall both know" (p. 78-79)

In this passage, Thetis asks that Achilles confront his fears which she knows are hidden in his mind. Thus, Thetis realizes the importance for Achilles to acknowledge his "shadow." And the way in which she wishes for him to verbalize his pain is significant because this process, being cathartic in nature, is highly therapeutic.

But it is Patroklos' death which further forces Achilles to confront his fears because death, which he fears, has come another step closer to him through the death of his companion; and he is forced to deal with the issue. As a result, Achilles is able to resurrect his persona while acknowledging the presence of his "shadow." In other words, Achilles can alleviate his fear of death by avenging Patroklos' death. And because in this act of vengeance it will be Achilles the hero fighting Hektor, Achilles' persona will be resurrected as well. Thus, Achilles does not make the fatal error of losing himself in the mask (hero), and nor does he permit himself to be overcome by the "shadow," (fear of death). If he were to fall victim to his fear of death, he would have been unable to avenge Patroklos' death, for he would be submerged in inferiority. Achilles' triumph over Hektor exemplifies this balance in Achilles' personality for the defeat of Hektor supports his persona of hero and also that of his "shadow" whose desire to avenge Patroklos' death is fulfilled.

Achilles' character undergoes a rigorous transformation in the *Iliad* where the polarities of his character are forced into a confrontation and an eventual compromise—parallel to that of the opposing forces in the Trojan War. But again, the most significant event for Achilles is Patroklos' death because as Jung explains,

Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and of apathy into movement without emotion (Jung 32).

Proof of this transformation in character can be observed in the touching conversation between Priam and Achilles. Only because of Patroklos' death is Achilles able to empathize fully with Priam's grief and Priam's appeal to the grief for which Achilles' father will experience when Achilles is dead. As Achilles explains, "I know you, Priam, in my heart" (p. 166). This scene in which these two men meet, masks abandoned with fears exposed, contrasts sharply with the opening of the *Iliad* where it is the heroic-warrior images of men who are in conflict. Thus, we see that

the essence of Achilles' true heroic nature, that being able to acknowledge both polarities in himself, allows him to come closer to humankind through his interaction with Priam. For instance, if Achilles' were never to have acknowledged his own fear of death, he would have never been able to empathize with Priam's grief or imagine the grief his father will feel when he is dead. Thus, the true hero is one who, despite the obstacles, bravely marches on through the "shadow" (fears and weaknesses) of his/her soul, for it is this shadow indeed which truly challenges the souls of humankind.

Jung, Carl. *Psychological Aspects of the Modern Archetype*. Vol.9.

Monte, Christopher. *Beneath the Mask*. The Dryden Press, 1991.



Curt Bauer