

The Sosland Journal

A Collection of Essays

Written for the 2011-2012

Ilus W. Davis Writing Competition
by
Undergraduate Students
at the
University of Missouri - Kansas City

Competition Coordinator and Editor
- Kristin Huston

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Preface & Acknowledgements

“You can fix a bad page. You can’t fix a blank one.”

– Nora Roberts

Editing the *Sosland Journal* is an opportunity that I look forward to every year. As I read the essays and assemble the journal, I am always so inspired by the writing that our students submit. This was especially true for me this year, as I have been actively engaged in a long and sometimes arduous mission to refine my own writing process while working on my dissertation.

I have felt a great sense of kinship this year to our composition students, many of whom struggle with writing and revising. When I read the quote above, from the prolific novelist Nora Roberts, I found a bit of inspiration as well as an echo of that sense of kinship. Whether a writer is sitting in an English 110 course writing their first college level essay, or working on their most recent novel,

like Roberts, we all share in the struggle to fill the page with our ideas.

It is my hope that you will find inspiration in the essays published this year and that you will feel a sense of kinship to these authors, no matter how experienced of a writer you are. And when all else fails, heed Roberts' advice and write on, knowing that the bad pages can be transformed far easier than the blank ones.

As always, my gratitude goes out to the instructors, who do so much to facilitate active engagement in the composition classroom. Also, many thanks go out to the readers, Scott Ditzler and Craig Workman, who spent hours reading the full pool of essays. And to the judges, Dan Mahala, Crystal Gorham Doss, and Lorna Condit, who culled through the many outstanding essays received to choose which would be published. Finally, I would like to extend a huge thank you to our benefactors. The *Sosland Journal* could not be published without the generous philanthropic work of

Rheta Sosland-Hurwitt and the Sosland family.
It is our hope that the *Sosland Journal* reflects
the Sosland family's commitment to excellence
in education.

Thank you!

Kristin Huston, Editor *Sosland Journal*

Introductory Level

Introductory Level Winner

The Value of Literacy

Rachel Mulkey

Literacy arguably towers as an individual's most valuable commodity in the twenty-first century. Upward mobility seems practically unattainable apart from literacy. The importance of this commodity demands that even stay-at-home mothers be literate in order to sponsor their children. Growing up, my parents were probably the largest contributors to my own literacy, and they certainly intentionally sponsored my literacy development in direct ways. However, by sponsoring the literacy of others in our home, they contributed to my learning through indirect and interesting means. As I continue to examine my journey, I will explore my parents' sponsorship of a disadvantaged student and English language learners in an attempt to explain how my parents' actions toward our houseguests ultimately benefitted my literacy.

In her essay entitled, “Sponsors of Literacy,” Deborah Brandt explains, “Intuitively, sponsors seemed a fitting term for the figures who turned up most typically in people’s memories of literacy learning: older relatives, teachers, priests, supervisors, military officers, editors, influential authors” (167). Her remarks suggested that literacy development was not simply relegated to classroom instruction. Interactions with various people, as well as significant places and events in life, all contribute to one’s literacy. The more opportunities and experiences one enjoys in life with various social situations and with different people from varying cultures, the more developed one’s literacy skills become. In my home, I benefited from many opportunities and experiences. My parents exposed me to people from varying cultures and backgrounds, which indirectly enhanced my literacy.

Fifteen-year old Kendra Reece attended a Bible study hosted by my mom at a local pizza restaurant. My mom soon discovered this poor, black girl to be homeless and living in

a car. Within a matter weeks, Kendra lost even the car over her head when her mom landed in jail for drug possession, theft by check, and several other offenses. My parents decided to move Kendra into our home.

My parents began the tedious task of rearing a teenager whose social, economic, and cultural experiences greatly differed from ours. Kendra's mother gave birth to five children. Three different men fathered these children, and none of these men ever lived in the home with them. The family grew accustomed to being evicted from one dwelling after another and lived out of the car between rentals. Kendra snuck into the local YMCA to shower at night, and she completed her homework under a street lamp.

As a strictly middle-class family, our home was not very large. My parents moved an extra bed into my room, and Kendra and I shared a bedroom until she graduated from high school. From the day Kendra moved in with us, my parents began to intentionally develop her literacy. Of course this

development included helping her at the base level of literacy. My mom assisted Kendra with her homework, and she insisted that Kendra speak and write in Standard English. Kendra expressed herself in what the black community at the time referred to as “Ebonics.” According to my mom, many black educators at the time argued that black students should be allowed to speak and to write in their own cultural language. Lisa Delpit, in her book *Other People’s Children*, quoted this sentiment, saying:

Children have the right to their own language, their own culture. We must fight cultural hegemony and fight the system by insisting that children be allowed to express themselves in their own language style. It is not they, the children, who must change, but the schools. To push children to do anything else is repressive and reactionary. (37)

My mom never agreed with that perspective. She considered it unacceptable to allow Kendra to continue speaking and writing in a dialect replete with mispronunciations, misspellings, and poor grammar. In addition, my family wanted Kendra to grasp and to learn what it was like to live in a stable home with

parents that cared for the physical, emotional, and spiritual needs of their children. My parents clothed, fed, and nurtured Kendra. They provided her with her first birthday cake and birthday party at age sixteen. Although uncomfortable for Kendra, it marked the first time for her to live in a home with a man who was a husband to his wife and a father to his children. Devoid of the opportunity to grow up with a father, Kendra's views concerning men were quite negative. My parents, however, enjoyed a great relationship with each other and with their children. Therefore, exposed to the interactions of a married couple, Kendra gained a different perspective on family life. She also observed my folks' parenting skills. My mom purposefully taught Kendra lessons about being a wife and encouraged her to marry only a stable, loving man who would provide for her and for her future children.

Though I'm fairly certain that my mom never quoted John Keating from the movie, *Dead Poets Society*, she nevertheless expressed to Kendra central idea that Keating

taught his students, which was, “Carpe Diem! Seize the day. Make your lives extraordinary.” My mom encouraged Kendra to seize the opportunity they provided for her. They wanted Kendra to learn a different way of life from them and break the cycle of despair and abuse in her family. However, during her time at our home, Kendra often lacked appreciation for my parents’ instruction. She also struggled to grasp their teaching. Oftentimes, she resented the fact that her black family failed to provide for her. Kendra harbored anger and bitterness that a white family delivered the care and the concern that her own mother could not give.

In addition, the black community resented my family’s care for Kendra and encouraged her hostility. After being in our home for one year, Kendra received an academic scholarship from the NAACP. At a NAACP banquet that honored Kendra and a few other black students, my parents and I sat proudly at the table with this teenager that we loved and cherished. The speaker at the event, however, stood at the podium, pointed at us

(the only white people there) and told the packed room, "They owe us!" In her book, Delpit spoke of frustration between races in regard to education. The speaker's remarks toward our family at the banquet highlights the frustration that Delpit addresses in her book (37). Later, my mom told Kendra that we owed her nothing. She resided in our home simply because we loved her.

When Kendra moved out of the house to attend Texas A&M University, my mom fretted that Kendra had not learned many of the lessons they attempted to teach her. Certainly, Kendra mastered literacy in regard to reading and writing. Her dialect changed to Standard English in her speech and writing. Yet, my parents longed for her to achieve greater literacy socially and culturally. And, sure enough, that happened!

After one year at A&M, Kendra told my mom that she began to grasp all the lessons taught while living under my parents' roof. On the day of her graduation from A&M with a degree in journalism, Kendra told us that she

really wanted the stable way of life that my parents modeled for her.

In her book *Other People's Children*, Lisa Delpit spoke of “the culture of power” and suggested that Blacks find themselves outside this culture. Delpit identified one aspect of this culture of power, which I found relevant to Kendra’s story. Delpit explained, “If you are not already a participant in the culture of power, being told explicitly the rules of that culture makes acquiring power easier.” (24) I realized that Kendra, at age fifteen, lived outside this culture of power. Yet, my parents explicitly explained those cultural rules, and Kendra quickly became a participant in the culture of power. Her formal speech and writing signified her participation in this culture. Kendra’s time at A&M allowed her to apply those rules more broadly. Application of those rules gave her a greater grasp on the rules, and Kendra gained complete citizenship in the culture of power.

A short time after graduation from A&M, Kendra enrolled in Georgetown University and studied pre-medicine. Eventually, Kendra

gained entrance into Georgetown's medical program. During her time at Georgetown, she married a very fine young man, and Kendra gave birth to a baby girl. Kendra told my mom that she learned how to choose a husband, how to be a wife, and how to be a mother from her time with our family. This past May, Kendra completed her residency, and she began practicing medicine in Chicago where she, her husband, and her daughter currently reside.

Kendra became one of the most literate people that I know. Kendra's speech rang with an air of sophistication. She learned to move in and out of every social circle with ease, grace, and confidence. Moreover, Kendra expressed thankfulness for her experience in our home. While in our home, Kendra was old enough to move into the culture of power while she maintained her own cultural roots. She accomplished this feat through the intentional efforts of my parents. They longed for her to participate in the culture of power, and their sponsorship of Kendra's literacy changed her life.

In an attempt to ease racial tension, Kendra's husband, who is an officer in their black church, spoke about how my parents changed Kendra's life. John Keating in *Dead Poets Society* was correct when he said, "No matter what people tell you, words and ideas can change the world." My parents' words and ideas changed Kendra's life, and hopefully their provision for her will have an impact on others who hear the story. I am also reminded of Deborah Brandt's remark, "Sponsors, as we ordinarily think of them, are powerful figures who bankroll events or smooth the way for initiates." (3) My parents literally bankrolled Kendra's literacy and smoothed the way for her.

I agreed with Brandt's premise that those with lesser economic abilities have a harder time developing literacy. Brandt's following observations were also mine while Kendra lived in our home. Brandt writes:

Although the interests of the sponsor and the sponsored do not have to converge (and, in fact, may conflict) sponsors nevertheless set the terms for access to literacy and wield powerful incentives for

compliance and loyalty. Sponsors are a tangible reminder that literacy learning throughout history has always required permission, sanction, assistance, coercion, or, at minimum, contact with existing trade routes. Sponsors are delivery systems for the economics of literacy, the means by which these forces present themselves to – and through – individual learners. They also represent the causes into which people's literacy usually gets recruited. (166-167)

Kendra's literacy developed through the assistance of my parents. As her sponsors, they served as the delivery system for her literacy. I often wonder what Kendra's life would be like today if my parents had not taken her into our home and developed her literacy. On the other hand, I also grew to admire Kendra. She literally seized the day and made the most of her opportunities.

In addition to Kendra living in our home, in a strange turn of events, we also housed two college students from Malaysia off and on for four years. At the tender age of 18, Chin Poh Yoh and Mimi Seow stepped off the plane at the Dallas/Fort Worth airport the summer that Kendra moved in with us. Extraordinary connections led to my parents' discovery that

these two young people were coming to Texas without any way to travel from the airport to the university they would soon attend. My mom and I picked them up at the airport, brought them to our home, and they began their collegiate years at the University of North Texas. Chin Poh and Mimi spoke almost no English. We communicated with them through hand gestures and body language until they learned to speak English.

In our home, Chin Poh and Mimi learned to eat home-cooked American food. They observed American family life, and they attended church with us. Chin Poh and Mimi celebrated Thanksgiving and Christmas with our extended families, and they became children to my parents. Chin Poh and Mimi prepared Malaysian food for our family on a regular basis. They babysat me and became like siblings to me. Since we did not have spare bedrooms, they slept on our couches. Our home was really crowded, but we had great fun!

Obviously, English literacy became essential for Chin Poh and Mimi, and they required a crash course in order to do well in college. My parents worked very hard to help them learn English, as well as exposing them to American culture so that they could function and enjoy a measure of literacy in an unfamiliar setting. Though homesick for their families and homeland, Chin Poh and Mimi absolutely loved their time with us. For example, when Mimi's family flew to the United States for her graduation from UNT, they came to our home for dinner. Her family was shocked at the love that existed between Chin Poh and Mimi and our family. They couldn't believe that an American family could come to love their children just as much as they loved them, and they were able to witness it firsthand. They verbally expressed their surprise at the relationship, and Chin Poh affirmed their great love for our family. Through them, my parents began hosting dinners for about twenty Asian students from places such as China, Japan,

and Korea, and those students' literacy increased as well.

Undoubtedly, Kendra, Chin Poh, and Mimi benefited from my parents' sponsorship. Life completely changed for Kendra. Chin Poh and Mimi returned to Malaysia with college educations from the United States, and they returned as people who were not only literate in their own country and culture, but also in English and in American culture.

But, they were not the only beneficiaries of our time with them. I cannot begin to explain just how much my family's interactions with Kendra, Chin Poh, and Mimi enhanced my own literacy. I couldn't agree more with Deborah Brandt when she said the following:

Usually richer, more knowledgeable, and more entrenched than the sponsored, sponsors nevertheless enter a reciprocal relationship with those they underwrite. They lend their resources or credibility to the sponsored but also stand to gain benefits from their success, whether by direct repayment or, indirectly, by credit of association. (167-168)

We enjoyed a reciprocal relationship with these three amazing people. I gained so

much from living with them and learning from them. My exposure to Kendra helped me understand the struggles many black children face in our society. Through Kendra, I learned that becoming more literate in Standard English, as well as becoming more socially literate, impacts one's life in astounding ways. Kendra's example of tenacity and hard work shaped my life and contributed to my own desire to achieve great things. Chin Poh and Mimi's perseverance and success in the U.S. under such difficult circumstances helped me develop huge perseverance. They also brought a foreign, Asian culture into our home. I realized that people in different cultures do things in different ways. My experience with them taught me that it's perfectly normal to be different. Through them, I learned to accept other people for who they are. As they struggled to learn English, I learned creative ways to communicate. Our family learned to grapple with vast cultural differences as these people lived with us, and my life was enriched beyond measure. In every way, my literacy in

language and in life was enhanced through my experiences with Kendra, Chin Poh, and Mimi.

The examples of these three people testified to the fact that literacy may very well be the most valuable commodity that we enjoy. As their literacy skills developed and improved, my own literacy received an indirect impact. This indirect impact, however, loomed large in my life. As I continue my own literacy journey, I hope to enjoy other experiences similar to those in my childhood. Whether directly or indirectly, I want to become more literate not only in the English language and in American culture, but also in other cultural experiences.

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*Budget Woes: Why Arts Programs
Should Continue to be Funded by
States*

Nicholas Shea

Editor's Note: This essay came from a multi-genre assignment. Multi-genre assignments take many forms, but the general idea is that we ask students to craft a response to a writing prompt that includes a variety of genres (poems, fliers, letters, etc.) that are targeted specifically to their topic or audience.

While the condition of the United States' economy remains (at best) at a standstill, many news outlets and economists tend to focus on how the government and Americans are negatively affected; unemployment remains high, and both Americans and various parts of the government are cutting their budgets. But these news organizations and economists do not always zero-in on the ripple effect that cutting budgets has, particularly government budgets. The weakened economy has forced many states to look for areas of their budgets to either scale back or cut out altogether. In

many instances, states look to the budgets of their public schools and often begin by cutting the budgets of their art programs. But those cutting art programs in schools do not seem to realize that art programs have a positive effect on many areas of a student's life, both academically and personally. As the number of states that are scaling back art programs in schools and communities continues to grow, the positive effect that art programs have on many areas of a student's life, during and beyond school, continues to be put in jeopardy.

No state is immune to the ill-effects of the economy, leading many to scale back the budgets of their art programs. Robin Pogrebin found in her article for *The New York Times* titled "Art Outposts Stung by Cuts in State Aid" that "Thirty-one states, still staggered by the recession, cut their arts budgets for the 2012 fiscal year...continuing a downturn that has seen such financial aid drop 42 percent over the last decade..." (Pogrebin). Scaling back on state art budgets has clearly become commonplace among a majority of state

governments, but one of the most extreme cases of cutting art programs and their funding is found in the state of Kansas. On February 7, 2011, Governor Sam Brownback of Kansas signed an order that abolished the Kansas Arts Commission in an attempt to save the state over \$600,000 (Strunk). Governor Brownback's order transferred the responsibilities of the Kansas Arts Commission (which included distributing state funds to various public and educational arts programs) to the Kansas Historical Society (Strunk). Though many in the Kansas art community urged their state representatives to overturn the governor's order, it was still upheld (Pogrebin). Amid concerns about where funding for arts programs would come from, Governor Brownback's office released a statement in February saying that the state of Kansas would still be able to receive funds from the National Endowment for the Arts as the Kansas Arts Commission had (Strunk). But six months later, a spokeswoman for the NEA announced that "...the state's decision to withdraw federal state

aid to its arts commission prevented federal grant support..." ("NEA Denies"). Victim to the economic downturn, many arts programs in Kansas are now in danger of disappearing.

An absence of state funding of arts programs from the public environment and schools would have a greater impact than just fewer paintings on the wall. Though previously considered by some to be nothing more than a hobby, artistic abilities have proven to be a valuable skill to learn, whether in a school or workplace environment. In a report titled "Critical Evidence: How the Arts Benefit Student Achievement," a study of the arts in schools was shown to have the following benefits: reading and language skills, mathematics skills, thinking skills, and social skills as well as the motivation to learn and a positive school environment (Ruppert 10). As a student who took art classes all four years of high school, I can certainly attest to the positive impact art classes have on a student's success as listed in the report. I graduated in the top ten percent of my high school class, and the more

art classes I took, the more eager I became to get to school to participate in class. That's quite the improvement from the third grader who faked sick half the year because he was bored with non-stop academics. But I cannot imagine how different my high school career would have been had I not had access to the materials and resources in my art department because the funding for them simply could not be provided. The skills acquired by a student in school will almost certainly be incorporated into their career later on in life as well. For those who choose to pursue a career in the arts, it could very well become a Dominant Discourse, "...the mastery of which, at a particular place and time, brings with it the (potential) acquisition of social "goods" (money, prestige, status, etc.)" (Gee 8). Mastering a particular skill in the arts can provide an individual with many economic opportunities. According to the National Assembly of State Arts Agencies, 85 percent of business leaders say that they have difficulty finding workers who are creative and innovative enough to meet the growing

expectations of an international market (NASAA). The current shortage of creative workers gives those who have a background in the arts a huge advantage in the job market over those with no experience in the arts. Without funding by state governments, art programs would not be able to teach students the skills that increase a student's performance in school and give them access to coveted job positions later in life.

The art program at my high school impacted me academically and personally, which is why I decided to research the issue of states (in particular Kansas) cutting their arts budgets. After researching the problem, I have found a way to directly challenge Governor Brownback's decision to cut funding to the Kansas Arts Commission. To reverse the order signed by Governor Brownback, a bill will need to be written. The bill would need to be supported by enough members of the Kansas Legislature in order to be passed, however it could still be vetoed by the governor. I addressed the issue of creating a bill and the

governor's veto with two of my genres. I was not able to find a bill that had been introduced to the Kansas Legislature that attempted to reverse the governor's order, so I wrote a bill that does just this. The second genre is a letter to the governor trying to persuade him not to veto any legislation that protects state funding of arts programs. The first two genres will work together because they both have the same goal: to pass legislation that will reverse the governor's order to abolish the Kansas Arts Commission and protect funding for arts programs. The last genre I have created is a poster. I got the idea for this poster when I was searching for photos for my visual essay. When I thought about how I would create my own, I wondered how I would decide which words to include on the poster. Obviously words directly related to art would be included, but the examples I saw reminded me of the interview with Frank Luntz from the film *The Persuaders*. In the film, Luntz talked about how certain words are more persuasive than others that mean the same thing. So I really thought

about how using words that have a positive connotation will help “sell” the poster. Put together, I think the three genres strongly reinforce the argument that state funding for arts programs needs to be protected.

As many states continue to cut their dwindling art budgets, they are putting the future of their citizens who have an interest in the arts at risk. Extreme budget cuts like those in Kansas will only take away positive influences from students and potential job opportunities from those seeking employment. States may argue that they are saving money by cutting their arts budgets and programs, but in the long run, they can’t afford not to keep them.

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Intermediate Level

Intermediate Level Co-Winner

Blood and Sugar: Guevara in Cuba

Rebecca May

When Ernesto ‘Che’ Guevara entered the Sierra Maestra in 1956 with Fidel and Raul Castro, along with less than twenty other guerrilla fighters¹, he was truly in his element. Within this context of guerrilla warfare, Guevara was able to enact, almost seamlessly, his Marxist-Leninist theories concerning the armed revolution of the proletariat. As Guevara would write several years after the Sierra Maestra, in his *Guerrilla Warfare: A Method*, “The guerrilla is the combat vanguard of the people, situated in a specified place in a certain region, armed and willing to carry out a series of warlike actions for the one possible strategic end—the seizure of power” (90). Charged with the liberation of the working class, Guevara imagined himself as a key part of this revolutionary vanguard, and he found

¹ Many Cuban histories cite the number of guerrillas at 12, widely considered an apocryphal apostolic reference.

the avenue to realizing his theories in Cuba. When Cuban dictator Fulgencio Batista fled Cuba in January, 1959, the guerrillas had accomplished their goal of seizing power. Seizing power, however, was only the beginning of the revolution; the real work was to be found in repairing Cuba's stagnant economy and agriculture. The Cuba inherited by Fidel Castro's revolutionary government had been ruined by half a century of extensive monoculture and parasitic trade with the United States. Since the late 19th century, the production and trade of sugar, Cuba's primary crop, had been subsidized and monopolized by the U.S. (Leogrande and Thomas 325). As Jean-Paul Sartre describes during his visit to Cuba in 1960, "The diabetic island, ravaged by the proliferation of a single vegetable, lost all hope for self-sufficiency" (27). At the expense of other crops, Cuba specialized in sugar cane, which was traded almost exclusively to the United States in exchange for U.S. made consumer goods. An uneven trade reciprocity left the U.S. with increased capital, cheap

Cuban sugar, and a market for its production surplus, while Cuba grew ever more indebted to America; sugar became a partial payment towards Cuba's outstanding debt. In response to this dismal situation, Castro's government enacted Guevara's Agrarian Reform on May 17, 1959 (Sartre 69). Sugar production was drastically cut, trade with the U.S. was reduced to practically none, and an attempt at agricultural diversification was made. Yet the Agrarian Reform flopped.

Huge declines in capital and in Cuba's ability to settle on its payments, an unforeseen consequence of the Agrarian Reform, forced a refocus on sugar, Cuba's most easily produced and exported good. This decision, arguably a necessary contingent step in gradually establishing economic independence for Cuba, was likely seen as a step backward to Che Guevara. For Che, sugar was identified with the United States—for him, the manifestation of capitalist imperialism and expansionism. As he writes in his 1964 article, *The Cuban Economy*, Cuba "was developed as a sugar

factory of the United States” (589). Cuba’s climate and close proximity to the United States made it a highly strategic source of cheap sugar, which could only be produced to a limited extent within the U.S. Under Che’s direction as Minister of Industries, trade with the Soviet Union was greatly increased. Guided by his strong belief in proletariat internationalism, Guevara viewed “brother parties” such as the socialist Soviet Union as de facto allies.² Following the Bay of Pigs invasion and subsequent embargo, Cuba’s antagonistic relationship with the U.S. worsened as trade with the Soviet Union increased exponentially. Guevara expresses his optimism towards this new economic relationship in *The Cuban Economy*:

One of the main bases for the development of our sugar industry, as well as for the development of the country as a whole, is the agreement recently signed between the U.S.S.R. and Cuba.... [which] is of political importance inasmuch as it provides an example of the relationship that

² Ernesto Guevara, *The Role of a Marxist-Leninist Party*, 1963, 110. Reprinted in Bonachea and Valdés, *Che: Selected Works of Ernesto Guevara*, 104-111.

can exist between an underdeveloped and a developed country when both belong to the socialist camp, in contrast to the commercial relations between the underdeveloped countries exporting raw materials and the industrialized capitalist countries—in which the permanent tendency is to make the balance of trade unfavorable to the poor nations.³

However, as Cuba traded huge quantities of sugar in exchange for Soviet industrial components and raw materials, a trade imbalance strikingly similar to the American-Cuban system emerged. Guevara must have recognized this distressing similarity, imposed upon Cuba by this “brother party”: Cuba, and by extension Guevara himself, had been betrayed. Within months of writing *The Cuban Economy*, Guevara disappeared from Cuba, leaving behind letters to Fidel Castro and his parents as the only explanation. In his letter to Castro, Guevara renounces all his official ties to Cuba, and writes that he is leaving to seek “the sensation of fulfilling the most sacred of all

³ Guevara, *The Cuban Economy*, In *Che*, ed. Bonachea and Valdez, 145-146. Emphasis added.

duties—to struggle against imperialism wherever it may be. This in itself heals and cures any laceration” (423). It was soon known that Guevara had actually traveled to the Congo, and later, Bolivia; however, his motivations for abandoning the burgeoning socialist state he helped build in Cuba to lead two ill-fated revolutions, in the Congo and then in Bolivia, remain unclear.

The failure of the Agrarian Reform and Cuba’s subsequent surrogate dependence on the Soviet Union were completely at odds with Guevara’s ideology of the fraternity of the international proletariat. Instead of revising his ideas to suit Cuba’s particular problems, Guevara withdrew even more deeply into his rigid Marxist-Leninist doctrine, focusing on his antipathy towards capitalism and imperialism, in general, and the U.S. in particular. Guevara’s obsession with violence and guerrilla idealism alienated him from Cuba’s largely non-violent obstacles to economic independence, leading him to flee Cuba in

search of other theatres in which to enact his revolutionary dogma.

At the center of Cuba's economic and agricultural dilemma, even the revolution itself, lies one common factor: sugar cane. To more fully understand Cuba's situation when Castro and Guevara took power in 1959, it is necessary to understand how the situation developed; and in order to understand how it happened, it is necessary to understand the qualities of sugar cane. Native to tropical climates, sugar cane began as a rare, imported luxury (Dufty 27). Upon introduction to Europeans around the 14th century CE, demand for the sweet cane increased rapidly, in part driving the proliferation of African enslavement by Europeans (Dufty 32-33). An important characteristic of sugar cane, as compared to other vegetables, is the "backbreaking labor" of "tending and cutting [which can] not be mechanized" (Dufty 39). In Cuba, the cane stalks are cut during harvest in such a way as to allow them to regrow the following year: delicate work, which, if

butchered by some ill-designed mechanical device, can destroy years worth of future harvests (Sartre 21). Once the cane is harvested, it is pulverized and lightly processed into raw, brown sugar. Lacking the industrial capacity to further refine this substance into white granulated sugar, the semi-finished product is exported, traditionally to the United States, to complete the process. This system “discourages... the industries of transformation” in Cuba, creating a colonial state submissive to and dependent upon the United States, in which “the mother country buys the products of extraction, the alimentary products” (Sartre 22). The raw material is produced in the colony and then delivered to the mother country to be refined through its own industry. Through this dichotomy between production in Cuba and refinement in the U.S., the United States reaps a cheap raw material to fuel its industry, while preventing the development of such industry in Cuba. The U.S. first got its hand in Cuba’s sugar business when world sugar prices collapsed in 1884; sensing opportunity, the

U.S. invested in Cuba's struggling sugar mills and saved them from bankruptcy (Leogrande and Thomas 325). Since then, the United States' role in Cuba's economy and politics has only increased. Following its role in supporting Cuba's war of independence against Spain, the United States ratified the Platt Amendment in 1903, officially sanctioning any future intervention of the U.S. in Cuban affairs, in the name of "Cuban independence"; automatically legitimizing military action in Cuba; and barring Cuba from entering into treaties with other nations which would compromise her independence.⁴ During the 1920s, the United States controlled 75% of Cuba's sugar industry and many of its public utility companies (Leogrande and Thomas 326). Sugar had taken hold of Cuba, and the realities of its harvest and production began to manifest

⁴ From *The Platt Amendment*: "The United States may exercise the right to intervene for the preservation of Cuban independence" (Article III); "All acts of the United States in Cuba during its military occupancy thereof are ratified and validated" (Article IV); and "The Government of Cuba shall never enter into any treaty or other compact with any foreign power" (Article I).

themselves in Cuba's economic and social structures.

Part of the nature of sugar cane is that it requires multitudes of labor to produce.

Coming out of a feudal system, after achieving independence from Spain, much of Cuba's land was already divided into large estates (Sartre 31). Since sugar cannot be efficiently produced on small areas of land with a limited labor force, the sugar economy favored the growth of these large estates, called latifundia. Naturally, the owners of these estates, the latifundistas, became more wealthy and powerful in turn. These latifundia are "characterized by absentee ownership, by extensive cultivation, and by immense fallow stretches" (Sartre 32). While the latifundistas spent their time away from their estates, daily labor was divided up among peasant workers for meager wages. Employment was only really to be found during the four months of the sugar harvest; as for the rest of the time, as Sartre comments, "Let them go hang themselves elsewhere" (32). The latifundista's interests

began and ended with the maximizing of profit at the expense of the peasantry. Cuban sugar laborers were forced to go with the tide of the sugar harvest, which was controlled by the latifundistas, who in turn were influenced by whatever the United States' sugar quota for Cuba happened to be that year. The U.S. sugar quotas were enacted in order to protect sugar growers there, ensuring a domestic market for their product; Cuban sugar was allowed to fill the gap. These quotas discouraged full cultivation of the land, since the latifundistas were only interested in producing as much sugar as the United States was interested in buying. As sugar production varied with the ebb and flow of the U.S. economy, the United States was able to use the sugar quota as a kind of blackmail within the Cuban government; whenever something arose that might threaten U.S. interests, the latifundistas were reminded of their dependence upon the quota. In response, the latifundistas "procured the organs of coercion and repression," in the form of the Cuban

military (Sartre 37). Serving as the invisible hand of America's interests, the military "supported a regime only as long as the real bosses found it in their interests to do so" (Sartre 37). The political institutions of Cuba were largely farcical, enjoying real power only when it aligned with the interests of the latifundistas and their American investors. Fulgencio Batista, the latest of these symbolic personages, was simply another politician riding out the sugar game.

When Che Guevara identified Batista's military as the primary target during the revolution, he was essentially correct. The military was the operator of Batista's power, and Guevara and his guerrillas successfully routed and defeated this aspect of the regime. With Batista gone, Guevara turned almost immediately to the next order of business: Agrarian Reform. The sugar monoculture of the island had to end; crop diversification was the clear answer. As Guevara is quoted in an interview from 1959, the "latifundia system is the cause of the national backwardness and of

all the miseries of the peasant masses.”⁵ Since the latifundia were designed only with profit in mind, the importance of the peasants’ quality of life was largely dismissed. Staying in line with the communist ideal of destruction of private property, the latifundia began to be collectivized (Alvarez 30). In *The Cuban Economy*, Guevara frankly discusses the faults and mistakes made with the Agrarian Reform. Ambitiously, the reform was planned to “make an effort toward the elimination of the obstacles that had prevented the utilization of human and natural resources in the past,” quickly expropriating the large estates of the latifundistas, reclassifying them into “state farms and cooperatives of considerable size,” and attempting to rapidly diversify the agriculture.⁶ A key step often seen in other socialist land reform policies was skipped here by Guevara: the fragmentation of the land into

⁵ Guevara, qtd. in William E. Ratliff, “A New Old Che Guevara Interview,” *The Hispanic American Historical Review*, Vol. 46, No. 3 (Aug., 1966), pp. 288-300, 294.

⁶ Guevara, *The Cuban Economy*, in *Che*, Ed. Bonachea and Valdez, 141.

a large number of small farms, later to be incrementally grouped together into state farms. This step often results, initially, in lower productive efficiency of the small units, but it allows for efficiency to increase gradually over time, providing a strong base for the collectivization of state farms; the stronger, more efficient units combine into a larger aggregation, which benefits from the strengths of its parts (Gutelman 239). Guevara's idealistic notion that "Cuba [would avoid] the slowmoving development characteristic of other agrarian revolutions" by skipping this step ultimately hindered the state farms' potential efficiency, for the sake of faster results.⁷ Instead, the large estates left by the latifundistas were nationalized, expanded, and adapted to suit the diversification of crops. Yet, despite "incorporating all the idle rural productive factors in the agricultural process," the production of sugar plummeted, and the availability of some agricultural products

7 Ibid.

became scarce.⁸ The rate of unemployment went down to virtually zero, but Cuba's production faltered. The nationalization of U.S owned latifundia caught the eye of the United States; sugar, the only important thing in Cuba as related to U.S. financial interests, was suddenly threatened. In December, 1960, the American sugar quota for Cuba was cut.⁹ As sugar trade with the U.S dropped near zero, a contract was signed with the Soviet Union guaranteeing a market for 4 million tons of Cuban sugar¹⁰; John F. Kennedy responded with the Bay of Pigs invasion of 1961, manned by U.S. trained Cuban exiles. The goal of the operation was to overthrow Fidel Castro's government in order to install a leader who would be both amenable to maintaining U.S. interests in Cuba, and hopefully more palatable to the Cuban people than Batista had been. The invasion was an embarrassing failure for the United States, and it only increased Cuban

8 Ibid.

9 Guevara, *The Alliance for Progress* (1961), in Che, ed. Bonachea and Valdez, 270-271.

10 Ibid.

revolutionary solidarity. In his address to the U.N. during the *Alliance for Progress* in 1961, Guevara admonishes the U.S. about meddling in Cuban affairs, especially with violence. He then officially claims the Cuban revolution to be “an agrarian, anti-feudal, and anti-imperialist revolution, transformed by its internal evolution and by external aggression into a socialist revolution.”¹¹ This forthright admission of socialism in Cuba brought about the total U.S. trade embargo of Cuba in 1962. Following this, as small acts of covert U.S. aggression continued, Cuba heavily traded with the Soviet Union for petroleum, industrial parts, some consumer goods, and the infamous medium-to-long-range nuclear missiles which would become the basis of the Cuban Missile Crisis in August, 1962.

It is during the missile crisis that Guevara began to more explicitly express his ideas about violence as a necessary, even the most necessary, aspect of revolution. In *Tactics and Strategy of the Latin American*

11 Ibid, 274.

Revolution, written at this time, Guevara poses the question: “Is it possible or not, given the present conditions in our continent, to achieve it (socialist power, that is) by peaceful means?” (78). He attempts to rationalize his insistence on violent struggle by answering, “[emphatically] that, in the great majority of cases, this is not possible” (78). His conclusions are justified by “[a]ccepting as truth the statement that the enemy will fight to stay in power, [that] one must think in terms of the destruction of the oppressor army” (85). This lines up with Guevara’s revolutionary praxis in Cuba; the guerrilla army’s primary mission was to defeat Batista’s military, the instrument through which he terrorized the people. And it certainly did seem that the new enemy, the U.S., was willing to fight for power, as shown during the Bay of Pigs invasion. However, as these words were written, Guevara was in the process of procuring the means to fire nuclear missiles, which he

describes as “defensive weapons.”¹² Defense against what? Atomic warfare is an undeniably extreme answer to American meddlings in Cuban politics. Had atomic weapons been available to Guevara before the *Granma*, would he have advised Fidel Castro to use them against Batista? It seems unlikely. The use of those types of weapons would certainly have neutered Batista’s forces, but it would also have meant the death of thousands of Cubans, both immediately and for years afterward. Guevara seems to understand the implications of these weapons, asking if imperialism will “continue to to lose one position after another or... launch a nuclear attack and burn the entire world in an atomic holocaust?”¹³ Although he accuses imperialist nations of this “bestiality,”¹⁴ Guevara has already come to terms with the use of these devastating weapons on behalf of Cuba and Latin America. In his own words, “Fire and blood must be

¹² Guevara, *Tactics and Strategy of the Latin American Revolution*, in *Che*, ed. Bonachea and Valdez, 83.

¹³ *Ibid*, 87.

¹⁴ *Ibid*.

used until the last exploiter has been annihilated.”¹⁵ While condemning the violence and oppression of capitalism and imperialism, Guevara, at the same time, avidly supports violence and oppression in the name of socialism; this represents a dangerous disconnect between theory and praxis. The use of atomic weapons against another nation would destroy not only the military, but also the working class, who are the oppressed within that system of oppression. Despite this, Guevara urges that “rivers of blood will flow before [socialist structure] is achieved.”¹⁶ He acknowledges that the capitalists and imperialists will return violence for violence, and he is prepared to sacrifice “[t]he blood of the people...our most sacred treasure...in order to save more blood in the future.”¹⁷ With these words, Guevara implicates unwitting millions into his own sacrifice for his ideals. Having lost sight of the original goals of the revolution, among them to improve daily existence for the

¹⁵ Ibid, 84.

¹⁶ Ibid, 81.

¹⁷ Ibid.

exploited working class, Guevara offers their very lives towards the realization of his theories. Diplomacy with imperialist nations is scorned, on principle, leaving outright violence as the only solution to political and ideological disagreements. Instead, Guevara paints “the electrifying example of a people prepared to suffer atomic immolation so that its ashes may serve as the foundation for new societies.”¹⁸ It may be more appropriately worded as “the electrifying example of *one man* prepared to *sacrifice a people to atomic immolation* so that its ashes may serve as the foundation for new societies.” These missiles represented the realization of a prophetic vision of the literal destruction of capitalism,—or more accurately, the *capitalists*,—by any means necessary, a fetishistic ideal with which Guevara would become increasingly obsessed.

Guevara’s regression “from pragmatism... [to] increasing theoretical rigidity” was brought on by his unrealistic ideas about how people function within socialism (Childs

¹⁸ Ibid 83.

617). The integration of the latifundia into state farms, although perhaps not the best decision, is representative of Guevara's early pragmatic attitude towards the agrarian reform and the revolution in general; he acknowledged the "exceptionalism" of the Cuban revolution, and he was willing to adapt his ideals to fit the Cuban model.¹⁹ He emphasizes two examples of this exceptionalism: the enigmatically charismatic Fidel Castro, a man of "historic dimensions... [and] such tremendous personality that he would lead any movement in which he participated"; and the unique character of the Cuban proletariat in the Sierra Maestra, as contrasted with Cubans in other areas of "semimechanized Cuban agriculture."²⁰ Castro was indeed able to connect with the Cuban people in an intimate way, a feat Guevara imagined for himself, but never accomplished to the extent that Castro was able; Guevara fantasized about a single,

¹⁹ Guevara, *Cuba: Exceptional Case or Vanguard in the Struggle against Colonialism?* (1961). In *Che*, ed. Bonachea and Valdez, 57.

²⁰ *Ibid*, 60.

united mestizo race throughout all Latin America, indivisible by superficial national boundaries, but the influence his movement received from the Castros, as native Cubans, was undeniably a boon. As for the peasants of the Sierra Maestra, they “[were] most aggressive in demonstrating love for the possession of [their] own land.”²¹ Many of the peasants who joined the revolutionaries in the Sierra Maestra had been essentially exiled from their landlords, forming a like-minded base for establishing the revolution. These particular peasants, however, were a minority. This fact would become clear when Guevara’s lofty convictions about volunteer labor failed to materialize within the Cuban work force. As he writes in his 1964 *Volunteer Labor*, this kind of labor is

volunteer labor and nothing else,
and it serves the whole society but
fundamentally the development of
the consciousness of each
individual. Only those who want to
do it should do it, and this does not
mean that those who do not want to

²¹ Ibid.

do it have not fulfilled their duty.
(307)

Predictably, this ideal of labor for the sake of the nation and for the sake of one's own consciousness was not salient with anyone except the fervent minority, with Guevara himself at the head of the vanguard. He believed that "[t]he communist's attitude toward life is to show with his example the road to follow, to lead the masses by his own example regardless of the difficulties which must be overcome in the process."²² Guevara fully embodied this idealistic view of communism; he was known to work nearly nonstop for days at a time, even cutting cane in the fields next to the peasants. Despite Guevara's admirable commitment to his ideals, this fervor did not translate to the labor force at large. Absenteeism, low efficiency, and ineffectual management plagued the cooperatives and state farms, provoking increasingly theoretical and violence-centered rhetoric from Guevara. As his most fundamental convictions failed to

²² Guevara, *Volunteer Labor* (1964), in *Che*, ed. Bonachea and Valdez, 305.

materialize among the Cuban people, Guevara turned away from his earlier pragmatism and retreated more deeply into his theories.

Similarly rigid principles held up during the revolution in the Sierra Maestra, and produced results, but they fell apart in the agrarian and economic reforms to follow.

A crucial aspect of Guevara's transformation from a pragmatic opportunist into an obsessively rigid theorist is found in the role played by the Soviet Union. From 1958 to 1962, Cuba's trade deficit had increased by 193.4 million pesos, or approximately 400% (Leogrande and Thomas 330). In light of this decline, Fidel Castro announced a return to sugar production, the only product which Cuba could produce somewhat efficiently and export to bring much needed foreign currency into the economy. The earlier, rapid attempt at diversification had failed partially due to a lack of infrastructure and skilled work force; sugar is what Cuba knew. In contrast to Guevara, Castro realized this necessary evil: sugar would have to remain a primary product of

Cuba until the means to efficiently and effectively produce other goods could be established. In 1963, Castro signed an agreement with the Soviet Union to produce and sell an incrementally increasing amount of sugar each year, culminating in an unprecedented 10 million tons to be produced in 1970 (Castro 262-263). This proved to be an overly ambitious goal; each year, the production targets were not met (Castro 265). In exchange for its sugar, Cuba was importing incredible amounts of raw materials, industrial parts, and consumer goods from the Soviet Union. As sugar production fell short of the mark each year, Cuba grew more and more indebted to the Soviets. Cuban sugar became a kind of installment plan for the imports coming from the Soviet bloc, preventing Cuba from exporting its sugar in any other markets; the commitment to the Soviet Union had priority. This system, remarkably similar to the former system with the United States—sugar traded for goods, rather than currency—put Cuba back into a sugar monoculture, one

“[dependent on] a given country on a single primary commodity which sells only in a specific market in quantities restricted to the needs of that market.”²³ These words, delivered by Guevara to the U.N. General Assembly of 1964, were spoken as Cuba’s deficit had increased by nearly 30% after one year of trading nearly exclusively with the Soviets (Leogrande and Thomas, 330). In a 1960 interview with *Look Magazine*, Guevara is pointedly questioned about the relationship between Cuba and the Soviet Union. He emphatically responds that “[i]f the Soviet Union had just once demanded political dependence as a condition for its aid, [Cuba’s] relations would have ceased at that moment. If [Cuba maintains] increasingly cordial relations with the Socialist bloc, it is because the word ‘submission’ has never arisen.”²⁴ This conflicts with Guevara’s speech at the U.N. *Alliance for Progress* earlier that same year, in which he

²³ Guevara, *On Trade and Development* (1964), in *Che*, ed. Bonachea and Valdez, 318.

²⁴ Guevara, *Interview with Laura Bergquist (#1)*, *Look Magazine* 1960, in *Che*, ed. Bonachea and Valdez, 384.

declares that “Cuba does not acknowledge a separation of economic matters from political ones; it understands that they always go hand in hand.”²⁵ To Guevara’s credit, this seeming contradiction was justified at the time; from 1958 to 1960, Cuba’s deficit had become a minor surplus of 28.4 million pesos, a feat which would not be repeated until 1974 (Leogrande and Thomas 330). As the economic situation went downhill in the following years, however, Guevara must have recognized the situation developing between Cuba and the Soviet Union and its similarity to what had occurred with the United States. As Cuba’s economic dependence of the Soviet Union deepened, by Guevara’s own reasoning, so did its political dependence: yet another affront to his Marxist ideals. Just as Guevara condemned anything to do with capitalism or imperialism, he venerated any socialist nation, all on principle. An economy focused on trading sugar exclusively with the Soviet Union

²⁵ Guevara, *Alliance for Progress* (1960), in *Che*, ed. Bonachea and Valdez, 266.

cannot be what he imagined for Cuba. Based on his convictions, it was absurd and offensive that the Soviet Union should ask for anything in return for the industrial supplies it sent to Cuba; this aid to Cuba should be seen as a morally upright pledge towards fostering worldwide socialism, rather than a capitalistic opportunity. If the Soviet Union, the most powerful socialist entity of its time, had failed Guevara, to whom was he to turn? A study in verbal nonimmediacy conducted by psychologists Carmen E. Ramirez and Peter Suedfeld seems to support the hypothesis that Guevara left Cuba after becoming disillusioned with the Soviet Union.²⁶ The researchers suspect that Guevara's growing animosity towards the Soviet Union, which "may have been an embarrassment to Castro's pro-Soviet diplomacy, [made] it advisable for Guevara to leave his prominent governmental posts"

²⁶ Verbal nonimmediacy is a form of content analysis which studies the way a person indirectly refers to a certain other person, looking at standardized patterns in speech and directness as signifiers of personal distance. In this study, the focus was on remarks made by Castro about Guevara (but not *to* Guevara) both before and after Guevara left Cuba.

(Ramirez and Suedfeld 157). Guevara's dogmatic sensibility contrasted with Castro's more pragmatic approach, and in trying to do what was best for Cuba, Castro may have found it necessary to distance Guevara from Cuban policy. Indeed, the results of the study show a statistically significant increase in Castro's nonimmediacy towards Guevara after his departure from Cuba, suggesting that some kind of personal rift had developed (Ramirez and Suedfeld 161-162). In fact, the level of nonimmediacy expressed towards Guevara by Castro averaged almost on par with Castro's nonimmediacy score towards his greatest rival, the United States.²⁷ Some scholars find Guevara's 'farewell' letter to Fidel Castro suspicious, as well. In it, Guevara formally renounces all his official posts in Cuba, writing: "I formally renounce my functions in the Party leadership, my post as minister, my rank of *comandante*, my Cuban citizenship" (Guevara,

²⁷ The average post-departure score towards Guevara was 2.4; the control score for the U.S. was averaged at 2.6. The scale used measured from 1-9, 9 being the highest level of nonimmediacy.

qtd. Sauvage 29). In an otherwise warmly written letter, this could be seen as a little mechanical and out of place. It does not seem entirely unreasonable to suspect that at least this part of the letter may have been strategically forged by Castro himself, as argued by Léo Sauvage in *Che Guevara: The Failure of a Revolutionary*. This small addition would absolve Cuba of Guevara's actions with relatively few repercussions, distancing him and preserving Castro's valuable alliance with the Soviet Union. Sauvage suspects his claim that Guevara was unaware of this 'renouncing of duties' by citing frequent uses of 'we' and 'our people' in regards to Cuba within his Congo diary (Sauvage 27-28). This all seems to suggest that Guevara may have left Cuba on what he felt were good terms, while secretly being expelled and excluded from all Cuban affairs in a strategic political move by Castro.

Surrounded by the unfulfilling results of the expectations instilled in him by his Marxist doctrine, Guevara returned to what he knew best. As he writes to his parents in 1965,

Dear Folks:

Once again I feel beneath my heels the ribs of Rosinante. I return to the road with my lance under my arm... My marxism has taken deep root and become purified. I believe in armed struggle as the only solution for those peoples who fight to liberate themselves, and I am consistent with my beliefs.²⁸

Instead of staying in Cuba to address its unique problems, Guevara chooses to leave to do that which has proven for him to be definitively effective. No longer certain about his political views towards agriculture, economy, or ally politics, Guevara puts his full force into the violent struggle against capitalism, imperialism, and colonialism. While Castro dealt with the uncomfortable and nuanced problems of Cuban socialism on a day-to-day basis, Guevara literally and ideologically resigned. It is unlikely that this is a decision taken lightly by Guevara, however. Realizing the limitations of socialist revolution in Cuba, Guevara subsequently projected these limitations upon himself. He had

²⁸ Guevara, *Letter to His Parents* (1965), in *Che*, ed. Bonachea and Valdez, 424.

succeeded in freeing Cuba from the literal domination of Batista, yet failed in liberating her from the struggles of capitalism in general. Guevara took Cuba's failure as his own. Perhaps revisiting his long since abandoned profession of medicine, Guevara left Cuba in the spirit of the medical doctor's oath: "first, do no harm." After having realized the numerous blunders he made during his time as a Cuban official, Guevara finally determined that he was unable to fix Cuba, and his purpose would be better fulfilled elsewhere. Whether the setbacks suffered in Cuba during the early years of the revolutionary government should fall squarely on Guevara's shoulders or not is debateable, but undoubtedly he took personal responsibility, just the same. Guevara identified so strongly with the Cuban people that he felt their pain as his pain, their failure as his failure. He invokes the metaphor of medicine within his speech to a group of medical students in Havana, 1960, in which he cautions, "The fight against disease should be based on the principle of creating a robust body, but this

cannot be done by the artistic work of a physician on a weak organism. Rather, the creation of a robust body is done with the work of the whole collectivity, with the entire social collectivity.”²⁹ His point is that one or a few persons cannot construct a revolution, regardless of their individual talents. The true power of the revolution is found in the support of the people which it serves and whom serve it. Even as he seems to acknowledge this fact, Guevara never really internalized it. He is, as everyone is, “a product of [his] environment.”³⁰ He used to dream “of working tirelessly to aid humanity... conceived as a personal achievement.”³¹ He did indeed spend much of his time in Cuba “working tirelessly,” but he was never entirely able to blame the faults of the revolution on anyone but himself. In a much quoted excerpt from his speech, *Child of My Environment*, Guevara writes:

Let me say, with the risk of
appearing ridiculous, that the true

²⁹ Guevara, *The Duty of a Revolutionary Doctor* (1960), in *Che*, ed. Bonachea and Valdez, 259.

³⁰ *Ibid*, 257.

³¹ *Ibid*.

revolutionary is guided by strong feelings of love. It is impossible to think of an authentic revolutionary without this quality. This is perhaps one of the great dramas of a leader; he must combine an impassioned spirit with a cold mind and make painful decisions without flinching one muscle. Our vanguard revolutionaries must idealize their love for the people, for the most sacred causes, and make it one and indivisible. They cannot descend, with small doses of daily affection, to the places where ordinary men put their love into practice.³²

Again, Guevara seems to be speaking as much to himself as he does to his audience. Initially guided by his indignation at the “misery, hunger, [and] disease,”³³ he witnessed during his youthful travels across Latin America, and his love for the exploited peoples of America, Guevara inadvertently let his strict ideology blind him to these principles as they manifested in Cuba. He lost sight of the practical, humanitarian idealism which led him to become a revolutionary in the first place;

³² Guevara, *The Motorcycle Diaries*, trans. Alexandra Keeble, New York: Ocean Press (2004) 167-168.

³³ Guevara, *The Duty of a Revolutionary Doctor*, in *Che*, ed. Bonachea and Valdez, 257.

instead, he was consumed by his obsession with annihilating what he identified as the source of these tragic social issues: capitalism, in all its presentations. He acknowledges, indirectly, his internal struggles as a commander of the revolution when he describes the “impassioned spirit [and] cold mind” of the leader. In attempting to avoid “[descending], with small doses of daily affection, to the places where ordinary men put their love into practice,” he unwittingly fell into the opposite pole of “dogmatic extremes, into cold scholasticism, into isolation from the masses.”³⁴ Guevara believed that the purity of his ideals was the answer to liberation; when he encountered a set back, he responded by further purifying his ideas. This led to an empathetic disconnect between Guevara and the unique economic and political problems of revolutionary Cuba; as his doctrine became more and more rigid, it became increasingly difficult to connect it to the realities at hand. Consequently, Guevara gradually reverted to

³⁴ Guevara, *The Motorcycle Diaries*, 168.

the only real situation in which his ideals, in their purest form, had held up: guerrilla warfare and violent revolutionary resistance. Once cognizant of this disconnect, Guevara knew he was finished with Cuba; his ideals had become so distilled and purified that they simply were no longer relevant in Cuba. With Batista gone, there really was no place for violent struggle. And so he left Cuba, seeking to fulfill “the most sacred of all duties—to struggle against imperialism wherever it may be.”³⁵ In this quest, Guevara found the ideal consummation of his theory and his praxis, that perpetual revolution which “in itself heals and cures any laceration.”³⁶

³⁵ Guevara, *Letter to Fidel* (1963), in *Che*, ed. Bonachea and Valdez, 422.

³⁶ *Ibid*, 423.

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Intermediate Level Co-Winner

Ethnic Minorities of Burma:

An Inconvenient Population

Alex Craig

Ethnic Minorities in Burma have faced a campaign of ethnic cleansing since shortly after the end of World War II. The international media has largely ignored their plight and the governments of the world either cannot or will not take action against it. Non-government Organizations (NGOs) have focused only on the refugees in camps on the Thai side of the border, leaving those inside Burma without medical care, food and other needed support. Their struggle is one that should ring loud in the ears of any freedom-loving nation. So why has this population of pro-democracy, pro-West, primarily Christian, English speaking, and for lack of a better descriptor *good* people been left to extinction at the hands of an “Axis of Evil” Military Junta? Personal experience and research on this topic have led me to one

sad conclusion, their unfortunate fate may be that they are simply an inconvenience to the political and economic world at large.

Burma has a long history of violence and genocide. The country is composed of several ethnic groups. The largest ethnic group, and majority of Burma's population, is the Bamar or Burman people, who make up roughly 70 percent of the population of Burma (1). The next largest groups are the Shan and Karen at 9 and 7 percent respectively (1). Other smaller but also persecuted and exiled groups include the Rakhine, Mon, Kachin, and Chin ethnic minorities (1). The ethnic cleansing campaigns of the Burmans against other groups goes back to the conquest of the Mon people in 1725. Before this conquest, the Mon had a kingdom that covered all of Southern Burma. In 1725 the Burmans laid siege to the Mon walled city/state of Hanthawaddy. After three months the Burman general offered the Mon King a deal to keep his position and property in exchange for entry to the city. The King agreed. When the

Burmans gained access to the city they massacred him and all the city's inhabitants. They then set out to eradicate the Mon culture by killing the Buddhist monks, enslaving Mon leadership and burning all the Mon monasteries and libraries (2).

Prior to 1820 the Burmans paid little attention to the Karen, viewing them as too unsophisticated to be a threat. Although having known many of them I find that hard to believe. The opinion that they were not worth the effort changed with the arrival of the British in the 1820s, whom the Karen actually viewed as liberators from Burman imperialism (2). The British began their conquest of Burma in 1824, eventually gaining control of the whole country after successive land acquisitions during three wars. At the end of the third war in 1885, the British gained complete control of Burma, annexing it to British India.

The Karen culture was deeply impacted by their time under British rule as well as their time fighting as loyal allies to the British Royal Army during WWII, pushing back the Japanese

Invasion. This was a loyalty they paid dearly for when the war was over. In 1942 the British were routed out of Burma and the Burma Independence Army (BIA) rounded up Karen civilians in the Irrawaddy delta areas and Papun District and started killing them by the hundreds each night, accusing them of being British spies. The Karen resisted the killings and this was the start of an internal conflict that rages on to this day.

I had the chance to meet some of the Karen WWII veterans during a stay in the Mae La refugee camp in 2011. It was heartbreaking to think of these old soldiers living in a place where the freedom they fought for was nowhere to be found. They are overjoyed just to be able to talk to an American soldier and share their stories, even though we left them behind. We went home to enjoy the fruits of our labors and left them to the devices of an oppressive and sadistic government, but they love us still. What does that say about us all?

Another historical tie to the West is Christianity. Adoniram Judson was one of the

first missionaries in Burma, and the first missionary to make contact with the Karen in 1827. The Karen credit him with being one of the major influences in current Karen culture. This is true in that he introduced the first Karen to Christianity, but the largest number of converts was actually due to Judson's first Karen Convert, Tha Byu, a freed slave who was an admitted thief and murderer. After his conversion though, Tha Byu became an energetic missionary to the Karen people. After twelve years of effort by a handful of American missionaries and Tha Byu "The Karen Apostle", 1270 Karen had been baptized, with many other believers (3). Today, roughly half of the Karen population and 90 percent of the Kachin population are Christian. Other hill tribes have a similarly large Christian population. Christian organizations have been the biggest non-government supporters of the Karen and other Ethnic minorities in Burma in the last few decades of their struggle for freedom and

survival and the primary reason most Refugees are English speakers.

Since the end of WWII Burma has been under the control of a Burman Military Dictatorship set on oppressing and exterminating Ethnic Minorities and profiting from their ancestral lands. The Burmese Army units, who ravage tribal villages, kill civilians, burn, rape and pillage are ironically called the *State Peace and Development Council* or SPDC. There have been a multitude of ineffective token peace agreements between the SPDC and Ethnic Tribes over the past 60 years, none of which lasted any longer than the meetings they were signed in. So, for the last 60 or so years, our loyal allies have been left to defend themselves. This hasn't gone well for them. An estimated 3 million refugees have fled Burma to camps in neighboring countries and hundreds of thousands have become Internally Displaced People (IDPs) (1). On a seasonal basis the SPDC shows up at harvest time to burn all the farm fields and villages. Anyone in the village when they show up is

subject to being enslaved as a military porter or road crew and worked literally to death, or being raped, tortured and killed on the spot. After this, the Army sets landmines in case any of the villagers who fled come back to look for their family members. This has been the fate of many thousands of ethnic people in Burma. Exact numbers are hard to estimate due to the lack of documentation and outside assistance, which brings us to the real question. Why has nothing been done?

In order to answer that question as it applies to the current situation we need to understand the motives behind the actors involved today. On stage at the moment are Burma, China, India, Thailand, Great Britain, the US, and the European Union (which has been acting based solely on US actions so far). Today there is growing fanfare in the media and a long line of diplomats parading through the Capitol city of Naypyidaw, eager to encourage the county's recent baby steps towards democracy. After centuries of abusive dictatorships, and western "carrot and stick"

policies, there's good cause for this encouragement: however, there is also good cause to be cautious in awarding the carrot too soon if we actually intend to affect the state of human rights in Burma.

After many years of talk about progress towards democratic elections the country finally made its first attempt at electing a quasi-civilian leader. The election may, in fact, have made matters worse though. Myanmar's new democratic façade has provided a cover for countries eager to do business with the resource-rich nation. As a result, political isolation has eased, strengthening the regime. In addition, neighboring states such as Thailand may now start deporting some of the thousands of Burmese refugees on their territory, arguing that Myanmar is returning to normalcy (8).

Thein Sein, a recently retired military general, was elected president of Burma in February 2011, becoming the country's first non-interim civilian president in 49 years.

Whether he was fairly elected or not is up for debate, but he does appear to be making real efforts to move the country towards legitimate democracy. What we should ask ourselves as we give the requisite pat on the back to Thein Sein, is why? What are his motives for wooing western press and dignitaries, after participating in a blatant and brutal reign of oppression for four decades without engaging the outside world at all? Action and evidence points less to an altruistic new beginning, and more to the realization that by policy of isolation they have limited themselves economically and become utterly dependant on China, when they could have easily been the biggest economic power in the region.

In order to break the chains of servitude to China and thrive economically they need to charm the West into lifting longstanding economic sanctions and spur new interest in trade relations. They don't seek to throw their economic and political friendship with China in the river though. They are more interested in

gaining a profitable balance between the two sides.

Recent decisions have made me think Thein Sein's new government is taking a cue from Thailand by masterfully, although somewhat obviously, playing both sides. An example of this two-faced bargaining technique was the recent decision to suspend the Chinese-sponsored Myitsone dam project on the Irrawaddy River. On Sept. 30, Thein Sein announced in parliament that the \$3.6 billion Myitsone dam project "was contrary to the will of the people." The statement came after a meeting between Myanmar Foreign Minister Wunna Maung Lwin and Derek Mitchell, the newly appointed U.S. coordinator on Myanmar (4). This measure was applauded by the Myanmar Civil Society and many Western governments. However, in response to criticism from Beijing, Myanmar's vice president, Tin Aung Myint Oo, met with Chinese Premier Wen Jiabao on Oct. 20 in an effort to ease Chinese concerns and pointed out that it is only suspended until 2015, not

canceled entirely (4). With many billions of dollars worth of other projects between Burma and China, there is room to play these kinds of games.

Many high ranking officers of the Military junta, seeing the possibility for an economic boom, have now retired into politics and private business. This is not a difficult transition to make when, by law, one quarter of the parliamentary seats have been reserved for former military officers. In and of itself this new interest in diplomatic and economic relations is not a bad thing though.

The next question that needs to be asked though is what are the motivations for the West in dealing with known political thugs and former war criminals? What is our place in all of this? If our motives are purely to encourage the fledgling democracy in the hopes of ending the plight of the Burmese people, and our decision making is guided by those desires, we will be discerning in how we reward token gestures of repentance and claims of progress. Only time and actions will

tell if this is our true motive or not, but I fear we are already heading in a direction that says we are more interested in economic prospects and feuding with China than the safety, freedom and welfare of our old allies. The reasons the West is eager to loosen the noose of trade sanctions on Burma come down to who controls the vast natural resources that lie untapped within Burma's borders. Opening trade with Burma has a two-fold reward. Until this year US and EU Foreign policy has driven Burma closer and closer to China, the only country willing to offer large low-interest loans to the Burmese Government. China isn't doing this out of the goodness of their heart though. They expect to be paid back in access to natural resources. By allowing trade to begin again the West can gain access to those natural resources as well as deny China unfettered control of the same.

So where then do the Ethnic Minorities of Burma come into this game of keep away? The Karen, Shan, Kachin, Mon and Chin all live on top of roughly ten-trillion cubic feet of

natural gas, vast oil deposits, gold mines, and the Irrawaddy River which is slated to be the source of a massive hydroelectric project, spanning hundreds of miles of the river that marks the border of Burma and Thailand (9). The SPDC has been confiscating their land through a reign of terror and atrocities for decades, but now it's not just the SPDC who stand to benefit. If trade is opened to the West, the unrelenting demand of the international energy market could be the end of Southeast Asian Hill Tribes. We are making aid deals with the Government of Thein Sein, but the recent boom in violence against the Kachin and Karen are proof that Thein Sein does not have control of the old guard generals who still occupy and control the Army in tribal lands. There have been ongoing peace talks between the tribal leaders and the SPDC Generals. So far that looks to be a tactic by the SPDC to gain ground, resupply its outposts and allow their surveillance teams to close in on key targets.

From the point of view of the SPDC Generals, if the Hill Tribes are able to negotiate a successful peace treaty with the government, and are granted a place in the elections and the right to defend themselves, they will lose their primary source of income (exploitation of slave labor, illegal taxation and pillaging) as well as access to the natural resources of the land. This will also make negotiations about the selling of natural resources much more complicated and expensive since the government may not be able to just burn the village sitting on top of the gold deposit, and seize the land for exploitation. Thus there is no incentive at all for the SPDC troops to cooperate with any peace negotiations.

Thein Sein's administration would have to prove control of the old guard generals for there to be any meaningful talk about progress in the arena of human rights. Instead he has made the token gesture of granting amnesty to 6,359 political prisoners, including those defined as "prisoners of conscience" by international organizations such as Amnesty

International. (Myanmar officially considers them common criminals.) For this he received resounding approval in the media while his army continued to shell civilian villages in the Kachin State. It is unlikely this was unnoticed by the politicians and media piling praise and high hopes for future progress on President Sein. It is more likely that the US and other governments are afraid of losing the opportunity to open up trade with an extremely resource rich and untapped country. Our praise of these shallow attempts to look humane seem to me like watching young parents clap and coo at their baby taking it's first wobbly steps, but the SPDC is not a baby. Thein Sein is the former general of an army that committed more human rights violations than any other army on earth for the duration of his 40 years of service, and has done little to change that outside the reach of the media lens. Are we handing over the carrot in exchange for progress, or in exchange for oil and gold? Or worse yet, just because we can.

We've gotten by with ignoring them for 50 years, why stop now?

This leaves the people with one last resource for survival and assistance, the sadly underfunded, over administrated, and uninformed Non-Government Organizations who currently pour all their resources into refugee camps on the Thailand side of the border. That works out great for the refugees while they are in the camps, but has been causing a drain on resources for those still trying to survive in the villages in Burma. Last year when I was with the Karen, working to improve their odds of survival through training and supplies, we had 80 medics who were both mobile and operating clinics in the villages. Now we are down to only 40 because NGOs on the Thai side of the border hired the other 40 for 35 dollars per month. All we can offer is some rice and salt, so we lost them (7). We can explain to the NGOs that they are needed in the villages, but they have their own mission and our medics are helping them meet that mission. Because the NGOs have to go

through a lengthy and expensive process to enter the country and the numbers are limited, they are discouraged from doing so.

Another issue in the refugee camps is the length of time people are spending in them. The current conflict in Burma is the longest running war in modern history. There are whole generations who have known nothing but life in the refugee camps. They end up very well educated because of the Christian missionary schools that have been in the camps for decades. They are not allowed to work in Thailand, but can apply to go to college on various grants and scholarships. This has resulted in a highly educated, but unemployable generation of youth. That situation has caused problems every time it has occurred in history. The education they receive is great, but they have not been taught any of the agriculture or survival skills they will need if they are to return to their pastoral lands in Burma. Most NGOs have failed to see the necessity of teaching agriculture and leadership. They are also not involved in, or

encouraging, involvement in the fight to defend and advocate for the pro-democracy movement that would eventually allow them to return home. The mission of the NGOs in Thailand is focused on helping people once they have escaped from Burma, but then what? We need more work to be done in securing their safety and freedom to return home, not just waste away in a packed refugee camp.

These Ethnic Minorities are at a crossroads today. Within their reach is the prize they have been promised many times, for which they have fought for through many generations. That prize is freedom from oppression and violence, and a place in the fledgling democratic government of Myanmar. The realization of this goal will depend upon their ability to stay in the fight just a little longer. A hard thing to ask of a population that has been starving, ignored, and dominated for nearly a century. They need to dig deep and see past the token offers of aid packages in exchange for peace agreements and force the

issues that will secure their freedom in the long term. Without this they run the risk of allowing the Burmese government to create a media cloud of successful peace negotiations behind which they will be free to continue profiting from the reign of terror and oppression that has earned them a spot as one of the top three human rights violators in the world for many years.

Notes on Terminology

Throughout this paper the author aims to denominate all institutions, organizations, governments and people groups with the most common designation in the English language. However, in some cases the author has used a shortened version.

Burma is officially self-designated as the ***The Republic of the Union of Myanmar***. It is often referred to as ***Myanmar*** or ***Burma***, a shortened version of its previous official denomination ***The Myanmar Government or Government of Burma*** is officially self-designated as the

Government of the Republic of the Union of Myanmar. It often referred to as the State Peace Development Council (SPDC) or informally as the “the Burmese Junta” or “the Burmese Regime”

The Karen and Karenni Ethnic Groups are referred to by many as Kayin and Kayah respectively, as a transliteration of the pronunciation used in the Burmese language

The Burman ethnic group is often referred to in English as Bamar or by fewer, Burmese. Although, the latter is more commonly an unofficial term used for all Myanmar citizens

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Homeschooling: Demystified

Sarah Noé

You want to know the fastest way to kill a conversation? Tell that person you're homeschooled and watch the next words freeze on their tongues. Sarcasm aside, this really happens. Bring up the fact you learn at home and everyone feels awkward. Why is this? Why is this announcement met with discomfort? It is because society has placed an outsider label on homeschoolers. In the realm of education, especially, they are looked down upon, considered hermits, fanatics, and just plain weird. The general public doesn't know how to handle those who learn at home. If the topic of homeschooling comes up, the questions will likely be "Do they really learn?" and "What about socialization?". These two questions are easily answered by looking at the facts. When we do that, it will become clear that homeschooling *is* a viable source of learning. It provides just as good of an education as public school and creates

productive, contributing citizens to society. But first, a brief overview of the history of homeschooling helps to set the stage.

Back during the 1600s and 1700s, it was important to early American families, particularly Protestant ones, to catechize their children (to teach theology by the method of a question and answer form) in order that they would have a good interpretation of the Bible as they read it (Gaither 17). In fact, the government mandated that parents do this for their children or else face fines (Gaither 18). Thus education in America really began in the home. In fact, as is seen here, being taught at home used to be the norm. Now there were other forms of education, such as tutors or a “dame school”, where parents paid for their children to learn basic reading and counting in a lady’s kitchen (Gaither 19), but the family remained the key place where teaching occurred. This practice continued on for almost a century, in slightly varying forms. Then, at the beginning of the 19th century, things really began to change.

By the 1840s it was becoming clear to many middle-class Anglo-Americans that something more than strong families would be required. Between 1840 and 1850 the immigrant population increased by 240 percent. Many of these immigrants were Irish Catholics and other groups whose home cultures were very different from that idealized by the American synthesis. So Americans created public schools. (Gaither 38)

Public schools allowed the immigrants to voluntarily learn and “adop[t]...the American synthesis” (Gaither 39) put forth by the Protestants. Americans were already moving towards sending their children to school as well so everyone learned together “the common faith” (Gaither 39). Eventually, tax-supported public school was the standard and it was expected that every child of proper age should go there. The model of home education disappeared, but not forever. It resurfaced during the 1980s when conservative Protestant parents became disgusted by the “focus on social history” and “discussions of race and sex that tended to make the United States look bad”(Gaither 107). The final straw came for

many of them with “[t]he 1962 and 1963 Supreme Court decisions outlawing organized school prayer and school-sponsored Bible readings (Gaither 107). “[S]imply appalled”, conservative parents began pulling their children out of the public schools (Gaither 107). Gaither goes on to relate how homeschooling really sprang to life again due to two factors: “countercultural sensibility became the American sensibility” and “suburbanization” (which allowed young people to leave the system, create communes and start homeschooling) (113). Over the past thirty years, since homeschooling has been legalized again, the movement has grown exponentially. Today, “[i]n the United States, best estimates place the homeschooling population above 1.5 million children” (Martin-Chang 195). Ever since its reemergence in the 1980s, homeschooling has had those who question its effectiveness in comparison to the more familiar mode of public education. With the stage set as to homeschooling’s historical precedence and brief history, we will now look

at some of the concerns the general public raises about this reborn movement.

The most often asked question homeschoolers receive is about socialization. As we begin, the definition of “socialization” must be determined before an investigation can be made into whether or not homeschoolers are “socialized”. Unfortunately, the array of answers is very broad, varying from person to person. Nonetheless, I have chosen a few common definitions to look into as offered by Richard Medlin, a college professor of psychology. He declares there are three types of socialization: “social activity”, where children play and interact with other children, “social influence”, where children are taught to follow “majority norms”, and “social exposure”, where children are introduced “to the culture and values of different groups of people” (Medlin 107).

First, we will look at the matter of “social activity”. This is where the assumption that homeschoolers are hermits comes into play.

David Guterson, a high school teacher and homeschooling father illustrates the perceived public notion well:

For [our schooling friends], homeschooling evokes sad isolation, a world devoid of intimate friendships and composed chiefly of loneliness. In their mind's eye, they see our boys hunkered down at our kitchen table, silently toiling along with their pencils, friendless, isolated, with one of us, hovering over their shoulders, but with no one their own age present. (52-53)

Nothing could be further from the truth. Richard Medlin, in looking over many surveys that required parents to record their children's activities, found that homeschoolers participate in a "wide range" of activities (111). He gives a brief, short list with such examples as "organized sports, scouts...music and dance lessons...playing with friends and more" (111). Medlin argues that because homeschooled children are not restricted by public school schedules or homework, they have more time to be involved with a multitude of activities, even more than their publicly educated counterparts (112-113). Indeed the possibilities

today for homeschooling students are endless. Also, as the number of homeschoolers has continued to expand, homeschooling associations have sprung up along with local support groups. Both of these sponsor many activities, ranging from museum visits to various academic contests (spelling or science fairs, for example) (Klicka 129). With all these activities, naturally, come many opportunities for “social activity” to occur. Homeschoolers are hermits? Certainly not.

The next definition Medlin gives to socialization is “social influence”, where children are taught to follow “majority norms” (107). The question quickly arises: How is it good for children to be with their parents all the time? Overprotective parents are bad for a child. On the other hand, the argument can be turned right back: Is it always beneficial to be with peers so often? What about the close and frequent interactions that can occur with other children who display rebellious attitudes or violent behavior? Isn't it better for a child to be kept away from such a person and provided

with better examples to imitate, such as older, wiser, and more mature adults?

Homeschoolers have this advantage by being at home. Dr. Larry Shyers, a psychotherapist, studied a group of public school children who followed peer examples and a group of homeschool children who followed the example of their parents. Upon comparison, he found “that the home schooled children had consistently less behavioral issues” (Klicka 130). Shyers also went to conclude from his research that “[t]he results seem to show that a child’s social development depends *more* on *adult contact* and less on contact with other children as previously thought” (qtd. in Klicka 131). So the fact that homeschooled children spend more time with their parents is a good thing. Another benefit of being at home is that children are less likely to have issues with bullying. While many may argue it’s a necessary life skill to be able to deal with bullying, Rachel Gathercole, a writer and homeschool mother, offers this response:

I have never heard anyone suggest that babies need to be left alone with

open fires so they could learn to deal with fire; this would be inappropriate because fire is dangerous, and the baby, who is too young to protect herself from that situation, would get hurt. Still, supervising small children around fire does not mean that they will never learn to avoid fire or how to put one out. Likewise, supervising children as they learn to deal with adverse situations does not mean they will not know how to protect themselves as they grow and gain greater independence. (108)

Although homeschoolers are protected from bad situations at home, it is not overly so. Parents still teach their children how to deal with issues such as peer pressure and bullying, but in a “safe environment” (Gathercole 108), where lessons may be learned without the possibly huge consequences. While these parents keep their children from bad behavior and influences, are they imparting enough of the good attitudes and behaviors polite society expects? According to research by Thomas Smedley, yes, the parents are. Smedley administered the Vineland Adaptive Behavior Scales to a group of those who were homeschooled and a group of those who were

traditionally schooled. Homeschoolers ranked the highest in “the communication, daily living skills, socialization, and social maturity subscales of the test” (Medlin 114). Smedley determined that “children kept home are more mature and better socialized than those who are sent to school” (qtd. in Medlin 114). So do homeschooled children experience good “social influence”? Absolutely.

The final kind of socialization Medlin mentions is “social exposure”, where children are introduced “to the culture and values of different groups of people” (Medlin 107). This aspect deals with interacting with minorities and other groups of differing socio-economic status. Gathercole declares that while it is easy for homeschoolers to not get involved with these other groups at all (as it is for some public schools), yet the option is also there for homeschoolers who really try to connect with those of diverse backgrounds (152). By 2003, the African American Homeschoolers Network verified the fact that African-Americans made up about 5 percent of homeschoolers, or

around 120,000, which was declared “up from a few thousand in 1998” (qtd. in Gathercole 154). In addition, many homeschool support websites have sprung up for a whole variety of minority groups, from vegan to Buddhist, to Quaker, to “special needs”, and a host of others (Gathercole 153). One can see that the homeschooling community itself is becoming more diverse, instead of being completely composed of white, evangelical, middle class families, as is typically supposed.

Another point Gathercole brings up is the difference between quantity and quality interactions. When it comes to relationships with those of varying backgrounds, she states it is more important to have *quality* interactions: “Interacting with diverse individuals in a real-life setting may encourage children to see them as ‘real people’ at work and play rather than as hordes of ‘others’ or as a ‘them’ in an institutional setting” (161). Gathercole goes on to argue that though minorities have been integrated into public schools, yet the issues of racism still remain (161). Homeschoolers have

an advantage when it comes to interacting with these unique individuals. As Gathercole stated above, homeschooling children have the opportunity to see these persons as “real people” and not be put off by their skin color or physical appearance. These children receive this chance because they are out in the world experiencing new things, learning new things and meeting new people “rather than sitting in a classroom focused on one specific subject matter” (Gathercole 165). So yes, the opportunity for “social exposure” is there for homeschoolers, at least on the same level of those who go to public school.

After socialization, another pressing issue is the level of homeschoolers’ academics. Do the children learn anything, since parents with probably no teaching experience are teaching them? To begin with, let’s tackle the issue of teacher qualification. There has been much ado over the need for homeschooling parents to have a teacher’s certificate or other high levels of learning in

order to teach their children. However, research has shown otherwise. Dr. Eric Hanushek of the University of Rochester conducted a “significant study” of “survey[ing] the results of 113 studies on the impact of teacher’s qualifications on their students’ academic achievement” (Klicka 239). The result? “Eighty-five percent found *no positive correlation*” between the two, 7 percent found “a positive correlation” and only “5 percent found a *negative correlation*” (Klicka 239). Furthermore, Dr. Sam Peavey, professor emeritus of the School of Education at the University of Louisville, who “was involved in the preparation of thousands of prospective teachers for state certification” (Klicka 240) gave testimony concerning the issue of teacher certification. Even he declared that “[a]fter fifty years of research, we have found no significant correlation between the requirements of teacher certification and the quality of student achievement” (qtd. in Klicka 240). Peavey also continued on to say that the best way to “identify a good teacher” was to look toward

the students, not the teachers, and see “how well the students are learning what they’re supposed to be learning” (qtd. in Klicka 240). He asserted that that was the important issue.

Now we may return to the question of academics. Do the children learn what they should when they are homeschooled? The short answer to this question is yes. Not only do they learn, but these children also thrive academically in this environment of learning at home. A brand new study conducted this year in Canada lends some interesting results. The researchers set up their investigation very carefully. “In total, 74 children (37 homeschooled and 37 public school) between the ages of 5 and 10 years participated...each homeschooled child was paired with a similar-age public school child living in the same geographical area” (Martin-Chang 197). The researchers also discovered their group of homeschoolers broke into two subsets: structured and unstructured homeschooling (the former would stick to lesson plans and curriculum, whereas the latter would be more

free-form and follow what the individual child wanted to study) (Martin-Chang 197).

After selecting their participants, the researchers administered the Woodcock-Johnson Test of Achievement A Revised to the students in their homes, with the children's parents and siblings close by for comfort, but far enough away to avoid distraction (Martin-Chang 198). The results? Although the public school children did quite well, the structured homeschoolers outscored them in all seven subtests they were given. Interestingly, the unstructured homeschoolers scored the worst of all three groups. Could this be because the unstructured group are not used to tests? Or could it really be that their form, or lack thereof, of homeschooling is not an effective tool of teaching? The researchers do not say. In conclusion of the entire study, they do declare that "[t]he evidence presented here is right in line with the assumption that homeschooling offers benefits over and above those experienced in public school" (Martin-Chang 200). A likely reason behind the high-scoring

academic capabilities of homeschoolers is the arrangement of homeschooling itself. Children taught at home have a very, very small student-to-teacher ratio, often one-on-one or two-to-one, like a private tutor. This level of close attention is something bigger public classrooms can only dream about. Because of this teaching style in homeschooling, “the teacher can easily tailor the curriculum and instruction to meet the needs and interests of the students” (Romanowski 81). Students are also free to progress through a subject as slowly or quickly as they need, depending on their comprehension of that particular subject. Mr. Romanowski continues to list other benefits of homeschooling: “undivided attention [to the individual student]...quicker diagnosis of problems...more opportunities to ask questions...develop[ing] a deeper understanding of subject matter” (81). All these things contribute to the academic success of a child. Furthermore, Romanowski calls the family a “supportive environment...where wounds suffered from bad learning

experiences can heal and students can...regain their confidence” (81). These many benefits sound like a parent’s educational dream for their children: strong understanding of material, lots of attention from the teacher, and a confidence-building environment. What could be better?

Now we see that homeschoolers do indeed receive socialization and get good grades as children, what do they do as adults? Does homeschooling help prepare children to become productive, involved citizens? Do these children grow up to become a benefit to society? Brian Ray, a notable researcher on homeschooling, conducted an extensive study in 2003 to explore this matter. His published report on the study “focused on 5,254 adults who were home educated for at least 7 years during the conventional kindergarten through 12th grade years and had completed their secondary school years” (Ray, 71). Of those persons, forty-eight percent were homeschooled for 12 -14 years (Ray, 71). Also

of note, Ray used the surveys of those with both positive and negative responses to their homeschooling experience (Ray 72). The average age of the participants of Ray's study was 21.3 (Ray 72), so most responded as being full time students (49%) (Ray 73). After "student", common occupations were "homemaker/home educator" at 7.3%, "other" at 7.9%, and "occupation 1 (e.g. accountant, RN, artist)" at 6.8% (Ray 73). These adults were also found to be frequent readers of books, newspapers, and news websites as well as frequent watchers of news on television (Ray 74). Ray also compared these persons with the overall national population's "civic activities" as documented by other studies. The six activities listed were:

...contributed money to a candidate/political party/political cause, worked for pay/volunteered for a candidate/political party/political cause, attended a public meeting, written/telephoned editor or public official or signed a petition about issues, participated in a protest/boycott, and voted in a national or state election (75)

In all of these, Ray reported, “the home-educated adults in this study were more civically involved than the overall national population” (75). In addition, 71% of Ray’s participants were in an “ongoing community service activity”. Less than 4% were smokers, drinkers and less than 2% had ever been convicted of misdemeanor, felony, or served jail time (Ray 54). On top of it all, 98% declared they were at least pretty happy about life in general (Ray 56).

Even though this study only covers a small percentage of homeschooled adults, the results clearly show that homeschooled children turn out to be very productive, involved, and good citizens.

We have looked at research, studies, educated authors and discovered that homeschooling really is a viable source of education. The children are exposed to “social activity”, “social influence”, and “social exposure” (Medlin 107). They learn in an excellent academic structure and have the grades to show for it. We have also seen that

homeschoolers are well-rounded individuals who contribute to their society, which are exactly what public education desires. Those who learn through home education should no longer be avoided or looked down. They are normal people just like you and me, even if their desk is the kitchen table.

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Remembering Tupac

Amanda Kornrumpf

Tupac Shakur was a complicated individual with many contradictory sides to his personality and beliefs. In the biography, *Holler if You Hear Me: Searching for Tupac Shakur*, Michael Eric Dyson discusses the rap star's respect for women and his misogyny, his spirituality and his irreverent behavior, his striving for peace while living and promoting violence, and his political thinking. Fifteen years after his passing, Shakur is still a well-known figure that has permanently impacted the hip-hop and black communities; he is looked up to and emulated by those who identify with his messages. The millions of his albums that have been sold both before and after his premature death are evidence of his soulful existence and his inner conflicts that everyone struggles with and can relate to. To say that Shakur was merely a "thug" that disrespected women, preached violence, was obsessed with death, or conversely, that he

was an insightful poet, a prophet, who fought poverty and racism, would only be telling half of the story. Examining merely the negative aspects detracts from the positive meaning behind the music Shakur produced and contrarily, putting the man on a pedestal and ignoring the problems he became a party to, keeps society ignorant. Disallowing the broadcast of offensive lyrics and words that glorify bloodshed is a dangerous form of censorship that only masks the causes of the violence and the origination of the woman-hating attitude that has manifested itself throughout the hip-hop genre and culture. Diagnosing Shakur as a person with removable parts instead of the entirety of his being is to blatantly ignore the issues that incubate the youth of a perverted society. He was all of the things, great and destructive, that embodies the soul of life reared through hardship and should be remembered for every one of the parts that comprised the whole of the artist.

Though many conflicted artists have used religion as subject matter for their craft,

the first thing that comes to mind about Tupac Shakur probably would not be that he was a spiritual man. He battled addiction to alcohol and was frequently seen through a haze of marijuana smoke. After his first album began selling, Shakur was arrested several times and he began getting negative attention for his vulgar lyrics and promotion of “thug life.” Sometimes the words of his songs even seem to border on blasphemy. In “God Bless the Dead,” Shakur sings, “And I can picture you in Heaven with a blunt and a brew,” and he gives the impression that he is threatening his former friend and nemesis, Biggie Smalls, when he says, “Don’t worry if you see God first tell him shit got worse.” Many of his lyrics spew hate and illustrate his inner struggles. Dyson summarizes Jada Pinkett Smith’s insight to the inner conflict Shakur lived with and writes, “Tupac’s heavy reliance on weed and alcohol made it difficult to discern his faith” (207). This is evident in such songs as “Black Jesuz” where Shakur raps, “Wonder how shit like the Qu’ran and the Bible was written / What is

religion? God's words all cursed like crack.” Confusion regarding his beliefs and the organized system of religion is displayed through his music and reflects the way his audience, namely poor, American youth, view God. It is easy to identify with harsh words when the world is unsympathetic and uncaring about the families that fight to feed their children and resort to selling drugs to rise above the line of poverty. Shakur was that child and clearly his beliefs wavered and at the same time are an integral part of his identity.

As he sings about war, darkness, demons, and lost souls, Shakur takes an oppositional approach and defines spirituality for himself as well as African American culture. Timothy Brown writes, “Also, a further analysis of spirituality... shows that the artist is attempting to negotiate between a ‘street’ and ‘spiritual’ orientation. It is a struggle others in his generation can identify with: the need to defend your ‘rep’ on the street, while also living a spiritual life that pleases God” (568). Shakur always had a relationship with religion and his

faith, though complicated, which was given life through his words. In “Letter 2 My Unborn” he writes, “Since I only got one life to live, God forgive me for my sins / Let me make it and I’ll never steal again, or deal again.” Frequently, he makes “deals” with God and promises to change. Shakur was concerned with being true to himself, even if that meant making mistakes in life and going back on some of those promises, which is also a form of spirituality. Many youth, products of hip-hop culture, admire him for “being real” and emulate his way of life, finding they can relate to a person that is so candid with their faith.

Frankness was never a weak point for Shakur in any aspect. His misogyny and degrading lyrics towards women have been the subjects of much criticism. When speaking of a sexual encounter Shakur had with a fan he says, “Now I understand what I’m supposed to be doing. She’s never been out of California. I’m supposed to give her some experience” (qtd. Dyson, 190). This statement is Shakur’s reflection of the occurrence, as though his one-

night-stands could be justified and relieve him of any responsibility towards the women he chose to casually sleep with. Though he was promiscuous, he was critical of girls that were as well. He writes in “Wonda Why They Call U Bitch” about women that have many sexual partners, seemingly for material reasons, “Look here Miss Thang, hate to salt your game / But yous a money hungry woman and you need to change / In the locker room all the homies do is laugh.” Shakur is outwardly critical of women that use their bodies to their advantage, yet he has no problem employing his appeal for sexual gain. In “I Get Around,” he raps, “Oh, you heard that I was banging / Your home girl you went to school with, that’s cool / But did she tell you about her sister and your cousin?” Almost any line from this song is a degrading statement about his views towards women. The music video displays scantily clad girls rubbing his body and dancing provocatively. They are seen in bed with him, sometimes more than one woman at once, being chased around a tennis court or a pool, and moving to

his demeaning lyrics. Close-up shots focus on the breasts and behinds of thin, beautiful women, but, of course, the unattractive pair chasing Shakur around the estate is cause for evasion. Blatant disregard for women seems not only to be accepted in the cultural community, but fostered and nourished as well. Dyson explains, “Hip-hop has been distinguished by an assault on women that is as remarkable for its virulence as for its crushing lack of creativity... The clash between male supremacy and feminist resistance has necessarily strained gender relations, as men grapple to preserve their uncontested social authority” (177). Though musicians and artists like Shakur take much of the heat for the problem of misogyny, responsibility has simply shifted from society to them. The value of females has been diminished severely and he as well as the culture contributes to the further abasement of the sex.

Though Shakur undeniably objectifies women, he also has reverence and respect for them, especially his mother, Afeni. Dyson

writes, “Although it borders on cliché to say so, Tupac’s troubled, complex relationship with his mother decisively shaped his vision of women” (182). Like any parent/child relationship, Tupac and Afeni had their difficulties and phases in life that clashed at times. Afeni’s addiction to crack made a tough situation even worse; but despite being raised in poverty, sharing his single mother with her revolutionary activism, and her drug problem, Tupac came to realize her strength and positive influence. His music reflects how much she meant to him, evident in “Dear Mama” when he says, “I finally understand for a woman it ain’t easy / Tryin’ to raise a man you always was committed / A poor single, mother on welfare, tell me how ya did it / There’s no way I can pay you back / But the plan is to show you that I understand you are appreciated.” He understood how hard that life was, not just for the children who are raised in that environment, but for the young, unwed mothers and girls that grow up in poor neighborhoods as well. “Brenda’s Got a Baby” is a story about the everyday occurrences that

contribute to teenagers raising kids and the irresponsible men that abandon them. In reflection of how this problem affects everyone, Shakur sings, “Well let me show you how it affects the whole community / Now Brenda never really knew her moms and dad was a junky / Went in debt to his arms, it’s sad ‘cause I bet Brenda doesn’t even know / Just ‘cause you’re in the ghetto doesn’t mean you can’t grow.” He was supportive of women who find themselves in a bad place due to circumstances that are not their fault. Shakur believes the community needs take care of the people within, including these girls and their offspring.

Besides his conflicting views on women, another recurring theme of Shakur’s life and music is violence. Just glancing through the titles of his songs, “Hellrazor,” “2 of Americaz Most Wanted,” “Bury Me a G,” “When We Ride on Our Enemies,” “Bomb First,” and others, one sees the malicious intent in his words. As much as Shakur wants to protect the younger generation from gang warfare and street

violence, he also litters his lyrics with aggression and death. From *Rolling Stone*, Mikal Gilmore writes, “His later raps about gangsterism, about violence as an assertion of worth, didn’t always seem metaphorical, nor did they offer the comfortable morality of cautionary tales” (103). The choices he made were more than just controversial, they were dangerous. After being shot five times in 1994, Shakur publicly accused rappers Notorious B.I.G. and Sean “Puffy” Combs of setting him up. Venomously, he laces his songs with threats and hate messages towards his enemies. In his song, “Hit ‘em Up,” Shakur attacks both rappers when he sings, “Biggie Smalls just got dropped / Little move pacs the mac and let me hit ‘em in his back.” And later, “Puffy weaker than a fuckin’ block, I’m running through nigga / And I’m smoking junior mafia in front of yah...” After being shot, his paranoia became integrated in his poisonous words. Cameras have captured him widening the rift between the rivals through his ranting. He had declared war against the East Side of the

music industry. Shakur was not the only one promoting violence, nor was he the only product of it. Regarding cultural acceptance of such practices, Dyson comments, "There is in this arena of hip-hop a shameless glorification of figures otherwise stigmatized in society, including the player, the pimp, the mack and the hustler. Needless to say, explicit sexuality, illegal behavior, sexism, and violence are encouraged" (210). Shakur was brought up in an environment saturated with brutality and eventually became the example of the problem.

Aside from the specific attack on Shakur and his retaliation towards his former associates, his music is broad in its violence. He frequently refers to the death of his friends and his anger at the world, especially the police. Charise Jones, *New York Times* journalist, writes, "Though his records are riddled with images of gunplay and violent death, Mr. Shakur has defended himself, saying he is simply acting as a reporter, relaying to the world the grim day-to-day

realities of street life, including black-on-black violence, drug use and police brutality” (B3). At one point, Shakur was the victim of an unwarranted beating after jaywalking. Officers claim he was resisting arrest and left ugly marks and scarring on his face. Another encounter ended with him shooting two off duty policemen who had later been proven to have been drinking and were carrying weapons they had obtained illegally. Information about the incident is conflicting, but the rapper always justified himself in the shootings. Shakur’s personal experiences with officers would understandably give him a jaded point of view; however, his lyrics seems to encourage killing cops. Dyson writes, “Long before his tragic death from gunshot wounds, Tupac had become part of the folklore of black popular culture by glorifying guns, gangs, and the ghetto” (142). He had many songs about cruelty, bloodshed, death, and vengeance, but they were also songs of mourning.

In his sadness, Shakur wrote about the life he knew and while street violence was a

large part of that, he was not an advocate for it. When interviewed for *Vibe* magazine, Shakur explained that children need to understand, “because I’m talking about it [violence] doesn’t mean that it’s O.K.” (qtd. Pareles 10). He draws attention to a problem that needs to be addressed. Having grown up in poverty and in an area where most had to resort to selling drugs or other illegal activity just to survive, Shakur hopes for a better future for the culture and the country. In his song “Changes” Shakur sings, “And still I see no changes, can’t a brother get a little peace? / There’s war in the streets and war in the Middle East / Instead of war on poverty, they got a war on drugs / So the police can bother me.” Not only was he concerned with the health of the black community, he was desperately reaching out for help to make those alterations. He was disturbed by the issues that hit close to home, not just violence.

Poverty, drugs, absentee fathers, and ignorant politicians were all issues that Shakur deemed important. He hated poverty and

fought hard to come out of it. Many of the problems black communities face are neglected by those in position of power, particularly high ranking political officers. Shakur felt everyone should be giving back, helping to solve the problems that plague America's black society. Outspoken about his political views, Shakur was critical of President Reagan's views on poverty. Shakur's outlook on homelessness is evident when he states, "Since there is so much room in the White House, President Ronald Reagan could address a 'staggering' homeless problem by opening the White House to displaced indigents" (Dyson 82). Everyone needs to take responsibility for the injustices going on, not just the politicians. When asked in his prison interview how even a gang could be positive, Shakur responds, "If you've got somebody dealing drugs in the community, make them pay for the community center... All this money that we make in the streets, we should bring it back and turn it back into the community." Speaking with such passion about the plights

that have threaded their way through the nation, Shakur makes a point to explain that violence is not to be glorified. Though he sympathizes with the people on the streets that resort to stealing to feed their families, he knows that the real problems lie within the system that allows these people to go hungry.

Because he was raised in poverty, Shakur knew intimately the struggles one faces to overcome their dim situations. His entire life was spent battling stereotypes and one that he constantly fought against was that of the ‘thug’ and its negative connotations. One of the major issues Shakur was criticized for was his embracing “thug life” and the negativity that is attached to the phrase. He argues that it is not about killing and crime but an ideal. In *Keepin’ It Real in Hip Hop Politics*, Karin L. Stanford writes, “Thug life philosophy was shaped by Tupac’s experiences of living in a dysfunctional home, with a drug addicted mother and no support from a father” (16). Many of his lyrics mention the word thug, which understandably may conclude that it means to be a violent

criminal at war with the police and involved in gang warfare. This is not the case, Shakur contends, and even made an acronym for the term: “the hate you gave little infants fucks everyone” (Dyson 115). He is saying that hate breeds the future and his way of life, thug life, is acting as a product of the environment he was bred into. Dyson’s work has a good example of his mentality towards the issue. Shakur attended a lecture and a woman overheard him using vulgarities. She expressed the fact that she found his language offensive. A good friend and his former publicist, Karen Lee, remembers his response as, “I’m sorry if my language offends you, but it can’t offend you any more than the world your generation has left me to deal with” (152). This was his way of saying people are affected by one another and it is time to take responsibility. Shakur made ‘thug life’ an issue of controversy to get minds thinking about important issues. Even though this was his intent, many only see the ‘thug’ part and remember him as such.

So how *should* Tupac Shakur be remembered? As a violent, misogynistic, paranoid, irreverent, drug and alcohol addict? Or as a respectful, generous, peace-loving, drug-hating, spiritual man? He was all of these. To omit any part of his personality would be to negate the entire artist. The struggles he endured shaped the person Shakur became and though he was contradictory, he could be compassionate and ruthless, hateful and loving, insightful and immature all at once. Knowing the “real” Shakur means looking into all of what comprised him, not taking pieces of his life out of context to make him more comfortable to absorb. He is the epitome of the problems running rampant throughout hip-hop and the youthful, African American society. There is danger in examining only one aspect of the tumultuous bigger picture that shapes the culture. Diagnosing the symptom does nothing to cure the disease; the cause must be identified. Remember the controversy and what it stands for because he would want the world

to acknowledge problems to fix them externally
so there can be peace internally.

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How Research on Animals Positively Impacts Science and Society

Lori Reiersen

The 20th century held remarkable discoveries in many fields of scientific research. One of the aspects of the 20th century that distinguished it from previous times was that much work was done in relation to the observation and collection of data analyzing animals' interactions with humans, as well as their own environments. Jane Goodall's astounding progress made in the realm of wildlife research and discovering correlations between humans and chimpanzees has enabled many scientists to better understand humans and social behavior, thereby broadening our understanding of *homo sapiens sapiens* and allowing research to become more reliable, verifiable, and accurate.

The actions of one person can set the stage for creating change within a society or on a global level. How can just one writer's voice advance social change? Research is often an

area where infrequent scientific discoveries can launch an evolutionary way of thinking on a particular subject. In “First Observations,” Jane Goodall called attention to the surprising yet familiar behavior of chimps, actions which included: making nests to sleep in, embracing, grooming, and playing games as young animals. One of the most prominent discoveries in her research was that chimpanzees were capable of tool-making. She writes:

...I watched how they bit the end off their tools when they became bent, or used the other end, or discarded them in favor of new ones...they picked small leafy twigs and prepared them for use by stripping off the leaves. This was the first recorded example of a wild animal not merely *using* an object as a tool, but actually modifying an object and thus showing the crude beginnings of *toolmaking*. (Goodall 403)

This showed the world that chimpanzees and humans could be more closely related than was believed at the time. Human behavior, being extremely complex, can be difficult to study, but if an animal has similar patterns of

behavior, the potential for using that animal to better understand an area such as human psychology can bring about major social change. Goodall's astounding research on chimpanzees made scientists change the definition of "man":

Previously man had been regarded as the only toolmaking animal...my early observations of their primitive toolmaking abilities convinced a number of scientists that it was necessary to redefine man in a more complex manner than ever before.
(403)

Through her diligent work and accurate writing, she illustrated her observations of chimpanzees so effectively that the world realized how similar chimpanzees and humans are. This brought about social change in areas such as psychology and medical research. However, furthering social change in our understanding of human psychology is complicated by the limits of using humans in research. A better understanding of human disorders such as depression and bulimia could bring about better treatment or prevention. Yet how can scientists further

understand the human brain and behaviors that are linked to many problems in today's society without models for experimentation? In *Animal Models of Human Psychology: Critique of Science, Ethics, and Policy*, social scientist Kenneth Shapiro explains, "Particularly if the object of study involves human beings, ethical limits on the ways they can study humans encourage them to turn to models" (87). Controlled research done on models by altering minimal variables is ideal in the world of science as it typically yields more promising results. There is much controversy in the use of animals for scientific research, yet often scientists do not have a variety of choices for test subjects. This raises ethical issues of whether an experiment should be performed on an animal if it cannot be performed on a human. Yet, Goodall herself recognized that the use of animals in laboratories may be necessary.

Peter Miller, in his article "Crusading for Chimps and Humans ... Jane Goodall," made note of Goodall's stance on animal research,

“Of course I should like to see all lab cages standing empty,’ she says. ‘But as long as it is thought necessary for animals to be used in labs, they should be given the most humane treatment possible, and the best living conditions’” (Goodall as qtd. by Miller). This, coming from a world-renowned scientist, shows an understanding of the ethics behind testing and the necessity for research on animals. However, society remains divided on conducting research on animals, like chimpanzees, which are so closely related to humans. Some argue that the ends do not justify the means. Others believe promising results from biomedical research on animals will continue to benefit society and human health.

Animal research may produce results for diseases such as the Hepatitis C Virus (HCV) and HIV that continue to plague the well-being of humans globally. As the world community pushes to find better treatments or cures for those suffering from illnesses, nonhuman test subjects will be necessary for research to

progress. R. H. Bettauer argues in the *Journal of Medial Primatology*:

In past decades, the chimpanzee has been used extensively in HCV research, owing to the fact that it is the only non-human animal that is believed to be susceptible to persistent HCV infection... The 2005 rough sequencing of the chimpanzee genome was initially cited by some hepatitis researchers as additional support for the suitability of the chimpanzee model, because more than 98% of the protein-coding DNA in the chimpanzee genome was found to be similar to that of humans. (17)

If scientists are to find a cure for Hepatitis C, it would make sense for them to use a model that shows similarities to humans on a biological level. According to Bettauer, approximately 90% of human cases of HCV are chronic. The chimpanzee is susceptible to persistent infection as well, yet persistent infection occurs at a much lower percentage in chimpanzees. Also, there is often an absence in infected chimps of the more detrimental conditions that go along with HCV, such as cirrhosis. Through research and animal testing,

scientists try to understand how and why a number of the infected chimpanzees were able to unexpectedly clear the infection. By comparing the course of HCV in chimps and humans, there is hope that it could lead to lowering the percentage of chronic infection in humans.

Similarly, an answer to better treatment or a cure for HIV has yet to be found. Strong scientific evidence suggests that HIV crossed over from an SIV (Simian Immunodeficiency Virus)-infected chimpanzee. In order to understand a virus so complex, one must understand it from the source. Due to ethical issues and controversy surrounding animal testing, proposals have been made to ban chimpanzee testing due to the animals' especially close relation to humans. A key link in HIV research would be missing if testing on infected chimpanzees was banned. In "Infectious Diseases: An Ill Wind for Wild Chimps?" Robin Weiss provides a background considering how chimpanzees came to be used as test subjects for research:

[Keele et al] are the first to examine the long-term effects of naturally transmitted SIVcpz in wild chimpanzee populations in their natural habitat. The research was made possible because the Gombe chimpanzees have been studied in their natural setting for many decades by Jane Goodall and colleagues, and these animals are accustomed to the presence of humans. (470)

There are few nonhuman species that have been studied so intensively as chimpanzees. The better understood a subject is, the greater potential it has for accurate research. Many scientists in other areas of research took note of Goodall's work because it held potential for their own research. Without the chimpanzee as a vital model, the source for biomedical information on HIV would be severely limited. The current understanding of chimpanzees and SIV came almost entirely from research facilities and studies. Weiss states:

In studies conducted largely in the 1980s, chimpanzees (mostly of the subspecies *Pan troglodytes verus*) that were infected with a particular laboratory strain of HIV-1 controlled the amount of virus in the blood, and remained healthy, although a human

accidentally exposed to the same strain of HIV-1 developed AIDS⁶. (470-471)

It is peculiar that SIV causes minimal illness in chimpanzees while HIV is so devastating to its human host. This raises the question whether HIV-infected humans could be treated to make their condition more benign. A beneficial aspect of animal research on society would be that scientists could potentially find what helps chimpanzees to maintain almost normal health despite being infected, and if this healthier condition could be replicated in humans. Research for any cure of human disease progresses slowly and take decades. However, if the severity of a debilitating condition could be lessened, would this not be ideal for our species?

Rachel Carson understood this call for social change through research, and in order to better understand and prevent the negative effects that chemicals such as insecticides can have on humans, she urges scientists to first study how insecticides affect bugs, animals, and crops. Carson knew the necessity of

chemical insecticides, but made a strong argument that something that can bring much harm must be monitored and regulated. In *Silent Spring*, Carson argues, “It is not my contention that chemical insecticides must never be used... All this is not to say there is no insect problem and no need of control. I am saying, rather, that control must be geared to realities...” (356). Carson notes that the application of science in controversial ways can be necessary. However, regulation is needed because scientific testing and experimentation can get out of control. Similarly, animal testing may be necessary for certain areas such as biomedical research. Yet the abuse of power is prevalent even in scientific research. Because there are still cases of inhumane treatment of laboratory animals and dangerous chemicals that society is exposed to on a daily basis, scientists from different fields do not try to stop research or scientific progress but rather heed warnings and emphasize stricter regulations.

Part of the reason Goodall's research was so ground-breaking was because it could be used to defend both sides of the argument in animal research. Chimpanzees are very similar to humans biologically, so it would make sense to conduct experiments on them that we cannot perform on humans. Some argue that since it is unethical to perform those experiments on humans, it is not right to perform them on a creature that is so closely related to us. The U.S. is the only country that permits scientific research on chimpanzees. The treatment of chimpanzees in some research facilities is subpar and violations of the Animal Welfare Act have occurred on multiple accounts. In recent arguments, the fact that some chimpanzees in research facilities show symptoms of Post-Traumatic Stress Disorder (PTSD) is alarming. Goodall noted in the course of her research the important observations of D. O. Hebb, a prominent psychologist of the time. In her work *Chimpanzees of Gombe*, Goodall states, "The conclusion that emotions cannot be reliably

identified is erroneous...human and animal emotions can be identified in the same way” (118). Even a human psychologist rather than an animal research scientist can note the eerie similarities between humans’ and chimpanzees’ communication of their emotions. By using them as test subjects, observers have noted their expressions of pain, just as humans feel pain.

Shapiro calls attention to a reason behind the divided opinions in using animals as models for research: What constitutes suffering? He suggests:

Note that suffering is not the pain or distress itself, but the emotional response to it, and that such an emotional response is not limited to pain. Most people involved in both animal research and animal protection agree that the concept of suffering should be broadened from a narrow notion of pain to the inclusion of experiences such as distressful situations. (Shapiro 32)

It is difficult to measure something such as suffering since it is a qualitative rather than quantitative piece of data. Many feel that an animal, such as a chimpanzee, shows

emotional distress in similar ways to humans. While a chimp may be a useful test subject biologically, perhaps the strong similarities psychologically to humans provide a stronger argument for not using animals in research.

Animal rights activists often raise the concern that scientists take their experiments on animals too far. Through surveys, it has been found that people are more likely to oppose research conducted on certain species, such as dogs and chimpanzees, rather than rats. This makes sense because the average person will sympathize with a more familiar and likeable animal. The use of such animals in laboratories is so controversial because, as science progresses, there is consistently more evidence on both sides of the debate. Others point out that, through research, the discoveries of differences between animals and humans can be highly beneficial. In the area of toxicology, a certain drug may cause death of the test subject, thereby saving a human life. When a drug has dangerous effects on the test subject, it immediately raises

a red flag for researchers to either use supreme caution if the drug is to be tested on humans or to scratch the potential pharmaceutical product entirely.

Chimpanzees of Gombe contains information allowing Goodall's audience to draw their own conclusions about the similarities and differences between humans and chimpanzees and how much of a factor they should play in animal testing. There is a plethora of observations and behaviors that make chimpanzees almost eerily like humans. Goodall argues that there is:

...[a] sometimes uncanny similarity between certain aspects of chimpanzee and human behavior: the long period of childhood dependency, the postures and gestures of the nonverbal communication system, the expressions of emotion, the importance of learning, the beginning of dependency on cultural tradition, and the startling resemblance of basic cognitive mechanisms. (592)

In addition to the fact that there is strong evidence to support her statements, many readers can verify them by considering their

own observations from a trip to the zoo. The behaviors seen while looking into a chimp habitat are, at the core, similar to man's most basic behaviors: everything from affection, to solitude, and anger.

While reading any of Goodall's work, it is easy for one to tell that she was not just a gifted scientist but also a remarkable writer. The world's understanding of a scientific discovery must be communicated properly to maximize its effect. In "Life Is a Narrative," Edward Wilson explains, "Science is not a subculture separate from that of literature" (749). Goodall's *Chimpanzees of Gombe* made a huge impact on the world not simply because of her numerous discoveries regarding chimpanzees but because of the way she communicated her observations to the world. This is easier said than done. Her research was complex, yet she had to describe it in words that could be understood by any audience. She writes, "There is, of course, a great deal of behavior that a chimpanzee does not have to learn...[an] aspect of early learning

is the modification of inherent tendencies through interactions with the physical and social environment” (Goodall 19). Here one can see that Goodall has clear diction while also communicating the scientific details behind her statements. Many of her descriptions of behavior may be familiar to an audience because they are so similar to common details regarding human behavior. Wilson reminds us, “The central task of science writing for a broad audience is, in consequence, how to make science human and enjoyable without betraying nature” (749). Scientific writers must keep their written works both accurate and interesting to the reader. Some fans of Goodall’s work may find her, as an author, easy to relate to. Goodall suffers from prosopagnosia, a condition that prevents one from recognizing familiar faces. This could potentially create many difficulties for a scientist not only in her personal life, but also complicating her involvement in the scientific community. It can be argued that since Goodall, having this condition, looked for

details to distinguish one person from another throughout her whole life, that helped her to regard chimpanzees in a more humanizing light. Also, the relative consistency of chimpanzees' appearances could have made it easier for Goodall to identify chimps more easily than humans.

Perhaps the greatest way animal research has brought about positive change for humans is the attention it has brought to certain parts of the world, such as Gombe, located in the Kigoma region of Tanzania. A solid understanding of the interaction of animals with their surroundings has called attention to the connection between humans and their environment. Does animal research bring about a larger focus on the well-being of animals rather than humans? Not necessarily. In an interview, Goodall stated, "I have to make this clear: I do not push for rights for animals... I think animals need so much help; certainly they need lawyers working for them. But how long have we been pushing for human rights? Look at the state of humans in the world today"

(Morell 52). She launched her own program for reforestation and education, called TACARE (Lake Tanganyika Catchment Reforestation and Education). Goodall's research brought attention to certain parts of Africa, highlighting not only the problems affecting chimpanzees but also the sufferings of the people living within the area, thereby launching funding and progress in many parts of Africa. Many African aid programs seek to improve the quality of human lives, which can positively impact animals within the same environment.

The well-being and improvement in quality of life for humans and animals are not mutually exclusive. As human populations expand, a stronger knowledge of the similarities between people and animals can bring about a deeper understanding of their interaction with their environments and with each other. After analyzing articles, opinions, and data from psychologists, lab companies, and research scientists, it is clear that there is evidence that exposes both the positive and negative aspects of animal testing. Closer

government regulations of current animal research facilities can bring about more humane treatment and better living conditions for animals, such as chimpanzees, that are kept in captivity for research. Goodall's interaction with and analyses of the chimpanzees of Gombe was a milestone achievement. The acknowledgement of the necessity of animal testing coming from such a renowned scientist gives the research community, as well as society, an idea of how to progress in ways that will benefit humans while maintaining a healthy respect for animals. If society can develop answers to the sufferings of a nonhuman species, then there exists a possibility for progress for *homo sapiens sapiens* in health, in daily life, and in their interactions with their environment.

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Advanced Level

Advanced Level Winner

*Unnecessary Politics: The Application of
Binaries within Ulysses*

Kristen Allred

In his epic novel of the ordinary, James Joyce tackles the problem of representation of the colonized, declaring *Ulysses* “the first step towards the spiritual liberation of my country” (Deane “Joyce the Irishman” 41). As the tale of the typical events of June 16, 1904 unfolds, we the readers are guided through the streets of Dublin by an atypical figure in the persona of Leopold Bloom, Joyce’s 20th century answer to the ancient god-like and cunning Odysseus. Bloom is an unlikely hero, a somewhat effeminate advertising salesman with an aversion toward messy eaters and a great respect for his cat. But it is Bloom’s apparent correlations with Freemasonry and with Judaism that passing characters associate as defining his identity. Interestingly, Bloom never

specifically outlines his membership in either sect, rather seeming to embody a labile and malleable set of identifications. The dichotomy between Bloom's self-accepted shifting identity and that fixed identity which is forced upon him by his Dublin peers, underscores Joyce's concern with the anthropocentric representation of Irishmen that permeated Anglican and Anglo-Irish society in the early 20th century, as it continues to today. On a larger scale, Bloom's character allowed Joyce to unveil a dangerous and bigoted mindset that was rapidly spreading across Europe, its expression in anti-Semitism symptomatic of the growing desire to define the undefinable, to explain the unrepresentable and to insist on the existence of a polemical and devious culprit responsible for the injustices of the world.

Joyce viewed this burgeoning obsession with identifications as a direct byproduct of the Irish nationalism movement that encouraged "every Irish-feeling Irishman" to showcase his pride in Erin through the assumption and/or propagation of all things considered to be

historically and culturally Irish, namely the Gaelic language, Irish athletics and Irish myths and folklore (Hyde 532). The idea was that by re-discovering her roots, Ireland would present herself as a cultural phenomenon, inhabited by a learned and gifted people, proud, noble and strong. Instead, one direct result of this philosophy was, as Seamus Deane elucidates, “Irish freedom declined into the freedom to become Irish in predestined ways” (Deane Introduction 13). In attempting to individualize Ireland among nations, the nationalists refused acceptance to any person they did not deem suitably “Irish,” employing an arbitrary set of definitions to determine membership to an increasingly exclusive sect. In short, the goal of individualizing Ireland as a country was believed attainable only through the denial of the individual personal identity.

Through this exploration of the journey from the de-Anglicization of Ireland to the dehumanization of the Irish people, Joyce showcases the prevalence of a systemic and linguistic use of binaries to pigeonhole the

everyday Dubliner. Classifications such as man/woman, mother/father, Christian/Jew, and West Briton/Nationalist are a few among a myriad set of signifiers applied to multiple characters throughout *Ulysses*. It is as Bloom blurs the lines between these seemingly trenchant and oppositional sets of labels that he reveals the absurdity of the application of said labels to a creature as complex as a human being.

Within the first chapter of *Ulysses*, Joyce begins his systematic subversion of the Irish nationalist movement that he believed was a root cause of these easy identifiers. Through the character of Haines, Joyce specifically undermines the Gaelic League's emphasis on the revival of the Irish tongue. An Oxford graduate and comrade of Buck Mulligan, Haines is the ultimate representation "of the English forces now taking over the Irish Revival on their own terms" (Kiberd 35). Haines's usurpation of the Irish tongue and his wish to communicate with the milk woman in this ancient tongue (which can be viewed as an

attempt to colonize through a forced language) emphasizes that the features within the Irish national movement that seemingly underscore Ireland's uniqueness have in reality prevented it from being a movement toward liberation, as they are but "a copy of that by which [Ireland] felt itself to be oppressed" (Deane Introduction 8).

As Stephen exposes Haines's allegiances to the colonizing force of mother England, Haines first attempts to shirk all responsibility of Irish oppression by stating "history is to blame" (Joyce *Ulysses* 20). Realizing his argument to be weak, Haines then "tries to reach out to Stephen in the language of shared nationalism and anti-Semitism" (Levi 379). "Of course I'm a Britisher, Haines' voice said, and I feel as one. I don't want to see my country fall into the hands of German jews either. That's our national problem, I'm afraid, just now" (Joyce *Ulysses* 21). This first instance at which anti-Semitism is espoused, showcases the use of the ultimate Other as a means to organize a

collected and homogenous identity defined in terms of its negatives. In other words, nationalism is immediately revealed as employing a set of oppositional terms to create specific delineations between the accepted and the outcast of Ireland. In essence, Haines the Englishman is attempting to befriend Stephen the Irishman and to conjoin their respective ideals and ideas through the creation and identification of a third party whose responsibility is to assume the representative burden of the evils of society.

Deasy echoes Haines's argument in chapter two:

Mark my words, Mr. Dedalus, he said. England is in the hands of the jews. In all the highest places: her finance, her press. And they are the signs of a nation's decay. Wherever they gather they eat up the nation's vital strength. I have seen it coming these years. As sure as we are standing here the jew merchants are already at their work of destruction. Old England is dying (Joyce *Ulysses* 33).

The Jew then, is for both the Nationalist and the West-Britoner, simultaneously the

convenient representation of the pariah that is debilitating the infrastructure of economics, and the “icon of difference” by which he may define himself (Reizbaum 10).

Joyce complicates these ready identifications with the introduction of Bloom, “a Jew, but also not a Jew, viewed both from within and without” (Davison 240). Born of a Jewish Judaic-Protestant-Judaic converted father and an Irish Catholic mother, Bloom is equally neither Judaic nor Protestant nor Catholic, and simultaneously all three. Joyce is “in this widely symbolic sense making him an unfathomable identity, one whom not only the characters of the novel but also its readers seek to identify. He becomes a cultural and literary hybrid” (Reizbaum 4). In the Night Town chapter, Joyce refers to Bloom as an “anythingarian,” seamlessly shifting his identity between races, religions and genders (*Ulysses* 420).

And yet, it is not as the potential Jew but as the hybrid, the character whose identity is an “enigmatic open space” that Bloom

becomes a national threat (Kiberd 347). It is through the Citizen chapter that Joyce most obviously illustrates the reliance upon the nationalist cause of clearly defined dichotomies as identity markers. As the unknown and the undefined, Bloom does not play by the rules that nationalism has come to demand and is therefore its number one enemy. When the Citizen immediately labels Bloom a Freemason and later a Jew, he is attempting to pull Bloom within the framework that nationalism requires by naming him as “not Irish” or “Other.” According to Deane, “the naming or renaming of a place, the naming or renaming of a race, a region, a person, is, like all acts of primordial nomination, an act of possession” (Deane Introduction 18). And an act of possession is, at the very least, also an act of colonization. Therefore, with each occurrence of a character imposing an assumed identity upon our “anythingarian” protagonist, Joyce is revealing the paradox that Irish nationalism embodies: namely that to attempt to unify one’s country through a standard set of criterion and a

thoroughly exclusivist rhetoric, and to force a specific identity onto an individual, is to accept and deploy the philosophic and dialogic model of its oppressor in the name of its own freedom.

Through this specific chapter, Joyce attacks and parodies the generic brand of Irish nationalism that the Citizen represents. Modeled on Michael Cusack, the founder of the Gaelic Athletic movement, the Citizen believes himself the ideal Irishman. Joyce mockingly describes him as a “broadshouldered deepchested stronglimbed frankeyed redhaired freely freckled shaggy bearded widemouthed largenosed longheaded deepvoiced barekneed brawneyhanded hairylegged ruddyfaced sinewyarmed hero” (*Ulysses* 296). Interestingly, he is the sole character in *Ulysses* who is explicitly defined by his physical attributes. While we are given an almost complete lack of physical description of Bloom and only a vague illustration of Stephen, the Citizen is described ad nauseum, which serves to add to his representation of the self-

proclaimed nationalist, his identity categorized by a string of adjectives alone.

The Citizen begins rebuking Bloom almost immediately upon his arrival, taking offense at Bloom's explanation of the "natural phenomena" leading to a prominent erection of the recently hanged (Joyce *Ulysses* 304). While on the surface this exchange appears to be centered on the question of the virility of the Irish hero (unmanned by the English), on a deeper level, the Citizen is accusing Bloom of attempting to emasculate the Irish nation. Both the Citizen and the narrator (the Nameless One) view Bloom as a "womanly man" (Joyce *Ulysses* 493). This is made evident throughout the chapter by the Nameless One's description of Bloom as a "mixed middling...lying up in the hotel...once a month with a headache like a totty with her courses" and his accusation that "those Jewies does have a sort of queer odour coming off them for dogs" (when juxtaposed with Molly's statement "her dog smelling my fur and always edging to get up under my petticoat") (Joyce *Ulysses* 338, 304, 738). The

identification of Bloom as a Jew is interwoven with the assumption of his lack of manhood to form what Margot Norris terms an “identity cluster” that will overlap with and begin to assume properties of additional clusters “that constitute, in the minds of the company, the negative stereotype of the Jew” (Norris 171). Simultaneously, the assumption of Bloom’s circumcision, his supposed lack of virility based upon his aversion to drink, his preference of the sport of tennis over the brutality of boxing, and his assumed inability to please his wife sexually, aligns him with the female, and arguably with Kitty O’Shea specifically, the “dishonored wife...that’s...the cause of all our misfortunes” (Joyce *Ulysses* 324).

Having now identified Bloom as the Other through race, religion and gender, the Citizen feels justified in labeling him as Enemy of the State. “*Sinn Fein!* says the citizen. *Sinn fein amhain!* The friends we love are by our side and the foes we hate before us” (Joyce *Ulysses* 306). First forced into a system of classifications in which he is not an active

participant and subsequently excluded from “Ourselves Alone,” Bloom by his mere existence becomes a threat to the “cult-of-nation fantasy” which the Citizen so ardently defends (Davison 216).

The Citizen’s support of *Sinn Fein*, his approval of the *United Irishmen*, and his overt anti-Semitism links him with *Sinn Fein* founder Arthur Griffith. To underscore Griffith’s prevalent bigotry, Reizbaum cites a *United Irishmen* article from September 23, 1899 in which he states that

the Three Evil Influences of the country [were] the Pirate, the Freemason and the Jew.’ He goes on in the article to attack the Jews for being...in league with the English, and for being ‘wild, savage, filthy forms’ who detest soap and water; he...accuses the Jews of supporting only those causes that serve their interests (39).

In a later article (April 23, 1904) Griffith will argue “the Jew in Ireland is in every respect an economic evil” (Reizbaum 40). These words belie an aggressive temperament rooted in Irish nationalism, a purported quest for

freedom subverted by dogmatic and racist Celticism that urges for a nation forged through violence. The Citizen even makes frequent use of paramilitary phrases such as “stand and deliver” and “pass friends” that, interspersed with Gaelic salutations and everyday terms, echo Hyde’s statement that “in order to de-Anglicise ourselves we must at once *arrest* the decay of the language” (Hyde 532, italics mine). Joyce parodies the nationalist’s will to violence through his tale of the F.O.T.E.I. rumble resulting from a slight disagreement regarding the appropriate celebratory date for the birth of Ireland’s patron saint. “In the course of the argument cannonballs, scimitars, boomerangs, blunderbusses, stinkpots, meatchoppers, umbrellas, catapults, knuckledusters, sandbags, lumps of pig iron were resorted to and blows were freely exchanged” (*Ulysses* 308). Joyce here pejoratively portrays the nationalist as a bloodthirsty mongrel, metaphorically chomping at the bits to inflict violence on his fellow man with little to no reason necessary.

Indeed, it is Bloom's refusal to engage in the vituperative, anti-Anglican discourse, to agree to put "force against force," that enrages the Citizen even further (Joyce *Ulysses* 329). "Persecution, says [Bloom], all the history of the world is full of it. Perpetuating *national* hatred among *nations*" (Joyce *Ulysses* 331, italics mine). What Bloom simply doesn't grasp, that which seems so obvious to the Nameless One, the Citizen, and the remainder of the pub's inhabitants, is that the Irish nation isn't simply any European nation, but rather that which

alone of the nations of Western Europe escaped the claws of those birds of prey; alone developed ourselves naturally upon our own lives outside of and free from all Roman influence; alone were thus able to produce an early art and literature, *our* antiquities can best throw light upon the pre-Romanised inhabitants of half Europe (Hyde 529).

Bloom embraces the Ireland of the now, whereas the nationalists attempt to create a version of history for themselves in which their

intrinsic Irish essence has continuously made itself evident through the ages, thereby concocting a monolithic past that will allow justification for their present, otherwise inconvenient emotions. The Citizen indicts England with Ireland's loss of "wool that was sold in Rome in the time of Juneval" and dares Bloom to "read Tacitus and Ptolemy" and to continue to disagree (Joyce *Ulysses* 326).

Joyce disagreed with Hyde's decision to inspire 19th and 20th century Irishmen to action through the stirring of a national pride for art and literature dated in the 7th century:

I do not see the purpose of the bitter invectives against the English despoiler, the disdain for the vast Anglo-Saxon civilization...nor the empty boasts that the art of miniature, the ancient Irish books... which date back to a time when England was an uncivilized country, is almost as old as the Chinese. If an appeal to the past in this manner were valid, the fellahin of Cairo would have all the right in the world to disdain to act as porters for English tourists. Ancient Ireland is dead just as ancient Egypt is dead. Its death chant has been sung, and on its gravestone has been placed

the seal (Joyce "Ireland, Island of Saints and Sages" 10).

The nationalists' refusal to let the dead remain buried, and their insistence to define themselves based on a past of heroes and legends, a past that may or may not have any basis in reality, a past centered on the apotheosis of men like Parnell who were destroyed by those very same men who bewailed their demise, prevents them from realizing their future. The nationalists are so completely focused on solidarity, that it is they, not Bloom, whose definition of a nation needs reworking. Per Bloom, "a nation is the same people living in the same place. Or also living in different places" (Joyce *Ulysses* 331). This inability to offer a strict definition of a nation suggests that a nation is not a static state of being, either landed or rootless, as the case may be, but "that a nation is an ideology" (Davison 217). Due to this, Bloom can be viewed as the epitome of the free Irishman; the Citizen, merely a puppet of the British aristocracy and the papal authority.

As an individual and a freethinker, Bloom is easily able to escape the nationalist trap of “force, hatred, history, all that. That’s not life for men and women, insult and hatred” (Joyce *Ulysses* 333). Bloom notably includes both men and women as equals in his discourse, whereas the nationalist speech is marked by misogynistic diatribe and a mistrust of women on par with that of Freemasons and Jews. As Bloom departs Barney Kiernan’s with a message of “universal love,” the Citizen mockingly denotes him as “a new apostle to the gentiles” (Joyce *Ulysses* 333).

While the Citizen jests, we cannot deny that Bloom is more the Christian in action than is the Citizen, who closes the chapter with fulminations riddled with irony: “I’ll brain the bloody jewman for using the holy name. By Jesus, I’ll crucify him so I will” (Joyce *Ulysses* 342). For his part, Bloom, it may appear, has fully embraced his Jewishness by chapter’s end, spouting to the Citizen in defense, “Mendelssohn was a jew and Karl Marx and Mercadante and Spinoza. And the Savior was

a jew and his father was a jew. Your God.
Your God was a jew. Christ was a jew *like me*”
(Joyce *Ulysses* 342, italics mine). The final
two words of this phrase are key here, for in
fact, Marx converted from Judaism,
Mercadante was not in any way Jewish,
Mendelssohn was condemned by Orthodox
German Judaism and Christ is considered by
some to be a Jew, by others a non-Jew.
Therefore, as both Reizbaum and Davison
have emphasized, Bloom’s retort is less an
actual defense of the Citizen’s insulting
discourse than it is a fairly accurate description
of his own type of “Jewishness” (Reizbaum 46,
Davison 219). By describing Jewishness in
this manner, Joyce reveals that the question of
Jewishness, much like the question of gender
and political affiliation, is not an either/or
question, but is in fact, like the being of whom it
is asked, much more complex.

Later recalling his dramatic exit, Bloom
confides to Stephen, “He called me a jew, and
in a heated fashion, offensively. So I, without
deviating from plain facts in the least, told him

his God, I mean Christ, was a Jew too, and all his family, like me, though in reality I'm not" (Joyce *Ulysses* 643). Here again, Bloom's declaration implies that he is and is not a Jew, which is, in fact, the case. Joyce's decision within this text to capitalize neither "Jew" nor "Christian" and to complete the last few pages of the Citizen chapter without referring to Bloom directly (instead making frequent use of the third-person singular masculine pronoun) indicates his mistrust in racial and religious labels as definite definers of identity.

While Bloom may be neither a Jew (he is not circumcised, he does not adhere to Jewish dietary habits) nor Christian (his belief in a monotheistic god is questionable, he attends religious services only for musical enjoyment) he is both Jew and Christian. Likewise, he is man, woman, father and mother, giving birth to a litter within the Circe episode that can be seen to represent a kind of economic mini-Europe. And yet it is Bloom's ancestry, not his offspring, that illustrates the "stradentwiding cable of all flesh" (Joyce

Ulysses 38). In this Joyce's conceptual line of descent, "Moses begat Noah and Noah begat Eunuch and Eunuch begat O'Halloran and O'Halloran begat Guggenheim and Guggenheim begat Agendath" (Joyce *Ulysses* 495). This is the ancestry which Joyce wishes to enlist as a possibility: that Jews, Christians, Irish and Hungarians are products of the same ancestors, that there is a world in which "ancestors beget forefathers, and where concepts have the status of biological production" (Reizbaum 108). That world is our world and the world of Leopold and Molly Bloom. For while the tenets of nationalism may continue to attempt to place form, classifications, and sets of binaries upon peoples and civilizations, individuals must realize that any politics that has the goal and power of transformation has to envision a future with the freedom and self-autonomy that would make such politics unnecessary. For the individual, like the world in which she lives, cannot long be contained within any

preconceived structures, for life is fluidity,
spontaneity, mutual understanding, and love.

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*Berkeley Contra the “Infidel
Mathematicians”*

Jon P. Ross

Bishop George Berkeley is widely recognized within philosophical circles as the crazy father of idealism, or immaterialism. He fervently argued for an existence void of any material substance and furthermore that this is the most straightforward account of metaphysics, based on common sense, available to us. From this narrow and diminutive depiction of Berkeley’s thought it may seem to the reader as though he disregarded reason and logic and favors instead flights of fancy or mystical explanations without grounding; however, this could not be further from the truth. In one of his last works, *The Analyst*, published in 1734, Berkeley bitterly accuses his contemporary mathematicians and physicists, precisely those individuals who are most highly revered because of their rigorous intellectual scrutiny and intense rationality, of lacking this specific

quality, and not without reason as we shall soon see. *The Analyst* probably served as the best polemical critique of both integral and differential calculus when these new disciplines were in their infantile states, though quickly gaining in prominence. Nevertheless, despite the heightened respect attributed to these new found methods, Berkeley discovers inherent fallacies at the foundational level of the calculus of his day, to wit fallacies associated with infinitesimals and fluxions. He proceeds to expound upon these inconsistencies and demonstrate, rather clearly, that Newton's calculus is flawed on a rudimentary level and while it may yield true, accurate results, this by no means vindicates it from its internal logical shortcomings and thus it should be considered neither scientific nor a judicious representation of anything relating to reality.

Towards the beginning of *The Analyst* Berkeley offers a candid description of his intent in the affair:

The method of fluxions is the general key, by help whereof the modern mathematicians unlock the secrets

of geometry, and consequently of nature. And as it is that which hath enabled them so remarkably to outgo the ancients in discovering theorems and solving problems, the exercise and application thereof is become the main, if not sole, employment of all those who in this age pass for profound geometers. But whether this method be clear or obscure, consistent or repugnant, demonstrative or precarious, as I shall inquire with the utmost impartiality, so I submit my inquiry to your own judgment. (1-2)

Within the context of the method of fluxions, “lines are generated by the motion of points, planes by the motion of lines, and solids by the motion of planes.” (2) The velocities which these generating quantities undergo while generating such-and-such are referred to as fluxions. Sometimes the fluxions are considered “as the increments of the flowing [generating] quantities.” (2) These fluxions can be considered analogous to “moments” or “nascent increments;” that is to say, fluxions are associated with nascent velocities and the infinitesimal increments that generate them. Additionally, we are told that these fluxions are

not to be reckoned “proportional to the finite increments though ever so small; but only to the moments or nascent increments, whereof the proportion alone, and not the magnitude, is considered.” (2) This is one point which Berkeley wanted to contest. The notion that one could formulate a proportion, or a ratio void of finite quantities was nonsensical in his estimation.

Berkeley’s first critique then involves the unintelligibility surrounding these strange abstractions. He asks whether or not the mind is capable of forming any kind of clear and distinct idea of these fluxions. The matter is further obfuscated when we extend our analysis to second, third, fourth, etc. fluxions, for what could possibly be meant by uncovering the velocity of the velocity of the velocity of the nascent moment? Berkeley concludes that if such things as these truly exist they certainly “exceed all human understanding.” (2) This argument is reiterated with subtle distinctions with regard to infinitesimals. Under the Leibnizian variant of

calculus, “instead of flowing quantities and their fluxions, (we are to) consider the variable finite quantities, as increasing or diminishing by the continual addition or subduction [subtraction] of infinitely small quantities.” (2) These increments and decrements which are added and subtracted from given quantities “are supposed to be infinitely small”; thus, these increments and decrements are these strange entities called infinitesimals. Berkeley concedes that “to conceive a quantity infinitely small, that is, infinitely less than... the least finite magnitude, is, above (his) capacity.” (3) But lest one imagine the issue be with Berkeley and not the subject/method, he goes on to argue that “to conceive a part of such infinitely small quantity, that shall be still infinitely less than it,... is, (he suspects), an infinite difficulty to any man whatsoever.” (3)

At this point Berkeley offers his reader an explanation as to why issues such as these are simply cast aside, without being inquired into properly. He considers the phenomenon to be the result of a seduction of language, that

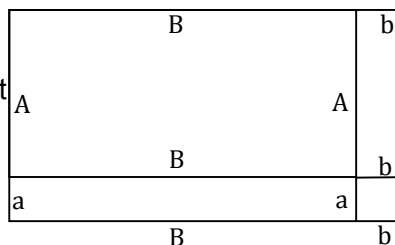
the mathematicians of his day had been “deceived and deluded by their own peculiar signs (and) symbols.” (4) As long as they limited themselves to their signs and symbols they were capable of operating with clarity, as “nothing is easier than to devise expressions or notations for fluxions and infinitesimals... without end or limit... dx , ddx , $dddx$, $ddddx$, etc.” (4) However, difficulties quickly arise as soon as “we remove the veil and look underneath”, as soon as we suspend the notation and “set ourselves attentively to consider the things themselves”, the things which the notation supposedly represents or denotes. (4) If we set our minds to this task, Berkeley believes that “we shall discover much emptiness, darkness, and confusion.” (4) If then one finds the ideas denoted by the symbols to be vacuous and void of any meaning surely one would not proceed to imbue the symbolic system as a whole with meaning; but this is precisely what the mathematicians Berkeley was addressing were engaged in, to wit assigning meaning and

significance to a hollow symbolic structure. Who would have guessed it? – mathematicians with such vivid imaginations, pretending as though they understood all along what was meant by their symbols; for a brief period mathematicians became their antipodes – they became artists! They believed that “by the help of these new analytics they could penetrate into infinity itself: that they could even extend their views beyond infinity: that their art comprehends not only infinite, but an infinity of infinities.” (3)

After perusing the ontological implications of the method of fluxions, Berkeley proceeds, in section IX, to elucidate the fundamental “principles of this new analysis by momentums, fluxions, or infinitesimals.” (4) One of these fundamental principles is the method whereby one obtains “the fluxion of the rectangle or product of two indeterminate quantities.” (4) The idea can be represented by the following figure, in which the objective is to discover the fluxion of the rectangle, or the rate at which the area of the original rectangle is

changing. Berkeley cites a proof from Newton's *Naturalis Philosophiae Principia Mathematica* [Mathematical Principles of Natural Philosophy], published in 1687, which purports to demonstrate the desired result.

Suppose the product of rectangle AB increased by continual motion: and that the momentaneous increments of the sides A and B are a and b .



When the sides A and B were deficient, or lesser by one half of their moments, the [area of the] rectangle was $(A - \frac{1}{2}a) \times (B - \frac{1}{2}b)$, i.e., $AB - \frac{1}{2}aB - \frac{1}{2}bA + \frac{1}{4}ab$. And as soon as the sides A and B are increased by the other two halves of their moments, the [area of the] rectangle becomes $(A + \frac{1}{2}a) \times (B + \frac{1}{2}b)$, or $AB + \frac{1}{2}aB + \frac{1}{2}bA + \frac{1}{4}ab$. From the [area of the] latter rectangle subduct [subtract] the [area of the] former, [that is, $(AB + \frac{1}{2}aB + \frac{1}{2}bA + \frac{1}{4}ab) - (AB - \frac{1}{2}aB - \frac{1}{2}bA + \frac{1}{4}ab) = \frac{1}{2}aB + \frac{1}{2}aB + \frac{1}{2}bA + \frac{1}{2}bA = aB + bA$] and the remaining difference will be $aB + bA$. Therefore the increment of the rectangle generated by the intire [entire] increments a and b is $aB + bA$. Q.E.D. [*quod erat demonstrandum*, "that which was to be demonstrated"]

Berkeley criticizes the proof for treating the increments as though they can be averaged, when the objective was to find the increment of the rectangle, as augmented by the moments, a and b . He contends that it is evident that “the direct and true method to obtain the moment or increment of the rectangle AB , is to take the sides [A and B] as increased by their whole increments [a and b], and so multiply them together, $A + a$ by $B + b$, the product whereof $AB + aB + bA + ab$ is the [area of the] augmented rectangle; whence if we subduct [subtract] AB [the area of the original rectangle], the remainder $aB + bA + ab$ will be the true increment of the rectangle, exceeding that which was obtained by the former illegitimate and indirect method by the quantity ab .” (4) This latter procedure “holds universally be the quantities a and b what they will, big or little, finite or infinitesimal, increments, moments, or velocities.” (4) Finally, to prevent the tendency of the mathematicians of his day from simply neglecting the term ab

because it “is a quantity exceedingly small”, it being a higher-order infinitesimal, Berkeley reminds his audience that such neglect contradicts the principles of mathematics as delineated by Newton himself. For as we are told in Newton's 1704 treatise, *Introductio ad Quadraturam Curvarum* [Introduction to the Quadrature of Curves], “*in rebus mathematicis errores quam minimi non sunt contemnendi*” [in mathematics the minutest errors are not to be neglected]. (4) Berkeley condemned this willingness to accept a demonstration based on its ability to produce a sought after result; he maintained that men are too easily persuaded “to confound the usefulness of a rule with the certainty of a truth, and accept the one for the other”. (5)

Section XIII of *The Analyst* marks the introduction of Berkeley's most potent attack against the principles that underlie calculus. In this critique he remains within the sphere of mathematics itself and demonstrates the faulty logic of “the great author” [Newton] of the method of fluxions. Just before this section,

Berkeley formulates a lemma which he will rely on during his critique of the subsequent demonstration:

If with a view to demonstrate any proposition, a certain point is supposed, by virtue of which certain other points are attained; and such supposed point be itself afterwards destroyed or rejected by a contrary supposition; in that case, all the other points, attained thereby and consequent thereupon, must also be destroyed and rejected, so as from thence forward to be no more supposed or applied in the demonstration. (5)

Berkeley contends that this lemma “is so plain as to need no proof”. (5) He begins his critique with an auspicious example given by these mathematicians that supposedly utilizes fluxions and infinitesimals to substantiate their legitimacy and arrive at the solution to a given problem, viz. to discover the fluxion of x^n , or in the modern idiom, to find the derivative of x^n . And so the paradigmatic case develops accordingly:

Let the quantity x flow uniformly, and be it proposed to find the fluxion of

x^n . In the same time that x by flowing becomes $x + o$ [with increment o], the power x^n becomes $(x + o)^n$, i.e. by the method of infinite series [binomial expansion]

$$[(x+o)^n =] x^n + nox^{n-1} + \frac{nn-n}{2} oox^{n-2} + \dots$$

and the increments [found by subtracting the original expressions from their augmented counterparts, to wit $(x+o) - x$ and $(x+o)^n - x^n$]

$$o \text{ and } nox^{n-1} + \frac{nn-n}{2} oox^{n-2} + \dots$$

are to one another [both divided by the increment o] as

$$1 \text{ to } nx^{n-1} + \frac{nn-n}{2} ox^{n-2} + \dots$$

Let now the increments vanish [allow the infinitesimal o to drop to zero; thus, all of the terms in which the increment o appears as a factor are also zero], and their last proportion will be 1 to nx^{n-1} . (5-6)

The resultant quantity, or more accurately, the resultant proportion is the nascent moment, or the elusive fluxion; in this case: (fluxion of x^n) = nx^{n-1} . But it is here, in the final step of the process that the error arises. The practitioner of the method of fluxions failed to realize, or at minimum acknowledge, that he was guilty of an equivocation with respect to the increment, o . From the outset of the

demonstration he treated o as a quantity, granted an infinitely small quantity but a quantity nonetheless. For if he would have maintained that o was in fact nothing from the beginning, then he could not have proceeded with the binomial series expansion at all. Not to mention the fact that in the second to last step he would be breaking one of mathematics' cardinal rules; dividing by zero is always strictly prohibited. So during the division, o is certainly not zero or null, but promptly after this step we are supposed to believe that it spontaneously becomes zero, so that the infinite number of terms in which it finds itself as a factor will suddenly disappear along with it.

But it should seem that this reasoning is not fair or conclusive. For when it is said, let the increments vanish, i.e. let the increments be nothing,... the former supposition that the increments were something... is destroyed, and yet a consequence of that supposition [(fluxion of x^n) = nx^{n-1}] is retained. Which, by the foregoing lemma, is a false way of reasoning. Certainly when we suppose the increments to vanish, we must suppose their proportions, their expressions, and everything else derived from the

supposition of their existence to vanish with them. (6)

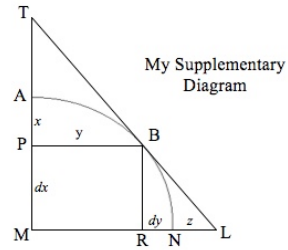
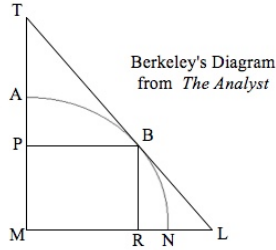
However, the method of fluxions requires us to retain one particular consequence of the former supposition, all the while dismissing countless others. What strange sort of alchemy is being heralded by these masters of mathematics? It seems as though they have been lulled into a trance, powerful enough to induce an amnesic state in relation to two of mathematics' and philosophy's most ancient and venerated axioms, specifically, the law of contradiction and *ex nihilo nihil fit* (out of nothing, nothing comes). For in order to advocate this technique they necessarily had to concede that *o* was either simultaneously something and nothing, thus in conflict with the law of contradiction, or that *o* was in fact nothing all along and yet continue the expansion unabated, believing that something would indeed come out of nothing, and thus *ex nihilo nihil fit* being denied.

Berkeley anticipated one of the natural counter-responses to the criticisms which he

had waged against the method of fluxions; namely, that “the conclusions are accurately true, and that therefore the principles and methods from whence they are derived must be so too.” (8) But Berkeley aptly points out the logical incoherence of this style of reasoning, which is in fact, “contrary to the rules of logic. The truth of the conclusion will not prove either the form or the matter of a syllogism to be true.” (8) In other words, the truth value of the conclusion fails to speak to the truth value of the premises or the connections between them leading to that conclusion, so this recourse is inevitably in vain. Berkeley contends that “in every other science men prove their conclusions by their principles, and not their principles by their conclusions.” (8) He was quite candid about the fact that adhering to the method of fluxions would result in the attainment of accurate results. At one juncture he explicitly states, “I have no controversy about your conclusions, but only about your logic and method.” (9) Berkeley conceives of the mathematician, “the

geometrical analyst as a logician”, and wants to consider the mathematician's conclusions only as things either properly derived from principles or not, disregarding whether or not they are “true or false, useful or insignificant.” (9) Many people tend to ignore foundational issues once they realize that they possess a method whereby they can obtain correct solutions to problems. They assume that the method must be sound, given that it produces true conclusions. However, in sections XXI through XXV, Berkeley presents his reader with an explanation as to how one may “deduce true propositions from false principles, be right in the conclusion, and yet err in the premises.” (9) So, in the subsequent section we shall see exactly how Berkeley demonstrated that “error may bring forth truth, though it cannot bring forth science.” (9)

Suppose for instance that a tangent is to be drawn to a parabola, and examine the progress of this affair, as it is performed by infinitesimal differences.



Let AB be a curve, the abscisse $AP = x$, the ordinate $PB = y$, the difference of the abscisse $PM = dx$, the difference of the ordinate $RN = dy$. Now by supposing the curve to be a polygon [built up from diminutive straight line segments], and consequently BN , the increment or difference of the curve, to be a straight line [segment] coincident with the tangent $[TL]$, and the differential triangle BRN to be similar to the triangle TPB [since BN would then be coterminous with BL ; thus, triangle $BRN =$ triangle BRL , which is similar to triangle TPB] the subtangent PT is found a fourth proportional to $RN:RB:PB$: that is to $dy:dx:y$.

Hence the subtangent will be $\frac{ydx}{dy}$.

[Since triangle BRN is similar to triangle

TPB , $\frac{RN}{RB} = \frac{PB}{PT}$. So, $PT =$

$\frac{PB \cdot RB}{RN} = \frac{ydx}{dy}$.] But herein there is an

error

arising from the aforementioned false supposition [that BN is a

straight line] whence the value of PT comes out greater than the truth: for in reality it is not the triangle RNB but RLB which is similar to PBT , and therefore (instead of RN) RL should have been the first term of the proportion, i.e. $RN + NL$ [$RL = RN + NL$], i.e. $dy + z$: whence the true expression for the subtangent [PT] should have been

$$\frac{ydx}{dy+z} \text{ [given } \frac{RN+NL}{RB} = \frac{PB}{PT} \text{, we have that } PT = \frac{PB \cdot RB}{RN+NL} = \frac{ydx}{dy+z} \text{.]}$$

There was therefore an error of defect in making dy the divisor: which error was equal to z , i.e. NL the line comprehended between the curve and the tangent. Now

by the nature of the curve $yy = px$ [$y = px$], supposing p to be the parameter,

whence by the rule of differences $2ydy = pdx$ and $dy = \frac{pdx}{2y}$. [the rule of

differences being that which was laid out before in the section where we found the increment of the rectangle AB : for this specific case it would amount to the increment of yy being equal to $ydy + ydy = 2ydy$, and the increment of px being equal to $pdx + xdp$, where $dp = 0$, since p is a constant and thus has no increment. So, the increment of px would simply be pdx . Since $yy = px$, their respective

increments must be equal as well;

thus, $2ydy = p dx$. And so, $y = \frac{p dx}{2y}$.]

But if

you multiply $y + dy$ by itself, and retain the whole product without rejecting the square of the difference [the higher-order infinitesimal], it will then come out, by

substituting the augmented quantities in the equation of the curve, that

$dy = \frac{p dx}{2y} - \frac{dy^2}{2y}$ truly. [By adding the

increments dy and dx to their respective

quantities y and x , and by substituting these “augmented quantities” into the equation of the

curve, $y^2 = px$, we obtain:

$$(y + dy)^2 = p(x + dx)$$

$$y^2 + 2ydy + dy^2 = px + p dx$$

$$\text{Since } y^2 = px, \quad 2ydy + dy^2 = p dx$$

$$\text{So, } 2ydy = p dx - dy^2$$

$$\text{Thus, } dy = \frac{p dx}{2y} - \frac{dy^2}{2y}]$$

There was therefore an error of

excess in making $dy = \frac{p dx}{2y}$, which

followed

from the erroneous rule of differences. And the measure of this second error is

$\frac{dydy}{2y} = z$. [This equality is demonstrated in the next section] Therefore the two errors [The former of defect, the latter of excess] being equal [in magnitude] and contrary [in sign] destroy each other [sum to zero]; the first error of defect being corrected by a second error of excess [returning to the original formulation of the subtangent PT , where PT was erroneously found equal to $\frac{ydx}{dy}$, and substituting the likewise erroneous value of $dy = \frac{pdx}{2y}$, we

$$\text{have } PT = \left(\frac{pdx}{2y} \right) \cdot \frac{ydx}{pdx}$$

Now, if we take the correct formulation of PT , namely PT

$$= \frac{ydx}{dy+z},$$

and substitute the correct value of dy

$$= \frac{pdx}{2y} - \frac{dy^2}{2y}, \text{ we obtain:}$$

$$PT = \frac{ydx}{\frac{pdx}{2y} - \frac{dy^2}{2y} + z} . \text{ And since } z$$

$$= \frac{dydy}{2y} \text{ (again to be proved later),}$$

$$PT = \frac{\frac{ydx}{2y} - \frac{dy^2}{2y} + \frac{dy^2}{2y}}{\frac{pdx}{2y}} = \left(\frac{pdx}{2y}\right) .$$

So, we see that the method involving two errors produces the same conclusion as the correct method.]

Berkeley is quick to remark that if the practitioner of the method of fluxions “had committed only one error, (he/she) would not have come at a true solution of the problem.” (10) Furthermore, that it was only “by virtue of a two-fold mistake” that he/she arrived “though not at science, yet at truth.” (10) Berkeley finishes this segment of *The Analyst* by presenting a proof of the aforementioned equality; i.e. that $z = \frac{dydy}{2y}$.

Let BR or dx be m and RN or dy be n . By the thirty-third proposition of the first book of the Conics of Apollonius [which shows that the straight line TB will be tangent to the parabola AB at point B , only if distance AT is equal to distance AP . And since $AP = x$, we have that $AT = x$. So, $PT = AP + AT = x + x = 2x$.

A simple way to demonstrate this relationship involves a simplification of the

previous result that $PT = \frac{ydx}{\left(\frac{pdx}{2y}\right)}$.

$$PT = \frac{2y^2 dx}{pdx} = \frac{2y^2}{p}$$

And since $y^2 = px$,

$$PT = \frac{2y^2}{p} = \frac{2px}{p} = 2x.]$$

and from similar triangles [namely triangle TPB and triangle BRL], as $2x$ to y so

is m to $n + z = \frac{my}{2x}$.

[Since $\frac{PT}{PB} = \frac{BR}{RL}$, we have

that $\frac{2x}{y} = \frac{m}{n+z}$.

So, $n + z = \frac{my}{2x}$.] Likewise from the

nature of the parabola $yy + 2yn + nn = xp + mp$, and $2yn + nn = mp$

$[(y+n)^2 = p(x+m)]$ implies $y^2 + 2yn + n^2 = xp + mp$.

And since $y^2 = px$, $2yn + n^2 = mp$]:

wherefore $\frac{2yn + nn}{p} = m$: and

because $yy = px$, $\frac{yy}{p}$ will be equal to x . Therefore substituting these values instead of m and x

$$\begin{aligned}
& \text{we shall have } n + z = \frac{my}{2x} = \\
& \left[\left(\frac{m}{1}\right)\left(\frac{1}{x}\right)\left(\frac{y}{2}\right) = \left(\frac{2yn+nn}{p}\right)\left(\frac{p}{yy}\right)\left(\frac{y}{2}\right) \right] \\
& = \frac{2yynp + ynnp}{2yyp} : \text{i.e. } n + z \\
& = \frac{2yn+nn}{2y} : \text{which being reduced} \\
& \text{gives} \\
& z = \left[\frac{2yn+nn}{2y} - n = \frac{2yn+nn-2yn}{2y} \right] \\
& = \frac{nn}{2y} = \frac{dydy}{2y} . \quad \text{Q.E.D. (10)}
\end{aligned}$$

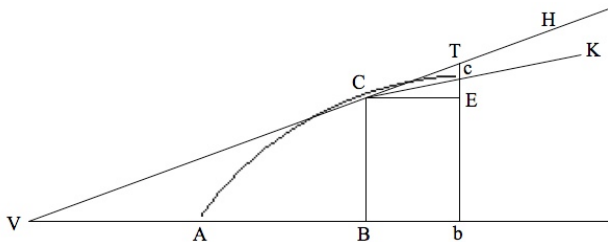
From this discussion, Berkeley observes that

“the conclusion $[PT = \frac{ydx}{(\frac{pdx}{2y})}]$ comes out right,

not because the rejected square of dy was infinitely small [and could thereby be neglected]; but because this error was compensated by another contrary and equal error”. (10) This is Berkeley's response to the advocate of the method of fluxions who argues for its legitimacy based on its ability to arrive at correct conclusions. The examples produced above should be sufficient to show that “truth may be obtained by inconsistent suppositions.” (12) However, and this is at the heart of

Berkeley's analysis, proceeding by these methods "is not conformable to the rules of logic and right reason." (12)

The final example of the inconsistencies and fallacious reasoning inherent in the method of fluxions to be dealt with in this essay appears in section XXXIV of *The Analyst*. Here Berkeley presents us with yet another proposed demonstration of the method of fluxions, this time in terms of "finite lines proportional to the fluxions." (16)



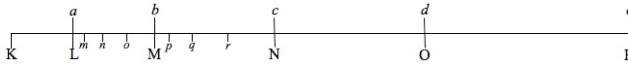
Suppose that AB (is) the abscisse, BC the ordinate, and VCH a tangent of the curve AC , Bb or CE the increment of the abscisse [AB], Ec the increment of the ordinate [BC], which produced [extended] meets VH in the point T , and Cc the increment of the curve [AC]. The right [straight] line Cc being produced [extended] to K , there are formed three small triangles, the rectilinear CcE , the mixtilinear CcC , and the rectilinear triangle CET . It is evident that these triangles are different from each other, the rectilinear CcE

being less [in terms of area] than the mixtilinear CEc , whose sides are the three increments abovementioned [Ec – increment of BC , CE – increment of AB , and Cc – increment of curve AC], and this still less than the triangle CET . It is supposed that the ordinate bc moves into the place BC so that the point c is coincident with the point C ; and the right [straight] line CK , and consequently the curve Cc , is coincident with the tangent CH . In which case the mixtilinear evanescent triangle CEc will, in its last form, be similar to the triangle CET : and its evanescent sides [the increments] CE , Ec , and Cc will be proportional to CE , ET , and CT the sides of the triangle CET . And therefore it is concluded, that the fluxions of the lines AB , BC , and AC , being in the last ratio of their evanescent increments, are proportional to the sides of the triangle CET , or, which is all one, of the triangle VBC similar thereunto [thus, we have that $CE:Ec:Cc$ as $CE:ET:CT$ as $VB:BC:VC$].

In this way it seems as though we have managed to express the “proportions of the fluxions” [CE , Ec , and Cc] “by the finite sides [side-lengths] of the triangle VBC .” (17) However, this was only accomplished upon the supposition that “the points C and c must be accurately coincident, i.e. one and the same.” (17) But this supposition leads to a quite peculiar consequence if one is to retain the set

of triangles which were only obtained by supposing to the contrary that C and c were not coincident; to wit, that a single point “be considered as a triangle, or a triangle is supposed to be formed in a point.” (17) Berkeley dismisses this conclusion as yet another absurd conception amongst a host of others in the method of fluxions “which to conceive seems quite impossible.” (17)

Towards the beginning of the essay we noted Berkeley's insistence on the role of language in the method of fluxions; specifically, barriers preventing its practitioners from acquiring an awareness of the precarious position which the foundations of their subtle art rested upon. Now, towards the end of *The Analyst*, in section XXXVI, Berkeley furnishes an explicit account of precisely how one may obtain a clear conception of the symbolic apparatus of the method of fluxions, and yet fail to possess even the slightest understanding of that which the symbols supposedly signify.



Suppose the line KP described by the motion of a point continually accelerated, and that in equal particles of time the unequal parts KL , LM , MN , NO , etc. are generated. Suppose also that a , b , c , d , e , etc. denote the velocities of the generating point, at the several periods of the parts or increments so generated. It is easy to observe that these increments are each proportional to the sum of the velocities with which it is described: that, consequently, the several sums of the velocities, generated in equal parts of time, may be set forth by the respective lines KL , LM , MN , etc. generated in the same times: [this can perhaps be seen most readily with the aid of the familiar elementary physics equation: (constant velocity) = distance/time. So, distance = (constant velocity)•(time). Treating the increments KL , LM , MN , NO , etc. described by the point in motion as magnitudes, or distances, then it becomes apparent that the magnitude of each increment is determined by the velocity of the point at each moment in which the point lies within the increment. Since these increments are described in

equal times, the only factor which plays a role in the differences between distinct increments is the velocity of the point, which is continually accelerated. So, we need only consider only the sums of the velocities of the point during the times at which the point is describing the increment, to find the proportion which exists between the increments.] It is likewise an easy matter to say, that the last velocity generated in the first particle of time, may be expressed by the symbol a , the last in the second by b , the last generated in the third by c , and so on: that a is the velocity of LM in *statu nascenti* [nascent state], and b , c , d , e , etc. by the velocities of the increments MN , NO , OP , etc. in their respective nascent states. You may proceed and consider these velocities themselves as flowing or increasing quantities, taking the velocities of the velocities, and the velocities of the velocities of the velocities, i.e. the first, second, third, etc. velocities, *ad infinitum* [to infinity]: which succeeding series of velocities may be thus expressed, a , $b-a$, $c-2b+a$, $d-3c+3b-a$, etc. which you may call by the names of the first, second, third, fourth fluxions. [The general idea here seems clear enough, but the reader may be curious as to how Berkeley hit upon the "series of velocities" listed above. The following table should help clarify the result.

1st Fluxion	2nd Fluxion	3rd Fluxion	4th Fluxion	5th Fluxion
a	$b - a$	$(c - b) - (b - a) =$ $c - 2b + a$	$(d - 2c + b) - (c - 2b + a) =$ $d - 3c + 3b - a$	$(e - 3d + 3c - b) - (d - 3c + 3b - a) =$ $e - 4d + 6c - 4b + a$
b	$c - b$	$(d - c) - (c - b) =$ $d - 2c + b$	$(e - 2d + c) - (d - 2c + b) =$ $e - 3d + 3c - b$	
c	$d - c$	$(e - d) - (d - c) =$ $e - 2d + c$		
d	$e - d$			
e				

In this way, any fluxion of whatever order may be found by simply subtracting the corresponding 'lower-order' fluxions from one another, as depicted above.]

And for an apter expression you may denote the variable flowing line KL , KM , KN , etc. by the letter x ; and the first fluxions by x' , the second by x'' , the third by x''' , and so on *ad infinitum*.

It might appear, in lieu of the above depiction of fluxions, as though Berkeley has undermined one of the principal points which he set out to substantiate; namely, that these fluxions are indeterminate entities, which fail to lend themselves to any transparent understanding. But here it seems that we have arrived at a rather distinct conception of these fluxions, for we have specified precisely the "series of velocities" which are synonymous with the fluxions. Indeed, as Berkeley observes, "nothing is easier than to assign

names, signs, or expressions to those fluxions, and it is not difficult to compute and operate by means of such signs.” (19) However, one must not allow the ease with which one can almost effortlessly manipulate the signs, instantly traversing between say, third and fourth fluxions, deceive one into thinking one must thereby comprehend that which the signs represent. On the contrary, “it will be found much more difficult to omit the signs and yet retain in our minds the things, which we suppose to be signified by them.” (19) Berkeley pushes his point even further and maintains that the “signs are absolutely necessary, in order to conceive or reason about velocities.” (19) And finally, that “when we think to conceive the velocities, simply and in themselves,” as in the case of the method of fluxions, “we are deluded by vain abstractions.” (19) The body of material presented herein should suffice to convey the general thrust of Berkeley's arguments against the validity of the method of fluxions, although there certainly

remains a substantial amount of extant, untouched material in his polemic, *The Analyst*.

Not only did Berkeley possess the constitution required to make such a bold critique against the Newtonian and Leibnizian Calculus, but also the intellectual capacity to mold his critique into a solid refutation of the principles posited as the basis for the Calculus. He began with a metaphysical critique of “the shadowy entities” referred to as fluxions and infinitesimals, and showed them to be extremely obscure conceptions. (22) At one point he asks the leading questions, “and what are these fluxions? The velocities of evanescent increments? And what are the same evanescent increments?” (18) To which he first supplies the negative response; namely, by describing that which they are not: “they are neither finite quantities nor quantities infinitely small, nor yet nothing.” (18) And then, to culminate the inquiry, he proceeds in inimitable satirical style, to answer in the Socratic spirit, to wit, in the form of a question: “may we not call them the ghosts of departed

quantities?" (18) Next, he presents a methodological critique which serves as his most compelling argument against this mathematical method. Berkeley considered this rebuke on par with the previous one, as we are told that "your [an advocate of the method of fluxions] inferences are no more just than your conceptions are clear, and that your logics are as exceptionable as your metaphysics." (22) These inferences were shown to involve equivocations, contrary suppositions while maintaining results from each, absurd conceptions, and other fallacious modes of reasoning. After the primary critiques were delivered, Berkeley focused on countering the claim that the method of fluxions must be just, owing to the fact that it is capable of deriving true conclusions, or accurate results. Finally, Berkeley constructed a symbolic structure of his own to demonstrate how simple a task it is to create a formal apparatus, without knowing what it is that the apparatus corresponds to, in an attempt to show how prominent a role language and grammar (mathematical symbols

and syntax) play in the method of fluxions. Berkeley understood, better than any of his contemporaries, the motivations behind neglecting to bother with solidifying the foundations of the method of fluxions. The wily Bishop knew all-too-well that Newton and his followers allowed, nay championed this Calculus simply because of its tremendous potential to solve problems which were hitherto unsolvable; they had an acute sense of its power, and it was the desire to wield this power that catalyzed its instantaneous acceptance, not because the principles upon which it rested were clearly defined and logically coherent.

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*“O Brave New World”: A Butlerian
Analysis of Gender Construction in
Shakespeare’s The Tempest
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William Shakespeare is responsible for creating perhaps the largest number of psychologically complex male and female characters of all time: Hamlet, Iago, Macbeth, Lear, Beatrice, Portia, Lady Macbeth and Juliet, to name a few. However, Shakespeare also skated and blurred the male/female gender line to some extent, having experimented with the cross-dressing female character, namely in the persons of Viola and Rosalind, in addition to staging the brief but memorable male cross-dressing scene in *Merry Wives of Windsor*, in which the comic rogue Falstaff is tortuously appareled in garb belonging to a maid’s aunt in order to escape the jealous rage of Master Ford. The cross-dressing female character allowed Shakespeare a conduit through which to

endow his female voices with an agency and capaciousness in character that would otherwise have been difficult to express, given the gendered cultural constraints of the day. And Falstaff, as the most fully-formed and infamous of Shakespeare's comic characters, and a person given to adaptation of identity for monetary or definitive social gains, is the natural candidate to explore the heights of slapstick through the folds of the farthingale. But there is one character in all of Shakespeare who, while typically portrayed by a male actor, possesses an ambiguity in gender that is quite curious. This is the spirit Ariel in Shakespeare's *The Tempest*, enslaved to Prospero and bound to perform his bidding until the play's finale. Through a gender analysis borrowing from terms and theory of Judith Butler, I wish to argue that Ariel is in fact the unrepresentable, whose gender is continually constructed and re-constructed by the island's juridical master, and whose own attempt at personal gender identification is realized in the performative parody of drag.

It should be noted that throughout the entirety of this play, not once does Prospero refer to Ariel through the transparent language of pronouns, but rather makes ample use of the noun “spirit,” usually modified by descriptive adjectives or similes with what I will argue to be feminine overtones. In contrast, Ariel refers to himself as a gendered being in pronoun form one time, which is at his entrance: “To thy strong bidding, task/Ariel, and all *his* quality” (1.2.190, italics mine). Ariel thus attempts to assert a masculine gender at play’s culmination, but Prospero enforces Ariel’s subordination through the application of feminine descriptors throughout the remainder of the work. Other pronouns referring to Ariel are found in Act III, Scene 2, Line 150, when the drunken Stephano states “I would I could see this taborer; *he* lays it on” and in the stage directions prefacing Ariel’s entrance in Act III, Scene 3, in which Ariel appears, “like a harpy, claps *his* wings upon the table” and exits: “*He* vanishes in thunder” (italics mine). As Ariel is invisible to Stephano, the inebriated butler

establishes his gender assumption solely on his sense of sound, conjecturing a male identity asserted through knowledge of musical skill alone. Therefore, Stephano's use of the pronoun "he" in this context is all but irrelevant in the quest for gender markers. Likewise, the pronouns "his" and "he" in the stage directions are not particularly revealing, as the directions were not Shakespeare's but likely added by Ralph Crane in printed transcript form following a witnessed performance of the play (The Riverside Shakespeare 1686-87).

Conversely, the text contains a fair number of adjectives and illustrative nouns applied toward Ariel, which are weighted with feminine implications. Throughout the context of this essay, the particular terms that will be reviewed and explicated for their gender-specific associations, are delicate; nymph; harpy; and chick. The first arguably "female" adjective that Prospero uses to identify Ariel is "delicate"—"And for thou wast a spirit too delicate" (1.2.270). Because English adjectives are not gendered in form, and an

argument based on general assumed uses of words would be shaky at best, my contention regarding gendered descriptors throughout this play is predicated through an investigation of Shakespeare's other uses of these specific adjectival and nominal markers. A review of the Shakespeare lexicon shows that he used the adjective "delicate" in his works a total of thirteen times in which the definition is taken to be synonymous with "tender" or "lovely, graceful" (Schmidt 291). Of these thirteen uses, two are applied by Prospero toward Ariel (second use is in Act 1, Scene 2, Line 441: "Delicate Ariel, I'll set you free for this"); three are said with regards to *Othello's* Desdemona (1.2.74, 2.1.235, 2.3.20); one in regards to women in general in *Othello* (3.3.269); one to describe Cleopatra (*Anthony and Cleopatra* 2.2.209); one spouted in a soliloquy spoken by Hamlet picturing a prince leading troops to battle (*Hamlet* 4.4.48); another used to characterize Cordelia's cheek in *King Lear* (4.3.15); one by Lear depicting himself (3.4.12); another spoken by Timon of Athens in

his sketch of the delights of gold (*Timon of Athens* 4.3.385); one in jest to anthropomorphize temperance in *The Tempest* (4.1.49); and finally one spoken mockingly to *The Tempest's* Caliban (2.2.93). Setting the two uses concerning Ariel aside, of the remaining eleven, seven modify definitively female characters, either real or imaginary, three are used to delineate male characters, and one relates to the gender-neutral gold. Hence, an almost two-thirds majority illustrates that according to Shakespeare, this adjective has decidedly feminine associations.

The significance of Prospero's creation and affirmation of a feminine Ariel, juxtaposed with Ariel's own self-identification as male, is that the combination of the two results in an ambiguousness in gender which serves to reinforce normative heterosexual practices within the plotted romance of Miranda and Ferdinand. While a feminist view may (and often does) argue that gender should be rendered ambiguous because it serves as a sign of female subordination, and that gender

ambiguity offers a reorientation of normative sexuality, Butler offers a different perspective. According to her, “gender ambiguity can operate precisely to contain or deflect non-normative sexual practice and thereby work to keep normative sexuality intact” (*Gender Trouble* xiv). In other words, the subversion of an anatomically male Ariel with a nuanced but definitive sexuality and gender containing both male and female traces, and subsequent application of an ambiguously gendered Ariel, serves to undermine any questions with regards to Ariel’s sexuality, a sexuality that might otherwise disrupt the political construction of the heterosexual female subject that Prospero has been cultivating through his daughter Miranda. The assumption of the reader quickly becomes that as a non-human spirit, Ariel resides in a psychic plane in which gender and sexuality are obsolete.

And yet, similar non-human spirits Oberon, Titania, and Puck (Robin Goodfellow), in Shakespeare's *A Midsummer Night's Dream* are, it appears, quite literally “spirits of another

sort” with regards to gender (*Midsummer* 3.2.388). With Oberon as king of the fairies and nature’s monarch and Titania serving as his queen, the heterosexual relationship between the two is stressed as a necessity for the continued fecundity of Earth. Puck, having a pre-stage identity of the “homely product of rural superstition, the Robin Goodfellow of Shakespeare’s Warwickshire childhood,” is a sixteenth-century male village trickster, a notorious filcher whose victims would have included dairy and orchard owners, as well as local cottage inhabitants (*The Riverside Shakespeare* 252). Although periodically represented on stage by a female actor, the character Robin Goodfellow is historically known to be male.

So it seems odd that of the 40 plays attributed to Shakespeare, with well over 800 individual major and minor characters contained therein, there exists only one character drawn with this gender ambiguity, this essentially non-sexed gender, and that the reader is expected to accept and embrace this

anomalistic quality without question. In fact, it is the very ambiguity of Ariel's gender that exposes its essence as a constructed, performative notion. As monarch and acting juridical force of the island, Prospero effectively constructs its inhabitants through specific legitimating and exclusionary linguistic structures. Wishing to avoid the threat of male virility that led to the forced abdication of his dukedom in Milan, Prospero urges the gendered identities of chaste feminine heterosexuality or, as in Caliban's case, servile masculine celibacy. Miranda responds to Prospero's suggestive and leading linguistic and juridical structures positively, engaging in the performative production of gender identity that corresponds to Prospero's notion of acceptability. Ariel accepts Prospero's constructed identity for him to some extent, but through his act of performative parody in the banquet scene, enacts his own agency to determine an alternate gender fabrication. Caliban rejects Prospero's systemic notion of gender and sexual identity altogether, instead

succumbing to the whims of his libido, whereby he attempts to engage in sexual activity with Miranda, ("I have us'd thee/Filth as though art, with human care, and lodg'd thee/In mine own cell, till thou didst seek to violate/The honor of my child") for which he is punished with cramps and muscle aches (1.2.344-349).

Thus, although Prospero appears to merely adjudicate gender and sexual norms for the safety of the island's inhabitants, in actuality he aims to produce them. According to Judith Butler, this is in fact the strategy that the juridical force takes in attempting to suppress upheaval and authenticate its own rule. Butler states, "In effect, the law produces and then conceals the notion of 'a subject before the law' in order to invoke that discursive formation as a naturalized foundational premise that subsequently legitimates that law's own regulatory hegemony" (*Gender Trouble* 3). Hence, the "subject before the law," which is constituted by the law, is merely a fictive substructure on which the law builds its claim to legitimacy.

Because Ariel, unlike Miranda and Caliban, is acutely aware of the performative notion of the heterosexual female subject that Prospero is attempting to force upon him, and he neither wholeheartedly accepts nor rejects this constructed identity, instead performing his gender with ambiguity, he remains loved by Prospero for not actively subverting his constructed system of normative sexuality, but simultaneously tests his level of comfort, by not conforming to it. Within Prospero's fabricated gender system, Ariel is therefore the unthinkable or unrepresentable, because in his artificial methodology of the sexes, there exist stable binary sexual categories, in which "the construction of 'men' will accrue exclusively to the bodies of males [and]... 'women' will interpret only female bodies." Further, he assumes that genders, like sexes, remain as two. Butler maintains that "[this] presumption of a binary gender system implicitly retains the belief in a mimetic relation of gender to sex whereby gender mirrors sex or is otherwise restricted by it" (*Gender Trouble* 9).

Because Ariel is the anatomically male character with a gender incorporating both male and female, his gender is not a mimetic reflection of his biological sex, and he therefore is just enough of a threat to Prospero's system of normative sexual binaries, that Prospero deems it necessary to continually stress Ariel's femininity and subjectivity. In addition, Prospero appears to have hidden Ariel's existence from Miranda and Caliban for the entire twelve years they have remained on the island. Miranda is aware of spirits existing on the island, but never mentions Ariel's name specifically, nor does Prospero ever mention him to her. Likewise, Caliban refers to Ariel as his "harmless fairy" and does not appear to have ever seen him with his own eyes (4.1.196). Throughout the play, we are provided with evidence that neither Miranda nor Caliban are to see Ariel, as Prospero commands him: "Go make thyself like a nymph o' the sea; be subject/To no sight but thine and mine, invisible/To every eyeball else" (1.2.301-303).

In this manner, Prospero affirms that Ariel is not only philosophically unrepresentable within his systemic regime, but also physically so. Ariel is unable to appear in person to any character other than Prospero. Even when appearing to Prospero, he must clad himself in costume, and perform as a decidedly female character -- a nymph. According to the lexicon, a nymph is "a goddess of the mountains, or woods, or waters" and is consistently inscribed in Shakespeare's works in dialogue or poetry relating to the female (Schmidt 785). Alexander Schmidt lists sixteen uses of this term throughout Shakespeare, thirteen of which are used generally in poetry or prose, with the remaining three describing Ariel in the above quote, Helena in *A Midsummer Night's Dream* (3.2.137), and Tamara in *Titus Andronicus* (2.1.22). In addition, the word choice appears even more profound, given that in *Midsummer* and *Titus*, the designation "nymph" is used by Demetrius and Aaron as a term of endearment toward their respective

lovers.

It is evident that through his demand of Ariel's invisibility, Prospero does not prohibit actions or specific ideas espoused by Ariel, but instead constitutes him as belonging in the "domain of unviable (un)subjects...who are neither named nor prohibited within the economy of the law" ("Imitation and Gender Insubordination" 1712). Thus, Ariel is still oppressed, but his oppression is characterized by what Judith Butler terms "the production of a domain of unthinkability and unnameability" ("Imitation and Gender Insubordination" 1712). While Ariel acquiesces to Prospero's every wish through the vast majority of the play, he momentarily regains agency with regards to his gender identity in what I earlier referred to as the "banquet scene," Act 3, Scene 3, in which Ariel embraces the liberties allowed him through the performative parody of drag. It is here that Ariel successfully exposes the imitative structures of both gender and ontology, and calls into question the harmonious binary gender and sexual system

that Prospero has cultivated on the island.

Ariel appears in this scene "like a harpy," and to the sound of thunder and lightning (3.3.53). Although the text tells us that Prospero did command Ariel to appear to the group of picnickers and put a damper on their meal, it does not appear that Prospero specifically indicated that Ariel should appear in this guise. The fact that Ariel would have chosen his one moment of permitted visibility in perhaps twelve years, to don the shape of the harpy, a "monster of ancient fable, with the face of a woman, and the body of a bird of prey" is worthy of applause (Schmidt 514). What Ariel has effectively accomplished is the creation of a creature of performance whose gender and indeed, species, differs from that of his anatomy and from himself as a performer. According to Butler "if the anatomy of the performer is already distinct from the gender of the performer, and both of those are distinct from the gender of the performance, then the performance suggests a dissonance not only between sex and performance, but sex and

gender, and gender and performance" (*Gender Trouble* 187).

Hence, Ariel is using his few minutes of representational freedom to assert the utter absurdity and futility of a system which is founded upon the belief of not only a binary sexual and gender system, but one in which the sex, gender, and performative functions of both, are assumed to always and necessarily embrace mimesis. In addition, the harpy performance specifically places Ariel in the symbolic position of the origin, as he is the only character within this text who possesses the powers to transform in this manner, and into a dominant bird of prey, no less. With Prospero's structured feminization attempting to place Ariel into the role of the copy, Ariel here subverts Prospero's structure, inverting the origin and the copy and temporarily assuming the dominant role betwixt the two. This is also an act of subversion, because Ariel is here putting into action Judith Butler's argument: namely, that "the entire framework of copy and origin proves radically unstable as each

position inverts into the other and confounds the possibility of any stable way to locate the temporal or logical priority of either term" ("Imitation and Gender Insubordination" 1714). Without the notions of priority and mimesis, Prospero's schema of gender finds its luminosity quickly fading.

Ariel further illustrates his powers in this scene, condemning Alonso, Sebastian, and Antonio to madness as punishment for their wrongs to Prospero. He mocks their attempts to harm him with man-made weapons: "You fools! I and my fellows/Are ministers of Fate. The elements/Of whom your swords are temper'd, may as well/Wound the loud winds, or with bemock'd-at stabs/Kill the still-closing waters, as diminish/One dowle that's in my plume" (3.3.60-65). Ariel thus reveals that he serves a power other than Prospero, a goddess of destiny older and more magical than Prospero could ever hope to be. Ariel is also said to have authority over the other spirits on the island, including Iris, goddess of the rainbow and messenger to Juno; Ceres,

goddess of agriculture; and Juno, goddess of the sky and the supreme goddess of Roman mythology. According to Prospero, this authority is bestowed by him ("Go bring the rabble/O'er whom I give thee pow'r here to this place"), but Ariel's speech implicates his fellows Iris, Ceres and Juno as comrades in service to Fate, not to Prospero (4.1.37-38).

The question then that arises is, why would Ariel continue to provide service to Prospero for twelve years, a master who denies his ability to be named or represented as a spirit containing both male and female gendered traits, and who perpetually deems him the copy and subordinate with regards to sexuality? Act 1, Scene 2, Lines 270-271 may give us a glimpse into Ariel's reasoning. Prospero states: "Thou, my slave/As thou report'st thyself, was then [Sycorax's] servant." If we assume that "as thou report'st thyself" modifies "thou, my slave" in lieu of "was then [Sycorax's] servant," we see that Ariel has committed himself to perpetual servitude through his own doing. Ariel is continually

affirming a linguistic act categorizing himself as servant and Prospero as master, which is effectively sentencing him to a lifetime of inferiority and subjugation, as he has declared that only Prospero has the ability to break the linguistic act and thus release him.

Ariel therefore appears to be tied to Prospero through his own refusal to deny the linguistic affirmation of his servitude. Ariel's stubbornness seems bizarre, but his inspiration becomes clear when the relationship between Ariel and Prospero is investigated a bit further. In Act 4, Scene 1, Line 48, Ariel asks, "Do you love me, master? no?" Prospero answers, "Dearly, my delicate Ariel. Do not approach/Till thou dost hear me call." To this Ariel replies "Well; I conceive" and exits the scene (Lines 49-50). It is clear that Ariel here is seeking not only Prospero's approval but his love, a love which I believe to be specifically of a romantic nature. Prospero affirms his own romantic love for Ariel with his response of "dearly," but then once again attempts to project a feminine gender onto Ariel with the adjective "delicate."

Ariel's acknowledgement to Prospero's affirmation is multi-faceted. In one respect, the term "conceive" can be taken to mean simply that Ariel understands Prospero's order. However, in another, much more significant respect, Ariel's acceptance of Prospero's statement could imply that he has literally "conceived" a being in the womb at this moment.

I interpret this to be an allegorical womb, here denoting the psyche, which according to Butler "exceeds the domain of the conscious subject" ("Imitation and Gender Insubordination" 1715). The welcoming of an alternate or "Other" being into the psyche thus reflects the transcendence of the subject order, and the initiation into the self. Butler states that "the self only becomes a self on the condition that it has suffered a separation...a loss which is suspended and provisionally resolved through a melancholic incorporation of some 'Other'" ("Imitation and Gender Insubordination" 1717). Ariel suffered a loss of himself through his enslavement to Sycorax

and subsequent entrapment within a pine, which was only finally ameliorated through the achievement of romantic biological homosexual love. With this, Ariel's reason for his commitment to servitude is complete and he has only to await Prospero's verbal enactment of his emancipation.

This release occurs in the final line of the play, excepting Prospero's epilogue, with a concluding order to Ariel to guarantee soothing seas, favorable winds, and the ships' and passengers' expedient return to Milan. Prospero declares, "My Ariel, chick/That is thy charge. Then to the elements/Be free, and fare thou well!" (5.1.317-319). With this final affirmation of femininity--"chick" is used only once in Shakespeare's other works, to refer to Hero in *Much Ado About Nothing*--Prospero grants Ariel his liberty (Schmidt 693). Ariel thereafter flies away a free man in a brave new world, having successfully negotiated the terms of Prospero's systemic binary gender construction for twelve years, asserting his own sense of himself as subject through the

performative parody of drag, and finally gaining agency through the creation of the self and affirmation of the multiplicity of his individual sex and gender.

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Nicholas Shea is a Communication Studies and Film major from Kansas with a passion for art, including photography and drawing.

Teachers

Lorna Condit

Megan Cross

Richard Delaware

Stephen Dilks

Crystal Gorham Doss

Ben Moats

Rachel Rumpf

Nick Sawin