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Technology & the Humanities

Editors' Note: PLU's new status as a node of the Internet offers new opportunities and challenges to the campus as a learning community. It seemed an opportune time to invite contributions from the members of the Division of Humanities, the Computer Center, and the Library to offer their reflections on the promise and perils of traveling on the information superhighway.

The Humanities in the Information Age: Educating for Virtuous or Virtual Reality?

by Douglas E. Oakman, Assistant Professor of Religion

The computer sitting on my desk prompts many elements in the following discussion. With a word processor, I can quickly produce memos, syllabi, exams. I have the capability to incorporate Hebrew and Greek into professional papers. A BASIC program can quickly crunch the grades of an entire class and spit out averages and final grades within a matter of seconds. I am able to produce customized map exercises for classes. I can build several kinds of databases that organize information and represent it through powerful indexes. Through these, large amounts of scholarly information are found and manipulated quickly and effectively. I can log into a number of local library catalogs and search their holdings. Furthermore, I communicate across the globe through Bitnet. Pacific Lutheran University soon will have interactive communications capabilities through the Internet, which is being called by some a "virtual community." The Internet can make possible a host of interactive learning experiences that one might dub the virtual classroom.

All of these capabilities seem desirable. They enable me to do what used to be time-consuming things in short order. Time is freed for class preparation, students, and (regrettably) committee work. Electronic communication even allows daily contact with professional colleagues far away.

These desiderata notwithstanding, people in the humanities might want to be asking time-honored questions of the liberal arts: Is it truly good? In what ways? Will the wondrous capabilities of the Information Age mark a new era of humanity and humaneness? Or are there serious threats to what the humanistic disciplines have been concerned with at their best?

The thesis of this essay is simply put: Information technology can only be good when "embedded" within human concerns and ends; when humans become embedded within technology, spiritual death and communal chaos will follow.[1]

Such ideas are not dramatically new. Science fiction has been trying for some time to envision the role of computers and robots in the future of human beings.[2] The reserva-

1. For the notion of "embeddedness" applied to market and society, see Karl Polanyi, *The Great Transformation: The Political and Economic Origins of Our Time* (Rinehart & Co., 1944) 46, 57.

2. Issac Asimov and Arthur C. Clarke have imagined various robot/computer futures: *Isaac Asimov, I, Robot* (Doubleday, 1963, [1950]). Clarke's menacing "Hal" in the Stanley Kubrick film *2001: A Space Odyssey* is unforgettable. Michael Crichton has attempted to warn humanity about the dangers of humans uncritically embracing technology, e.g. *The Terminal Man* (Knopf, 1972) and *Jurassic Park* (Knopf, 1990). Arnold Schwarzenegger's *Terminator* film series holds up for public scrutiny images both of renegade and of savior robots.

Dean's Comment

This has been another eventful year for the Division of Humanities here at PLU. Ambrose Moyo, of the University of Zimbabwe, was a Visiting Professor of Religion during Fall and Interim. A new concentration in writing is now fully available to English majors. The Languages Department is nearing the conclusion of its two-year Languages-Across-the-Curriculum grant from the National Endowment for the Humanities with a rush of LAC courses in other disciplines, and it is working hard on the planning of a new Language Learning Center. The Chinese Studies Program, directed by Professor Wei Hua, has received a planning grant from NEH, "Chinese in the Disciplines"; the grant helped to sponsor numerous workshops for faculty and a well-attended lecture by Frederick Wakeman of the University of California at Berkeley last fall.

This spring brings other visiting lecturers: on March 10, Bruce Metzger, the Princeton New Testament scholar who chaired the team that translated the Revised Standard Version of the Bible; on March 28, Australian philosopher Peter Singer, noted for his controversial positions on animal rights.

We hope you enjoy this expanded edition of *Prism* focusing on technology and the humanities. We look forward to your comments.

Paul Menzel
Dean of Humanities

tions in these contemporary cultural expressions point the way toward wisdom. Our technological future will neither be all good nor all bad—if we keep the human dimension in mind.

OPPORTUNITIES OF THE INFORMATION AGE

The coming Information Age will mark an evolutionary step, if not a revolution, for higher education. It will: 1) enrich the content of courses by making information more readily and rapidly available in the classroom or between class participants; 2) open up collaborative possibilities of teaching and learning through interactive networking; and 3) broaden the scope of the classroom by making possible virtual classrooms—learning environments beyond the space of the traditional classroom walls.[3]

Computer technology promises to enrich classrooms by providing powerful synthetic capabilities for any given class. Multimedia presentations will provide powerful ways of helping students visualize or hear what they are learning. Harvard University's "Perseus," for example, is a multimedia database and front-end software package that permits the professor of classics to display in quick succession on an overhead projector information from ancient texts, line drawings of ancient architecture, maps, and so on. A burgeoning market for such "courseware" packages will soon make it possible for faculty to incorporate a variety of visual and sonic capabilities into their stale lectures. Between class times, instructor and students might share course materials, questions, or thoughts by posting them on a class-related electronic bulletin board.

A number of colleagues here at Pacific Lutheran University are interested in augmenting collaborative learning through computers. Students are envisioned working in a special classroom on a network of linked computers (a Local Area Network or LAN). Writing instructors then might "look over the shoulders" of students electronically and make timely interventions as they write. Local networking also promises gains in active learning as students begin to respond to the writing of peers. PLU's Center for Teaching and Learning has several videos that document experiments with collaborative learning networks. The results seem to demonstrate increased student interest and teacher effectiveness.

Perhaps the most radical development for the future of higher education is represented by the Internet. With the vast global network of university, government, and corporate computers operating in real-time through this Interactive Network, a new age of information flow almost everywhere almost instantaneously is about to dawn. The implications for work in the classroom have yet to be fully understood. However, a number of possibilities seem realistically feasible. Suppose, for instance, a language instructor makes assignments that require students to carry on an electronic correspondence not only with other students in the class but also with interlocutors halfway across the globe. The local classroom becomes a node in a global classroom.

Again, all of these capabilities seem desirable. They will enhance and enrich the learning and teaching that have heretofore operated under a number of constraints. Their desirability seems contingent on the assumption that they will help us to do more effectively what humanities teachers have always done. Here is where a critique must start: Does not this new world order of information, both in its operative metaphors and in its structures, pose threats to what has been of central concern to the humanities?

EXAMINING SOME HIDDEN METAPHORS OF THE INFORMATION AGE

Several implicit metaphors in this discussion cry out for examination: What does it mean to be facing "information"? Should we speak of "processing" it? What does a computer "terminal" represent? How should we think of "virtual" classrooms? The frequency of machine-words here carries very real implications for the education of human beings.

Classical education stressed the cultural shaping or disposing of human beings toward humane concerns. Cicero well illustrates one basic meaning of the Latin word *informare:* The poet Archias was educated in the liberal arts, "by which the lifetime of a child ought to be disposed [*informari*] toward humanity" (*Pro Archia* 4). While classi-

3. These three avenues have been suggested to me through discussions with the Computer Mediated Instruction Group here at Pacific Lutheran University. This group began meeting in 1992–1993, under the aegis of the Center for Teaching and Learning, to discuss faculty interests in computer applications to teaching.

cal education did not always produce wonderful humans, its conceptions of education included notions of overarching human purpose and value.

By contrast, current conceptions of the Information Age we are entering foresee voluminous data available for "access," without any explicit notion as to what end or purpose these serve. The Information Age brings the possibility of searching library holdings or instant access to stock market reports, but it also provides access to digitized pornographic images and represents a dramatic expansion of possibilities for mass culture (e.g. shopping at home). Human beings will be shaped, but how?

Other metaphors in the discussion push an analogy between human thinking and machine operations. Is higher education at its best an instruction in "processing" information? Should this be the way we conceive of our educational tasks? If students are connected to "terminals," does this mean their neural "circuitry" is about to be short-circuited and that their education is about to become a form of spiritual death? The very real impacts of a technologizing of education need serious and sustained consideration—while thinking is still possible. Information technology presents serious structural implications for the education of human beings that call for profound evaluation.

THE STRUCTURAL DANGERS OF THE INFORMATION AGE

A recent article in *Puget Sound Computer User,* reviewing a Unix software program for exploring the Internet, offers an image for the potential impact of the Internet: "There is one major drawback to this program: You can blow more time on it than with a game of solitaire. It's like eating peanuts: Once you start, it's almost impossible to stop."[4]

The intimations of a lifestyle oriented to information junkyism or information voyeurism give one pause. Will access to mere information provide a better education? Or will it amount to an addiction to data stimulation, not to say a monumental waste of money and time? Will computers as potent means for accessing a globe's worth of shapeless information provide an appropriate education, or will they become idolatrous ends in themselves?

The Television Age, which has introduced significant problems for humanities education, provides a critical touchstone for the dangers latent in the Information Age. Viewers of TVs have had "access to information" for over forty years. Many are concluding that the images coming across the screen are not particularly helpful to kids. Most K-12 students spend far more time with TV and video games than they do with books. This structuring of their reality has had a devastating impact on learning. Illiteracy in a variety of forms faces every college instructor as a serious threat to the goals of humanities education.

Christopher Lasch and other contemporary cultural critics have been worried about how mass culture shapes human consciousness. Lasch's observations are worth quoting here:

> The critics of mass culture…were on the track of something more ominous: the transformation of fame into celebrity; the replacement of events by images and pseudo-events; and the replacement of authoritative moral judgment by "inside-dopesterism," which appealed to the fear of being left behind by changing fashions, the need to know what insiders were saying, the hunger for the latest scandal or the latest medical breakthrough or the latest public opinion polls and market surveys.[5]

Interactive, computer-mediated instruction promises to counteract some aspects of the TV-induced, educational asthenia we face; however, computer terminals and electronically mediated information hold their own structural dangers for higher education.

Consider, for example, the impact of book-length texts and literacy on humanities education. Both classical and biblical civilizations were based upon these "technologies." Both civilizations have contributed to many of the basic things that we associate with higher education, especially the concern for human values and human community—for human ends generally. What is often overlooked in this discussion of technologies is the appropriateness of the book for the kind of education that humanities have been concerned with. The extended text has encouraged the development of critical perspectives and overarching structures of thought that have helped individuals and communities to understand and evaluate reality. Books have encouraged the notion of participation in valuable conversations over long periods of time with the long-term prospects for humankind in view. Furthermore, books have encouraged the development of active minds that could produce new books for new situations.[6]

Information junkyism or voyeurism represents the worst sort of passive, uncomprehending mind, oriented to short-term consciousness and individualistic preoccupations. There is the danger of sitting passively at terminals, reacting not at all or in precipitous ways to information that could very well be mis- or disinformation. That is what humanities educators do not want to encourage or to see as a result. There is the real danger that virtual communities and virtual classrooms have the power to produce virtual humans and virtual minds—incapable of relating meaningfully to others or meaningfully assessing what is good, true, and beautiful.

But the time-honored role of the humanities, going back into the classical and biblical periods, has been to educate for virtue, not for virtual reality.[7]

The foregoing are not the only structural threats we have to worry about, however. Suppose all of the world's cultural information were put into computers, and all hard records were destroyed. Would this be a good idea? Such is one radical possibility posed by the Internet.

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4. Ray A. Jones, "The World in a Nutshell," *Puget Sound Computer User* (November 1993): 47.

5. Christopher Lasch, *The True and Only Heaven: Progress and Its Critics* (Norton, 1991) 30. Lasch includes among his "critics of mass culture" members of the Frankfurt School, Dwight MacDonald, and Irving Howe.

6. Since 1950 and the proliferation of pulp novels and paperbacks, books for mass "consumption" have contained more calories than protein.

7. Virtue, as Alasdair MacIntyre has argued in *After Virtue: A Study in Moral Theory* (University of Notre Dame Press, 1981), has been seriously eroded in our chaotic and confused times. For Lasch, too, mass culture has played a role in undercutting the moral consensus upon which meaningful human communities can be based.

Could there come a time when the past could be completely overwritten? The computer world understands this elemental danger. One of the most dangerous things a computer programmer can do is to allow the possibility for code to be overwritten. For this reason, operating systems are isolated through hardware and software from operating applications. Conversely, the moral equivalents of the devil in the computer world are "viruses" that infiltrate the system and then act to destroy not only code but hard data. Viruses, by the way, are thought to be written by "evil geniuses" who incorporate the technique of self-referencing code. Sin, it seems, is still a reality in the Eden of the Computer Age.

Ever since the Yahwist wrote about Eden and Hesiod about the Four Ages, liberally educated people have known that wisdom is respect for previous experience. Recall the version of the famous Santayana quote found at Jonestown: "Those who forget the past are condemned to repeat it." There is a significant level of hype associated with the arrival of the Information Age, which we need to view quite skeptically. We would be unwise to buy into it all uncritically. Human Imagination depends upon Human Memory. The university is a repository of alternative visions. Like the rich genetic pool of the wilderness, the university retains the rich cultural pool of human experiences. Through them, higher education provides powerful models for understanding and evaluating REALITY. To overwrite our collective memories, to destroy our treasured models and values—would this not be an act of folly of unheard-of proportions?

CONCLUSION

Computers are here to stay. We must assess critically what they bring. Insofar as the Information Age provides powerful means to good, true, and beautiful human ends, it can be welcomed. When it pushes inappropriate ends and displaces means that are more appropriate for inculcating the higher learning, serious questions need to be raised. Luther once worte, "A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant of all, subject to all." With this paradoxical formulation, Luther spoke in his time about how human beings are genuinely freed through the Gospel for involvement in the real world when their freedom is conscientiously for others.

We might characterize our own situation in an emerging Age of Information in a similar way: People educated through the humanities should not fear computer entanglements precisely because they are free to raise questions of conscience and to think about the human consequences. Furthermore, people of virtue are capable of making critical judgments: The computer must remain a perfectly dutiful servant of all, subject to all; otherwise, human beings can expect enslavement under the principalities and powers of a computerized technocracy. ◆

The Internet Connection

by Robert Paterson, former Dean for Computing and Telecommunication Services

PLU has joined the Internet community. What is this thing we've joined? Can it truly be called a community? What can it do for us, to us? These are all questions I've been asked, and while some skeptics debunk the potential benefits, I believe Internet connectivity will noticeably alter the culture at PLU. How? Both individuals and the institution will be able to participate in an ever-increasing sharing of information with the world. Internet functions on the principles of community. The sharing of information is how the network achieves value. Individuals and organizations around the world provide and use myriad forms of information. Using these resources will expand our educational opportunities.

Internet is a generic term used to describe the connections of literally millions of networks around the world. Internet is comprised of three levels of connections. The first level is the local campus network. This can be one computer hooked directly to a regional network, but more likely each campus has one or many local area networks (LANs). At the second level are the regional networks. PLU will connect to NorthWestNet, a consortium of ninety sites at institutions from Alaska, Washington, Oregon, Idaho, Montana, and North Dakota. Regional networks serve two functions. First, they provide access to a national backbone network (fourteen major computer centers scattered across the country and the links between them), and second, they provide value-added services such as training materials and discounts for on-line database access. There are about twenty-five non-profit regional and state networks. A campus can join one of these consortia or purchase access from a local commercial provider. Finally, each of the regional networks is in turn connected to a third level, the nationwide backbone network. PLU has received a grant from the National Science Foundation (NSF) to support our connection to the backbone through our regional provider. We opened the connection to the Internet in January 1994. The terms Internet, NSFNet, and NorthWestNet are often used interchangeably. When you hear them mentioned, you'll know that we are connected to the world. How big is this network, how many people are connected? I have heard estimates of ten to fifteen million individuals using Internet on a regular basis.

Internet has four basic services. Within each of these there may be multiple applications.

- Electronic mail: This is similar to the present electronic mail on the central VAX computers. It is also similar to Bitnet mail for communicating with individuals around the world. The new system will be more user-friendly — menu-driven, with a graphical user interface.
- Newsgroups: These electronic discussion groups are analogous to Bitnet listservers. Topics of interest are discussed by a list of individuals who subscribe to a common distribution. Typically, one will get twenty to thirty responses to a question. Ongoing discussion often follows.
- Telnet: Connection to remote computers uses a process called Telnet. When you use the automated PLU

library card-catalog-system from your dorm, office or home, you are already using Telnet. With Internet, you will not be limited to the PLU system but have access to many library catalogs including the University of Washington, Berkeley, and the Library of Congress. Connections can be made to other computers as well. For example, you might be able to use the supercomputers at San Diego or Pittsburgh. In fact, some access is so transparent you may not know whose computer you are using. Those away from campus will be able to Telnet back to campus to check E-mail.

• FTP (file transfer protocol): This is a method used to transfer files between computers connected to the Internet. Databases are maintained on computers around the world. By using FTP, the worldwide Internet becomes like a huge disk drive attached to your computer. These digital files might represent text, pictures, or sounds. You have millions of files to choose from. Internet access also will provide searching tools and the ability to retrieve files from these information sources.

What will be the the fate of Bitnet? For the past five years or so we have enjoyed some connectivity through Bitnet, but this network is dying. We will maintain a Bitnet connection until the end of the spring term. At that time funding allocated to Bitnet will be switched to Internet. Ron Johnson, head of computing at the University of Washington and our connecting point to Bitnet, told me recently that they are pulling the plug on Bitnet next December, so we are switching just in time.

An Internet connection is a very positive step forward, enabling access to a wealth of information. However, in mid-November the *New York Times* reported that the network is too crowded, that information flow is slowing down. Is PLU too late? What is happening to the Internet? There is an intense conversation taking place at the national level about the fate of the network. Questions about who should control the Internet backbone are being raised. Some in Congress want to switch funding for the backbone to the private sector. Telephone companies, cable TV providers, and entertainment moguls see great potential in controlling this resource. If these organizations do gain control, 500 channels of information will be available in our homes and offices. There are two potentially worrisome features about this concept. Five hundred channels of what? Entertainment and home shopping services? The cable and phone companies are headed in that direction.

The second problem is cost. Companies aren't spending billions of dollars out of the goodness of their hearts. Presently, the cost of an Internet connection is fixed, based on the size of the institution. This method of paying for services stimulates use. However, many of the backbone costs are underwritten by the federal government and grants from a few high-tech companies. These funds underwrite the cost of the electronic circuits, the cost of managing the backbone network, and the cost of research and development. Will this funding method survive? Probably not.

My feeling is that Internet will become a commercial enterprise. However, there is a group in Congress arguing that unless the private companies guarantee services at affordable rates to all homes (this includes very rural areas where phone line costs are high, and poor urban areas when residents can't afford cable hook-ups) regulation may be needed. If it comes to the point where there is a charge for network services, as with advertised electronic information providers like Prodigy or Compuserve, the Internet as we now know it will die. At that point, I suspect that academics and the new on-line underground will forge an alternative (fixed-cost) network that will rise from the ashes of the commercialized Internet. In fact, eight of the regional networks have made arrangements with MCI to continue to provide fixed-cost backbone access to educational institutions for the near term.

There continues to be a wealth of information and controversy about the uses of this electronic medium in education. Neil Postman in *Technopoly* says technology is the worst thing that ever happened to humans. Lewis Perelman, in *School's Out: Hyperlearning, the New Technology, and the End of Education*, aruges that by eliminating the present credential system and opening learning as a lifelong process available through an information superhighway network with universal delivery, we can take a needed step toward educating the world. The underlying basis of this premise is the wide-area network connections. Who is to say how it will finally settle? My best guess is closer to Perelman's than to Postman's. It may be a hard change for some, but the methods by which teaching and learning take place will be different.

Are educational organizations going to survive in the information age? I think so, but if they are, they will look very different from those we see today. George Nelson, Associate Provost at the University of Washington, put it plainly at a recent meeting. Liberal Arts educational institutions are at risk in the networked age. How will they compete with on-line, live video instruction from the leaders in the field, teaching the same classes we do on campus? According to this view, the location of the instructor becomes as irrelevant as where the data are located on the Internet. Based on the rate of change of technology, we should see major changes by the turn of the century. PLU should be considering the effects of these national changes as we plan for the future.

We are joining a growing and changing community. Each of us will need to use our creativity to get the best use from the Internet. We are at the starting line. ◆

The Internet is coming! The Internet is coming!

by Virginia Gilmore, Media Services Librarian

That great Internet superhighway of information is right at the edge of campus. Soon it will come roaring right through the computer on my desk. Wonderful! I'll be able to access the catalogs of the greatest libraries on earth! I'll be able to get fantastic, huge, full-text documents in my office immediately, simply by asking. I'll be able to chat with the greatest minds in the world on any subject! How marvelous! How exciting! I can hardly ..... I can hardly ..... keep my eyes from glazing over.

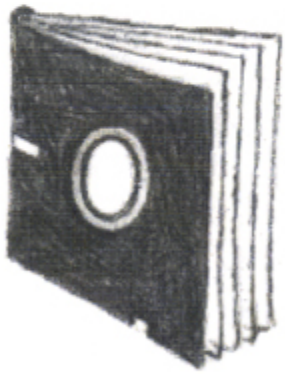
What causes this glazed-eye syndrome? Why do otherwise "cool" people run away at the first mention of BAUDS and motherboards, SIMS and megabytes? Is it fear of the unknown? Is it unwillingness to admit to the lack of knowledge, thereby appearing foolish? Could it be the fear that technology is going to affect our daily lives and especially our daily teaching in ways that we cannot imagine, or even want to think about?

"Technology" has become for many a black hairy spider of a word, frightening for a variety of reasons. Every day, computer companies announce newer, better, more powerful hardware; bigger, better, more complicated software. There are more and more articles in non-technical journals extolling the wonders of computers, software, and Internet. It sounds like a big sell job. It's as if computers are the Barbie doll for adults. The original investment may be modest; but there is always some expensive thing you can buy to add to your pleasure. If you bought a computer a year or two ago, your machine is obsolete. It won't run the current high-powered programs. Besides, now you need to buy peripherals — CD-ROM players, color monitors, extra hard drives, color laser printers, Bernoulli drives, and on and on. The fact that you never learned to use all the features of the equipment and software you purchased with the original machine doesn't make you feel any better about buying more. Technology has gone crazy. Technology has gone beyond common sense.

Luckily, technology is not all computers and Internet. We use technological equipment everyday, from voice mail to microwaves. Technology develops over time, becoming easier to use and less expensive. The frightening thing is that the time between introduction, acceptance, and obsolescence keeps getting shorter and shorter. The technology that produced books printed with moveable type took 500 years to develop to the high standards acceptable today. However, some of us can remember the first time we saw television. Within fifty years, the infiltration of television has become so insidious that nearly every house in the United States has at least one of the idiot boxes. VCR's have had an even shorter development phase. Available to consumers only since the early 1980's, they were promoted as a way to enjoy television more by being able to copy a favorite show and watch it over and over. Many of us thought there was nothing on television we would want to watch even once, so we dismissed the VCR as a toy of little value. But videos now play a major part in home entertainment, and serve as useful tools for teaching.

Still, many have trouble seeing uses for a new technology. We've been so turned off by the hype and hard sell of advertisers that we don't believe half of what they say. If given the time to plan, think, and experiment, however, teachers will find ways to use technology. There is something very seductive about the idea of sending students on a "virtual" trip through Paris during the time of the Revolution. They can see the sights, hear the sounds, and smell the smells. Maybe some of the little darlings will even get their heads chopped off. Heh! Heh! Heh!

The technology pushers have much to answer for in the way they promote educational technology. Major among their sins, in my opinion, is the persistent notion that technology teaches. Technology does not teach. Teachers using technology teach. The idea that teachers will be reduced to being mere "coaches" to avid students seeking knowledge is wrongheaded. Technology and the wonders it can produce is simply another tool in the hands of good teachers everywhere. Only a teacher can ask the pertinent question or provide the link between two ideas that makes for the sudden blossoming of understanding. Books did not end the need for teachers. Neither have radio and television. Internet, hypercard, interactive video, and virtual reality are all new kids on the block. Give them time; or rather, give us time to find ways of using them. Who knows? They may yet prove to be as indispensable to good teaching as a good book. ◆



Information and Beyond: Books, Readers, End-Users

by Megan Benton, Publishing & Printing Arts Coordinator

First it was the death of God. Then Foucault proclaimed the death of the author. Now it's the book that is said to be mortally wounded—by new technologies that are changing the landscape of modern life, or at least the ways in which we navigate through that landscape. Is it true? Probably not. It's hard to deny that computers now make it possible to access/use/manipulate/read texts in new and sometimes provocative ways. But most Americans feel no urgency to kill off the books in their travelbags, stacked beside their beds, displayed on their coffee tables, generally

scattered throughout their lives. The mundane reality is that books and authors (and even God, for most folks) are still alive and even thriving.

It has always been tempting to herald the end of the old when the new crosses our threshold. Nearly a hundred years ago publisher Henry Holt bitterly pronounced the death of books at the hands of periodicals; with cheap and plentiful magazines available at every street corner, he lamented, who could continue to buy and read books? Time after time it's been thought that the succession of electronic media—first radio and movies, then television and video games—would make the low-tech book either obsolete or so relatively boring as a device for entertainment and information that it would surely wither and die. But the fact is that in 1991-92 Americans bought 882 million adult books, nearly 62 million more than in the previous year. Considering that this total does not include the huge numbers of school textbooks and children's books published, bought, and read, it's hard to believe that the book is about to disappear.

This is not to say that publishing is not being transformed by computers. Electronic technology has generally been a boon to the publishing industry, as it has been to just about every other commercial and professional enterprise. It has enabled critical improvements in the processes by which publishers produce, distribute, and sell their wares. Best known are the changes in design and production. A desktop computer with sophisticated layout software can implement typographic instructions with a few keystrokes or mouse-clicks, and the files of ready-to-print pages can be transmitted electronically to printers several states, if not half a world, away. More dramatically, publishers envision a near future when texts can be delivered electronically to bookstores around the country. The store will then print out a paper copy of a title at the customer's request or load it digitally onto the customer's "smart card," with which he or she can then read the book on a personal computer at home. This technological breakthrough would essentially extend a bookstore's or library's inventory indefinitely far beyond the mainstream of current and high-demand titles now on its shelves; virtually any book would be available anywhere at any time.

Technology, then, is changing fundamental aspects of book publishing and distribution, making these processes more efficient, more effective, and less expensive. But that's not what all the fuss is about. What has visionaries buzzing is the prospect of a world without printed books at all, a world in which texts are either stored on machine-readable disks (like CD-ROMs) or transmitted directly onto individual screens through worldwide electronic networks. Think of all the trees and shelf space that will be saved!

There is much truth in this vision, but also much that is misleading or myopic. In fact, what is true is exactly what is misleading. Part of the trouble is that we tend to regard books as a metonym for the far vaster realm of print-based information, even though books of the sort one finds in bookstores represent only 2 percent of what's printed today. As Geoffrey Nunberg points out in his insightful essay "The Place of Books in the Age of Electronic Reproduction," most printed matter today serves specific commercial and industrial purposes. One gargantuan example: the printed documentation for a Boeing 747 weighs nearly as much as the plane itself (*Representations*, Spring 1993, 14). I suspect that few will mourn the death of *that* kind of book, of material now printed in book format merely because the codex has long been the most feasible information technology. But while it is true that the bulk of the world's non-journalistic printed materials—maintenance manuals, telephone directories, tax codes, and so on—are swiftly (and wisely, for the most part) being converted into electronic formats, it is misleading to imply that books as we more generally understand them, the books that we actually read, are about to disappear into digital hyperspace as well.

Everything depends on which books and which readers you consider. In general, books that we use more than read are fully appropriate in electronic form. The computer's capacity to retrieve and rearrange information enhances the ways we use cook books and manuals of tax preparation, presuming of course one is familiar with its command systems. Similarly, interactive entertainment books of the *Where's Waldo?* or *Griffin and Sabine* variety gain imaginative possibilities when electronically extended into multimedia, combining words with sound and moving images. Electronic forms will also be appropriate for many materials used in and produced by academic research, materials for which the audience is usually so small and specialized that the costs of producing paper copies are becoming prohibitively high.

Even within these kinds of books for which electronic formats seem most promising, however, the new possibilities bring new problems. For instance, there are concerns about access: printed books required only literacy while electronic books also require access to computer equipment and the skills to use it. What portion of the world's population, especially outside the privileged West, does this extra technological layer exclude? There are also concerns about the changing nature of the ownership and control of intellectual property, and about the financial consequences for authors and publishers, both of whom rely on copyright for protecting their livelihood and making possible the production and publication of new texts.

But lately I've been thinking about a more indirect problem, about what happens as informational and game-like books metamorphose into electronic texts while other books, those read in other ways for other purposes, do not. Is it not likely that books that are not easily made "electronic" will become marginalized in a technologically-driven culture?

Consider the argument of hypertext visionary Jay David Bolter that "comfort" of use is secondary in a book (who cares if you can curl up with it), since "The book in whatever form is an intellectual tool rather than a means of relaxation" (*Writing Space: The Computer, Hypertext, and the History of Writing*, 1991, 4). Bolter and other postmodernists celebrate electronic books because the computer enables, even requires, "users" to activate and manipulate the text, thus achieving a willful presence in, and power over, the text, essentially displacing the author. For Bolter the computer is a superior format for the book

because it better enacts the user-dominated experience he exalts. By defining a book as an "intellectual tool" for "users," he marginalizes the sort of books in which readers not only let the author live, but relish her or his presence and imaginative power, which happen to be the sort of books most resistant to electronic formatting.

Imagine what Bolter would think, for example, of the millions of romance readers typified by those women interviewed by Janice Radway for her study *Reading the Romance* (1984). Radway discovered that these women were not mindless escapists; they were highly active and discerning readers. They approached books as companions, even friends, not as tools; they read to experience, to share in (not control or appropriate) the imaginative life and ideas of another person.

Of course "women's fiction" of this sort has long been denigrated as unserious. The new danger is that the attitude exemplified by Bolter will force many other kinds of texts out into the same margins. As electronic books become associated with serious, productive work, the traditional printed book may come to signify the kind of reading that doesn't count for much.

Many of the serious books associated with the humanities seem to fall within the endangered category. Fiction, history, biography, poetry—these are the texts for which we prefer to quiet our own voice to listen to another. This is the kind of reading for which the nearly invisible, silent technology of the printed page is eminently suited. How many of us have thus soared with Hopkins' windhover? trembled with Anne Frank? resolved to seek rooms of our own? Could we have *felt* those texts so intensely if the activity of reading required constant functioning as a user? As Nunberg puts it, "reading Proust through a window is like viewing Normandy through a bombsight" (18).

For centuries many who do the "real" work of the world have marginalized reading that addresses the imagination as frivolous or self-indulgent, suitable for feminine minds, for those weak and excitable, prone to emotional excess. What's new is a looming technological dichotomy that may further stratify the world of books and reading, aligning electronic forms with the workplace, with intellect and power, while setting aside printed books as peripheral, to be read at home with our children or before falling asleep. We in the humanities must take particular care to nurture the whole realm of book culture into the next century, popular romance as well as elitist poetry, imaginative history as well as electronic archives. We must resist the temptation to equate technology of mode with significance of experience. ◆

Multimedia CD-ROM: Reveries of a Digital Future

by Layne Nordgren, Coordinator of Automated Systems and Supervisor of Media Services at Mortvedt Library

During the past year CD-ROM discs, computer-nerd cousins of the audio compact disc format, have surreptitiously crept into computer stores, bookstores, department stores, and mail order catalogs across the country. Targeted at the home and office markets, these shiny discs deliver a wealth of information to the desktop computer and illustrate a trend toward the digitization and personalization of information. Vast stores of data, such as 360,000 pages of text or seventy-two minutes of compressed video, can be stored on a single disc, bringing libraries of multimedia data to an individual's computer desktop. Microsoft's *Encarta* multimedia encyclopedia, for example, stores over 25,000 articles of *Funk & Wagnall's New Encyclopedia* as well as numerous photographs, graphics, animations, sounds, and videos. CD-ROM discs are now becoming reasonably priced as well. The top fifty CD-ROM discs listed in *MacUser's* November 1993 issue average about $50 each, little more than the cost of a textbook. Though some observers label CD-ROM a transitory technology, new disc titles continue to proliferate at a rate of four to six new titles per day. Potential buyers are left with a staggering array of choices.

This first generation of multimedia CD-ROM products provides a glimpse into a future of digital information publication and delivery. As media becomes digitized, the boundaries of publishing, broadcasting, and computing are disappearing. New kinds of digital publications are being developed which blend characteristics from all three fields. It is difficult to know whether to call them publications, software, programs, or some other more encompassing term. Publishers are already beginning to prepare and protect their multimedia data with digital distribution in mind. Richard Snyder, head of Simon & Schuster, says "We are not a publisher. We are now a creator of copyrights for their exploitation in any medium or distribution system."[1]

Digital documents integrating not only text, but voice, music, animation, graphics, and video may soon be delivered to the computer desktop on demand via new delivery mechanisms. Combinations of CD-ROM, Internet, and online services are likely to become the new delivery channels. Though CD-ROM has a relatively fast publication cycle compared to print, it still does not meet the most up-to-date information needs. This is where supplemental network delivery of information may be particularly important to access and deliver such quickly changing information resources such as news, weather, or current research. The result is that we will be able to access many different forms of media from a computer and include both static and dynamic resources.

As I collected data for the development of this article I reflected on the extent to which digital technology influenced my process of thought, reflection, and writing. Using my home computer, I organized my thoughts and ideas on

1. *New York Times*, June 30, 1991, Business section.

a word processor while grazing on CD music from my CD-ROM player. I browsed through Microsoft's *Bookshelf* disc to check meanings of words in the dictionary and encyclopedia and consulted the thesaurus for alternative words and phrases. I actively hunted for more information about printing, publishing, and CD-ROM using Microsoft *Encarta's* multimedia encyclopedia disc as well as the *Time Magazine 1993 Almanac* disc of *Time* articles for the past four years. In the process I stumbled across other links that led me a little off track, but I appreciated the enjoyable diversions in my digital journeys.

Network resources were essential for obtaining information on the most current developments from experts in various fields. Bitnet provided access to electronic discussion groups such as PACS-L, HUMANIST, and CDPub that all included discussion threads about electronic media. Bitnet-delivered electronic journals such as PACS-L Review, TidBITS, and MeckJournal supplied timely information about new developments and trends. Bitnet E-mail provided personal communication channels with colleagues across the country to discuss various issues.

My data collection was not entirely digital, however. I still used printed journals and books from our own library as well from other libraries via interlibrary loan. In couch potato mode, I even watched a PBS program with leaders in telecommunications and electronic publishing fields discussing the future of information delivery services. I talked with other people over the phone, at home, in conferences, and even in person! The data I collected in both digital and non-digital forms led to some serendipitous links to other resources that helped my understanding. But I have to confess that navigating among these various kinds of data and their holders was difficult at best because my interfaces to the data seemed to be constantly changing, even among the digital formats.

Navigating the sea of digital data seems to be analogous to seafarers navigating through Antarctic ice fields. The data itself is like the Antarctic water: some of it is in a flexible liquid phase like the water in the sea; some forms a rigid, sometimes impenetrable frozen layer at the surface; and some is frozen in large floating icebergs. Digital data on a computer hard disk is like the liquid part of the sea: fluid, flexible and capable of recombination into many new forms. Like sheets of ice, print is beginning to melt at the edges and many print publications are already being prepared digitally. However, the full text of most publications is finally frozen back into print for mass distribution. Relatively few significant publications are available for digital navigators. Multimedia CD-ROM is like the surface of a large submerged digital iceberg of multimedia data...only one of many digital icebergs that will soon appear as publishers funnel their data into icy containers with different interfaces. Freezing and melting of the data seems likely to occur with increasing frequency as publishers exploit different kinds of storage and delivery mechanisms. Unfortunately these phase changes only make the journey more confusing and difficult for the digital traveler.

For most present-day digital navigators, the seas of data still seem icy, cold, and hostile. The course is strewn with numerous obstacles and seemingly impenetrable boundaries. The learning environment often seems antagonistic, with its arcane tools, poor documentation, and downright unfriendly interfaces. There is so much water, so many possible courses to chart, and such a staggering array of tools, equipment, and training needed for effective digital navigation. We can't even seem to develop any concept of how much water there is we don't yet know about...of how big some of the submerged data icebergs really might be...of how we should prepare ourselves for charting a course. We are required to learn new interface languages to chart our course while fighting to keep afloat in the ever-rising sea.

As a digital navigator, I fear that some of the data will become frozen and inaccessible and perhaps block my charted course. I wonder how many times I will be forced to change equipment and interfaces as I work with different kinds of data... and whether I will be able to afford these changes. I worry about how much learning will be required to understand and effectively work with dynamic, time-based media such as audio and video...and how I might integrate these data types into my interactions with other media formats. Perhaps the reason I face the sea of digital content with some trepidation is that I am really afraid of uncertainty and the unknown...the amount of data that will not make it to the level of information (much less knowledge or wisdom) because of the limitations of the digital access methods and interfaces.

Interfaces to digital data are in their infancy and many reveal failures of design. Warm, fuzzy feelings surface only infrequently for the digital voyager as publishers experiment with the new media and hollow out interface windows into huge and growing icebergs of data. Digital interfaces seem to be in the incunabular stage of development; all kinds of experiments for accessing the medium are occurring and many of them prove unsuccessful. In some of these audio and video icebergs, interfaces, access methods and digital tools for working with these kinds of data are still being built. Douglas Adams, author of *The Hitchhiker's Guide to the Galaxy*, noted at the Seventh Conference on Multimedia and CD-ROM[2] that it is "like suddenly having the letters F, G, H, added to the alphabet after not having them before." Indexing and abstracting of the new media is either nonexistent or very rudimentary. Organizational schemes for time-based media like audio and video are non-existent or unsophisticated "so you are simply invited to make your own journey through someone else's unstructured subset of the data." Much of the data will not become information or knowledge until we have the necessary interfaces, organizational schemes, equipment, tool kits, and training to access the data.

Just as the compact disc and video recorder have found their ways into our homes, digital information products will insidiously work their way into our homes, perhaps in forms we won't immediately recognize. Will we become victors or victims in our digital journeys? Will we be able to understand the digital topography in relation to the more familiar print landscape and select the best equipment and

2. Cited in: Schultz, David A. "The Seventh International Conference on Multimedia and CD-ROM," *CD-ROM Professional* 5(4):53-57; 1992.

tools for the journey? Will we be able to adequately assess our options and make informed decisions? Though I can't envision the disappearance of print resources, digital technologies will provide us more choices for accessing and using the sea of data. Whether we like it or not, new digital tools will soon be essential to teacher and student, complementing and enhancing their use of print. Exposure to the liberal arts may affect the path of our response both to the technology itself and how or even if we use it. Training in the humanities can help us organize how we analyze, assess, and value digital resources. Skills developed in the humanities may help us to more effectively identify, evaluate, and select data from the digital seas, enabling us to convert the data into higher-order information, knowledge, and wisdom. ◆

View from the Reference Desk

by Gail Egbers, Reference Instruction Librarian

In the next few months PLU will enter a new phase of the electronic age. We will be able to access on-line catalogs of libraries located all over the world in addition to the myriad of files that have been loaded onto Internet. Access to electronic resources on campus will allow researchers, from their desks, to obtain much of the information they need. Bitnet already enables us to engage in scholarly discussions with our colleagues; Internet will open up many more possibilities. I have three major concerns about this electronic wonderland we are about to enter—information/ electronic overload, electronic idolatry, and the loss of human touch.

With thousands of choices available to us via the Internet, we will have to exercise the same critical thinking and research strategies we encourage in our students. At this point, there is little control over the network, so, in essence, people can load anything they like. Not everything on the Internet is of high quality. In fact, much of it is junk. There is a Bruce Springsteen song, "57 Channels (And Nothin' On)." Just as we are facing the prospect of hundreds of TV channels, the Internet will give us the choice of hundreds of resources. There is no index to cover the entire Internet. We will have to sort through the electronic junk as we now do with our junk mail (and our TV channels). We will have to make our judgements based on content rather than on outward appearance.

The electronic overload is hard for some of our students to deal with already. The PLU library has two electronic library catalogs and five CD-ROM systems (containing eight different databases) available for use. Each of these systems uses different software with different commands and its own vocabulary. In addition, the PLU community uses word processing, spreadsheets, and other software programs. From the reference desk I observe that patrons cannot always distinguish among the different computer systems and so may choose inappropriate sources. They are unable to choose the correct tool because they are unclear as to the type of information each source contains. They are overwhelmed by the choices when they realize there isn't just one computer that contains all information. Even those of us who enjoy using these systems, and do so daily, get the commands confused occasionally. Internet will present totally new sets of commands. Each time we enter a "new" online catalog, we will have to learn the necessary procedures. There will have to be some training for new users of the Internet. A colleague of mine at a larger library has told me that techno-stress is hitting their reference staff hard. They have added numerous online and CD-ROM systems to their local area network. There are days when she says she's "ready to move to the country and raise goats." People who are proficient in the uses of the various tools can get frustrated and overwhelmed. It will be even worse for the technophobes.

I am also concerned that as we become enamored with the electronic possibilities, we will forget that the net is a means and not an end. There is a real danger of worshiping the electronic god. Internet in itself has no value. It is how we use the materials we access through the net that confers value. Novices feel that if something is on the computer, it must be "good" information. Right now we have students who are disappointed when we don't have a database for the type of research they are doing. Often, their search can be done just as easily with print sources, but they aren't always happy when we point that out. The books are not as glamorous as the computer! The library has one CD-ROM database that contains a dictionary, among other tools. The software on this disc is so difficult to manipulate, and print dictionaries are so easy to use, that this dictionary is not worth the time spent using it. Similarly, there will be sources on Internet that contain high-quality sources but the information could be found more easily by traditional means.

Dealing with computers can be very impersonal. The more we work with computers the less we work directly with people and, I'm afraid, the more we lose some of our own socialization. We forget how to talk to people in person. We get impatient with human foibles and the thoughtfulness of mortals. As a librarian, I can see that I must be careful to explain the computer to the patrons in a way that is not intimidating. I must remember that not everyone uses as many computers every day as I do. I am going to have to provide the human touch for the people who are forced to use computers to do research.

Telephones, television, video games, FAX machines, and computers have shaped a microwave generation. We expect immediate gratification. Is it really necessary for everything to be available instantly? I think this haste is making our society less human and more mechanical. It is convenient for us to use high-speed machinery to access research and to transmit that research to others, but we have to be able to make the transition from machinery to humans. We cannot expect people to react as quickly and as predictably as computers. As we work more with computers, we will have to remind ourselves to use our social skills when dealing with people. ◆

"There's nothing that comes close to the user-friendliness of paper," [Louis Rossetto, editor and publisher of *Wired*,] said. "Paper is completely random access; it's high-resolution; it's portable; it's almost interactive in the way it gives you the ability to go backward or forward. Paper is still the best way of delivering high thought content."... "Paper will be around in some form a very long time," predicted Roger Fidler, director of the Knight-Ridder Information Design Laboratory in Boulder, Colorado. "But our dependence on it is going to decline rapidly after the turn of the century." ...[Michael Rogers, managing editor of *Newsweek Interactive*] said,... "The problem was that television is text-hostile. It won't let you stop and read; it just keeps going. ...For the pure power of ideas, there's nothing like text, and ideas are one of those things that move us as humans. I tell my programmers: text is intellectual data compression, and it's a real cool thing."

— *New York Times* (July 5, 1993)

From "Science in Trouble"

by Freeman Dyson, Professor of Physics, Institute for Advanced Study

...The third way trouble comes to science is on the global level. Susanna Waterman asked questions about the long-range effects of recombinant DNA on human society. Similar questions are being asked about the effects of science in general on the lives of ordinary people. These questions were anticipated almost a hundred years ago by the poet Yeats. Long before recombinant DNA was dreamed of, Yeats wrote a poem with the title "The Happy Townland":

There's many a strong farmer
Whose heart would break in two
If he could see the townland
That we are riding to;
Boughs have their fruit and blossom
At all times of the year.
Rivers are running over
With red beer and brown beer.
An old man plays the bagpipes
In a golden and silver wood:
Queens, their eyes blue like the ice,
Are dancing in a crowd.

This little poem presents a rosy picture of the way science was to transform society in the twentieth century, the old farmer lamenting the passing of the old way of life, the young townspeople heedlessly enjoying the blessings of technology. Yeats understood that science produces social change and that some people will be winners and others will be losers. In Yeats's vision of the future, as in the past history of technological change, the losers were mostly old and the winners mostly young. At the beginning of this century when Yeats was writing, old people were building and driving horse-drawn carriages while young people were learning how to build and drive automobiles. So long as the winners are young and the losers are old, the process of technological change is psychologically tolerable. It is seen as part of the normal replacement of one generation by the next. Even if the old farmer is suffering hardship and poverty, he is willing to accept his fate if he knows that his children will be better off than he is. Throughout history, the social upheavals caused by scientific progress have usually been accepted as benign because they opened new opportunities to the young and only closed opportunities to the old who were soon to disappear as an inevitable consequence of human mortality.

The normal pattern of social change, with young winners and old losers, was abruptly broken by the First World War. Especially in England where I grew up in the 1930's, the First World War produced a profound public hostility toward science. The greatest horror of the war was not the fact that technology killed millions of people, but the fact that the victims were young while the generals and politicians who organized the technological carnage were old. For the first time, science caused a social upheaval in which the winners were old and the losers young. This inversion of the natural order of winners and losers caused a severe shock to the whole society. It caused a loss of confidence in science and a passionate hatred of technology among many young people of my generation. The mathematician G. H. Hardy spoke for us when he wrote in *A Mathematician's Apology*: "A science is said to be useful if its development tends to accentuate the existing inequalities in the distribution of wealth, or more directly promotes the destruction of human life." The tragedies of the Second World War did not arouse such a revulsion against science, because the sacrifices of the second war were shared more equitably between old and young, between civilians and soldiers.

The war in Vietnam caused a shock to American society in the 1960's similar to the shock caused by the First World War in England, with a similar loss of respect for science among the young people who felt themselves to be the losers. The traumas of the Vietnam War are now slowly healing, both here and in Vietnam. We cannot any longer blame the Vietnam War for our persistent social problems. There is now a far more ominous pattern of social change, which has nothing to do with past or future wars. During the 1980's we saw for the first time a peaceful science and a non-military technology driving a revolution in which the winners were old and the losers young. Instead of Yeats' happy townland of queens dancing in a crowd, we see a townland of poverty and misery with social outcasts roaming the streets, people homeless and disproportionately impoverished. A large fraction of the losers are now young mothers and children, people who were better cared for in the old days when our technologies were less advanced. This state of affairs is ethically intolerable, and if we scientists are honest we must accept a big share of the responsibility for allowing it to happen. This is the central ethical imperative that science now has to face. We may say, as Kaiser Wilhelm said at the end of World War I, "Ich hab' es nie gewolt" [I never wanted it to happen], but history

will not excuse us for allowing it to happen, just as history has not excused Kaiser Wilhelm.

Why put responsibility upon the scientific community for the decline of urban society and public morality in the United States? Of course, we are not alone responsible. But we are more responsible than most of us are willing to admit. We are responsible for the heavy preponderance of toys for the rich over necessities for the poor in the output of our laboratories. We have allowed government and university laboratories to become a welfare program for the middle class while the technical products of our discoveries take away jobs from the poor. We have helped to bring about a widening split between the technically competent and computer-owning rich and the computerless and technically illiterate poor. We have helped to bring into existence a post-industrial society that offers no legitimate means of subsistence to uneducated youth. And at the same time we have subsidized university tuition for children of professors so that the academic profession is gradually converting itself into a hereditary caste. I recently listened to a distinguished academic computer scientist who told us joyfully how electronic data bases piped into homes through fiber-optic cables are about to put newspapers out of business. He did not care what this triumph of technological progress would do to the poor citizen who cannot afford fiber optics and would still like to read a newspaper. I have heard similar boasting from medical scientists about the achievements of high-tech medical specialties that are putting the old-fashioned family doctor out of business. We all know what these triumphs of technology are doing to the poor citizen who cannot afford a visit to a high-tech hospital and would still like to see a doctor.

This indictment of the scientific establishment has not yet been hurled at us from the rooftops by an enraged public. Attacks against science are likely to become more bitter and more widespread in the future, as long as the economic inequities in our society remain sharp and science continues to be predominantly engaged in building toys for the rich. To forestall such attacks, whether or not we feel guilt for the sins of society, the scientific community should invest heavily in projects that benefit all segments of our population. Such projects are not hard to find, and many individual scientists are working on them, working long hours for meager pay. Scientists can participate in the education of children and teachers in poor neighborhoods, or in the staffing of accessible public-health clinics. The physicist Leon Lederman has organized a continuing involvement of scientists from the national Fermi laboratory in the public schools of Chicago. Such efforts are admirable, but they are very far from being adequate for the size of the problem. What is needed is a major commitment of scientific resources to the development of new technology that will bring our derelict cities and derelict children back to life. If our profession does not put its heart into such a commitment, then we shall deserve the passionate hatred that we shall sooner or later encounter.

Technology has not only done harm to the poor people in our own American society; one can draw up an equally damning indictment against scientists for our contributions to the widening split between rich and poor on an international scale, to the worldwide spread of a technology that pauperizes nations and enriches elites. Many individual scientists, here and overseas, have dedicated their lives to repairing the damage the technology has done to poor countries. In the world as a whole, just as in the United States, a far greater commitment of scientific resources is needed in order to create a technology that is friendly to ordinary people wherever they happen to live. ◆

In January 1994 the Interim Committee sponsored an artistic competition for works relating to this year's theme, "Living in the Labyrinth." One of the winners was this poem by Jason Thompson, an English major, written in collaboration with Dennis Martin of the Department of English.

Left Leg, Right Leg: You Find You Are Lost

Last May in Germany
Off the afternoon train
And its long, wet slide through
Napping Belgium,
A man finds a cathedral,
Filling an imagined space
The war's firestorm emptied.

A trail of brick remained
Low enough, under the storm
The American bombers started —
A trail, and a labyrinth:
A tangled arbor
For Americans like him to take
A picture of.

No building, Teutonic and barbarous,
In a view-finder claimed for two
Seconds it takes for a shutter
To blink and advance.
Landmarks.
Three feet of frames from
Places like this
Whose names make him stutter
And think.

The tall, green walls are cut logic
At right angles tight enough
To measure. Deep in the daze
It's darker.
His palm no map that he can know,
Its intricate lines entail
Veerings and vectors,
Life lines.

Things coalesce.
He balls a fist and blinks,
Not back, to memory,
Not mythology–
But ahead at a warning.
It's as if he heard his fist
Say "Back away.
There is no metaphor here."

Dennis Martin and Jason Thompson

Laura

Enticed by Technology, But Can We Count?

by Paul T. Menzel, Dean, Department of Humanities

On September 16, 1993, five-year-old Laura Davies of Manchester, England, received small and large intestines, stomach, pancreas, liver, and two kidneys in an unprecedented, fifteen-hour, seven-organ transplant operation at Children's Hospital of Pittsburgh. The British National Health Service paid for little of her care, but scores of private donors responded to newspaper publicity and her parents' appeals to provide the nearly $1 million required for her various operations the past year.

When I first heard about Laura's operation, I suspected we were witnessing the same futile heroics we saw last June in the widely publicized separation surgery to try to save one of the infant Lakeburg twins, who shared one heart. Laura's procedure, too, smacked of enormously expensive adventurism. Was she being "used" for the advancement of high-tech medicine? Were her parents' emotions being exploited? Many things seemed amiss. My academic suspicions were to be tested in a direct personal way, however, when I found myself face to face with her English physician, her grandparents, and (by satellite) her mother on September 19 on a debate/audience participation show for which British Granada TV needed an "American philosopher opposed to Laura's operation."

As discussion began, one of the first charges from the audience was that Laura was a "guinea pig." Her Manchester physician replied that Laura had perhaps a 50-50 chance. After all, the three previous child recipients of multiple organs at Pittsburgh since the advent of a new anti-rejection drug in 1992 were still alive. And her mother was thoughtful and measured: though surely "experimental," the surgery was the only chance Laura had, and who is to say it wasn't a decent chance? Plucky Laura thought it was. "I'm not worried," she had told reporters at a press conference a few days before. Then she ended the session with a song.

British financial supporters also had a point. Funded privately by response to special appeal, Laura's care did not come at the expense of anyone else whom a limited, pre-existing pool of funds might have saved. Thousands of Brits chipped in. In the end, however, it was to no avail. After initial success, Laura died on November 11.

Looking back, I found no reply to the core fallacy in Laura's case: because of her unusual transplant, a number of other lives were sacrificed. Nearly half of the children now on transplant waiting lists die before they are called. If one at the head of the queue gets four, four somewhere down the queue get none. Can't we count? Don't we see the big picture?

In the U.S. we are no quicker to absorb this problem than people are in Britain. Take the case of Pennsylvania Governor Casey last spring. At first, his heart-liver transplant, arranged in only a few days, met with suspicion: Had he been allowed to jump the queue because of his political status? The Pittsburgh transplant center quickly replied: absolutely not. He was treated as any other patient with multiple organ failure would have been. It was just that the multiple failure itself made his need more urgent. With the queue-jumping charge rebuffed, the critics backed off.

But the Pittsburgh center's logic is strange. Why does the failure of both a heart and a liver constitute more urgent need? I am as close to death's door if "just" my heart fails as I am if my heart and liver both fail. Where in "only heart failure" is there any less real urgency? Maybe the perception that Governor Casey or Laura have greater medical need because they require two or seven organs instead of one betrays a kind of "Dunkirk Syndrome": thinking that because the rescue was more difficult, the need at the time was greater. Nations and doctors understandably feel in such circumstances that they have pulled off something more *miraculous,* for in fact they have. But for the life of me I cannot see where, in that pride in greater effort or thankfulness for greater luck, there is any more urgent *need.*

Yet the defenders of pushing medicine's technological frontier continually outward still plead their point. Carry out the more challenging multiple organ operations despite the current sacrifice of a greater number of others' lives, they say, and we will eventually develop new forms of truly effective lifesaving. And if the heart of the problem is our pathetically low rate of organ contribution, we should be spurred to improve that.

But this point cannot work, either. The scarcity of organs is virtually certain to continue, especially for children and infants where we are already getting close to maximum contribution. What is the likelihood that multiple organ transplants will ever cease to use up on one person what could save several? We should experiment only if we have good reason to believe that sometime in the future we will have ample supply. But there is every reason to think we will *never* have that! An utterly naive view of future organ supply drives the "advance of medical science" argument.

The only other defense I could imagine for multiple-organ transplants is with the jolting challenge that a few "crazy" philosophers have made that the numbers simply do not matter in these situations. That view gets a foothold in our thinking through the claim that every individual deserves an equal chance of being saved. To pursue greater final value by counting the numbers strains the equal respect that everyone as a human person deserves. To count and then simply to save the greater number is shortchanging the individual who has had the sheer bad luck of being in the smaller number. Is it any fairer for that misfortune to determine a person's fate than for the

accident of disease itself to determine it? In the cosmic scheme of things, does "popularity"—happening to share a fate with many others instead of enduring it alone—count for anything? It is therefore fairer, the argument goes, to flip coins to determine whether we will save the one or the four, not to save the four simply because four is greater than one.

Regardless of the merits of this view, it hardly fits the transplant setting. We strive continually to expand the organ pool. Why? To save lives, more lives, obviously. If now with that expanded supply we end up saving no more people than before because we use up more of our organ bank on multiple organ recipients, what has been the point of our efforts to expand supply?

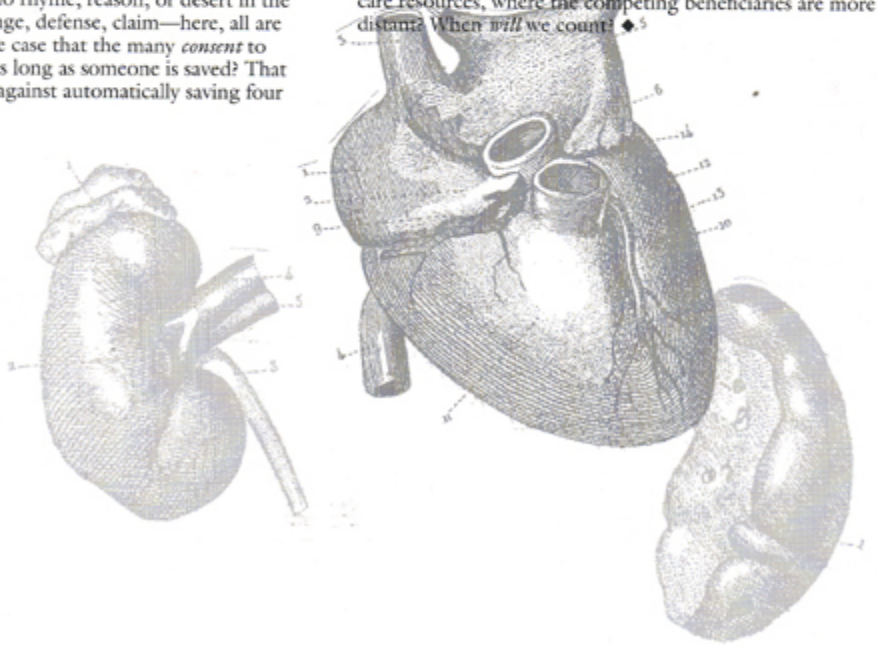
As I heard Laura's mother and several other parents of child transplant candidates talk at the TV show, however, I had to wonder. One parent, with his young daughter who had been successfully transplanted three years ago at his side, said that parents in these ordeals of waiting for a miraculous donation just celebrate when anyone gets saved. Were some perceptions that mirrored the "equal chance" logic described in the case against counting the numbers occurring in the very minds of patients and their relatives in the queue? Competing single-organ patients, their families, and their representatives have expressed no discernible objection to the occasional practice of using up multiple scarce organs on one recipient. Might the reason be that the context of waiting together in a queue is already transparently and pervasively infused with luck—the luck of the right organ and a good match arriving at the right time for one candidate, but not for another?

When people live continually with such grave unknowns, perhaps they celebrate unselfishly when anyone gets saved. No patient begrudges another's sheer luck; all understand that there is no rhyme, reason, or desert in the outcome anyway. Challenge, defense, claim—here, all are out of place. Is it even the case that the many *consent* to their own lack of rescue as long as someone is saved? That *would* pack moral power against automatically saving four instead of one.

I am intrigued by this line of thought, but in the end I have trouble buying it. I suspect that my conjectures about the empathetic consent of patients who suffer from organ failure and wait unsuccessfully are romantic. My notion of a unanimous and tacit acceptance of saving anyone, rather than the greatest possible number, may fit the image of a waiting room, but most of the competing potential recipients out there somewhere in the queue do not sit in a transplant center, directly observing each other's fortune. In any case, why should those in the society who manage the process of organ procural and disbursement not empathize sequentially with *all* who might be saved, and why wouldn't the numbers of real, equally invaluable rescuable persons then build up to have an impact on the final decision? Again, we find no moral anchor firm enough for the daring net sacrifice of lives that a multiple scarce-organ transplant entails.

Transplant centers, the press, and the public need to face up to such considerations. How can transplant centers justify what amounts to letting more persons die because they have drawn so much out of the organ bank to save one? Why should the press play along with this lifesaving illusion and publicize financial appeals without conveying the full moral picture? If donors realized the net effect, would or should they feel good about having contributed to a project that actually sacrifices lives? In the last analysis it seems to me that only Laura's parents, in their attachment to their child, came out clean.

Worse yet, the essential problem in these organ cases—not seeing and counting the lives at stake—may portend much bigger trouble. If, in multiple-organ transplants, we see only dimly the real lives of competing potential beneficiaries, where they, too, are acutely ill, how much more blind will we be in distributing more typical scarce health care resources, where the competing beneficiaries are more distant? When *will* we count? ◆



Zimbabwean Traditional Religions Today

by Ambrose Moyo, Visiting Professor of Religion

It has been repeatedly pointed out that African peoples in general are "notoriously religious." Zimbabweans are no exception. As far as the traditionalist is concerned, religion permeates all aspects of life. When Zimbabwe attained its independence, it was thought that the ZANU (PF) government, which theoretically espoused Marxism-Leninism, would move swiftly to ban all religious practices and observances. However, ZANU's election manifesto promised that its government would guarantee religious freedom to all Zimbabweans and help to promote the work of the Church. Barely two years had gone by when the so-called Marxists-Leninists made religious education compulsory in our primary and secondary schools. Why such a move?

The answer lies in the fact that our leadership could not ignore the religious dimension of the African's life. Religion for the traditionalist is a way of life. It cannot be separated from other aspects of human existence. It cannot be a private affair, nor can it be an individual's affair. Traditionally, Africans view life in holistic terms. Religion permeates everything and cannot be compartmentalized.

The African traditional world view is religious. There is a very strong belief in the Supreme Being as the Creator and sustainer of the universe. Therefore, all existence is believed to be sacred and to contain something eternal. In our traditional societies, faith in God is simply taken for granted and never questioned. Atheism is foreign to African thought. All aspects of the African traditional cultures are permeated by some religious activity or belief. As children grow up they are taught certain actions that point to the existence of God.

In the absence of formal worship days, temples, or shrines, it has often been concluded that the African people do not worship God. The truth of the matter is that there can be no special days set aside to worship the Supreme Being because religion is not a one-day affair. There are days on which people refrain from field work. For example, following a death in a Shona community, the people refrain from field work for one or more days, depending on the status of the individual who died. Those days, however, are no more sacred than any others.

What are the sources of Zimbabwean traditional religions? Unlike Christianity, Islam, or Hinduism, they have no founders and no sacred scriptures which can be used as sources. They are religions of the community whose beliefs and rituals have been perpetuated through oral traditions, rites, paintings, music, art, myths, etc. They are not missionary religions, but are tribal or ethnic. That is, by being born into a community, its religion automatically becomes yours. I must mention here that there is no word for religion in our traditional languages. Religion cannot be separated from the rest of life. The question: What is your religion? is difficult to translate into most of our languages. Asking that question is equivalent to asking who I am.

How alive are these traditional religions today? Like other societies, Zimbabwe has been influenced by rapid social change and urbanization. Zimbabwe has both the urban and the rural, both the modern and the traditional. Rural Zimbabwe is where traditional religions are most commonly practiced. However, as far as Zimbabweans are concerned, these distinctions are not exclusive. This is because most of the so-called urban or highly educated Zimbabweans live in both societies. I have a house in Harare which sits on a half-acre piece of land. To me this is my home, although African tradition does not allow me to call it my home. It is only a work place. My home is out in the communal lands where my people live. Hence I have two homes. The real home is in my home village. There I am entitled to a piece of land for subsistence farming. Indeed, my father claimed and was allocated approximately six acres of land for me. I have a stand set aside for me to build a house when I want to. It is there that I am expected to be buried. It is there that I must go for holidays or festivals, because home is defined in terms of "where you go for Christmas and Easter," where your people live. In this connection it is important to note that in traditional societies there can be no individual ownership of land. We own it communally and we must ensure that every member of the community has a piece of land on which to live and engage in subsistence farming. One cannot sell allocated land because it belongs to the community.

The African community is made up of the living and the dead. The land where our ancestors are buried belongs equally to them because, according to traditional thought, they are not dead but have simply assumed another form of living. Hence the living continue to interact with the dead, sharing everything they have with them. Christmas, therefore, is meaningful only among one's people, and is celebrated together with the ancestors who are a part of the community or family.

The strong family or communal ties, and the demands to participate in the life of the whole family, mean that even the urban and educated Zimbabwean cannot but also

participate in the traditional life of the rural community, including in those aspects or activities that modern civilization has taught us to call "religion." The African way of living is very communal. One cannot isolate himself or herself from one's family. The African family is an extended family. One grows up in a society where there are many fathers, many mothers, and brothers and sisters. What you call cousins are for me not cousins but brothers and sisters and I relate to them as I would relate to my real brothers and sisters. My father's brother is not my uncle but my "young father" who must treat me like his genuine son.

Like it or not, one must participate in the traditional religious life of one's family. For example, there is a general belief that death is not the end of life. Those who have died and left descendants or children become *vadzimu* (ancestral spirits or shades). To become a *mudzimu* (a guardian spirit) one must be brought back home in a special ceremony. If that is not done, it is thought that the family will experience a great deal of misfortune. The ceremony is normally held one year after the person has died. All relatives must be present, including those in urban centers as well as the so-called educated. A majority of Zimbabweans in urban centers believe this has to be done and do participate in these ceremonies. When sickness or misfortune strikes the family, many will be forced by their relatives to join the family delegation to consult a traditional diviner to find out the cause of the misfortune. Today, many traditional diviners have offices right in the center of the city. This simply shows that traditional religions are not a thing of the past, but a current reality. Since African religion is inseparable from African culture, one cannot but participate in the religious life of the community. Some early Christian missionaries understood this very well, hence the establishment of "mission reserves" in which those who became Christians had to embrace a separate and new way of life which for them meant adopting Western culture with its definition and practice of religion.

It might be helpful here to give a brief description of the nature of African traditional religions in Zimbabwe, bearing in mind that we are imposing a Western category on African thought.

As previously observed, Zimbabwean traditional religions are based on a strong belief in a Supreme Being called *Mwari* or *uMvelinqangi* or *Modimo*, who is believed to be the creator and sustainer of the universe. *Mwari* is a universal being called by as many names as there are tribes on earth. *Mwari* can only be one. In other words, Zimbabwean traditionalists are monotheistic. However, one often gets the impression that the African *Mwari*, after creating the universe, retired to some remote place in the heavens where *Mwari* remains uninterested and unconcerned about what goes on below. The impression is created that it is no longer the Supreme Being that is worshipped in traditional religions, but some lesser divinities or ancestral spirits who now rule the world.

This misunderstanding arises because of failure to understand that African thought would not permit a direct worship of God. Any approach to God must be mediated by beings that are hierarchically closer to God. For the Zimbabwean traditionalist, the *vadzimu* (ancestor spirits) function as such intermediaries. It has been suggested that they be designated as "the living dead." As already observed, in traditional religious belief death is not the end of life, only the beginning of a new form of life. However, not every person who dies becomes a *mudzimu*. Only those who have left offspring and, through a special ceremony, have been empowered to become guardian spirits as well as intermediaries between the living and the spiritual world, become *mudzimu*. I must emphasize that they are not worshipped. They are addressed in the event of a family misfortune, beginning with the most recently deceased father who is requested to inform every deceased member of the family. It is generally presumed, although not always explicitly stated, that the oldest member of the family reports to the Supreme Being who is ultimately the recipient of all worship or praise.

In traditional religions one must always be careful not to offend the ancestor spirits. They will punish severely. Although they are believed not to cause death, they can make life very uncomfortable by causing sicknesses, misfortunes, misbehavior in children, mental derangements in the family, etc. It is believed that the ancestor spirits want to participate in every activity of the family. Food must be shared with them. They must be consulted prior to taking a journey. When a daughter marries, the ancestor spirits must not only be informed but must receive their share of the bride's wealth. Family members who do not participate in family rituals bring misfortune not only on themselves but on the other members of the family. Hence one is always under pressure to participate. This obviously creates interesting problems for those who have become Christian while other family members remain traditionalists.

Statistically, about two-thirds of Zimbabweans are Christian, but the majority of these are also traditionalists. Many of those Christians, in turn, feel no conflict between their Christianity and tradition. They still believe in the power of the ancestors and will not hesitate to consult a traditional diviner in the event of a misfortune in the family. This presents the biggest challenge that the Church in Africa faces. In the past, the Christian approach to African traditional culture was to condemn everything without taking the trouble to understand it. In most cases, that left a vacuum in so far as rituals were concerned. By condemning relations with the *vadzimu*, missionaries and the African preachers who followed their example failed to recognize that their message was not complete in so far as it excluded the other members of the family, namely the "living dead." Hence ancestor veneration has continued and many see no contradiction with their Christian faith. They will pray to God through Christ and at the same time pray through the ancestor spirits.

This simply shows that in the traditional religions we are not confronted with fossil religions, but with religious traditions that are practiced by a large majority of Zimbabweans. The challenge in the African Church today is to affirm both the uniqueness of Christ and his supremacy without being exclusive. This means finding in African experience and cultures meaningful symbols with which to communicate the Gospel message. ◆

Mélange: Children

The first book that I instinctively knew I shouldn't be reading was my mother's copy of *The Child from Five to Ten*, by Dr. Arnold Gesell, which I sneaked from the living room bookshelf in 1962, when I was seven. I then made a point of not behaving the way that child-raising book said kids of my age should, much to my mom's confusion.

— **Matt Groening, *New York Times Book Review* (June 6, 1993)**

The younger the child, the less likely psychologists have thought it was that information could have been fabricated. But now…researchers have found new evidence that persistent questioning can lead young children to describe elaborate accounts of events that never occurred, even when at first they denied them….While earlier research raised questions about the reliability of small children's accounts of sexual abuse, the new experimental studies are the first ones based on the methods commonly used to question children in legal cases. Dr. Maggie Bruck, a psychologist at McGill University,…and Dr. Stephen Ceci, a psychologist at Cornell University, published a review of scientific studies of children's suggestibility in the current issue of *Psychological Bulletin*…."It may take a certain amount of leading questioning to get a sexually abused child to disclose it," said Dr. Gail Goodman, a psychologist at the University of California at Davis who was co-editor of *Child Victims, Child Witnesses: Understanding and Improving Testimony*, published last year by Guilford Press. An estimated 20,000 children testify in sexual-abuse trials each year, and as many as 100,000 are involved in investigations, many of which never go to trial. The new research focuses on children six years old and younger. A recent study of nearly 800 children identified as probable victims of sexual abuse in New York State found that close to 40 percent were in this age group…When sexual abuse is suspected, children are typically asked the

same questions by case workers, police investigators and lawyers as well as parents, before they testify in court. But that repetition may lead some young children to concoct stories....The accounts of these false memories are often quite believable. Dr. Ceci has shown videotapes of children both true and false "memories" to more than 1,000 professionals who specialize in cases of child abuse, including lawyers, social workers and psychiatrists. "The experts are correct about whether the child's account is accurate about one-third of the time," Dr. Ceci said. "That's worse than chance."... The children are not being intentionally misleading, Dr. Ceci said, but are simply very poor at recalling and explaining what happened.

— *New York Times* (June 11, 1993)

A letter to a convicted child molester [in Folsom State Prison] in California last week led Pierce County sheriff's deputies to a Lakewood man suspected of sexually exploiting a five-year-old boy. Deputies who arrested the twenty-three-year-old Lakewood library clerk Tuesday found child pornography, children's books, photos of a nude five-year-old boy and literature from the North American Man-Boy Love Association during a search of the man's apartment on Thunderbird Parkway.

— *Morning News Tribune* (Tacoma) (April 4, 1993)

[Scientists from the Forensic Science Service laboratory at Aldermason, Berkshire led by Dr. Peter Gill] have proved "virtually beyond doubt" that bones unearthed in eastern Russia in 1991 are those of the murdered Tsar Nicholas II and his family....Minute traces of the genetic material extracted from the bones were compared with DNA from the Duke of Edinburgh, whose grandmother was the tsaritsa's sister, and two descendants of the tsar.... The scientists examined first the DNA from cellular organisms called mitochondria, which descend unchanged down the female line. Mitochondrial DNA from a sample of blood given by the Duke of Edinburgh matched that from the bones of the children and the putative tsaritsa.... The two descendants had identical sequences while the tsar's failed to match at one point. Further analysis, however, showed that the tsar had two different types of mitochondrial DNA in his cells, the result of a rare condition called hetero-plasmy. One of these sequences matched perfectly, while the other contained a change in a single letter — probably the result of a random mutation. The DNA from the nucleus of the cells showed that the bones of the children had DNA half of which came from the presumed tsar, and the other half from the presumed tsaritsa. Other bones in the pit, presumed to be those of the family doctor, Dr. Botkin, and three servants, did not match. No living relatives of Dr. Botkin have been traced....[Dr. Gill] concludes that there is 98.5 percent probability that the bones are the remains of the Romanovs. Two members of the royal family remain unaccounted for: the tsar's heir, Alexei, and one of his daughters. Contemporary accounts suggest that the bodies of Alexei and his sister Anastasia were burnt rather than buried. Samples of the hair of the late Anna Anderson, who claimed to be Anastasia, could now be tested to substantiate her claim. The claims of others could also be put to the test, among them the self-styled Prince Alexis II who lives in Spain and says he is the son of Maria, the third Romanov princess. The way now appears open to a state burial for the Romanov remains.

— Nigel Hawkes, *Times of London* (July 10, 1993)

The idealized traditional family...is a modern invention. Mothers have not always had primary responsibilities for children. Children have historically been taken care of by fathers, mothers, wet nurses, nannies, boarding schools, kindergartens, and nurseries, sometimes for better and sometimes for worse. What we call the traditional family first emerged in the middle of the 19th century, in the ideal of the white woman on a pedestal in her separate sphere of the home. The ideal became fully developed only in this century....When [Cotton Mather] or his siblings were ill at night, his father, Increase, comforted them, not their mother....Thomas Jefferson's earliest recollections included being physically cared for by slaves and nurtured by his father.

— *New York Times* (February 10, 1993)

Early in the 1980s, Government scientists argued that exposure to asbestos could cause thousands of cancer deaths. Since asbestos was used as insulation in schools and public buildings, parents reacted with alarm. So in 1985 Congress approved a sweeping law that led cities and states to spend between $15 billion and $20 billion to remove asbestos from public buildings. But three years ago, the E.P.A. completed research that prompted officials to admit that ripping out the asbestos had been an expensive mistake; the removal often sent tiny asbestos fibers into the air. Now, except in the cases when the asbestos is damaged or crumbling, the Government's official advice is: Don't touch it.

— *New York Times* (March 21, 1993)

Cady Wins World Fantasy Award

World Fantasy Awards, among the most prestigious prizes for writers of fiction, are given each year for best novel, best story collection, best story, best novella by a single author. Jack Cady's *The Sons of Noah and Other Stories* won the 1993 award for best single author collection. Previous winners have been Ray Bradbury, Peter Beagle, and Ursula LeGuin.

The following passage is taken from the longest story in the collection, entitled "By Reason of Darkness." Its title is taken from Job 37:19: "Teach us what we shall say unto him; for we cannot order our speech by reason of darkness."

I stepped from the car. There was movement at the edge of the forest.

A deep memory of movement in the jungle automatically pushed me down. I dived beside the car, onto my knees in wet soil. The pistol was packed in my luggage. Defenseless. Then, remembering where I was, and silently cursing the forest and myself, I stood back up.

There were sounds coming from the edge of the forest. A small figure stood beside a bulk of darkness that moved, stopped, moved. The darkness of the forest was intense, but not intense enough to cover the solid blackness of those two figures. Then a miniature spot of white, like a fluorescence, darted between the two figures. It moved like a hand.

"This is no fit place," the Blackbird's voice said. "We'll be out of here in a couple of days."

He stepped from the background of the forest, leading a large black horse with white stockings. The horse was giant, but it moved light-footed and graceful. It looked stern. Wary. "Stay away from this horse," the Blackbird said conversationally, "he's a meat-eater."

I watched as the Blackbird loaded the horse back into the trailer, then rubbed it down. It looked likely that the horse would be more comfortable than any of us. There was enough room in that dry trailer for two horses.

The Blackbird's right hand was white, like a hand dipped in flour. He was wet. Water soaked his western hat and his jeans jacket. Water had glistened on the dark hide of the horse. In the growing darkness the only thing finally visible was that skeletal-looking hand.

"You brought a horse," I said, speaking into the darkness. "All the way from Montana?"

"I got nothing against Montana," the Blackbird said easily. "It's just that nobody else can handle this'un." He gestured back to the horse. "I'm saving Montana some trouble." He closed the rear of the trailer.

"I'll be along directly," he said to the horse. He turned. "You never know how much they understand," he said. "I always tell him how long it'll be."

He took off his hat. His hair was a thick braid. Feathers were interwoven in the braid; black feathers, crow, raven. The two watches looked oversized on the narrow wrists. He knocked water from the hat. The white hand was not all white. The tattooing traced along the skeletal structure. Some unknown tattoo artist was a genius. The bones seemed to lie above the surface of the hand, the flesh under the bones. The watch built for combat was a thick, low-glowing lump above the bones. His left hand was not as dark as the rest of him. Later on I would see that it was tattooed as tan as Kim's face.

"I'd rather be seeing you in San Francisco," the Blackbird said, "but since it's here I'm glad anyway." The Blackbird does not lie, and so he was glad.

"Sure," I said. "San Francisco. But since we're here..."

"C'mon to the truck. We won't be going in there for a while." He motioned toward North's house, then walked toward the truck.

It was no bad thing to sit in the cab of that truck. Smells of oil and harness and horse dung had tanned the worn seat covers. One windshield was cracked. The gearshift knob was a carved bird with a yellow cap; a yellow-headed blackbird.

"Why not," I asked, and pointed toward North's house. I looked through the rain-running windshields at the rain-covered forest. The truck cab was dry.

"The doctor figures North is going to die," Blackbird said, and he said it like a joke. "The preacher figures North is going to hell. North is sorta resisting."

"Drinking?"

"I doubt I'd want to do it sober, myself." Blackbird chuckled. "Or maybe I would. If a man gets too crocked he'd lose all interest. You can see how that would go."

"Drinking now?"

The Blackbird laughed. "He's sitting in there with a fifth, and that blamed old .45. He's all set to shoot something. Best if it isn't us."

"Himself. Shoot himself?"

"Nope," Blackbird said. "North never did amount to much, and he sure don't amount to *that* much." The white hand rested on the gearshift. "I've heard of folks having ghosts," he said, "but I never knew a man to have a whole kyoodle of'em."

"I told him to stay sober," I said. Then I felt like a man confessed to prudishness.

"He was sober when I got here. Minute I got here he felt real safe." The Blackbird laughed, almost giddily. "Safe," he chuckled.

"I don't know a thing about horses," I said.

"I don't know a thing about anything else," Blackbird said. "I *think* I know things. I *think* I know just *heaps*. But all I can guarantee is horses."

And then suddenly, we were laughing. We were hysterical with the laughter. Laughed in each other's faces. We ho-ho'ed and hee hee'd, like school girls at a slumber party. We giggled, chortled, yelped with laughter. I mentioned that there was a man in that house, a man who had saved both our lives at one time or another, a dying man. That made us laugh even harder. The Blackbird slapped his knees, slapped mine. We went yuk, yuk, and whoo, whoo. We banged with our fists on the dashboard. Tears came from the laughter. I hugged the Blackbird, as if the Bird were a solidly set post to which I could cling and not fall into a faint from the laughter.

"Maybe it's the rain," the Blackbird chuckled. "Maybe you got to either laugh or hit somebody." He wiped tears. "Fool," he said. "Our boy figures that Buddhist monk he shot is coming for him. Figures the Buddhist is bringing all his relations."

I sat giggling into the darkness and rain. ◆

A Correspondence

Dear Prism Editorial Board: May 23, 1993

I am a graduate of PLU, class of 1961. I have a Ph.D., in English from Rice University and have taught at Linfield College since the fall of 1965. I give you this background in order to show you where I am coming from.

I have just been reading the spring 1993 issue of *Prism* — with interest, but also with growing dismay and depression. Two of the articles reinforce some of my worst fears about what is happening to higher education in the United States.

Let me be specific. In the "Roundtable Discussion of Diversity," Professor Carlton blithely says, "Well, in a racist culture we will have racism operative in all of our institutions..." No one disputes her casual assumption. Now perhaps Professor Carlton merely means to express the rather mundane and trite truism that our culture, like most other cultures, does contain a considerable amount of racial conflict and that this is unfortunate. But the implication seems to be much more than this. I don't think I am reading too much into the statement when I see the implication as being that our culture is peculiarly racist, or more viciously racist, or more inherently evil than other cultures. And this is tossed off with a casualness that suggests that, of course, all right-thinking people would agree. Such an attitude is, of course, not uncommon in my profession these days.

In "A Tribute to Malcolm X," J. Angelo Corlett makes abundantly clear what may be only implied in the rhetoric of Professor Carlton — "We are citizens of one of the most evil regimes in human history." In the first endnote, Professor Corlett comments correctly that the treatment of Native Americans and Africans are the twin evils of United States history and then goes on to lecture us all by writing that "These two wrongdoings are still uncompensated, and the U.S. has to my knowledge refused to admit fault and apologize for its role in causing and sustaining them."

One wonders what would satisfy Professor Corlett's demand for apology. What is the implication here? Or are the words merely meaningless rhetoric? United States citizens did try to send Africans back to Africa, and the result was Liberia. Should we attempt to do more of the same? Or should Americans of European descent return to Europe and leave America for the Africans? Or should both European and African Americans leave and return the land to people of Native American descent? Should all people of European descent leave South Africa? Should the Angles and Saxons leave the British Isles and return them to the Celts? Should the Hebrews return the promised land to the Canaanites?

The comments of Corlett and Carlton are tossed off so casually, so seemingly without any regard for the complexities of history and social workings, that one suspects that they are politically motivated rather than being thoughtful forays in the pursuit of truth which is what I think we ought to have the right to expect in the halls of academe.

Professors Corlett and Carlton are, of course, entitled to their opinions, and the ideal of academic freedom is precious. But a thoughtless assumption of the moral inferiority of western culture is no more defensible than a thoughtless assumption of moral superiority. A system of higher education which increasingly sees one of its major purposes as being the trashing of western culture is a disturbing development. I fear for the future of a society which believes there is moral good in teaching students self hatred and loathing.

The problem with the multi-cultural diversity emphasis is that many of its most outspoken advocates seem to think that it is impossible to value other cultures unless we destroy our own. Jesus did say, "Greater love has no man than this, that a man lay down his life for his friends." Today many of my colleagues seem to be saying, "Greater love has no person than this, that he or she lay down his or her culture for the sake of another culture—or lay down his religion so that he can celebrate another person's religion." In this postmodern world, we no longer believe in Truth or even in truth. If there is no truth to pursue anymore, then perhaps the only role left for higher education is trying to make people of other cultures feel good.

I would hope that we could find value in what is good in other cultures without the need for trashing our own; I would hope we would be allowed to continue to use our judgment in determining what is of value and what is not of value in other cultures without being required blindly to accept everything simply because it is from another culture. Different is not necessarily bad but it is also not necessarily good.

Sometimes it is very hard to know whether the emperor is or is not wearing clothes. I suspect he is not.

Sincerely yours,
Kenneth J. Ericksen
Forest Grove, Oregon

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Dear Mr. Ericksen, *June 14, 1993*

I am gratified to learn that our roundtable discussion on diversity is being read closely and taken seriously. Still, I am perturbed by much of your commentary.

You offer two possible interpretations of my comment that "... in a racist culture, we will have racism operative in all of our institutions." I did indeed mean "to express the...truism that our culture, like most other cultures, does contain a considerable amount of racial conflict and that this is unfortunate." As our discussion was drawing to a close, I wanted to find points of common ground among the participants, and I believed that we agreed that racism is cultural, that culture is transmitted through institutions, and that as teachers we like to think of ourselves as having a positive effect on the culture we live in through our work in educational institutions.

Of course, it would have been impossible for you to pick up on this unexpressed intention in the text you had available to read, which was a corrected transcript of speech, not an essay edited for nuances of meaning and context. It is equally impossible for me to locate the original of your second interpretation of your comment in the text printed in Prism. *I find neither in the comment you cite nor anywhere else in my statements a "trashing of western culture." If I had engaged in such a trashing or if my colleagues had interpreted my comments to mean that I thought that "our culture is ... more inherently evil than other cultures," I can assure you that they would have taken me on. You state that I am implying what Angelo Corlett "makes abundantly clear." But I find no textual support for your assertion that my ideas and Professor Corlett's can be conflated. I didn't state directly nor imply indirectly that our culture is inherently more evil than other cultures. I am more actively involved in addressing the problem of racism in this country than in other countries not because our racism is more virulent or more entrenched, but because this is where I live, and I have a*

particular kind of responsibility for the quality of the cultural institutions I participate in directly.

On the first page of your letter, you contest what you see as an implication of my rhetoric, and you are very clear about what you think that implication is and why you object to it. Because you are careful to cite both me and Professor Corlett directly and correctly, any reader of your letter can assess for himself or herself whether or not we are saying the same thing or something different. However, I object in the strongest terms to the manner in which you have constructed your argument. You make three statements constructed as rebuttals of three opinions; the first opinion is stated in the passive voice and is hence attributed to no specific person; the second opinion is attributed to "a system of higher education" (presumably ours) and the third is attributed to "a society" (presumably ours). By means of these syntactic constructions, you avoid attributing these three opinions to Professor Corlett and me. However, because of your introductory statement that Professor Corlett and I are entitled to our opinions, a reader of your letter unfamiliar with the actual content of my comments as printed in Prism *would assume that you have lined up three opinions which I stated in the course of the roundtable discussion. I have dealt with the first two of these obliquely attributed opinions in the text above, but by way of summary and for the record, let me repeat that I did not state or imply that Western culture is morally inferior, and I did not claim or imply that a major purpose of higher education is to trash Western culture. As for your third implied attribution in the second paragraph, the implication that I might believe that there "is moral good in teaching students self-hatred and loathing," I want to state that this opinion bears no relationship to anything I said in the* Prism *roundtable discussion nor to anything I do in the classroom.*

Since on your first page you have made clear that you believe me to hold the first two opinions, it is difficult not to assume that you also believe me to hold the third opinion, but perhaps you are simply articulating a fear that you hold about teaching approaches in our society. However, due to the infelicity of your paragraph constructions, a reader of your letter who is not familiar with the Prism *roundtable discussion might attribute to me a teaching philosophy and practice that is the antithesis of my actual teaching philosophy and practice. I object in the strongest terms to this false attribution.*

Sincerely,
Susan Brown Carlton
Assistant Professor, PLU

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Dear Professor Carlton: July 14, 1993

Thank you for your June 14 letter responding to my cynicism of Professor Corlett's and your comments in the spring *Prism*. Your response is spirited and intelligent. Perhaps in your case, at least, I should not be concerned but should instead applaud your efforts which I fully accept are idealistic and good hearted. I suspect that if we had a chance to talk together in person we would discover a good deal of agreement between us.

To suggest that Professor Corlett's extremist statement about being "citizens of one of the most evil regimes in human history" is implied in your statement about "in a racist culture we will have racism operative in all our institutions" probably is unfair. No doubt in a class or in an article that you had control over, you would qualify this so that your comment would come out more balanced, less black and white sounding. And no doubt you would have pointed out, as you did in the letter to me, that you make your comments on American racism because that is the racism that you know best and that surrounds you and that is therefore more peculiarly your responsibility.

I am still concerned, however, that too often in our enthusiasm for multicultural diversity and for combatting racism and sexism that we often unintentionally send the wrong messages to our students. To emphasize the fact that America is a racist country without indicating that racism is a fairly universal problem is to suggest to our students, and often these are our most intelligent and sensitive students, that there is something radically wrong with western culture that makes it more inherently racist than other cultures. By dwelling on the evil in our culture without saying anything about the good, we often do teach our students to be ashamed of and to hate their own culture.

I think with most of us this is not what we intend to communicate, and when challenged on this we will take comfort in the fact that most of our students are if anything too proud of their culture, too outrageously patriotic, and it is our job to point out the weaknesses of our culture. After all, the role of higher education is to be critical.

I may, of course, be making mountains out of molehills. Perhaps I should shut up and trust to common sense to bring us through whatever sort of controversy we might have. I also try to guard against sounding like the older professors who were around when I first started teaching.

Let me continue, however, by describing three things other than the *Prism* articles that have recently caused me concern.

First, in May our brightest and best seniors at Linfield made twenty-minute oral presentations of their honors theses. In several cases, I was startled to hear what seemed to me simplistic and naive western culture bashing. One young biologist discussing the plight of the salmon referred casually to the European germ which entered this hemisphere with Columbus and which has come near to destroying life on this earth as we know it. When I asked (gently, I hope) whether the ills of the earth today can all be traced to Europeans and whether it is possible that Native Americans quite untouched by European colonialism might have developed industry and science and might also have brought us close to where we are today, she admitted that the thought had crossed her mind and that the question was more complex than she was able to indicate in a twenty-minute presentation.

Second, during our multicultural diversity week at Linfield, we were all encouraged to be on the lookout for racist or sexist comments in order to indicate our disapproval as soon as they appeared. Now, this sounds good, but again it seems to me that it ignores the complexity of the whole issue; it also seems to me that many of the people who wish to stamp out racism and sexism are interested in only certain kinds of racism and sexism and are quite willing to encourage other kinds. For example, I have sat in on classes where Alice Walker's *The Color Purple* was being taught. I have also heard several papers on *The Color Purple* being presented at professional meetings. My experience is limited, of course, but never have I heard anyone other than myself express any doubts about the wisdom of the message of Walker's novel. When I have suggested that there may be something sexist and racist about a novel in which the only decent characters are black women and in which only black men are redeemable

and then only if they were willing to be converted totally to the black woman's point of view, I have been treated like a pariah. Clearly my colleagues do not want to hear such opinions. Those of us who have doubts are kept effectively silenced by the fear of appearing racist or sexist ourselves and thus important issues that ought to be aired are kept hidden.

Third, one of my valued colleagues at Linfield started a conversation with me by stating the opinion that all western philosophies and religions are life-denying, ignoble, and evil, and that all eastern philosophies and religions are life-affirming, noble, and good. I was willing to accept this as an interesting conversational gambit, but soon became aware that my colleague was deadly serious. When I asked her about the horrors of the Khmer Rouge, she responded by saying, "Ah, but that used to be part of the British Empire!" Apparently in her mind even eastern atrocities are to be blamed on the influence of the west. I do worry about the attitudes and values that this colleague is conveying to her students.

I realize, of course, that there are arguments for the use of reverse racism and sexism in order to try to right the balance. I am also aware that some people define racism and sexism in such a way that they can exist only among groups who have power. Such ideas can be useful, but in order to be such they have to be brought out into the open. If they are kept hidden, then I fear we run the danger of teaching our students to put other cultures on a pedestal and to trample their own under their feet — both reactions being in their own ways racist.

All of this probably has nothing to do with you. I suspect we would agree with each other on a great deal and probably be extremely congenial colleagues if we worked together. But the demons that we both struggle with may be somewhat different.

Fifteen years ago or so, the overwhelmingly significant issue for many college professors was nuclear disarmament. The Linfield faculty was passionately asked by one of its members to agree to teach the importance of nuclear disarmament in every class that we taught. I was wondering how to teach Shakespeare as a text on nuclear disarmament when fortunately we voted the proposal down. Today the god that has replaced nuclear disarmament seems to be cultural diversity. This, too, I suspect will pass. This does not mean that the issue in either case is unimportant. It does suggest that there are other important issues as well, and that the enthusiasm for the issue of the moment can blind us to the importance of other issues.

Best wishes,
Kenneth J. Ericksen
Professor of English

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Dear Professor Ericksen, *September 14, 1993*

I want to thank you for your gracious letters of July 14 and July 18 and to apologize for what must seem a very ungracious delay in responding. Your letters arrived just before I left for a five-week stay in California, and I mistakenly didn't include them in the work I took with me. I spent my first week back in Tacoma moving to a new apartment while also preparing for the new semester. I regret not having been able to respond sooner.

I appreciate the close reading that you gave my letter of June 14. At this point, it appears that we haven't many points of difference. I agree that an "evil empire" approach to issues such as racism does a disservice to our students. The last thing they need is another oversimplified view of history and society which programs their responses so that they always know the "right" opinion without having to reflect on complexities.

In addition to its divisiveness, the surveillance approach used during multicultural diversity week at Linfield reduces racism and sexism to problems of good manners and proper conduct, which are only a very small part of the picture. A positive approach might be to make training on race or gender-sensitive behavior available to students so that they can engage in a positive activity.

Your example of The Color Purple *is an interesting one. At a 1992 workshop on multicultural curriculum development, the co-presenters commented that that book, while worthy of study, seemed to be used too often as the single definitive portrait of the African-American experience. Their advice was to read more books so that no single representation is considered to be definitive. Incidentally, the representation of African-American males in that text is a hotly contested issue within Black Studies and Women's Studies. It might be productive to have a class read* The Color Purple *together with the critiques it has generated.*

I must say that I have no idea how to respond to the professor you cite in your letter. A recent international conference of religious leaders (this summer, I believe in Chicago) produced a statement on the shared values of all world religions. Your colleague appears willing to engage in a reductiveness that those with a stake in the future of philosophy and religion don't share.

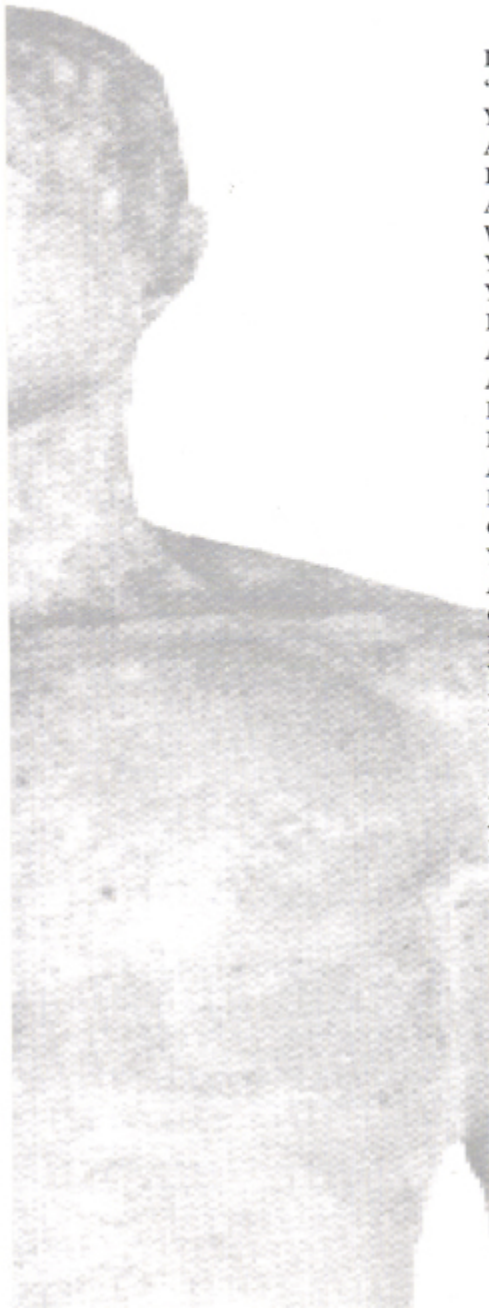
I ran into the single issue phenomenon in the seventies in Germany, and I found it very oppressive even though the positions being canonized were ones I fully supported. It is one thing to fight for a course or a curriculum and quite another to expect everyone to pledge allegiance to one idea in a world of ideas.

I'm sure that differences remain between us. Throughout my professional life, I've seen the tremendous resistance to change that institutions perpetuate, and I am far more concerned about overcoming that resistance that I am about the excesses and improprieties that can occur when change is fought for or initiated. The advantage of exchanges such as ours is that it forces me to look at the concerns I don't normally think about all that much.

I remain convinced that, like gender, multiculturalism is not a temporary issue in a series of academic fads, but rather a central dimension of our experience in the world. On this point too we may differ. However, those whose work remains on the periphery of explicit engagement with these issues can raise perspectives that I might not encounter. Again, that is why I value our discussion. It's much more comfortable for me now that I don't feel under attack (which I confess I did feel as I was writing my letter of June 14 and which accounts for its icy tone).

In a final defense of multiculturalism, let me say that there is more internal critique going on than might be apparent. The question of how to proceed fairly and respectfully with colleagues, students, administrators, etc. on such charged issues comes up often. Many of us are aware that assuming a mantle of piety is something of an occupational hazard for died-in-the-wool multiculturalists, feminists, etc. Again it is useful to be reminded that moral one-up-manship eventually backfires.

Sincerely,
Susan Brown Carlton
Assistant Professor, PLU



My Milkless Chest

for Ava

I heard a phrase yesterday:
"Having a child is like ripping
Your heart out of your chest
And watching it run around the room."
I felt mine leap
And fought to hold it inside
Where it better serves to thump
You off to sleep.
Your first week home,
I'd lay you on my chest
As if my heart were a table
And you the bowl of fruit
Heavy with the sweetness of summer.
Now, when sleep hangs you limply
Around my neck, my heart
Drinks you in like a mouth
Gone crazy to kiss.
You filled your mother's belly
All those months, and still
Cradle on it, taking her nourishment.
But my milkless chest is all
Your ravenous mouth, my milk
Is you, my heart bathes white
Under the shower of you.

My other mouth is silent
And shut. It's fasting
Now that true nourishment has been found.

David O. Seal

RECENT HUMANITIES PUBLICATIONS

Tom Campbell, Essay-review of Paul Monette's *Becoming a Man: Half a Life Story.* In *Literary Annual 1993* (Salem, OR: Salem Press, 1993): 62-66.

In this fiercely written autobiography, novelist, poet, and AIDS activist Paul Monette uses personal history to dramatize the oppressive world of the closet. Part morality tale and part manifesto, the memoir is Monette's testimony about what he sees as the deadly reality of homophobia in America.

Monette traces his journey from furtive acts of self-loathing to public acts of self-assertion in order to provide young gays and lesbians with a map of the landscape; and yet the book reaches beyond this. It is, finally, about becoming a man. Gays and straights alike will recognize the harrowing rites of passage he identifies, the fears and humiliations every boy must face in an American culture that celebrates violent games, proscribes male intimacy, and demands instant success.

In Borrowed Time: An AIDS Memoir (1988), Monette movingly chronicled his lover's death; but for all the grief at its core, it was a love story, a celebration of two men, their magical union, and their valiant fight against an unrelenting illness. In this new book he has written an angry account of the tortured road to that union and the need for a fight, not simply against AIDS, but against all the forces that would sentence gays and lesbians to a closeted existence. Bureaucrats, politicians, and priests, the puritanical New Englanders of his childhood and the hypocritical educators of his youth — all these he indicts for their poisonous collaboration to legitimize hate and prejudice against gays and lesbians.

Even if Monette's passion carries the pitch dangerously high at times, this is a clear-eyed anatomy of the closet, its delusional reality and deep sorrow, and goes a long way towards making embattled gay lives less invisible.

Stewart D. Govig, "Chronic Mental Illness and the Family: Contexts for Pastoral Care." *Journal of Pastoral Care* 47 (1993): 405-18.

Institutional good intentions about "caring" for clients may lapse into sentimental banality when not engaged with risk and action. This article alerts readers in a consortium of Protestant, Roman Catholic, and Jewish pastoral organizations (chaplains, counselors, clergy) in our country and Canada to a specific population and avenues of service to it.

One in four American families is affected by the major long-term mental illnesses labeled schizophrenia, bipolar disorder, and depression. Compared to families affected by heart disease, cancer, or AIDS, they live under the cloak of one of America's best-kept secrets.

Following an analysis of an environment of coping and the social milieu in which parents, spouses, and siblings of loved ones with mental illnesses survive, the article outlines a framework for collaborative support including suggestions for pastoral care. The latter includes education concerning chronic disability and an invitation to confront false media stereotypes.

Findings of a research survey are reported. In preference to a linear model of care, a circular pattern offers more realistic treatment and caring actions.

Stewart Govig, "Health Professionals, Families, and Mental Illness: Toward a Western and Traditional Medicine Collaboration Model." In *Developing Awareness of Disability in the World: Looking at Issues Relevant to Disability in Asia, the Pacific, and Africa through the Eyes of U.S. Fellows* (Durham, NH: World Rehabilitation Fund/International Exchange of Experts and Information in Rehabilitation, 1993): 40-41.

This report of a study in China complements recent clinical research. Recognizing limits of Western psychiatric practice with its attendant rehabilitation problems, it argues for retention of selected resources from traditional Chinese medical practices still evolving in the face of current modernization pressures.

One such practice avoids blaming the "dysfunctional" family for mental illness (as is common in the West) in favor of seeing the family as an ally in diagnosis and treatment (as is traditional in China). Another affirms the merits of the ancient Taoist world view of nature's balances and earth's provisions (herbs) to promote healing. Moreover, exercise, massage, and meditation may reduce stress as well as promote prevention or social recovery.

In collaboration with Western psychotropic medications and experience in behavioral out-patient management a better psychosocial treatment model may emerge.

Mark K. Jensen, "The Relation of History to Literature in Vigny's Thought before the Preface to *Cinq-Mars*." *French Forum* 18 (1993): 165-83.

Vigny's *Cinq-Mars* (1826) has often been ranked among the most successful historical novels of all time. It enjoyed immediate popular success, and was also taken seriously by the élite: both Louis-Philippe and Napoléon III discussed the novel with the author. Although Vigny played fast and loose with the historical record in rather obvious ways, extending the lives of historical personages and redesigning landscapes for dramatic convenience and allegorical effect, he also made ringing claims that the novel was true — truer, in some sense, than the historical record itself. To bolster his claims to historical veracity, Vigny produced elaborate textual notes and citations in early

RECENT HUMANITIES PUBLICATIONS

editions, and later wrote a preface entitled "Reflections on Truth in Art" (1829). This militant and eloquent essay has often been attacked as defending the use of history for the purposes of propaganda. To the modern reader his stance seems puzzling at best and dishonest at worst. Why did Vigny, who was certainly guilty of distorting the historical record, bother to go to considerable lengths to evade the charge of falsifying history?

By examining Vigny's early writings, including what remains of the manuscript of the novel (now kept in the Bibliothèque Condé in Chantilly), as well as contemporary commentaries on the relation of history and literature, it becomes apparent that modern criticisms of Vigny's classic essay have failed to appreciate the extent to which the boundary between history and fiction appeared to writers in the early nineteenth century to be almost as problematic as it has begun, with the decline of positivist historiography, to appear to us. The record shows that Vigny was indeed willing to exploit for his own purposes opportunities afforded by the intermingling of historical and fictional narratives, but that this was chiefly due not to mendaciousness but to his understanding of the relation of history and literature. His essay remains a classic statement of the right of artists to use history for their own purposes.

Mark K. Jensen, "George Sand and Feminist Myth." In *The Traveler in the Life and Works of George Sand*, edited by Tamara Alvarez-Detrell and Michael G. Paulson (Troy, NY: Whitson Publishing Co., 1993): 158-68.

Recent criticism, influenced by momentous changes in gender relations, has tended to cast George Sand for a part in the drama of feminism. An argument like the following is implicit: feminism is a movement for the liberation of women; George Sand was a great woman writer, and was considered an exemplar of the liberated woman in her own time; therefore Sand's work was a contribution to feminism. This argument, however, is flawed, because it confuses the success of her work with the work itself.

Three early novels, *Indiana, Valentine,* and *Lélia,* reveal themes remarkably similar to those of Camille Paglia, whose *Sexual Personae* has been widely excoriated and condemned by feminists. Furthermore, the often-made claim that George Sand was the "first modern liberated woman" is implausible. Her ideas, particularly on sexuality, were only slightly more "advanced" than those of her contemporaries. Had it been otherwise, she could probably not have achieved her success among both the mass audience of her day and the male-dominated literary élite. Those who held truly radical opinions on the equality of women, like the Saint-Simonian Prosper Enfantin, were thoroughly marginalized in contemporary debate.

Jon J. Nordby, "Can We Believe What We See, If We See What We Believe? — Expert Disagreement." *Journal of Forensic Science* 37 (1992): 1115-24. Reprinted in *Air Safety Investigator's Forum* 26 (1993).

Forensic experts often disagree. Such disagreements can be analyzed so as to locate potential sources of interpretive error, and these analyses lead to recommendations of ways to avoid compounding errors that may arise in the preparation of cases.

There is a sense in which observers with normal eyesight and awareness of the same artifact may not "see the same thing." Expectations affect what counts as an observation. The Hillside Strangler case, the assassination of President Kennedy, and other examples illustrate the role of expectations which confer evidential status on the artifact. When two observers' expectations conflict, they do not see the same thing, so are not presented with the same evidence.

Expectations can be either appropriate or inappropriate. When inappropriate, they induce observational errors. Inferences made from these inappropriately sanctioned observations can compound interpretive errors and make resolution of disagreement more difficult.

Douglas E. Oakman, "Was Jesus a Peasant? Implications for Reading the Samaritan Story (Luke: 10:30-35)." *Biblical Theology Bulletin* 22 (1992): 117-25.

It has long been asserted that Jesus of Nazareth was a small-town artisan (e.g. by Max Weber). After a reappraisal of the work of peasant theorists, this article proposes that Jesus is best seen as a peasant artisan.

The essay moves on to consider the meaning of the Samaritan Parable in the light of the assumption that Jesus was a peasant speaking to and for peasants. From the standpoint of peasant values, the Samaritan appears foolish rather than good. Jesus has counted on typical peasant valuations, but has not simply identified with all peasant interests. Peasant villagers may have to overcome some of their own prejudices and interests in order to see the Kingdom Jesus proclaims come near. But even more so will the governing elites! The Kingdom of God proclaimed by Jesus comes as social challenge and transformation.

RECENT HUMANITIES PUBLICATIONS

Douglas E. Oakman, "The Ancient Economy and St. John's Apocalypse." ***Listening: Journal of Religion and Culture*** **28 (1993): 200-14.**

The Apocalypse was almost excluded from the canon of New Testament scriptures in part because later orthodoxy found its provocative criticism of earthly power inconvenient. This essay explores the original intention of the Apocalypse by situating it within the ancient extractive economy of Rome.

John's message was something of a "liberation theology" for his original hearers, with its uncompromising insistence upon God's honor and its unflinching critique of the "great ones of the earth." The Apocalypse may still today challenge us as we approach a new millennium and enter a new world order fraught with danger as well as opportunity. Those who endure to the end of John's text, and who "keep the words" of his book (Rev. 22:9), may still hear the ancient promise: The "leaves of the tree were for the healing of the nations" (22:2).

Donald P. Ryan, "Exploring the Valley of the Kings." ***Archaeology*** **47 (January-February 1994): 52-59.**

The Valley of the Kings near Luxor, Egypt, is one of the most famous archaeological sites in the world. The Valley served as the royal necropolis for the pharaohs of the New Kingdom (c. 1500 B.C. - 1000 B.C.), including such notables as Hatshepsut, Thutmose III, Tutankhamun, and Rameses II. Among the many large and decorated royal tombs are found an almost equal number of small uninscribed tombs which have received little attention. Expeditions from Pacific Lutheran University (1989-1993) have investigated a series of these neglected tombs with surprising results, including the rediscovery of a lost tomb and several provocative mummies. Results seem to indicate that the Valley of the Kings contained the burials of a wide variety of individuals including queens, favored officials, and children.

Donald P. Ryan, "Who Cares about Old Rope?" ***KMT*** **4 (1993): 72-80.**

The ancient Egyptians are often remembered for their spectacular building projects. While there is great interest in deciphering ancient construction techniques, some of the more simple technology is often ignored. Cordage is one such "mundane" technology which played an essential and diverse role in material culture. The article explains the many important uses of cordage in ancient Egypt and discusses some of the work on the subject conducted by the author and biologist David Hansen of Pacific Lutheran University.

David O. Seal, "Wildlife, Inexpensive High Life Just Part of What Southern India Has to Offer." ***News Tribune*** **(Tacoma), November 28, 1993.**

The Mudumalai Wildlife Sanctuary in southern India is one of the world's great gathering places for our shrinking wild animal allies. Elephants, tigers, leopards, the Indian bison, several species of deer, peacocks, the Malabar squirrel—the peacock of rodents—and birds crowd into a land that is surprisingly kind to tourists as well. Close to Bangalore, moderate in temperature, and not devoid of creature comforts, Mudumalai could be the last best cheap place on earth. I found that out in a visit last March. I told myself I was doing research for my Interim travel class, "On the Road." I also wanted to write on elephants, which I prefer to writing on subways. But I ended up singing the praises for the Jungle Hut, a travel lodge, in an article for the *News Tribune*—in between studying elephants, stumbling on tigers, and listening avidly to leopard stories.

The hosts of the Jungle Hut were as gracious as their prices were reasonable. Fifty dollars bought me room and board for three days and nights. The cuisine was mixed: Western and Tamil side by side. The local leopards dine cheaply as well. They prefer tourist lodge dog. It's only been recently that they've been forced to switch to gamier diets.

As an academic who used to dine on the bones of literary theory, I prefer the spicier cuisine of India myself. It may be distinctly gamier in its own way. But in an age when laptops have replaced lapdogs, someone needs to pay homage to feathers and fur.

Besides: when was the last time you were dragooned into watching slides of a professional conference?

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