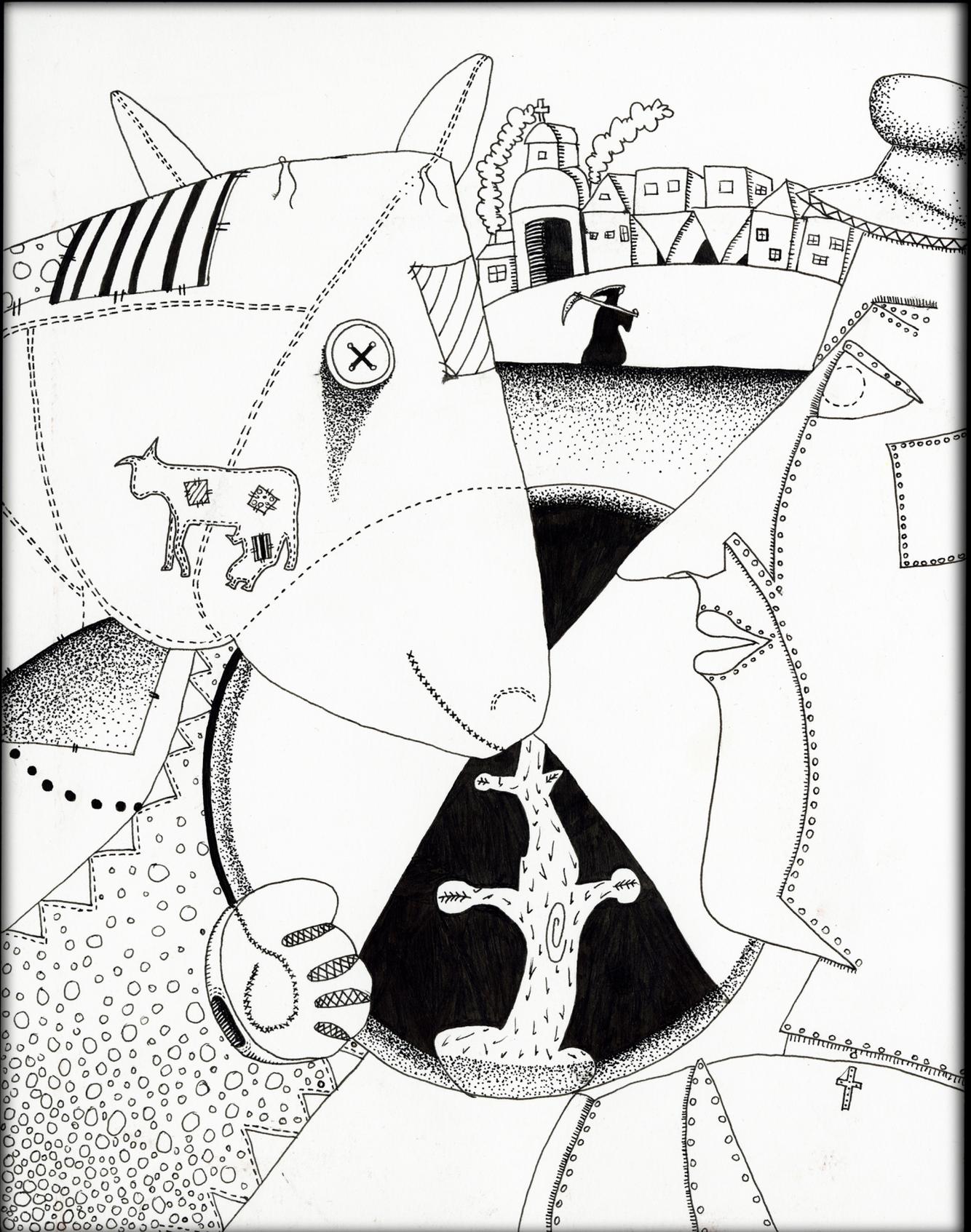


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Redefining the Educated Person

By Jordon Hall

Eng 24

Spring 2007

Mentor: Professor R. Stephen Armstrong

It is the unassuming disposition, above all else, which serves as the mark of one who is educated, and surely the most educated of persons are those who do not presume such status. It is their ever present awareness that education is an enduring process that facilitates their aptitude for the continual unearthing of knowledge, and it is a person of this kind who transcends the limitations that encircle the many who are well versed intellectuals but are lacking in this insight. Such intellectuals may be learned, but in their mistaken belief that they have reached a satisfactory summit of knowledge, their capacity for continued learning becomes stagnant. Educated persons are those whose minds are always in a state of supple adaptation, sustaining receptiveness to continual discovery and openness to a reshaping of their own perceptions.

This may seem like an unorthodox definition. Our society does not think of the educated as those who are yet pursuing education. As the late Mortimer J. Adler notes, “Most [people] are under the illusion that they had completed their education when they finished their schooling.” The educated person, according to popular belief, is one who has already reached a peak of knowledge; they are those for whom education is considered to be of secondary importance, if not complete irrelevance altogether, because they have entered a stage in life where the knowledge that they have accrued thus far is all that is necessary for them to be successful and respected in the world.

This typical understanding arises as a natural consequence of our culture’s concept of education itself. Though in reality there is a great degree of fluidity to the very nature of education (which precludes it from being fully defined within any simplistic classification), we commonly speak of it as one speaks of a tangible object, as if it were a prepackaged box of knowledge that is waiting to be opened up for you by the school of your choice. It is not surprising then that schools have become fixated mainly with information distribution, as though their responsibility is the drilling of knowledge into students’ minds. Schools develop curricula that are deemed to be educative, and students are tested ad infinitum in the hope that their minds will assimilate as much information as possible.

If this is our understanding of education, however, it is rather misguided. It would seem that if there is one thing that can be definitively excluded from the scope of education, it is certainly the automatic assimilation of others’ knowledge. According to the timeless acumen of Plato, “Education is not what some people proclaim it to be. What they say, roughly speaking, is that they are able to put knowledge into souls where none was before. Like putting sight into

eyes which were blind” (Plato 518c). There is little reason to be optimistic with regards to whether educated minds can be produced through the mechanical memorization methods of learning that are commonly utilized in classroom settings. When one takes into account the unfortunate fact that students’ absorption of the information presented them is frequently motivated by an interest in their grade point average more than the subject matter at hand, one could be forgiven for questioning the educational value of learning methods that are purely mechanistic in nature.

Not by any means am I implying that schooling is pointless, nor that current school curricula are not worthy of being studied. Memorization does have its place *within* the educational process (e.g., it is a necessity for concepts encountered at the rudimentary levels of various subjects), and clearly the mental recall of information provides a flow of content for thinking and analyses (Ediger 2007). It is the usage of memorization as a learning crutch that is problematic. When memorization is required, analytical thinking patterns can oftentimes be employed simultaneously. Encouraging mental engagement with the reasoning *behind* concepts that must be memorized can only enhance students’ capacity to retain the information that they must learn. The heart of the problem is that this particular model of schooling is creating an environment of autopilot-learning at the expense of the cultivation and development of students’ cognitive abilities. The question we must ask ourselves is what role schooling should play in a person’s life. Ideally, it should serve mainly as a developer of preparedness for a lifelong process of education, and the most effective way for schools to fill this role is through cultivating learning skills and fostering the desire to *utilize* such skills throughout life for the growth of one’s knowledge and awareness (Adler 1986).

Schools should be focusing on cognitive development primarily and not the assimilation of information. The development of students’ cognitive abilities cannot materialize so long as the teaching methods employed in the classroom place the chief emphasis on absorbing the learnedness of others—the digestion of which is motivated principally by the psychological pressures of academic testing. Such an approach does not offer the appropriate mental stimulus needed for the engagement of the mind with the information being presented. In fact, the very method in which it is presented indirectly trains students to swallow information whole rather than interact with it, which lays a self-defeating foundation for the education process. If the role and objective of schooling is the development of higher levels of cognition, this would require creating an atmosphere where the mind is actively engaging itself with the object being

presented it. One should not assume that the formation of such an atmosphere requires the replacement of traditional education with an entirely progressive one, where experiential learning is the only methodology; we need not throw the baby out with the bathwater.

It is an established fact that learning modifies perception. When students are regarded as statistics and are deemed to be either educated or uneducated on the basis of how well they have assimilated the learnedness of others, we would do well to question whether such methods of learning and teaching are producing ideal perceptual frameworks on the part of students. In the emphasizing of importing knowledge into students' minds, are we not sacrificing the development of their reasoning and critical thinking abilities? This would appear to be so, and yet how can the many global problems that are only increasing in intensity be dealt with effectively when the minds of those to whom the problems are confronting themselves have not been properly developed? (Krishnamurti 1970: 3)

The problem of undeveloped cognitive abilities and the overemphasis on information distribution can be traced back to our notion that education is nothing more or less than a vehicle for getting from point "a" to point "b", where the latter represents the attainment of the ideal career that one is chasing. Students are in a rush to learn the information needed to reach point "b," and institutional education is in a rush to provide them with it. We do not wish to engage in any pursuits that are not immediately relevant to our chosen career paths, as we perceive them as little more than deterrents, slowing us down needlessly. Consequently, our education is driven not necessarily by a dedication to gaining a greater understanding of life and the world around us, but by the desire for our own personal advancement in the world.

Thus, J. Krishnamurti rightly asks, "Is it the function of education to help us understand the whole process of life, or is it merely to prepare us for a vocation, for the best job we can get?" (2). There should be little doubt as to whether most people would choose the latter. Nevertheless, this is not without good reason. The rise in pursuing specialized fields of academic study and the depreciation of general education began taking root in the late 19th century, as liberal arts colleges started moving away from their traditional model of Renaissance Italian academies and began restructuring around the mold of the German research university. Over time, the once cherished belief that the goal of higher education was to produce well-rounded intellectuals gradually came to be considered old-fashioned, and coupled with the growth of industrialism and

utilitarian influence, vocational preparation began to take precedence, ultimately usurping former educational ideals (Lind 2007).

Given the link between higher education and occupational opportunity, it would probably not be unreasonable to state that for the majority of people, education is pursued mainly for the reason that it is not considered an option to do otherwise. To a large extent, education is perceived as a mere roadblock that sits squarely in front of one's career goals; it is an obstacle that must be removed in order to reach that which is desired. Now that education has taken on a supporting role to vocational ambitions, it is perfectly rational to conclude that if people were not driven by the desire for successful careers and lifestyles, most of them would probably not even consider the pursuit of higher education at all, as its primary intrinsic value is considered to be its facilitation of career advancement. This begs the question, however, of whether this type of motivation can actually produce truly educated people. If people are pursuing education for the sake of finishing it, it is questionable as to how educated they could possibly be.

This is illustrated perfectly by statistics showing that as of late, a mere three percent of undergraduates in America choose liberal arts majors (Lind 2007). Defending the relevance of liberal education in the modern world, Michael Lind writes,

The argument for liberal education, from Socrates and Cicero onward, has been that the leaders of society, even if they practice one or another profession, need to be well-rounded, well-informed generalists if they are to make sound decisions in public and private life. Even in a society transformed by science and technology, the need for a liberally educated elite remains.

While those who major in business, for example, would be considered infinitely wiser than their pitifully few peers who pursue a liberal arts education (due to their greatly increased employment eligibility), this is merely a testament to the widespread depreciation of pursuing education for the sake of attaining well-roundedness.

Perhaps it has been forgotten that the truly educated person is not one who is simply knowledgeable. Although all educated persons are intelligent and knowledgeable, not all intelligent and knowledgeable persons are in fact educated. The former has wisdom, while the latter does not. Knowledge and

wisdom are not synonymous, though they are frequently interpreted as such. It goes without saying that there are countless people who are highly knowledgeable and intelligent that are in no way wise by any standard (e.g., the numerous calculating criminal masterminds—those who have crafted their intelligence for unethical purposes). It is perhaps not surprising that in our day and age, some of the most intelligent and learned people have also been the most unwise. Rarely can we turn on the news without seeing examples of such people.

Wisdom is not merely a state of mind. It is knowledge in action, where knowledge is actively being channeled toward a common good, taking into account multiple and competing interests and balancing them accordingly (Sternberg 2007: 7). Wisdom is wholly interconnected with one's actions, being demonstrated not by one's knowledge but by how one uses it. The irony is that just as wisdom demands knowledge, so also does foolishness, for it is not a foolish man who acts unknowingly. (We must not confuse foolishness with ignorance.) It is the person who has understanding and does not act in accordance with it who is foolish, and it is because of this that wisdom can be said to encompass knowledge, while the reverse of this does not necessarily ring true. (Clearly even the wisest of persons do not always act in accordance with their knowledge. They are, however, *characterized* by such actions.)

The question might be asked as to whether wisdom can be taught. A fitting response is to be found in the words of Hermann Hesse's Siddhartha, who makes the remark, "Knowledge can be communicated, but not wisdom. One can find it, live it, be fortified by it, do wonders through it, but one cannot communicate and teach it" (Hesse 1971: 142). The language of wisdom can only sound foreign to a mind that is not prepared to understand it. There are no shortcuts to attaining this preparation necessary for understanding wisdom, as it is the result of cumulative life experience. It is true that the *traits* of wisdom can be taught, and to a large extent they can be put into practice. But if one is acting in a wise manner due to having been taught to behave as such, this cannot truly be considered wisdom in itself, where right action is motivated by one's *own* realizations that one has arrived at over time.

It is indeed rather paradoxical that wisdom cannot be attained without knowledge, and yet knowledge oftentimes impedes the attainment of wisdom. The Taoist philosopher Lao Tzu spoke of this when he stated that "The wise are not learned. The learned are not wise" (Lao 1993: 81). When learnedness begins planting the seeds of pride, it is at that point where one's knowledge has become one's own enemy, because it makes further learning far more difficult through its

molding of a presumptuous and complacent outlook. The one who is educated is he who does not allow his knowledge to become a stumbling block. Such a person has learned enough to know that he must continue to learn more. This modest and unassuming consciousness is what facilitates education, and it is this mindset, coupled with a contemplative awareness and actions that mirror it, that distinguishes the truly educated person from all others.

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A United Peninsula: The Two Koreas & Prospects for Unification

By Brian Lee

POL 52
Spring 2007
Mentor: Professor Katherine A.R. Opello

On May 3, 2007 the *New York Times* published an article titled, “South Korea Crackdown on Collaborators.” The article summarized South Korea’s actions against Koreans who collaborated with the Japanese during the Japanese occupation of Korea (1910-1945), including collaborators like Yi (Lee) Wan-Yong, the person many Koreans blame for the Japanese occupation. The Japanese occupation was a traumatic and important historical period which shaped later political regimes in Korea and culminated in the current division of Korea into the North and the South. In this paper I will discuss the issue of Korea’s division and reunification in three parts. First, I will explain the political history of Korea, starting with the political regime before the occupation and ending with the current political regimes on the Korean peninsula. This history provides insight into how and why Korea was divided. Second, I will discuss the conditions under which the Koreas may become reunified. The third section of the paper analyzes a small sample of interviews with Korean nationals in order to give their Korean political regimes and the impact of reunification on those who would be most affected by the events on the Korean peninsula. This paper concludes with a brief overview of each section, a suggestion for future research and, a discussion of my thoughts on Korean reunification.

Political History of Korea

The Japanese Occupation and Cultural Imperialism

Understanding the root of the contemporary Korean conflict lies in the understanding of Korea during the colonial period when the country was under Japanese rule from 1910 to 1945. The thirty-five years of colonial rule deeply affected Korea economically, politically, and socially; it created class and ideological conflicts that endured throughout both Koreas’ modern development. Before the Japanese occupation, the Korean peninsula was governed by a constitutional monarchy, known as the Joseon Dynasty. The Kingdom of Joseon was one of the longest ruling monarchies in the world; it lasted from 1392 to 1910. Japan made Korea a protectorate in 1905 following the Russo-Japanese War (1904-1905). The Japanese occupation did not take place through military invasion but rather through political maneuvering and coercion. This maneuvering culminated in the Treaty of Annexation in 1910, which was signed by the Prime Minister of Korea, Yi Wan-yong (Olsen 47). This treaty essentially handed over Korea to Japan.

When Japan invaded Korea in 1910, it was for strategic and economic reasons. Specifically, it wanted security when faced with aggressive Western imperialism. The Japanese saw Koreans as the same race but inferior, which validated their control over Korea. The Japanese emperor appointed a governor-general to head the occupation. His authority was over the military and police force, law making ability, judicial oversight, budgetary decisions, and control over all appointments, from teachers to high governmental officials (Connor 36). Educated Koreans were for the most part removed from government positions. The Japanese occupation might best be summarized in three phases: (1) the period of repressive occupation lasting from 1910 and 1919, (2) a period of national insurgency between the year 1919 and 1931, and (3) a period of Japanese cultural imperialism, lasting from 1931 to 1945, ending only with the bombing of Japan and destruction of the cities Hiroshima and Nagasaki.

The Japanese Occupation, Phase One: 1910-1919

Japanese rule resulted in widespread political and cultural repression. Newspapers were suspended, political parties abolished and the right to assembly eliminated. Military-clad police were given broad power to judge, sentence and execute at their discretion, even for minor offenses; the police force could intrude on every facet of life. Along with government control over school curriculum, whose purpose revolved around instructing Koreans in Japanese customs, culture, and language in order to make Korean children into loyal subjects, Korean and Japanese school children were segregated with the latter having better resources and facilities available to them. Korean businesses were scarce as laws were passed requiring Japanese approval of the creation of public or private businesses. In addition, Japanese banks dominated the economy limiting the economic mobility of Koreans.

The Japanese Occupation, Phase Two: 1919-1931

A nonviolent demonstration was set up by Christian and Buddhist leaders to express desire for freedom and independence from Japan. The Japanese, caught by surprise, responded with arrests, beatings, and massive destruction of property. After Japan's increasing participation in world affairs, especially World War I, it became more receptive to world opinion and as a result the Japanese altered their policies toward Korea. They developed the Cultural Policy Reforms in hopes of improving world opinion of their colonial rule (Connor 38). These reforms allowed for more parity in salaries with the Japanese and the publication of Korean newspapers, though the latter remained subject to strict censorship. In the end, these reforms did little to improve the status of Koreans and seemed more of a public relations stunt on the part of the Japanese.

The Japanese Occupation, Phase Three: 1931-1945

In response to threats from Chinese nationalists in 1931, Japan invaded Manchuria and implemented new policies which increased industrial production resulting in thousands of peasants working in factories. In 1934, the Japanese imposed a new curriculum with the desire to bring Koreans into the culture and politics of its empire. This curriculum emphasized Japanese language, principles, and history. It also included a pledge to the emperor, attendance of Shinto ceremonies, and removal of the study and use of the Korean language. In 1939 Koreans were forced to adopt Japanese names. In a culture where family ancestry and lineage was the foundation of Korean civilization, forced name changes were another burdensome load on the already strained back of Korean identity (Connor 41).

Outside of Korea many exiled nationalists organized governments-in-exile under the banner of nationalism and independence; they ultimately became divided due to different ideologies. In 1919, Dr. Syngman Rhee was elected president to the Provisional Government of the Republic of Korea established in Shanghai. Dr. Syngman Rhee was greatly influenced by American principles; he became strongly anti-communist, and tried to develop a government reflecting the United States' democracy and capitalism. Other nationalists, however, were attracted to communism which seemed to champion the oppressed, a very attractive image for exiled nationals. The Korean communists worked with Soviets and their Chinese counterparts to organize into a guerilla force gaining valuable military and logistical skills. Each group continued to develop in exile throughout the 1930's and 1940's.

Japan's attack on Pearl Harbor, French Indochina, and British Malaysia in December 1941 marked the beginning of Japan's involvement in World War II. Within one year the U.S. was able to drive back the Japanese and forced Japan to yield all the territory it gained during the initial phases of the war. The Cairo Declaration, signed in December 1943, determined the future of Korea stating restoration of Korea's independence upon Japan's defeat (Buzo 50). The destruction of the cities Hiroshima and Nagasaki from atomic bombs gave Japan few options but to accept the terms of unconditional surrender, and on August 15, 1945, they did.

A Divided Korea

After the surrender of Japan, Koreans were free to form their own Korea. However, this did not occur due to post-war politics. Instead, an agreement was reached between the United States and the Soviet Union to divide Korea temporarily, with the Soviets north of the thirty-eighth parallel and the United States to the south. Both established military zones in their respective areas. By September of 1945, a provisional government meant to take over control of Korea after the end of Japanese occupation took shape in the form of the Korean People's Republic (KPR).

The United States was suspicious of the KPR, believing it to be part of a communist conspiracy. The U.S. occupation force abolished the KPR in their zone, established the United States Army Military Government in Korea (USAMGIK) and quickly began appointing well-educated, upper class, and English speaking Koreans. Syngman Rhee, the once exiled nationalist, was an outspoken anticommunist who condemned both the KPR and the Soviet Union (Connor 46); he had close ties with the USAMGIK. Many of the policies carried out by the USAMGIK were meant to end any communist influence in the government. The Soviet occupation force maintained the structure of the KPR in the north and favored Kim II Sung, an anti-Japanese guerilla fighter who established close relations with communist counterparts in China and the U.S.S.R. The Soviets put him in control of the provisional government in the North. Kim developed a dictatorship by removing nationalist and religious organizations, nationalizing businesses, and organizing a military force. In response, most of his opposition (approximately two million Koreans) fled to the South. The division of Korea mirrored the growing tension between the U.S. and U.S.S.R. during the Cold War, with Korea acting as a stage for both superpowers to show off their ability in nation building to other developing nations in order to gain ground on the global stage for their respective nations.

There were attempts at the end of 1945 to establish a united government in Korea through discussions with leaders and committees. Due to the political polarization of the nationalist right in the south and the communist left in the north, there was a violent response to the planned formation of a coalition government with nationwide demonstrations and protests. Still, attempts were made to create a coalition government by excluding the extremes on both sides: Kim II Sung on the left and Syngman Rhee on the right. However, due to continued polarization, it failed to gain acceptance from the Koreans.

Eventually U.N. involvement led to national elections, establishment of a government, and finally, to an end of the occupation by both the Soviet Union and the United States. The Soviet Union questioned the U.N.'s authority to perform elections and rejected the U.N. resolution (Connor 47). Although Dr. Syngman Rhee promoted the elections, many opposed them for the obvious reason of wanting to avoid permanent division of Korea. However, the insistence of the U.N. commission meant that elections were held on May 10, 1948 in the South. After the adoption of a constitution on August 15, 1948, Syngman Rhee officially took power from the U.S. military, established the Republic of Korea (ROK), also known as the First Republic (1948-1960), and became its first president. Many democratic nations, including the United States, recognized the new government, and the ROK claimed itself the legitimate government of the Korean peninsula. With Soviet approval, the North held its own elections in August and created a separate constitution for a new state called the Democratic People's Republic of Korea (DPRK) with Kim II Sung as its president. This state also claimed legitimacy over the entire peninsula. Both occupation forces left the peninsula, but the Soviets left large amounts of modern military equipment and advisors to train Kim II Sung's military, while the U.S. left little military and logistical assistance compared to the Soviets.

Between 1945 and leading up to the civil war in Korea in 1950, there was mounting tension between the north and the south. Border skirmishes at the 38th parallel were common and leftist guerilla attacks in South Korea continued. The South often considered military campaigns to take over the North, but never acted. However, by 1950, Kim II Sung received support from both Joseph Stalin of the Soviet Union and Mao Zedong of communist China to invade the South. On Sunday, June 25, 1950, North Korea crossed the thirty-eighth parallel and launched an attack on South Korea, and within three days, captured its capital, Seoul. Failing to halt the invasion, President Harry Truman appealed for U.N. assistance. Ironically, Stalin's boycott of the U.N. Security Council prevented him from vetoing the U.N. resolution to defend South Korea. U.N. forces, 90 percent of them American, went to the aid of South Korea under the command of General Douglas MacArthur.

After liberating Seoul and pushing North Korean forces back across the thirty-eighth parallel, President Truman, with U.N. support, adjusted the goals of the war from defending the South to liberating the North from communism and reuniting the peninsula. Alongside ROK forces, the U.N. forces continued north and captured its capital of P'yongyang. The U.N. advance was progressing well until hundreds of thousands of Chinese troops crossed into North Korea driving

the U.N. forces back. After Seoul fell for a second time, the fighting stabilized around the thirty-eighth parallel, and finally stopped with a truce signed on July 27, 1953 at Panmunjom, after two years of armistice talks. In the end, three million people were killed, with North Koreans suffering 520,000 casualties and the U.N. forces facing up to 400,000, two-thirds of them South Korean (Connor 51). The peninsula remained split at around the same location before the war. Thus, after losing so much, neither side gained much of anything.

South Korea

At the end of the war, South Korea was left devastated economically, politically, and socially. In addition, there were large numbers of widows, orphans, the unemployed and discharged soldiers. Becoming more authoritarian, President Syngman Rhee, with support from the Liberal Party, revised the constitution to his advantage, suppressed the opposition, assassinated some of his rivals, and made efforts to rig the election in 1960 (Connor 52). These actions led to the fall of the First Republic.

The Second Republic (1960–1961) was a liberal democratic regime that lasted only eight months. Unable to improve the economy or prevent growing communist influence, Major General Park Chung Hee, with other army officers, overthrew the administration in May. Park would remain head of both the Third and Fourth Republics. The Third Republic (1963-1972) saw its beginning when Park was elected president after roughly two years of military occupation. Under Park the resources of the country were organized, and the economy grew with industry focusing on exports. Park's foreign policy saw the normalization of relations with Japan and the start of a formal dialogue with North Korea. U.S. relations with South Korea also strengthened with South Korea sending approximately 300,000 troops to the war in Vietnam and garnered enormous economic support from the U.S.

The Vietnam War led to massive demonstrations from the opposition party and students, changing events on the international scene: the United States' retreat from Vietnam and the withdrawal of 20,000 U.S. troops from South Korea damaged Park's administration (Connor 53). By 1972, an economic slowdown caused Park to declare martial law, dissolve the National Assembly, disband political parties, and suspend the constitution (Olsen 83). This launched the Fourth Republic (1972-1979) and saw the transition of Park's presidency into a dictatorship. On October 26, 1979 the director of the Korean CIA assassinated Park.

The prime minister took over as acting president but was removed by General Chun Doo Hwan in a coup on December 1979 and became president of the Fifth Republic (1980-1988). The autocratic rule continued under Chun as in the last two regimes with suppression of public demonstrations and declaration of martial law. Chun gave into a Declaration of Democratization and Reforms because of the massive riots in 1987 (Connor 54). A new constitution was adopted which called for direct presidential elections. A personal friend of Chun Doo Hwan, Roh Tae Woo, was sworn in as president in February 1988, marking the start of the Sixth Republic (1988-present).

Under president Roh, South Korea achieved admission to the United Nations and signed an agreement of nonaggression with the North. On February 25, 1993, Roh's political opponent, Kim Young Sam, was voted into office as the first civilian president of South Korea. Kim Dae-jung succeeded Kim Young Sam in 1998. Kim Dae-jung established the current doctrine of South Korea toward the North, the Sunshine Policy. It promoted cooperation, short-term reconciliation, and the hope of eventual Korean reunification.

North Korea

In the North, the Democratic People's Republic of Korea (DPRK), Kim II Sung was head of state and government from 1948 to the year of his death, 1994. He was succeeded by his son, Kim Jong II. Kim II Sung eliminated his opponents and after the war created a strictly disciplined military-based society. North Korea boasted self-reliance or *juche*; however, the North depended on the support of the Soviet Union and China economically and militarily (Connor 58). Kim II Sung stressed reconstruction and development of destroyed industries and with the aid of the Soviets, North Korea's economy grew at a rapid rate of 25 percent per year and would continue to surpass the South for twenty years.

Kim II Sung revised history to show himself as an icon of Korean strength and defiance against foreign invasion. The revised history portrayed him as the founder of the Korean revolutionary movement and as the liberator from Japan. In the midst of both the Soviet Union and China's unreliability as allies in the 1960s, the purpose of the revision was to state Kim II Sung's superior ability and dedication and to reassure his people of the ability of the North Korean leadership (Connor 58). This personality cult helped consolidate Kim II Sung's power. In the 1970s, South Korea's economic growth prompted attempts to modernize North Korea, but failed due to large debts, continued loans, and mismanagement; North Korea's economy declined through the 1980s and 1990s.

With the death of Kim Il Sung many predicted the downfall of the North Korean regime. However, Kim Il Sung's son, Kim Jong Il, solidified his connection to the army, assuring a foundation for his regime, and he continues the rule of his father. Kim Jong Il does seem to be more open to reconciling with the South as the talks in 2000 suggest. In June of 2000, the leaders of the Korean peninsula, Kim Dae-Jung of South Korea and Kim Jong Il of North Korea, met for the first time since the divide in 1945. Some of the 1.2 million family members separated from the Korean War were allowed visits under an agreement reached by the two leaders. They also pledged to speed up cultural exchanges, medical cooperation, and other programs to narrow the gap that has developed from division (Connor 57).

Paths to Reunification

Discussing the advantages and disadvantages of reunification (1) seems moot, as the decision in favor of reunification has already been made. The only thing not decided is the method on how to unite the two states. Historians predict that the end of the communist regime in North Korea seems inevitable. Donald Macdonald, an expert of Korean studies, stated that "the demise of Communism in Europe and the democracy movement in China... suggest that the changes will come in the North as well" (272). Two scenarios seem to encompass the most likely conditions under which reunification will happen; they are the "soft landing" and "hard landing" scenarios (Pritchard 1, 4). These scenarios characterize the economic, social, and political conditions in which reunification may take place.

The Soft Landing Scenario

In the soft landing scenario, the style of reunification proposed is conceived as a gradual, step-by-step process that ensures a smooth transition from divided economies and societies to a unified one. In this scenario, the South Korean government would have to allocate hundreds of billions of dollars to develop North Korea's infrastructure and government services. South Korea would also have to control the influx of North Koreans to the south. South Korea would be required to plan the distribution of government services (medical, commerce, transportation, and communications) in North Korea. The soft landing concept presents the least amount of hardship for South Korea as it would curtail massive population movement, making it manageable and preventing a humanitarian disaster (Pritchard 1-2).

The Hard Landing Scenario

In the hard landing scenario, Kim Jong II's regime would collapse abruptly. Chaos would arise following this sudden political and economic collapse. A large influx of North Korean refugees would seek entry to neighboring countries such as China, Russia, and South Korea. South Korea, lacking any preparation or planning, would face an enormous humanitarian crisis overwhelmed by refugees seeking food and opportunities. Political squabbling with China and Russia concerning unrestricted movement of the impoverished North Koreans over their borders, unaccounted for nuclear weapons, and a leaderless military would amplify the pressures on South Korea. The South Korean government would have to wrestle political control of the North away from the remnants of the North Korean military. Humanitarian aid to parts of North Korea would become a priority over reconstruction, in order to control the movements of the large number of refugees. Failure in these efforts could result in civil war or worse (Pritchard 4-5).

Consensus Favoring the Soft Landing Approach

Andrei Lankov, a historian of Korea, states in his article that a general consensus emerged in the 1990s concerning the soft and hard landings. According to Lankov, "almost everybody agreed that a 'soft landing' was much more preferable than its alternative, the 'hard landing'" (quoted in Pritchard 5). However, Lankov also states that "a 'soft landing' might be 'desirable' but it is hardly 'feasible'" (quoted in Pritchard 5). A soft landing scenario entails concessions on the part of North Korea to allow South Korea to build up the North's infrastructure for better integration with the South. In essence, the North would be conceding the sovereignty of its government to be assimilated into South Korea's government. Recent events, like North Korea's nuclear proliferation, do not seem to inspire much hope of such an event happening, at least under the current regime. These obstacles make a soft landing improbable and the hard landing more likely.

Interviews

In order to get a better understanding of the desire for reunification, three Koreans were interviewed; each brought with them a unique perspective. Due to the small number of interviews, making broad generalizations about reunification is very difficult. However, it is possible to discern the generational divide that is present among the respondents on this subject. Each interview was conducted in person and consisted of four open-ended questions; the list of these questions is in the Appendix.

Respondent #1: A First Generation Korean

The first respondent was a first generation South Korean; that is, a Korean born and naturalized in Korea. This Korean is a 56 year old male who has lived in America for over 30 years and is an American citizen. When asked what he knew of South Korea's leadership and its stances toward North Korea, the respondent went into detail about the current president of South Korea, Roh Moo-hyun, and his low approval rating among the electorate (as low as 10 percent in some instances). The respondent went on to say that the president's unpopularity is due to his economic mismanagement (which led to high interest rates) and his unwillingness to listen to other viewpoints. When asked about the South's stance on North Korea, the respondent said that the South had provided a lot of assistance in terms of food, medicine, agriculture, and money to the North. In his view the South has taken a positive position on the North because of connecting attributes like blood ties, language, and culture. According to the respondent, this friendly relationship has developed due to South Korea's belief that the North no longer has the capabilities to attack the South.

When asked about what he knows of the North Korean leadership and its stance toward the South, this respondent saw North Korea's leadership power as based on the blind loyalty and the confidence of its citizens in their leader, Kim Jong II, who is perceived as a god. It is the respondent's belief that the North sees itself as a strong military power and consequently faces little threat from the South. In his opinion, the North believes it can use the South to gain access to benefits like food, medicine, and other resources. His attitude is based on his belief in the North that the South fears them and they share close blood ties.

For the third question concerning the possibility of reunification, the respondent stated that reunification is possible but not in his lifetime. He believes that subsequent generations will witness reunification. With his generation, the respondent believes there is too much suspicion and animosity for trust to be forged due to the environment in which his generation grew up. This also goes for his North Koreans counterparts; he sees his generation of North Koreans to be brainwashed and too suspicious of the outside to reunify. The main obstacle to reunification according to the respondent is Kim Jong II; the North Korean leader understands that if Korea were to reunify, he would lose power.

As to the subject's answer to the fourth question pertaining to his true feelings toward reunification, he expressed his opposition to reunification in his

generation. His reasoning is based upon the economic, political, and cultural differences between the North and the South, which have grown due to the decades of division. Because of the brainwashing of North Korean citizens and their idolization of their leader, the respondent believes that his generation in North Korea must literally die off before reunification can be considered. In his opinion, North Korean citizens must also be gradually exposed to the outside world; such exposure includes new technologies and different cultures. All of these conditions will take time and the respondent expressed the belief that near the end of the current generation (around 2070) there might be a real possibility for reunification.

Respondents #2 and #3: Second-Generation Koreans

The next two subjects of discussion are both second generation Korean-Americans; that is, Koreans born and raised in the United States. Both are 22-year-old males. Despite their similarities each brought a unique perspective to the interview questions. For the first question on South Korea, both respondents expressed ignorance when it came to the South Korean leadership due to their status as second generation Koreans and limited exposure to contemporary South Korean politics. The first of the two respondents believes that the South's stance on the North is not a hostile one, but a cautious one. Even with North Korea's controversial actions, like nuclear proliferation, the South is still willing to open diplomatic ties with the North because of the close blood relation they share. The second respondent sees the South's efforts to be "nice" to North Korea as stemming from the hope for reunification or the cultural ancestry they share. This respondent also believes the South worries about the militarization of the North.

For the second question about the North Korea, the first respondent describes Kim Jong II as controversial figure due to his actions (like nuclear weapons testing) that put his supporters, like China, in precarious situations. This respondent stated he knew little of North Korea's stance toward the South. He believes the North Korean leadership views the South as disorderly due to the fact they are not communist. However, in his opinion, the North Korean citizens do not view the South as negatively as their government portrays them due to smuggled goods like video tapes that show the South as a prospering nation. The second respondent went on to state the North uses propaganda to portray the South as a puppet government of the U.S. (an evil imperialistic nation) in order to discourage defection and remain in power.

When it came to the third question about the possibility of reunification, the two respondents showed vast differences in their opinions. The first respondent believed reunification is entirely possible and that it will happen easily, just not soon. The second respondent believed that reunification through political means is impossible and reunification through military confrontation is more likely. The second respondent's doubts about reunification stem from the many obstacles to reunification, like influences from China and Russia in the North, and influences from the U.S. and Japan in the South. He goes on to state that although he does not blame anyone in particular for the Korean division, he does believe that if it was not for foreign influence, there would be no divided Korea.

The fourth question regarding their true feelings toward reunification also revealed differences between the answers of each the two respondents. The first respondent supports reunification stating that North and South Koreans are essentially the same people who should become unified again. He would love neither to see any longer nor make the distinction of a North and South Korea. The respondent does make the point of stating that he wishes for reunification to be done civilly and without violence. The second respondent, as a second generation Korean, stated his ambivalence on this issue. He conveyed his concerns for South Korea and the enormous burden reunification would place on the South. The burdens he mentioned include the South's assistance with economic reconstruction of the North, and the provision of humanitarian aid. His last concern stems from the fact that only in recent history has South Korea become an economic powerhouse; he fears that reunification would jeopardize that prosperity.

The small number of interviews does not permit broad generalizations about the general attitude of Koreans on the subject of Korean reunification. However, one clear distinction can be made between the first generation and second generation subjects that concerns knowledge. The first generation subject presented a detailed response when referring to the Korean governments and their policies toward each other. This South Korean native knew about each government's position regarding the other and how each government developed the position it has. The second generation respondents knew very little about the Korean governments, although they did admit to this shortcoming from the start. Much of the second generation's knowledge of the Koreas seems to be from the American media: both of these respondents brought up North Korea's nuclear proliferation which was heavily covered by the American news media. In contrast, not once did the first generation subject bring up the North's nuclear

controversy. This generational division should not be surprising as the first generation respondent still has strong national heritage with South Korea and has more of an emotional investment on the well-being of the Korean peninsula. The second generation must be familiar with the U.S. system in order to function within it, but are still concerned with the issues facing the peninsula due to their ancestral connections and ethnic ties.

Conclusion

The political history of Korea shows how foreign Japanese occupation started to fracture the Korean peninsula through harsh policies which removed Korean culture from the peninsula. Living under such foreign policy for nearly four decades had profound effects on the Korean identity. World War II further pushed Korea into foreign affairs as their occupiers plunged themselves into war through aggressive tactics, dragging Korea with them. Even after liberation from Japan, international tensions from the emerging superpowers, the U.S. and the U.S.S.R., would further split Koreans, eventually leading to civil war on the peninsula. The Korean civil war would divide Korea indefinitely. We also learned that suspicion and mistrust would lead the North and South to develop their states separately from each other, perpetuating the division. Now the Korean states are fundamentally different from each other making reunification harder than ever.

Today, there is a consensus that reunification is desirable and there are two scenarios for reunification. One scenario illustrates a well planned, gradual process where both nations are spared the stress and instability from an abrupt change, a highly desired strategy, however unlikely. The other scenario demonstrates a sudden political and economic collapse in the North catching the South unprepared. Without time and a well planned strategy, the South would be plagued by an enormous economic burden and face a massive humanitarian crisis. South Korea would also face the threat of internal insurrection in the peninsula. In this scenario, success is not certain and failure would result in another violent civil war.

The interviews provided a unique perspective on the views of two different generations. These two generations were born and raised in two different environments, and both have different interest in the region. The first generation shared close ties with the land, its people, and its heritage, while the second generation shares only superficial attributes with those in Korea and some customary attributes passed on from the first generation. The interviews

clarify the priorities of each generation. The first generation respondent is concerned with the past; that is why he keeps informed of the current events concerning the Koreas. In contrast, the second generation is concerned with the present, and its current homeland, giving it little incentive to keep up to date on the events surrounding the Koreas.

Future research on this issue of reunification may focus on the effects division has had on Korean-Americans. My interest was piqued when I started my interviews and I noticed a pattern regarding knowledge of the issues and variations in age. However, due to time constraints and few opportunities to interview more Korean-Americans, I only have a small sample to work with. I would like to see a more comprehensive study on the effects the Korean division has had on different Korean-American in different social classes. I expect that class and generational variations have created different views and motivations for reunification. Such research may (or may not) give further insight into how a people who share an ethnic background, but are in a profoundly different environment, feel about reunification of the Koreas and what effort (if any) they may make to push for reunification.

After all the research put into understanding how the division of Korea happened and why the division is perpetuated, I can only think of what implications Korean reunification will have on U.S. interests in the region. As a second generation Korean-American, I was born and raised with American values and perspectives. The only implication for reunification for me is the potential benefits for the United States and, by extension, the potential benefits for me. Of course, I would prefer a smooth transition to reunification and the absence of any violent conflict in the Korean peninsula to prevent the needless loss of life; however, that is an emotional sentiment, and such sentiments are usually not taken into consideration when policies are made. The pragmatist in me views the potential conflict in the Korean peninsula as a danger to U.S. interests in that region and for that reason, I think it should be averted at any cost to prevent any harm to U.S. investments in that region. This American-centric view on Korean unification may seem selfish, cold, and elitist, but my concerns are for the nation that I live in and where I plan to prosper, not a “foreign” country where I have neither monetary nor a strong emotional association.

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- (1) The advantages for reunification are enormous and numerous. A united Korea could increase South Korea's population by nearly 50 percent, bringing it to about 72 million people. Economically, the united Korea would gain a substantial natural resource base and it would gain a larger internal market than most industrialized nations, allowing the state to increase its economic independence. Socially, the trauma of divided families experienced by the population would disappear. Strategically, the burden of potential internal rebellion and attack would vanish, and a united Korea would have enormous potential to inflict heavy damage to hostile neighbors. Politically, a united Korea would gain significant ground in the international arena as the united Korea would be less inclined to appease its neighbors because it would be closer to a more level position due to gains from reunification (Macdonald 276-277).

Appendix: Interview Questions

1. What do you know of South Korea's leadership and its stances toward North Korea?
2. What do you know of North Korea's leadership and its stances toward South Korea?
3. Do you believe reunification is possible?
4. What are your true feelings toward reunification?

Medical Ethics and Making Decisions

By Jennifer Tortorici

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Mentor: Professor Michael Barnhart

Decisional capacity, or competence, is an important factor in making ethical medical decisions, particularly in cases where the decisions involve the possibility of ending a life. In this context, competence refers to the ability of a patient to make and communicate a rational decision about his or her medical care based on understanding information given about his or her condition. In order to be considered competent, a patient must demonstrate capacities for communication and understanding, reasoning and deliberation, and a set of values or conception of what is good that are reasonably consistent and stable. Assessing competence is a difficult and complex task, and treating patients with limited or no competence is fraught with ethical concerns.

We owe incompetent patients the same that we owe competent ones; that is, medical care and treatment in accordance with the patient's interests. In most cases, that interest would be continued health and life, and treatment should be given accordingly. But in cases of severe incompetency, continued life may not be in their best interests. It is the duty of the doctor, with help from family members and evidence of the patient's wishes, to ascertain what, if any, interests the patients have and how best to serve those interests. In some cases, that means suspending treatment, or only giving palliative care. One can argue that ending treatment goes against the Hippocratic Oath, mainly the directive to "do no harm," but a doctor's primary obligation is not to an oath or to a concept, but to the patient under his care. If the patient's interests would be better served by the removal or treatment, or if the patient is in a state where he or she no longer has interests, then it is not a case of doing harm, rather, it is a case of relieving suffering or fulfilling a person's wishes on how their life should play out.

Making a decision to suspend or continue treatment should not be made lightly and the burden of evidence should be on removing treatment; that is, continued treatment should be the standard unless there is a compelling reason to do otherwise. The first concern in determining treatment for an incompetent patient is what they would have wanted. This is of utmost concern, as it would be extremely unethical to suspend treatment, especially life-sustaining treatment, against the wishes of a patient, as clear harm would be done. This stage in decision making is where previous documents like living wills or a designated proxy would be of importance. Statements by family or close friends about the

person's vocalized views on issues related to dying, the patient's religious views, and aversive behaviors such as flailing or pulling at tubes are important to consider, though they alone would not be enough to determine conclusively a patient's prior wishes. Even if a person had expressed a clear general opinion about dying, this would not translate to a decision in their own particular situation. Furthermore, even aversive actions like pulling at tubes cannot necessarily be interpreted as trying to refuse treatment, as there are other reasons for such behavior, which in severely incompetent patients are probably reflexive and unconscious.

In most cases, however, patients have not left such clear opinions on how to treat, so the doctor must rely on subjective and objective indicators about the patient's condition and the extent of their interests in continued treatment. If the doctors have exhausted measures to determine the patient's previous wishes, the next step to consider is what is in the patient's best interests. It is simple to say that the patient's best interests are simply not to die, but this is far from clear in many cases. It is also important to consider in the most severely disabled persons the possible absence of wishes, that is, whether there is a life in the body to preserve. This is where the difference between a minimally functioning person, a marginally functioning person, and a person in persistent vegetative state is vitally important.

The most clear cut cases are, understandably, about those who are most competent. In a patient who is marginally functioning, even if he or she is not capable of making a competent or rational decision, still has an opinion that can be taken into consideration, and certainly has discernable interests for which care can be provided. They are capable of experiencing emotion, pain, and pleasure, and have cognitive functions, though these may be limited. There is no reason, then, to suspend any life-sustaining treatment, because there is clearly a life at stake.

Patients who are in a pervasive vegetative state (PVS) are on the opposite end of the spectrum, however, it is just as clear cut in certain respects. Just as someone who is marginally functioning clearly is capable of experiencing life, a person who is PVS cannot. Because of the damage to their brain, there is no upper brain activity and the patient is hence insensate. They cannot feel, cannot think, and cannot emote. It can be logically concluded, then, that they have no capability to be moral persons. Without cognitive functioning, there is no longer a psychological self, and therefore certainly, no one for whom the concept of interests might be applied. The PVS patient has no interest in continued life, as

their biographical life or conscious life is over. However, since the PVS patient is insensate, it cannot be said that the patient would be harmed or excessively burdened by continued treatment, though it would be medically futile. Until we advance medicine further, there is no possibility of regaining lost brain functioning and any care given would be only palliative in nature.

But is care really palliative if a person cannot feel comfort or pleasure either? Since the PVS patient has no interests, and treatment does not benefit them in any tangible way, it is ethical to discontinue treatment. The fact that the PVS patient has no interests, however, is irrelevant; the patient is no longer a moral agent or person in any meaningful sense, therefore the best-interests consideration shifts to other interested parties, such as family members who are caring for the patient. In my opinion this is the only case in which the wishes of family members should be taken seriously. In the case of minimally and marginally competent patients the interests of the patient outweigh the interests of the family. But in this case, since the patient has been determined to have no interests at all, the family's interests can be considered in place of the patient's.

In many cases, such as the case of Claire Conroy, competence is not so easily defined. Claire Conroy, whose case went to the Supreme Court of New Jersey in 1985, was an eighty-four year old bedridden woman with "serious and irreversible physical and mental impairments" (Arras 2003:323). Her guardian wished to remove her feeding tube, causing her death, and took the matter to court. At the time of the trial, Ms. Conroy was unable to speak, swallow, control her bowels, and had multiple medical conditions. However, she was able to interact with her surroundings and react to stimuli by smiling, moaning, or pulling at tubes. Claire Conroy met the definition of a minimally competent patient.

With Claire Conroy it is not entirely truthful to say the patient is not a person in the same way we might speak about a PVS patient who, unlike a marginally competent person, is not capable of reason, communication, or self-consciousness, and does not have current opinions to take into consideration. However, a PVS patient does experience pain, pleasure, and possibly some basic emotions. In these cases, one needs to formulate a best-interests test, taking into consideration objective and subjective concerns, to determine if the patient is, in a sense, better off dead. In the Claire Conroy case the burden of proof or logic is both that the burdens of treatment would be much worse than the outcomes of treatment, and that the patient is currently in severe and uncontrollable pain.

This is because the relief of unbearable pain is something we consider universally desired, while opinions about living in a minimally functioning state are not.

The problem with this formula, however, is that it is very hard to determine what is painful or pleasurable to minimally functioning patients, and much like the PVS patient, the minimally functioning patient is not truly harmed by continued treatment. One should take into consideration, however, the cost to a person's dignity and what is left of his or her sense of self by continued coerced treatment of a humiliating kind, such as that required to maintain a person in a minimally conscious state. It is just as universal to assume that people would consider forcible treatment, even if it is in the interests of the patient's health, to be demeaning and undignified. However, most minimally functioning patients would not have the mental capability to register humiliation or coercion, so the harm would again be negligible. Even though the benefits of continued treatment approach zero, so does the potential for harm. Since a doctor should continue treatment as standard unless there is persuasive reason to do otherwise, it cannot be considered ethical to suspend treatment in a case like Claire Conroy's. Ultimately, the trial court allowed Ms. Conroy's guardian to remove her feeding tube, but Ms. Conroy died with the tube intact while the case was being appealed. The case went as far as the New Jersey Supreme Court, which found that while the evidence presented was not sufficient to satisfy the best-interests test, but would have allowed Ms. Conroy's guardian to explore the issue further.

While the best-interests test has the feel of objectivity, it really is a judgment call for the doctor, as our understanding of minimally functioning patients and PVS patients is not sophisticated enough to say universally when someone becomes mentally diminished to the point of no longer being able to experience life. While the prognosis of minimally functioning patients and PVS patients is always poor, and it is unreasonable to suggest that any of these patients would recover to any true quality of life, there are always cases where some improvement has happened after weeks, months, or years. Therefore, one cannot conclusively say that in a certain kind of a case, treatment must always be suspended or always be continued, and in fact to do so would limit the doctor's ability to do their duty; that is, to make a compassionate, reasoned decision about their patient's care.

What can be said, however, is that all these decisions must first and foremost be patient-centered. The wishes, needs, burdens and benefits of the patient's existence are the only things that should be taken into account; financial

concerns, the wants and needs of the doctor or the family should not (with the possible exception of the PVS patient). The patient's articulated wishes to continue or to suspend treatment, such as those made in a living will or said while still competent should always be honored without exception, and to do otherwise, even if it meets the criteria of the best-interests test, would be a grave injustice. I think the decision is one that needs to be examined by committee or concurred with by at least one other doctor, to eliminate the possibility of the doctor's wants and needs influencing the decision.

Finally, it is important to rethink decisions to suspend treatment in cases where the patient has improved, even if the improvement has not been enough to render the patient competent. The case of Robert Wendland is an example of this situation. Mr. Wendland spent sixteen months unconscious after a truck accident caused profound brain injuries. When Mr. Wendland was deemed conscious again, he began undergoing extensive therapy. In the next six months, Mr. Wendland improved to the point that he was able to respond to simple requests 80 to 100 percent of the time, answer yes or no questions occasionally, and exhibit emotional reactions, among other tasks. His wife, after consulting Mr. Wendland's doctors, chose to not replace his feeding tube when it became dislodged. Mr. Wendland's sister sought a court injunction to replace Mr. Wendland's tube, and the case went up to the California Supreme Court.

In a case like the Robert Wendland's, it is quite hard to justify suspending treatment of someone who has regained consciousness and made improvements that suggest he can communicate his wishes at some point. Indeed, at the first round of trial, it was ruled that there was not sufficient evidence that Mr. Wendland would want to die, or that dying was in his best interests. Surprisingly, that ruling was overturned by the appeals court, which ruled that "there should be no presumption for continued existence in California law" (Arras 2003:349). That ruling was also overturned as the Supreme Court ruled that similarly fundamental decisions involving incompetent persons, such as sterilization, require very high standards of proof by California law.

Legal issues aside, it simply is not ethical to end the life of someone whose status has clearly improved, and shows signs of continuing to improve in the future. It is only in the case where a person's condition has been maintained for a significant period of time, or in the case where a person is deemed medically incapable of improving, that a patient should be considered for best-interest tests.

Hopefully someday medicine will improve to the point that we can provide more than palliative care to patients in minimally and persistent vegetative states, or at least be able to conclusively determine at which point there is no more conscious life to care for. Until then, doctors must do their duty to their patients, which is to do no harm, and also to make compassionate and reasoned decisions that provide their patients with the care and dignity they deserve, regardless of their competency.

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The Depersonalization of Music: Mp3 versus CD

By Jessie Murphy

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Mentor: Professor Cindy Greenberg

RESEARCH QUESTIONS & LITERATURE REVIEW

Has the Mp3 caused the demise of the CD by depersonalizing music? Since the inception of the Mp3, the music industry is quickly becoming depersonalized. As a result the CD is becoming obsolete among mainstream music (i.e. singles, hits.) There is a psychological aspect to the instant downloading of Mp3's. The purchasing of Compact disks encourages savoring and long term appreciation (i.e. fans). With the introduction of the Mp3, the music industry is changing. Technology has created an environment where information can be accessed almost immediately. There is also a dark side to the fast paces of technology. This is called depersonalization. The psychological definition is "a feeling of unreality and estrangement from the self, body or surroundings" (Konigsberg 2007). In the article *A Stranger to Myself*, Konigsberg states, according to Dr. Daphne Simeon, "There is something very depersonalizing about society today. You can go on the Internet and be whoever you want to be...Some observers speculate that our endless choices of entertainment outlets eat away at the grounded self" (Konigsberg 2007). Konigsberg also states, according to Steven Gold Ph.D, a Professor at Nova Southeastern University Center for Psychological Studies in Fort Lauderdale, "There are people walking around with Mp3 players or cell phones being absorbed in the vivid fantasy world of television and video games in a way that causes someone's immediate surroundings to drop away and disappear. Also, modern society exposes us to so many situations that demand different ways of presenting to ourselves - we act one way with family, another with friends, and another at work - which it makes it hard to figure out who we really are."

This phenomenon is fueling the music industry. It seems to be in a frenzy of comings and goings. Music appears overnight posted on websites like MySpace and YouTube and most of the music disappears as quickly. This creates chaos in music because musicians barely have enough time to develop their craft, let alone stop to savor and enjoy it for awhile. Music has always been more of an historical aspect in our society. We base our lives around music. When music became portable and we were able to listen and carry it with us all the time, it gave us the opportunity to create more memorable experiences. The CD encourages the listener to have a relationship with the musician and their music. It encourages you to want to continue listening, creating lifelong followings and fans. In today's fast paced world the CD is waning in sales. The age of digital is overtaking it. "Last year, digital singles outsold plastic CD's for the first time. So far this year, sales of digital songs have risen 54 percent, roughly 189 million units, according to data from Nielsen SoundScan. Digital

album sales are rising at a slightly faster pace, but buyers of digital music are purchasing singles over albums by a margin of 19 to 1” (Leeds 2004). This is causing some musicians to cry foul.

In a February 2007 *Spin Magazine* article, the band Clap Your Hands Say Yeah expressed their opinion about the today’s music industry. One of the questions posed to lead singer Alec Ounsworth was, “Do you think it is important that people listen to your album as a cohesive work rather than enjoying individual songs?” (Maerz 2007). He said yes and went on to explain that songs should be an experience rather than a product. “It gives you a chance to understand and want to hear more of the album.” He also stated, “There are certain accelerated aspects of this peculiar environment that don’t work to serve the best interests of musicians. The speed at which people pass judgment has accelerated to keep up with the technology- it’s like you need to form an opinion in ten seconds. That’s the deadening of one’s soul in response to art or music. Some bands react against that with the only thing they can: the idea that you need to shock someone to make them pay attention...There’s a certain devaluation to musical projects by virtue of the fact that, with one click, you’re listening to a different band. This is why I tell people the only way to approach our music is by building a relationship with it. You can’t just have these trailing ten-second conversations. You have to sit down and really listen” (Maerz 2007).

In a similar article in the February 2007 *Spin Magazine*, *10 Ways to Fix the Music Biz*; David Brown expressed similar feelings in regard to people’s loss of connection to music. “Sure, Green Day and My Chemical Romance are keeping alive the romantic notion of the rock album as Big Highly Produced Statement. But thanks to piracy, cynicism and a generation with no sentimental connection to the artistry of the album, CD sales are on the decline; some estimate that within a few years, the format will have gone the way of the vinyl. We are once again in a singles culture as people share files illegally and digitally rip, and rip apart albums to ferret their favorite tunes. Digital sales, via the Internet are creeping up; consumers still clinging to the CD are more likely to shop at Wal-Mart or Starbucks than a record store. Teenagers are buying less physical, which is now in the hands of those geezers over 25” (Brown 2007).

In a 2004 *Wired News* online article, Michael Bull, also known as Professor Ipod, explains “It fits in with general cultural trends – doing things when you want to do them. With the Ipod, you have your music when you want it. It controls your interaction with people and places on your terms.” People like to control their environment and the Ipod (Mp3) does that” (Kahney 2004).

This allows people who live in urban areas to tune inward and not communicate with others while interacting (i.e. shopping and eating out). People experience pleasure and privacy with the Mp3. From all the evidence presented, it appears that despite the downside, the Mp3 is gaining in popularity. While the CD is losing ground, it is changing, but it is not finished. “In particular, they say, fans of jazz, classical, opera and certain rock (bands like Radiohead and Tool) will demand album length listening experiences for many years to come. But for other genres – including some strains of pop music, rap, R&B and much of country – where sales success is seen as closely tied to radio air play of single, the album may be entering its twilight” (Leeds 2007). Ron Shapiro, former President of Atlantic Records and artist manager says, “You have to create an almost hysterical pace to find hits to sell as digital downloads and ringtones that everybody’s going to want. It’s scary” (Leeds 2007).

For the time being Mp3 will continue to dominate the music industry as the number one medium for acquiring music. The age of the download is just beginning. It should be interesting to see how it progresses.

METHODOLOGY

To further my research, I decided to observe music listeners. Almost every student at Kingborough has a portable musical device. My observations were geared to college students who are musical listeners in Kingsborough who have either an Mp3 or CD player. To detail my observations, I decided to survey the students. I randomly surveyed 50 students with 3 to 4 questions. The students were males and females between the ages of 19 and 79 and of all ethnicities. 42 out of the 50 participants were between the ages of 19 to 29. The survey questions were:

1. Do you have an Mp3 and/ or CD player?
2. If Mp3: Do you download mainly singles or albums?
3. If both: Which do you use more?
4. Your approx age?

This purpose of the survey was to observe if the Mp3 is indeed overpowering the CD, and also to find out if singles are listened to more than albums.

RESULTS

My results show that the majority of people surveyed had Mp3 players. I found out that gender and ethnicity have nothing to do with how many people had Mp3 players. Those who had Mp3 players downloaded more singles than albums. Age had some part in affecting this survey. Those who had Mp3 players and downloaded singles, were the core audience of 19 to 29 year old people. The CD player owners were predominantly older. My results are displayed in two different graphs. The first is Music Player Survey. The second is Mp3 Users Downloading Preferences. Of the 50 people that were surveyed the results of the questionnaire are as follows:

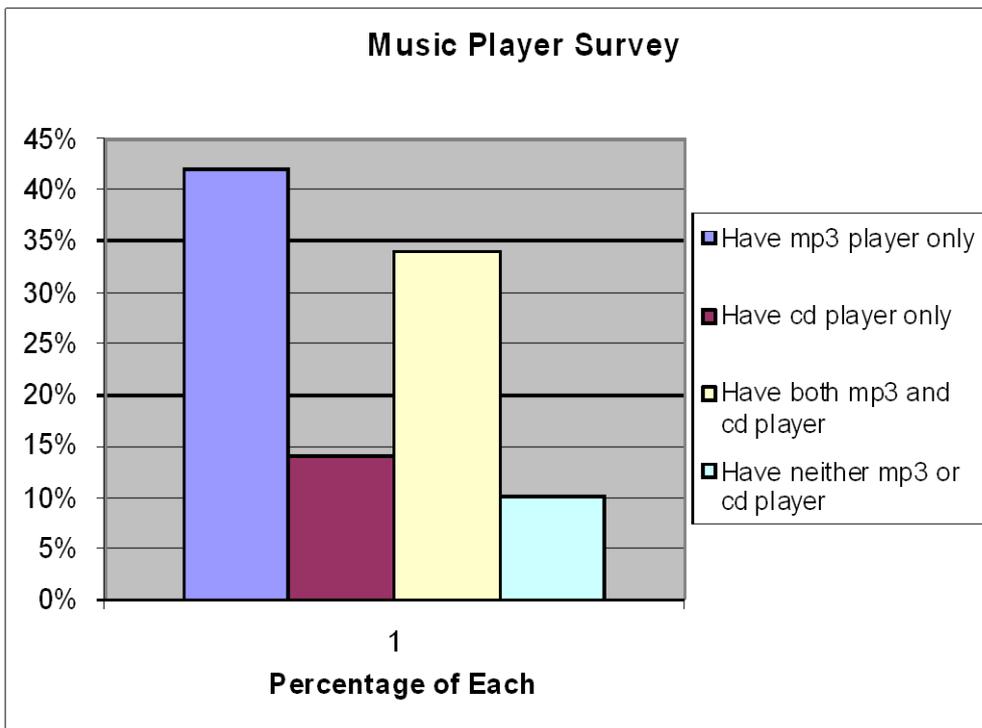
Twenty one out of fifty people surveyed said that they owned an Mp3 player only. This is equivalent to 42% of the fifty people surveyed. Seven of the fifty people surveyed said that they owned a CD player only. This is the equivalent to 14% of the fifty people surveyed. Seventeen out of fifty people surveyed said that they owned both an Mp3 player and a CD player. This is equivalent to 34% of the fifty people surveyed. Five of the fifty people surveyed said that they owned neither an Mp3 nor a CD player. This is equivalent to 10% of the fifty people surveyed. These statistics are demonstrated in the Music Player Survey graph.

The second graph, Mp3 Users Downloading Preferences, is based on people who have an Mp3 player only or an Mp3 player as well as a CD player. Thirty-eight of the fifty people surveyed fell into this category. This is equivalent to 76% of the people surveyed. Twenty-eight of the thirty-eight surveyed, which is the equivalent of 73%, preferred to download singles. Seven of the thirty eight people surveyed, which is the equivalent of 18%, preferred to download albums. Three of thirty-eight surveyed, which is the equivalent of 9%, had no preference when it came to downloading singles or albums. The results of this survey showed that more people prefer to download singles.

The data brought me to the conclusion that younger people are more likely to use Mp3 players. These young people are more likely to download singles. This information helps me to understand that many people who download with Mp3 player have lost interest in the CD and album.

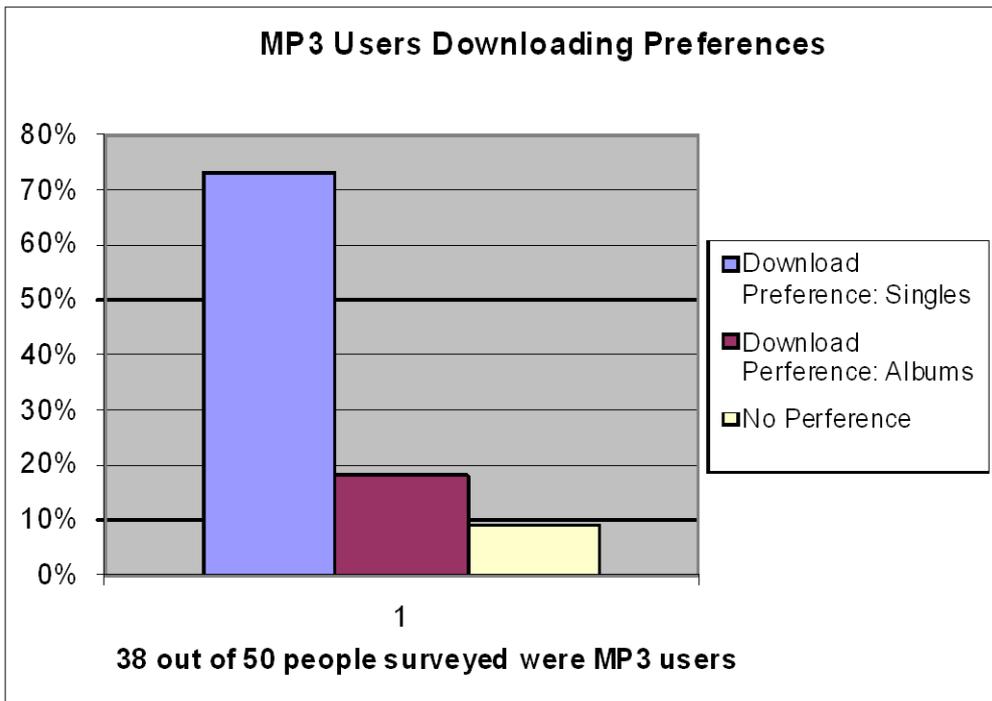
Graph 1

Have Mp3 player only 42% | Have CD player only 14% | Have both Mp3 and CD player 34%



Graph 2

Download Preferences: Singles 73% | Download Preference: Albums 18% | No Preference 9%



CONCLUSIONS

Since the inception of the Mp3 player, the music industry is quickly becoming depersonalized. As a result the CD is becoming obsolete among mainstream music. Due to the advancements in technology, society is changing very fast. Everything is changing and evolving and the music industry is under assault from this technology. The Mp3 has made music more portable and digital. Because society wants things instantly, music has adapted likewise. You can download and delete in seconds. As a result, many aspects in music have changed. Pop, R&B, rap and some country have become throwaway genres. Quick money, sometimes poor quality music, instant hits, and then it is gone. This leaves the CD in peril. The CD was based on durability as a means to make music long term, something to savor and keep. Its sales are falling fast but it will remain available for fans to appreciate and follow.

The hypothesis was proven with the research shown most people own Mp3 players and appreciate the instant changes in the industry as well as in life. I would change this study in the future by focusing on the depersonalization of a society. I would research to find how we are living in such a fast paced world. I would look into the mental and physical health issues of the people who live in this digital age. My next study would entail asking men and women from the Baby Boomer generation how they felt about their music when they were into the single. I would question why the LP was savored. I would compare that with today's digital download society.

I found working on this study to be very informative. I learned more about the music industry and the directions it is going in. There was a lot of research available. It made it easy to write. What I liked about doing this study alone was I was able to research and record what I chose. I was allowed to have full control over the research process. It was a quick study and I was able to complete my research with ease.

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Salvador Dalí in the Avant-Garde Surrealist Movement

By Maribel Cardona

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Mentor: Professor Caterina Pierre

The Surrealist movement followed an artistic period known as Dadaism, an early 20th-century international movement in art, literature, music, and film, repudiating and mocking artistic and social conventions and emphasizing the illogical and absurd. Dada was launched in Zurich in 1916 by Tristan Tzara and others, soon merging with a similar group in New York. It favored montage, collage, and the ready-made. Ready-mades did not need to be specially created or devised and could also be a mass-produced article selected by an artist and displayed as a work of art (Adams 879). Leading figures were Jean Arp, André Breton, Max Ernst, Man Ray, and Marcel Duchamp. Artists of Dadaism earlier became Surrealists like Man Ray and André Breton. Dadaism was an artistic and literary intellectual movement formed during World War I as a manner of “anti-art” based on the principle of nothingness (Adams 877-881).

Surrealism followed this movement with the intention of improving Dadaism and captivating the mind within the unconscious thoughts. The father of this movement was André Breton who advocated art and literature based on psychoanalytic technique of free association as a means of exploring the imagination and entering the world of myth, fear, fantasy, and dream (Adams 882). The movement included the works of Pablo Picasso, *Girl before a mirror*, 1932; Giorgio de Chirico, *Place d'Italie* 1912; Man Ray, *Le Violon d'Ingres*, 1924; Salvador Dalí, *The Persistence of Memory*, 1931; Joan Miró, *Dog Barking at the Moon*, 1926; René Magritte, *The False Mirror*, 1928; René Magritte, *The Menaced Assassin*, 1927.

Definition

Surrealism is the belief in “pure psychic automatism” (Adams 882). Artists of this time felt that it was necessary to express one's ideas from the unconscious mind. Sigmund Freud, an Austrian neurologist and psychotherapist was the first to emphasize the significance of unconscious processes in human behavior and was the founder of psychoanalysis as both a theory of personality and a therapeutic practice. He proposed the existence of an unconscious element in the mind that influences consciousness and conflicts between various sets of forces. His theory of the sexual origin of neuroses aroused great controversy.

Strongly influenced by Freudian ideas, Breton believed that dreams were the way humans express themselves without inhibitions. After World War I, many soldiers came back from World War I with shell shock syndrome, defined as psychological disturbance caused by prolonged exposure to active warfare, especially being under bombardment. Psychoanalysis as a system of psychological theory and therapy aimed to treat mental disorders such as shell shock syndrome, by investigating the interaction of conscious and unconscious elements in the mind and bringing repressed fears and conflicts into the conscious mind by techniques such as dream interpretation and free

association. Breton studied soldiers and believed that their trauma directly affected their logical, conscious thinking. He then felt it was necessary to tap into all repressed feelings through one's unconsciousness and dreams and was compelled to direct his writings and art work in that search (Adams 882). In some extreme and bizarre cases, artists tried sleep deprivation, drugs, alcohol, and tranquilizers to tap into the dream-like world. They hoped that under the influence, they would be able to write and create art that was, in its truest form as in the unconscious mind, without thought, reasoning or logic.

Aspects of the Surrealist Movement, Its Artists, and Salvador Dalí

The Surrealists objective was to shock, disturb, and awe people. They were fueled by the attention both positive and negative from the media and governments. Dalí in particular lavished in extravagant exhibits one of which was the London International Surrealist Exhibition held in 1936. Dalí took part and delivered a lecture entitled “Fantômes paranoïaques authentiques” while wearing a deep-sea diving suit (Jackaman 64). He loved getting the media’s attention and would give interviews as often as he could. He was very open about his opinions (Gale).

The surrealist movement took place immediately after World War I and the Dada movement. Historical events during 1929, when Dalí finished *Illumined Pleasures* included the opening of the very museum in which I saw Dalí's artwork, the New York's Museum of Modern Art. Its first exhibition included the works of Paul Cézanne, Paul Gauguin, Georges Seurat and Vincent van Gogh.

Dalí would make appearances frequently in the media. For artists it is crucial to be recognized by the masses. As an artist myself, I recognize that popularity is directly linked to our livelihood. Public appearances mean self advertisement leading to earning more money. The more people recognize your name, the easier they will remember your work and a reputation is born. Dalí's works were often displayed in shows and exhibitions both private and along other surrealists. His wife Gala (born Helena Dmitrievna Deluvina Diakonova) handled mostly all of his investments and also managed all his appearances. Gala “secured the patronage and interest of a group of wealthy aristocrats and such high society figures as Coco Chanel, Elsa Schiaparelli, and couturiere Jeanne Lanvin” (Gale). She also formed a group of twelve patrons -- people who donate to the creation of art -- “headed by Prince Faucigny-Lucinge” and named the Zodiac Group. The terms were that on a specific month, a person from the group would provide a month’s support to Dalí in return for art work. Art is not supported in that way anymore. Thanks to Gala and her ideas for extreme acts, he made it on the cover of *Time* magazine, in the news and always topic of discussion in the art and political realm (Gale).

Dalí was friends with Luis Buñuel from the early moments when he was learning Surrealism and even after his exile from the distinguished group of artists due to accusations by Buñuel of being a fascist and an artist who publicized himself to make money (Gale). Buñuel and Dalí directed two films together in the style of the time. *Un chien andalou* was the first in 1929 and featured a series of startling and sometimes

horrifying images of Freudian nature such as the slow slicing of a woman's eyeball with a razor blade. The film was enthusiastically received by French surrealists of the time, and continues to be shown regularly in film societies to this day. Dali remained one of the most important directors in the history of cinema until his death in 1983. The second film on which the team worked together was *L'age d'or*. It is a black and white French film made in 1930 about 63 minutes in length. It featured friends and fellow artists Gaston Modot, Lya Lys, and Max Ernst. This remarkable work, the final film collaboration between Buñuel and Dalí, was banned for years after fascist and anti-Semitic groups staged a stink-bomb and ink-throwing riot in the Paris theater where it was shown. The contemporary tale begins when Gaston Modot, as a sort of Surrealist everyman, attempts to liberate himself from every morality: he kicks a dog, strikes a blind man, slaps the mother of his beloved, and flings a burning Christmas tree out a window. The film concludes with its most scandalous sequence, in which a group of depraved men—all of whom bear an uncanny resemblance to Jesus—emerge from the debauchery of "120 Days of Sodom" (Harvard).

Salvador Dalí, *Illumined Pleasures*, 1929

As the style for Surrealistic art forms, *Illumined Pleasures* was a painting representative of the 20th - century avant-garde movement in art and literature that sought to release the creative potential of the unconscious mind. The media used was oil and collage on composition board. It is in horizontal/landscape format, measuring approximately nine and a half by twelve inches and looks very smooth in texture when one sees it. Individual brush strokes are not clearly distinguished due to their being very smooth. A light source, constant for the most part, is far off the canvas on the right somewhere behind the viewer. Another light source may exist between the foreground and background. Very few colors are used and Dalí played with strong contrasts of white and black in this painting. The scene is very vivid and every space is used.

The foreground is very busy with plenty to see. In the lower right quadrant of the foreground there are four three-dimensional objects - three rectangular prisms and one cube. I was initially drawn to the lower right-hand corner where the cube lays, measuring about two and a half inches on a side. The cube is white and a light source reflects off of the top side. The face of the cube is used to frame an image within. An average of fifty men, ride parallel to one another at less than an arm's length apart. Each parallel line of bicyclists rides in a different direction - some towards the right, others to the left. Every bicyclist balances, with no extra effort or visible strain, an egg that equals in measure to their head.

Going counter-clockwise in the foreground, there is a naked man not revealing his face. His back faces us and his lower body hides behind the cube. Something white seems to have dropped onto his right shoulder blade. The foreign substance on his back keeps its own form as wax would when it drips off a candle stick. A left hand appears next to his left cheek. His skin tone is white, but deep shades of brown are used to reveal his tone muscular physique. This brown shading connects him to the brown land that all the objects lay upon. Above his head is a blue "whisper" of a cloud.

This man leans away from the viewer, against the largest prism in the painting, perhaps looking into the large rectangular prism.

On the upper right quadrant of the painting (on top of a large box), lays the smallest of the rectangular prisms measuring a half inch by an inch. The small box serves as a pedestal to a bust of a young smiling girl looking directly at the viewer. Her blond hair is styled in low pigtails, twisted, resting on her collar bones. Her open-mouthed smile reveals her overbite. She has rosy cheeks and bright blue eyes. All her features are natural colors except for her skin tone. Her skin is the same as the sky at the horizon and the face of the small box, grayish - pink. The color used to shade her features and show relief in the bust is the same as the overhead sky color - dusty cold blue. Where her left ear would be, is a circular yellow object with an opening in the center. There is a floating lion's head melting away from the left side of the man's face. The yellowish green animal seems to smile as well. Both man and beast share the same viscous smile towards each other revealing their rows of canine teeth.

A large rectangular prism that supports the small box is located in the center of the painting, shifted slightly toward the right and measuring about four by six inches. It shows midday sky with a cloud-shaped portion removed and relocated over to the naked man's head. The lower right half of this prism is barely visible because it is behind the cube and the shadow cast by it. The left half is very intricate with openings, collage work, and drawings. The first detail on the upper left half is the largest of the openings. The first is in shape of the infinity symbol (∞). A praying mantis hangs upside down in the large opening. Below the large opening there is a smaller one showing a Florida Cerith seashell in it. Beneath that is a drawing of the man shown in profile. His profile is facing down with a serene expression, eyes shut, and combination of blood and mucus are dripping from his nose and mouth. His throat is made of a collage image of what I believe to be the creases and folds of sheets of fabric. Under that is the smallest of openings, revealing nothing inside except a deeper shade of sky blue.

On the left side of the largest prism is another series of images. Beginning from the upper portion is a collage which I interpret as two things: first, an abstract image of a bird, and second, mountains and waves separated by a gust of wind. Under the collage is a short beaked bird of vibrant blues, reds, yellows and green feathers. Under him, is the same bird done younger and smaller. Underneath that one is a canvas with a painting of the young bird. Following beneath the others is the paint of the bird coming right off the canvas. The last image of this series is of the vibrant colors being picked up in the wind, unrecognizable; however, the viewer can trace back the colors to that of the short-beaked bird above.

Continuing in the counter clockwise direction of the foreground, in the lower left hand quadrant is the last rectangular prism, measuring close to three by five inches. The light is reflected off the top and right side of the box. It tries to frame a scene within, like the cube. The style of the scene is from the 1920s of a factory with an unpaved road in front of it. Against the building is a stylized, rounded pentagon object.

Similar colors that were carried by the wind appear to have splattered onto this object. There is also a bearded white male, wearing a black suit and hat, extending his left arm at the figure. Underneath, is a bowl whose figure repeats the shape of the infinity symbol (∞)? Out of the bowl appear two hands; a suit sleeve is visible on one arm, the other is nude. The clothed hand is grabbing the nude arm by the wrist. The viewer is shown the nude hand holding a blood stained knife.

Directly on to the right of the bowl is a cliff. The cliff supports both the bowl and the last prism, described above, on it. A wave of water seems to crash into the cliff's edge. The water source stems from the bloody hands of a woman. She is to the right side of the water. Her kneeling body converges with the flow of water. Her body is partially clothed by a white sleeveless dress. She screams through a smile while a suited man holds her by her waist. The white man wearing a suit chokes her with his right hand and looks sorrowful at her.

The last image in the foreground is between the woman and the cube. There lies a human - like shadow. It is cast by something not visible in the *Illumined Pleasures*. Dalí may have done this with the intention to include the viewer in the painting by casting their own shadow.

In the background near the horizon line on the left half of the painting, two men stand grappling each other by the shoulders in the barren waste land. One man is dressed in a black suit, the other wears white and is headless. On the other half of the painting, lie two stones.

Museum Visit & Reflection

The purpose of my visit to a museum was to locate a work of art that would be of interest to me. The Museum of Modern Art is in Manhattan, located on 11 West 53 Street, between Fifth and Sixth Avenues, and is one museum I frequently visit. The MoMA was just the right place to see the works of the Surrealists up close. Just a train ride away from home their artworks were on display including one of my favorite artists, Salvador Dalí. I really could not enjoy the experience of a full day at the museum due to obligations at school and work which did not allow me to be there for more than three hours. Instead, I researched the style of artwork I wanted to report on prior to going. My goal was to make my visit as concise as possible.

The Museum of Modern Art prides itself on its collection of modern design and art, which is mirrored by the design of the museum itself. At the MoMA, the first thing you see is their Sculpture Garden behind glass doors. As for the view from the fifth floor at one of their windows, you can see all four floors that are below you as if it were a work of art. The walls are white some with neon signs, moving images, and clear display cases to protect delicate works of art. Some ceilings have art hanging from them, but all art pieces are neatly arranged with a sense of purpose and meaning behind each detail.

At first sight I wondered, what the inspiration for *Illumined Pleasure's* desolate landscape might have been, where life was never ending in the twilight of imagination. I wanted to know what kind of training or schooling Dalí received during his lifetime. Was it different from mine? I also wanted to know who his influences were at the time he made this painting and during his childhood. To what does the title refer?

Needless to say my curiosity was stirred when I approached this painting. To me the painting denotes our guilty pleasures which have been allowed to exist in a world of their own. Moments of selfishness, greed, voyeurism, condemnation, treason, murder, and sabotage have been locked up in another plane of existence barren of good will and inhibitions.

Biographical Sketch

Dalí was born in Spain to Salvador Dalí i Cusí and Felipa Domenech Ferrer in May 11, 1904. He was raised under a strict father who encouraged an education in any other field but art; however, his mother supported his ventures and enrolled him in an art school. He was educated in the basic theories and principles of art such as linear perspective, which reveals depth on a flat surface with the use of lines that converge at a single point; anatomy, like the great artists before him studying the nude figure and its multiple facets and uniqueness; graphing techniques that would allow him to recreate any drawing or painting into a monumental sized piece while keeping true to correct proportions; and, finally, he studied classical art and the Renaissance movement in depth.

In 1916, Dalí discovered modern painting on a summer vacation to with the family of Ramon Pichot who was a close friend of the Dalí family. Pichot, a reputable art teacher, taught Dalí in his youth. The next year, Dalí's father organized an exhibition of his son's charcoal drawings at their home. Dalí's first public exhibition was at the Municipal Theater in Figueres in 1919 (Etherington-Smith 219).

Dalí then furthered his training at the Royal Academy of Art in Madrid. He expressed his rebellious side in this school because most of his instructors were unwilling to accept his growing interest in Dadaism and Cubism. The unruly student was expelled after many disagreements with his instructors and incidences of unruliness during his stay at the dormitories. "He was expelled twice and never took the final examinations. His opinion was that he was more qualified than those who should have examined him" (Etherington-Smith, 219). Here the defiant young man met Luis Buñuel, who would be both his artistic fellow and friend.

After his expulsion, he went to Paris in 1928 where he met Pablo Picasso and Joan Miró. At the height of Dadaism, Dalí continued to experiment and learn. He then followed Andre Breton and his circle of artists and poets. Breton fathered and lead the Surrealist avant-garde movement.

Dalí's works during his involvement with Breton's group were phenomenal. These include *Accommodations of Desire* 1929, *The Enigma of Desire My Mother* 1929, *The First*

Days of Spring 1929, *Illumined Pleasures* 1929, *Lugubrious Game* 1929, *The Hand* 1930, *The Persistence of Memory* 1931, and *The Invisible Man* 1932. All his paintings had a photorealistic quality to them. It was known that he was a great admirer of Raphael, a great Master artist from the Renaissance, most notably known for *School of Athens*, which was near flawless. Dalí began tapping into his dreams in order to recall unconscious thoughts of desolate landscapes as in *Illumined Pleasures*. His style never changed. In his late years, the subject matter became religious rather than images spawned from dark corners of his mind (Etherington-Smith 476).

Surrealists succeeded in stirring up the world. These artist turned heads everywhere they went. *Illumined Pleasure's* artist said “You have to systematically create confusion, it sets creativity free. Everything that is contradictory creates life.” Artist René Magritte said “My painting is visible images which conceal nothing... they evoke mystery and indeed when one sees one of my pictures, one asks oneself this simple question 'What does that mean'? It does not mean anything, because mystery means nothing either, it is unknowable.” Surrealist, Joan Miró, said “For me, an object is something living. This cigarette or this box of matches contains a secret life much more intense than that of certain human beings.” They were opinionated, headstrong and determined individuals, who with their art work set a new wave of interpreting and representing reality. They used psychoanalytical theories and used them to portray a new visual language; a language that has changed the artistic realm.

Discussion Comparing and Contrasting Bosch and Dalí

In Adam's book on art history, I found the *Garden of Earthly Delights* in chapter 16 (Appendix 2). Its painter, born Jeroen Anthoniszoon van Aken circa 1450 in the city of 's-Hertogenbosch, Flanders. *Garden of Earthly Delights* dated 1504 is a triptych, a three panel altarpiece with one panel in the center and wings on each side. Its central panel measuring 220 x 195 cm and its wings measuring 220 x 97 cm is currently in the Museo del Prado in Madrid, Spain. *Creation of the World* appears when the outer panels are closed. It was painted using oil based paint. The artist is referred to as Hieronymus Bosch per the signature that appears on his work.

Previously, I believed that the style for this piece was Mannerism defined as a style in fine art history, a style developed principally in Europe during the 16th century. The style is chiefly characterized by a complex perspective system, elongated forms, strained gestures or poses of figures, and intense, often strident color. Mannerism was a direct attack on the rigid techniques and accepted rules acquired during the Renaissance. Notable artists that exemplify the style are Parmigianino, creator for *Madonna of the Long Neck* and Bronzino who painted *Venus, Cupid, Folly and Time*. However, with further research, I learned that this was not the case. To classify Bosch according to the popular style of his time is the general misconception. Bosch's style is Flemish. Bosch's home in 's-Hertogenbosch, Flanders, was central to the intellectual, artistic and cultural trade winds (Beagle 22). I was shocked to learn that Bosch most likely never left his native city in his entire existence. He had, however, been exposed to replications of the masterpieces of the Renaissance and Mannerism done on various items that were highly sought after, like large tapestries (pieces of thick textile fabric

with pictures or designs formed by weaving colored weft threads or by embroidering on canvas, used as a wall hanging or furniture covering) (Belting 82).

Bosch made a narrative triptych that began with the creation of the world, according to Christian belief, on the outside panels. On the inside, the first wing shows the Garden of Eden and how it was defined in the Old Testament. The center panel contains the images of the world before the great flood also found in the first half of the bible. The wing on the far right is a depiction of Hell compiled of references throughout the Christian bible.

Hell is portrayed as a place ridden with beasts that eat you, torture you, and watch you suffer. Sins were a common theme prior to the Reformation movement (a 16th-century movement for the reform of abuses in the Roman Catholic Church ending in the establishment of the Reformed and Protestant Churches). The roots of the Reformation go back to the 14th-century attacks on the wealth and the hierarchy of the Church by groups such as the Lollards and the Hussites. In Denmark, Norway, Sweden, Saxony, Hesse, and Brandenburg supporters broke away and established Protestant churches). It is not quite clear if Bosch was commissioned for a church or for the “stateroom of the House of Nassau in Brussels” (Beagle 24). What is rather obvious is the use of to sexual content and a strong tone conveying the message that sex had become so common before marriage that hell became truly busy with punishing wrong doers.

Very little is known about Bosch, and much of his work is known to have burned in a fire. Beagle says “Bosch comes burning out of nowhere master less, companion less, slashing like a demon's talon across the rich, placid fleshiness of Flemish art” (24). But, he came from a family of artist (father, grandfather, brother and three uncles were highly known painters in their city) and most likely learned his technique from helping them as an apprentice would, hands on and through observation. Hieronymus married in 1486 and died in 1516; both dates can be verified by certificates. All of the texts I found made sure to clarify that most of what is said of Bosch are assumptions that have little supportive evidence.

The most scandalous beliefs of Hieronymus Bosch is that he belonged to a society named Brothers and Sisters of the Free Spirit. “In caves they prayed and listened to scriptures naked as Adam and Eve...” Fränger said when describing the Free Spirit believers” (18). Others suspect that Bosch achieved his style by taking natural hallucinogens (Beagle 26). These speculations come forth because so little is actually known of his life. However, the creativity and any similarities between Dalí and Bosch apparently stem from common roots in religious beliefs, including belief in a hellish punishment from a higher power with a glimpse of the end to all things of Europe.

Similarities	Differences
Unidentifiable egg-shaped objects.	Bosch's triptych was large in size; <i>Illumined Pleasures</i> was really small.
Characters are repeatedly used throughout the work.	Color was used sparingly in Dalí's work while Bosch uses every color throughout his triptych.
Paintings showed sexual references, of people out of proportion.	Bosch is in vertical format, Dalí's is horizontally viewed.
Both Bosch and Dalí chose to paint imaginary landscapes.	Linear perspective is not used in Bosch's painting, but is respected by Dalí's.

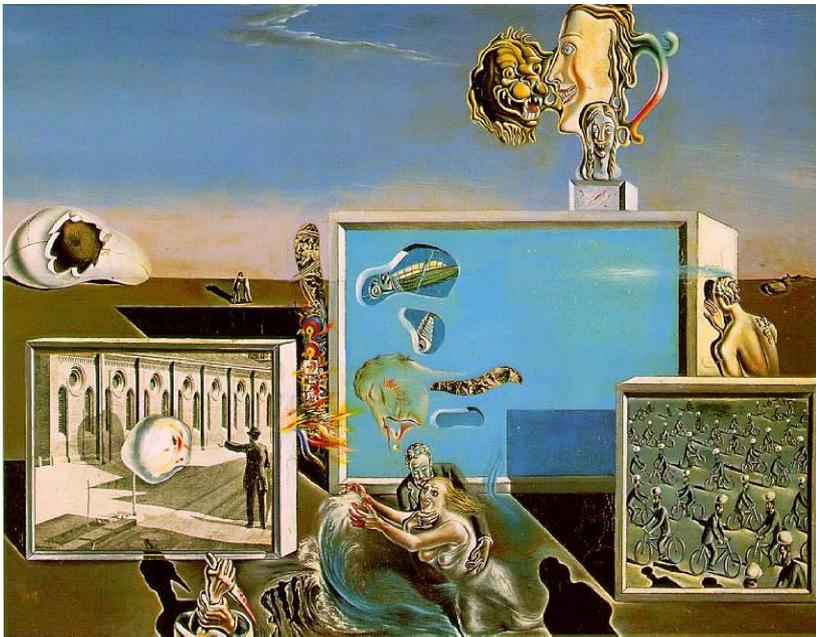
I chose to compare the *Garden of Earthly Delights* to *Illumined Pleasures* because they are visually similar. They were painted over 400 years apart in time and yet their photorealistic qualities that render imaginary places are spectacularly similar. Both show the viewer an image of a Utopian vision (Belting 54). It is safe to assume that they shared similar exposure to both ancient Roman and Greek works and to that of the Renaissance masterpieces.

Closing Remarks

Having described in depth the details of *Illumined Pleasures* by Salvador Dalí, my personal MoMA experience, and conducted a reading-based assignment using the textbook and outside sources, I have compared the painting to the *Garden of Earthly Delights* by Bosch. I am fascinated with how our minds can visualize memories in such a spectacular fashion. Learning simple things, such as that Dalí regarded highly Raphael from the Renaissance was very enlightening. He also passionately admired Diego Velázquez from the Baroque period -- he not only admired his art, but also his mustache! It's wonderful to know that those who are admired also admire someone else at some point in time.

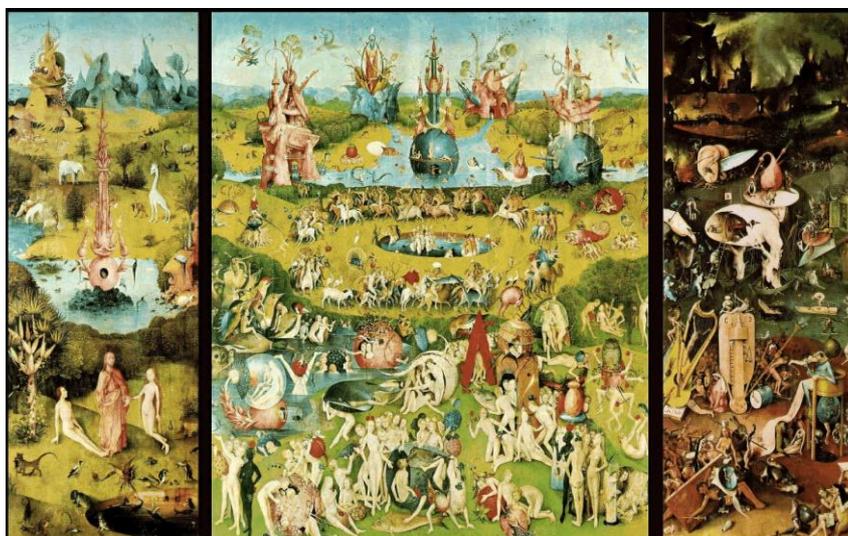
Appendix 1

Salvador Dalí, *Illumined Pleasures*, 1929



Appendix 2

Hieronymus Bosch, *Garden of Earthly Delights*, c. 1504



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Transliminality

By Olga Fursova

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Mentor: Professor Michael Miranda

Walking through the streets of any city you are bound to run into signs of fortune-tellers. These are people who promise to look into your soul, uncover your deepest secrets, and tell you what your future holds. Entertaining tourists can be a lucrative business, but what if this were more than mere entertainment? Psychics, mediums, and mystics claim to possess talents that enable them to foretell the future and perhaps some of them aren't entirely lying.

Psychologists and parapsychologists have long been trying to find a scientific basis for paranormal ability. The key may lie in a trait known as transliminality, defined as the tendency for psychological material to cross (*trans*) thresholds (*limines*) into or out of consciousness (Thalbourne & Houran, 2000). Some believe that the mind can transcend limitations of this world and exist in a different plane, space, or time, as occurs with extrasensory experiences such as existing in a different dimension or being able to see the past. Personality traits such as creativity, proneness to psychological illness, the ability to fantasize and to have paranormal experiences are facets of the broader characteristic of transliminality. Its presence is strongly linked to the ability to experience paranormal phenomena.

Someone who believes that telekinesis, poltergeists, or any other type of paranormal event is the result of overactive imaginations would be unlikely to experience them. Thalbourne and Delin (1994) discovered significant linkages between the topic of paranormal belief and other psychological phenomena such as mystical experience, creative personality, hypomania, and magical ideation. Paranormal belief has also been found to be a significant predictor of self-reported haunting a poltergeist experiences (Houran et al, 2002). This could explain why although those who do not believe in aliens fail to see their ships, for strong believers, alien abductions are a regular occurrence.

Naturally, people who claim to know the future or to hear voices wholeheartedly believe in their abilities. Then again, people wandering the halls of any insane asylum claiming they are Jesus Christ honestly believe this to be the case. Never mind the fact that Jesus died two thousand years ago, or that reincarnation was not part of his teachings. If such people are simply mad, then their beliefs about themselves or their abilities are nothing more than mere delusions, like the thinking of some schizophrenics as depicted in the film "A Beautiful Mind" in which John Nash suffered from a variety of delusions and hallucinations as he experienced the onset of schizophrenia (Watson, 2001).

Paranormal belief does relate to psychological illness and to religiosity as well. Those who are susceptible to mental illness and emotional problems are more likely to be transliminal. The same applies to individuals with deep religious beliefs. Thalbourne and Delin (1994) found paranormal believers to show more evidence of depressive symptomatology than non-believers. In fact, paranormal believers, even when part of a mentally stable sample, report more manic and more manic-depressive experience than do non-believers. Thus, mystics who believe in the paranormal and claim to experience visions and voices could simply be suffering from a manic-depressive disorder. Mystical experience, if it is welcome, can hardly be viewed as negative or depressive. However, it is often followed by severe depression caused by the withdrawal or cessation of the paranormal event. Hence, the cycle is one of elation during the experience and depression afterwards. Psychotic episodes follow, so much so that "total number of psychiatric hospitalizations correlated significantly with the degree of mystical experience" (Thalbourne & Delin, 1994, p. 16).

The mania experienced by manic-depressives is a type of elation that appears to be similar to religious ecstasy. This elation is defined as an ecstatic oneness with creation or with God accompanied by a profound sense of peace and an apparent illumination about the meaning of existence (Thalbourne & Delin, 1994). Whether described as mystical union or Nirvana, this state of ecstasy is considered to be the ultimate achievement in many religions. And the more a person believes in his or her religion, the higher he or she scores on paranormal belief, mystical experience, and transliminality (Thalbourne & Delin, 1999). It is interesting to point out that for the really religious, mystical experience does not seem to correlate with psychopathology (Thalbourne & Delin, 1999). It is as if religious persons' psyches are so stable that they do not tip over into psychological disorders when undergoing religious experiences. Perhaps believing in something greater than yourself makes you stronger. Religious belief, it would seem, serves a particular protective function in safeguarding a believer against psychological disorders. At the same time, it does not prevent paranormal experience.

So which came first--the paranormal or the abnormal? Does the inability to experience a mystical event shake the psyche to the point of developing a psychological disorder or does experiencing tremendous stress in normal life, such as one has when living with psychopathological problems, cause one to seek out mystical phenomena as a form of a consolation prize (Thalbourne & Delin, 1994)? Better still, what is the difference? Unless you have personally experienced the symptoms of a psychological disorder, possessed amazing paranormal ability, or have been in unity with a higher power, you simply cannot make that judgment. A schizophrenic's voices may truly be the voice of God. Unless you are God, you will never know. And if you think that you are God,

you have bigger problems than not being able to judge another person's level of sanity. These are the two sides of the same coin called transliminality.

And then there are those who are in the middle; not everyone develops a psychological disorder. For example, artists, musicians, and writers are often considered to be eccentric, if not insane, only to be later revered as brilliant. It could be that their artistic brilliance is precisely the trait which leads them to accept the possibility of the paranormal. It has been found that people with a strong belief in the paranormal tend to be more creative. That is, they are able to restructure the relationship between known elements such as colors, words, ideas, in a way which is unexpected, interesting, and mind-expanding (Thalbourne & Delin, 1994). Visual arts students, for example, have been shown to have a higher belief in ESP (Extra-Sensory Perception) than those in other disciplines (Thalbourne & Delin, 1994).

Simply put, "madness" and creativity are linked, with creativity being the underdeveloped form of madness. Creative people consistently demonstrate a high degree of transliminality in that their consciousness is from time to time presented with thoughts--novel ideas or solutions to problems or connections between elements--that appear not to be the result of direct reasoning, as though the pieces of the puzzle may have been allowed to lie dormant in the subconscious to incubate. Such persons are so open to outside phenomena that their threshold does not impede thoughts of an alien origin (Thalbourne & Delin, 1994).

Creative types are able to channel their paranormal abilities, be they visions, knowledge of the future, or communication with the dead, into colorful arrangements or intricate plot twists. Those who are overwhelmed by their experiences develop psychological disorders, and the already "mad" share their symptoms, which are exacerbated by religiosity.

Transliminality provides for paranormal ability, but not for methods to handle it. Some centuries from now, perhaps we might be able to tap into previously unknown resources within our minds. Until then, predictions of the future can only be left to those fortune tellers.

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The Namesake:
The Meaning behind Names

By Ilona Shakhgusevnova

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Mentor: Professor Maureen Fadem

Have you ever looked at your name and wondered if it meant something? Perhaps that it may have a deeper meaning or representation in another language or tradition? For example, the Chinese believe that every name has a meaning and a kind of energy. Eventually we become the meaning of our names, thus fulfilling our destiny by “living up to” our name. In The Namesake, by Jhumpa Lahiri, we see a unique expression of this idea about the connection between our names and the individuals we become. The novel centers on a couple who migrated from India to America, and one of the main characters in the book, Ashima, who is a mother and wife who goes through a very interesting transition.

In the Bengali tradition instead of one name people have two, a “good name” that “appears on envelopes, on diplomas...and in all other public places,” and a “pet name” that is “never recorded officially, only uttered and remembered” by loved ones (Lahiri 26). Good names also were meant to “represent dignified and enlightened qualities... [but], pet names are frequently meaningless, deliberately silly, ironic and even onomatopoeic” (Lahiri 26). Every name in Lahiri’s novel has profound significance. In The Namesake, we see that names define the characters even more than their culture. Each character in this novel is developed by Lahiri such that their characterization comes to match the literal meaning of the name she has given them, and then, as with the Chinese view, her characters ‘live up’ to the meanings of their names.

As the book begins Ashima is pregnant. She stands in her kitchen making a concoction that will satisfy her cravings, but as Ashima looks down at the food she realizes that something is missing. Symbolically what is missing does not concern the ingredients for the concoction but rather it is her homeland that Ashima strongly misses. We learn that Ashima has come a long way from home, from Calcutta, India, to Boston, Massachusetts. No matter how far she went, however, she always kept up her traditions to wear a sari and observe the holidays. While this might seem ironic to the readers the meaning of Ashima is “she who is limitless, without borders” (26). Contrary to this meaning, the character seems very culturally bordered at first. She keeps up her traditions from India and her ways of dealing with people. We see an example of this when she goes into labor; and does not call her husband Ashoke by his real name. Ashima reflects:

It’s not the type of thing Bengali wives do. Like a kiss or caress in a Hindi movie, a husband’s name is something intimate and therefore unspoken, clearly patched over. And so, instead of saying Ashoke’s name, she utters

the interrogative that has come to replace it, which translates roughly as “Are you listening to me?” (Lahiri, 2).

What we learn of Ashima as the story progresses, however, is that she does not have to change completely in order to fulfill her name’s meaning or become “without borders.” Her name’s meaning takes her beyond her cultural background where she will not be tied down to one place such as her husband’s home, or a family home. Ashima would be able to be wherever she would like, whenever she would like. Although she was never without her sari or her braided hair she was constantly changing. From living in the big city of Calcutta and moving to the smaller city near Boston, Massachusetts, she had to adjust to being always alone versus being “surrounded” by family. This change can be difficult for any immigrant, but Ashima stood her ground and conquered her fear of loneliness. She learned how to be alone at home, how to shop alone and eventually how to take care of a child mostly alone. She learned how to work in a library where she made great friends and co-workers, and how to drive herself where she needed to go.

As Gogol, her son, grows up we see how she learns to let go of him and how, by not creating borders around him, she also opens up her own. This was a vicious cycle in Ashima’s life. Her husband needed to leave for weeks at a time only to see her on weekends, and her two children, Gogol and Sonia, moved away either for work or to go to college in other states. Although Ashima loved to be surrounded by family, she knew what she needed to do to make her children happy, and that was to let go. Her family and extended family in Calcutta represented the ‘border’ with which Ashima constantly tried to surround herself. But no matter how many friends they made and no matter how many times she went to Calcutta, in the end she was alone, thus without a border and limitless, free to do whatever she pleased with the rest of her life. And in fact we see that Ashima makes an important choice at the close of the novel, which shows how she has indeed taken control of her life. In the final scenes we learn that Ashima has decided to sell her house and live six months each year in Calcutta with family and the other six months in the United States with family and friends. This was the ultimate symbol of Ashima fulfilling her name’s meaning and becoming the borderless person her name signified (Lahiri, 275). Being without the company of family and friends, as well as anything that might ground her to one place allowed her ultimately to be free.

Ashoke, whose name means “he who transcends grief,” showed exactly how a strong person can rise above grief and become an example to others. We see this through the very reason why Ashoke decided to travel to America: a train wreck that nearly killed him made him realize that books are not the only way to travel. He took the experience of that accident, which handicapped him for months, and turned himself into a whole new person. He became a man who

wanted to travel and see the world and it was the train wreck that triggered this change. This can be an inspiration to anyone who might read about it, or who might hear about it, because it is a difficult transition to make.

We also see how Ashoke transcends grief during the scene when he gives Gogol, his son, The Short Stories of Nikolai Gogol. This is a very special moment for Ashoke because it was a page ripped out of Gogol's "The Overcoat" that had saved Ashoke's life in the aftermath of the train wreck (74). When Ashoke brought the book to his son Gogol barely reacted, playing his music loudly and scarcely responding to his father's gift held so gently in his hands. What was the other reason Gogol the writer was so important to his father? This didn't even interest Gogol but instead slightly annoyed him. Ashoke decided to leave it up to Gogol to figure out why it was that specific book by that specific author which his father chose to give him:

"I feel a special kinship with Gogol," Ashoke says, "more than with any other writer. Do you know why?"

"You like his stories."

"Apart from that. He spent most of his adult life outside his homeland. Like me."

Gogol nods. "Right."

"And there is another reason." The music ends and there is silence. But then Gogol flips the record, turning the volume up on "Revolution1."

"What's that?" Gogol says, a bit impatiently.

... "No reason. Good night," he says to Gogol, getting up from the bed. At the door he pauses, turns around. "Do you know what Dostoyevsky once said?"

Gogol shakes his head.

"We all came out of Gogol's overcoat."

"What's that supposed to mean?"

"It will make sense to you one day. Many happy return of the day" (Lahiri, 78).

The lesson that Gogol learns only later in life from this scene is that just like Nikolai Gogol was important as a father to all Russian literature, Ashoke should be considered more important as a father to Gogol. Ashoke transcended this difficult moment as if knowing that his son would one day understand the important role of a parent, and be grateful for such a unique gift.

In another scene Gogol helps Ashoke paste "golden letters bought from a rack in the hardware store, spelling out GANGULI on one side of their mailbox...After Halloween, Gogol discovers...that is has been shortened to GANG, with the word GREEN scrawled in pencil following it" (Lahiri 67). This troubled Gogol so badly that it sickened him, certain that his father would be humiliated by this, remembering how the shopkeeper snickered at his father's

accent talking only to Gogol as if his father was illiterate. But Ashoke is “unaffected at such moments, ‘It’s only boys having fun,’ he tells Gogol” (Lahiri, 67-68). This was an example to Gogol not to worry over little things, to be stronger and unembarrassed by other’s actions.

Ashoke transcended this and many other difficult moments showing his strength, and making an example of himself to others around him, not just to Sonia and Gogol, but to Ashima who needed comfort during those cold nights when the news of her father’s expiration came: “I don’t understand it,” she says shaking her head at the rumpled sheet. “Why did Rana [her brother] go to the trouble of calling just now? It’s so expensive. It doesn’t make sense.” She turns to look at Ashoke. “What did he say to you exactly?”...He continues to shake his head, and then he reaches across to her side...He presses her head to the bed...[as] she begins to wonder if he is going to turn off the light and caress her. Instead he tells her what Rana told him a few minutes ago, what Rana couldn’t bear to tell his sister, over the telephone, himself: that her father died yesterday evening, of a heart attack, playing patience on his bed” (Lahiri, 45-46).

Although Ashoke might not have been verbally comforting to Ashima during this difficult time, his actions showed us how much he truly cared for and loved Ashima, how afraid he is to be the bearer of bad news. Ashoke shows readers that actions ‘speak louder than words’ as he lies “on top of her, his face to one side, his body suddenly trembling” that even though it hurts him as much as it hurts her, still he has the strength to comfort her.

Another Bengali character shows us that her name’s meaning reflects her actions. Moushumi, the name of a childhood acquaintance of Gogol’s who was later his wife, has the meaning of “A south westerly breeze” (Lahiri, 240). The phrase “She goes where the wind takes her” is perfectly fitting for Moushumi’s “breeze” name and reflects her life story before, during, and after Gogol’s engagement to her (Lahiri, 240). After Gogol’s first encounter with Moushumi we learn a lot about her personal life and the journeys she experienced until she would meet Gogol again as an adult. We learn of her rebellion which took place “At Brown...academically,” from her parents, which showed the hidden side to Moushumi that even her parents did not know about (Lahiri, 214). They hoped that “she would follow in her father’s footsteps” and major in chemistry, but “without telling them, she pursued a double major in French” making it her refuge as she made it possible for herself to ‘escape’ her parent’s control and move to Paris, France (Lahiri, 214).

After arriving in Paris she found herself “exactly the same person, looked and behaved the same way, and yet suddenly, in that new city, she was transformed into the kind of girl she had once envied, had believed she would never become” (Lahiri, 215). She began having various love affairs, falling in and out of love with Frenchmen as well as German, Italian, Persian, and Lebanese

men. It didn't matter to her whether they were married, younger or older, which once again showed her 'vigorous' character. This was symbolic of how unruly she really was, just like "a force of nature," as one of her friends described her (Lahiri, 240). But this was only one transition in her life. As we follow Moushumi through the evolution of her married life, it does not seem to change a thing about her personality. On the night of their wedding we find Gogol and Moushumi counting the money they collected as gifts from the guests referring to each other as Mr. and Mrs. Ganguli except "Moushumi has kept her last name" (Lahiri, 227). This symbolized that she was not willing to change her ways and continued her life as if this matrimony had not occurred. We see this proven later on when Moushumi finds an old 'obsession.' She met Dimitri when she was seventeen and the mere name "when she'd first learned it, had been enough to seduce her;" she was never able to let go of this infatuation. Moushumi quickly found herself in an affair once again referring to Gogol as "'My husband': 'My husband and I have a dinner to go to next Thursday.' 'My husband's given me this cold'" (Lahiri, 264). By referring to Gogol as "My husband" she was able to distance herself emotionally from Gogol, which allowed her to have this affair. It was through this lie which she told to herself, that she detached herself from Gogol; only on paper was he considered her husband, not in her heart. This demonstrated that Paris and her transformation into this new person made her become her name's meaning, leaving Gogol to pick up the pieces of their relationship.

Her name is "'Max.'... 'That's a boy's name.' He shakes his head. 'No, Ma. It's Maxine'" (Lahiri, 145). Although Maxine doesn't have a meaning like the Bengali names, this phone conversation is symbolic of Maxine's personality resembling a 'boy.' When we meet Maxine at first, we did not have to wait for Gogol, the male figure of the story, to attempt to impress the girl in order to become more acquainted with her. Instead we find Maxine trying to pull Gogol into her conversations until finally she sees an opportunity to approach him. There was a wooden mask that hung in front of him and suddenly he hears, "There's an even scarier one in the bedroom" (Lahiri, 128). It was only the next morning that she calls:

"'It's Maxine. From last night,' she says, not bothering to apologize for waking him. She tells him she'd found his number in the phone book, though he doesn't remember telling her his last name... she invites him to dinner at her place...tells him the address somewhere in Chelsea'" (Lahiri, 129).

As he assumed "it will be a dinner party" he began to inquire about bringing anything. But she declined and added that her parents will be there with no concern about if it was 'rehearsed' (Lahiri, 129). This was confusing and at the same time intriguing to Gogol, since he did not have to lift a finger or say a word

to be invited. This later becomes second-nature to Gogol as he becomes more aware of Maxine's way of doing things, because in Max's world everything went the way she wanted. The term 'she acts like a boy' mirrored Max not only with her name, but with her actions as well. Like a boy, she acted more aggressive towards what she wanted, whether it was things on her mind, or men. There were times when she tried to command him, stating what he should or should not do only after three months of dating: "Oh, Nikhil, it's too awful," she eventually says on one of these occasions, barely three months after they've met. 'I won't let you live here'" referring to his noisy apartment that he never had time to furnish properly (Lahiri, 139). Maxine's nickname 'Max' played a major role in everything she did or wanted to do. If Maxine wanted to make love after a swim, that is exactly what happened, and Gogol was more than willing to fall more deeply in love with her and her world. In a way Maxine was her 'good name', and her 'pet name' was 'Max' which was the ironic and silly one, but fit her personality best. This relates to Gogol in the same way, with the confusion of his good name versus his pet name and so it seems that unknowingly it was that which brought them closer together.

Gogol himself is a very interesting character with a very interesting name. 'Gogol' originally was supposed to be his pet name. It turned into his good name and although it is without a "meaning" in the Bengali tradition, the name has a lot of meaning in terms of how the character received his name and what it stood for. It happened in October 20, 1961, when his father Ashoke was in a horrible train wreck. Right before the accident occurred Ashoke was traveling to see his grandfather in Jamshedpur. He was reading his favorite story by his favorite author Nikolai Gogol, "The Overcoat," which happened to save his life:

The glare from a search lantern briefly caught the pages, momentarily distracting one of the rescuers...He was still clutching a single page of "the Overcoat," crumpled tightly in his fist, and when he raised his hand the wad paper dropped from his fingers. "Wait!" he heard a voice cry out. "The fellow by the book. I saw him move" (Lahiri 18).

This was the moment which made the author Gogol so important to Ashoke, important enough to name his son after his 'savior.' These events suggest one meaning for Gogol's name: a new beginning for Ashoke with Gogol as the physical representation of that new beginning:

The door shuts, which is when, with a slight quiver of recognition, as if he'd known it all along, the perfect pet name for his son occurs to Ashoke. He remembers the page crumpled tightly in his fingers, the sudden shock of the lantern's glare in his eyes. But for the first time he thinks of that moment not with terror, but with gratitude (Lahiri, 28).

It was at this exact moment that ‘Gogol’ his son became an important symbol in Ashoke’s life, never again to think of the train wreck as a terrifying moment of his life, but as a new beginning.

To us Gogol shows how he can make ‘himself’ a new beginning as well, and for him this was to change his name. It was a name that his parents chose for him back in kindergarten, Nikhil, a respectful Bengali good name with another resemblance to the Russian author’s first name, Nikolai. “Nikhil, artfully connected to the old...meaning ‘he who is entire, encompassing all’” (Lahiri, 56). This meaning reflects the life style of Gogol and his journey since that day his father gave him his first Nikolai Gogol book, connecting him to the past, which is his father and his mother and the near future, which is the path that he will choose to follow. Like his mother travels without limits from college to college, city to city and home to home, in the novel we find that Gogol always avoided home, just like Ashima avoided being alone. He lived by himself, then with Maxine, and then bought a place with Moushumi. We met the largest range of participants in the novel through Gogol as he tried to surround himself with wealthy aristocratic people only to find himself back home again. “He who is entire” represents in Gogol that he was whole when he traveled. Like Ashima he was never grounded for a long period of time (Lahiri, 56). He surrounded himself with work, achievements, people, love, and from time to time, family. To encompass is to form a circle, and in Gogol’s journey from when he was sitting in his room on his fourteenth birthday with The Short Stories of Nikolai Gogol until the end of the novel when he came back home to his room finally to read the book at age thirty three, proved to us that Gogol became his name in the instant he began reading (Lahiri, 291). Not many people get a second chance to fix something that was wrong when they were younger. But Gogol found a chance to do so by finally opening the book his father gave him and reading it. He experienced almost twenty years, only to end up where he last made a connection with his father, in his room, on his bed.

The journey of Gogol’s life allowed him to travel as two people, Gogol and Nikhil. It was as Nikhil that he lost his virginity and as Gogol that he went on school field trips. He lived his life with a ‘divided soul,’ between Gogol and Nikhil, which brought him once again to have a connection to the Russian author, whose biography was titled Divided Soul (Lahiri, 92). In the novel, Gogol was the only one to become both of his names with an incredible connection not only to the author whose name he shared, but also with his parents through the similar journey taken by learning how to transcend grief and become free “without borders” (Lahiri, 26).

Last but not least, Sonia was a perfect example of becoming the meaning of her name through her actions. “Sonali, meaning ‘she who is golden,’” described her actions of self sacrifice when it was required (Lahiri, 62). Unlike

the selfish path Gogol took, Sonia always presented herself as the levelheaded one out of the children. Sharing a “Russian link to her brother” kept her connected to the entire family just like Gogol (Lahiri, 56). Although Gogol was a Russian and not a Bengali name, the name Sonia “makes her a citizen of the world,” just like her mother after she sold her house (Lahiri, 62). Aside from the Russian link, Sonia is also a name connecting to her European and South American roots, which really does reinforce the saying ‘I am my mother’s daughter.’ The meaning of her name takes us back to when we find Sonia comforting her mother in every way possible after her father’s death. Sonia moves back home to help and keep her mother company. Her mother was still shocked a year after the death of Ashoke. Sonia decided to do the cooking and instead of living on campus and making her travel easier, “she leaves the house at five-thirty in the morning, takes a bus to a train that takes her to downtown Boston”(Lahiri, 189). Above all she seems to find the time to work and apply to a law school nearby and drive her mother to weekend parties on Saturday mornings. This defines the meaning of a person who is “golden.” There is a saying in Russian: “A golden person is someone who can do anything and everything,” and that is exactly what Sonia has proven she can do, altruistically and selflessly hence her name, “she who is golden” (Lahiri, 62).

As you can see every character becomes their name: Ashima became limitless and without borders, Ashoke never stopped transcending grief, Maxine did not take long to find herself another potential husband, and Moushumi continued being a force of nature that came and went as she pleased. Similarly, Gogol and Sonia fulfill the meaning of their names, too. The names Lahiri has chosen in her novel linked each of the characters in extraordinary ways. The novel showed that names not only mirror the characters’ actions, but also defines their identity. When we think of identity we often affiliate ourselves with our culture or national or religious background, or even our environment, but Lahiri was able to open a new door showing us that our names can be directly affiliated with our identity. If this is true, can all of us look at our names and say, “My name is I and I am my name?” Does my name reflect on my identity as a person? When our parents say, “Your name is...” can this really determine the rest of our lives? The choices are left up to everyone to decide for themselves.

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Advancement in Developing
Microsatellite DNA Primers
for Bluefish (*Pomatomus saltatrix*)
Population Identification

By Maria Norako and Anngel Francis

Maria Norako,
Anngel Francis
Biology 2007

Mentor and Co-Author: Professor Z.M.G. Sarwar Jahangir

ABSTRACT

Excerpt: In USA, bluefish constitutes an important fishery both in sport and commercial sectors. Its landing declined from about 51 K MT in 1981 to 10 K MT in 1998 (Shepherd, 2000). The population structure of bluefish in the coast of USA is not resolved (Fahay *et al.*, 1999).

Current knowledge on bluefish population is based on morphology which has limited ability to resolve its population's structure. Microsatellite DNA on the other hand, identifies fish populations with accuracy and precision (Dayananadan *et al.*, 1998, and Knight and Turner, 2004). In this study, we are developing bluefish microsatellite DNA markers that may be used to separate bluefish populations following (Hamilton *et al.*, 1999).

We collected bluefish samples and extracted and purified nuclear DNA reaching optical density (OD) OD_{260}/OD_{280} ratio > 1.8 . DNA samples were digested with *NheI*, removed the overhangs, followed by dephosphorylation. The fragments were ligated with double stranded SNX linkers.

The DNA with linkers were amplified using *Taq* DNA polymerase and single stranded SNX DNA forward and reverse primers in a thermocycler. This amplified DNA was hybridized with biotinylated $(GT)_{15}$ and separated by streptavidin coated magnetic beads to enrich bluefish microsatellite DNA. The fragments will be cloned in *pBluescript* SK+ and stored in transformed *Escherichia coli*. Each *E. coli* colony will be screened for microsatellite DNA and will be sequenced. Sequences from several colonies will be compared to identify microsatellite DNA related markers.

INTRODUCTION

Bluefish is the only member of its family (Nelson, 1994). It is related to the jacks, pompanos and rooster fish (Johnson, 1986). It is distributed worldwide in the Atlantic Ocean, Indian Ocean, Mediterranean Sea, and Black sea, but absent in most of the Pacific Ocean (Briggs, 1960). One bluefish school may cover tens of square miles in the ocean coast. Adult bluefish lives in a variety habitats in warm marine water. Younger fish appears to follow different migratory routes than older fish. The movement patterns are complex and not well understood. Furthermore, information on the genetic relationship and diversities at molecular level

in bluefish is not available. Therefore, management of bluefish fishery is limited.

Microsatellites DNA are repetitive sequence of nucleotides. It could be mono-, di-, tri-, or tetra- nucleotide repeats. A dinucleotide repeat may be:

“ATAT ATAT ATAT ATAT ATAT ATAT,”

and a trinucleotide repeat may be:

“GCTGCTGCTGCTGCTGCTGCTGCT.”

It is ubiquitously distributed within genomes, and it is a more specific genetic marker. Microsatellite DNAs are used in aquaculture for brood stock selection, characterization, mapping of important traits, and preservation of genetic diversity (Dayananadan *et al.*, 1998).

In this study, bluefish microsatellite DNA will be enriched, cloned and screened using SNX linker (Hamilton *et al.*, 1999). Establishing bluefish microsatellite DNA markers will enable one to determine the population structure of bluefish in USA and other oceans more accurately. This will be an important step towards the management of this fishery.

MATERIALS AND METHODS

1. Extraction of bluefish DNA from blood cells

Blood samples were collected from representative bluefish captured from Jamaica Bay and Brigantine, NJ. Cells were pelleted by centrifugation at 5,000g for 5 minutes at 4°C and lysed with homogenizing solution (Jahangir, 1995). The nuclei were collected by centrifugation at 10,000 g for 10 minutes at 4°C and lysed using solubilizing solution for 4 hr at 37°C. Equal volume of buffered phenol was added to it, mixed well, and kept at room temperature shaking gently overnight. It was centrifuged at 10,000g for 10 minutes at 4°C, and the supernatant aqueous layer with DNA in solution was pipeted out avoiding any protein precipitate. The DNA was made to precipitate by adding three volumes of ice cold 70% ethanol, and collected by centrifugation at 10,000g for 10 minutes at 4°C. The residual phenol was removed from the DNA by repeated washing with 95% ethanol. Protein contaminants were further removed by digesting with Proteinase K and phenol extraction.

2. Fragmentation of DNA by digesting with restriction enzyme *NheI*

Samples of DNA was digested with *NheI*, at 37°C overnight at the following sites:

3' AAAAGATTCCGGAACGATCGTCTTCG 5'

10 μ M dsSNX DNA linkers were added to dephosphorylated DNA fragments along with 100 mM rATP, 10 U *Xmn*I and T4 DNA ligase. It was incubated in a thermocycler at 16°C for 30 minutes and 37°C for 10 minutes, and repeated 15 times. The ligated DNA, as expected, is shown below:

**5'CTAAGGCCTTGCTAGCAGAAGCCNNNNN.....
NNNNNNGGCTTCTGCTAGCAAGGCCTTAGAAAA 3'**

**3'AAAAGATTCCGGAACGATCGTCTTCCGNNNNN.....
NNNNNCCGAAGACGATCGTTCGGGAATC 5'**

The enzymes were denatured by heating the samples at 65°C for 20 minutes.

7. Amplification (green) of linker-ligated DNA

The linker ligated DNA fragments were amplified using single stranded SNX primers (shown in pink) and Amersham Biosciences Ready-To-Go PCR Beads in a thermocycler for forty cycles. Each bead contained dNTPs, *TAQ* polymerase, and tris buffer. The DNA was denatured at 96°C for 45 seconds, annealed at 62°C for one minute, and primer extended at 72°C. In the 1st step DNA was denatured for 5 minutes. The expected direction of DNA amplification is shown below:



**5'CTAAGGCCTTGCTAGCAGAAGCCNNNNN.....
NNNNNG3'**

**3'AAAAGATTCCGGAACGATCGTCTTCCGNNNNN.....
NNNNNC CGAAGACGATCGTTCGGGAATC 5'**

**5'CTAAGGCCTTGCTAGCAGAAGCCNNNNN.....
NNNNNNGGCTTCTGCTAGCAAGGCCTTAGAAAA3'**

**3'GNNNNN..... NNNNNCCGAAGACGATCGTTCGGGAATC
5'**



8. Hybridization of microsatellite DNA with biotinylated Oligos (GT)₁₅

The amplified DNA fragments were hybridized with 1 μ M 3' biotinylated (GT)₁₅ in the hybridization buffer (6X SSC and 0.1 % SDS) by denaturation at 95°C for 15 minutes followed by overnight annealing at 65°C.

9. Separation of microsatellite DNA with streptavidin beads

Properly washed streptavidin coated magnetic beads were added to the hybridization mix and allowed to bind with biotin on the hybridized DNA. The solution was maintained at 43°C with vortexing every 30 minutes for three hours followed by bead capture with a magnet.

10. Eluting microsatellite DNA from the beads:

Beads captured were washed twice, five min each, with 2X SSC and 0.1% SDS at room temperature. Again they washed twice, five min each, with 1X SSC and 0.1% SDS at 45°C. They were rewashed twice, five min each, with 1X SSC and 0.1% SDS at 60°C. The wash solution was removed, 60 µl TE was added and the genomic microsatellite DNA was eluted at 95 °C for 10 minutes. The beads were separated and the DNA elute was saved.

11. Amplification of eluted DNA with *Taq* DNA polymerase

The eluted DNA was amplified as in step 7 above.

RESULTS

The purity and quantification of bluefish (bf) DNA samples measured at various steps are presented below in Table 1. The OD_{260}/OD_{280} was found to be > 1.8 in every step (Table 1). Bluefish genomic DNA digested with *NbeI* was separated according to their length by agarose gel electrophoresis (Figure 1). Enriched bf microsatellite DNA amplified using *Taq* DNA polymerase was separated by three agarose gel electrophoresis (Figures 2, 3 and 4).

<p align="center">Table 1: Optical density (OD) of the DNA sample measured for purity and quantification.</p>					
Bluefish DNA SAMPLES	OD₂₆₀	OD₂₈₀	OD₂₆₀/OD₂₈₀	OD₂₆₀X 100X50 (µg/µl)	DNA (µg/µl)
Genomic DNA Extract	0.393	0.200	1.965	1965	1.97
Mung bean digested (2 samples)	0.039 0.084	0.021 0.075	1.86 1.12	195 420	0.195 0.42
Dephosphorylated DNA	0.032	0.015	2.13	160	0.16
Linker ligated DNA	0.254	0.017	14.9	1270	1.27
DNA hybridized with biotinylated (GT) ₁₅	0.884 1.012	0.437 0.573	2.02 1.766	4,420 5,060	4.4 5.1

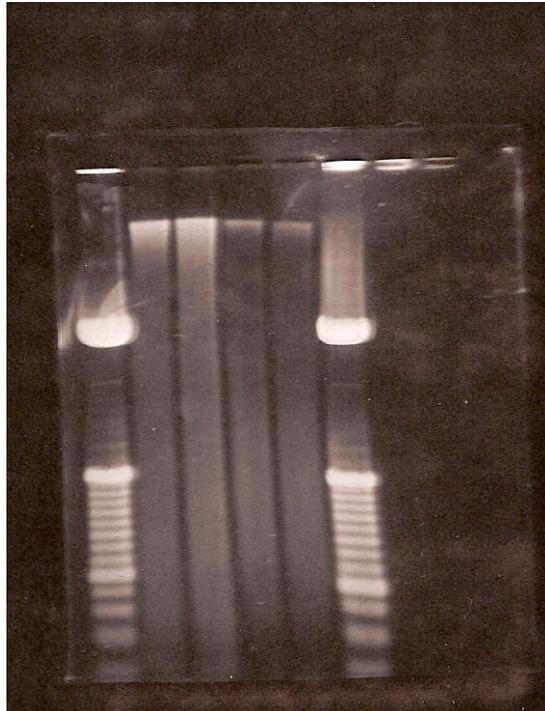


Figure1. Bluefish DNA digested with *NheI*. Lanes 1&4. DNA ladder (50-2652bp), 2. Undigested bluefish and 3. Digested bluefish DNA.



Figure 2. Amplification of bluefish (bf) DNA. Lanes 1 & 8, 100 bp DNA ladder, 2. Undigested bf DNA, 3. Unamplified linker DNA, 4. Bf DNA 5. Bf DNA Linker-Ligated, 6. ds SNX linker amplified.



Figure 3. Amplification of bluefish (bf) DNA. Lanes 1,2,3,4,5,6 ds SNX linker ligated bf DNA, 7. empty, 8. 100bp DNA ladder unclear.

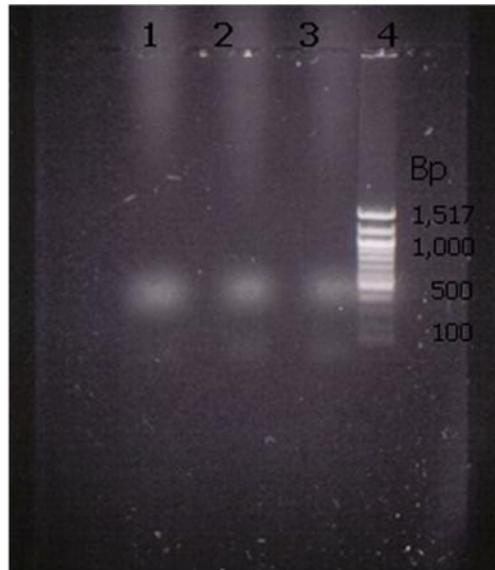


Figure 4. Amplification of bluefish (bf) DNA. Lanes 1: Control, 2. DNA sample 1, 3. DNA sample 5, and 4: 100bp DNA ladder.

DISCUSSION

The purity of bluefish DNA extracted was excellent as observed by $OD_{260}/OD_{280} > 1.8$ (Table 1). The digestion of bluefish DNA with *NheI* was complete as shown by the smearing DNA lanes in Figure 2. The microsatellite DNA elute from the streptavidin magnetic beads was amplified successfully (Figures 2, 3, and 4). The amplified DNA will be cloned in *pBluescript SK⁺* Competent *Escherichia coli* will be transformed with the clones and screened for colonies, each containing a single microsatellite DNA.

The microsatellite DNA from each colony will be amplified separately and sent out for sequencing. The sequences will be aligned to detect primer sequences for the bluefish microsatellite DNA.

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An Observation Based On a Public Space

By Daniel Nelson

ENG 24
Spring 2007
Mentor: Professor Robert Blaisdell

My name is Daniel Nelson, I am a student at Kingsborough Community College. I enrolled in college in the spring of 2006. My major is Liberal Arts and I am currently in my third semester at Kingsborough.¹ My semester will come to an end on June 7th, 2007. For this semester I am taking English 24, Art 35, Music 27 and Spanish 1. I enjoy reading, writing, swimming and traveling to different places. I was born in Grenada,² a small island in the Caribbean. My upbringing was really simple but strict. I was raised in a patriarchal³ family where everyone looked out for each other at all times.

We were asked by our English professor to conduct research on a Public Space.⁴ I chose Jacob Joffe Field because of its close proximity to my house. The field is located on East 58th Street between Avenues K and L in the Mill Basin section of Brooklyn. My house⁵ is on East 58th street between Avenues J and K. According to Nick Detto⁶ Joffe Field was opened around 1965. Nick is a resident on my block, who stated he moved to the block forty-nine years ago. He told me, "I am seventy-three years old and I seen their entire creation of the field." Nick and I live about twenty and twenty-five yards respectively from the field. He stated when he first moved into the neighborhood, "The neighborhood was like an eyesore. There were only a few houses on the block, everything else was flat lands. Today there are more than twenty houses on either side of the street." According to Nick's recollection the field got its name after a novelist, who later became a psychologist and taught at Columbia and the City University.

I could not find any accredited information on Mr. Joffe, and had to rely fully on Nick's recollections. I thought this was strange, since there is a field named after him. However, with the help of my professor I realized why. It was a spelling error of Mr. Joffe's last name. After making the correction I obtained valuable information on Mr. Joffe. The total area of the field is 2.984 acres, and honors veteran and local civil leader Jacob Joffe (1925-1962). Joffe was born and raised in Palestine. He fought with the Jewish Brigade of the British Army during World War II (1939-1945). After returning home he fought as an officer in the Israeli Army for the nation's independence. He met a young lady named Natalie Aronow during the war in March of 1950. They dated for a few weeks and then got married. Within a few months of marriage, they immigrated to the United States. The couple took up residence at 1142 East 57th Street in Brooklyn, and founded the civic association, Futurama.

The field is bounded by Utica Avenue to the West, Avenue J to the North, Ralph Avenue⁷ to the East, and Avenue L to the South. Futurama held many events ranging from Boy Scout meetings to social parties. Mr. Joffe also formed a local Children's Activities Committee. He died at age 37 in 1963, from a rare heart condition. The Parks Department acquired this site on August 24,

1961. A small triangle of land was added to the corner of East 58th Street and Avenue K, on March 22, 1962. Then the Parks Department named the site after Joffe. The park received \$542,000 from Borough President Howard Golden, in 1994 for reconstruction of the playground. Mayor Giuliani provided \$17,374 to fix sidewalks and paved surfaces in the park in 1998. The park also received \$550,000 for reconstruction of the ball field and \$58,317 for additional site work in 2000 by from Councilman Herbert E. Berman.

The field is located a block away from Mr. Joffe's former home. It now contains two baseball fields along with a small playground. There is an irrigation system to ensure the two baseball fields do not flood. There are also a basketball and handball court, tot swings, bike racks and three drinking fountains. The entrance to the playground boasts a small compass stone. I will include a copy of the field's inspection in my observation.

There are many reasons why this space fits into New York City, for instance, the rate at which people come in and out of the park. During my observation I noticed people were rushing to do everything. It did not seem to be a place for relaxation, more like a place of business. For example, there is Off Track Betting, where people are coming out as fast as they go in. That is one of the reasons I think my space fits into New York City, since New Yorkers seems to be always in a rush. I also encountered people of different ethnicities moving around together in my public space, which is another reason why it can be incorporated into New York City.

Personally I fit into New York City because of my ability to adapt. New York is a trend setter, therefore, in order to fit in one has to be able to make changes. For example, in Grenada with one job I can live comfortably. In New York City most people cannot survive on one job. I am talking from experience, because it was one of the adjustments I had to make in order to fit into New York City. Allow me to introduce you to the details of my observation. The details are as follows. The Mill Basin Deli and Art Gallery, on Avenue T,⁸ have been in my neighborhood for over twenty-five years. The 63rd precinct covers my neighborhood. There is Norfolk Bank and IHOP Restaurant¹⁰ on opposite sides of Ralph Avenue, one of the major streets in my neighborhood. The B47 runs along Ralph Avenue to Kings Plaza¹¹ to the south and Broadway to the north.

On April 4th, 2007, around 9.A.M, I went to Jacob Joffe Park to carry out an observation. The park is located on Avenue K between East 58 and 59 Street. The observation is to write down on a piece of paper what I see, hear and smell. Pretending I am a camera with smell-o-rama capabilities connected to a pen and a piece of paper, my observation lasted an hour and a half, and my results are as follows.

The morning was bright and though a bit cold it was perfect for my observation. There were men, women, and children engaged in different activities. To my right there was a woman reading a book to a man. The name of the book is "How to Sustain a Marriage." While she read the man was massaging her shoulder. Straight ahead of me were children riding their bicycles. A little girl about nine years old yelled, "What the hell you doing?" A boy about the same age said, "Who the hell are you talking to?" She said, "Forget about it!" and they continued riding.

On East 59th Street and Avenue K, there was a police cruiser and an ambulance traveling south bound towards Avenue L. No flashing light or sirens were on. On East 58th Street and Avenue L there was a fire truck going in a northward direction towards Avenue K. There were no sirens or flashing lights either. Towards the northwest corner of the park, there were women barbecuing. On the barbecue grill was chicken, pork and fish. I was about three yards away from those women. Therefore, I could smell the different meats barbecuing. To my surprise there were distinct smells to them individually. I know the individual smell because my aunt does them separately. There were two women barbecuing the meat. One was about five feet tall and the other about five feet, five inches. I guess the height based on my mother's and my sister's height. These women seemed to be their height respectively. They were having a conversation about men, while barbecuing. The shorter one said, "Men are dogs, they only good for one thing." The taller one replied saying, "And most of them are not good at that either." The shorter nodded her head in agreement. Another female joined the ladies, and they changed the topic. "What's up?" she said to the ladies. "The sun," responded the shorter lady. A short dark skinned man with a beard asked, "Is the food ready yet?" "No," the ladies answered. "We are starving over here," he said. "Give us ten more minutes," said the taller lady. The shorter lady asked, "Why is it men has no patience?" "It is something in their genes," the other two responded.

Towards the northern part of the park there was a crying sound. It was from a girl about five years old. Dressed in bright red pants, white blouse and black shoes, she was crying because she was afraid of the swing she was in. It was obvious because I heard the woman with her saying, "The swing cannot hurt you." The woman was around forty-five years old. The woman was about five feet, ten inches tall and about one hundred and twenty pounds. I assumed her age, weight, and height by comparing her to my aunt, whom she dearly resembled. She speaks with a British accent.¹² She said to the child, "Please be quiet, the rest of the kids will laugh at you." The child continued to cry, at times even louder. Pointing at another girl around the same age the woman said, "Look at your friend, she is not crying." "She is not my friend", replied the child. "Ok, let us go", said the lady and took the child down from the swing.

In the middle of the park here was a group of children, around five to ten years old accompanied by three adults. They formed a circle with the adults in the center telling stories. There were stories of Jack and Jill, the Cow Jumped over the Moon and the Three Little Pigs. The kids were laughing and rolling on the grass as the stories were read to them. They were asking, “Why does the cow jump over the moon?” and whether it is possible or not. “Are the pigs going to be safe from the wolf?” they also asked. Then they were given snacks and drinks by the adults. The snacks consisted of bananas, bread with peanut butter and jelly and apple juice.

The women were finished barbecuing, and everyone with them was eating some kind of meat. A man about seven feet tall said, “This is the best barbecue I ever had.” He was wearing jeans with a red shirt along with a black Yankees baseball hat. He looks around sixty years old. At the same time entering through the entrance on 59th street between Avenue K and L was a Spanish man with a dog. I know he was Hispanic because a young woman about thirty years old addressed him as “Mr. Puerto Rico.” He replied by saying, “Why do you have to let everyone know where I am from?” “I did not let anyone know where you from, you did.” All I say is “Mr. Puerto Rico, how is that letting anyone know where you from?” They both laughed and started talking in Spanish.

There were people passing with bags marked Waldbaums and Food-Town. These stores are about ten to fifteen minutes away from the park by foot. There were people hustling to get to their destination. There were people in the park doing exercises of different kinds, for example stretching, jogging and sit ups. It is 10: 20 A.M., I am on my way back home and no one seems to care what I was writing.

After finishing with the first observation we were instructed to go back to the same exact public space and conduct another observation. Here are the results from my second observation. My second observation took place on April 21st, 2007, around 4 PM in the same park as the first one. The format of the observation is also exactly the same as the first. The only difference is the time. For instance the second observation was conducted in the evening, and about two weeks later.

Once again the temperature was nice for outdoors, and I took full advantage of it to conduct my observation. According to the meteorological report the temperature was eighty-three degrees. The park was very crowded, there were people everywhere. Towards the northeast corner of the park, there was a baseball game in progress. The players were between twelve to fifteen years old. I assumed that was their ages because I have cousins around that age group. Besides, I mentor twelve to fifteen-year-olds in my church. They were dressed in

blue pants and white shirts. The game was officiated by two men, one black and the other white. The black man was African American and the white British. I knew their nationalities based on their accents, which I am very familiar with.

At the 58th Street entrance, there were two homeless men with one cup between them outstretched asking for money. After having given some change, a black man around sixty years old said jokingly, "It's time for both of you to buy a house and stop sleeping on the street." There are kids everywhere in the park. Where I sat allows me to see from one end of the park to the other, taking into consideration the park is not too big. They engaged themselves in various activities, such as sliding, swinging, running and riding bikes. To my left were two gay lovers (men), wrapped up in each other's arms. Whatever they were saying was in silence. I was only two arm's lengths away and could not eavesdrop on their conversation. For me seeing them was very surprising, since gays are not known to be in this park. They were both dressed in white pants and shirts. On 59th Street and the corner of Avenue L there was a sound of an ice cream truck. The truck was painted in red and blue, with a lot of cartoon characters. There were Blue's Clues, Sponge Bob, Elmo and Big Bird. The sound of "Mary Had a Little Lamb" echoed throughout the park. The kids were going to cool down from the heat, with whatever they could buy from the truck.

At around 5 P.M I was interrupted from my observation by a man named Billy. "What are you writing?" he asked. Without giving me a chance to replied, he continued, "Are you a journalist?" "No," I replied. "Then why are you constantly writing?" "I am doing an observation on a public space." Billy is a forty-nine year old man from Jamaica, West Indies. I know this through our conversation. He was dressed in blue jeans and white T-shirt with flip flops. We spoke for ten minutes, before he wished me goodbye. After taking about nine steps away from me, he yelled, "Good luck on your observation." "Thank you," I replied.

Emergency sirens could be heard in the distance. However, the sound seems to be getting closer and closer to East 58th Street and Avenue K. At about 5:15 P.M, there were police and ambulances everywhere. The police officers blocked all access between 58th and 59th Street along Avenue K. "What the hell is going on?" screamed a woman in her thirties. A man in his twenties said, "Someone got shot." "It's a shame," said a woman in her fifties. It is hard to explain, but I am very gifted in estimating people's ages. It's something I started in high school with my friends. I am about eight-five percent right most of the times. A Spanish looking guy said, "The police nab the suspect." I assumed he was from Spain because I overheard him talking to his friends about these Spanish players. "That's great," said Billy, the man who spoke with me earlier. Hearing that the suspect was caught, I went closer to the scene.

The suspect was sitting in the back of the police cruiser. He was a black man in his thirties, with dreadlocks. He was wearing a red shirt. Since he was sitting in the police cruiser, I could not see his pants color. A white man about five feet five said to a black woman in her fifties, "This neighborhood is getting bad." I assumed his height by comparing it to mine. The white said to the lady, "I have been living here over twenty years," "That's a long time, sir," she said. He continued by saying, "Things I see now, I never saw before." "Everything is changing," said the black woman. "If only they could have been for the best," he said before saying bye. The police investigation lasted about twenty minutes. During the investigation they blocked the street where the crime was committed and questioned eyewitness. I was aware of the questioning, but because of the distance placed between the crime scene and the public, I could not hear anything.

After the shooting incident the people continued to enjoy themselves. In the middle of the park, there was a group of men playing soccer. The men were in their thirties, and seemed to be very professional soccer players. I know a good soccer player when I see one, since I played many years in high school myself. To my right were two women kitting. The women were in their thirties. A boy about six years old approached them and said, "Oh! That's very nice." "Thank you," said the women. To my right was a man selling hot dogs. The smell from the hot dogs was soon everywhere. There was a constant flow of vehicles along Avenue K.

Towards the southern section of the park there was a crowd gathering. There were about fifteen people when it started out, but soon there were too many to count. "What is going on?" said a black man with a light complexion. "A rap contest," yelled a boy about thirteen years old. The man was in his forties and tall with a slim build. I am five feet eleven inches and he was about six inches taller than I am. "That's two local talents, you all watching," said the man in his twenties. One woman said to another, "Such good poetry." The women are black and around fifty years of age. "Clean lyrics, everyone can come on down," said a man named David. I know his name because of the number of times it was said. David was dressed in gray suit, black shoes and a felt hat. He is about five feet five inches tall.

At about 5:45P.M., and I decided to take my exit out of the park. However, before I could take my exit, I was approached by two black men in their sixties. "My name is Jack," said one man wearing white pants, black shirt and white Nike sneaker. I am Tommy," said the other. There were wearing jeans, green shirt and black sneakers. "We were watching you since we got here, what are you writing?" "An observation about a public space," I replied. "Well, it can't get any more public than here," said Tommy. I assumed he said this because

everyone is allowed to enter this park, without being stopped by anyone. “Excuse me,” I said, “I am Daniel.” “It’s good to see young people doing something positive,” said David. “It was a pleasure meeting you. Good luck on your observation.” I replied, “The pleasure is mine, thank you”. Then we all departed together.

Although my observation was in the same place, the details were similar in some ways and different in others. On my first observation no one noticed me. Even if I was in perfect view of the public, no one seemed to be bothered with what I was doing. I thought that was very strange. Another event that had me baffled was the barbecuing. Barbecuing is wonderful; please do not get me wrong. What had me confused was the time. I am from the Islands and barbecuing is near and dear to my heart, but I have never seen it done so early before. On my second observation even though it was later in the afternoon, there was no barbecue. However, I was just as surprised or even more surprised to have seen two gay lovers in the park. The walking of dogs in a public place where children play, I thought should never happen. I said this because there were dogs walking around without a muzzle. During my second observation I felt connected to the people since a few people stopped by to find out what I was writing. The lively rap contest that took place on my second observation was very exciting. I must admit I enjoyed both days of observation, but my favorite was the first one. I said this mainly because of the shooting that took place on the second visit. It killed my spirit; I just wanted to get out of there as soon as it happened. One of the details I saw and forgot to mention is the dilapidated condition of the park. There are few or no benches to sit on. The basketball hoop where the kids played is ripped apart. The gates to the entrance on either side are broken and the corrugated fence that protects the park is badly in need of painting.

In conclusion I felt compelled to let my readers know how excited I was in doing this project. This project did not only help me in understanding how to do an observational research paper, it also aided in knowledge of my neighborhood. It also shows how accredited sources are more authentic than memory. Although Nick’s interview was very fascinating it was not accurate. However, for seventy-three years old I think he is remarkable, for the things he remembers. Nevertheless, my observation could have been improved had I had taken some time and spoken with more people about my space, for example, my council members, librarians and other people with useful information. According to *The Neighborhoods of Brooklyn* my public space is located in the Mill Basin section of Brooklyn. To provide a more complete or satisfactory job, I think I needed more time, yet, despite the time issue I think I did pretty good with the time allocated. And, I had fun doing my observation. Believe it or not my exhaustion came after my paper was completed. However, one thing I understand for future observation (s) is to gather as much information as I can.

It always better to have more information than not enough. It helps your paper to show clarity. For instance if someone from another state or country read your paper, they should learn a lot about your neighborhood, without it. I honestly think my space is valued very much in New York City, mostly because of the enormous amount of money the government put into it. I think Mr. Joffe is an extra ordinary man for the things he accomplished in his life. Though his life was cut short due to illness, the field is there to make sure his name lives on forever. For this reason among others, it shows why my space is valued in New York City.

¹ Community College, WWW.kbcc.cuny.edu

² An Island in the Caribbean, according to WWW. Grenadaguide.com/General.htm-13k

³ Columbia Encyclopedia information about patriarch. The Columbia Electronic Encyclopedia, Sixth Edition Copyright 2003, Columbia University Press. Licensed from Columbia University Press, All right reserved.

⁴ Are they really public? Read space wars: Competing Legalities pg 231 in SIDEWALK Farrar, Straus and Giroux 19 Union Square West, New York 10003. Copyright 1999 by Mitchell Duneier Photographs copyright 1999 by Ovie Carter Printed Afterword copyright 1999 by Hakim Hasan All rights reserved Distributed in Canada by Douglas & McIntyre Ltd. Printed in the United States of America Published in 1999 by Farrar, Straus and Giroux First paperback edition, 2001

⁵ According to NYC Building Department, my house is a B1-2 Family Dwelling. Cited source WWW. nyc.gov/html/dob/html/reference/code_internet.shtml

⁶ The person I interviewed. "The interview took place at Nick's house. At 1151 East 58 Street on May 21st, 2007 at 4 P.M.

⁷ A major street in Brooklyn where the B 47 runs. More results on WWW. MTA.info

⁸ This place has been in existence for 25 years. According to The Neighborhood of Brooklyn, Second Edition pg 164. First published 1998 by Yale University. Second Edition published 2004 by Yale University press.

⁹ Covers my Neighborhood. Cited source WWW.nyc.gov/html/nypd

¹⁰ Review this Restaurant at, Brooklyn. Yellow pages. Com/Dining

¹¹ Opened in 1969, according to WWW. dg- energy.com

¹² WWW. Voiceovers. Co. UK. Authentic Irish, English and Scottish Available via ISDN, mp3 or CD