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From the President

Thoughts On Change



“The only thing constant in life is change,” said François de la Rochefoucauld (1613-1680), the French noble and writer of maxims. Francis Bacon (1561-1626), who laid the groundwork for modern scientific inquiry, believed: “He that will not apply new remedies must expect new evils.” Change is eternal and necessary. However, change for change’s sake must be avoided. Alvin Toffler, in his 1970 book, *Future Shock*, cautioned that to survive our collision with tomorrow, change must be imaginative and insightful. He further went on to say, “[Change] does not have to be “right” to be enormously useful. Even error has its uses.” These latter words are especially comforting to me.

Torch is not immune to this

constant fever of change. We have had our doses of change these past few months. The President’s gavel passed from Anne Sterling’s hands into mine. Our *Torch* magazine has Reed Taylor as its new editor. The Torch Foundation is restructuring. Warner Montgomery has taken over Ed Latimer’s position as Region 4 Director as Ed becomes President-Elect. And, next year’s convention changes venue from Lancaster, PA to Appleton, WI.

Change needs to be driven by our membership. Give us your insightful and imaginative ideas for improving Torch. The IATC welcomes your input.

— Stephen T. Toy, IATC President

Gold & Silver Torch Awards

At our annual convention, special Gold and Silver Torch Awards may be given to individual members for truly outstanding service, through nomination by their local clubs, submitted in advance through the Awards Chairman.

Gold Award

The Gold Torch Award honors members who have served Torch at the local, regional, and—most importantly—the International level. To qualify for this award, the nominee must have been a Torch member for at least 10 years. In any one year, the number of Gold Torch Awards may not exceed 0.1% (rounded to the nearest whole number) of the membership of the International Association of Torch Clubs (i.e., three awards for membership of 2,500 to 3,499).

Silver Award

The Silver Torch Award recognizes members who have served in an exemplary manner at the local club level. To qualify for the Silver Torch Award, the nominee must have been a member for at least 5 years. In a given year, the number of Silver Torch Awards nominees by a local club may not exceed one for each 25 members or portion thereof.

Nominations for both Gold and Silver awards should be sent by March 31, 2009 to Edward B. Latimer, c/o IATC, 749 Boush Street, Norfolk, VA 23510-1517, with copies to your regional director.

Should Turkey Be Admitted To The European Union?

The 2008 Paxton Paper

By Arthur B. Gunlicks



About the Author

Arthur Gunlicks was born in North Platte, Nebraska, and received his B.A. from the University of Denver. After spending a year at the University of Freiburg, Germany, he served for two years as First Lt. in the U.S. Army. He then entered Georgetown University and, after completing his coursework there, he wrote his dissertation at the University of Gottingen, Germany, with the help of a Fulbright grant. He received his Ph.D. in political science from Georgetown in 1967. He taught for two years at East Tennessee State University before moving to the University of Richmond. At Richmond, he was a professor of political science, dean of graduate studies and associate dean of faculty for three years, and chair of the department of political science for three terms. He retired in 2005 after 37 years at Richmond. He is the author or editor of six books and numerous book chapters and articles in political science journals. He met his wife, Regine, in Germany, and they have two grown sons and two grandchildren.

Presented at the Richmond Torch Club on November 6, 2007.

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The European Union (EU) expanded to 15 member states in 1995, to 25 in 2004, and to 27 in 2007. Thus, in 12 years the EU grew

...the Turkish army invaded Cyprus in 1974 to protect the Turkish population that was under attack by a Greek Cypriot military force whose goal was to join the island to Greece.

by 12 members and now has a total population of almost 500 million. As controversial as this “widening” of the EU to include 10 former eastern European satellites of the old Soviet Union and the island states of Cyprus and Malta was, it was “easy” in comparison to the probable addition within the next decade of the Balkan states of Croatia, Macedonia, Albania, and Serbia. It was certainly much easier than the more distant prospect of adding members such as Ukraine, Moldova, Georgia, or Armenia. But in the meantime the EU is confronted by a different and especially controversial and difficult issue of Turkish membership that it cannot put off very much longer. Why Turkish membership is so controversial and difficult is the subject of this paper.

The origins of the EU go back to the European Coal and Steel Community (ECSC) which was formed in 1952 by six countries: Germany, France, Italy, and the Benelux states. In 1957 these same

states signed the Treaty of Rome, which created the European Economic Community, or Common Market, and Euratom. The Treaty went into effect in January 1958, which is why the EU is now celebrating its fiftieth anniversary. In 1967 the EEC and Euratom were joined with the ECSC to form the European Community (EC). In 1973 Great Britain, Ireland, and Denmark became members, and in 1980 Greece joined to bring the total EC membership to ten. Spain and Portugal joined in 1986. The Treaty on European Union, which created the EU, was signed in December 1991 and went into effect in 1993. The EU consists of three “pillars,” the most important of which is the EC. The other two are concerned with the EU’s Common Foreign and Security Policy and Justice and Home Affairs (now called Police and Judicial Cooperation in Criminal Matters [PJC]). If and when the December 2007 Treaty of Lisbon is ratified by all member states (Irish voters rejected the Treaty in July 2008, which has created great uncertainty about a number of reforms considered necessary by most EU governments and experts), the three “pillars” will be replaced by other arrangements.

Austria, Sweden, and Finland joined the EU in 1995 to bring the total membership to 15. As indicated above, membership expanded in 2004 and 2007 to bring the number to 27. One state, Turkey, has wanted

to join the EU for decades. It became an associate member in 1963, and twenty years ago it applied for formal membership. It was rejected in 1989 for political and economic reasons, but a customs union with the EU was formed in 1995. In 1999 Turkey was officially recognized as a candidate for full membership, and in October 2005 negotiations began between Turkey and the European Commission (the main administrative organ of the EU). In these negotiations 35 “chapters” of EU policy areas, such as agriculture, human rights, and public administration, must be reviewed in detail for acceptance by and application to Turkey. It has been estimated that this process will take about ten years, but some experts believe it will take longer. Indeed, whether Turkey will be accepted for membership even then by the current members, each of whom has a veto, is uncertain at this time. The governments of Austria and France have indicated their opposition, and the German government has spoken of a “privileged relationship” that would be something less than full membership. Other member states, such as Great Britain, have expressed their support for Turkey, and experts have taken different sides with various arguments.

The Case Against Turkish Membership

1) Perhaps the most obvious argument against Turkish membership is geography. Can one say that Turkey is European? In the west it borders Bulgaria and Greece; with the latter Turkey has had and still has an often troubled relationship. Traditional geographic wisdom says the area between these borders and the Bosphorus and

Dardanelles straits constitutes the “European” part of Turkey. East of the two straits—by far the largest part of the country—it borders Georgia, Armenia, and for a few miles a portion of Azerbaijan. More ominously, however, it has a long border in the southeast and south with Iran, Iraq, and Syria, all of which present not only Turkey but also the EU with numerous “out of area” religious, diplomatic and, potentially, military challenges.

2) Related to geography is the fact that Turkey is Muslim, while all current EU member states are Christian (though mostly secular except for Ireland and Poland) in their cultural heritage. In spite of numerous differences, current EU members share in varying degrees the Reformation and Renaissance of the sixteenth, seventeenth, and eighteenth centuries and, above all, the Enlightenment of the eighteenth and nineteenth centuries. Turkey and Islam do not. Islam is a particularly sensitive issue in Europe today, because it has not been easy to integrate many of the estimated sixteen million Muslims into the various European countries with large Turkish, Middle Eastern, and North African minorities.

3) The Turks most difficult to integrate have been those from rural areas who often cling to more fundamentalist Muslim customs and beliefs. These are among the poorest, least educated, and most backward looking Turks, and they would be the most likely to emigrate to continental Europe as a result of the freedom of movement that EU membership brings.

4) The fear of being flooded with Turkish immigrants is related to Turkey’s population, which is too large and, unlike Europe’s, is

growing. It has more than 70 million people, second only to Germany, which now has 82 million people (almost three million of whom are Turkish!); however, Germany also has one of the lowest birth rates in the world and, like other current EU member states, is projected to have a much smaller population in the coming decades. Probably by the middle of this century, Turkey would become the largest member state in the EU with a cultural heritage very different from that of the other members. Some commentators have compared admission of Turkey to the EU with admission of Mexico as the fifty-first state of the United States. Like most analogies, this one is problematic, but it does suggest that the numbers of people to be admitted, the likelihood that many would want to emigrate to many of the other 50 states, and the cultural clashes that could be predicted—even though the Mexicans are Christian—would elicit strong opposition by many Americans just as many Europeans have serious reservations about admitting Turkey to the EU.

5) Opinion polls show that most Europeans are opposed to or are very skeptical about Turkey’s membership. As the debate in Europe has progressed, even public support in Turkey has declined from about 70 percent a few years ago to about 40 percent today.

6) Turkey is a poor country, and its membership would present the EU with challenges that are even greater than those it faced by the admission of Greece, Spain, and Portugal in the 1980s and the eastern European states in 2004 and 2007. These challenges would come especially in the agricultural sector, subsidies for which account for about half of the expenditures of the EU. Turkish

agriculture dominates the Turkish economy and could become a serious drain on the EU's budget.

7) Turkey has had and still has a number of problems with human rights issues. It has not been as tolerant of dissenting views and actions as European practice demands, and its prison system has been the subject of widespread criticism.

8) A good example of intolerance is the Turkish attitude toward the Armenians. During World War I it is estimated that more than 1.5 million Armenians in eastern Turkey were massacred by the Turkish army, in part in retaliation for Armenian sympathy with the Russian enemy. The Armenians and many of their friends in the West refer to these killings as genocide and want the Turkish government to own up to this atrocity and apologize. These charges infuriate the Turks, who admit to the killing of many Armenians—and Turks—as a result of the turmoil created by the War, but they insist there was no genocide, which is the “deliberate and systematic extermination of a national or racial group” (Random House Unabridged Dictionary). In early 2007, the French National Assembly passed a law that provided punishment for denying the Armenian genocide—just as it is illegal in France to deny the Holocaust—and the Turkish government responded by recalling its ambassador and cancelling weapons purchases from France. In the fall of 2007 a House congressional committee in the United States voted to express its disapproval of the Turkish genocide, but the bill was not brought to the floor for a vote because of strong opposition by the Bush Administration and many political

leaders in both parties and by various experts who warned against the consequences for U.S.-Turkish relations. The Turkish government also lobbied strongly against this measure. The Turkish reaction to the charges of genocide is vehement not only externally but also internally: Article 301 of the penal code, which outlaws insulting Turkish national identity and has been used to punish domestic critics of the Turkish treatment of the Armenians, has been criticized by Europeans for years. Two years ago a Turkish Nobel Prize-winning author was put on trial (but not convicted) for referring to the Armenian massacre, and in early 2007 a Turkish journalist of Armenian descent was assassinated by a 17-year-old nationalist for writing about the Turkish killings of Armenians.

9) Another serious problem is the relationship between the Turks and the Kurds, whom the Turks refer to as “mountain Turks.” The Kurds are a people or “nation” of around 25 million people who live in Turkey, Iraq, Iran, and Syria (a region sometimes referred to as Kurdistan). They are probably the largest group of people in the world without a state of their own. A secessionist movement, led by a political party, the PKK (Kurdistan Workers' Party), fought a guerilla war in Turkey during the 1980s and 1990s, until the leader was captured and imprisoned in 1999. Since then the fighting has mostly stopped in Turkey, but the PKK still makes raids into Turkey from northern Iraq, which is in effect governed by Kurds who are closely allied with the United States. In the fall of 2007 Kurdish rebels ambushed and killed about 45 Turkish soldiers, and Turkey has responded by attacking PKK strongholds in

northern Iraq with the reluctant approval of the United States. Needless to say, Europeans are not encouraged by Turkey's conflict with Kurdish separatists.

10) As if this conflict were not enough, the Turks also have tense relations with Greece. The sources of these tensions are centuries old, but today they are reflected largely in the division of Cyprus between Turkish Cypriots in the northern third and Greek Cypriots in the southern two-thirds of the island. This division was brought about when the Turkish army invaded Cyprus in 1974 to protect the Turkish population that was under attack by a Greek Cypriot military force whose goal was to join the island to Greece. The Turks prevailed and the ethnic cleansing of Greeks from the northern areas ensued. Before the Turkish invasion, the population was mixed to some extent, and ethnic conflict and violent local clashes were common. After the invasion the Turkish Cypriots declared their area an independent state — which, however, has been recognized only by Turkey. Cyprus was admitted to the EU in 2004, but only the southern Greek Cypriot portion of the island participated. In the meantime Turkish ports and airports have been closed to Greek Cypriots, who are now members of the EU. This in turn has led the EU Commission to delay talks with Turkey on certain “chapters.”

11) There is no tradition of civilian control of the military in Turkey. On three occasions since World War II, Turkish generals have taken over the government, and in 1997 they forced the removal of the prime minister from his position. This is, of course, unacceptable to Europeans, who demand strict adherence to civilian authority.

The Case For Turkish Membership

1) The geographical argument against Turkey is not decisive. First, it is not clear where the eastern boundaries of Europe lie. Are Georgia and Ukraine part of Europe? What about Russia west of the Urals? Urban populations in Turkey are largely oriented toward Europe, and many middle and upper class Turks send their children to study in European and American institutions. Isn't the EU based as much on the secular values of free trade, democracy, and peace as on Christianity and geography?

2) Turkey has been modernizing for the past two centuries, but especially since Kemal Ataturk established the Turkish republic in 1923. Ataturk wanted to westernize his country, and he introduced the Roman alphabet and a strict separation between religion and state. Until very recently it was even illegal for female students to wear a headscarf in university buildings. A 2008 law that allows headscarves was defended by the current government as merely providing more Western-type religious freedom, but it was strongly opposed by the traditional secular elites (the European Court of Human Rights ruled in 2004 that the ban on headscarves could be regarded as "necessary in a democratic society," and some EU members have banned headscarves in schools). Indeed, the old elites challenged the law before the constitutional court, which declared it in violation of the Ataturk constitution. It should be noted that some Muslim religious practices forbidden in Turkey are allowed in European states with Muslim immigrants.

3) Turkey is a democracy, even

...Turkey is undoubtedly the most pro-Western and democratic of all Muslim countries in its values, orientation, and policies.

...Turkey has carried out many reforms in the area of human rights ...

if—like all other democracies—an imperfect one. Elections in 2007 led to an Islamist, Abdullah Gül, becoming president, but he was the foreign minister before his election and was recognized by European governments for his moderate and pro-democratic politics. His wife aroused some controversy because she wears a headscarf, but apparently she does so discreetly. Prime Minister Erdogan is of the same party (AKP), but he also is known as a moderate with pro-Western views. Indeed, Turkey is undoubtedly the most pro-Western and democratic of all Muslim countries in its values, orientation, and policies.

4) Turkey has carried out many reforms in the area of human rights in the last decade, including more recently women's rights, in part in response to pressures from the EU. Thus Turkey has eliminated the death penalty, in conformity with European standards. As a result the leader of the PKK, who was sentenced to death after his capture in 1999, is still in prison but no longer faces execution.

5) Largely in response to the pressure by the EU, the Turkish government has agreed to revise Article 301 of the penal code that punishes insults to Turkish identity.

It has also suggested in the past that it would like to see a commission established to research the history of the Armenian massacre. That Turks are very sensitive about this incident should not be all that surprising when one reflects on the fact that most countries have skeletons in the closet that they prefer not to reveal or talk about. A recent example would be the Serbs today, who are generally not willing to acknowledge their acts of barbarism in the 1990s against the Bosnian Muslims, Croats, and Albanians in the former Yugoslavia. One could also ask how many Americans like to be reminded, especially by foreigners, of more than 200 years of slavery and the treatment of the Native American population.

6) Turkey has softened its policies regarding its Kurdish minority. In the past decade the Kurds have been allowed to have their own television and radio networks, and tensions have been reduced significantly. The Kurdish incursions from Iraq and the Turkish response have not sparked a new civil war within Turkey.

7) The tensions between the Greeks and Turks over Cyprus are not the fault of one side only. In 2004, for example, the UN sponsored a referendum that, if passed, would have served to reunite the island and bring about Greek-Turkish reconciliation. The Turkish Cypriots voted in favor, but the Greek Cypriot majority rejected it. The Turks are understandably disappointed that Greek Cyprus was admitted to the EU without being required to engage in serious negotiations about reconciliation with the Turks. A new Greek-Cypriot president, elected in February 2008, has expressed his interest in a reconciliation and

reunification of Cyprus, which has been warmly welcomed by the Turkish leaders in northern Cyprus.

8) Turkey has experienced strong economic growth in recent years. It is still a poor country in comparison with most EU member states, but it is not much poorer than Bulgaria and Romania. Its economic growth and large population make it an attractive market for EU countries, with which Turkey already has a strong trading relationship.

9) Turkey has been a loyal member of NATO for several decades, and it formed the largest army in NATO outside of the United States during the Cold War. It has also been a close ally of the United States, which has had numerous bases in the country and still has a key base that is being used for the war in Iraq.

10) While the Turkish Army has intervened in politics on some occasions, it has done so to protect Ataturk's reforms and especially the secular nature of the country. The Army sees itself as the guardian of Ataturk's reforms, and it has reacted to signs that government policy was moving toward religious fundamentalism. This military role in politics, which has been formally reduced if not ended by recent reforms, may not be in accordance with Western standards, but the motivation to intervene has not been to destroy democracy but rather to protect the secular republic. In the 2007 presidential elections, the military leadership was clearly unhappy with the winning candidate, but it did not intervene.

11) Turkey is seen by many experts, including especially by its American friends, as a mediator between the Muslim world and the West. Turkey serves as the model of a pro-Western Muslim state that has

separation of mosque and state together with close ties to the West and a free market economy that provides a relatively high standard of living even without oil revenues. As such it can be seen as an attractive alternative to many states in the region that are characterized in varying degrees by anti-Western religious fundamentalism or by strong religious influences that, on balance, serve to discourage many important modern ideas of education and civil liberties, especially women's rights, as well as the individual initiative associated with modern economies.

12) The case of Turkey serves as a test of Europe's tolerance and self-image as a collectivity promoting democracy, progressive ideas, and human progress through cooperation and free trade rather than as a region defined by a geographically based nationalism.

Conclusion

The discussion above has made clear that the issue of Turkish admission to the EU is complicated by persuasive arguments pro and con. The issue has been made even more complicated by events taking place in the spring and summer of 2008. In March the Turkish Constitutional Court was asked to outlaw the current ruling party on the grounds that it was threatening the separation of mosque and state and to ban from public office about seventy of its leaders, including the current prime minister and president of Turkey. In a very close decision rendered at the end of July, the Court did not outlaw the party, but it did cut public financing for the party by one-half as a warning that it had become too Islamic, for example, by passing legislation allowing women to wear headscarves

in universities. This case has, of course, added to the controversy over Turkish admission to the EU.

Like most major political controversies, this is not an issue that can be resolved simply by having reasonable people sit down and talk. The EU will probably delay a decision for as long as possible, and perhaps it will offer Turkey a privileged status short of membership. The problem is, though, that Turkey has already warned that it will not be satisfied with such an arrangement. If in the end Turkey is not admitted, some kind of compromise will have to be met, or, if Turkey is rejected, the EU must prepare for the possibility of a spurned Turkey turning away from the West, with all of the negative consequences associated with such a momentous turn of events.

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Peak Oil—What It Is, What To Do About It: Past, Present, Future

It's time to be concerned that our oil supply is reaching its finite limits.

By Joseph J. (Jack) Snyder



About the Author

Joseph (Jack) Snyder, a long-time editor and freelance writer now living in Shepherdstown, West Virginia, holds a B.A.

and M.A. in anthropology and has served as a consultant for the National Geographic Society for the past twenty years. He has lectured and written on such diverse subjects as Mayan civilization, sea power, the National Park Service, and tourism, and for the past fifteen years, has been president of the Atlantic & Pacific High Speed Railway. His previous paper on cave paintings in France was the first published paper from the James Rumsey Torch Club, appearing in *Torch* in Fall 1999. He has served the James Rumsey Club as President twice, from 1997 to 1999, and again from 2003 to 2005.

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The very term “peak oil” has a wonderfully melodramatic air about it, but in simple terms it refers to the peak world production of a remarkable substance officially called “petroleum.” The peaking of world production was predicted by Shell Oil geologist Marion King Hubbert in 1956 for the year 2000 (he also predicted the peak of US oil production between 1968 and 1972, and it occurred in 1970), but did not actually occur until December 2005. The largest, historically most productive oilfields on Planet Earth—

like Ghawar in Saudi Arabia (the largest, 300 miles long), or Cantarell, in Mexico—are in permanent, steep decline (see Peak Oil website, hubbertpeak.com/summary).

Oil geologists tell us that the original oil endowment of the planet was about 2.13 trillion barrels (a barrel is 42 gallons). From 1859 to 2007, we’ve used up more than a trillion barrels, thus about a trillion are still in the ground (if fully recoverable, not certain). This sounds like a huge amount, but the world now (2007) is using oil at the rate of over 30 billion barrels a year; divide 30 billion into a trillion and you get 33. But with rising population (currently 6.54 billion worldwide) and rising demand and usage of oil (about 2% per year increase in demand), the realistic availability of oil worldwide is about 20 to 25 years. And that’s it. The sooner we rid ourselves of oil for fuels, the better; good riddance.

Brief History of Oil

The history of the oil business is well recounted in Daniel Yergin’s book, *The Prize*. The first commercial oil well was the “Col.” Edwin Drake (he was really an out of work railroad conductor) well at Titusville, in northwestern Pennsylvania, in 1859 (it produced some 35 barrels a day). Fast forward to 2007, and the world is now using 85 million barrels of oil a day, but producing about 84 million, a gap which will grow rapidly as oil production tapers off in the next two decades; this is the “back slope of peak oil.” Oil is a finite commodity (essentially algae which trapped

atmospheric carbon dioxide at the surface in ancient oceans, then died and fell to the bottom—where ongoing geological processes have formed it into oil).

Oil is formed from dead algae by geophysical processes, with high temperatures and pressures, between the depths of 7500 to 15,000 feet underground. Oil shale (uncooked oil) is found in shallower deposits and tar sands are essentially solid bitumen, over-cooked oil formed at depths greater than 15,000 feet. (One large field of this is now being exploited 24/7/365 in Alberta, Canada, with rapidly dwindling supplies of natural gas being used to make it liquid for refining as a form of oil. This is possible due to the high world market price of oil and relatively lower price of natural gas—prices which will increase as supplies dwindle, rapidly making such efforts less and less economical).

Burning of fossil fuels—coal, oil, natural gas—is the major contributor to global warming/climate change. If made solid, the CO₂ emitted annually worldwide would be a mountain 1 mile high, 12 miles in circumference.

Iraq and Oil

The real reason that the US invaded Iraq in March 2003 (aside from intense Israeli pressure to topple Saddam) was oil. Iraq had never been completely surveyed for oil potential, and the oil companies thought (and still think) that the true Iraq oil reserves are around 200 billion barrels, nearly double the official listing of 115 billion barrels. At the moment (late summer

2007) the oil companies are having a feeding frenzy in Baghdad, angling for 10-year exploration plus 20-year exploitation contracts under the Iraqi administration (even the Chinese national oil company is there, elbowing with the rest of them).

Arctic Oil

There has been a great deal of news lately about Russian efforts to claim the oil reserves under the Arctic Ocean as a part of Russia, and thus their own; Norway, Canada, Denmark, and the USA will have something to say about this. I have seen no official estimates of the actual or potential oil under the Arctic Ocean. The technological means to extract this oil—however much it is—exists already; the legal and geopolitical aspects are the problem. This could lead to warfare between US and Russia.

Anecdotally, it is rumored that 3 to 5 trillion barrels of oil are under the Arctic Ocean. This figure can only be nonsense; this would be greater than the total original oil endowment of the whole planet by more than double. A figure of perhaps 100 to 200 billion barrels is more likely, and probably less (note that the ANWR figure, at highest, is 16 billion barrels).

However much oil is under the Arctic Ocean, even if it does not lead to conflict, it is not a solution to **anything**. And we need to use less oil, not more, in any case—and get off oil altogether as soon as possible.

Where Does The Oil Go When It Is Used?

The USA is the largest single oil user. With 4% of the world's population (about 300 million out of 6.54 billion), it uses about 25% of the world's oil daily (over 21 million barrels). Some 66% of US oil is imported, with only 34% from its own resources. These American resources

comprise only about 3% of the total world oil supply, while Russia has just 5%, and fully two-thirds of the world oil supply is in the five countries around the Persian Gulf (suggesting control of oil as a major reason for the Iraq war). Here are America's main uses of oil:

Transportation: 70% of US oil use (50% cars/trucks; aircraft about 16%, energy-efficient trains about 2 to 4%)

Petrochemicals: 27% of US oil use (plastics, etc.)

Electricity: 3% of US oil is used to generate power

The US Dept. of Defense claims that it uses 480,000 barrels of oil per day (about 2% of US daily usage), but this figure is likely the domestic (continental US, or CONUS) figure. The oil usage of the US Navy and of the services in Iraq and Afghanistan, for example, are most likely counted as part of the "host" country usage.

Sustainability, How Things Got This Way, And The Future

Looking at that figure of 70% of oil use in transportation, one might wonder how that came to be the case. It is a grim and harsh story, full of crime—some of which is told in Edwin Black's very recent (2006) book, *Internal Combustion*. In essence, the massive, ongoing dependence of all the US transport systems on oil is non-sustainable even in the relative near term (20 to 40 years) for both supply and environmental reasons.

Fortunately, alternatives to oil-fired cars/trucks and oil-burning airliners are readily available; all we have to do is use them. No new forms of technology or energy supply need to be invented. Adaptation and rapid transition—not panic—are called for; leadership from government is essential. Electric autos/trucks are being developed and will be readily available (Henry Ford and Thomas

Edison planned to build mass market battery powered electric autos and trucks, but the oil gang burned them out in 1914, on the eve of World War One).

The burgeoning de-regulated (since 1978) airline industry, both domestically and internationally, does not have a sanguine prospect, given the rapid dwindling of world oil supply and the inevitable fast-rising cost of fuels (unless governments undertake Draconian oil-rationing programs in some form, reserving oil for certain uses exclusively); about 10 to 20 years, at best (there is no substitute for oil-kerosene as jet aviation fuel, period). Not only that, vast fleets of huge airliners contribute massive amounts of CO₂ pollution directly to the upper atmosphere, where we cannot afford to have it. They have to go—worldwide—within the next 15 to 20 years.

Fast trains will replace domestic US air travel. Fast nuclear-powered ships (the US Navy has used this propulsion safely for 50 years) will replace air travel internationally, and far more comfortably than any cramped jumbo jet, even the large new four-engine A-380, a huge flying cigar tube with wings. New airports are not being built, and will not be built; the age of the airplane is ending, as governments worldwide are forced to deal with global climate change and dwindling oil supplies.

Sustainability is the central issue that all governments and societies have to deal with from now on. The concept of "perpetual growth" in economic terms is nonsense, and always has been nonsense—the lands and resources of this planet are finite, period.

Energy, Transportation, Land Use

These three fields—treated as distinct entities by national government (and land use is not even considered by the federal government,

but left to local decisions)—are, of course, intimately related and have been throughout history.

The long and short of it is that the US—in contrast to other countries, Europe in particular—has never yet attempted, much less succeeded, in adopting long-term policies concerning energy, transportation, and land use. This lack of foresight is precisely what has landed us in the harsh predicament we now face, the double whammy of global climate change and fast disappearing oil/gas supplies. Most developed countries in the world are better off in this regard.

The USA is now dealing with the colossal negative effects of a century of unsustainable sprawl land use development, the near collapse of the energy efficient national rail network, and the full costs of energy dependence on foreign supply. The US does have a large supply of coal—the dirtiest of the fossil fuel triad—but unless it can be used without adding pollution, it is useless.

What Next?

Clearly, we have to design and implement sustainable (non-polluting) systems to provide for the needs of 300,000,000 people in energy, transportation, and land use. This is a daunting task, but not insurmountable; the knowledge and technologies are already present to do this. The current US electricity picture:

Coal – 55% of US electricity

Nuclear power – 20% of US electricity

Oil – 3% of US electricity

Solar, wind, hydropower (dams) – 22% of US electricity

With more than half of US electricity generated by coal, this is the major focus of clean-up in carbon dioxide emissions (and in other polluting emissions, like nitrous oxide, sulfur dioxide, mercury oxides, etc.). Greater use of nuclear power for large

installations/cities is necessary, since it is non-polluting. Distributed power (wind, solar) will work well for smaller areas of usage, like farms and homes, and small businesses. Net metering allows small power generators to sell locally generated power to the grid, while receiving (buying) power from the grid; the metering change costs less than \$100 per household. In this way, households and businesses can bring their net cost of electricity close to zero, or in some cases make money by selling power.

Some 96% of all the energy available at the surface of the Earth comes from the Sun (that huge nuclear fusion furnace 93 million miles away). Making use of abundant natural solar energy is far and away the most practical, sensible, and non-polluting solution we can adopt. What is needed now is a US national program to retrofit homes, farms, and small businesses with solar photovoltaic power installations (the province of Ontario, Canada, is already doing this).

Government and Planning

The Stone Age did not end because the world ran out of stone; it was replaced by a better idea (bronze, then iron, then steel). The oil age is ending not just because of the dwindling supplies of oil relative to demand, but also because all fossil fuels are dangerous to the survival of life on this planet. Better forms of energy—solar, electricity, hydropower, wind power and just plain energy conservation (i.e., using less)—will replace massive fossil fuel use.

Both words—“government” and “planning”—have a tendency to be perceived as threats by many people, as a kind of suspicious activity. But it is beyond cavil that serious planning, on a very large scale, is now necessary to deal with the threats we face—not just in America, but globally.

This will require a restrained,

cooperative attitude on the part of citizens worldwide. A better life—one more in keeping with natural limitations—is in prospect. Let us resolve to live up to the requirements of achieving it.

Long-term sustainability is the key.

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My Search For A Just Peace In Israel And Palestine

Today's challenge is balancing the dual goals of peace and justice in the Middle East.

By Rev. Robert E. Grimm



About the Author

Bob Grimm came to Buffalo to serve as Executive Director of its Council of Churches (now the Network of Religious Communities) in September 1976. His move from Syracuse continued a long career in ecumenical and community ministry, which began in 1949 after his three years of Naval Service in World War II and graduation from theological seminary and ordination into Christian ministry. After his retirement in May 1987, he and his wife, Roberta, continued as active participants in various groups of the Western New York and wider communities.

Early in his Buffalo career, Bob aided the religious community in responding to the Love Canal toxic waste emergency in Niagara Falls. He has continued as a leader for over 28 years in CEM, a service agency established by West Side Churches to improve the quality of life in that area of Buffalo. He was a Board member of the Community Action Organization, a group first established out of the anti-poverty agency of the US government, known as the Office of Economic Opportunity.

In 1985, he was one of 13 area leaders who responded to the move of the TRICO Corp. and founded the Coalition for Economic Justice (CEJ) which unites labor, religious, and other community leaders in advocating for economic justice in WNY. During that period, he helped form a Jubilee

Community Loan Fund to aid various community betterment projects. Both CEJ and Jubilee remain active on today's Buffalo scene.

During his 30 years of residence and service in Western New York, Bob and Roberta have given generously to many community causes, including Citizen Action. They are grateful for good health and the ability to continue as participants, out of their Christian faith, in the peace and justice causes of our WNY community, our nation, and our world.

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One of the seemingly unending issues of our time continues in that flash point of the Middle East — the nation of Israel and its Palestinian neighbors within its borders and the territories occupied by Israel since the 1967 war. I have felt a strong personal relationship to Israel since before it became a nation in 1948, and inescapable parts of that feeling include many great friends in the Jewish communities in which I have lived, the Christian communities who struggle for survival in Israel and in the Palestinian territories, and the newer friends of Islamic faith who relate as do many others to their Middle Eastern national origins.

In 2003, I shared some of my thoughts with the Buffalo Torch Club and later on with the Club in St. Catharines, Ontario. Then and there I

described my feelings about the ongoing political situation as ones of “continuing crisis” and “tragedy.” I use these terms because I do not want to take sides in the ongoing conflict, even though it may seem impossible not to take sides. I use them because, more often than not, I feel like a helpless onlooker. In that spirit, I want to recall my experiences with Israel and Palestine, and with friends of all the faiths where we live and where the battles are still fought even as the search for peace and justice continue, here and in Israel and its still occupied territories.

My first contacts with the Jewish community came eight years after I began my Christian ministry when we moved to Erie, PA. My family and I met some great friends there, a reformed Jewish cantor with a skilled social worker spouse and two children. I spoke at his and the other Temple more than once, built friendships with both the Conservative Rabbi and the Reformed Rabbi who spoke of “brotherhood” often, before the women’s movement made that word less respectable, and felt a warm interfaith togetherness long before that became a religious priority.

We moved to Syracuse, NY in 1965 and found similar sharing with its Jewish community. Its Reformed Rabbi urged me to join a mission to Israel, and later was instrumental in finding the financial backing needed for me to make the trip in 1974. In 1970, I was appointed to serve on the Governing Board of the National Council of Churches. There, a few of us formed an informal caucus seeking

to assure that Jewish positions were fairly treated by that Board as it faced many issues arising out of Israel's beginnings as a nation and its wars with its Arab nation neighbors. This Board had many members from Orthodox churches with ties to the Middle East and from Protestant churches with mission establishments and churches in the Middle East.

In Syracuse, our family hosted an American Field Service high school student from Argentina. We have kept in close touch with Ariel, who went to Israel for college and stayed. He married and became an Israeli, working with Intel in Haifa. They and their four children experienced a suicide attack on a school bus their eldest son was to have been on but missed that day. In our frequent communications, Ariel has demonstrated sensitivity to the justice implications of the way in which Israel has sought to assure its security.

In 1974, I made my first visit to Israel, on a mission trip planned by the Jerusalem office of the American Jewish Committee (AJC). Dr. Bernard Resnikof, of that office, told us: "You have come to visit a society still healing fresh wounds; a nation whose government is undergoing multiple crises. Measure, if you can, the treacherous nature of foreign relations and peace negotiations and the deep-seated Arab and Palestinian hostility plus the impress of the Yom Kippur War leaving a hurt people feeling their love affair with justice and fair play has been mocked. Yet you have come to a resilient society with great energy coming from its immigrants, and hope and resolution from its Holocaust memories, and from the cooperative living experiments of its pioneers."

These words set the tone for my first visit to Israel, but other experiences shaped my views. We visited Kibbutzes and Moshavs and talked with their leaders. We

*I will continue to
pray for the peace
of Israel
in the spirit of the
prophets and of the
Jew named Jesus
who is my Lord,
and of my brothers
and sisters of Islam
who also pray for
peace with justice.*

experienced Jerusalem, including Yad Vashem and other memorials to Israeli beginnings. We shared the Christian Shrines and memories of Jesus there and in Galilee, as well as the Roman ruins, which recalled the time of occupation 2000 years ago. Then to Nazareth and the still scarred battleground on the Golan Heights, coastal cities, and border crossings. All this was familiar territory to previous visitors to Israel, but it was strong medicine for a first time visitor back in 1974.

Our guide was an American woman who had become an Israeli, who said to us many times: "Go to the borders and the borders will come to you." These words remain with me in terms of the implications of Israel's effort to settle and expand its land to include more and more refugees, and to protect them in West Bank fortresses. A small incident observed on this trip hinted at suppressed hostilities. An Israeli man was seen to confront an Arab taxi driver in a "look at all we've done for you" way that must have made the taxi driver feel second-class. Yet, even with such feelings, I left Israel entranced with all

I had seen and experienced, proud of the people who had done so much to reclaim a land and build a society where justice and cooperation were, or seemed then to be, the hallmarks of its success. And yet –

Looking back, the words of Amos Oz, a writer and a loving critic of his native Israel, resound in me yet, though spoken many years ago: "I believe in a Zionism that accepts both the spiritual implications and the political consequences of the fact that this small but precious land is the homeland of two people fated to live facing each other. The lives of both depend on the hard process of learning to know each other in the strife-torn landscape of this beloved country." Oz has also described the Israel/Palestine situation in terms of "two rights in mortal conflict" and such conflict continues.

My wife took a most revealing trip in 1976 to Egypt, Syria, Jordan, and Israel with 24 Christian and Jewish women. They talked with women in government positions and other areas of responsibility and brought a message of security for Israel and justice for Palestinians to all whom they met. Finally, we both joined a leadership group from Buffalo in 1979 on the first mission sponsored by the Jewish Federation. During those years, we sponsored a number of dialogue groups aimed at helping Jews and Christians understand one another and the realities of the Israeli/Palestinian situation.

Somewhere in the mid-1980's my last dialogue group disbanded and my interest flagged. I felt that Israel had been taken over by a leadership that would use violence as a policy, that peace efforts from the US government and others had little effect, and that the peace advocates in Israel and in its territories were being overcome by continuing establishment and growth of settlements. And during this period,

the Intifada revolt of Palestinian youth, the political maneuverings of Arafat and the PLO, the rise of Hamas and other organized movements, plus the hostile responses of Israel made efforts toward a lasting, just peace seemingly futile.

Avraham Burg, speaker of the Israeli Knesset from 1999–2003 and a Labor party member, expressed these feelings when he wrote in August 2003: “There is a real chance that ours will be the last Zionist generation. There may yet be a Jewish state here, but it will be a different sort, strange and ugly. It turns out that the 2000-year struggle for Jewish survival comes down to a state of settlements run by a corrupt clique of lawbreakers who are deaf both to their citizens and their enemies. A state lacking in justice cannot survive.” Burg concluded: “Israel’s friends abroad... should choose as well. They must reach out and help Israel navigate the road map toward our national destiny as a light unto nations and a society of peace, justice, and equality.”

Somewhere around 1998 my flagging interest revived, as a good friend in national ecumenical life whose ministry was to face economic justice issues renewed my concern. He had spent four months at a Catholic retreat center called Tantur, located on the border between Israel and Palestinian territory, along with other friends from national church life who had become Protestant directors of this center for four years. There they observed the daily indignities suffered by Palestinian people at a checkpoint just outside Tantur. These friends were looking for a way to bring justice to Palestinians. They hoped that increased media efforts and other pressures would build a viable Palestinian state to live in peace with its Israeli neighbor and the rest of the surrounding Arab world in the Middle East.

My wife and I joined them and together we began to look for ways to bring increased awareness and understanding into the Christian community. We found some allies in our ecumenical colleagues across the nation. We made common cause with national church bodies, many of whom have “Middle East desks” to oversee their historic work in that part of the world. And we found an organization that had been doing the kind of thing we wanted to do, called CMEP — Churches for Middle East Peace. Somehow we found funds to increase the size and grasp of CMEP, essentially a Washington lobby seeking to spread to government and other authorities its conviction that the only just solution for both Israel and Palestine lay in the creation of a viable Palestinian state that could live in peace side by side with Israel.

Our effort with CMEP continues to this day, as my wife and I share their communiqués and join in their Leadership Council of capable people with long experience in the Middle East in advising their staff and church-related Board on the kind of advocacy that seeks security and justice in Israel, and the ways to help Palestinians create a state that is viable and able to live in peace with all its neighbors. The effort provides a balance of some kind for Congress — people who are heavily influenced by the strong lobby of the Jewish organizations called AIPAC. Yet the effort has been and remains discouraging. A great part of this remains the inability of our own government to do anything meaningful, beyond its over \$5 billion annual support of the Israel Military, in terms of encouraging true peace with justice.

In the process, I have found many other groups, each striving in its own way for a just peace. There is Americans for Peace Now, a group supporting efforts of the peace

movement in Israel. We receive weekly mailings from them and many wise words from Yossi Alpher, who seeks to answer the hard questions. And Americans for Peace Now, a member of the Jewish confederation of organizations in the U.S., keeps us informed about peace advocacy in Israel as well as keeping the Jewish community informed that there is a peace movement in Israel.

There are many groups in Israel and the US that are seeking to build amity between Palestinians and Israelis. I became aware of one such effort 15 years ago during a visit by Rabbi Yehezkel Landau. He was then forming Oz Ve Shalom, which, I believe, continues to this day as a day camp kind of experience involving Israeli and Palestinian youth.

A more advocacy-oriented approach is called the Israeli Committee Against House Demolitions. It organizes responses to the demolition of Palestinian homes and seeks support to rebuild the homes chosen, even though the rebuilt homes may again be destroyed. Jeff Halper, organizer of this effort, which has support in our country, is a former Professor of anthropology at Ben Gurion University in the Israel Negev (desert). He has also prepared maps and writings showing graphically the way Israel has carved up its Palestinian territories, which is called in his brochure, the “Matrix of Control.” The Matrix shows a presently existing network of roads and military emplacements in the West Bank, which would seem to make impossible any kind of homeland for the Palestinian people. It says clearly that Peace cannot be a Prison and that the Matrix of Control now existing must be dismantled if there is to be any meaningful peace. Whether or not these efforts will have any effect upon Israeli policy is an open question. They may be as ineffectual as many minority

peace with justice efforts in our nation.

Other efforts more directly related to the people living there need more support. One is the Christian Peacemaking Teams, composed of people from the peace segment of many historic Peace Churches such as the Church of the Brethren and the Society of Friends (Quakers). These, the dedicated and brave few, have formed small groups who live in and witness to peace in places such as Baghdad in Iraq, and Hebron and other places in Israel. A good friend who is a Sister in a Buffalo Catholic order has joined one of these groups, the one in Hebron, who live daily in the midst of hostilities between Jewish settlers and the neighbor Palestinians and who face harassment daily from settlers and from Israeli military in the area. There are also teams of Christians doing similar things under sponsorship of the World Council of Churches. To all those who live the peace way in dangerous spots, we give thanks.

But all of the above efforts for just peace in Israel and its surroundings need more – a Rationale or reasoned idea of what we are searching for. I find no better source for this than in the voluminous writings of Rabbi Michael Lerner, editor of *Tikkun Magazine*. I confess to being a member of the Tikkun Community Spiritual Progressives Movement. Lerner is controversial within the American Jewish community and elsewhere, but I find his words regarding what ought to be in Israel and with its neighbors ones that speak to the issue.

Lerner's book, *Healing Israel/Palestine – A Path to Peace and Reconciliation* opens with, "Jews did not return to their ancient homeland to oppress the Palestinian people, and Palestinians did not resist the creation of a Jewish state out of hatred of the Jews. In the long history of propaganda battles, each side has at times told the story to make it seem as if the other

side was consistently doing bad things for bad reasons." And the rest of the book is a search to find a path to peace and reconciliation.

That search lists these goals of the Tikkun community as applying to Israel/Palestine: 1) End oppression of the Palestinian people; 2) Ensure Israel's survival and security and eliminate terror as a daily reality of life in Israel; 3) Re-credit Judaism and the Jewish tradition in the eyes of those who wrongly identify insensitive or immoral Jewish policies with Judaism, and re-credit Islam in the eyes of those who wrongly identify Islam with a group of extremists; 4) Protect the Jewish people from the growing global anger and anti-Semitism that is being fanned by Israel's treatment of Palestinians; 5) Develop an ability on both sides to recognize the legitimacy of each other's story and perceptions, and learn to see the world through the eyes of the other as well as one's own; and 6) Re-credit the global hopes for a world of peace and justice — which are undermined by views that see this particular struggle as an example of the intractable nature of antagonisms proving the futility of trying to heal or change the world.

One familiar criticism of goals such as the above is that they tell us where we ought to be but fail to tell us how to get there. Fair enough. Except the problem with the Israel/Palestine search for peace is that no one seems to know how to get there, at least not those in power in the politics of either Israel or the Palestinian authority, or organizations such as Hamas. And so these powers on the ground resort to violence or to formulations for a peace settlement that they should know the other side is unable to accept. And so they, and our governmental policies, manage in their maneuverings to negate most of the Tikkun goals listed above. It all seems to get down to whether or not we, any of us or any

diplomatic authority, can learn to see a problem in the eyes of the other or really care for the needs of the other and so act. Until we do, it seems, we shall continue to teeter on the brink of disaster in the Middle East.

Or perhaps we can listen yet again to words of the controversial author voice of Israel, Amos Oz, who said in 2003 in *Peace Now News*: "For the first time in 100 years of conflict, the two peoples – the Israeli Jews and the Palestinian Arabs – are ahead of their leaders. The people know that the disputed lands must be divided into two nation-states, while the leaders are being drawn into the peace process reluctantly... This process of sobering up hurts. For both sides it means an injured self-image, a compromised sense of justice, shattered dreams and a heavy sense of loss. Both parties are going to feel as if they were amputated once the two state solution is implemented."

I believe that the search for a just peace in Israel/Palestine is still involved in this kind of agonizing struggle. Some have recently said that a two-state solution is becoming more and more impossible as each day and each hostile action brings more tragedy for Palestinians, more fear and retaliatory action by Israelis. And so I will end on this most inconclusive note and pray again that we all support the forces working for peace with justice for all and dissent responsibly from all efforts to apply or encourage the violent responses of oppression and war, whether those come from individuals or from governments — Israeli or Palestinian or our own United States.

I will continue to pray for the peace of Israel in the spirit of the prophets and of the Jew named Jesus who is my Lord, and of my brothers and sisters of Islam who also pray for peace with justice.

Pearl Harbor West

A closer look raises searching questions about the leadership of General Douglas MacArthur.

By Edward B. Jones



About the Author

Edward Jones is Professor of History and Asian Studies Emeritus at Furman University, where he taught for 40 years. Although his graduate degrees are in British history, he was instrumental in creating and developing an interdisciplinary Asian Studies program at Furman, and became the first chair of a newly minted Asian Studies Department in 1988. His teaching included both the history of China and South Asian history. China's smoldering civil war was flaring into what proved to be a fight to the finish about the time he arrived there as a young Marine in the spring of 1946. Thus drawn to the study of China, he was introduced to Indian history through post-doctoral grants and developed an enduring passion for both great Asian traditions.

His academic degrees include a Ph.D. at Duke University; M.S. at the University of North Carolina, Chapel Hill; and B.A. at Furman. Since retirement in 1996, his research interest has been on World War II in the Pacific and on the Marines in China through various incarnations.

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Back to those thrilling days of yesteryear, that halcyon summer of 1941, when signs of impending hostilities between the United States and Japan had piled up to a dead certainty. The Pearl Harbor attack on December 7 was the logical outcome of their 40-year trans-Pacific rivalry.

But Japan's prime target area was 6,000 miles to the west in resource-rich Southeast Asia. Her strategy was to knock out the American Pacific Fleet at Pearl so it could not interfere with her key objective of grabbing the wealth of Southeast Asia.

American Army and Navy commanders in Hawaii were taken completely by surprise. Within hours they were relieved of their respective commands, never to hold another, "convicted" by popular acclamation of dereliction and being caught napping. No fewer than eight wartime investigations affirmed their public disgrace.

Yet on the same day in the Philippines, the United States suffered a worse disaster, which was never investigated. Word of the Pearl Harbor attack reached Manila around 2:30AM on December 8 (8:00AM December 7 in Hawaii), just minutes after it started. When Japanese bombers appeared over Clark Field **more than nine hours** later, the Philippine command was still caught unready! Half its aircraft were destroyed on the ground. Worse, Japan's advance south had been obvious for months and hostilities appeared likely in the Philippines lying along the flank. Unlike the Hawaii commands, where nothing much was expected, the Philippine commanders had been kept well informed and updated on every development.

The question is not why Pearl Harbor was a surprise or why the Hawaii commanders fared so badly, but why Lieutenant General Douglas MacArthur, the man in charge in Manila—a great hero of my youth—was caught flatfooted and never called

to account **even though his dereliction was far worse.**

By July 1941, Japan was poised to take over the resources of Southeast Asia, thus ending her dependence on the United States for oil and other essentials. The Low Countries and France had fallen to Germany a year earlier and Britain looked to be next. The rice bowl of French Indochina, Dutch East Indies oil, and most of the world's rubber and tin supply in British Malaya lay exposed and inviting to Japan. But her opportunity was tempered by anxiety: the U.S. Congress had enacted the \$1.3 trillion Two-Ocean Naval Expansion Act of June 1940, a gigantic shipbuilding program with which Japan could not hope to compete. In the long-term, her prospects of success against the United States were worse than bleak. Short-term, they were reasonably good. Many concluded she must strike soon while there was still relative parity.¹

Japan rolled the dice on July 25, 1941, with the final takeover of Indochina, an obvious steppingstone to the vital raw materials of Malaya and Indonesia. Some of those resources were equally vital to the United States and others.²

Washington countered the next day with an embargo on exports of U.S. oil and other essentials to Japan. Since about 70 percent of Japan's oil came from the United States, it was like an ultimatum: Japan must act while she still could, or capitulate.³ On the same day, former U.S. Army Chief of Staff Douglas MacArthur was called out of retirement and named to command U.S. Army Forces Far East (USAFFE). The recall of one of America's best-known generals, plus

the embargo, sent the message that the U.S. intended to block Japan's southward advance.

After retirement in 1935, the general had been hired by the semi-autonomous Philippine government to build both an army and a plan for the defense of the Islands. (The U.S. Congress had already set Philippine independence for July 4, 1946.) But by 1941, MacArthur had accomplished little and the Philippine Army hardly existed except in his inflated claims, which were absurdly exaggerated. Yet because of his reputation and seniority, his arguments were persuasive among the Army's senior ranks in 1941. After all, they had been mere majors when he was Chief of Staff a decade earlier. A notorious *prima donna*, he played on their deference. With incredible arrogance, he assured them: "...From my present position [in the Philippines]...I can see the whole strategy of the Pacific...clearer than anyone else."⁴

Among his insights, he was sure Japan would never attack the Philippines. People who thought otherwise, he said in 1939, just did not understand "...the Japanese mind."⁵ A year later, he "...ridiculed the idea that Japan would ever...touch the Philippines ...as long as the American flag flies there."⁶ He was contemptuous of the Japanese army, calling it venal and third class. In reality, Japanese forces in China alone numbered more than two million well-trained and battle-hardened troops.⁷ But his mistaken assurances helped sway the War Department and Army Chief of Staff George Marshall to reverse long-standing U.S. defense policy in the Philippines by 180 degrees. For decades, U.S. strategists had written the islands off as a virtually indefensible hostage to Japan. Then, on July 30, Marshall announced it was "...the policy of the United States to

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defend the Philippines."⁸

Decided at the highest level, this U-turn developed out of wishful thinking based on MacArthur's extravagant claims and on recent advances in American aircraft technology, both in pursuit planes and heavy bombers. U.S. airpower enthusiasts had long and persuasively touted its promise.⁹ German and Japanese airmen had lately shown its devastating effects in their respective wars in Europe and China. War Secretary Henry Stimson enthused about the wonders of a new heavy bomber, the "Flying Fortress" [B-17]. American strategists convinced themselves that, if they could station 70 of them in the Philippines, they could turn the islands into a fortress and blockade the China Sea by air power.¹⁰

From being "impotent to influence events in..." the region, Stimson wrote, "...we suddenly find ourselves vested with the possibility of great effective power... [which] **if not promptly called by the Japanese**, bids fair to stop Japan's march to the south and to secure the safety..." of the Philippines. He envisioned an air blockade of Japan's advance south, but also a calculated threat. Southern China and Taiwan were in the range of Philippine-based B-17s. And Marshall

boasted of a still more advanced "...super Flying Fortresses," [meaning B-24s] that could hit Japan from the Philippines and fly higher than Japanese interceptors.¹¹

So, starting in August, shipments of B-17s previously allocated to Britain and Hawaii were promptly diverted to the Philippines. Stimson estimated the United States needed three months for the buildup. And his "Far East" general insisted there would be no attack before April 1, 1942, **if then!** Yet by mid-November 1941, Washington knew war was unavoidable and imminent. Surprise was expected. American policy-makers were well aware of Japan's surprise attack on the Russian naval base at Port Arthur in the Russo-Japanese War. Deciphered intercepts showed Japan had set a deadline: if no agreement had been reached by November 25, diplomatic talks with Washington would be broken off.¹² War warnings were sent to all American military and naval commands in the Pacific: "hostilities could break out at any moment." MacArthur responded that he was "ready for any eventuality." He still thought nothing would happen before spring, while official Washington expected war at any moment.

Washington expected war not in Hawaii, but in the Netherlands East Indies, Malaya, Borneo, maybe the Philippines, or elsewhere in the South Seas. Most intelligence pointed to the South China Sea. Sources tracked Japanese warships and transports moving southward, unmistakably toward Malaya and Indonesia. Surely Japan could not leave the Philippine flank unsecured, especially with the new American bomber threat.

So, with the Philippine buildup less than half completed in mid-November, Marshall **knew time was running out**. Still, he thought the 35 B-17s already in the Philippines would be enough. It was the greatest

concentration of U.S. heavy bomber strength in the Pacific and more were on the way — 70 aircraft, plus tanks and artillery.¹³ Another month, and the War Department would feel secure about the Philippines. Flying weather would be good then, Marshall boasted, and American bombers stood ready to pound enemy naval bases and set the “paper” cities of Japan on fire. “The presence of a squadron of those big ones would give the Japanese some bad moments.”¹⁴ **There would be no need for the Navy.** It was a high-risk gamble, based mainly on wishful thinking.¹⁵

The Navy Department conspicuously never shared the War Department’s wishful optimism. Admiral Thomas Hart, MacArthur’s naval counterpart and commander of the U.S. Asiatic Fleet, had known “Douglas” for 40 years, but the general rejected his efforts to coordinate war strategy. It was Hart’s flying boats that tracked Japanese naval movements, including the invasion fleet assembled in Cam Ranh Bay on December 2 that struck British Malaya in the wee hours of December 8.

In Jakarta, on December 4, the American ambassador was burning his codebooks in the embassy yard as instructed. Next door, he saw his neighbor, the Japanese ambassador, doing the same.¹⁶ What was clear to the ambassadors in Indonesia, to officials in Washington and to the U.S. Asiatic Fleet commander in the Philippines, and what was inherent in the war warning sent on November 26 was either not understood or not heeded by General MacArthur. He who could “...see the whole strategy in the Pacific...clearer than anyone else”—despite all signs to the contrary — stuck to his preconception that nothing would happen before April 1942!

When news of Pearl Harbor reached him about 3:00AM on

December 8 (8:30AM December 7 in Hawaii), MacArthur proved incredibly inept. His first reaction was disbelief. He was “startled and possibly disoriented by the crisis,” wrote one historian; “catatonic” or possibly on “overload,” another suggested. He shut “...himself in his office, and communicated with subordinates only through...” his chief of staff, General Richard Sutherland.¹⁷

Although he was hardly alone in underestimating the Japanese, his big failing was that he remained stunned and indecisive for **hours**.¹⁸ Brigadier General Leonard Gerow, head of the Army war plans division, phoned him at about 4:30AM (10:00AM December 7 in Hawaii) to personally confirm that Hawaii was under attack and to remind him of the obvious: “You [could] get an attack there in the near future.” The Army Air Forces chief, General H.H. Arnold, later called MacArthur’s handpicked air commander, General Lewis Brereton, and recounted the ignominious loss of hundreds of planes on the ground in Oahu. He warned against a similar debacle in Luzon. MacArthur received official orders from the President and the War Department at 5:30AM. He was enjoined to execute U.S. war plans, including offensive air strikes against Japanese bases in Taiwan.

Yet from the pre-dawn hours until after high noon on December 8 in Manila, he rejected three separate appeals from Brereton to launch strikes against Japanese bomber bases in Taiwan, as American war plans directed. The result was that more than half of his over 300 planes—including half his bombers—were caught like sitting ducks and destroyed on the ground, more than **nine hours** after news of Pearl Harbor reached Manila.¹⁹ So ended any hope America may have had of defending the Philippines. “At the end of the first day of war,” noted the Army’s official history, “such

hopes were dead.”²⁰

For years, U.S. war plans called for a defensive stand in the Bataan Peninsula, where fortifications were to be prepared and supplies stockpiled for a prolonged siege. The plan was to hold out until the Navy could fight its way across the Pacific bringing relief forces. Unrealistic as the plan was, MacArthur proposed an alternative one that was equally flawed. He persuaded Marshall that he could repel the enemy at the beaches. (Mind you: the 7,000 islands of the Philippines had more miles of beaches than the entire U.S.) So instead of preparing a stronghold in Bataan, he placed supply dumps all around Luzon to support beach defenses. That resulted in a fiasco. The Japanese landed at Lingayan Gulf as expected on December 22, beach defenses collapsed, and the enemy marched almost unopposed to Manila. Japanese bombing destroyed tons of supplies and tons more were captured—including 50 million bushels of rice, enough to have fed Bataan defenders for five years. When his troops were forced to fall back in “fighting withdrawal” to Bataan, it was to ill-prepared positions and acute shortages of munitions, supplies, and soon starvation rations of food.²¹

Meanwhile, MacArthur’s press office told of gaudy success: enemy battleships sunk, planes downed, invasions driven off, battles won—all fiction. These communiqués rarely mentioned any combatant by name other than MacArthur. A stream of reports flooded a hungry press with tales of heroics and success, largely fiction, but stories that ended up as headlines across the United States. Not even the War Department knew the extent of the falsification!

Life photographer Carl Mydans rushed out to get pictures of a claimed invasion beach supposedly littered with enemy corpses and the wreckage

of a failed Japanese landing. He found nothing but undisturbed sand washed by a placid tide. There had been no battle, only the fiction of a MacArthur communiqué.

After bungling his response to the Japanese attack, MacArthur characteristically blamed others. Denying his own responsibility for the destruction of his air force, he tried to shift it to his senior air force commander.²² Then, relying on an incredibly misconstrued view of British and American naval resources and deployment, he blamed Admiral Hart and the Navy.²³ Later, as the Japanese closed in, he was convinced that his enemies in Washington—President Roosevelt, Harold Ickes, Marshall, and former aide General Dwight Eisenhower—had decided to sacrifice him. Instead, **they promoted him to hero** and whisked him off from doomed Corregidor to the safety of Australia. There he was appointed Commander-in-Chief of the Southwest Pacific Theater.²⁴

By June 1942, Roosevelt had misgivings about turning MacArthur into a hero instead of a goat. He was increasingly vexed at his “constant playing to the grandstand.” General MacArthur seemed “...to have forgotten,” the President exclaimed to press secretary William Hassett, that his conduct in the Philippines was comparable to that of the Army and Navy commanders in Hawaii who “face court-martial on charges of laxity....” Roosevelt thought MacArthur’s leadership at Corregidor was “criminal,” rather than heroic.²⁵ General Eisenhower thought “he might have made a better showing at the beaches and passes, and certainly he should have saved his planes on December 8....”²⁶ General Claire Chennault, of “Flying Tigers” fame, a legend with an outsized ego in his own right, expressed incredulity. “If I had been caught with my planes on the

ground, I could never have looked my fellow officers squarely in the eye. The lightness with which this cardinal military sin was excused by American high command has always seemed to me one of the shocking defects of the war.”²⁷

How could MacArthur have been **promoted and honored**—awarded a fourth star, the Medal of Honor, and high command—while his counterparts in Hawaii, **who were far less culpable**, were fired and disgraced?

(1) Public Morale: It is hard to imagine the crushing impact of the string of humiliating defeats on the American public in the first months of the war. Americans desperately craved heroes, and manufactured more than one. Eisenhower said the public built MacArthur into “...a hero out of its own imagination.” True enough, but what fed our imagination was a stream of false and exaggerated stories churned out by MacArthur’s public relations staff!

(2) Political expediency: He was also the darling of Roosevelt’s Right Wing opposition, an **icon**, as historian Stanley Weintraub wrote, and “...it seemed better in Washington to co-opt the former isolationist Right by permitting its stalwarts to march behind MacArthur’s banner than to alienate the internal opposition by replacing him.”²⁸

(3) Complicity: Marshall, Stimson, and Roosevelt were complicit in the flawed strategy to turn the Philippines into a fortress and a base for offensive operations. In a desperate effort to solve the conundrum of how to defend the Philippines, after doing nothing for decades and buying into MacArthur’s extravagant claims, they gambled against bad odds and lost. So to disavow him—even if they judged him incompetent—would be to expose their own guilt and misjudgments.²⁹

They were guilty of maybe the worst cover-up of the war, perhaps justifiably, for the sake of shaken public morale. Or was it also to save their skins by saving his?

(a) They covered up MacArthur’s total failure to act against the certainty of Japanese attack, despite his having full information, direct orders, and nine hours forewarning on Dec. 8—and that after repeated warnings weeks ahead.

(b) They failed to relieve him even after they knew the enormity of his bungling. Again, was it for the sake of public morale, self-interest, or both?

(c) Chief of Staff Marshall quashed efforts to convene a board of inquiry like those on Pearl Harbor, probably to conceal his own and the administration’s complicity and maybe to protect the name of the Army in an age of intense Army-Navy rivalry.³⁰

No doubt MacArthur was warmly remembered by many of those “battling bastards of Bataan.” But many others—desolate, underfed, ill equipped, all because of his mistakes—remembered otherwise. Their bitterness sometimes manifested itself in derisive songs, like this one to the tune of “The Battle Hymn of the Republic.”

*Dugout Doug MacArthur lies
ashaking on the Rock [Corregidor],
Safe from all the bombers
and from any sudden shock;
Dugout Doug is eating of
the best food on Bataan,
And his troops go starving on.*³¹

Endnotes

1. By September 1941, Japanese experts estimated their naval strength relative to the Americans would have dropped to 70 percent at the end of that year and would fall to 50 percent in 1943 and 30 percent in 1944. H. P. Willmott. *Empires in the Balance: Japanese and Allied Pacific Strategies to April 1942*. Annapolis: Naval Institute

Press, 1982, pp.61-62.

2. U.S. vital interest in Southeast Asia is emphasized in a strong argument that the raw materials of the area were the prime cause of the Japanese-American conflict in 1941 in Jonathan Marshall, *To Have and Have Not: Southeast Asian Raw Materials and the Origins of the Pacific War*. Berkeley: University Press, 1995. For a broader discussion of the causes for conflict, see Jonathan G. Utley, *Going to War with Japan 1937-1941*. New York: Fordham University Press, 2005.

3. Kenneth S. Davis, *FDR, the War President, 1940-1943: A History*. New York: Random House, 2000, p.314.

4. Willmott, *Empires in the Balance*, p.183.

5. Richard Connaughton, *MacArthur and Defeat in the Philippines*. Woodstock & New York: The Overlook Press, 2001, p.87.

6. Edgar Snow, *Journey to the Beginning*. New York: Vintage Books, 1972, p.250. See also John Maxwell Hamilton, *Edgar Snow, A Biography*. Bloomington: Indiana University Press, 1988, pp.109-110.

7. Theodore H. White, *In Search of History: A Personal Adventure*. New York: Harper & Row, 1978, p.108 and Alan Schom, *The Eagle and the Rising Sun: The Japanese-American War, 1941-1943, Pearl Harbor Through Guadalcanal*. New York & London: W.W. Norton & Company, 2004, p.203.

8. Waldo Heinrichs, *Threshold of War: Franklin D. Roosevelt and American Entry into World War II*. New York: Oxford University Press, 1988, p.142.

9. Hanson W. Baldwin, *Battles Lost and Won: Great Campaigns of World War II*. New York: Konecky & Konecky, 1966, pp.116-117.

10. Henry L. Stimson and McGeorge Bundy, *On Active Service in Peace and War*. New York: Harper & Brothers, 1947, p.388. See also

Heinrichs, *Threshold of War*, pp.175-176. A popular study has noted that the British had found the early B-17 far less effective than the Americans thought it was. John Costello, *Days of Infamy: MacArthur, Roosevelt, Churchill—the Shocking Truth Revealed: How Their Secret Deals and Strategic Blunders Caused Disasters at Pearl Harbor and the Philippines*. New York: Pocket Books, 1994, pp.73-74.

11. Italics added. Herbert Feis, *The Road to Pearl Harbor: The Coming of the War Between the United States and Japan*. New York: Atheneum, 1965, p.300. [Originally published by Princeton University Press, 1950.] See also Baldwin, *Battles*, p.117. General Lewis H. Brereton was MacArthur's hand-picked air commander who conferred with Marshall and Arnold before taking up his assignment in early November. The Army Air Corps was redesignated the Army Air Force in the summer of 1941, but by my memory the old designation continued in common use by the press and public.

12. Davis, *War President*, p.317.

13. Stimson, *On Active Service*, p. 389 and Heinrichs, *Threshold of War*, p.176.

14. Heinrichs, *Threshold of War*, pp.144-145.

15. H.W. Brands, *Bound to Empire: The United States and the Philippines*. New York: Oxford University Press, 1992, p.187.

16. Len Deighton, *Blood, Tears and Folly: In the Darkest Hour of the Second World War*. London: Jonathan Cape, 1993, p.534.

17. Michael Schaller, *Douglas MacArthur the Far Eastern General*. New York: Oxford University Press, 1989, pp.55-56. Almost nine years later, his reaction was similarly shocked and incredulous when he learned that war had come to Korea. Stanley Weintraub, *MacArthur's War: Korea and the Undoing of an American Hero*. New York: The Free Press, 2000, pp.30-31,

passim.

18. So common among Americans, selling the Japanese short on strength and resolve was likewise evident among British officials in East Asia, even to the point of comparing them unfavorably with the Italians. Adrian Stewart, *The Underrated Enemy: Britain's War with Japan, December 1941-May 1942*. London: William Kimber & Company Limited, 1987, pp.11-13.

19. Schaller, *MacArthur*, pp. 55-56 and Costello, *Days of Infamy*, pp.242-277, 339 *et passim*.

20. Connaughton, *MacArthur and Defeat*, pp.113-117, 159-177 *et passim*.

21. Connaughton, *MacArthur and Defeat*, pp.209, 214-220.

22. Connaughton, *MacArthur and Defeat*, pp.164-176. For a brief but judicious account of the sequence of events and differing versions, see Ronald H. Spector, *Eagle Against the Sun*. New York: The Free Press, 1985, pp.106-108. See also Stanley Weintraub, *Long Day's Journey into War: December 7, 1941*. New York: Truman Talley, Dutton. 1991, pp.572-579.

23. Schom, *Eagle and the Rising Sun*. pp.208-209.

24. Weintraub, *Long Day's Journey*, p.579.

25. Schaller, *MacArthur*, pp.64-65.

26. Weintraub, *Long Day's Journey*, p.579.

27. Claire L. Chennault, *Way of a Fighter: The Memoirs of Claire Lee Chennault*. New York: Putnam, 1949, p.124 and Connaughton, *MacArthur and Defeat*, p.178.

28. Weintraub, *Long Day's Journey*, p.579.

29. This thesis was strongly emphasized by John Costello, *Days of Infamy* and has since been taken up with varying degrees of emphasis by others cited herein.

30. Schom, *Eagle and the Rising Sun*, pp.230-232, 240-242.

31. Connaughton, *MacArthur and Defeat*, p. 234.

The Mosuo Of China: A Living Matriarchal Society

A 2000-year-old matriarchal culture survives in today's China.

By Lucy B. Dennison, Ed.D.



About the Author

With an Ed.D. from Virginia Tech, Dr. Lucy B. Dennison retired after forty-three years in teaching and administration, mostly at Hood College, where she has offered courses in Family Systems and Child Development. She was named an Outstanding Alumna of the College of Education and Behavioral Sciences, University of Kentucky, and is a member of Phi Beta Kappa. Actively involved in the Frederick, MD Torch Club for many years, Dr. Dennison became interested in the unique society of the Mosuo clan after a recent trip to China.

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CLASSICAL MATRIARCHIES

Historical records show that classical matriarchies have existed since the Neolithic Period. (1). They have been the subjects of many studies and papers written primarily by males from the patriarchal point of view. When I was in school I often wondered why females had done so few studies. Margaret Mead, of course, was one of the exceptions. But within the last few decades this has changed. In doing the literature review for this paper I was pleased to find several works by female anthropologists and sociologists. One study of particular interest was done by Heide Gottner-Abendroth, a former professor at the University of Munich, and co-founder and present director of the Academy for Research on Matriarchy and Matriarchal Arts

Women in matriarchal societies are greatly respected for their ability to give birth and renew the life of the clan. ...The earth is venerated as the Great Mother who grants rebirth and nurtures all.

near Bavaria, Germany. She not only has written extensively about matriarchal societies but, along with her co-workers and students, has visited and actually lived within these societies. Some of her studies have provided excellent resource material for this paper.

A matriarchal society is generally defined as a system of social organization in which descent and inheritance are traced through the female line. I'm going to expand that definition by talking briefly about the economic, social, political, and cultural customs that define a matriarchy. These customs are intertwined and dependent upon each other.

The matriarch of each clan, being the oldest woman or another woman who has been chosen by her clan to hold the title, always controls the economy. These societies are most often agricultural, supplemented by

hunting, fishing, raising livestock, and trading with neighboring groups. The matriarch plans and assigns all required labor and is the administrator of all possessions, including the house, gardens, livestock, crops, animals hunted, fishes caught, and money earned from trading. She is also in control of distribution, caring for the welfare of all members of the clan. All clans are expected to be self-supporting. However, social rules require that goods be distributed according to an egalitarian system. If wealth begins to accumulate in certain areas, the matriarch calls for redistribution. For example, a village festival is organized in which wealthy clans are obliged to distribute their riches to other inhabitants in the village. For this they gain great honor. Because women have control over both the disposition of goods and the sources of nourishment, their social positions are secured.

The social pattern within a matriarchy is one of kinship in which each clan consists of three or more generations: the matriarch, her sisters, all the daughters and granddaughters, and the men who are directly related, all sons and grandsons. Some clans are related to other clans in the same village by communal marriage (a tradition more common when traveling from village to village was a greater problem). For example, all the men from one clan marry the women from a designated clan and vice versa for the women. In this way everyone becomes related to everyone else by birth or marriage. Each clan

lives in one big house that is large enough to hold all its members, perhaps as many as 80 persons. All members of the clan live permanently in the house where they were born. Neither the women nor the men are allowed to move into the houses where their spouses reside. (2) Social rules require that the groom must continue to reside in his mother's house throughout his lifetime. There, he is expected to work, take part in decision-making, and help provide for the welfare of all those bearing his clan name. In the evenings he is expected to go to the house where his wife lives and to return to his mother's house at dawn. This form of marriage is most often called "walking marriage" or "visiting marriage" and is restricted to the night. Other names for this form of marriage are "friend marriage," "sisi," or "tiesese" (tay-say-say) which mean walking back and forth. (5)

Any children born of these marriages belong to the mothers and their clans. The matriarchal man never regards these children as his own because they do not share his clan name. Instead, a matriarchal man is closely related to the children of his sisters because they do share his clan name. He devotes his care for the upbringing of these nieces and nephews as a form of social fatherhood. This is not to say that the children do not know their biological fathers. Their relationship is sometimes quite close. But in matriarchal societies, biological fatherhood is considered insignificant(2).

Politically, matriarchies are societies of consensus. This is most likely because harmony among all things, including kin, is of the highest priority. Domestic matters of importance are discussed in a council made up of all members of the clan

who are age 13 and older. No one is excluded. Decisions are reached by mutual agreement after thorough discussion. In matters affecting the village, harmony is still a major priority and decisions are made through a council comprised of delegates from all clan houses. If a matriarch does not like to leave home, she may appoint one of her brothers to be a delegate in her place. This has caused some researchers to report, erroneously, that decisions affecting the village are made by men. In truth, when there is difficulty in gaining consensus, the men who are delegates must return to their clans for further discussions and then go back to the council. The back and forth, back and forth, may require several trips and a long period of time. Decisions affecting a larger region are made in essentially the same way. This pattern of consensus, though tedious, does not allow for the accumulation of political power. In this sense, the people are free from domination and are never suppressed by dominating rulers.

On the cultural level, matriarchies are sacral or Cultures of the Goddess. Dr. Abendroth, whom I mentioned earlier, describes it this way:

A fundamental concept is their concrete belief in rebirth. This concept is expressed in myths, rituals, and spiritual customs. Every person knows that after death she or he will be reborn as a child into the same clan.

Women in matriarchal societies are greatly respected for their ability to give birth and renew the life of the clan. This concept is the basis of the matriarchal view of life within the cycles of nature. The earth is venerated as the Great Mother who grants rebirth and nurtures all.

The cosmos is perceived as the Great Goddess of heaven and all Creation. It is she who gives birth to the stars in the east and allows them to move over the sky until they return to her in the west through her power of death. All celestial bodies rise, set, and return in this same way each day and night.

Human existence follows the same rules and is not separate from the cycles of nature. The matriarchal concept of the natural and human worlds lacks the dualistic, patriarchal way of thinking that separates "nature" from "culture." Furthermore, it lacks the dualistic concept of morality that defines what is "good" and splits off what is "evil." From the matriarchal perspective, life brings forth death, and death brings forth life again in its own time. The opposition of "good" and "evil" makes no sense. In the same way, the female and the male are a cosmos polarity. It would never occur to matriarchal people to regard one sex as inferior to the other.

In that non-dualistic view of the world, no principal distinction is made between the profane and the sacred. The entire world is divine and therefore sacred to the people.

They respect and venerate all of nature as holy and would never exploit or destroy it. Every house is also sacred and has its holy hearth in a place where the living people and the ancestors meet. Each everyday task and common gesture has a symbolic meaning; every action is ritualized(2).

THE MOSUO

With a few minor differences, the

Mosuo Society of China is a living example of a matriarchy as just described. But who are the Mosuo and what do we know about them? Research done since the 1980s has provided just about all that is known.

The Mosuo people (also spelled “Moso” and pronounced “mwo-swo”) are not of Chinese origin but have lived within China’s borders for centuries. Ancient Chinese records show that they were living in the highlands of Yunnan and Sichuan Provinces in southwestern China as early as the Han Dynasty (A.D. 206-202) and the Tang Dynasty (618-907). (3) Like many of their neighboring groups, including the Tibetans, they are believed to be descendants of the ancient Qiang. Their language is Naru from the Yi branch of a Tibeto-Burman sub-family. There is no standard or accepted system for transcribing their language. Their religion is a combination of nature worship, spirit worship, and ancestral worship influenced by Tibetan Buddhism(3).

The center of their culture is located in the Yongning basin in Ninglang County. The basin is approximately 16 square miles at an elevation of approximately 8700 feet. Mountains with elevations as high as 14,208 feet surround the basin. The snow-capped mountains of Tibet can be seen in the distance. Next to the basin is Lake Lugu, a plateau lake of approximately 19 square miles straddling the borders of Yunnan and Sichuan Provinces. The area is magnificent in beauty, yet one of the poorest in China. Until a few decades ago, the only access to the outside world was a treacherous mountain horse trail.(46)

The majority of the Mosuo people have held fast to their traditions. They continue to live in the villages along the lake in sturdy, wood-frame houses

built generations ago by their ancestors. The houses are built in a square and are large enough to accommodate all living generations of each clan. As would be expected in a matriarchy, women are greatly admired, respected and celebrated in a number of ways, including this folksong:

*For the Mosuo of China, it's
a-woman's world*

*There are so many skillful
people, but none can compare
with my mother.*

*There are so many
knowledgeable people, but none
can equal my mother.*

*There are so many people
skilled at song and dance, but
none can compete with my
mother(3).*

But this doesn't mean that women are carried on a pedestal. Women do most of the hard work including field work, housework, cooking, and raising children. They also carry water from the lake, cut and carry wood for fuel, and feed the livestock. The men's work is primarily fishing, hunting, and trading with neighboring villages and other minority groups.

Their tradition is to assign women's work according to age groups. For example, women of the oldest group are 60 years of age and older. This group includes the former matriarch and her sisters. They devote themselves primarily to their foremothers and the ancestral line by conversing with and providing meals of flour and kernel for them. The Mosuo believe that by keeping this relationship alive and on good terms, the foremothers will give their blessings to the living.

The women in the next group are between 40 and 60 years of age and, except for the matriarch, are expected to do a good bit of the work as described above. As is typical in other

matriarchies, the matriarch assumes the responsibilities for the economic and social affairs of the clan. This includes planning and assigning the work, distributing goods according to their egalitarian system, seeing that the sick receive care and treatment, and acting as hostess for all social affairs and important ceremonies such as funerals for the deceased and initiation festivals for the girls. In some cases, a brother of the matriarch is elected to be the representative of the clan and help her by organizing external affairs, which involves communication with the neighbors and planning the men's work.

The women of the third group are between 13 and 40 years of age. They are required to do most of the hard work in the fields and gardens and to bear and rear children. This is the group that seems to be of greatest interest to sociologists, anthropologists, and other outsiders because of the walking marriage. In the eyes of most societies the walking marriage is no marriage at all because it is non-contractual, non-obligatory, and non-ceremonial. Also, there is no social recognition to initiate or terminate a walking relationship.(6)

Yet this matriarchal marriage system still exists among a high percentage of the Mosuo people. Scholars seem to believe the walking marriage system developed long, long ago in response to the harsh conditions in which the Mosuo live at high altitude and isolated until recently from the outside world. In such conditions, the cooperation of a large and cohesive family unbroken by marriage has been essential.

The Mosuo are staunch supporters of their marriage system and are not hesitant to state its advantages. In fact, a Chinese researcher in his doctoral thesis entitled *A Study of the Mosuo Matriarchy* discusses 10 advantages

of the system, including these:

In our families there are no arguments between husband and wife and father and son; no hatred between sisters-in-law nor mothers-in-law and daughters-in-law; and the love between mother and daughter goes on forever.

Friend marriage is good. We are all our mother's children making money for her. Therefore, there is no conflict between brothers and sisters.

There is no dowry nor alimony and no failure to provide child support.(3)

Mosuo women have virtually total autonomy over their sexuality, the only case known to anthropology.(6) It is the women who initiate the choice of a mate. The relationships are based entirely on the whims of love and infatuation. When that love/infatuation is gone, the relationship ends without problems for the women because they are always at home in the house where they have lived since birth and will live until they die. Furthermore, their children receive support from their uncles rather than their biological fathers. Surprisingly, many walking relationships are long-term because promiscuity often ceases for both the father and the mother after the first child is born. This is contrary to many reports that have sensationalized promiscuity, which does often exist in the walking marriage.

The fourth age group is comprised of children. Little or no work is assigned to them because the Mosuo believe that children, from newborn to 12 years of age, are sacred. They believe that children come from their ancestors, not from a man of another clan. This belief in direct rebirth is basic to full matriarchal religion and the veneration of children is part of that belief. The decision to have children is entirely that of the woman, with no social pressure. However,

because harmony among kin is such a high priority, she and her sisters are always mindful of the problems that can arise if there should be too many or too few children for the clan to live peacefully and function well. Unlike the neighboring Chinese where every couple feels the need to have a son, the Mosuo actually need only one daughter per clan per generation for the clan name to survive(6). However, both baby girls and baby boys are welcomed with great joy. Infanticide, which still occurs in parts of China, is unheard of among the Mosuo. No child is ever unwanted or considered illegitimate.(4)

As previously mentioned, the Mosuo believe that ancestors who are held in good memory and cared for diligently will return to the clan as little children. As a child grows up clan members will notice mannerisms, physical features, and other similarities consistent with a deceased relative. When the child reaches age 13, an initiation ceremony is held and she/he is given the deceased relative's name. From that moment on, the ancestor/ancestress is regarded as fully re-born in the child. The festival of initiation is especially celebrated for girls. At that time, the girl is given a woman's costume and her own room where she can receive boyfriends.

This ancient society is primitive in many ways, yet cultured in others. They have high standards in the way they respect and keep their homes and carry out ceremonial rituals and funerals. Their mode of dress for special events and ceremonies is of great importance to them. For example, the traditional costume for women under age 60 is a red velvet jacket, long white silk skirt, and a black headdress. Variations of this costume indicate the age of the women. However, the older women and former matriarchs dress exclusively in dark linen clothes. They

believe that to dress in bright colors, as the young women do, would not be in accordance with their dignity. The costume for the men is simpler but little information is available except that they wear hats similar to those worn by American cowboys and ride small horses of Mongolian stock.(2)

Some historians think of this ancient society as a well-kept secret prior to the twentieth century. Before that time, few people in the civilized world were aware that the Mosuo existed. This was mainly because they had been self-sufficient and had little interaction with outside society. But in the 1920s and 1930s, they became involved with a neighboring militant group known as YI. That group had begun producing opium as a means for funding the acquisition of arms and ammunition. Soon, Yongning became a center for their opium trade and horse trains became a common mode of transportation in and out of the Yongning Basin during several months of the year. For the first time in their history, the Mosuo men became involved in long distance trading between their village and other parts of Yunnan Province and Tibet.(6)

But lifestyle for the Mosuo remained basically unaffected until 1956 when the Communists reached the Lake Lugu area and the people were forced into work groups of the Communist Party. In 1958, as part of their plan to wipe out all minority cultures, the Communists launched an unprecedented assault on the Mosuo family system. They hurled insult after insult upon those having a walking marriage. All men and women having such a relationship were told to pin down their partners and participate in a Han wedding ceremony. Day after day, the collective wedding ceremonies were held for couples of all ages, often with grandchildren

watching their grandmothers getting married. Couples were first told to establish individual households, an arrangement about which the Mosuo knew nothing. When the Communist authorities saw that this was not working, the couples were told to leave their individual houses and move into a commune type living arrangement.

In addition to the destruction of their family system, the Mosuo suffered all the cruelties and atrocities that millions of others living in China suffered during the Cultural Revolution. Many died from the 18-hour days of unceasing hard labor in the camps. Others died from starvation, and still others died from the mental and emotional trauma of being uprooted from their way of life. But the Cultural Revolution finally ended in 1976, and the majority of the remaining Mosuo returned to their traditional ways, proving that the Communist effort to wipe out this ancient minority culture had failed.(3)

By the late 1980s, the Lake Lugu area was fairly well connected to the outside world and the Mosuo lifestyle has since been threatened by the continued exploitation of their environment through deforestation and the building of roads. Villages practicing traditional ways are threatened by the intrusion of the modern world. Their culture has increasingly become a focus of attention, inspiring researchers to go there and pry into their lives. Several academic theses and doctoral dissertations have been published, inspiring others to go there for further research. Still others go for reasons of curiosity and to exploit the naivete of the people. The beauty of Lake Lugu, the surrounding mountains, and the exotic qualities of the Mosuo people are now being marketed by the Chinese government for tourism. By 1995, fifteen or more tourist projects

had been built in the Lake Lugu area, including a holiday resort, a sanatorium, and a marine park. In 2001, the Chinese government built the glitzy Mosuo Village Hotel near the lake.(5) Also, the Economic and Social Council of the United Nations nominated the area as one of 50 model communities.(7)

The Mosuo are backward and somewhat primitive in many ways but they are not stupid. Seeing the opportunity for economic gain, they seem to have found a way to preserve their traditions while revealing them to outsiders. Some of the clans have opened their houses to the curious tourists. For an admission price, they are now offering programs of interest, including singing, dancing, enactment of clan rituals, canoe rides, and fishing on the lake. In 2005, more than 50,000 Chinese tourists visited the Mosuo villages. That was a terrific increase from less than a dozen visitors in the 1990s. The Mosuo are trying to cope with many new problems such as an increase in crime and prostitution, brought to their villages by this gigantic influx of visitors. But according to a report last year by Matthew Forney in *Time International*, this huge increase in visitors has led to something unexpected. The swarm of tourists has engendered a native pride that is keeping their traditions alive. He quotes Eileen Walsh from Temple University, who wrote in her doctoral dissertation, "The Mosuo think that if thousands of Chinese come to see their lifestyle, it must be valuable." While this added exposure to the outside world threatens to envelop the Mosuo into a world that is becoming more and more homogenous, their unique qualities may enable them to endure and prosper.(7)

The Mosuo are definitely a hardy people, having survived in hard times for centuries. They are now struggling

to be acknowledged as a National Minority by the Chinese government.(2) This status, if given, will give them more autonomy to solve the problems brought on by modernization. The future of the Mosuo society is, of course, unknown. The roads leading in to their villages also lead many of the young people away. Many are leaving to seek education and a more promising future. If they return, they bring new ideas to pass on to their kin. Sociologists, anthropologists, and other interested people are watching and wondering if this ancient society will survive, or if it will disappear as others such as the Mayas have.

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Emporiatics And The Invisible World

Foreign travel carries the risk of exposure to rare diseases in the “invisible world” of viruses.

By Jack B. Armstrong, M.D.



About the Author

Dr. Jack Armstrong is a physician in Winchester, Virginia. He is married to Mary K., who is an English-

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Dr. Armstrong is a Fellow in the American College of Physicians and a member of The Infectious Disease Society of America. He co-founded the Virginia Infectious Disease Society, the Shenandoah Independent Practice Association, and the Shenandoah Compassionate Pharmacy Program. His research interests include bacterial toxins, hospital epidemiology, and travel medicine. He recently completed a term of service on The Virginia Board of Medicine.

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My interest in emporiatrics, or diseases of travelers, is both professional and personal. As an Infectious Disease physician who founded the Selma Travel Clinic, I have advised travelers from Winchester to most of the world for two decades. The diversity of travel is remarkable, from chief executive officers of computer companies traveling to Africa to assist in the automation of postal systems to

evangelical Christian electricians and carpenters traveling to the depths of tropical South America to assist in church construction. These diverse travelers share several traits: risk tolerance, optimism, strong will, love of adventure, and a desire to return home healthy.¹ I suspect there are many such travelers. As avid travelers, my wife, Mary K., and I realize, like many of you, both the thrill and risk of international travel. On one memorable trip for our twenty-fifth wedding anniversary, I enjoyed a forbidden drink on a hot golf day on the island of St. Kitts, ignoring Mary K’s now famous quote: “you’re a doctor, you should know better.” I subsequently developed monkey typhoid from sharing the same water container with a local colony of monkeys. But I digress. This paper is not about the joys or dangers of travel, but rather the novel recent convergence of emporiatrics or travel illness, zoonosis or animal disease transmitted to humans, and emerging viral infectious diseases. I will present the hypothesis that a shrinking modern world is bringing the developed world traveler closer to the animals of the developing world where they are exposed to and acquire formerly rare viral diseases, later to be introduced into a susceptible developed world population with dramatic consequences. Further, there is good evidence that this hypothesis is not only historically true for three to-be-described important viral infections introduced to the West in the past 20 years, but that a fourth viral infection is on the verge of spreading soon. Specifically, I will

briefly discuss the acquisition and spread of human immunodeficiency virus (HIV), severe acute respiratory virus (SARS), West Nile Virus (bird encephalitis), and finally avian influenza.

First, a definition of a virus is helpful in understanding the hypothesis. Viruses, unlike bacteria, are not free living. They require another living cell to supply energy and to allow replication. Viruses also borrow the metabolic machinery of the infected host cell to reproduce. They may contain either RNA or DNA but not both. In this paper, I will discuss RNA respiratory viruses.

In the late 1970s, medicine began to consider the possibility of eradicating most serious infectious diseases. There was reason for hope. Diphtheria, pertussis, tetanus, measles, mumps, smallpox, and polio were all yielding to public health measures, immunization, and antibiotic therapy. Worldwide smallpox eradication occurred in Somalia in 1978. As a consequence, public health funding shifted from infectious disease research to degenerative diseases such as atherosclerosis and applied research. In 1981, complacency about the final conquest of infectious disease was shattered by the emergence of a new strange and fatal infection that killed the human immune system and was eventually labeled the acquired immunodeficiency syndrome, or AIDS. AIDS was of uncertain cause and no treatment was known. In a famous quote Dr. Jayo Kidenya of the World Health Organization, said in 1985, “And that was the day we knew

in the world there is a new disease called AIDS. I thought surely this will be the greatest war we have ever fought. Surely many will die and surely we will be frustrated, unable to help but I believe also the Americans will find a treatment soon. This will not last forever.” AIDS became and remains the most dramatic viral infectious disease of our time with over 50 million cases worldwide. In a 2002 *Science Journal* article, neurologist Stanley Prusiner and virologists Luc Montagnier and Robert Gallow outlined the dramatic discovery of the human immunodeficiency virus, HIV, its *in vitro* cultivation, and the eventual discovery and proof of disease causation and therapy.² HIV was a known animal cancer virus until 1980 when it bridged the species barrier. Although the debate as to HIV’s manner of infection was intense, the debate as to its animal origin and human acquisition was equally controversial. Eventually the accepted theory was as follows:

Simian or monkey immunodeficiency virus existed symbiotically in West African chimpanzees for centuries. During the social upheaval, civil war, and famine in West Africa in the 1970s, a Cameroon hunter was infected by the blood of a chimpanzee which had been killed for food. This hunter traveled to Zaire and the Lake Victoria region of Tanzania where he infected prostitutes who regularly serviced both travelers and truckers, one of whom was an airline steward (so called patient X) who later transported the virus to the San Francisco gay community in the late 1970s. The connection between the developing world, animal viruses, travel, and worldwide viral pandemic had begun. This story is told in great detail in Laura Garrett’s 1996 Pulitzer

...the walls of ocean and affluence cannot protect the developed world from the infectious perils of the developing world.

...four animal RNA viruses have recently emerged from the developing world, transmitted by human, bird, and mosquito travelers to rapidly disseminate to the developed world.

Prize winning book *Coming Plague*.³

Each subsequent emerging viral infectious disease after HIV has a private travel story to tell. First a remote animal reservoir, then a local concentration of indigenous human cases, a random traveler infection, followed by explosive introduction into a non-immune population. Such an epidemic occurred in Hong Kong, China, and Vietnam in November 2002 and the winter of 2003.⁴ The disease manifested as severe pneumonia, began in Guangdong Province, China, and by spring of 2003, had ushered in a new epidemic caused by a novel coronavirus called SARS-CoV. Initial infection was eventually traced to a weasel-like creature called the civet cat, a Chinese dining delicacy. Chinese commercial handlers of the civet cats were the first indigenous cases followed by an infected healthcare worker who, when ill, carried the virus to Hong Kong. The new coronavirus later traveled to Canada in the febrile body of an ill tourist. In a December 18, 2003 *New England Journal of Medicine* report, a single case of SARS was transmitted to 22 other airline passengers

traveling from Hong Kong to Taiwan.⁵ Similar travel related cases rapidly spread to Singapore, Toronto, and eventually the USA. The causative agent, SARS-CoV, is a novel animal RNA respiratory virus named after the unique crown of thorn protein cap on the top of the viral capsid. This dangerous respiratory virus has taught us the need for a stronger international public health system, the impact of viral disease on public health in the developing world, and the ease in rapidity of disease spread by modern international travel.

West Nile Virus and encephalitis demonstrated in 1999 that the intrepid traveler and carrier of a new infectious disease may be avian rather than human. In September 1999, West Nile Virus was introduced to New York City— probably from a bird boat traveler from the West Nile district of Uganda.⁶ The virus was first spread by mosquitos to 160 different local bird species with wide spread avian fatalities, particularly New York crows. Reports of bird die-offs in the U.S. were widespread in 1999 and 2000 and heralded the human disease which has spread westward to 44 different states and caused thousands of cases of human viral encephalitis. West Nile Viral encephalitis is now the most common form of arboviral encephalitis in the U.S. In spite of the absence of an effective human vaccine or antiviral treatment, the disease appears to be waning, probably due to the development of avian immunity.

The final and latest viral emerging infectious disease, which may follow the emporiatrics and zoonotic pattern of transmission previously described for AIDS, SARS, and West Nile Virus, is Avian Influenza.⁷ In October 2005, *The Journal of Emerging Infections*⁸ from the Centers of

Disease Control published an article citing the sixth-century BC myth of Zeus' son Herakles driving away the threatening Stymphalian birds. The same month, *National Geographic* magazine⁹ showed the masked face of a Vietnamese flu chicken investigator and posed the question "Can we stop it?" Historically, there have been three great influenza pandemics in the past 100 years: 1918, 1957, and 1968. Perhaps the greatest epidemic ever occurred in 1918 when Spanish flu started in a WWI Kansas army training station. The disease rapidly spread worldwide to affect over 500 million people, killing 10 million. Both the 1957 and the 1968 epidemics were the result of a viral reassortment of avian and human viruses allowing rapid and epidemic spread to the US population. Most influenza avian viruses, however, are poorly spread to humans as humans lack the appropriate viral receptor protein. Most receptor proteins are species-specific. An intermediate host such as pigs, who have receptors for both avian and human viruses, appears to expedite viral recombination to promote human spread. The new Avian Influenza Virus, or H5N1, first appeared in humans in Hong Kong in 1997. Influenza viruses are named after the surface protein hemagglutinin or H and N or neuramidase that promote the spread of the virus. Avian influenza has recently spread in the Fujian province of China and southeast Asia. Human disease fatality in the handlers of infected birds has approached 60%. A new strain of avian influenza called the Z-strain has spread to many other animal species and become resistant to all but a single antiviral agent. Oriental ducks appear to be the asymptomatic carriers who are capable of spreading the virus to other

species such as chickens or migratory birds. Public health measures have included quarantine of human cases and large avian, particularly chicken and duck, exterminations.

Hopeful developments include an effective antiviral agent called Oseltamivir or Tamiflu produced by Roche Corporation in Switzerland, and the very recent production of an effective H₅N₁ vaccine by the Pasteur Institute and the Chiron Corporation. Production and distribution of the vaccine and drug remain major challenges.

In summary, four animal RNA viruses have recently emerged from the developing world, transmitted by human, bird, and mosquito travelers to rapidly disseminate to the developed world. As the infamous French Maginot Line could not prevent the spread of Naziism in the Second World War, so the walls of ocean and affluence cannot protect the developed world from the infectious perils of the developing world. Ironically, a similar, if reverse, peril existed in the fifteenth and sixteenth centuries when the old world exported smallpox and measles to the new world native populations with epidemic consequence. In the Jared Diamond book, *Guns, Germs, and Steel*,¹⁰ Dr. Diamond describes the arrival of smallpox in Mexico in 1520 with the importation of a single infected Cuban slave. The subsequent epidemic killed 50% of the Aztec population, eventually reducing the Aztecs from 20 to 1 million citizens. Clearly viruses do not respect national boundaries.

Because the bridge between animal and human infectious disease is opening, as is the path between health and illness, between developed and developing worlds, acceptance of the emporiatrics hypothesis suggests

several important conclusions. First, world, not national health, must be our first priority. Second, infectious, not degenerative, diseases represent the greatest species threat. Third, basic, particularly molecular and microbiologic, research is our most effective self preservation strategy. Fourth, having effective vaccines and treatments will only protect us if there are effective worldwide means to deliver these agents to both the affluent and the poor.

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Changing Times For Children In School And Society

The past half-century has brought good and bad news for our public schools.

By Joseph L. French, Ed.D. ABPP



About the Author

A psychologist and a Penn State Professor Emeritus at Penn State University, Joe French

is the author of two intelligence tests. One, designed especially for physically disabled young children with speech problems, has been translated into five languages. External grants helped finance his research involving high school dropouts with high IQs throughout Pennsylvania and the progress of Head Start alumni in the primary grades of nine central Pennsylvania school districts. At Penn State he was in charge of graduate programs for school psychologists.

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Today there are 76 million members of the “baby boom” generation (those born between 1946 and 1954). My wife and I contributed two boomers and two “after boomers” later in the 1950’s. This paper will include information relevant to schooling in the decades starting with 1960, 1980, and 2000. Trends over the past 45 years have established both good and troubling news for the continued improvement of public schooling. These changes are relevant to our parent’s children (i.e., us), our children and our grandchildren, and suggest positive and negative trends.

We have seen many significant improvements in public schooling in our lifetimes. Whereas many activities have been added to school days and years without appreciably extending time in school, achievement in reading and

arithmetic/mathematics steadily improved, the drop out rate decreased dramatically, school violence decreased, and teachers became among the most trusted professionals in the eyes of the public.

From many studies over the past several decades, including my own research with Head Start alumni in central Pennsylvania, it has been concluded that the variables of previous achievement, pupil’s IQ, and mother’s education or household income explain much of the variance in academic achievement. None is easy to modify! Those factors help some but limit others in academic learning even with advancing instructional technology. Of course, good health, regular school attendance, and positive behavior in school are also important.

Intelligence test scores are rising.

For at least the past 50 years raw scores on intelligence tests have been rising in developed countries about 3 points every 10 years. IQs of 90 to 110 continue to be known as average because test authors and publishers revise, re-standardize, and recalibrate “good” tests about every 10 years.

The phenomenon of increasing IQs, dubbed the Flynn Effect for the author of the initial research, does not rule out genetic influences. Flynn (1994) believes that people tend to match their biological gifts to their environments and he plays down the assumption that genes are the most important cause of observed racial differences. Intelligence, achievement, and overall accomplishment are not fixed, but are malleable.

Some combination of better and longer schooling, improved socio-

We have seen many significant improvements in public schooling in our lifetimes.

economic condition, healthier nutrition, and a more technologically complex society may account for the gains in intelligence tests scores over the past 60 years. Perhaps better parenting should be included with the above. Parent education has increased markedly over this period of time and parent education is related to children’s IQ and school achievement.

We are inching up physically as well. According to a recent report from the Centers for Disease Control and Prevention (CDC) National Center for Health Statistics, adult men and women are roughly an inch taller than they were in 1960, and are also nearly 25 pounds heavier on average. Further, the account reports that average weights and heights for children are increasing as well. The average weight for 10-year-old boys and girls in 1963 was 74 and 77 pounds; 40 years later the average weight was about 10 pounds higher. Boys gained about a half inch and girls nearly a full inch in height in that period.

Duke University’s project to develop an index of Child Well Being has provided valuable information over the 27-year span of 1975–2002. They reported marked improvement in overall health in those years for children and youth from all major ethnic groups. However, they report the years 1981–1994 to be particularly troubling for

American children and youth due to significant changes in the economy and the American family (e.g., increasing number of two-wage-earner families, increasing divorce rate). Declining rates of criminal activity and the declining teenage birth rate cushioned those difficulties.

All of the weight gain was not good. The CDC has data to show that the percentage of overweight children (ages 6–11) has increased from 4 percent in 1965 to 13 percent in 1999; the percentage of overweight adolescents (ages 12–19) increased from 5 percent in 1970 to 14 percent in 1999. The increases were similar in boys and girls. The CDC points out that older children who are overweight are at greater risk of becoming overweight or obese adults. As we all know, obesity in adulthood is associated with increased risk for heart disease, diabetes, high blood pressure and stroke. Health experts suggest that obesity is on the verge of supplanting smoking as the nation's number one preventable cause of disease and death.

A June 2004 *Time* magazine article on obesity pointed out that in 1969, 80 percent of children played in sports every day but only 20 percent do today. Also, by age 17, our current youth have spent 38 percent more time watching TV than in school. Now, most children eat lunch at school and some eat breakfast there. A trend of providing what students want to eat in school is changing to providing what they should be eating. Getting more children and youth into energy expending extracurricular activities may be next. Helping children learn the importance of balancing caloric intake and energy expenditure needs to be taught not only in school but at home. Helping parents understand the need to model good eating and other health practices will continue to be needed.

Internet services are now widely available. Part of the good news about schooling today is the increased availability and use of electronic

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learning. The Internet came into schools and classrooms in the 1990s to facilitate education at an expeditious rate. In 1994, the National Center for Educational Statistics began surveying public schools to determine the proportion of them connected to the Internet. Whereas only 35 percent of the schools were connected when the annual survey was begun, in five years (i.e., 2000) virtually every school had access, as did more than three fourths of the classrooms. By 2000 there were virtually no differences in school access to the Internet by characteristic such as poverty level. Schools and libraries are able to connect at discounted rates based on income level of students in the community and whether their location is urban or rural through an E-rate program. Students now have greater access to information, and this technology is improving the productivity of teachers.

Federal spending on children has increased more than 200 percent since 1960 according to a 2001 report from the Urban Institute. Mainly, these increases have been in Earned Income Tax Credits, Medicaid, and Food Stamps (i.e., help for the poor). Nutrition and health programs now rank

third and fourth among categories of Federal support for children. Although core education programs ranked third in 1960, they have now dropped to fifth place, and concerns over programs for children and their well-being will not go away. Poverty among families with children is increasing, as is violence in neighborhoods and the diminished but continuing educational gaps between ethnic groups.

Nourishment has improved in low-income households. The Food Stamp Program for low-income families has provided a safety net to millions of people. The current program structure was implemented in 1977 with a goal of alleviating hunger and malnutrition by permitting low-income households to obtain more nutritious food through regular grocery stores. Of all food stamp households in fiscal year 2002, over half contained children; households with children receive more than three-fourths of all food stamp benefits.

Free school lunch participants nearly doubled from 1960 to 1980 (i.e., 13.8 million to 26.6 million) and continued to inch up nearly another million by 2000. Free breakfasts, unheard of 60 years ago, rose from 4.1 million in 1960 to 7.1 million in 1980 and to 7.5 million in 2000. Adequate nourishment is related to the well being of children and their ability to learn.

Earned college degrees have increased markedly. In 1960 nearly 500,000 college degrees were granted (i.e., approximately 397,000 bachelors, 75,000 masters and 10,000 doctorates). By 2000 the figure for bachelors degrees had tripled, and increased more than six-fold for masters and nearly five-fold for doctorates. In 2000 about as many people earned masters and doctoral degrees as were awarded all three types of college degrees 40 years earlier. Ample evidence supports the relationship between educational attainment of parents and their children's school achievement. This is a hidden factor in rising academic achievement of most students including

those from homes at the poverty level and below. It cuts both ways!

The number of US families is not only growing but also changing in character. Whereas the number of married couples increased from nearly 40 million in 1960 to about 48 million in 1980 and above 55 million in 2000, the proportion of the population consisting of married couples with children decreased, and the proportion of single mothers increased, while the median age at first marriage rose. At the same time, households and families have become smaller, with a rise in the number of families remaining childless. Increases in divorce also reduced the size of households. Between 1970 and 2000, the average number of people per household declined from 3.14 to 2.62. The number of divorces was pretty stable from 1950 to 1965 when the average number of divorces per thousand was 2.3. The peak of 5.3 was reached in 1979 through 1981. Divorces tapered to 4.7 per thousand in 1990 and slowly dropped to 4.1 in 2000. Conditions in the home before and after divorce have been associated with lower school achievement for the children involved than for their peers in stable homes.

Women in the labor force have increased. During the past 45 years, the percentage of women in the labor force has grown from 35 percent in 1960 to 60 percent in 2000. The increase is independent of marital status. Employed single women percentages grew from 44 percent in 1960 to 60 percent in 2000, widowed/divorced from 37 to 49, and married from 32 to 61 percent. The rise of married women in the labor force helped move some households out of poverty. Smaller families, with more money per person, also helped increase middle class feelings of comfort. Nevertheless, the increase of two-income families and single employed parents increased the need for childcare before and after the traditional school day and year.

The age of first marriage is rising

and has been for the past 45 years. On average, men are two years older than women when they wed. Census data show men at first marriage to have been 22.8 in 1960, 24.7 in 1980, and 26.8 in 2000. Perhaps because most women were 25 or over when first married, the percentage of births out of wedlock increased from 5.3 percent in 1960 to nearly 30 percent by 1990, increasing only slightly in the last 15 years. In 2002, the last year for which figures are available, about 34 percent of the births were to unmarried women according to the Child Trends Data Bank. The long-term trend reflects the rising incidence of unmarried people of the opposite sex living together.

Unwed mothers, especially those who are single, generally have lower incomes, lower education levels, and greater dependence on welfare assistance than married mothers. Compared to single women without children the marriage prospects of single unwed mothers are reduced. Children born to single mothers are more likely to grow up in a single-parent household, experience instability in living arrangements, live in poverty, and display socio-emotional problems (Aquillino, 1996). As adults, they are likely to repeat their earlier lives. These conditions are trying for educators in that they are associated with weak academic achievement.

The median income is falling. The percentage of households earning the national average income has fallen steadily over the last three decades. According to census data, the percent of households with incomes of \$35,000 - \$50,000 (adjusted to 2003 dollars) has dropped from 22% in 1967 to 15% in 2003.

Griff Witte (2004), of the *Washington Post*, summarized the growing gap between the haves and have-nots by saying that "... the percentage of households earning \$75,000 and up has surged from 8.2 percent to 26.1 percent as more women entered the workforce and the pay for

those with advanced degrees skyrocketed"(p.A9). With \$50,000 per household (in 2003 dollars) as a break point, those above it rose from 25 to 44 percent with a corresponding drop of 19 percent for those below \$50,000 since 1967.

Writing at the same time for the Associated Press, Leigh Strobe (2004) reported that, in 2002 dollars, the mean household income for those in the top 20 percent nearly doubled from \$81,883 in 1967 to \$143,743 in 2002, while the income of the bottom 20 percent rose only from \$7,419 to \$9,990, and "prices for health care, housing, tuition, gas and food have soared" (Strobe, 2004, p.17). The increase for the bottom 20 percent was only four percent of that received by the top fifth. The shifting of households in the distribution of earned incomes and the first two years of Federal tax cuts resulted in a shift in "the overall tax burden to the middle class from the wealthiest Americans," according to Strobe (p.B8).

Also in the news a few weeks later, Genaro C. Armas (2004) described how working families struggle to pay rent and concluded that "the typical worker must earn at least \$15.37 an hour to pay rent and utilities ...(or) almost three times the federal minimum wage of \$5.15 an hour" (p.A9). The percentage of the US population in poverty dropped from 22.2 percent in 1960 to 13 percent in 1980, and 11.3 percent in 2000. However, since 2000 the trend reversed. Last year 12.5 percent were considered in poverty.

In the 1950s, people with a high school diploma in skilled and some semi-skilled jobs were paid enough to be in the middle class. With this income they could have a modest home, health insurance, and a comfortable retirement. America's middle class flourished for a couple of generations but is now shrinking.

The time of minimally educated but well paid persons such as miners, steel workers, and manufacturers is passing. Persons in several categories with less

than a college degree had lower median incomes in 2000 than in 1990, while people with a college degree or more had increasing incomes in the decade. Also, at each education level, men had higher median earnings than women. For dual-income families, this is not as much of a social problem as it is for single woman households. By 2001, when Census data revealed that the average earnings for all persons was \$35,000, those with only a high school diploma earned an average of just \$26,795, whereas those with a bachelor's degree earned twice that amount, and those above the bachelor's level also rose steeply: masters, \$63,000; doctoral, \$85,675; and professional \$101,375. In the past 40 years, the value of a college education and especially post-bachelor's education has become increasingly evident.

According to the Congressional Budget Office, about five million manufacturing jobs have been lost in the past 25 years. (The historical peak was in 1979 while women were rushing into the labor force.) Farms have increased in size, but the number of farmers has declined. Jobs at the low and high ends are replacing those in the middle. Employment in lawn care and fast food has expanded and so has employment of lawyers and physicians. The long-term unemployed and the uninsured are now no longer only among the poor but long-term unemployment is now affecting those who were in the middle class.

High school students who are thinking about job entry or college should be made aware of these data. Over a lifetime, the average individual with a bachelor's degree earns nearly \$1 million more than a high school graduate. A college graduate can expect to earn \$2.1 million working full-time between ages 25 and 64, which demographers call a typical work-life period. A master's degree-holder is projected to earn \$2.5 million, while someone with a professional degree,

In 2000, about as many people earned masters and doctoral degrees as were awarded all three types of college degrees 40 years earlier.

Ample evidence supports the relationship between educational attainment of parents and their children's school achievement.

such as a doctor or lawyer, are expected to make even more — \$4.4 million.

Household income defines poverty. Household income is the sum of money received in the previous calendar year by all household members 15 years old and over. One person in a household is considered in poverty if his or her annual income in 2003 was below \$9,573. Two adults and two children were considered in poverty if the combined household income in 2003 was less than \$18,660.

Where do those folks formerly in the middle-income range find work? In many settings today newly-created jobs pay workers at or slightly above the minimum wage of \$5.15. In a local supermarket cashiers, part or full time, start at \$6 an hour; deli workers, \$7; and assistant managers \$10. In simple math, \$6 per hour x 40 hours a week x 50 weeks a year = \$12,000 — above the poverty level for one person, at the poverty level for two persons, and \$8,660 below the poverty level for a family of four. A deli worker would make \$14,000 and an assistant supervisor \$20,000. An assistant manager at that store would have an income just above the poverty level for

a family of four, as would the combined incomes of a husband and wife (with 2 children) working as cashiers. After three months of full time employment, workers can choose to pay into a company health care plan. However, many believe in the health of youth and the net of Medicaid.

People with less than a college education who have been replaced by machines or overseas or temporary workers don't know where to turn for the income equivalent to that of their fathers. This is troubling, if we believe in "no child left behind."

Over the last 44 years, the country has gone from no deficit in 1960 to a \$221 billion dollar deficit in 1990 to a \$236 billion surplus in 2000 and an estimated \$422 billion deficit in 2004. Whereas one of the goals of decreasing Federal taxes is increasing consumer spending and capability to produce goods, another subtle hidden goal of advocates for less government is to be unable to pay for discretionary spending for social programs.

With a deficit of more than \$400 billion, a war in Iraq increasing the need for expensive vehicles, rehabilitation of wounded, and rebuilding destroyed property; a homeland much in need of improved security; and a very large and expanding trade deficit, it is highly unlikely that social programs designed to improve the quality of life for young people will have increased funding in the years ahead. It is more likely that such programs will be curtailed.

It takes a lot of money to raise a child. The estimated average spending to raise a child through age 17 is \$118,310 for households with an annual income of less than \$39,100, barely above the average; \$161,430 for an above average-income family, and \$235,750 for households with a high annual income in 2001 dollars. These expenditures do not include college education or forgone wages and benefits one or both parents might incur while raising a child according to the Center for Nutrition Policy and Promotion, US

Department of Agriculture. The average costs per year ranged from \$6,720 for low-income homes through \$9,315 for households with income from \$39,100 to \$65,800, to \$13,440 for families with incomes of \$66,000 or more. These figures help define the terms “advantaged” and “disadvantaged” children and youth.

Conclusions. With an increasing number of poor children in the US, there will be an increasing need for social programs to maintain and improve their well being if indeed “no child is left behind.” Realistically, with an increasing Federal deficit and trade imbalance and increased spending for Iraq and homeland security, increases for social programs for children, youth,

and adults are unlikely.

Nevertheless, a more optimistic way of looking at the future is to believe in the people in this country and their high moral purpose. With a healthy concern for the needs of children and youth, we must construct and maintain a real safety net for the poor and the well-being of all children here and abroad. Only in Lake Wobegone are all children above average.

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2009 Paxton Lectureship Award

The Paxton Award, created in honor and memory of W. Norris Paxton, past president of the International Association of Torch Clubs and editor emeritus of *The Torch*, is given to the author of an outstanding paper presented by a Torch member at a Torch club meeting during the calendar year 2008. The winning author will receive an appropriate trophy, a \$250 honorarium, and paid registration to the 2009 IATC convention in Appleton, WI. The winner will be introduced at the convention banquet where he or she (or a designated representative) delivers the paper on June 27, 2009.

Eligibility: The author must be a member of a Torch club and the paper must have been delivered to a Torch club meeting or a regional Torch meeting between January 1, 2008 and December 31, 2008 (inclusive). Current officers and directors of IATC are ineligible for this award during their terms of office.

Procedure: Entries are to be typed (double or triple spaced, one side of paper only). Include a cover sheet with the author’s name, address, daytime telephone number, and the date and place of presentation of the paper. All other identification, including identifying references, should be removed prior to submission. Entries may be submitted at any time, but the deadline is March 1, 2009. Send to: Paxton Award, c/o Editor, International Association of Torch Clubs, 749 Boush Street, Norfolk, VA 23510-1517.

Judging: The reading and judging panel comprises five people: a member of the Board of Directors of the IATC, one of the last five winners of the Paxton Award, a member of the Editorial Advisory Committee, and two members selected by the IATC Board of Directors. Judging is based on the principles set forth in the IATC brochure, “The Torch Paper.” The winner of the Paxton Award and other contestants will be notified approximately May 1, 2009.

Additional Information:

- There is no limit to the number of papers which may be submitted from any one Torch club for this award.
- Papers should not exceed 3,000 words in length.
- A paper may be submitted by the author, by a Torch club colleague, or by a Torch Club officer. It is preferred that, however the paper is submitted, it receive the endorsement of the club as a Paxton Lectureship Award submission through its officers, secretary, or the executive or program committee.
- The winning paper is to be presented at the 2009 annual convention by the author or an author-designated representative from the author’s Torch club.
- The Paxton Lectureship Award paper will be published in the Fall 2009 issue of *The Torch* magazine. Other entries will be forwarded to the Editorial Advisory Committee for possible publication in later issues of the magazine.

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Call to Annual Business Meeting and Torch Convention — Appleton, WI — June 25-28, 2009

Thursday, June 25..... 3:00PM Officers' Exchange • 4:00PM Business Session I • 5:30PM Dinner & Torch Paper #1
Friday, June 26..... 9:00AM Business Session II • 10:30AM Torch Paper #2 • 12:15PM Box Lunch & Tours
5:30PM Dinner and Musical Performance: The North Star Nordic Dancers
Saturday, June 27..... 8:30AM Meet the Editor • 9:15AM Membership Development • 10:30AM Torch Paper #3
12:30PM Lunch & Tours • 6:00PM Reception (cash bar) • 6:30PM Banquet & Paxton Paper
Sunday, June 28..... 7:30AM Interfaith Service • 9:00AM Torch Paper #4 • 10:00AM Business Session III & Closing

2009 Torch Convention Highlights

The Torch Club of the Fox Valley, located in Appleton, Wisconsin, is pleased to be hosting the International Torch Convention, June 25–28, 2009. We have been working to arrange some fantastic speakers, and will offer exciting tours of local attractions.

Papers at this year's convention will be presented by noted authorities from the University of Wisconsin, Madison as well as local experts. Dr. Nancy Mathews, of the UW will speak on Environmental Issues. Dr. Mathews teaches Ecosystem Management and Conservation Planning for Endangered Species on Private Lands. Dr. Rupa Shevde, also of the UW, will speak on Ethics and Stem Cell Research. The UW Madison is a major center of stem cell research worldwide. Ellen Kort, Wisconsin's First Poet Laureate, will entertain and stimulate your thinking.

Friday tours will offer choices including visits to three local historic house museums – the Paine Art Museum, a beautiful historic home surrounded by fabulous gardens; the Bergstrom-Mahler Museum featuring a world famous paperweight collection; and Neenah's Baron Homes. Those with a more outdoor interest will be able to see the local emergence of the Niagara Escarpment at High Cliff State Park, and maps for a walking tour of historic downtown Appleton on your own will be offered. Friday evening we will be entertained by the North Star Nordic Dancers.

On Saturday, the afternoon tours will rotate between the Hearthstone house, first home in the world powered by a centralized hydro-electric plant; the Paper Discovery Museum on the beautiful Fox River, and the Weis Earth Science Museum on the UW Fox Valley campus.

Of course, the best thing about any Torch Convention is the chance to meet old friends, share warm fellowship and fascinating ideas. We will do our best to make this one of the best ever!

Please join us.

Convention Registration

International Torch Convention
Appleton, Wisconsin
June 25–28, 2009

Please go to our website listed below right and complete a registration form and return it along with a check payable to: **Torch Club of the Fox Cities.**

(If you would like us to mail you a registration form, please complete and return the request form below.)

Mail to:

Barbara Kelly
Attention: Torch Convention
2645 Sunnyview Road
Appleton, WI 54914
920-731-2610 (home)
920-915-6173 (cell)
Bkelly48@gmail.com

Convention Rates:

By Feb 1, 2009: \$320 US
By May 15, 2009: \$330 US
After May 15, 2009: \$350 US

Name: _____

Phone: _____

Address: _____

Email: _____

Torch Club: _____

Names of Guests: _____

Special Needs: _____

Radisson Paper Valley Hotel and Convention Center

The Radisson Paper Valley Hotel, located in Downtown Appleton, (www.radisson.com/appletonwi) will be the center of most of our activities. The hotel offers free shuttle transportation from the Outagamie County Regional Airport, and luxurious accommodations.

Please call the hotel directly to reserve your room before May 27, 2009. A special block of rooms will be held for the Torch Convention until that date. Be sure to mention that you are a part of the Torch Convention.

Torch Club rates have been fixed at \$104 plus taxes, but to upgrade your room to the concierge level, you may do so for a small extra fee.

Please Reserve your room EARLY!! The Fox Cities will be hosting a major event called the Badger State Games at the same time as Torch. Rooms may not be available at the last minute.

Radisson Paper Valley Hotel

333 W. College Avenue
Appleton WI 54911

Reservations: (888) 201-1718

Telephone: (920) 733-8000

Fax: (920) 733-9220

Email: info@radissonpapervalley.com

Fox Cities Information for Planning Your Trip

Torch Club of the Fox Valley Website
www.focol.org/torchfoxvalley/Convention

Fox Cities Convention and Visitor's Bureau www.foxcities.org

Fox Cities Online www.focol.org

WE LOOK FORWARD TO YOUR VISIT!

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Reflections

“A foolish consistency
is the hobgoblin of
little minds.”

Ralph Waldo Emerson
from *Nature*, 1841

Torch provides a new Catholic homily each week written specially for this web site by Dominican friars, and read by followers worldwide. [Read more.](#) Twenty Third Sunday of Ordinary Time (C) | Fr Simon Gaine sets out the priorities of human knowing and loving, focussing our attention on the final goal that makes us happy and fulfilled. [Read more.](#) [Read more.](#) What Makes the Gate Narrow? Thursday, August 22, 2019. Twenty-First Sunday of Ordinary Time (C) | Fr Peter Hunter contrasts the infinitely wide-open love of God and the fickleness of our wills that narrows the gate to salvation. [Read more.](#) TORCH is the premier resource for meaningful Jewish learning in Houston and the southwest! TORCH (Torah Outreach Resource Center of Houston) was founded in 1998 to serve the Houston community as a resource for learning and connection through its unique non-judgmental approach to Jewish education. Whether one is Reform, Conservative, Orthodox, unaffiliated or anywhere in between, TORCH (Also known as the Houston Community Kollel) is the most vibrant source for Jewish learning in the Southwest. Through study opportunities in various formats and locations, TORCH brings a new dimension to everyday Jewish life in and around Houston, Texas. Stable represents the most currently tested and supported version of PyTorch 1.2. This should be suitable for many users. Preview is available if you want the latest, not fully tested and supported, 1.2 builds that are generated nightly. Please ensure that you have met the prerequisites below (e.g., numpy), depending on your package manager. Anaconda is our recommended package manager since it installs all dependencies. You can also install previous versions of PyTorch. Note that LibTorch is only available for C++.