

New College: innovative & interesting

New College, at the University of Alabama, is just what its name implies—a new approach to undergraduate education. Designed for the independent and highly motivated individual, New College offers each student the opportunity to create and pursue a personalized program of study. This program can be innovative and interdisciplinary; it can involve non-traditional approaches to academic problems and off-campus learning experiences; it can lead to a Bachelor of Arts or a Bachelor of Science degree; it can prepare the student for graduate school in innumerable areas, for teacher certification, and for entrance into medical and law schools. Using a variety of innovative educational concepts, New College draws freely from the diverse scholarship of the entire University community and offers programs as original and as exciting as the students who create them.

NEW COLLEGE



REVIEW

NEW COLLEGE REVIEW

VOLUME III

SPRING 1984

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ACKNOWLEDGMENTS

This publication is the result of the initiative and perseverance of undergraduate students in New College at the University of Alabama. They did the work from concept to distribution, proving again that education is experience focused on the imaginative application of theory to practice.

Cover: This year, the New College Review Staff made the decision to create and handmake the covers. The world, that is demonstrated on the cover, represents our theme "1984" in that technology, sciences, people, and values are constantly changing as the world turns. Each cover was individually printed by the staff. Kathy Sasaki did the art work for the cover.

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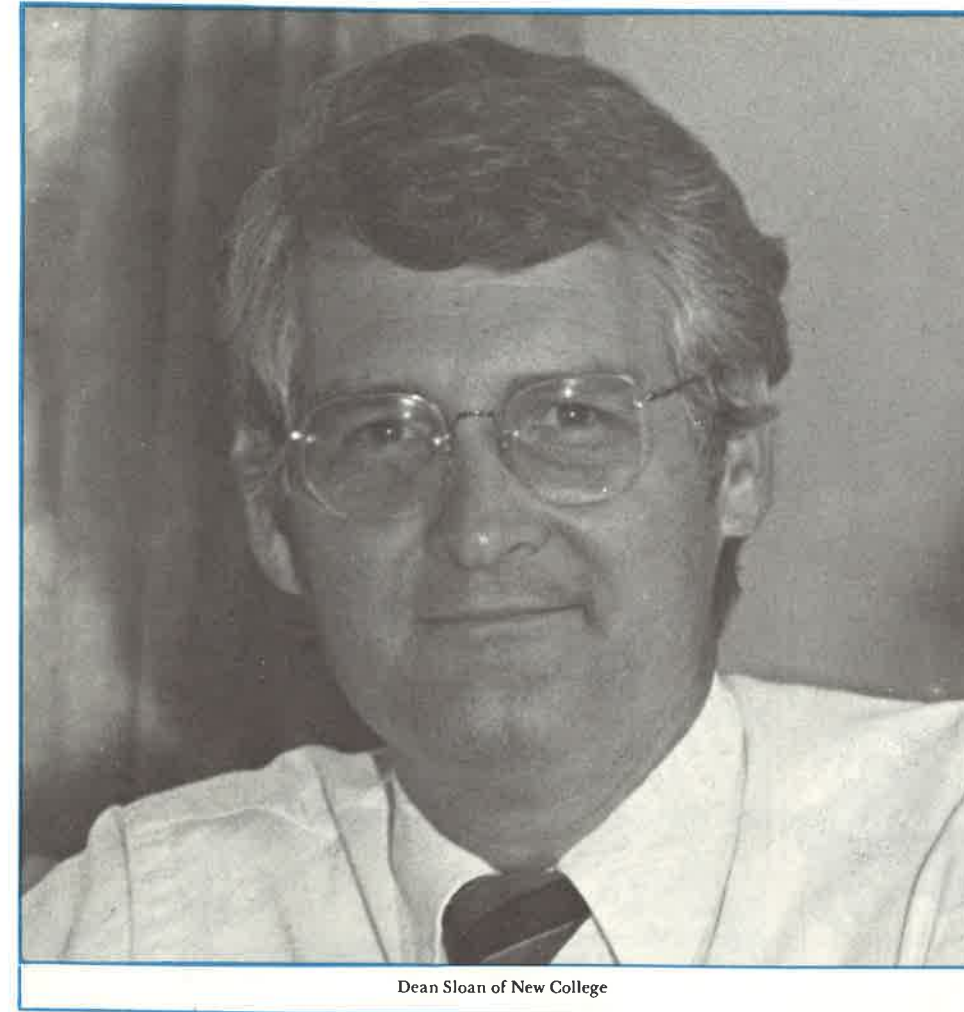
New College Staff
deserves praise
for hard work
and ingenuity

DEAN'S DESK

President Thomas, in his efforts to revitalize academic quality at the University, has emphasized the important role that the faculty must play in both their teaching and research. Faculty members are the heart of any university, and no college at the University of Alabama is more indebted to or more dependent on these men and women as is the New College. In February the New College hosted a reception for all of the University's faculty members who have worked so well with the adult students in the External Degree Program. The invitation list revealed a remarkable diversity among the 200 faculty members representing many disciplines. Sharing University faculty is a long tradition in the New College, and without this diversity, the range of stu-

dent interest we serve would not be possible. I want to thank, again, all of the faculty members at the University who have contributed to the many New College Programs, including those who have conducted independent study projects, taught courses, served on advising committees, presented guest lectures, and, of course, contributed articles to *The New College Review*. The "regular" New College faculty form the core of the New College, and, especially for our alumni, the following recap of the New College faculty's activities will be of interest.

Dr. Ed Passerini, upon an invitation from the prestigious Club of Rome, presented a paper this year in Budapest, Hungary on U.S. food export capabilities. (By the way, his idea for a solar



Dean Sloan of New College

car will soon have three prototypes for controlled experimentation and testing.)

Dr. Jerry Rosenberg, having recently completed a year's sabbatical, hosted a regional conference on the Holocaust in March. This very successful conference examined the nature of contemporary ethics and survival and included a number of Holocaust scholars.

A relatively new course in the New College is French Language and Culture. Developed and taught by Dr. Alice Parker, this course introduces students to the French culture and complements the foreign language requirement in the New College.

Dr. Bing Blewitt has recently co-authored a textbook on acid-base chemistry, and he is developing a

laboratory component for the Natural Science seminars.

Dr. Bob McKenzie has developed a series of seminars in civic ethics which examine the interrelationship of values, institutions, and issues in the exercise of citizenship. He continues his research in state and local history along with his teaching and advising role in the External Degree Program.

We are delighted that the New College Computer Based Honors Program, under the direction of Dr. Cathy Randall, has been selected by the U.S. Department of Education as one of the twenty-two "most notable" honors programs in America.

Dr. Harriet Cabell, working with the External Degree Staff and with a computer consultant, has undertaken a

reorganization which, along with three new computers, will help the External Degree Program respond even more readily to the growing needs of the six hundred adult students now enrolled.



A Note About The Theme

The year 1984 naturally brings a great deal of attention and analysis to George Orwell's celebrated novel *1984*. In keeping with New College's charge to be innovative, we have attempted to provide some twists on what is a common subject of discussion for this year. Several of our contributors are University of Alabama faculty who have previously taught in New College.

One of our External Degree students, Juanita Lancaster, provides a brief biographical sketch of George Orwell to introduce the issue. As is our custom, our contributors then discuss our theme from the academic perspectives of our New College seminar subjects. These subjects are the humanities, the social sciences, and the natural sciences.

William G. Doty, professor of religious studies at the University, first focuses on an issue of fundamental concern to scholars of the humanities: the determination of human values. To what extent we as autonomous individuals determine our values in today's world is the focus of Professor Doty's analysis.

Professor Richard A. Krause of the University's anthropology department next approaches 1984 from a social science orientation. He sees the culprit of *1984* not as an excess of technology, a favorite target of scholars in the humanities, but as doublethink and the theory of language which delivers that phenomena. The social implications of Krause's analysis merit reflection.

For a look at the meaning of the year 1984 to natural scientists, we turn to a current student and to an alumnus. Edward Rosa-Molinar, an External Degree student engaged in rather sophisticated biological research, reminds us that science may fail us in its applications; the fundamentals of science, the critical eyes of the scientific thinker who sees and understands systemics, are the touchstones of our understanding and our use of science.

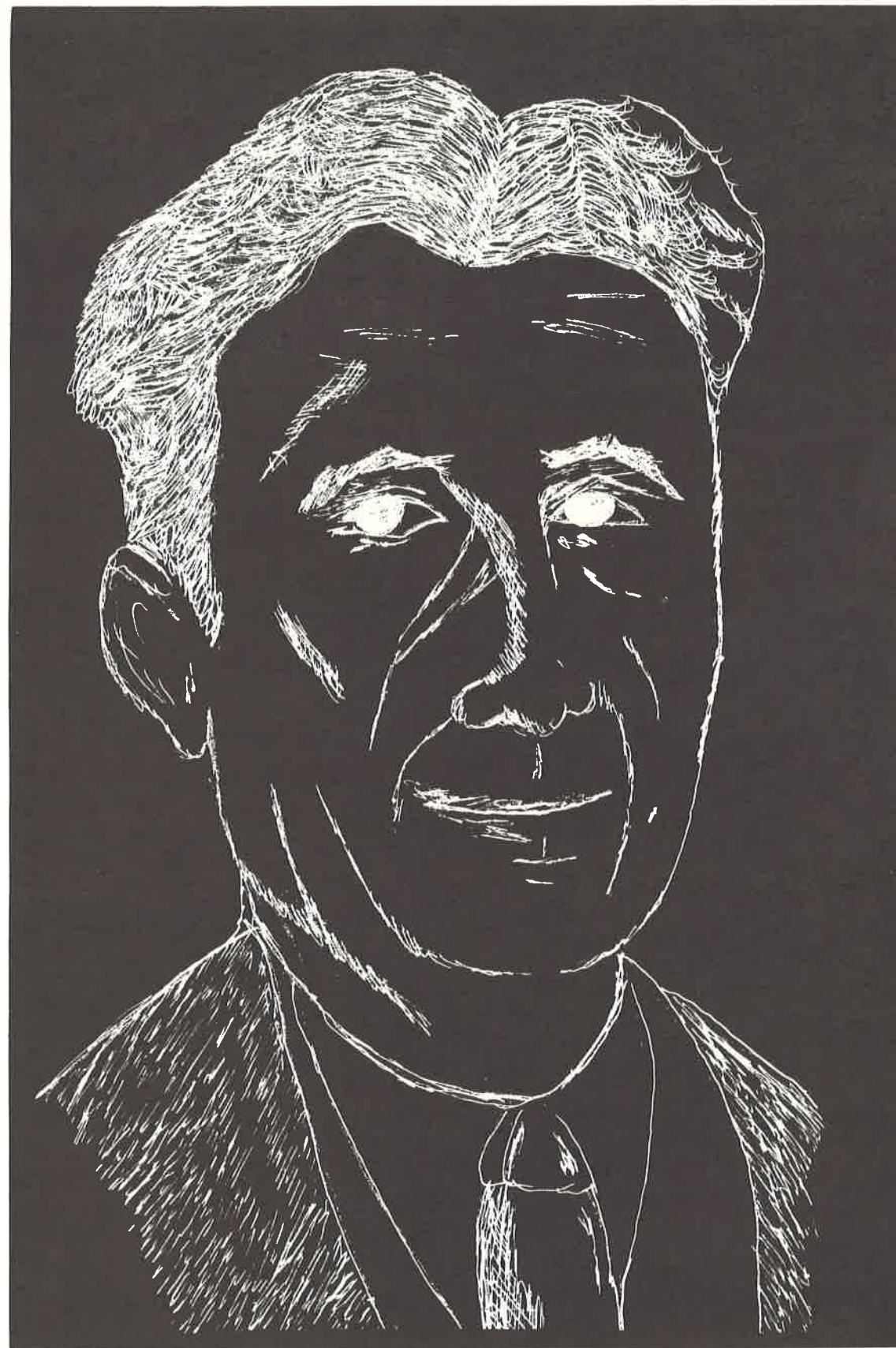
Hugh Holloway, M.D., a 1979 graduate of New College, surveys some pessimistic reasons for believing what Orwell feared has come to pass but concludes on a positive note.

Juanita Lancaster contributes a second essay toward understanding Orwell's *1984* by briefly discussing previous literary approaches to the concepts of utopia and dystopia.

Finally, Jerry Hickerson, former assistant to the Dean of New College, shares a whimsical anecdote about Winston Smith's life after Orwell's attention to it.

Here and there throughout the following pages we have included brief statements about the impact of *1984* from other observers, some photographs and art work, and a few poems.

THE EDITORS



Inside Orwell

By Juanita Lancaster

When Orwell began writing *1984* that day on his farm on the island of Jura, it was 1947. He had become animated, like so many other times when he wrote, by a nostalgia for a sense of community which he had felt could exist again with a fruitful and true socialism.

If Orwell's temperament predisposed him to envision the worst, history provided the material.

On the Argon front at Heusca in March 1937, he had fought in the Spanish Civil War, and had seen first hand how easily a revolution could be betrayed. Following that betrayal came the 'Betrayal of the Left,' the Nazi-Soviet Pact which was to be followed by the war itself.

It was not hard for Orwell to adjust to wartime deprivations since he had come from a tradition of middle class. Being of distant aristocratic heritage, one of religious and civil servant descent, he was never accustomed to living well. He viewed harshly the "shabby genteel" inhibited class of his family and their friends whose income, for the most part, went to keep up appearances. Rather than rebel, he became cowed and hypercritical of himself. He felt his place was among the oppressed. Later he wanted very much some way of getting out of the respectable world altogether. His always doubtful health became more impaired by the war, which also hastened the death of his wife in 1945.

The greater deprivations following the end of the war provided Orwell with a real-life experience of what an anti-Utopia could and most likely would be like. He had seen the ways in which advanced technology could make modern life a nightmare. His idea of Winston Smith, assigned to do the work of an anti-historian, rewriting the past in the Ministry of Truth in order to conform to the changes of the party's line, in part, was derivative of his experiences in the war. The newspapers altering the facts to suit policy, the distortions not unknown before, seemed extremely ruthless in the Communists' attack on the POUM, where Orwell served. During the time of the Nazi-Soviet Pact, the Communist line became totally transformed, and after the Russians entered the war there was yet another switch.

Originally Orwell had planned to call his book *The Last Man in Europe*. He was writing to avoid the future. He had learned, while recuperating from a bullet wound in the throat, that he and his colleagues-at-arms were being called fascists, hired killers of Franco, by the Communist newspapers in Spain and Europe. Leaving the hospital, he was forced into hiding and then out of the country.

At home once again, he read of the events in Spain. He had seen great battles where hundreds of men had been killed, and their deaths denied in the newspapers; and troops that had bravely fought denounced as traitors and cowards, men who had not fought declared heroes. This gave Orwell the feeling that the very concept of objective truth was fading. For Orwell, the society that loses its history is not decent, and the past becomes whatever the party chooses. He had a vision of something better for England, and for the world, and devoted the rest of his life to addressing that vision.





Orwell's 1984 and the Values we Live By

By William G. Doty

From the many issues raised by George Orwell's *1984*,¹ I select here only one: the question of the determination of values in a high-tech mass society such as ours. We live in a society in which the very ways communications are disseminated determine a good bit of their content. I am after McLuhan's "the medium is the message," but pitching that point at a deeper level: to what extent do the often-unperceived structures of our daily lives determine the value choices we make hundreds of times a day? I am particularly interested in the gaps between our expressed reasons for doing or buying something and our underlying motivations.

Years of assimilating advertisers' seductions, for instance, lie behind my choice of this or that automobile model, or my decision to purchase a home computer so that my children will have an advantage in their presumably "natural" competition with their peers. And while I may resent the fact that I must purchase the latest model car if I am to expect any reasonable period of service, I have little choice if I am to invest my money most efficiently over the long run—so I am implicated by economic constraint in a system that is based upon a worldview that denies the importance of permanence and shouts loudly that "the newest is best!"

Orwell's novel portrays a social order where even the minimal choices available to me in the actual year 1984 have been systematically reduced. Not by some arbitrary decision to eliminate intelligent decision making, not by some maleficent dictator, but purely by the constraints of economic necessity. Emmanuel Goldstein's book, *The Theory and Practice of Oligarchical Capitalism* (actually written by O'Brien, we learn later) clarifies much of the logic otherwise only implicit in the story line of *1984*: con-

tinued warfare has become the basic reality of Oceania, a reality so far-reaching that it leads to total turnabout of the language—"War is Peace" (pp. 7, 164)—and hence a further limitation on what one is permitted to think. The logic of that turnabout will be clear to anyone who has studied the repetitive pattern of war followed by economic growth followed by economic depression that has characterized the modern American economic experience.

Isolation of Oceania's citizens from knowledge of any other peoples is necessary to keep them from even thinking about alternatives to the existing oligarchy. Nor is empirical science possible, since the Party totally controls what may be discovered or explored or conceived. In other words science itself has been neutered, whereas we know from our own historical experience that scientists are notoriously revolutionary about insisting that their findings (the Copernican heliocentric discoveries, indeterminacy theories) *do* have social and intellectual consequences. The new ruling class will not be composed of those pesky scientists or intellectuals, but of robot-like Party officials whose primary function is to ensure that nothing new be conceived, and they are backed by an all-powerful Thought Control/Police.

And of course if nothing *new*—and hence threatening—is to be conceived, neither is the *past*, which likewise carries the potential to challenge the status quo, as a form of "difference" in opposition to the present. What is the purpose of our attention to the past if not as a resource, a storehouse of differences from the present?

Contemporary philosophical and social science theory treats difference or binary opposition as the fundamental element in the construction of thought: the anthropological work of Claude Levi-Strauss or the classifications of contemporary linguistics, or the historical and philosophical iconoclasm of Jacques Derrida and Michel Foucault, would be impossible without the development of "difference/difference" as an interpretive device.

In the construction of individual self-consciousness, important personal Others contribute a necessary "mirroring" that helps us attain differentiation and a sense of self. And likewise, cultural models of "difference," the ways other peoples are presented as contrasts to our own social self-consciousness, are also extremely significant. These models of other cultures, including those of the past and those initially foreign to us, are vitally important to prevent us from locking ourselves into a purely self-referential framework where economic or military Might makes Right, War is Peace, and Newspeak reduces the range of what can even be conceived in language. Such a closed framework easily becomes the virulent chauvinism or racism or nationalism that most frightens us about Orwell's Oceania. It is a monolatry of the worst sort, yet it is never far from realization when we discover our own distrust of different languages or cultures; and that distrust is not only to be discovered in our school systems, where languages others than the dominant, most marketable Euro-American are seldom taught, but also in less-obvious ways, such as the programming of television.

A brief note on "Hollywood's Forbidden Subjects"² details some of the taboo areas television producers avoid: the clergy, astrology, military lying, a black woman co-star, politics, race, old age, anti-Semitism, a woman defeating a man, homosexuality, Jews, people from New York, people who are divorced. Many of these taboos, the article notes, "are based not on morality at all, but on marketing" (p.6), and that's just the sort of indirect constraint I want to highlight: not moral but economic decision-making, not as matters of overt public discussion and determination, but as covert management strategies.

...the Party totally controls what may be discovered or explored or conceived."

The inserted extract from Goldstein's book spills the beans: the aristocracy of Oceania are bureaucrats (Orwell, p. 169), i.e., decision-makers whose task is to maintain the program of the status quo. The kicker is that one can't blame the bureaucrats! For all our sophisticated awareness of "one-dimensional" society (Marcuse), "the military industrial complex" (Mills), of "technique" (Ellul), of the "technostructure" of industrial bureaucracy (Galbraith), we can't really find fault with the bureaucrats. After all we have trained them (in our professional schools, which are often parts of public state universities) to be efficient, savvy, managers. No, the buck can't be passed, since the managers merely represent in megabucks the values of our whole social system.

Those wider human values that get slipped in between Econ 101 and Human Resources Management 216: What relevance do they still have? George Steiner reminds us, with the twentieth-century epitome of efficiency in mind, that "We know now that man can read Goethe or Rilke in the evening, ...play Bach and Schubert, and go to his day's work at Auschwitz in the morning."³

Oceania's inhabitants do not listen to Bach and Schubert, of course, but to the most terrifying Muzak imaginable (I am reminded of the inescapable noise broadcast in the cafeteria where I eat lunch daily). Their emotions have been brutalized to the point where a movie audience laughs at a scene of a fat man being shot full of bullet holes (p.11), and our telescreens are full of brutal atrocities nightly—on the evening "entertainment." Their children gleefully turn in parents for mindcrimes, and ours accuse us of never buying the cereal brand their favorite characters eat. Their media are full of falsifying names (the Ministry of Love, which administers the police state and the therapy of controlled insanity), and we prefer "body count" to "persons killed".

The parallels are not exact, but they are close enough to suggest that *1984*, the novel, is not incomprehensibly far from 1984, the year. Orwell made it clear that the novel was not a prediction but a warning,⁴ and the subsequent attention to the nature of totalitarianism by Hannah Arendt and others demonstrates that the warning has been taken seriously by political theorists and other professionals. But I wonder just how seriously we take the *tone* of the novel, the implicit assumptions made by Oceania's inhabitants, or the subtle ways we let the "bubblegum" theory of mass communications dominate ("it's only pop culture, of no significance"), or how and when we will ever again be a people directly involved with the administration and government of a mass urban society.

We can't be. That's very much the price of the "freedoms" we buy when we are born into our society. My use of the latest electronic marvel only makes me more dependent upon an enormous supply network (equipment, manufacturing, supply of electrical energy), not "more free"—no matter whether I use the machine in the public library or my own bedroom. Remember that the word "free" is one that gets radically reduced in *Newspeak* (Orwell, p. 255). So long as freedom is defined as freedom-*from*, the dangerous, ultimately anti-social meanings of "individualism" will continue to proliferate. It is in remembering that freedom can also mean freedom-*for* that we begin to recognize the possible ways of averting a *1984*-nightmare; freedom for learning about others, learning about the resources of the past, freedom for doing the awesome work of participatory democracy, for developing a social ethics that is more fully cognizant of the corporate realities that face us.

...we are relinquishing the control of our freedoms more and more. . ."

Orwell's warning ought at least be heeded in terms of recognizing that we are relinquishing the control of our freedoms more and more when we refuse to engage the philosophical and even theological dimensions of technological mass society. We can begin by dedication to the study of the classic political ideas and ideals, by demanding that our marvelous mass media be used for exploration of lasting values and of the many complex components of the modernist mind, rather than the silly fluff that now dominates. The danger is not from without, not from the bizarre fringe, but from our lack of social seriousness:

...We must indeed read Orwell quite differently nowadays. The menace hovering over the eighties is not total dominance by some fanatical party elite, but rather the progressive undermining of democracy by the silent dictatorship of forces inherent in our reality. The greatest danger does not threaten us from reactionaries, from unenlightened powers of the past, but from the most modern achievements of our technological and economic lifestyle. *1984* does not mean the possibility of *relapsing* into barbarism. It means the possibility of perverting progress—because progress has lost the gauge by which to measure what is both feasible and humane.⁵

Notes

1. From my own reading notes on the novel, I would list the following as representing the explicit themes that appear within it; obviously other issues of narrower or wider importance—such as the general issue of totalitarianism—are also implicated. Individualism as a threat to the collective; state control of knowledge and communication (including manipulation of history and science); the role of language and its control by the state; the manipulation and alteration of sexuality; the assumption of a savior-role by the state (the triumph of the therapeutic culture); revamping of generational loyalties; political criticism of socialism and authoritarianism; role of the proletariat; deception in personal relationships; epistemology (the nominalist version of reality, the transvaluation of all values); modern mass society as a new form of culture; militarism and war as economic necessity.

Page references in the text are to George Orwell, *1984* (New York: New American Library, 1949; 17th printing, 1959). The novel has always felt to me like part of my world: it appeared when I was ten years old, and I wrote my first essay on it in college, in 1959.

2. Mary Murphy, "Hollywood's Forbidden Subjects," *TV Guide*, 13 August 1983, pp. 3-4, 6.

3. George Steiner, *Language and Silence: Essays on Language, Literature, and the Inhuman*. New York: Atheneum, 1976; p. ix.

4. This point is repeatedly illustrated with citations from Orwell's later remarks about the novel in William Steinhoff, *George Orwell and the Origins of 1984*. Ann Arbor: University of Michigan Press, 1975.

5. Johanno Strasser, "1984: Decade of the Experts?", transl. by John E. Woods; in Irving Howe, ed., *1984 Revisited*. New York: Harper & Row, 1983; pp. 149-66, cited from p. 153.

Dr. William G. Doty, a former New College faculty member, received his Ph.D. in *New Testament Studies* from Drew University in 1966. He is now a professor of *Religious Studies* at The University of Alabama.



"My use of the latest electronic marvel only makes me more dependent upon an enormous supply network."



Social Science



Doublethink and Deconstruction

By Richard A. Krause

War is peace, freedom is slavery, and ignorance is strength. These are familiar to us as the party slogans inscribed on the glittering white concrete facade of the Ministry of Trust in George Orwell's *1984*.¹ They were produced by a process Orwell called doublethink, the essentials of which are the ability to "know and not to know...., to be conscious of complete truthfulness while telling carefully constructed lies, to hold simultaneously two opinions which canceled out...., to use logic against logic, to repudiate morality while laying claim to it..." (p. 32). In the doublethink world, truth becomes both facile and mobile. It exists only in the individual mind and insofar as a change of context requires a change of mind, truth rides along. It is, if you will, a Babbit-like businessman's truth. In a world dominated by such a view, the discrepancy between truth and falsehood becomes a measure of the magnitude of agreement among individuals. Complete agreement (a universally held attitude or opinion) marks the ultimate truth. The degree of enthusiasm that agreement creates becomes the ultimate reward truth may bestow.

Orwell's Big Brother merely sought the ultimate in doublethink truth. To this end he used a vast and complicated party bureaucracy to modify the written and spoken language, rewrite records and rework interpersonal relations. He used the threat of mass destruction and the constant state of war, or the anticipation thereof, to regiment the population and stifle dissent. He used the mass production and distribution of goods and the alienation it produced as a source of discontent to be exploited. In doing all of this he achieved unheard-of power. In the rawest political sense he created a monopoly in and over the rewards his society could bestow and the punishments it could impose. But then in *1984* truth was power and power was truth.

The Orwellian world is especially disturbing to scholars in the humanities. But, I think, many who claim covenant with humanistic modes of thought and scholarship do themselves and their legitimate concerns a disservice by identifying technology as the 'deus ex machina' (God in the machine) of the Orwellian nightmare. Big Brother's excesses cannot be blamed on unthinking, if willing and able, machines. To do so

clouds the real issue. Only human beings can depersonalize or manipulate others of their kind. The culprit is not technology but doublethink. Nevertheless, doublethink has its tormentor. The agent of its downfall is a reality that does not depend upon the needs of the moment, a reality guided by the rules, principles and standards of a particular tradition of scholarship or a particular tradition of inquiry. This view of reality, while assailable, has been held and vigorously defended by some of the best scholars the academy ever produced—Russell, Wallace, Pierce, Frege, Tarski, Popper and Hempel. In their hands, a reality which transcended the whims and desires of the individual seemed secure. Recently, however, there have been alarming departures.

Truth is fiction, understanding is misunderstanding and marginal is central. Claims devised by Orwell's Ministry of Truth? No! They are the conclusions drawn by Johnathan Culler,² one of the leading American proponents of deconstruction, a popular new form of analysis devoted to "subverting logocentric tendencies" in textual accounts. By logocentrism the deconstructionists mean the concern with truth, rationali-

ty and logic found in Western traditions of thinking. In Culler's view:

"To deconstruct a discourse is to show how it undermines the philosophy it asserts, or the hierarchial oppositions on which it relies, by identifying in the text the rhetorical operations that produce the supposed ground of argument." (p.86).

To deconstruct a text Culler urges us to do three things: (1) reverse the traditional nesting of the binary distinctions that are an integral part of Western scholarship, (2) restate or "displace" the relative values expressed by classical cases of opposition and (3) assign central importance to traditionally marginal features of a text. How does this work in practice? Let's take a look.

Let us suppose that I inadvertently touch a hot coil on my electric stove, burn my finger, and experience pain. Following traditional standards of analysis and discourse I might record my experience as follows: The hot coil caused a burn and the burn caused my pain. If I did so, however, I would be guilty of gross logocentrism and the real truth of my claim could be assessed through a deconstruction of my account to wit: The pain was primary for it led me to discover its sources, the burn and the hot coil. So far so good. But the deconstructionist would continue by claiming that my pain caused me to create the burn and the hot coil. In other words, because I felt the pain, the burn and the coil existed. At least this much is implied when Culler states that "to deconstruct causality one must operate with the notion of cause and apply it to causation itself." (p.87).

A cursory examination of the two claims (ie. (1) the coil caused my pain and (2) the coil exists because I felt pain) differences seem trivial. In one, I, the author, identify heat as the cause of a burn and specify that the burn caused my pain. In the other, someone else, the analyst, merely asserts that the pain led me to discover a burn which I could attribute to a hot coil. Why then do I find the deconstruction disconcerting? First



because I was seeking generalisability. Why else would I have chosen a causal framework? I wanted others, my child perhaps, to realize that a hot coil caused my burn and the burn caused my pain. I am by the words I selected claiming a traditional truth, a set of relationships among events that need not be experience to be believed. Yet a deconstruction of my discourse personalizes it in a presumed search for the "greater truth" my logocentrism prohibits me from expressing. I do not deny that my primary reality was the pain I felt. But to give my personal experience a central role in the discourse trivializes it, robs it of generalisability, tears it from the context of the intellectual tradition I chose as my vehicle of expression, and strips it of the meaning I saw. Of greater importance, however, is what happens to the very idea of truth in the process.

Truth in the deconstructionist world takes a third class ride in the baggage car of experience. The deconstructionist is neither seeking to refute nor to affirm. To assess the truth value of a textual claim is presumably irrelevant. Traditional truth is to be set aside in the search for knowledge. The traditional goals of scholarship are treated as so much logocentric garbage. Rather than affirm traditional standards or explicate them, the deconstructionist seeks to undermine, question, overcome, in short to supercede them. And to what purpose? "Knowledge and feelings of mastery" is Culler's answer. (p.225). the problem with this, of course, lies in separating genuine from ingenuine

knowledge, separating justifiable feelings of mastery from mere enthusiasm. Having superseded Western conceptions of rationality (or any other conceptions of rationality for that matter), having overcome logic, and having escaped from the shackles of refuting or affirming, how are we to have confidence in our accomplishments? We are left, I'm afraid, with popular appeal, either to the public or at large or, in the case of deconstruction, to the literati. The results in either case may be questionable. To the extent that deconstruction creates a self-centered, yet changeable truth whose ultimate justification lies only in agreement among believers, it has the essential properties of a cult. Insofar as deconstruction has as its aim undermining our conceptions of language, science, and common sense, and insofar as it offers no external means for assessing the merits or demerits of this aim, it has the essential properties of doublethink. Orwell warned us. I sincerely hope that forewarned is in some realistic sense forearmed.

Notes

1. Orwell, George. 1984. Signet Classics, New York: The New American Library, Inc. (1983).

2. Culler, Jonathan. *On Deconstruction: Theory and Criticism after Structuralism*. Ithaca: Cornell University Press. (1983).

Dr. Richard A. Krause, a former New College faculty member, received his Ph.D. in Anthropology from Yale University in 1967. He is currently a professor of Anthropology at The University of Alabama, and is studying prehistoric, hand-made pottery from Africa, Alaska, the Great Plains of North America, and the Southeastern United States.

The Animal that Tried

it began with survival
eat, or die
kill, or be killed.
The Animal ate and killed
and The Animal survived.

but killing was difficult
and The Animal was displeased
there had to be an easier way to kill,
a more comfortable way to survive.
The Animal searched for an easier way.

it began.
The Animal found an easier way.
but soon, even this way was too difficult,
and many other tasks could also be simplified.

The Animal's life changed.
survival was important,
but to simplify the task of surviving was the new interest.

today, The Animal is comfortable
but incapable of escaping death
for The Animal cannot discover
a cure-all method of survival.

The Animal isn't perfect.
after all, The Animal is only Human.
and this imperfect Animal is the Ultimate Irony.
The Animal is by far the most comfortable
and by far the most intelligent animal known to exist
but it considers itself ignorant, and uneducated,
for it cannot control death.

it is the spirit of this Irony
that makes the animal into The Animal,
that makes us the unstoppable, untiring Human Race.

any loss of this freedom to simplify
or any loss of the freedom to jest with death
would transform The Animal into the animal

Jim Bishop, Jr.

Natural Science



THIS IS MY WORLD,

By Hugh Holloway, M.D.

Winston Smith

Now that 1984 has arrived, much interest and effort has already been focused on the book with the same title by George Orwell. As the year unfolds, certainly many more interpretations and comparisons of fiction with reality will be offered. Probably the majority of these will concern themselves with an analysis of how closely our own society approaches the highly bureaucratized society with its intrusions into individuals' privacy and freedom. Another area worthy of discussion is just how closely the technological and scientific "advances" envisioned by Orwell have been realized and what these mean to us and our posterity. This paper will focus on this latter topic.

BIG BROTHER IS WATCHING YOU

The theme that all phases of your life

were under constant surveillance was one of the oft-repeated messages in the book *1984*. This surveillance was accomplished by the use of telescreens for bidirectional video transmissions. Furthermore, in remote areas microphones were hidden to spy on the conversations of unwary persons. By these means, as well as by the use of human informants—who could at times be one's own children—persons living in Oceania had both their working and home lives constantly monitored.

Today we are also frequently susceptible to both video and electronic surveillance on many facets of our lives. For example, many of us have observed the camera systems that serve as never-blinking eyes which monitor our banking and other business transactions. The use of these devices is now spreading to many other areas. I recall the great amount of publicity generated by the installation of a similar system in a large outdoor parking lot from which a college student had been abducted prior to

her subsequent murder. One wonders whether the college administration anticipated this system acting as an electronic conscience to prevent illegal parking.

Certainly, Orwell was correct when he foresaw the government utilizing electronic devices for espionage purposes, but could even he have anticipated the level to which this capability has been advanced? In a recent newspaper there was an article about our having orbiting satellites that can read license plates on parked cars. During a recent international incident in which a commercial airplane was destroyed with the loss of many civilian lives, many Americans were amazed by the ability of our government to monitor the military communications of the Soviets. However, unlike Winston Smith, we in 1984 also have the potential to enjoy or utilize to our benefit the marvels of modern electronic devices.

Many people now are no longer satisfied to just listen to recordings of

music or other forms of entertainment, but insist on having what has come to be called video recordings. Portability as also taken on an important value in our society and now we are seeing the introduction on small televisions that may be worn on one's wrist. Immediate wide range dissemination of information is now possible with the use of telecommunication satellites. This was strikingly demonstrated years before 1984 when in 1969 millions of people watched as a man walked on the moon. Further developments are continuously being made; just recently, a high school class in Tennessee spent several hours in full audio and visual contact with a group of their peers in California utilizing the standard conferencing facilities of a national firm. This liberty to communicate freely is in marked contrast to that described in 1984.

Another facet of surveillance and governmental control described in 1984 was the area in which Winston Smith worked to alter all previously printed documents so that these were always in accord with current governmental policy. With the increasing use of computers by our society to achieve large amounts of important data, the potential for manipulation of this data has become much greater. Indeed, we have recently learned of groups of adolescents who, by using their own personal computers, have been able to access computer banks within some of our most sensitive military research laboratories. The medical community has also recently been shocked to find that a significant number of scientific papers have been introduced into the medical literature based on facetious laboratory data. Fortunately, unlike the proles who were kept ignorant of all advances in the sciences, the citizens in our country have an opportunity to keep themselves abreast to developments in those areas that may eventually influence their lives. One might even go so far as to suggest that the public has a responsibility to keep itself educated so as to prevent the development of a scenario like that in 1984.

IGNORANCE IS STRENGTH: WAR IS PEACE

One consequence of keeping the majority of people living in Oceania in a state of ignorance was to make these people completely gullible with regard to the government's reports on production and consumption of goods as well as the state of the war against the enemies of the state. As a result, the government was able to control the opinions and attitudes of the masses about all subjects. Orwell does not explain to us how the production of commodities necessary to sustain a large population, as well as a war effort, is maintained in the face of so much chaos. With our present knowledge of the finite nature of non-renewable resources, the concept of an ongoing war designed by political leaders merely to keep the proles in a "submerged" state seems quite wasteful. A seemingly more logical approach would have been to have intervened in some biological manner to keep the population at a much more manageable level. However, at the time when Orwell was writing 1984, the public's awareness that natural resources were not inexhaustible was not widespread. One hopes today that the public as well as the world's political leaders realize that warfare is a terrible drain on both the human race and the earth's resources. In view of the current state of affairs in the Mideast, Latin America, Northern Ireland and Afghanistan, this is probably wishful thinking.

The current widespread debate about nuclear warfare and a freeze on the production of nuclear weapons perhaps would benefit from the participants reading Orwell's description of the post-atomic war era. To quote Orwell,

"...war hysteria is continuous and universal in all countries, and such acts as raping, looting, the slaughter of children, the seduction of whole populations to slavery, and reprisals

against prisoners which extend even to boiling and burying alive, are looked upon as normal, and, when they are committed by one's own side and not by the enemy, meritorious."

This description does not sound unlike some of those given by observers of recent military activities in Southeast Asia or in the Middle East. Furthermore, Orwell seems also prophetic in his characterization of "the act of war" stating that "Helicopters are more used than they were formerly, bombing planes have been largely superseded by self-propelled projectiles...". Does the latter not sound like our modern cruise missiles and rocket-propelled weapons?

Now that 1984 has arrived, how does our world compare with that in which Winston Smith struggled to maintain his individuality and freedom? While some may say that we are moving towards the dismal picture painted by Orwell, I feel that there are several reasons to be optimistic and confident that we can avert the fate encountered by Winston and his lover Julia. First, as yet, no person or organization seems to have gained the ability to control the minds of people who steadfastly believe in freedom on the human spirit. Persons such as Senator Jeremiah Denton and Alexander Solzhenitsyn constantly remind us of this. Next, at least in the western world, the public has retained its right to educate itself and thus to avoid becoming an amindless mass of humanity without any capability for independent thought. Finally, unlike in 1984 where most, if not all, research being done by the few permitted to do so was directed toward the advancement of the act of warfare and mind control, we can take heart in that we continue to have many of our finest intellects devoted to improving the lives of humans as individuals.

Dr. Hugh Holloway received two undergraduate degrees from the New College, before receiving his MD at the University of South Alabama in 1983. Currently serving his residency at Vanderbilt, Dr. Holloway's speciality is Neuroradiology.

Science

1984

By Edward Rosa-Molinar

As students of today's science we can easily assume that "science" has advanced significantly within the past century. However, when we examine these advances, we realize that they are in the areas of applied science and technology. For example, computers have been applied to various areas of science such as microscopy, cell biology and physiology. In medicine, radioisotopes are used to assay tissue or body fluids for various physiological parameters. Now, with the touch of a finger, a large volume of samples can be analyzed within minutes. When all is said and done, what really has advanced and is still changing rapidly is a close friend to science—technology. With technological advancements we are able to do our science with the detail we aspire to and with the accuracy and volume needed to support the proposed hypothesis. But with quantification we sometimes lose quality. The critical eye of Newton, Galileo, Bacon, Einstein has been removed.

In Orwell's 1984, technology was feared because it was used to the detriment of individuals. Today the advances in technology pose a threat to students of science because they fail to grasp the fundamentals of science—the chemical concept of the mole and the physical concept of gravity are the same. They have not changed. These basic principles and others like them are the ground work that today's science has



been founded upon. Yet very few students spend the time to learn these principles. They spend so much time worrying about the experimentation that they forget the academics. They forget that an investigator must know the system he wishes to study before he develops a design. He must know how to read with comprehension, how to design an experiment, how to synthesize material and most importantly, how to analyze.

Husley once stated:

"All progress in...biology involves straight description, comparative observation, analysis, and experiment, with a constant interplay between them all. Students of science should be aware of and use technological advances; however, they should remember that technology is a means, not an end."

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Rosa Molinar resides in Wayne Nebraska.

Epilogue



UTOPIA? DYSTOPIA?

By Juanita Lancaster

History has revealed to us how hard it is to define Utopianism, which keeps changing with time. Yet all utopias reflect an aspiration for a better life, a state of achieving happiness through social improvements.

Plato's *Republic* (380 B.C.) depicts an ideal state as being one that is founded upon justice, and ruled by guardians who spend their time contemplating goodness and the ideals of truth.

In the Christian Middle Ages there was a dearth of utopias. Considering man's fallen state, it would have been heresy to believe in a society where human happiness prevailed.

Thomas More believed in Original Sin. Yet he envisioned a society so organized that the evils such as poverty would be eliminated, and the material wealth and happiness of the people would be increased.

More's *Utopia* (1516) held goods in communal stores, and the people took whatever they needed from the communal goods. There was no private property, and few laws since there were few crimes. The people worked at agriculture by rotation in the country and at various crafts in the cities. A

comfortable living, considered standard, was provided for everybody, working six hours a day, with the elimination of courtiers and other social parasites. Incentives and punishments were equally important in maintaining order—"best garden" prizes along with public honors for good behavior. Punishment was harsh by our standards, but by those of More's time it was humane. Wrong doers were enslaved and made to labor on useful projects, alongside any barbaric neighboring countries' refugees who preferred slavery in utopia to a life back home.

More's ideas on marriage were that the prospective spouses needed to expose themselves to each other to see if they were suited, even though this was not a free-love utopia. Adultery was punished severely and in return for security women were sworn to obey their husbands. All sects were expected to believe in life after death, safe guarding against sin in earthly life. People dressed modestly. Personal adornment was despised in this prosperous but frugal society. In order to retain hegemony, base metals such as gold and silver, gained through trade, were used to hire

mercenaries from nearby countries to prevent utopian citizens from becoming brutalized by fighting. In addition, they had a cordon of ocean to keep enemies at bay.

More's utopia with its minute regulation of daily life has been considered disciplinarian, even totalitarian. In comparison with our own individualistic society perhaps his utopia seems over-regulated. However, considering the problems of his society, it offers humane and rational solutions. In considering any social system in the modern world, More's belief was that the rich aspire to get richer while pretending to organize society.

Ideas such as More's also suffused the thinking of nineteenth century anarchists and socialists, including Marx, who reacted against industrialization's social evils. All of them concluded that the ownership of capital induced crime and conflict, and when the industrial processes were harnessed, "humanized", social harmony and material plenty would result. The "improved capitalist" utopia was one response to the socialist utopias, many versions of which were written towards the end of the century

in America. Communities run on liberal and capitalist principles, without injustice or exploitation, were depicted. Everyone was to work with no one doing degrading work. This represented how capitalism would or should have been. Throughout this century utopias were frequently presented as social science, increasing their respectability.

During the 18th century there were several utopias. The European life, so called civilized, was put to shame by the noble savage and his innocent happiness.

The philosophers of the Enlightenment dwelt on three thoughts which had become an obsession with them: perfectibility of the human race, progress, and reason. They believed that if people became unshackled from religious superstition and used reason properly,

they could uncover the truth and the secret of happiness. They also believed that Original Sin was a religious fallacy, and that all human beings were capable of being perfectible.

Some utopians of the Enlightenment Era based their thoughts and beliefs on the idea that if people were given the right education and circumstances, they would become a virtuous and happy society. Others of the era felt that the attainment of utopia was inevitable with historical progress.

Some believe that utopianism is anti-historical, though they fail to interpret correctly how utopia would best be achieved. The idea that utopianism is anti-historical is a belief of both the utopias and dystopias.

It has been thought by some that utopias evolve out of a particular society. Other utopians, probably most,

believe that all of societies' social ills stem from material inequality. Conservatives agree that if there is a revolution it could destroy the tradition of history. On the other side, liberals say that any social outcome of any kind should be determined by the market forces. One important thought has been that utopia has gone underground, and that to consider living in a utopian society is no longer thought to be fashionable in a new society, even though we have no trouble recognizing utopianism in the academics of social and political science.

Academic critics such as Richard Crossman and Karl Popper have argued that utopias are "closed" societies and are by design authoritarian. These critics claim that utopians create societies that impose blueprints on others.

It does seem certain that as long as we

have an imperfect world in which to live, we will have utopians envisioning a future utopia. It is equally certain that as long as the world is imperfect, we will also have those who envision a future in which the imperfections of the present will become worsened. With that in mind, one might wonder if Plato's theory of an ideal state could possibly mean anything to us living today. Are the majority of utopias socialist? Are they a product of their own time and period?

It is understandable that in 1890 William Morris wrote an optimistic novel, *News From Nowhere*, at the end of a Victorian age. It is also understandable that George Orwell would want to write a novel of dystopia in his century (World War I to the Holocaust of World War II) writing off his ideals as impossible.

Orwell and Morris both had a hatred of state socialism; both were socialists

who nourished an affection for smallness, which would encourage a mistrust of largeness for fear it would swallow the individual. Both wrote out of deep dissatisfaction about the world in which they found themselves. From the death of Morris to the birth of Orwell was less than a decade, but how different were the worlds in which each came to maturity.

Most dystopias have the same message: any attempt at improving and rationalizing society will end in state oppression. Since social conditions have changed so, perhaps optimism about utopia has become impossible. Even though utopianism is embedded in social and political science, it has little effect on politics. Perhaps John F. Kennedy came closest to the political effect when he said:

We stand on the edge of a New Frontier, a frontier of

unknown opportunities and paths, a frontier of unfulfilled hopes and threats.

The New Frontier of which I speak is not a set of promises: it is a set of challenges. It sums up not what I intend to offer the American people, but what I intend to ask of them...

Beyond that frontier are uncharted areas of science and space, unsolved problems of peace and war, unconquered pockets of ignorance and prejudice, unanswered questions of poverty and surplus.

Juanita Lancaster is currently working on a depth study in Creative Writing through the New College External Degree Program. She is also a real estate broker, and the Secretary/Treasurer of Lancaster Olds, Inc.



"The vision of George Orwell was truly remarkable. The most significant contribution of the book, however, was the role it played as a clarion, giving early warning of trends that were in place. Without this effective early warning system, I believe that many more of the predictions of 1984 would have come to pass."

Joab Thomas, President

A MEMOIR OF WINSTON SMITH

By Jerry Hickerson



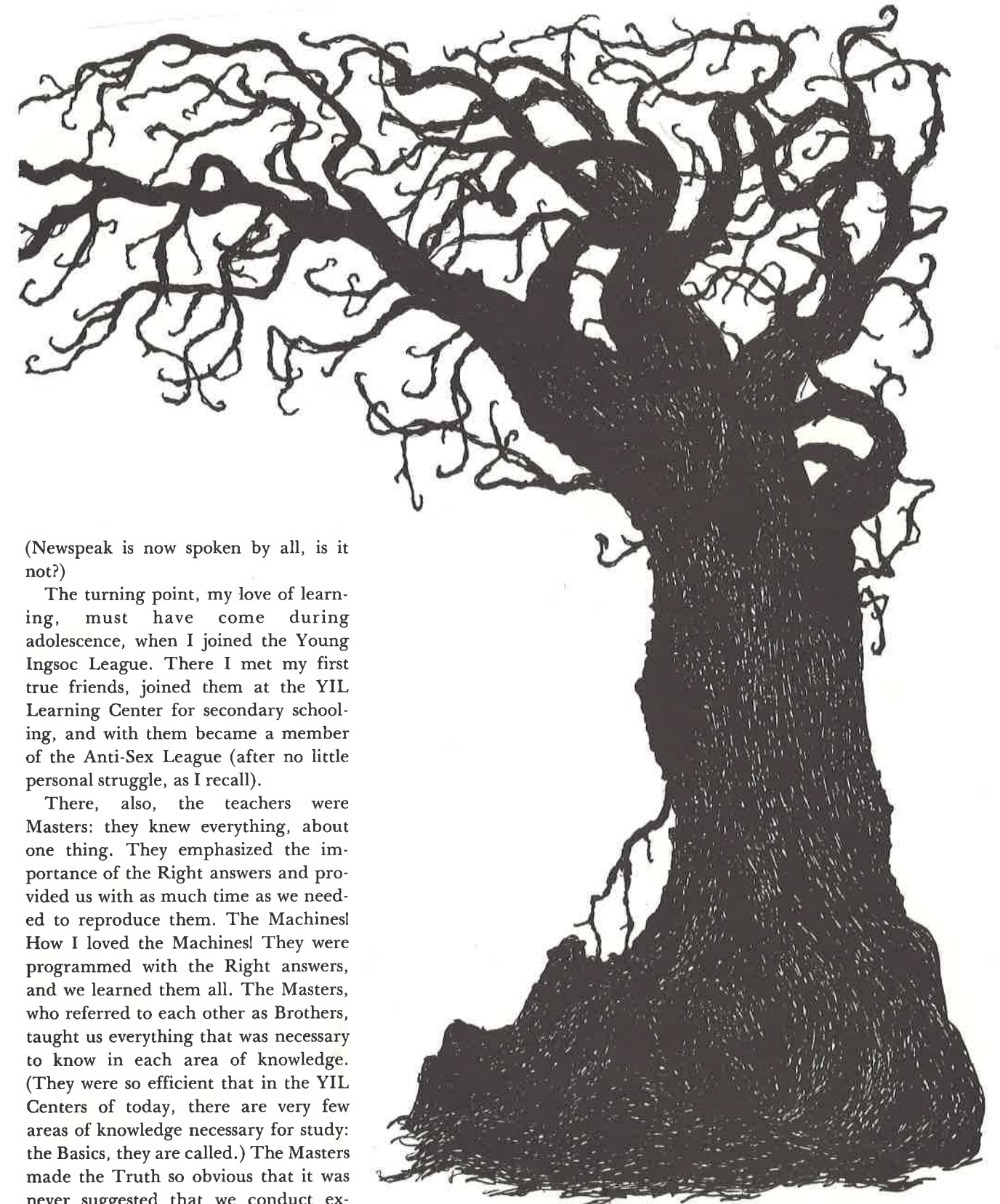
Editor's Note: On 4 September 1997, at about seven o'clock in the evening, I approached a derelict sitting on a sidewalk in our city. His back was held erect by the rusty gate of an old cemetery fence, and his legs extended like logs from his torso across the cracked cement, obstructing the way that I had chosen to walk. As I attempted to step over him, his left hand darted toward me, clasp my right wrist. My hand opened in his grip, and into it he placed a stained and crumpled document. His eyes caught mine for only an instant, and he said, "This is from Winston Smith." His hand then fell away, and I walked nervously from him, resisting the impulse to toss the papers placed in my keeping, jamming them instead into my coat pocket. A short time later, I read Mr. Smith's brief essay, and I believe that it should be shared with a wider audience. We have heard rumors of the place about which he writes and should be concerned lest we share Mr. Smith's fate.

It has been months (or has it been years?) since I was purged of my infidelity, since I came to love Big Brother with all my mind. The ecstasy of torture in the Ministry of Love was ended before administration of the Love-Cut (or "lobotomy," as it was called in Oldspeak), which often occurs in cases of extreme Thoughtcrime. The Party wished that I return to the Ministry of Truth to ply my skills with new devotion. And indeed I have. In fluent Newspeak, I write daily of the greatness of Oceania; of the Great Wars—to date, ninety-four versions, all of them true—; and of the love of Big Brother, who watches over us as He watches us.

But, as I write this, my hands sweat. My breathing quickens. My face burns. Since childhood, I have not written in Oldspeak without the supervision of a Mentor. Yet I must re-learn this slave language because the Party has assigned me the additional role of Jester in Oldspeak. I love the honour because I love the Party. And certain Party members, for some reason, take pleasure from decadent customs of ancient times at festivals reserved only for

themselves. I read to them from old books (which I thought were long ago destroyed), and I write witty lines in the styles of the ancients. Still, my imaginary audience, I am concerned that I desire to write this piece to you without my Mentor, because I wish to write of myself, my recollections, my perceptions. And "I" is not in the Newspeak Lexicon. But I love Big Brother. I should not be alarmed just because of words. Oldspeak words. So many words.

Oldspeak. I remembered it vaguely from my youth. It seems easier to write about my youth in the language of that time, when Ingsoc was new in Oceania (or was it Britain then?), before Big Brother arrived to direct the way. How meaningless was the day-to-day humdrum of Oldspeak—especially at a place called School. How dull was the daily routine there: to memorize lessons (none of which I now remember), to be drilled in arithmetic (it is so much easier to know that $2 + 2 = 5$, when the Party wills it so), to read ancient history (meaningless dates, barbarian cultures, corrupt governments), to speak languages from across the Channel



(Newspeak is now spoken by all, is it not?)

The turning point, my love of learning, must have come during adolescence, when I joined the Young Ingsoc League. There I met my first true friends, joined them at the YIL Learning Center for secondary schooling, and with them became a member of the Anti-Sex League (after no little personal struggle, as I recall).

There, also, the teachers were Masters: they knew everything, about one thing. They emphasized the importance of the Right answers and provided us with as much time as we needed to reproduce them. The Machines! How I loved the Machines! They were programmed with the Right answers, and we learned them all. The Masters, who referred to each other as Brothers, taught us everything that was necessary to know in each area of knowledge. (They were so efficient that in the YIL Centers of today, there are very few areas of knowledge necessary for study: the Basics, they are called.) The Masters made the Truth so obvious that it was never suggested that we conduct experiments, an approach to learning

employed in regressive schools of the time and now an exercise used solely by the Ministers of Science.

We were taught the First Principle of Learning, posted on large signs about the Center: "Never Ask a Question— You Will Learn the Answers." And the Right answers were so obvious! Even in A-Level courses, like "Principles of a New Order" and "Laws of Ingsoc," we learned that the Perfect Order would soon arrive under the direction of Big Brother, whom we came to love before we came to know. And the Masters were right. (This is surely now realized even by those doubters among us, who by night whispered their disbelief with classmates in their rooms and, within a day, were eradicated from the Center.)

While I vaguely recollect it, I have learned more fully through my role as Party Jester that the ancients wrote in different styles, painted pictures in various ways, shaped horrendous sculptures from many types of materials, and sang in more than three notes. They also wrote stories to be acted out by people on platforms or for preservation on film. Similar to our Truthgames, these "plays" were absurd from many perspectives. Not only did they frequently show people talking directly to each other, they also seemed concerned about "love," "honour,"

At the Center we learned the absurdity of such activities. I recall vividly Principle #thirty-two: "Games are children for, weaned from which by age of four." Ingsoc, as you know, requires Serious Communication, and we, therefore, learned the Correct Style for each form necessary to present the Truth— Newspeak for language, Ingsoc-Real for pictures, and so on. Now that Oldspeak works are no longer in Learning Centers, however, the class in Criticism has surely lost much of its appeal. My major paper in the course, for which I received Highest Honour, was a revision of two plays. *Hamlet* and *Twelfth Night*

"Only human beings can depersonalize or manipulate others of their Kind."

(by an unknown writer), which I combined into one story that, through the efficiency of Newspeak, could be performed in seventeen minutes. (While I have since learned that pounds of printouts on my development were influential to my placement in the Ministry of Truth, I have always been convinced that this one project was pivotal in the

a second team to join your own so that, together, you could trounce upon the third. We were also provided telescreens and given old programs (known as Sitcoms) to watch five hours each evening. They were twenty minutes long, and, while the stories were different, they really seemed quite the same, featuring early efficient vocabularies that made adaptation to Newspeak a simple process. I remember, as well, our last class party at which we created a bonfire that set two records, unbroken for twelve years after we graduated: the highest flame (fifty-three feet) and the greatest number of Oldspeak books used to

create the fire (two thousand four hundred and seventy-one).

These and other activities in the Learning Centers have produced citizens who contribute to the Good Life afforded by the State. We are not all, of course, perfect. (I have recounted certain features of my own Thoughtcrime earlier in this piece.) But, thank Brother! we are reminded of our mistakes by the Thought Police and purged of our transgressions in the Ministry of Love through wise counsel. We are equal in Oceania, each according to the station of life into which he has been placed. One Government! One Economy! One Farm! (One Farm. I almost refrain from writing these words since they might be regarded as detraction. But I have observed the Select Inner-Party Officials purchase the best of foods at lowest prices from peasants beyond the Wall, who have been given control over their own parcels of land and allowed to sell their commodities at markets which flourish side-by-side. Perhaps this is a plan for our future as well!)

I grow weary. A certain strain ac-

companies thought processes associated with Oldspeak. The words. The styles. But, I must admit, using the ancient language once again has given me pleasure. The Mentor will be proud of my progress. I trust that the Inner-Party will be additionally entertained by my fluency. (Something now comes to mind for their enjoyment. Perhaps, I can record it before it passes.)

I was only an 'opeless fancy,
It passed like an Ipril dye,
But a look an' a word an' the
dreams they stirred
They 'ave stolen my 'eart
away!

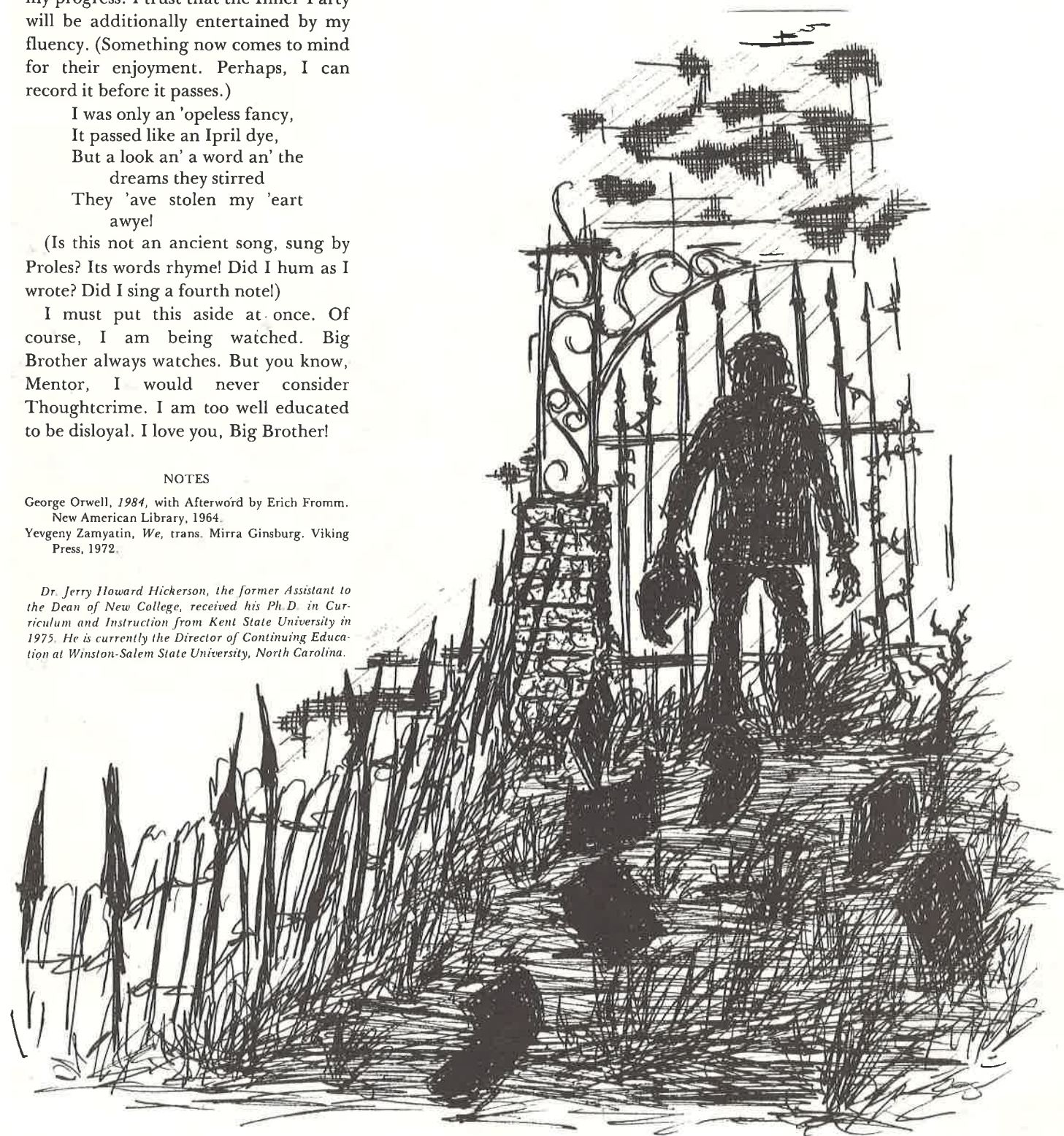
(Is this not an ancient song, sung by Proles? Its words rhyme! Did I hum as I wrote? Did I sing a fourth note!)

I must put this aside at once. Of course, I am being watched. Big Brother always watches. But you know, Mentor, I would never consider Thoughtcrime. I am too well educated to be disloyal. I love you, Big Brother!

NOTES

George Orwell, 1984, with Afterword by Erich Fromm. New American Library, 1964.
Yevgeny Zamyatin, *We*, trans. Mirra Ginsburg. Viking Press, 1972.

Dr. Jerry Howard Hickerson, the former Assistant to the Dean of New College, received his Ph.D. in Curriculum and Instruction from Kent State University in 1975. He is currently the Director of Continuing Education at Winston-Salem State University, North Carolina.



"We are equal in Oceania, each according to the station of life into which he has been placed."

"courage," and other concepts about which the authors could not possibly have known the Truth. In some plays, people even danced! And if you can believe these peculiarities, you may not consider me a liar when I relate the most amazing feature of all: the plays required more than fifteen minutes to perform!

Ministers' decision regarding my future vocation.)

Some readers might assume that everything was somber at the Center. Not at all. To prepare us further for Perfect Living within Ingsoc, special activities were available. Our sports always featured three teams involved at the same time with the objective of enticing

An Autonomous Soul

An eagle

raised his lofty head
from his nest of clouds,
and

observed
a buzzard wing by.

With assurance
void of shades,
this positive majesty

spread his own wings and took ^{flight}

He of pure sublime
held enough confidence
to govern himself, while
the other's carnal lusts reigned

He observed with a
strange sympathetic disdain,
as if circled its dying
breakfast.

His down ruffled in disgust.

"Wretched beast,"
he thought.

"He can't even obtain his own meal."

-L. Michelle Thompson

