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2006-2007 Vol. 24

Ramblings and Ruminations from an almost-Historian

By Emily Quayle

I am majoring in history. This statement is slightly unsettling. My choice of major doesn't exactly set me up for instant success after I graduate. Society will not seek me out to cure sickness, fight fires, improve computers, or sell things. As a citizen, I do not anticipate my contribution to be immediate or tangible. Knowledge of historical facts used to distinguish the educated from uneducated, and I'll be honest in saying that I throw out a date or name now and then in hopes of flaunting the little knowledge I have. But facts hold little weight on their own because honestly, who cares what I know?

So allow me to muse about why these facts are worth learning. Allow me to explore why I have chosen to study history. Allow me to ramble about things I do not understand but love nonetheless. Because that is what history is to me, a love that I cannot grasp. History, our story, constantly eludes me and thus there is no end in sight to this pursuit. I would have it no other way.

Despite the several majors I would love to pursue, I can not picture myself studying anything but history because it is something that resonates deep within me. Every time I run across an individual in history with whom I can relate I feel grounded in a tradition that stretches beyond my own life. I am also drawn to those who puzzle me, whose life experiences I cannot know or share. Both types of people, encountered only in books and stories, have captured my imagination and therefore hold my full attention.

It's possible that I over-romanticize the lives found in history, but that is only because I over-romanticize life in general. I want to know what it is to be human, and I realize that this 'humanness' is part of a legacy larger than my own life or even my generation. History is the legacy of humanity. Has that legacy, this experience of being human, changed over the last thousands of years? I certainly can not claim to know, but I feel like it has not. I feel that humanity always has and always will run in our veins. It is this feeling, which may or may not be accurate, that makes me love history.

Some cynics would label history as nothing more than the story we tell ourselves about who we are. I would agree with that, minus the critical attitude. I am becoming more and more aware that it's virtually impossible to pin down what happened in the past. Sometimes I feel like the only thing I'm learning is that there is more to learn, that the only thing I know is that I don't know anything. But I think therefore I am, right? And I am doing a lot of thinking, so maybe this is all going to be ok.

History makes life three dimensional. It's beautiful and gripping. It's like art or music, full of personalities who transcend time. People and their experiences may be interpreted differently through other eyes with the passage of time but they hold significance nonetheless. Art is interpretive and so is history. It helps us understand, or at least become more exposed to, the human experience. It encompasses the individual and society, changes and stagnations, identity and stories. Without history, we have only the present and the future- a two dimensional world with no perspective. We do not know what will happen in the future, but that does not stop us from planning, hoping, and theorizing. Likewise, we do not always know what happened in the past, but we still pursue it because there is value to be found en route.

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Not content to be arm-chair historians

Lewis and Clark is a known for its extensive overseas programs. Students from all disciplines choose to travel the world to expand their liberal art educations. History majors are no different. Our majors have been around the world and back. Through their various travels, they bring back new insight which enrich the learning environment for all. Here are some of our stories.

Tales from a Russian bathhouse

by Anna Rodgers

The first day that I was in Russia my host mother Olga invited me to go to the banya with her. The banya is a uniquely Russian experience. It is somewhat like a Finnish sauna, but not exactly. It's much easier to simply tell the story of my first trip to the banya rather than try to describe it.

I went with Olga and her friend Tatiana, who I nicknamed "Banya Tanya" because she always went to the banya with us. We paid 30 rubles per person, the equivalent of about one dollar. One of my Russian professors told us that we should never go to a banya that cost less than 250 rubles., but Olga and Banya Tanya had been coming to this banya for years, quite possibly since the womb, so I assumed that it was safe enough (which is very relative description in Russia).

The first room of the banya was filled with old metal lockers, similar to a middle school locker room. There were about 50 of these metal lockers and a few small benches. In this room we undressed, hung our clothing in our lockers, and took the sheets and hats we had brought along into the next room. The sheet was not for covering yourself with, but to sit on. (Note that everything after this moment occurred in the nude.) At first this was somewhat uncomfortable, but since I had to take off my glasses and therefore was practically blind, I wasn't too troubled. If I can't see them, they can't see me, right?

In the next room, Olga, Banya Tanya, and I quickly took a shower. Squinting, I could just make out the rusty pipes running along the ceiling, the chipped tile, and what appeared to be rather large patches of mold. Thankfully, we were all wearing tapachki, or sandals, like in college dormitory showers.

After we rinsed off we put on our banya hats. Olga and Banya Tanya had special "banya hats," which were yellow and cone-shaped and embroidered with their names. I had an old kerchief. We took our sheets and went into the parilka. Parilka is a good Russian word for the suffocating hot-room that sits at the heart of the banya. Unlike a Finnish sauna, which is a dry heat, the banya is humid. It was so hot in the parilka that I could not breathe through my nose, only through my mouth. I was sweating within seconds. Russians say that in the banya, when you sweat, all of the bad toxins leave your body. They believe that the banya is very healthy.

I sat in the parilka on my towel, sweating, breathing through my mouth, toxins and who knows what else leaving my body, and watching Olga in order to know when I could leave. We only sat in the parilka a few minutes, but it felt as if Olga was having an endurance contest with the other women in the banya to see who could stay in there the longest. Then Olga picked up her venik, a bundle of branches from a birch tree with the dried leaves still attached, and began to beat herself with it. She beat her legs, arms and stomach, and Banya Tanya helped her beat her back. Russians believe that birch trees have healthy minerals and when you hit yourself with a venik the minerals from the birch branches enter your body. Having finished beating herself, Olga gave me the venik. I half-heartedly hit myself and then hightailed it out of the parilka.

Next, we took cold showers. Traditionally, after the parilka Russians go outside and jump in the snow, but since we were in the city we just took long showers. I thought we were done after that, but we went into the parilka another time, sat, sweated, beat ourselves and took cold showers again.

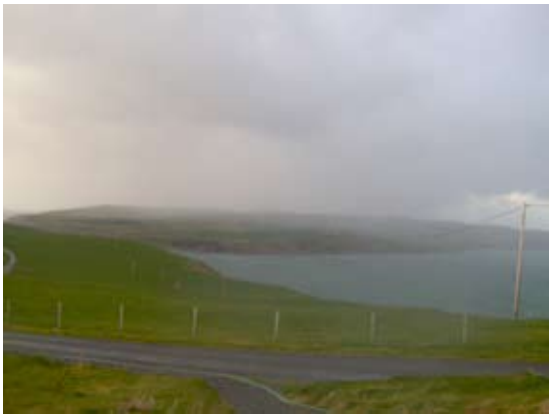
Then we went into the locker room, drank hot tea, ate chocolates and chatted. I thought we were finally finished, but then we repeated the whole process one last time.

After the banya I felt cleaner than I ever had before in my life. Olga, Banya Tanya and I went to the banya four more times while I was in Russia. In the end I started to enjoy going and I was finally comfortable beating myself with sticks while surrounded by naked old women.

History for the Brave at Heart: Musings from Glasgow

by Patrick Croasdaile

I spent the entirety of last semester touring the misty landscapes of Scotland whilst studying at the University of Glasgow. The Lewis & Clark "delegation" to the second oldest university in Scotland included myself, Kim Stafford, his wife Perrin and son Guthrie, as well as 16 of LC's best and brightest. As one of only three history majors on the trip, I found myself in my own personal historical utopia. Scotland is seething with history. Whether it was hearing stories about the Clearances from our Highlands guide Eddie Stevens, discussing Celtic Football Club in the pubs, or witnessing the execution of Mary Stuart on stage, I was never lacking a healthy dose of history. One of the trip's greatest highlights was definitely the journey to Portpatrick in Galloway for our historical "reading weekend".



Portpatrick is a charming fishing community on Scotland's west coast. On a clear night, residents can see the lights of Ireland just across the North Channel, a distance of only 12 miles. We arrived on the night of November 10th and stayed through the 12th. The purpose of our visit was, among other things, to discuss the causes and effects of the Union of England and Scotland in 1707. Three Glasgow University Professors accompanied us: the historians Dr. Karin Bowie and Dr. Matthew Hammond as well as the esteemed poet Alan Riach.

Our "lectures" were very interactive and included sightseeing trips to the surrounding countryside. When we were not sitting and talking about the lead up to the acts of Union, we were in our trusty coach bumping along to the sounds of U2's "October," pausing here and there to let flocks of sheep go by.

On the morning of the 11th, we visited the ruins of Sweetheart Abbey, a 13th century Cistercian Monastery, founded by Dervoguilla of Galloway, the mother of King John Balliol (r.1248-1314). After spending the morning at the Abbey, we proceeded on to a location near Loch Ryan where we stopped for a walk and pictures.

The last part of the day proved to be the best as we headed for the Mull of Galloway, the most southern point in Scotland. Situated on the eastern part of Luce Bay, one can see the "five kingdoms" of Scotland, Wales, England, Ireland, and the Isle of Man on a clear day. Because of a Phytoplankton surge in the water surrounding the Mull, the sea was a bright turquoise. Angus cows grazed lazily as the sun set on Kelly green grass. These conditions provided for some spectacular visuals that my classmates and I captured on our cameras. We returned to our bed & breakfast that night and spent the evening discussing the Acts of Union over a wonderful three-course dinner, haggis included of course!

The "reading weekend" was a great opportunity to slow things down and absorb some complicated material. Obviously the Union of 1707 is a controversial topic. The nature of sacrificing one's own sovereignty in the name of economic prosperity and "religious harmony" will undoubtedly leave people with many different opinions. As we approach the 300th anniversary of the Union it is interesting to see people in Scotland debating the same topics that were debated at the time of its formation. Stepping away from the classroom allowed us all to think a little deeper about the fact that Scotland is not the same country as Mel Gibson portrayed it in his "masterpiece" Braveheart.

Working hard in the Big Apple

by Guy McClellan

People flock to New York City for many reasons: theater, art, music, food, nightlife, etc. Its plethora of famous landmarks make it one of the most recognizable cities in the world. It's a place where, on any given day, you can see your favorite celebrities out for a jog. When I applied to the New York City off-campus study program, I was no doubt influenced by the Big Apple's considerable mystique. However, it's safe to say that my motives for visiting the city weren't totally grounded in glamour and glitz.

The program itself was the main reason for my decision. Each student was required to work at least 20 hours a week at an internship of their choice, which gave the program a great balance between schoolwork and "real" work. Given the city's historical depth, I had no problem finding interesting history-related internships. After a long application process, I chose to work for the New-York Historical Society (yes, the hyphen is necessary- that was the first thing I learned) as a research assistant. Three days a week I took the subway from 34th St. up to 81st St. on the Upper West Side. I came above ground in front of the Museum of Natural History, right across the street from Central Park. The Historical Society was only one block south of the subway stop, dwarfed by the elaborate twisting towers of its more famous neighboring museum.

I did most of my work for the Education

Continued on page 4

Big Apple continued from page 3

Department, which specializes in making teaching materials for both teachers and students. Luckily, I was able to be pretty independent. I depended on my boss to give me certain assignments, but most of my time was spent researching in the Historical Society's classic library. I got a lot of good assignments, but my favorite subject was the radio broadcast of "War of the Worlds" in 1938. I put my findings into easily digestible articles that would have fit well in high school history textbooks. Basically, I wrote small history papers everyday.

It wasn't all white-collar research, though. Occasionally, I had to perform stereotypical "intern jobs." One fateful day, I had to move a refrigerator (not full-size, but definitely much larger than those found in dorm rooms) from 23rd St. back uptown to the Historical Society. That's more than 50 blocks, so of course I had to take a cab. The problem was finding a cab that was willing to take me; not only did I have a very large appliance with me, but I had also cut my hand on one of its corners. One saintly driver finally stopped, unfazed by or unaware of the red stains on the otherwise clean white refrigerator. In a city that most people associate with "the good life," I was proud to wear my Band-Aid as proof that history is not for the faint of heart.

Strausbourgian Days

by Peter Beland

Sitting on some stairs over what used to be the site of a Roman sanctuary, I raise my head to look at the central portal of the Cathedral of Notre-Dame. A staggering 142 meters tall, the Cathedral dominates the skyline for miles. But that's not what really interests me. What interests me is the fellow with the sword besides me. Both of us enjoying the 4 o'clock sun, I tell him that I enjoy his and his friend's medieval music and dance performances. His friend, a robust man in his 30s donning leather boots and a tunic, puts down his beer and goes to his lute in the middle of the Cathedral Square. Together with gaggles of German, Italian, and French tourists, I watch dumbfounded as the brusque bard sang with the voice of an angel, spreading feelings of good will from the heavens. I'm not a religious man, but it was something otherworldly. I suppose it was kind of like what Blue Grass is to those in the states, except its roots are a bit deeper…

Strasbourg is the capital of Europe. One can see all 27 member states of the E.U. represented within the hustling crowds in the University cafeterias, or when, like a flock of geese flying south with briefcases full of economic agreements, the European Parliament convenes one week in each month. Centrally located, one can travel easily to just about anywhere from Strasbourg. For instance, I took a road trip from Munich to Prague to Antwerp and back again. Once back, I felt refreshed to hear French, but also the other languages of the street. As a history student, I simply can not get enough of the 18th century citadel turned park where I run, or the World War II German bomb making factory next to my flat, or the painfully quaint timbered houses that litter the streets. However, the most exciting part about living in Strasbourg is watching history being written. A few days ago was the 50th anniversary of the European Community. Will it last another 50 years? I think so.

A Return to Cuba

by Max Rosenstock

During the winter of 2001-2002, amidst the anniversary of the Revolution, I was fortunate to travel to Cuba and spend two weeks traversing the Island with family and friends. My observations and experiences forever altered my world view and political perceptions, but at the age of fifteen, I found if very difficult to articulate and fully express this new development. During the spring semester of my sophomore year (2006) I took Professor Elliott Young's History of Modern Cuba, a history class primarily dedicated to the study of Cuba since the fall of Batista and the establishment of the Revolutionary government under Fidel Castro in 1959. The class put a particular focus on the successes and failures of the Cuban Revolution that enabled me to establish a more cohesive articulation of my own thoughts and ideas, and for that I am grateful.

As a Lewis and Clark student, I have been given the further privilege and opportunity to return to Cuba, this time with a group of 26 other students and the guidance and accompaniment of Social Anthropology Professor Bruce Podobnik. This semester-long program gives me the opportunity to not only return to a remarkably beautiful Caribbean island and experience life in a non-capitalist country, but importantly, will enable me to make use of my learnings and draw upon my experiences at Lewis and Clark. Not only am I excited by the prospects of Cohibas and Jazz clubs, but, I await the convergence, or maybe the collision, of my current understandings and all that lies ahead of me.

Dr. Bernstein to give book talk at Oregon Nikkei Legacy Center

On Thursday, May 3, 2007, Dr. Andrew Bernstein will discuss the process of writing his recently published book about the modernization of Japanese death practices at the Oregon Nikkei Legacy Center. An associate professor in the History Department at Lewis and Clark College, Bernstein received the 2006 Oregon Book Award for General Nonfiction (the Francis Fuller Victor Award) for *Modern Passings: Death Rites, Politics, and Social Change in Imperial Japan* (University of Hawaii Press, 2006). Through its examination of changing death practices in modern Japan, this book demonstrates the sweeping, yet poignantly intimate, impact of trends such as urbanization, the breakdown of extended families, and the privatization of religious activity across a broad (and shifting) social spectrum. Spanning the nineteenth and twentieth centuries, specific topics include the reworking of cremation from a minority religious practice into a mandated public health measure, the expulsion of temple graveyards from city centers, and the evolution of funeral professionals from suppliers of ritual paraphernalia into purveyors of ritual knowledge. *Modern Passings* explains how these and other changes interfaced with similar developments throughout the industrializing world, yet culminated in a "way of death" specific to Japan. The judge for the Francis Fuller Victor Award, Shirley Geok-lin Lim, wrote the following about Bernstein's book: "A fascinating and original study, rigorously researched, theoretically sharp, Modern Passings offers history at its most readable and subtle form. While examining Japanese ways of dying, Andrew Bernstein is in fact also rethinking afresh Japan's modernization projects in the contexts of social, religious and political dynamics."
The ONLC is located at 121 NW 2nd Ave., Portland, Oregon. The event will begin at 7pm.

Dr. Bernstein is embarking on a new project. To read more visit:
http://www.lclark.edu/cgi-bin/shownews.cgi?news_item=1175182800.0

Jesuit Legacy will not be Supressed by History

by Claire Studholme

Associate Professor and Chair of the History Department, Benjamin Westervelt, is currently surmising plans for his forthcoming book, entitled *Last Down but not Destroyed: The Suppression of the Jesuits and End of Early Modern Catholicism.* During his sabbatical last year, Professor Westervelt researched and read much about the little known story of the suppression of the Jesuits and their religious order by Pope Clement XIV in 1773. Following this official suppression, the Jesuit order ceased to exist for a generation. Professor Westervelt, who came upon this neglected topic in his earlier work as a research assistant, found the subject intriguing.

Indeed, the suppression of the Jesuits is a captivating episode of religious history. The Jesuits, a Catholic order, began in 1540 and, as Professor Westervelt describes, were "the shock troops of the Pope." The Jesuits had a special relationship with the Pope in Rome and readily made their services available to the Papacy. Thus, on the surface it seems odd that the Pope, having formed a close relationship with the Jesuits, would suppress the order. However, as Professor Westervelt plans to outline in his book, three phenomena led up to the Jesuit expulsion. The first contributors to the expulsion of the Jesuits were the Bourbon monarchies which ruled much of Europe in the late eighteenth century. In an attempt to both maintain and embolden their authority within Europe, the Bourbon monarchies, attacked the power of the Papacy by way of the Jesuits. The Bourbon monarchies had to dispel and destroy the Jesuits, the Pope's "shock troops," in order to limit the powers of the Pope. It was a conflict between secular and religious powers. In turn, in the 1760's the Bourbon monarchies expelled the Jesuits from Portugal, France, Spain, the Two Scillies, and their corresponding territories. The second phenomena which led up to the Pope's expulsion of the Jesuits was the recent triumph of the Enlightenment over Catholicism. The Catholic Church was destroying itself. The third factor was simply the secularization of early modern Europe. Thus, religious power was under pressure from secular power and thought. This pressure manifested itself in the Portuguese, Spanish, French, and Sicilian campaigns bullying Pope Clement XIV to suppress the Jesuits. In 1773, the Pope caved to the secular authority and officially suppressed the Jesuits. Professor Westervelt concludes that this is a test case for what was to come in the rise of secular society in modern Europe.

In his upcoming book, Professor Westervelt plans to support his findings and interpretations with two main primary sources which he found in Italian archives. The first is a collection of individual Jesuit letters, from the 1750's, appealing to Bishops for their support. Professor Westervelt explains that these letters are basically pleading for "letters of recommendation" from the Bishops in order to attain approval from the Pope. The second source which Professor Westervelt will utilize is a notary/stenographer's account of Jesuit suppression in the Italian town, Terni. Professor Westervelt points out that this source provides a human dimension to the suppression as the notary/stenographer, who was ordered to arrest eight Jesuits, records his experience arresting men who had already been exiled from the Two Scillies.

Professor Westervelt's research and arguments concerning this historical episode within the Catholic Church in late eighteenth century Europe are both fascinating and complex. In fact, Professor Westervelt reveals that he could research this topic for the rest of his years. Fortunately for students of history, Professor Westervelt plans to complete his work over the next few years. We hope that we will see Professor Westervelt's *Last Down but not Destroyed: The Suppression of the Jesuits and End of Early Modern Catholicism* on bookshelves sooner rather than later.

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Footnotes is a newsletter published by a staff of students involved in the Lewis & Clark History Department. It is published annually and distributed to current History majors, minors and alumni.

Questions? Suggestions? Please mail comments to *Footnotes.* History Department, Lewis & Clark College, 0615 SW Palatine Hill Rd, Portland, OR 97219 or email: history@lclark.edu.

Dr. Drayton Throcks the House

by Allie Kerr

On March 19, Dr. Richard Drayton delivered the 44th annual Throckmorton Lecture to students and faculty in the Council chambers. His lecture topic was Hybrid time: The incomplete victories of the present over the past, and the audience was a richly varied group, including both history majors and many others. Before he began, Professor Drayton took a moment to acknowledge Arthur L. Throckmorton's family members in the audience.

Dr. Drayton teaches Imperial and Extra-European History at Cambridge University, and is a fellow of Corpus Christi College. His current work focuses on the phenomenon of syncretism in the Caribbean during the period of the British Empire, though he has also explored the histories of British and French expansion, particularly the British Empire's approach to scientific discovery. He is the author of Nature's Government: Science, Imperial Britain and the Improvement of the World.

In his lecture, Professor Drayton explored the syncretism of the Colonial and Post-Colonial Caribbean, and the ways in which the cultures of the Caribbean engaged in strange cross-cultural seepages, passages and reversals between eras. He presented as an example a synchronic palimpsest; a rare text in which multiple stories are visible, being played out simultaneously in the same location. He also suggested Creole linguistics as a lens through which scholars may overcome the problem of recognizing and distinguishing different paradigms, or, in his own words, "different ways of coexisting in time."

Professor Drayton stressed the importance of caution in the use of such a concept as syncretism. He suggested that the meaning of the word is too often expanded until it becomes a catch-all phrase for a hazy understanding of the melting pot phenomenon. Rather, Professor Drayton stressed that syncretism represents a unique interaction "between distinct interests, in a field of power, over time." The exertion of power which one culture, or paradigm, performs over another is essential to the development syncretism, as is its prolonged nature—it is, he suggested, the "encounter of two gods at the crossroads, on unequal terms."

In conclusion, Professor Drayton said of historians: "We are pruners in the vineyard of the collective memory. We have tremendous power to bring things back to life, and to connect the past to the present in tremendously important ways." His closing marks were met with enthusiastic applause and a murmur of sudden and engaged conversation. After the lecture, Professor Drayton responded to questions from both students and faculty, and mixed humor into his responses.

The evening concluded with a dinner in Smith Hall in Albany, where Professor Drayton spoke with individual students and faculty and told the story of his own introduction to Colonialism. Professor Drayton concluded the evening with "History is the sovereign discipline of the humanities... it is the most remarkable training for any way of using your mind... it should make us more sensitive to the complexity of the human condition, and more aware of the capacity for agency."

Lewis & Clark History Department

(From Left) Stephen Dow Beckham, Andrew Bernstein, Susan Glosser with daughter Olivia, Alison Walcott, David Campion, Benjamin Westervelt , Elliott Young

Land, Liberties and Law: Professor Beckham in the Courtroom

by Guy McClellan

Professor Steven Dow Beckham is a busy man. He spends most of his time with students, imparting his love for and his knowledge of Native American history. However, these LC undergrads are not the only beneficiaries of his expertise. For almost three decades he has been providing expert testimony for tribes in need of his knowledge.

Professor Beckham's mastery of land rights and treaties makes him an extremely valuable resource for any tribe seeking casinos, natural resources or land rights. His first stint as an expert witness came in 1978, in a case involving tribal fishing rights on the Columbia River. His next big case came in 1979, as a witness in U.S. Claims Court in Cow Creek Umpqua v. U.S.; the case involved disputed land claims stemming from a treaty ratified in 1855. He has also testified for the Confederated Tribes of the Colville Reservation regarding their rights to electricity produced at Grand Coulee Dam. Though he is usually contracted by tribes, his services are sometimes sought by others; Professor Beckham once testified for Donald Trump in Trump v. Eastern Pequot, a case involving a breach on contract in a casino deal.

Some cases require more than others. For his role in Delaware (Oklahoma) v. Commonwealth of Pennsylvania, he found and documented a 1737 land grant from William Penn to the Delaware chief Tatamy. This required frequent trips to the Mormon Church Archives in Salt Lake City; while teaching three days a week, Beckham journeyed to Utah in the time between classes. Countless of hours of reading yielded a fault in the chain of title. As a result, the land was found to rightfully belong to the displaced Delaware tribe. The case is still in litigation in Pennsylvania, but Beckham is happy to leave such a hectic schedule behind. "It's no way to live," he says with a laugh.

Beckham still has a lot of irons in the fire. In the last year, he has been involved extensively in work in California with the Scott Valley Pomo, the Guidiville Pomo, the Ione band of Miwok, the Buena Vista Band of Miwok, the Mechoopda and the Karuk tribes. Like his earlier work, these matters revolve around casino development, legal concerns about the EIS (Environmental Impact Statement), the effort to secure gaming compacts, or the fee-to-trust conversion of land. He sees his legal work as an application of history to modern problems at the tribal, state and federal levels. For him, an out of court settlement is much more satisfying than a litigated decision; for one thing, it shows that many problems can be resolved without a judge. The element of compromise is essential in these settlements, but there is no trace of it in Professor Beckham's commitment to his students: "I never miss a teaching day," he says proudly.

Alumni Footprints

Improving Tomorrow's History

by Emily Quayle

Satya Byock graduated from Lewis and Clark with a degree in History several years ago and has studied in Mexico, taught kindergarteners at a Buddhist temple in Sri Lanka, co-led a nonviolence group in a prison in Bogotá, Colombia, and organized farmers in eastern Sri Lanka after the tsunami. Through her own self-exploration while working in the world, Satya has come to realize that the focus on aid work and efforts to "make the world a better place" rarely produce the same genuine results of joy and global improvement as the simple focus on individual self-awareness and the deepening into one's own unique passions. The intentional self-cultivation that might normally be considered "self-absorption" is, in Satya's view, the most healthy, honest way for individuals to find happiness and truly change the world. She encourages all people who are aching to improve the world to be led not by the pain in the world, but by their own desperation to discover who they are.

"If you are a sculptor" she says, "sculpt in a poor region of Brazil and teach a few children there how to sculpt too. Engage the children in conversation, play with them, leave them with skills and let your joy in your craft show. This experiment will certainly leave you, the children, and the world better off than if you had felt compelled to travel to Brazil to teach English because you had learned that that's what they needed." From her own experiences, Satya found that no matter how 'important' the task, the successes came when she felt joyfully engaged in her work. "Work led by guilt or expectation results in nothing but more pain" she says, "Work, no matter how simple, that is led by joy can only result in an expression and instruction of joy."

Upon her return to Portland, Satya began developing Peoplist.org, an online database of profiles from all around the globe created "to help organizations around the world to find passionate supporters and to implore individuals to realize their own potential and live it." By utilizing the internet's social networking framework, Satya believes that Peoplist.org will

help “people everywhere seeking to align personal ambition with a desire to change the world” by easily giving them the opportunity to “realize global potential by discovering their own.”

Rachel Pusey ‘97 is in here fifth year with a small plantiff’s firm in downtown San Francisco for practicing employment law. She has had many successes in litigating discrimination and harassment cases. Rachel serves as the treasurer for National Women’s Political Caucus, San Francisco. NWPC -- SF works to support women in leadership positions. In April, they will be holding a conference with key leaders in San Francisco (political and otherwise) to brainstorm and discuss the issues facing women today. Rachel continues to enjoy the food, music, art and political opportunities that San Francisco has to offer. She remain close friends with a large group from Lewis & Clark.

Lisa Blee’ ‘02 was awarded the Palmer award for best article published in the Oregon Historical Quartely in 2005. Her article, “Completing Lewis and Clark’s Westward March: Exhibiting a History of Empire at the 1905 Portland World’s Fair” was an extension of her honor’s thesis. (See *footnotes 2003* *http://www.lclark.edu/dept/history/footnotes.html*)

Lisa is finishing her fourth year in the American History PhD program at the University of Minnesota. She recently moved to Seattle where she is conducting interviews and visiting archives for dissertation research. Her project focuses on Nisqually Indian Chief Leschi and explores popular commemorations, the construction of historical narratives, and present-day avenues for righting historical injustices connected to his memory. While at the University of Minnesota, she has mainly instructed public history courses and developed collaborative projects with university students and community members in the surrounding neigborhoods.
To read Lisa’s article visit: http://www.historycooperative.org/journals/ohq/106.2/blee.html .

footnotes Goes Virtual

This year has certainly been the year of the environment. From the success of Al Gore’s *Inconvenient Truth* to the *Focus the Nation* initiave of Lewis & Clark’s Eban Goodstein (see http://www.lclark.edu/dept/chron/turningupw07.html), we have become more receptive to the call that enviromentalists have been championing for years. We must make drastic changes in the way we live. It is with this in mind that we have decided to post *footnotes* online. We hope that this is a welcome change. If you prefer the hard copy, please contact us and we will mail you a copy.

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