

ADVANCED READING

PASSAGE 1

Musicologists concerned with the “London Pianoforte school,” the group of composers, pedagogues, pianists, publishers, and builders who contributed to the development of the piano in London at the turn of the nineteenth century, have long encountered a formidable obstacle in the general unavailability of music of this “school” in modern scholarly editions. Indeed, much of this repertory has more or less vanished from our historical consciousness. Granted, the sonatas and *Gradus ad Parnassum* of Muzio Clementi and the nocturnes of John Field have remained familiar enough (though more often than not in editions lacking scholarly rigor), but the work of other leading representatives, like Johann Baptist Cramer and Jan Ladislav Dussek, has eluded serious attempts at revival.

Nicholas Temperley’s ambitious new anthology decisively overcomes this deficiency. What underscores the intrinsic value of Temperley’s editions is that the anthology reproduces nearly all of the original music in facsimile. Making available this cross section of English musical life—some 800 works by 49 composers—should encourage new critical perspectives about how piano music evolved in England, an issue of considerable relevance to our understanding of how piano music developed on the European continent, and of how, finally, the instrument was transformed from the fortepiano to what we know today as the piano.

To be sure, the London Pianoforte school itself calls for review. “School” may well be too strong a word for what was arguably a group unified not so much by stylistic principles or aesthetic creed as by the geographical circumstance that they worked at various times in London and produced pianos and piano music for English pianos and English markets. Indeed, Temperley concedes that their “variety may be so great as to cast doubt on the notion of a ‘school.’”

The notion of a school was first propounded by Alexander Ringer, who argued that laws of artistic survival forced the young, progressive Beethoven to turn outside Austria for creative models, and that he found inspiration in a group of pianists connected with Clementi in London. Ringer’s proposed London Pianoforte school did suggest a circumscribed and fairly unified group—for want of a better term, a school—of musicians whose influence was felt primarily in the decades just before and after 1800. After all, Beethoven did respond to the advances of the Broadwood piano—its reinforced frame, extended compass, triple stringing, and pedals, for example—and it is reasonable to suppose that London pianists who composed music for such an instrument during the critical phase of its development exercised no small degree of influence on Continental musicians. Nevertheless, perhaps the most sensible approach to this issue is to define the school by the period (c. 1766-1873) during which it flourished, as Temperley has done in the anthology.

PASSAGE 2

What is “law”? By what processes do judges arrive at opinions, those documents that justify their belief that the “law” dictates a conclusion one way or the other? These are among the oldest questions in jurisprudence, debate about which has traditionally been dominated by representatives of two schools of thought: proponents of natural law, who see law as intertwined with a moral order independent of society’s rules and mores, and legal positivists, who see law solely as embodying the commands of a society’s ruling authority.

Since the early 1970s, these familiar questions have received some new and surprising answers in the legal academy. This novelty is in part a consequence of the increasing influence there of academic disciplines and intellectual traditions previously unconnected with the study of law. Perhaps the most influential have been the answers given by the Law and Economics school. According to these legal economists, law consists and ought to consist of those rules that maximize a society’s material wealth and that abet the efficient operation of markets designed to generate wealth. More controversial have been the various answers provided by members of the Critical Legal Studies movement, according to whom law is one among several cultural mechanisms by which holders of power seek to legitimate their domination. Drawing on related arguments developed in anthropology, sociology, and history, the critical legal scholars contend that law is an expression of power, but not, as held by the positivists, the power of the legitimate sovereign government. Rather, it is an expression of the power of elites who may have no legitimate authority, but who are intent on preserving the privileges of their race, class, or gender.

In the mid-1970s, James Boyd White began to articulate yet another interdisciplinary response to the traditional questions, and in so doing spawned what is now known as the Law and Literature movement. White has insisted that law, particularly as it is interpreted in judicial opinions, should be understood as an essentially literary activity. Judicial opinions should be read and evaluated not primarily as political acts or as attempts to maximize society’s wealth through efficient rules, but rather as artistic performances. And like all such performances, White argues, each judicial opinion attempts in its own way to promote a particular political or ethical value.

In the recent *Justice as Translation*, White argues that opinion-writing should be regarded as an act of “translation,” and judges as “translators.” As such, judges find themselves mediating between the authoritative legal text and the pressing legal problem that demands resolution. A judge must essentially “re-constitute” that text by fashioning a new one, which is faithful to the old text but also responsive to and informed by the conditions, constraints, and aspirations of the world in which the new legal problem has arisen.

PASSAGE 3

Since the early 1920s, most petroleum geologists have favored a biogenic theory for the formation of oil. According to this theory, organic matter became buried in sediments, and subsequent conditions of temperature and pressure over time transformed it into oil.

Since 1979 an opposing abiogenic theory about the origin of oil has been promulgated. According to this theory, what is now oil began as hydrocarbon compounds within the earth's mantle (the region between the core and the crust) during the formation of the earth. Oil was created when gasses rich in methane, the lightest of the hydrocarbons, rose from the mantle through fractures and faults in the crust, carrying a significant amount of heavier hydrocarbons with them. As the gases encountered intermittent drops in pressure, the heavier hydrocarbons condensed, forming oil, and were deposited in reservoirs throughout the crust. Rock regions deformed by motions of the crustal plates provided the conduits and fractures necessary for the gases to rise through the crust.

Opponents of the abiogenic theory charge that hydrocarbons could not exist in the mantle, because high temperatures would destroy or break them down. Advocates of the theory, however, point out that other types of carbon exist in the mantle: unoxidized carbon must exist there, because diamonds are formed within the mantle before being brought to the surface by eruptive processes. Proponents of the abiogenic theory also point to recent experimental work that suggests that the higher pressures within the mantle tend to offset the higher temperatures, allowing hydrocarbons, like unoxidized carbon, to continue to exist in the mantle.

If the abiogenic theory is correct, vast undiscovered reservoirs of oil and gas—undiscovered because the biogenic model precludes their existence—may in actuality exist. One company owned by the Swedish government has found the abiogenic theory so persuasive that it has started exploratory drilling for gas or oil in a granite formation called the Siljan Ring—not the best place to look for gas or oil if one believes they are derived from organic compounds, because granite forms from magma (molten rock) and contains no organic sediments. The ring was formed about 360 million years ago when a large meteorite hit the 600-million-year-old granite that forms the base of the continental crust. The impact fractured the granite, and the Swedes believe that if oil comes from the mantle, it could have risen with methane gas through this now permeable rock. Fueling their optimism further is the fact that prior to the start of drilling, methane gas had been detected rising through the granite.

PASSAGE 4

Most studies of recent Southeast Asian immigrants to the United States have focused on their adjustment to life in their adopted country and on the effects of leaving their homelands. James Tollefson's *Alien Winds* examines the resettlement process from a different perspective by investigating the educational programs offered in immigrant processing centers. Based on interviews, transcripts from classes, essays by immigrants, personal visits to a teacher-training unit, and official government documents, Tollefson relies on an impressive amount and variety of documentation in making his arguments about processing centers' educational programs.

Tollefson's main contention is that the emphasis placed on immediate employment and on teaching the values, attitudes, and behaviors that the training personnel think will help the immigrants adjust more easily to life in the United States is often counterproductive and demoralizing. Because of concerns that the immigrants be self-supporting as soon as possible, they are trained almost exclusively for low-level jobs that do not require English proficiency. In this respect, Tollefson claims, the processing centers suit the needs of employers more than they suit the long-term needs of the immigrant community. Tollefson also detects a fundamental flaw in the attempts by program educators to instill in the immigrants the traditionally Western principles of self-sufficiency and individual success. These efforts often have the effect of undermining the immigrants' sense of community and, in doing so, sometimes isolate them from the moral support and even from business opportunities afforded by the immigrant community. The programs also encourage the immigrants to shed their cultural traditions and ethnic identity and adopt the lifestyles, beliefs, and characteristics of their adopted country if they wish to enter fully into the national life.

Tollefson notes that the ideological nature of these educational programs has roots in the turn-of-the-century educational programs designed to assimilate European immigrants into United States society. Tollefson provides a concise history of the assimilationist movement in immigrant education, in which European immigrants were encouraged to leave behind the ways of the Old World and to adopt instead the principles and practices of the New World.

Tollefson ably shows that the issues demanding real attention in the educational programs for Southeast Asian immigrants are not merely employment rates and government funding, but also the assumptions underpinning the educational values in the programs. He recommends many improvements for the programs, including giving the immigrants a stronger voice in determining their needs and how to meet them, redesigning the curricula, and emphasizing long-term language education and job training over immediate employment and the avoiding of public assistance. Unfortunately, though, Tollefson does not offer enough concrete solutions as to how these reforms could be carried out, despite his own descriptions of the complicated bureaucratic nature of the programs.