Aliens Immigrating Home: Returning from Service in Vietnam

An Honors Thesis (ID 499)

by

Jill E. Dorsey

Thesis Director
Dr. Anthony Edmonds

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Dear Civilians, Friends, Draft Dodgers, etc.:

In the very near future, the undersigned will once more be in your midst, dehydrated and demoralized, to take his place again as a human being with the well-known forms of freedom and justice for all; engage in life, liberty and the somewhat delayed pursuit of happiness. In making your joyous preparations to welcome him back into organized society you might take certain steps to make allowances for the past twelve months. In other words, he might be a little Asiatic from Vietnamesitis and Overseasitis, and should be handled with care. Don't be alarmed if he is infected with all forms of rare tropical diseases. A little time in the "Land of the Big PX" will cure this malady.

Therefore, show no alarm if he insists on carrying a weapon to the dinner table, looks around for his steel pot when offered a chair, or wakes you up in the middle of the night for guard duty. Keep cool when he pours gravy on his dessert at dinner of mixed peaches with his Seagrams VO. Pretend not to notice if he acts dazed, eats with his fingers instead of silverware and prefers C-rations to steak. Take it with a smile when he insists on digging up the garden to fill sandbags for the bunker he is building. Be tolerant when he takes his blanket and sheet off the bed and puts them on the floor to sleep on.

Abstain from saying anything about powdered eggs, dehydrated potatoes, fried rice, fresh milk or ice cream. Do not be alarmed if he should jump up from the dinner table and rush to the garbage can to wash his dish with a toilet brush. After all, this has been his standard. Also, if it should start raining, pay no attention to him if he pulls off his clothes, grabs a bar of soap and a towel and runs outdoors for a shower.

When in his daily conversation he utters such things as 'Xin loi' and 'Choi oi' just be patient, and simply leave quickly and calmly if by some chance he utters 'didi' with an irritated look on his face because it means no less than 'Get the h--- out of here.' Do not let it shake you up if he picks up the phone and yells 'Sky King forward, Sir' or says 'Roger out' for good-bye or simply shouts 'Working.'

Never ask why the Jones' son held a higher rank than he did, and by no means mention the word 'extend.' Pretend not to notice if at a restaurant he calls the waitress 'Numbuh 1 girl' and uses his hat as an ashtray. He will probably keep listening for 'Homeward Bound' to sound off over AFRS. If he does, comfort him, for he is
still reminiscing. Be especially watchful when he is in the presence of women—especially a beautiful woman.

Above all, keep in mind that beneath that tanned and rugged exterior there is a heart of gold (the only thing of value he has left). Treat him with kindness, tolerance, and an occasional fifth of good liquor and you will be able to rehabilitate that which was once (and now a hollow shell) the happy-go-lucky guy you once knew and loved.

Last, but not least, send no more mail to the APO, fill the ice box with beer, get the civvies out of mothballs, fill the car with gas, and get the women and children off the streets—BECAUSE THE KID IS COMING HOME!!!!!! (Edelman, pp. 258,9)

The kids were coming home. The silver lining of the black cloud of Vietnam was always getting to go home. Thoughts of home inspired the soldiers to survive. Most just wanted to get back to the life they had left behind. For those returning from Vietnam, home was not necessarily the same place they had left behind. Their excitement was quickly dampened by protests and depression. The unique characteristics of the Vietnam War and the political environment in the United States during that time made returning home from Vietnam a traumatic experience for many veterans.

On January 1, 1955, the United States began its direct aid to Vietnam, starting a new chapter in the history of each nation. Responsibility for the training of the South Vietnamese army was transferred from the French to the Americans in February. On October 26, the Republic of Vietnam was declared, and Ngo Dinh Diem became its first
president. U.S. military advisors were provided in mid-1959 to South Vietnamese infantry regiments and artillery, armored and Marine battalions. By the end of 1960, the number of military advisors was doubled, communist guerrilla activities had increased, and a failed military coup to overthrow President Diem had taken place. The situation intensified in 1961 with the establishment of the National Front for Liberation of South Vietnam and promises of increased aid from the United States. With the arrival of U.S. Army air support companies in 1962, the total U.S. military personnel in South Vietnam reached 4,000.

Throughout 1963, anti-government sentiment in South Vietnam grew, and by November 1st, a military coup had overthrown the Diem government. The U.S. recognized the new government and President Johnson pledged to continue U.S. support after President Kennedy's death. In 1964, the Saigon government was again overthrown, and the North Vietnamese allegedly attacked American destroyers. On August 7th of that year, Congress passed the Gulf of Tonkin Resolution providing for aid to any SEATO member requesting it and supporting presidential authority to repel attacks against U.S. forces. By the end of that year, North Vietnamese Army regulars had entered South Vietnam and the Americans had 23,000 troops there.

In 1965, American bombing efforts began and Americans engaged in combat. The Defense Department announced a draft call of over 45,000 men, and troop strength increased to
148,300. By the end of 1966, there were 389,000 American troops in South Vietnam. In 1967, South Vietnam elected Nguyen Van Thieu president, and over 9,000 American troops were killed. The Viet Cong forces and the North Vietnamese Army carried out well coordinated attacks on South Vietnamese targets in January, 1968, during the Tet Offensive. On March 31, 1968, President Johnson announced partial bombing halts, and on May 13, the first peace talks between the U.S. and North Vietnam were held in Paris. In 1969, President Nixon began withdrawing American troops. By 1970, more troops were being withdrawn, but bombing raids were restarted, and Congress repealed the Gulf of Tonkin Resolution not long after the Cambodian incursion. In February of 1971, South Vietnamese forces entered Laos to attack North Vietnamese supply lines. More American troops were withdrawn in April, and in December, heavy bombing of military targets in North Vietnam took place. In 1972, North Vietnamese harbors were mined. On January 27, 1973, a cease-fire began, and on March 29, the last American troops left South Vietnam. On April 30, 1975, Saigon surrendered to the Communists and all Americans were evacuated (All statistics from Horne chronology, pp. 215-24).

When the U.S. first got involved in the Vietnam situation, the country saw itself as helping its weaker friends and pursuing a noble purpose. The first men to go to Vietnam felt a sense of "duty, honor, and country" (Horne, p. 144) which compelled them to service. They felt
an obligation to society and believed that military service was an extension of that obligation. As the war dragged on, attitudes at home changed. Many no longer felt that the war was a moral one or that military service was a noble calling. College teach-ins against the war were held in early 1965, and by October of that year, anti-war demonstrations were being held in major U.S. cities. As American involvement increased, so did the protests. The Vietnam War became a major issue in political elections. This was the first war to be seen at home on the television news each night, and the picture portrayed by the media was not always the one the returning veterans saw as realistic. According to many, "The press had the American people believing so much shit it was unbelievable" (Greene, p. 230). The American perceptions of the war in Vietnam were directly linked to the treatment of returning military personnel.

The Vietnam war was unique in many ways. One aspect which had a tremendous effect on the veterans' return was the short tour of duty served by the average soldier. One might think that serving one year or thirteen months in Vietnam instead of being there for the duration of the war would lessen the impact of the war on the soldier. However, this system had many negative effects. For one, the lack of experience of new officers and enlisted men increased the number of mistakes which often cost lives. Often, the new member of an old unit was ostracized because he was viewed
as dangerous by the others since he was inexperienced. The rotating system also limited the bonding which could take place between the members of any particular unit. The group did not go into the war together, and its members did not leave combat together, so it had no sense of identity. The short tours of duty as well as transportation technology also served to intensify and confuse the combat experience. The veterans of the world wars often had months to readjust to civilian life and the changed community to which they returned. This was not the case after Vietnam. The trip home was very short, and the difference between Vietnam and home was much more pronounced. "One day you're at Khe Sanh, and the next day you're on a 737 flying back to San Francisco, and in a week you're back home in civilian clothes. . . . [T]here was no opportunity for the kind of therapeutic conversations [needed to reconcile the culture shock]" (Horne, p. 121).

Another unique aspect of the Vietnam war was the confusion felt by soldiers who never knew whom to trust. In a "typical war," a soldier fights the enemy, and although there may be spies, they are the exception. Generally, one could trust his own countrymen and the citizens of the allied nation. In Vietnam, things were not so clearly divided. The South Vietnamese were to be trusted. Yet, in every town and village, there were Viet Cong who had infiltrated and were waiting to blend in and be trusted so that they could use that trust to destroy the Americans.
The majority of actual South Vietnamese villagers were farmers and widows because most of the eligible males were fighting for one side or the other. Thus, the alibi for every Viet Cong agent was that he or she was either a farmer or a widow. The following passage is typical of veterans' accounts of their experiences:

They did not know how to feel. Whether, when seeing a dead Vietnamese, to be happy or sad or relieved: whether, in times of quiet, to be apprehensive or content: whether to engage the enemy or elude him. They did not know how to feel when they saw villages burning. Revenge? Loss? Peace of mind or anguish? . . . They did not know good from evil (Horne, p. 3).

Because the Viet Cong was so effective and prevalent in South Vietnamese villages, and it did not limit its agents to adult males, American soldiers became suspicious of women and children. This caused extreme inner conflict because American society, at least at that time, socialized males to protect these two groups. Many learned to develop a "thick skin" and make statements such as, "[Y]es, men, women, and children were killed, but what do you do with a 10-year-old kid who leaves a pipe bomb in his bicycle among a group of GIs?" (Greene, p. 230).

Adding to the confusion were the limitations placed upon the military which inhibited its efforts. Most soldiers saw these rules as political restrictions and felt that they were unfair hindrances to their objective. Some felt that these rules made them "fight the war with a hand tied behind our back, one eye blinded, and only half a
pocket full of ammunition" (Santoli, p. 142). Some of the most frustrating rules involved the crossing of international borders. The North Vietnamese did not seem to mind crossing these borders to go through Laos and Cambodia in order to attack certain strategic points in South Vietnam. The fact that the American forces had to respect these borders made it seem almost impossible to repel these attacks. The following excerpt is typical of veterans' views of the restrictions:

We used to patrol and see a big garrison NVA flag flying right over the DMZ. Couldn't touch it. I used to watch truck convoys at night coming down from North Vietnam. We used to have rules for engagement that were this thick about how we could fight the war, about when we could put a fucking magazine in the weapon (Horne, p. 122).

"War is never an easy issue to resolve in one's mind" (Greene, p. 259). The very nature of war makes it extremely difficult to experience it and then return to "normal" life. The atrocities and fears which became a part of everyday life bred a different kind of survival instinct which often overshadowed polite manners, and a returning veteran had to readjust to life in the U.S. very quickly. Most were unsure of what to do upon their arrival home. Others knew what they did not want to happen. Often, the situation in the combat zone seemed to be unreal. Letters and memories from home seemed to be the only things to hold onto in order to retain a sense of reality in what seemed to be a nightmare; "Your letters are sanity in an insane world" (Edelman, p. 246). For those who survived Vietnam service, it often
seemed that at least part of them died each day in Vietnam (Greene, p. 234). Many saw unbelievable things happening around them, and others found themselves participating in actions they once found unrealistic:

He hadn't wanted to hear such stories, to have confirmed as true what was printed in leftist magazines, shouted by hysterical war protesters...It meant he might be required to participate personally in events he had imagined as the aberrant behavior of Marines or Green Berets or airborne paratroopers, angry soldiers out in the boondocks with the heat and the pain (Wright, p. 106).

Dealing with these confusing factors might have been easier if the soldiers had known exactly why they were in Vietnam. Many went there thinking they were going to save democracy and defend American interests. They expected the South Vietnamese people to be appreciative and the American public to be behind them. As the war dragged on, they found that neither was true. "I have to wonder if it is worth anything to be here. Nobody wants us, and yet we still maintain our position" (Edelman, p. 219). War is hard enough when one is supported by those around him. When he is not, fighting the enemy gets tied in with fighting oneself. There was no clear path to follow and no sense of purpose. Many soldiers expressed "that feeling of being not a soldier serving a cause, but of a pawn serving a policy—and a policy which moreover, seemed to change every day. Or which not even the leaders who were running the policy could articulate themselves" (Horne, p. 125). "It isn't very easy for me to even tell myself what the motivation was to come
here. It was more the feeling than something concrete. I have been repaid" (Edelman, p. 293).

Coming Home: No other two words could ever have held so much emotion for military personnel. The driving force to survive Vietnam was usually an intense desire to get back to life the way they remembered it at home. For those returning from Vietnam, home may not have been what they remembered. This period in history was a dynamic one, and many veterans were not prepared for the changes they found. Others realized what they might be facing and wondered how those at home could possibly be so unreasonable. One soldier voiced his concerns in the following letter to his mother:

This may sound strange, Mom, but I worry more about the war back home than I do about my own life over here. What good is the peace that we accomplish here if we don't have peace in our own backyard? If you only knew the horrors that arguments and hate can bear upon people as I've seen here. We can't hate righteously, we can only try to understand—to work with people rather than to destroy. Darwin's eat or be eaten works well with animals, but what are we? Do we speak of God and hate the 'ungodly'? Are our brothers just the next-door neighbors or all of humanity? Or is the alien who walks from his flying saucer shot before he speaks because he doesn't look like us? You may not know it, but you taught me the answers. But, Mom, have you forgotten? (Edelman, p. 261).

Many soldiers could understand opposition to the war, or even opposition to the draft. What they couldn't understand was opposition to fellow Americans.

Another aspect of the political climate of the time which was difficult for the returning veterans to deal with was the stand taken by the U.S. government. The opposition
to the war seemed to change the way the government looked at the war and to enable the decision-makers to forget their responsibility to those who went to fight as a result of their acts. By the time the war ended, it had been so analyzed that the veterans wondered if anyone understood what they really went through. Robert Muller, a veteran who returned from Marine service permanently paralyzed below his chest, expressed his frustration:

I get a society that cavalierly dismisses the war and deals with it as abstract fucking rhetoric. It wasn't an abstraction, it wasn't an intellectual reasoning process - were we right or were we wrong? - it's real. You took me out of my fucking life. You destroyed my fiancee. You put my parents through turmoil. You caused my brother to have an almost emotional breakdown in dealing with everything that happened. And you were very cavalier about the whole thing. Business as usual (Horne, p. 123).

This was the hardest part for the veterans to handle. Although they found that the Vietnamese did not always appreciate their efforts, they expected the U.S. government to be grateful for their willingness to carry out its program. Instead, they were treated as an embarrassment. Most veterans felt that the government no longer cared about its veterans' programs. The following excerpt shows the frustration felt by these men:

To have leaders that sent us to war abandon us, all those policymakers, all those politicians. Where were they to champion our cause? Fucking Richard Nixon vetoed the Veterans' Medical Care Expansion Act the week before the election as inflationary (Horne, p. 123).
The Civil Rights movement, which had advanced so much during the war period, also seemed to work against the veterans. "The Federal Government and virtually all of the States grant some sort of hiring preference to veterans" (Corsi and Lippman, p. 502), but some of these programs, such as one in Massachusetts, were being challenged as sexually discriminatory. The Supreme Court upheld the constitutionality of such statutes. In other cases as well, the predominantly white, male veterans were at odds with minority programs. In the famous case, University of California Regents v. Bakke, the Supreme Court struck down an affirmative action program which was unfairly keeping Bakke, a Vietnam veteran, out of medical school (Corsi and Lippman, pp. 459-473). Allegedly, the minority program was not the only discriminating factor since "two other people [on the admissions committee] had felt very strongly against admitting Bakke because he had been a Marine" (Horne, p. 115). It was much harder for veterans to protect their own rights because they had no political power base. "You can't depend on the Vietnam War veteran vote" (Horne, p. 107). In spite of the programs designed to help veterans get jobs, many "felt discriminated against and embittered" (Horne, 111). Private companies often distrusted the emotional stability of veterans, and even the government did not make extra efforts to help those who had served it. One veteran related the following story to illustrate his point:

[President] Carter had 700 policymaking appointments in the Civil Service Commission list,
the 'plum book.' Five went to Vietnam veterans. . . At the same time, hundreds of our nonveteran peers -- the activists . . . are represented in the Carter administration in a very significant number (Horne, p. 137).

Most veterans are not necessarily looking for easy jobs for which they are not qualified, but neither should they be penalized because they chose to answer their nation's call instead of furthering their career.

The actual physical trip home from Vietnam did not facilitate the adjustment process. Technology meant that there were no two-week sea journeys with friends to work through all the feelings as there had been for the veterans of the world wars. "The epitaph for the Vietnam veteran, however, was a solitary plane ride home with complete strangers and a head full of grief, conflict, confusion and joy" (Goodwin, p. 8). Some were home just 36 hours after their last mission. It is easy to understand how jet lag and culture shock could combine with the confusion of Vietnam to complicate a joyous homecoming. "After 14 months in Vietnam, it took 48 hours for me to leave the country, process out of the Army in California, and be sitting in the Chicago Airport" (Greene, p. 34). " Barely 60 hours after leaving the jungle, I was 'home'" (Greene, p. 28). Many of the returning veterans were not only leaving Vietnam, but also leaving the military way of life completely.

This homecoming was difficult enough for those who were greeted only by loving and welcoming friends and family. Others were further confused by being met by demonstrations,
flying vegetables, accusations, and spit. It seemed almost unbelievable to these tired young men that these protests could be aimed at them personally, and yet, many relate stories such as the following:

I came back to the world in late September 1968. As our plane approached San Francisco, we got our first look at what we all missed so very much—'The American Way of Life': rock and roll, round-eyed girls, fast cars, and good times. We were happy, real happy. We were only kids. We did our best, and we were home.

There were people protesting at the airport gates with signs and slurs directed at us. We made our way past the protesters to the first restroom we came to, where we exchanged our uniforms for civilian clothes. The sight of all those once-proud young American soldiers taking off their uniforms before traveling to their hometowns will stay with me forever (Greene, pp. 183,4).

Incidents such as this, which occurred immediately upon their entering the United States, gave many returning veterans a sense that their home was no longer the same. "We went to Vietnam as frightened, lonely young men. We came back, alone again, as immigrants to a new world. For the culture of combat we lived in so intensely for a year made us aliens when we returned" (Horne, p. 161). This made it extremely difficult for veterans to put their experience in perspective. While in combat, many had convinced themselves that home was reality and Vietnam was an unreal world or nightmare. Upon returning home, the reality they had held onto was gone, and the society which replaced it rejected them.

Many veterans had trouble dealing with psychological problems when they returned. Some had turned to drugs while
in Vietnam and continued their addiction. They did not know how they felt or why they continued the drug use. "My problem is I don't know whether I'm addicted to the O[pium], the war, or that stupid sweet kid who was once me" (Wright, p. 89). Many turned to drugs because they felt isolated from their families and society. "There were only two types of people when I came home -- those actively against what we did and those who said nothing. I spent the next 17 years saying nothing. I had no one to talk to" (Greene, p. 184).

This isolation and lack of empathy from peers was a common complaint voiced by veterans:

The veterans feel that most of their nonveteran peers would rather not hear what the combat experience was like; therefore, they feel rejected. Much of what many of these veterans had done during the war would seem like horrible crimes to their civilian peers. But, in the reality faced by Vietnam combatants, such actions were frequently the only means of survival (Goodwin, pp. 13, 14).

Veterans often express tremendous feelings of rage even years after their return from combat. It can be quite violent and is frightening not only to the veteran but to others around him. These feelings may add to a sense of isolation felt by many veterans. Often, they do not realize what is causing the problems. Veteran Robert McClelland tells the following story:

[I was]telling myself that it couldn't get to me because I wouldn't let it. Then the tough guy started to fall apart. My wonderful wife of sixteen years couldn't do anything right, and I was about to lose her and my three children. After some of my friends told me that it wasn't her that had changed, it was me, I went to three doctors to find out what was happening to me. I
ended up at the Veterans Clinic talking to a psychiatrist, who told me this was very typical post-traumatic stress and depression from Vietnam (Greene, pp. 42,43).

According to psychiatrists, the effects of combat on veterans may not surface for years, and by that time the limitations on services available from Veterans hospitals had run out (Goodwin, p. 11). For this reason, veterans groups were left to themselves to develop support groups and often looked to other social groups for therapeutic companionship. Many, for instance, gravitated toward Vietnam Veterans Against the War. The following is one explanation for the participation in this group:

[They did so] mainly not for the politics of the organization, of opposing the war, as much as for the opportunity to have a peer group, to have guys that you could relate to. It was a forum to meet other guys, to share experiences and to rap it through. That is what the overwhelming majority of Vietnam veterans across the country have never had (Horne, p. 118).

Unfortunately, VVAW was one of the few groups in which the veterans felt comfortable. Some veterans joined the Veterans of Foreign Wars to find this kind of companionship and were told that they were not welcome (Greene, p. 226).

In the past few years, a change in American attitudes has surfaced. The 1970s saw spitting incidents, and the 1980s are finally seeing memorials and parades. For some veterans, the "'Welcome Home Parade' in Chicago was the greatest day of our lives" (Greene, p. 205). For others, seeing one of over three hundred memorials across the country may help to dispel some of the resentment (Strait,
Americans are making surface contributions to the welfare and appreciation of Vietnam veterans. But are they enough? Some of the veterans see the memorials and sympathy for veterans as "a veiled confession of a need to heal by those who voice it" (Egendorf, p. 32). The Vietnam war tore the United States apart, and reconciliation has only recently begun. In a report outlining relief for Vietnam-era military and draft offenders, Baskir and Strauss suggest that:

The American people must show a new concern not just for Vietnam-era offenders, but for all men who were enmeshed in the conflict. Americans have largely forgotten the sacrifices of the millions of servicemen who served well in Vietnam, few of whom came home to the victory parades which greeted earlier generations of American soldiers. Thousands of combat veterans have struggled through years of unemployment and psychological turmoil. Hundreds of families still have no accounting for their missing sons, husbands, and fathers. All of these people deserve more understanding and official attention than they have received until now (Baskir and Strauss, p. xiii).

Many veterans do not need parades and memorials. They need psychological and medical treatment which is often too expensive or unavailable. And what of the over 2,000 American POW/MIAs? How has the American government treated them and their families?

No war is pleasant, and yet veterans of World Wars I and II still tell glory stories years later. The sons and grandsons of these men went to war in the 1960s, and it was not pleasant. Yet there was something distinctly different about Vietnam; something that made it completely different
from any other war experiences; something that no one could explain; something that the veterans themselves could not explain.

The technology of transportation made the war seem to be another dimension rather than another event. The soldiers left the U.S. and life as they knew it one day, and the next day they were in Vietnam. There was no long voyage during which they prepared themselves for war. It was just, "one day they're home, the next day they're there." The lack of travel time took away the ability to conceive of the physical distance from home, and yet, this place was nothing like the world they knew. So they had to perceive a different way to deal with this new reality. It became a different dimension instead of a different place. It was not reality, it was a dream. Yet some never returned from the dream, so it must have been reality -- which made home a dream. So what does one do when one is released to return home from reality to a dream? Once again, one is whisked away and transported back to home and life as it was. Everyone and everything which was loved and cared about and taken advantage of is still there, still the same. Those returning from Vietnam were expected to be the same too. Yet somehow, they could never be the same. They could not explain that to anyone. No one could understand why the same person did not act the same or feel the same. For those waiting for "him," life had been realistic worry and waiting for "him" to come back so things could "return to
normal." But what is normal? Is it the easy life here, or is it that way of life to which soldiers had to adapt in order to stay alive? They taught themselves to accept the killing and the violence and the confusion and suspicion as normal, but those do not fit into this life, just as they taught themselves that they were doing this for their country and for the moral right, and then they confronted people telling them that their country did not support them on this. How then did it have the authority to send them there? Why can the government do this to their lives? How can it expect them to give up the American way of living, risk their lives time and time again, see their buddies die, and then if they make it back, just ignore their existence? "Do your job and forget it," just isn't going to "cut it" this time. The veterans cannot just stop all of it and erase those years of their lives. They gave those years to their country, but their country is not ready to deal with them yet. It does not know the answers itself. It does not understand what happened and it is not proud of it or of them because they are a constant reminder of its mistake.

So these men were lost. They could not go home because home was a place for who they were before the war, and they were no longer those people. They could not go back to the war because to do that would have been to surrender to Hell and take themselves further away from the only things which gave them hope and desire to live. They could die and never return to that life or live and dream of returning to that
life only to find that it could no longer be theirs. They sacrificed their lives for their country, but they lived, and now they must deal with the replacement life they have been given. The following is perhaps a more realistic letter in anticipation of coming home from Vietnam than the one at the opening of this essay:

Please. No parties on my return. I am not a war hero, I've no glorious stories to tell, and there are very few people I am really anxious to see outside the immediate family. I'm sure you understand that my sojourn here has been a very personal, very complicated experience for me, and it's going to take time to adjust to the States. What I'm looking forward to is some tranquility so I can reflect on what's happened (Edelman, p. 260).
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