



one of its ends, a half twist, and the attaching the ends with glue. What makes the strip so interesting is that it has only one side and one boundary.

Consequently, mathematicians call the Moebius strip a non-orientable surface. To get a better grasp of what this means,

take the technique that was employed above with the cylinder and apply it to the Moebius strip. Sliding the traveling man farther and farther from the fixed man, far enough in fact so that he comes "full cir-

A cylinder has some distinct topological properties; for example, it has two surfaces and two boundary edges. A quick inspection of a paper cylinder confirms both. It is also an orientable surface. Perhaps one easy way to understand what this means is to draw a little man with an outstretched right hand (call him the fixed man, one who has made a place his own) onto

plicated to make and it has far more interesting properties. Discovered independently by the German mathematicians August Ferdinand Moebius and Johann Benedict Listing in 1858, the Moebius strip is topologically distinct from the cylinder even though it has sometimes been called the "twisted cylinder." An example of a Moebius strip can be created by using a piece of translucent plastic, cutting a long, rectangular piece, giving

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the surface with even more fixed and traveling men, some being Serb (left-handed) and some being Albanian (right-handed). Given that there is only one surface, members of each group will eventually come in contact with Others. However, travelers are disconnected from fellow travelers because they are all simply passing one another, as well as disconnected from their fixed counterparts (regardless of ethnic identity) because they are upside down and unable to engage in dialogue. It is only when they right themselves through the process of dialogue that the travelers become aware of changes in handedness with respect to members of their own ethnic group and with respect to the Others. Those Albanians who have traveled and have engaged with their fellow Albanians are made aware of a difference in handedness, whereas engaging with the Others leads to the same handedness. The point being stressed here is that those engaged in dialogue will undergo changes that will not be experienced by those of their own group who have not made a similar journey and those changes will allow them to have more in common with the Others. And when some travelers of each ethnic group decide to make a place their own