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JUNE 2001

VOLUME 20, NUMBER 1

BRIDGEWATER REVIEW



BRIDGEWATER STATE COLLEGE

WRITING CLASS

BOSTON, 1957

BY PHILIP TABAKOW

The professor is waving his arms.
His eyes burn like falling cinders,
like sunlight through cracked glass
in the attic of a crumbling mansion.

The brittle girl in the back of the room
stares at him with total comprehension.
She thinks, "*soapcake*."
She forms the word "bootheel"
with her thin, shapely lips,
envisions the rook in rainy weather,
the incandescent bodies of goddesses
rising from chained bay waters.

Nearby, an alert housewife,
feeling the fabric of blouse
brush across sensitive nipples,
recalls the glamour of sins, past and present:
thin crust of blood
atop the fetus's freshly-hatched head,
blonde virgin's midnight rendezvous
with her saturnine inquisitor--
our wooden savior's delicate thighs.

The air crackles with a host of emanations.
And now, all along the front row,
a phalanx of football poets is preparing
to tackle the exhilarated teacher
should those wires once again
burn completely through their casings
and ravage his carefully composed mind
with a wildfire of feeling.

Philip Tabakow is Assistant Professor of English.

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On the cover: This 40 by 65" tapestry is based on a Kaffe Fassett piece, done in random stitches with Paternayan yarn. Some of the jars are things I had around the house; others were more fanciful.

Clifford Wood

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EDITOR'S NOTEBOOK

THE LAST ONE TO GO

Being a parent of three girls in this fast-paced, peer-pressured, consumer-overkill society we live in has certainly posed a supreme challenge to this worry-wort of a father. Fortunately, my wife and I have been blessed with three wonderful daughters, who have grown into beautiful and accomplished young women. But one of the most difficult times for a parent is when the child says goodbye and moves out of the house. Whether off to college or a new job or just to be independent, the sight of your baby leaving home is a gut-wrenching experience. You know they will be back, you know they will keep in touch, but there is a sad sense of finality that sets in.

I have become something of a pro at this separation process, since Laura and Kathy went away to school, graduated and now are pursuing their careers. The youngest, Annie, is still home, but not for long. She too will pack her bags and head off for college in the fall. Having experience at seeing our daughters go out on their own, however, will not make it any easier the third time around. In fact since Annie is the last one to go, this father will likely join that huge international club of empty-nesters who must adjust to a new life without children.

There are, of course, many benefits to joining this club – rooms in the house become available for new purposes, the noise level associated with sibling rivalries is dramatically reduced, the hot water heater is not drained to

capacity every morning, and the time spent traveling from track meet to theater production to dance rehearsal can be re-channeled to other pursuits. The empty-nesters club proudly boasts that life without children at home offers wonderful opportunities for peace, quiet, and that old standby, self-actualization.

But when Annie is the last one to go our house will not be the same. No matter the downside of a house full of girls, being a parent is the richest experience anyone can imagine. I personally will miss the supper time banter over who's hot and who's not, the impromptu visits from friends to hang out and watch a movie, and my favorite, the unexpected hugs and kisses. Some things are irreplaceable.

Like card-carrying members of the empty-nesters club my wife and I already have plans for life without the

girls. There is a sense of excitement as we anticipate living a life that is more focused on us. We also know that being an empty-nester in the 21st century means welcoming back the prodigal daughters for a month, or a year or God forbid longer. Hopefully there will be grandchildren and the laughter and the noise and the commotion will return, at least for awhile. Being a grandparent is like holding an advanced degree in motherhood and fatherhood but without the pressures and the anxieties. It is in many respects that best of both worlds. But despite the prospects of moving to a new level of parenthood, the fact remains that our life will never be the same again.

Surprisingly, being a parent for nearly twenty-five years with all the hustle and bustle of raising three daughters has gone by as a blur. You are so busy being a parent that you never have the time to sit back and think of what it all means. Thankfully there are the pictures and the videos and the school projects and the report cards as reminders. What all these memories reveal is that being a parent was the best time of my life. I'll miss it.

Michael Kryzanek is Editor of the Bridgewater Review





LOW TURNOUT IN AMERICAN ELECTIONS

BY DAVID HILL

*"If people don't come out to the ballpark,
nobody's gonna stop them"*

...Yogi Bera

The 2000 presidential election was one of the most remarkable elections in the history of the United States. The election was decided by 537 votes, the margin of victory (disputed of course) in the state of Florida. In fact, the outcome of the election was not known until 36 days later when the Supreme Court ruled in *Bush v. Gore* that vote totals certified by the Florida Secretary of State were, in effect, final. In reality, we will never know with certainty which candidate actually won the election. George Bush won the Electoral College by two votes based upon the disputed Florida vote, and Al Gore won the popular vote by roughly 550,000 votes (one-half of one percent), which is simply too close to call. One can be sure that the inadequacies of the Florida electoral system exist in almost all states (30,000 votes on ballot initiatives were initially overlooked in Boston and a substantial proportion of under and overvotes have now been identified in Chicago). Because of this, all we can really say with confidence about the election is that it was a dead heat.

One aspect of the election, however, was remarkably similar to past elections. As with every presidential election since 1972 only about half of the eligible citizens actually cast a ballot. While final vote totals have yet to be confirmed by the Federal Election Commission, most estimates indicate turnout nationwide was somewhere between 50 and 52%, which is a modest increase over the 49% rate in 1996 (the lowest since 1924). While turnout indeed increased, this by no means suggests American democracy is on the mend. 2000 is simply another in a long line of low turnout elections since 1972. Given the closeness of the election, the low turnout is surprising. With so much in the balance and the intense focus of the media on the closeness of the election one would expect citizens to show up and participate in order to make a difference. Once again, however, students of political participation are left asking, why is turnout in American elections so low?

In order to understand participation rates in the United States one must compare our turnout with that of other comparable democracies (See Figure 1). Between 1960 and 1995 turnout in 24 democracies without mandatory voting averaged 80%. Ten of these 24 states had turnout rates ranging between 85% and 90%. Turnout in the United States over the same period, on the other hand, averaged 54% (in American midterm elections the average turnout rate is below 40%). Clearly, American turnout is very low when compared to other industrialized democracies. Why?

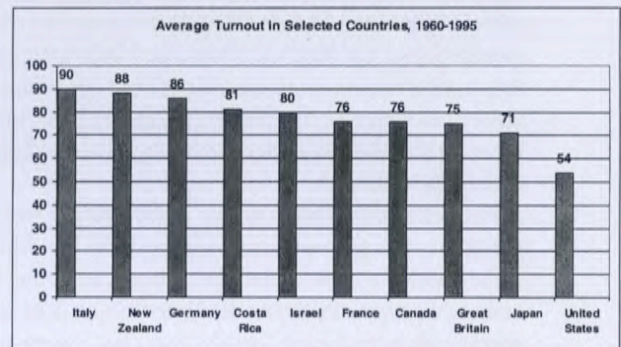


Figure 1

As we teach our students, gaining understanding of a complex world requires complex answers. The low turnout in American elections cannot be explained with one powerful variable that can then be manipulated to rectify the problem. Much of the answer instead lies in the structure and nature of American government and electoral politics. Rather than creating an environment conducive to participation, the institutional arrangements that govern participation, representation, and actual governance create an environment that discourages widespread participation.

For instance, one of the central differences in electoral participation between the United States and other industrialized democracies is that we make registering to vote voluntary.

If an individual wishes to vote in an election, that citizen must first place his or her name on the list of registered voters. Contrast this to the system of automatic registration used in almost all-European democracies in which the citizen's name is automatically placed on the voter list upon reaching voting age. In effect, we increase the costs of participation by adding the registration requirement and thereby making the relatively simple act of voting a two-step process.

The individual registration requirement has a particularly strong impact on those least likely to participate such as the young and those of lower socio-economic status. With the responsibility for registration placed on the individual those most likely to participate (higher levels of education, income, and older individuals) are the ones most likely to register to vote. These individuals place their names on the registration rolls because they want to vote. Individuals who may lack resources or attitudes conducive to participation (or both) have very little ability or incentive to overcome the obstacle of registration. When election time comes around individuals who are registered are allowed to vote while the unregistered are not. This is in part why the voting population in the United States is skewed toward the middle and upper classes and older Americans.

Most students of participation agree that the implementation of automatic registration in the United States would increase overall turnout by approximately ten percentage points, while also modestly reducing the skew toward the advantaged. However, reform of this magnitude would still leave turnout as much as 16 points lower than the average turnout in other democracies. While restrictive registration requirements are a significant depressant of turnout they cannot completely explain the lower turnout. We must therefore look for other factors that can help explain the difference.

The nature of the party system in the United States also works to constrain participation. One of the key differences in the political system of the United States and other industrialized democracies is that the United States is a two-party system in its purest form. On Election Day, American citizens have a choice between two centrist parties with a legitimate chance to gain a place in government. Contrast this to nations with proportional representation systems in which voters usually have a choice between several parties with a legitimate chance to gain seats in the legislative body. In the United States individuals whose ideological preferences lie to the left or right must either choose the party closest to their preferences (as many do) or not vote at all. While to some voting may be a habit or a reaffirmation of the political system, most citizens cast a ballot in an election hoping to gain a voice in the government. In a two-party system like the United States many individuals see very few differences between the two major parties and simply cannot make a choice between what some have characterized as two sides of the same coin. Faced with this dilemma many citizens simply choose to abstain from voting altogether.

The two-party system in the United States is a natural function of the structures of American electoral politics. The United States' electoral system is based on single-member, winner-take-all districts, which means that our system of representation is based on one representative per geographic district. In any single-member district election the winner of the election gets to participate in government, and the losing side must wait until another day. This type of electoral system tends to suppress the formation of minor parties for two main reasons. First, rather than expend valuable political resources on fighting a losing battle, most politicians will join one of the two main parties closest to their policy preferences. Second, citizens seeking a voice in government do not wish to expend their valuable vote (they only have one) on a losing candidate so they too choose the major party closest to their policy preferences rather than cast a ballot for a minor party. Thus, the structure of electoral politics (i.e. single member districts) constrains the number of choices voters have at the polling place.

Single-member districts also shape mobilization efforts by the parties and their candidates. This is important because when the parties and their candidates expend resources to reach out to voters they make the act of voting easier through increased visibility, the provision of information, or even a ride to the voting precinct. More importantly when a party or candidate contacts a citizen or reaches out to a particular group they are telling citizens "your vote matters." As one political scientist has argued: "people will vote when they are asked."

The problem lies in the fact that strategic candidates (those that seek to maximize their chances of winning) must expend their resources where they will have the most effect and that is in competitive races. Thus, in competitive elections the parties and candidates expend resources reaching out to potential voters in an attempt to win. In non-competitive races, on the other hand, voters are left to their own devices to make sense of the campaign and to participate. Across the nation, then, our single-member district elections tend to produce uneven mobilization efforts leaving many citizens behind.

A good example of how single-member districts influence mobilization efforts is the Electoral College. All states, with the exceptions of Maine and Nebraska, award all of their electoral votes to the winner of the presidential contest in the state, and thus candidates must focus on building an Electoral College majority by winning enough states to reach the required 270 votes needed to win the presidency. Some have argued that the strength of the Electoral College is that it forces the candidates to pay attention to small states because they may need one or a few of these states to win. The logic behind this is very strong. For instance, by simply giving New Hampshire to Gore rather than Bush, the outcome of the election would be different. This argument, while logical,

ignores the fundamental premise of campaigning. Use your resources where they are needed most, which as mentioned is in the most competitive electoral contexts. Candidates *may* focus on a small state if that state is highly competitive *but only* when such an effort does not detract from campaigning in a larger state which is also competitive. After all, where does it make sense to spend money: in Maine, which is competitive and has four electoral votes, or Florida, which is competitive and has 25 electoral votes? In the end, the name of the game is winning 270 electoral votes and the candidates will not expend resources to win a handful of electoral votes. They simply have no incentive to visit or spend money in those states that do not have much to offer in the way of electoral votes.

A brief analysis of campaign visits to states by the two major campaigns provides an example of how the Electoral College forces the two major campaigns to focus on the most competitive states. For instance, in the 2000 campaign 15 states were not visited at all by the presidential and vice-presidential candidates of the two major parties. Not surprisingly, the average number of electoral votes for these states is a little less than six. The two major campaign organizations had no incentive to expend resources visiting states that provided little in the way of building an Electoral College majority. This is not to say within this environment that the candidates will focus their energy completely on those states with the most electoral votes. New York and Texas, for example, have the 2nd and 3rd most Electoral College votes respectively, yet neither state received any serious attention from the two major campaigns because they were not competitive. Where the campaigns did focus their energy and resources was in the most competitive states. For example, between Labor Day and Election Day (November 7) there were 264 total campaign visits to 35 states (and the District of Columbia) by the two major presidential campaigns. Of these 264 visits 208, or 79%, were to the 16 so-called battleground states (the most competitive). (See Figure 2) Clearly, the two major campaigns were focusing their energy and resources where they could help them the most in attempting to win the White House.

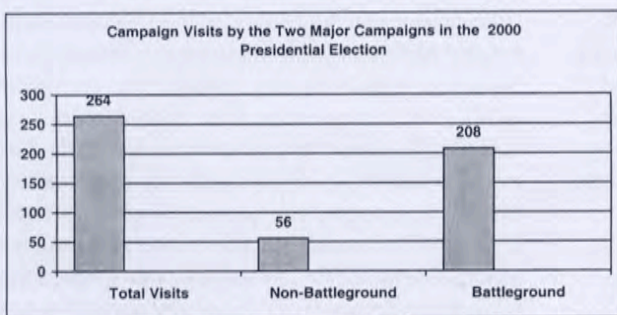


Figure 2

If mobilization matters in increasing turnout we would expect turnout to be higher in the battleground states because of the greater mobilization attempts on the part of the major campaigns. (See Figure 3). The average of turnout

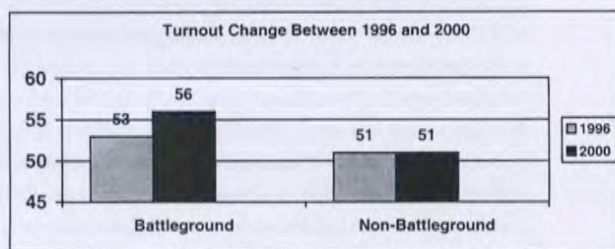


Figure 3

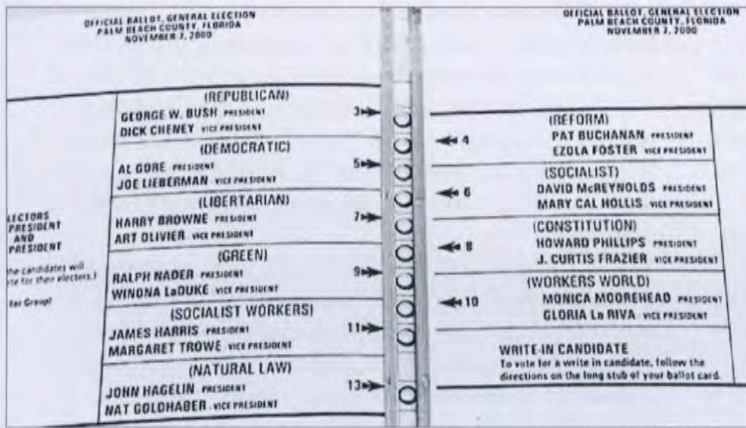
in battleground states this past election was 56%. In non-battleground the average level of turnout was 51%. In fact, turnout in the 16 battleground states increased from 53% in 1996 to 56% in 2000, while in the non-battleground states turnout remained unchanged between these two elections. It appears that the intense attention paid to the battleground states by the two major campaigns resulted in higher levels of turnout.

The point here is that the Electoral College, a constitutionally mandated feature of the American political system, creates an electoral context in which politicians are forced to focus their resources where they will do the most good, and citizens in the rest of the country are left to fend for themselves. Voting is much more likely when everyday people are aware of where the candidates stand. In the sixteen battleground states one can hazard a guess to say any citizen who was marginally engaged with the political world was at least minimally aware of where Bush and Gore stood, or they were at least exposed (relentlessly) to campaign ads and mailings. Citizens in the remaining 34 states (and the District of Columbia) were left to their own devices to decipher where the candidates stood and, as would be expected, turnout was lower.

The final institutional culprit responsible for contributing to the low turnout rates in the United States is the central feature of the structure of government created by the Constitution: the separation of powers. The notion that the government should be divided into three individual branches (legislative, executive, and judicial) has a long philosophical history and is, in fact, deeply ingrained into the American psyche. Most states mandate that college students take government courses developed around this structure and many citizens equate this form of government with democracy itself. The key argument in support of the separation of powers is that it provides stability through incremental decision

making. And indeed, across the history of our nation, with the exception of the Civil War, the constitutional arrangements have provided political stability.

Unfortunately, a by-product of this stability is a fragmentation of power and the blurring of accountability. Citizens tend to cast ballots in an election in order to choose leaders who will then pursue some broad ideological agenda or at least policy preferences similar to their own. In a sense citizens vote because they want a say in governmental outputs. In nations where the main policymaking power is divided between the legislative and executive branches there is a reduction in the ability of the government to produce substantive policy and also a reduction in the ability of citizens to either assess credit or blame for governmental outputs. A citizen's inability to clearly determine what the government



The Florida Butterfly Ballot

has produced creates the perception that elections have very little chance of affecting policy outputs. Thus many citizens drop out of the political arena because they come to believe that elections simply don't matter. In fact, across 29 democracies turnout is lower in those countries with separation of powers systems than those with parliamentary systems.

Further, one of the enduring characteristics of the American political system in the post-war era is divided government in which control of the legislative and executive branch is divided between the Democratic and Republican parties. In these periods (34 of the last 48 years) policy is even more difficult to craft, accountability is completely blurred and many citizens are left angry and confused. Across time, then, turnout should decrease during these periods as many citizens come to believe that their vote doesn't matter because government has not dealt with the problems facing the nation. One scholar has estimated that since 1840 for every presidential election held under divided government (this means four previous years of divided control), there is on average a 2% decrease in turnout. We may gain stability through the separation of powers, but we do so at the expense of widespread participation.

The question of why turnout is so low in American elections is fairly easy to answer. The institutional arrangements (electoral and governmental) in our nation create an environment which is not conducive to widespread participation. For those who believe that increased participation in electoral politics is a worthwhile goal, the central question then, is how do we increase turnout in the United States?

Without a complete restructuring of the constitutional arrangements of governmental and electoral politics, single-member districts, the Electoral College, and the separation of powers will be with us for some time to come. Given the difficulty of changing institutional structures, we are left with reforming the laws that regulate citizen access to the voting booth, such as registration requirements at the state level. Many states have experimented with various reforms aimed at increasing participation in elections. North Dakota for instance comes closest to automatic registration with no registration requirement at all. On Election Day citizens can simply show up and vote. Six states (Idaho, Maine, Minnesota, New Hampshire, Wisconsin, and Wyoming) have election-day registration, in which citizens wishing to cast a ballot in an election can show up at the polling place and register before they vote. With registration systems that are very accessible these seven states have turnout rates substantially higher than the rest of the nation. Since 1980 average turnout in these states is 10 points higher than states with more restrictive registration systems.

The success of election-day registration is fairly easy to explain. In states without election-day registration, citizens must place their name on the registration list a specified period of time prior to the election. Most states have a thirty-day "closing date" (Massachusetts is twenty days) after which citizens are not allowed to register and thus not allowed to vote. Closing dates can have a depressive effect on turnout because the height of intensity and publicity of a campaign takes place during the last thirty days prior to the election. In those states with long closing dates, then, the state is cutting off access to the voting booth just as the campaign has the greatest potential to mobilize potential voters. Contrast this to election-day states (and North Dakota) in which citizens can simply show up on Election Day to register and cast a ballot. The opportunity to register on Election Day can have a particularly strong effect on marginal voters who may not become engaged with the campaign until the last couple of weeks prior to the election. In election-day states a citizen mobilized by the politicized environment of the campaign can simply show up, register, and vote. If we want to increase turnout in American elections implementing election-day registration on a national scale is simply the easiest and most effective way to do this. In fact, the reform has been proposed to Congress several times since 1978, but each time it has been defeated.

The most well known registration reform in recent years is the National Voter Registration Act (NVRA) more commonly known as "motor voter." The reform is a federal mandate that requires all states without election-day registration (or North Dakota) to allow citizens to register to vote (or update their registration) at drivers license bureaus, through the mail, or at public agencies such as AFDC, disability, or unemployment offices. The logic of the reform is fairly straightforward. By placing the opportunity to register in front of as many people as possible, the registered electorate should expand and by extension overall turnout rates should increase. Since the implementation of the law in 1995 the registered electorate has expanded, and it appears the proportion of individuals from low participation groups such as the young, the poor, and racial minorities has increased among the registered electorate. In the two elections since, however, (1996 and 1998; the 2000 election data are not yet available) it does not appear that individuals who are registering via the reform are voting once registered.

As mentioned, voting in the United States is a two step process in which the potential voter is required to register before he or she is allowed to vote in an election. The NVRA addresses the first step in the process and at this point appears to have been successful at creating a more representative registered electorate. However, the reform does nothing to motivate the newly registered citizen to vote in the next election. Whatever individual level obstacles, such as socio-economic resources or personal attitudes, that existed prior to registration still stand between the citizen and the voting booth. The NVRA is a positive step in the direction of creating a more equitable electoral politics; however registration reforms such as the NVRA only open the door to the voting booth a little wider. They do nothing to help the person through that door.

There are other reforms aimed at increasing participation either being implemented or at least part of the reform debate. For instance, Oregon conducted the 2000 election completely through the mail, and Arizona ran a limited experiment with Internet voting in 2000. Some have argued that by making election-day a holiday (or at least combining it with an existing holiday such as Veteran's Day) we can increase turnout because 1) people will have time to vote, and 2) it would make choosing our government a celebration rather than something we do the first Tuesday after the first Monday in November. Another reform with some merit is the suggestion that we hold elections over the course of a weekend. This way citizens can vote at their convenience rather than having to squeeze it into their busy schedules between specific hours on a particular day.

While the impact of any reform aimed at making registration and voting easier is likely to be limited due to the institutional constraints inherent to the American system, they are nonetheless worthwhile efforts at creating a healthier democracy through widespread participation. Some have argued that government works best when only the most informed and engaged citizens participate in the political process. Indeed, the structures of government in the United States are based on the belief that widespread participation should be limited to prevent tyranny imposed by an uninformed majority. There is another side to this debate, however. Participation is a matter of voice, or having a true say in the choosing of governmental leaders who may craft policy which has a dramatic impact upon your life. Widespread participation creates greater democratic legitimacy because all groups in the polity have a say in choosing elected officials.

The presidential election of 2000 was one of the most remarkable elections in the history of this nation. However, when we clear away media hype surrounding lawyers, pundits, and state and federal Supreme Court rulings we are left with an election in which a little more than half of the eligible voting population cast ballots. Are the citizens of the United States that much more lazy and ignorant than citizens in other nations? Most comparative public opinion work suggests Americans are as engaged and knowledgeable (if not more so) than citizens in other industrialized democracies. Is the problem, as Jim Hightower put it, that the 2000 election was a choice between "Miller Lite and Bud Lite...either way you end up with mighty weak beer?" The lack of substantive differences between the two major parties is certainly a good part of the turnout problem; however, this is only a symptom of a larger problem. What I have tried to do here is place American turnout in a larger perspective. Electoral politics takes place within an institutional context and in the United States the institutions that govern our electoral and governmental politics work to depress participation in elections. Will turnout in American elections ever reach that of European elections? No, not as long as the current rules of the game are in place. Can electoral politics in the United States be improved? Certainly, all of the reforms discussed here are positive steps toward creating a more inclusive democracy in which citizens come to believe they have true voice in government.

David Hill is Assistant Professor of Political Science.



Golden Ratio is *geometry!* Math! My students were studying graphic design, *not* the dreaded “M” subject! And why shouldn’t they have panicked? I was hiding behind a pretty thin veil myself—I still count on my fingers and I nearly failed the only geometry course I had ever taken some 30 years ago—yet I was asking graphic design students to take a leap of faith and learn some geometric ratio when I couldn’t even explain its relevance to graphic design. I realized that I had to arm myself with more information—information relevant to graphic design—to reinforce the credibility of teaching this ratio. What I found—am still finding—is a rich and rewarding body of information that spans centuries, cultures, continents and curricula. It has strengthened my teaching, stimulated me to make art, enhanced my professional design practice, and even led me to apply the Golden Ratio to design my house.

The Golden Ratio is also called the Golden Mean, the Golden Section, the Golden Proportion, the Divine Proportion, the Phi ratio, or, simply, Phi. It is described as the ratio wherein a certain length is divided such that the ratio of the longer part to the whole is identical to the ratio of the shorter part to the longer part, where each dimension is *exactly* 1.61803 times the next smaller dimension. Phi is most often

“IN THE BEGINNING, THERE WAS THE RATIO, AND THE RATIO WAS WITH GOD, AND THE RATIO WAS GOD”*

BY DONNA STANTON

A little over 10 years ago I came across a page in an introductory graphic design textbook upon which there was a drawing of the logarithmic spiral derived from the proportions of something called the Golden Ratio. The Golden Ratio was unfamiliar to me, so I read the very brief explanation that accompanied the diagram ... “An ancient proportion ... found in nature ... historically represented in the architecture and artwork of many cultures ... it represents the Fibonacci series of numbers ... it is useful in design ... the famous 20th-Century architect Le Corbusier used this proportion to develop the ‘modulor,’ a system of measurement.” That was it. No practical application to graphic design. In fact, no example of a practical application to *anything*.

Yet, something about the diagram in that textbook made sense to me—on an intuitive level—and I started to include the exercise of drawing the Golden Ratio in graphic design courses I taught. Students panicked. Why? The

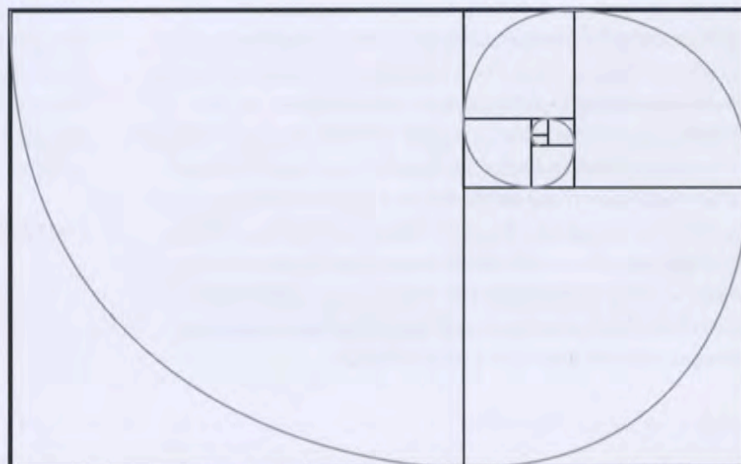


Figure 1

*Charles Seif, *Zero: The Biography of a Dangerous Idea*



Figure II

diagrammed by the Golden Rectangle. Construction of the Golden Rectangle reveals the logarithmic spiral and other proportions within it such as the square and the Fibonacci Series of numbers (Figure I). The Golden Ratio is proven geometrically to relate to the pentagram. The five-pointed star—represented by the pentagram—is an historical symbol of the human body and of life. Phi proliferates in nature, and is most frequently diagrammed by the shell of the chambered nautilus. The growth of the chambered nautilus exactly represents the logarithmic spiral, as do seed distributions in many plants such as sunflowers and cacti. Pine cones, daisy petals, phyllotaxis (the arrangement of leaves on the stem of a plant), the bones in your hand, the double helix configuration of the DNA molecule and other natural forms exhibit Phi.

And, there is more. Matila Ghyka (*The Geometry of Art and Life*. Dover, 1977) used Helen Wills, an early Olympic tennis champion, to reveal Phi in what he called the "...average or ideal face..." Jonathan Hale (*The Old Way of Seeing*. Houghton Mifflin, 1994) found Phi in his analysis of Audrey Hepburn from a film still from *Funny*



Figure III

Face (Figures II and III). (I tested this by drawing a Golden Ratio over a snapshot of my face and I am happy to report that my face—and presumably yours too—is identical in proportion to Wills' and Hepburn's.) Hale, an architect, used a quote from *Funny Face* to segue his analysis of Phi from Hepburn to a tree. He quotes Fred Astaire as saying to Hepburn, "When I get through with you, you'll look like... well, what do you call beautiful? A tree. You'll look like a tree!" Hale shows us a maple tree in his book, perfectly encapsulated within Phi. (Still a disbeliever, I promptly tested this with a photograph that I took of a maple tree. It works [Figure IV].) Hale followed his analogy from the human face to nature and to architecture, referring to the need for a building to embody harmonic pattern in order to be recognized as a place.

After reading Hale, I read more about the use of Phi. My reading took me back through successive centuries. In the 12th century, the architect Villard de Honnecourt made sketches of the human body, revealing that the waist is positioned approximately 1/3 of the way between the shoulders and the feet. From an historic notebook of de Honnecourt's sketches, he appeared interested in harmonious divisions of space, most notably having to do with medieval church design. However,

de Honnecourt is also credited with developing a diagram which reveals how a line may be divided into any number of equal parts *without using a ruler*. During the 15th and 16th Centuries, Aldus Manutius, Geoffrey Tory, Albrecht Dürer, Leonardo da Vinci and others explored the proportions of the human body in their work. More important, during the same time period, Manutius had used these proportions in the design of books and Tory and Dürer had used them in the design of typefaces. I had found what I was looking for: the deliberate use of Phi in the design of human-made artifacts including—and directly relevant to my teaching graphic design—the design of typefaces and of books. Books designed in the 17th and 18th Centuries, such as those by John Baskerville and Giambattista Bodoni, also reveal the application of Phi. During the Arts and Crafts Movement of the late 19th Century William Morris, Charles Ashbee, Frederic Goudy and others established 'private presses,' printing establishments where books and design ephemera were produced to reflect the beauty and craftsmanship of book publishing during the Renaissance. Morris produced a typeface which he named "Golden," perhaps as a tribute to the ratio he used in his designs.

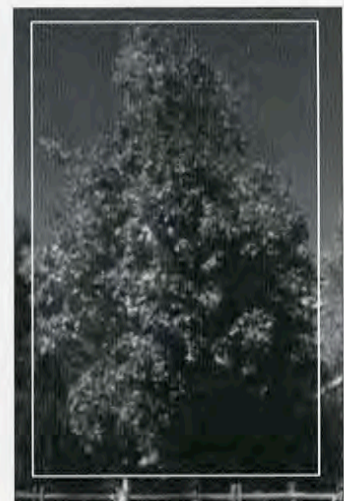


Figure IV

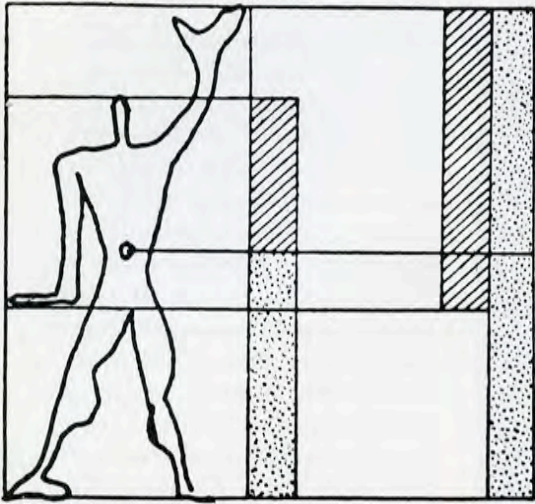


Figure V

In the 1940s and 1950s, the graphic designer Jan Tschichold researched book design of the medieval and incunabula periods, and he devised diagrams to visually explain the proportional relationships he found between page width, height and text block area (*The Form of the Book*, 1975. English translation, Hartley and Marks, 1991). Tschichold used de Honnecourt's 12th Century diagram as the prime example of the development of harmonious divisions (proportional relationships of the text and other graphical elements on the page), and he demonstrated how, using Villard's diagram, a page may be divided into any number of equal parts without a ruler. Tschichold also referred to the work of Hans Kayser. In 1946 Kayser wrote *A Canon for Harmonious Page Division* in which he also supported de Honnecourt's findings. Tschichold found that others including J.A. Van de Graaf (1946) and Raul M. Rosarivo (1956) had devised similar diagrams. In the late 1940s Tschichold put his observations to practical use while, as Design Director for Penguin Books, he redesigned the Penguin Series according to the Golden Ratio. Here was a practical application to which my students could relate!

I found fascinating connections between the design of architecture and what we now call graphic design. In 1954, the architect Charles Edouard Jenneret (known as Le Corbusier) proposed in his book, *The Modulor*, that the height of a man's upraised hand is twice the distance from the base of his feet to his abdomen. He advocated a method of learning in which observation of natural forms plays the primary role. He devised a scale using Phi and he used it in all aspects of design including typographic design and building design (Figure V). In 1996, two high school mathematics students, David Goldenheim and Daniel Litchfield, with their teacher Charles Dietrich devised a method of subdividing a line segment into any number of equal segments. This mathematical construction (called the GLaD construction after Goldenheim, Litchfield and Dietrich), was subsequently observed by the contemporary textbook designer William Johnston to be a variation of Villard's 12th Century Canon, which the 20th-Century graphic designer Tschichold deemed so relevant! Web site design presented in 1999 by William Drenttel demonstrates geometry in graphic design. Drenttel bases the design of web sites on modular components derived from Phi.

I began to use Phi in my personal artwork and in my professional design practice. The first time I used Phi in a large project I did for a new client, he remarked at how the booklet I designed was so beautiful and so "connected" from the first to the last page. No one had ever before expressed that kind of response to my work. I found that using Phi in my professional work provided a foundation for the development of visual relationships that strongly tied my work together. The more I used these relationships in my private practice and in my personal artwork, the more I realized that providing the same kind of foundation for my students might enable them to better understand the concepts of graphic design. To further assist me toward providing a rationale for teaching graphic design students about Phi, I found a text, *The Elements of Typographic Style* (by Robert Bringhurst, Hartley and Marks, 1992) in which an entire chapter is devoted to proportions, specifically Phi. Included is Le Corbusier's Modulor as it may be applied to graphic design. I had found credible evidence for teaching this geometry to my students, and more important, I found that they need not fear the dreaded *math*. It is relatively simple to produce strong, effective graphic



Figure VI

design while using Phi as a guide. In fact, a ruler isn't needed and page proportions may be designed with pencil, compass and straightedge. No numerical calculations are necessary!

I devised a project in which students may firsthand recognize the relationships between the use of ratio in architecture and in graphic design. I tell

pencil in hand, to draw the facades of pre-20th-Century homes (vernacular architecture prior to the 20th Century is likely to exhibit Phi). I ask them to pay particular attention to relative placement of windows to each other, windows to doors, roofline to sill, height of roof peak to sill, placement and height of chimney(s), width of chimney(s) in relationship to width of front door(s), roof height, windows, doors, etc. . . . When the students return to the classroom, they scan the sketches into the computer as I instruct them to try to find proportional relationships in the elements of the house. Then I ask them to find a proportion in Bringhurst that most closely matches the proportions in their sketches. Students are often initially highly skeptical that the design of houses has anything to do with typographic design, and they wonder how on earth to correlate the drawing of a *house* to the design of a *poster*. Then they see that they actually *can* find the proportions of the house they drew in the book about typographic design! I have been assigning a variation of this project for about six years, and *it works every single time!* Students are amazed, and, what makes me so excited about this project is that each time I assign it several students usually approach me saying that they had begun to pay close attention to the facades of the houses in their neighborhoods or as seen from the bus on the way home from class. One semester, a young woman who was concurrently taking a music appreciation class told me that her music professor discussed Phi in class and related it to what they were studying. She, in turn, found similarities between music and graphic design. She made a connection between two classes having what she had previously perceived as completely different subject matter, and *she was excited about her discovery*. I find that this project frees students to think in new and innovative ways and provides cross-disciplinary connections. The conscious application of

specific ratios in their work gives them, literally, a foundation from which to build a strong, solid poster design. Figure VII is a poster designed, using Phi, by Melissa Koleshis in the Graphic Design III class during the Fall 2000 semester.

I am happy to say that I now live in Phi. When I moved to Massachusetts two years ago, I looked up Hale, after reading in his book that he was an architect practicing in the Boston area. He accepted my request to draw up plans for an 18th-Century-style cape. Just after my husband and I moved into our very modest and then quite unfinished house last year, a neighbor came over to introduce herself. After being in the house for only a few minutes, she looked around and stated that there was "something about it" that reminded her of an old cape she had once lived in. "This house just seems so right," she remarked, "So comfortable. It's brand new, but it has the personality and warmth of the old." "Yes," I responded, "it's Phi."

Donna Stanton is Assistant Professor of Art.

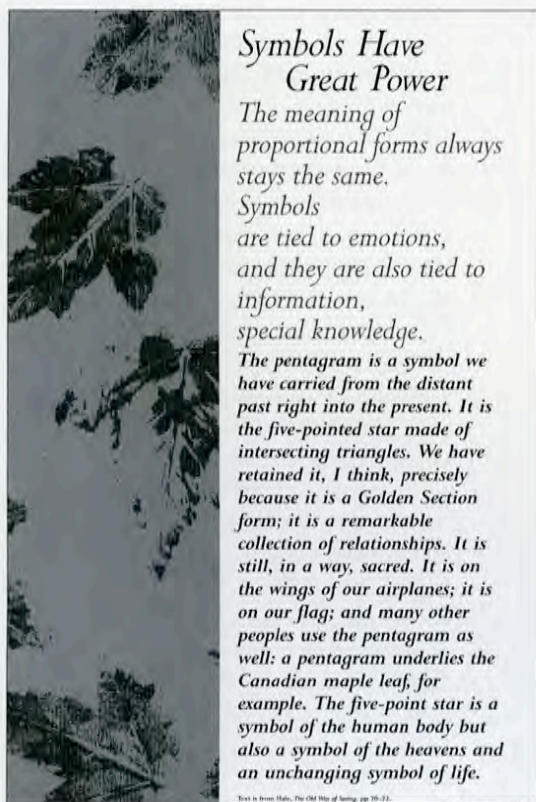


Figure VII

them that they are going to design a poster. To prepare themselves, they read a chapter from Hale, "The Principles of Pattern" and one from Bringhurst, "Shaping the Page" (Bringhurst and Hale promote Phi and provide examples of balance, symmetry, and harmony in the pentagon, musical scales, the Fibonacci Series and Le Corbusier's Modulor). I show students examples from my own observations (Figure VI), and I send them out, sketchpad and

CULTURAL COMMENTARY

The Pied Piper of Parmenter Street - The Philanthropic Work of F. Holland Day

BY PATRICIA FANNING

In 1896, Jessie Fremont Beale, a social worker with the Boston Children's Aid Society, wrote to a trusted volunteer concerning a needy Lebanese youth named Kahlil Gibran. Recognizing the boy's artistic talent but fearing that his potential would be lost, Beale turned to Fred Holland Day to assist the then thirteen year old. The support and guidance Day provided and the friendship that developed is well documented in numerous biographies of Gibran, who went on to considerable fame as a poet (today best known for his work *The Prophet*). A lesser known tale is that of Fred Holland Day himself, a publisher and photographer, who generously aided countless young people and their families at the turn of the last century.

A major retrospective of Day's photographic oeuvre ended its run at the Museum of Fine Arts, Boston in March and this summer travels to museums in Amsterdam and Munich. It is a welcome re-examination of one of the world's master photographers in the Pictorialist tradition. Day's subject matter ranged from sensitive portraits and figure studies to allegorical depictions of classic subjects. Perhaps his best known works were his 'sacred' studies, including a bold series on the crucifixion of Christ for which he was his own model. All were well represented in the exhibition *Art and the Camera: The Photographs of F. Holland Day*. The exhibition also introduced to the public some of Day's philanthropic activity, a dimension of his career that deserves elaboration as it shaped both his life and his art.



*"Kahlil Gibran with Book," 1897,
F. Holland Day, The Royal Photographic
Society, Bath, UK*

Born in 1864, the only child of wealthy but socially liberal parents, Fred Day was teaching Sunday School at the Parmenter Street mission in Boston's north end while still in his teens. By 1889, he was enthusiastically writing to friends about the activities of his "Parmenter St. cherubs." His growing concern for the fate of Boston's underprivileged immigrant children also led him to volunteer as a "friendly visitor" with the Children's Aid Society's home libraries project. Devised by Beale, the project involved placing a bookcase filled with juvenile books and magazines in the homes of the poor. A "friendly visitor" would meet with the children weekly to discuss their reading. Gracious and personable, Day was quickly embraced by a number of families. Kate Brown, a friend of Day's, recalled him standing "in the midst of a flock of little girls almost crazy with delight over the dolls and rubber boots he has given them," and he became well-known

for taking street-car loads of children on country excursions. He was so popular among the children that one Gibran biographer likened Day to a Pied Piper moving about Boston's ghetto neighborhoods.

From 1893 to 1899, Day and a friend, Herbert Copeland, published volumes of poetry, essays, and children's books. Their firm, Copeland & Day, was a significant participant in the Arts and Crafts Movement in Boston, a movement which combined artistic achievement with social responsibility and reform. In this tradition, Day introduced his settlement house charges to the cultural institutions of Boston's symphony, art museum, and theatre. He also encouraged particularly gifted adolescents, like Gibran, by sponsoring their education and employment.

While still in the publishing business, Day's interest in the arts turned seriously to photography. Several of his young proteges became the models for his "subject pictures," a type of costumed portrait popular among Pictorialists. These portraits demonstrated Day's ability to celebrate the varied ethnicities of his models at a time when others were attempting to downplay their differences and encourage their assimilation. As depicted by Day, Lebanese, Japanese, Greek, Chinese, and African-American adolescents were dignified, proud, and self-assured.

Following a 1904 studio fire that destroyed his negatives, art collections,



*"Ethiopian Head Crowned," circa. 1897,
F. Holland Day, The Royal Photographic
Society, Bath, UK*



"Head of a girl, Hampton, Virginia," 1897, F. Holland Day, The Royal Photographic Society, Bath, UK

and hundreds of prints, Day traveled to the Hampton Institute in Virginia. The journey kept his charitable work alive and renewed his artistic sensibilities. Hampton Normal and Agricultural Institute (alma mater of Booker T. Washington and now Hampton University) educated African and Native Americans as teachers, agricultural and trade workers. Day had been invited by the school's camera club to offer advice and critique their work. Correspondence indicates that he met with students of Hampton and its affiliated elementary school in informal settings as well. These encounters allowed him to reveal once again his unbiased affection towards and unerring rapport with young people. The naturalness and ease of the images taken at Hampton demonstrate Day's extraordinary empathy with his models as he captured close-up the thoughtful faces confidently looking into the future. While the Hampton photographs are seen as a bridge between his early portraits and later, less contrived work, it was at his summer home in Maine that Day's camera opened fully to embrace the coincident joys of youth, nature, and beauty. At the same time, his philanthropic efforts took on a new, more ambitious, form.

Beginning in 1898, Day spent summers at a retreat he called Little Good Harbor near Five Islands, Maine. Because of Day, the bucolic setting became a kind of artist's colony for his friends and their families. Among the

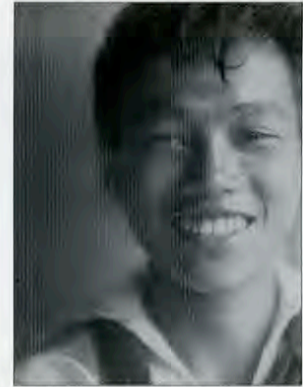
photographers who visited were Gertrude Käsebier, Alvin Langdon Coburn, George Seeley, and Clarence White, who himself opened a summer photography school a few miles from Day's property. The area was also popular among Day's inner-city proteges. (In 1912, Day built a large, Swiss-style chalet to house his numerous guests.)

Day's "camp" was informally fashioned after the programs for disadvantaged youth then popular in New York and Boston, and perhaps was inspired by similar camps run by the Episcopalian Sisters of St. Margaret and Cowley Fathers, with whom Day was closely associated. All visitors enjoyed boating, swimming, reading, board games and, of course, photography. Sailor suits were worn by all to eliminate any trace of social inequality or privilege. In this way, Little Good Harbor provided a brief respite from the hardships of urban life as well as a healthy physical and social environment for Gibran and other young people. Encouraged by Day and his photographic associates, several of the adolescents eventually pursued artistic careers. In addition to Gibran, Nicola Giancola became a successful commercial artist and landscape painter, while two others, Ernest Bachrach and James Giridlian, worked in Hollywood as still and motion picture photographers.

Perhaps most significantly, Day's mentoring relationship with these young men continued for decades. They kept in touch through letters and in person well into adulthood, informing Day of educational, occupational, and familial milestones. Many served in World War I, during which time Day kept up a steady flow of letters and gifts to raise their spirits. Gibran and Giancola last made contact with Day in the mid-1920s; Bachrach and Giridlian in the early 1930s. By then, Day was a semi-invalid, bed-ridden much of the time but maintaining a vast correspondence with his far-flung "family." As he grew older, the "Pied Piper" of Parmenter Street wrote affectionately to his 17 godchildren – all the offspring of friends, proteges, and former models. To them, he was "Mr. Day," or "Bro

Day" (short for the summer camp title of Brother Day), or the "Uncle of Chocolate" as he was called by the children of a Japanese friend, Kihachiro Matsuki. Day died in his home in Norwood, Massachusetts, in 1933 at the age of 69, and was remembered by Matsuki, in a letter to a local newspaper, as "a most kind and thoughtful person."

After years of anonymity, F. Holland Day's artistic reputation has been reestablished with the current traveling exhibition helping to ensure his rightful place in photographic history. But Day's work with Boston's urban poor should be recognized as well. Perhaps the words of one young protege, Bert O'Brien, written to Day in 1921, are a fitting epitaph for a good and decent man who, in his own way, tried to ease the burden of ghetto life for so many:



"David Leung," 1911, F. Holland Day, The Royal Photographic Society, Bath, UK

"Oh Boy!! For those good old days at Little Good Harbor; once again those happy hours with you; those twilight naps on the window seat; those joyous moments with oars or paddle; or those sound sleeping nights in the best little Chalet in the world....Tho the days and years are fast fleeting [1] shall never forget you, or the many many good times your kind generosity enabled me to have."

Patricia Fanning is Assistant Professor in the Department of Sociology and Anthropology and Associate Editor of the Bridgewater Review.

CULTURAL COMMENTARY

What's in A Name, You Pinko?

BY WILLIAM LEVIN

Last week I sent a check to the American Civil Liberties Union to renew my membership. As I sealed the envelope the phrase “card-carrying member of the ACLU” popped into my memory. “Where did that come from?” I wondered. I felt a vague sense that my membership in the ACLU was in some way illicit, radical or even dangerous. I recall George Bush, the elder, “accusing” Michael Dukakis of being a card-carrying ACLU member, but I think the phrase cannot have been original with Bush. (What was?) But wherever it started, it was certainly a strange way of talking. After all, the ACLU is an organization dedicated to “defending and preserving the individual rights and liberties guaranteed to all people in this country by its Constitution and laws.” So how did it get to feel like my membership put me in league with spies and other un-American filth? The answer has to do with what we sociologists call the “labeling” process and its unholy uses.

It seems to me that in some cases a label is attached to a person or behavior out of some free-floating malice, the kind that tags the new boy in school Tubby. The kids who do the naming benefit only briefly by the laugh they provoke, or the sense of power that labeling confers. But in the world of adults, the label that sticks can have far more concrete pay-offs. Take, for example, the labeling of ACLU members as “card-carrying.” The label echoes a phrase from the Army/McCarthy hearings of the 1950’s in which Joseph McCarthy, U.S. Senator from Wisconsin, made daily headlines with his pumped-up search for Communists in govern-



A former Broadway star, Helen Gahagan Douglas served as representative of California's Fourteenth District from 1945-1951. She is shown here after casting her vote in 1950.



Richard Nixon during his 1950 congressional race against Helen Gahagan Douglas.

ment and the entertainment industry. He accused countless citizens of being “card-carrying members of the Communist Party”, meaning a person who was actually a member of a communist organization at some level. Since then, anyone who carried a membership card in any organization could be “accused” with such language. But I can’t ever remember hearing anyone being asked if he or she was a “card-carrying member of the Chamber of Commerce.” So how did the term come to stick to the ACLU? After thinking about such labels, I have come to the conclusion that conservatives in general, and Republicans in particular, are particularly talented at inventing and applying such labels, and from benefiting from the act. In fact, they make liberal Democrats look like amateurs. Consider the following examples.

Richard Nixon first won a seat in the U.S. Congress in a 1950 race against Helen Gahagan Douglas whose reputation he stained by repeatedly referring to her as “The Pink Lady.” She was no more a Communist than he was, but she could hardly make political headway with the slogan “I’m no Communist.” In fact, the label “Pinko” was used by conservative candidates at all levels of political ambition, throughout the Cold War, and beyond. As a label, the term “pink” had spread beyond the specific meaning of “member of the Communist Party” to encompass any sort of thinking that could be argued to be collective and communal as opposed to individual. Thus, the defeat of the Clinton’s first-term effort to create a national health-care policy went down in pink flames when conservative politicians and interested health industry groups labeled it (in any of its proposed forms) as “socialized medicine.”

The very term “liberal” has been successfully cast as a slur. Presidential candidates since Ronald Reagan have confidently “accused” their opponents of being liberals. In what sense is the term “liberal” a slur? I don’t know, except to the extent that it is made to sound like a slur, as in the way the comedian George Carlin cringes at the news that he has been

discovered to be a closet heterosexual. Perhaps a concerted and well-financed campaign could make conservative sound like a slur.

One of my favorite slurring labels is “politically correct.” Some ten or so years ago, efforts in government and education to acknowledge that not everyone is the same in America gained some real momentum. Textbooks, for example, no longer used male pronouns for indefinite references, as in “If a person wants to make an impression, he should dress well.” Instead, “or she” was increasingly added to such sentences for balance. And the process was applied to our long-overdue attention to other groups such as Native Americans, Blacks and people from other countries on Earth. It was not long before such locutions were ridiculed as “political correctness.” Yes, exactly. I don’t like to say that “businessmen make deals” if there are women in business. What is the affront to you if, instead, we start using terms like entrepreneurs, firefighters rather than firemen and so on? The conservative columnist Jeff Jacoby of the *Boston Globe* ridicules opposition to the use of Native American images as mascots for sports teams in the full confidence that the label “political

correctness” is clearly negative and killing in its force.

Rush Limbaugh is also skillful in the invention and application of negative labels for liberal thought and behavior. I find his use of the term “Feminazis” for people who believe in the equality of the sexes to be doubly evil. It is vicious to feminism, leading some to think of all of its ideas as manifestly dangerous, in the way Naziism was dangerous. It also trivializes the seriousness of the holo-



Rush Limbaugh

caust by labeling members of an essentially idealistic movement with those of Nazi mass-murderers.

About ten years ago some Republicans began referring to their political opponents as members of the “Democrat party.” During his campaign for the presidency, Kansas senator Bob Dole never used any other term. It sounded strange. Why not Democratic party? I finally found out on a web site run by a group of Republican college students. It turns out that Republicans decided that Democrats are not democratic in their behavior, and so should not be called democratic. Thus, the term “Democrat party” is a concerted effort intended to change the perception of a group of people.

And lastly, the most recent label on my list of label hates is the phrase “schools that fail.” This one takes a very complex set of issues, and reduces them to a single pejorative. If students do badly on any of a set of measures, then it cannot be that because they spend too much time in front of the television, movie screen, computer or game station. It cannot be that their parents do not, or cannot, spend the time to read with them or check that they do their homework. It cannot be that the difficulties presented by poverty and dangerous neighborhoods dominate the minds and emotions of poorer students. No, it is just that the schools are bad. Perhaps it is the teachers who need to be blamed to the exclusion of all else.

The power to name is the power to shape understanding. It is among the most well accepted of ideas in sociology that the label carried by a person, a behavior or an idea determines to a large degree how it is evaluated. Young women who first come into contact with the ideas of feminism often find them appealing, only to reject them when they are told that this is feminism. If the label has enough negative association, it can swamp the real, underlying meaning of the ideas. As a liberal I don’t know whether to be jealous of the conservatives’ talent for tainting with labels, or proud that our political strategies do not run in that direction. In either case, we have been losing the labeling battle for decades. Just ask Slick Willy.

William Levin is Professor of Sociology and Associate Editor of the Bridgewater Review.

TAPESTRIES IN WOOL AND STONE

BY CLIFFORD WOOD



Photography by Kindra Clineff

It's so curious that the stages of civilization are so often marked by the invention of axes and armaments—never the needle. That old anthropocentrism, I suppose. From sewing pieces of hide together to adding decorative stitches and beads was probably a very short but important step. I suppose that's why needle-workers like pillows. Such a basic human need, to prop up an aching neck or a tired back. But why not make the prop as beautiful as possible? This pillow is a William Morris design.

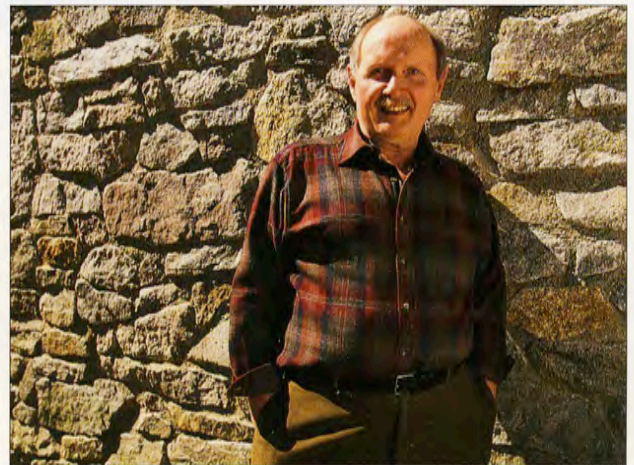


I sometimes fancy myself like Frost's apple-picker, imagining his immortality as just more of the same, but done under ideal conditions. Only, I'd be building a wall, and I'd have beautiful stones, tons of them, every one with at least two flat faces, always splitting exactly where my sledge intends them to split. Or I might end up like the characters in Paul Auster's *The Music of Chance*, consigned to building a wall for no purpose at all. I would know what to expect each day, finish each day with a sense of accomplishment, and retire to my bed with that sweet fatigue of honest labor. Considering my other prospects, I guess that wouldn't be so bad. This pillow is taken from an Arts and Crafts tile.



There aren't many rules to wall building, and they all are apt metaphors for other life skills. Lay a good foundation—almost as many stones underground as above. Get good stones or otherwise work the best with what you have. Others will know. Wall-builders sometimes look at another's work and think, "Any damned fool could build a wall with those stones." Always have more stones than you'll use. Maximize your choices. As I tell my student teachers, "Go in there with more information than you'll ever need. Teach from a richness of resources."

I never saw any contradiction in building walls and working a needlepoint canvas. Both are about creating textures. Both the stones and the yarn are wonderful on their own, but when they're put in place and the light plays off them, that's what excites. My mother seemed to be never without a needle in her hand, knitting, openwork embroidery, needle-pointing, hooking and braiding rugs, dressmaking. I remember as a boy of ten or eleven watching her cut a dress from a pattern, and she stopped—this woman of incredible strength and independence—and said, "I'll never be the seamstress my mother was; she could just look at a woman she was making a dress for and start cutting. She never needed a pattern." It never occurred to me that a fifty-year-old woman would still crave her mother's approval. Life lesson. My father was a farmer who lived very close to the soil, an incredibly hard-working man. My brother and I would help him clear the fields in spring of stones driven up by the frost heaves. "The fields grow stones," he'd say. Some of those walls we still can see in the middle of our New England woods were built, I suspect, as much to get rid of stones as to wall anything in or out. Knowing that doesn't take away from the wall, does it?



Clifford Wood is Professor of English.



AIDS IN JAMAICA

The Grim Reality of HIV/AIDS in Rural Jamaica

BY DIANA J. FOX

farm work as laborers, shopkeepers, nurses and teachers. The town contains one dentist and three doctors, two of whom came to Frankfield from India to practice as part of their residency. One has stayed permanently.

Locally, Frankfield is known – in the words of one prominent minister – as “a mecca” since it is home to the Edwin Allen Regional High School and many small businesses that draw people from surrounding communities. It is also a center of market activity. There are two main streets which house all the town’s shops and where the outdoor market, built by the Government of Jamaica and the Inter-American Development Bank, attracts “higglers” (market women) who come down from the mountains from Thursday through Saturday to sell their produce and their wares. Residents’ lives are oriented around the agricultural calendar, the workweek, extended family and significant church obligations.

I will be traveling to Frankfield this June with four student anthropology majors who will each act as research assistants. Our days will be divided between interviews and participant-observation in areas of community life that will yield insights into the four dimensions of the project that I hope to fulfill. Students will rotate participant-observation sites that include the primary and high schools, the clinic, the doctors’ offices, restaurants, the town nightclub and church services and meetings. They will accompany ministers on their rounds to visit their parishioners.

The research begins with a guiding premise of cultural anthropology that behavior must be explained within its historical and cultural contexts. Medical anthropology shares this starting point in its approach to disease: disease itself is situated in a complex cultural matrix that influences peoples’ understanding of what constitutes health and illness, how they contract diseases, approaches to treating illnesses and how to live with diseases. While HIV is a virus that knows no

INTRODUCTION

This June I will return to the agricultural town of Frankfield, Jamaica for the sixth time since 1991. Thanks to a faculty/librarian research grant I recently received from Bridgewater State College I will embark on a new project. This project embraces certain aspects of my earlier research on the relationship between community economic development and shifting roles for women and men while addressing a topic that is becoming unavoidable in the Caribbean: the HIV/AIDS epidemic.

My attention turned to HIV/AIDS in Frankfield during my last trip in March 2000 when nurses at the town’s one clinic alerted me to the burgeoning threat of HIV infection, the slow response of the Government of Jamaica and how potential economic damage wrought by a full-blown HIV/AIDS crisis could stagger even slim prospects for community development. In my ensuing comments I will discuss what I have learned so far about HIV/AIDS, both from my preliminary findings and from the work of other researchers that have inspired me to pursue this line of research.

THE STUDY OF CONTEXT IN A GLOBALIZED WORLD

Since the project has yet to be implemented I want to explore some of the assumptions and frameworks that guide my approach to this study. First, I offer a brief ethnographic description of Frankfield.

Frankfield is home to approximately 6,000-8,000 residents, most whom are deeply religious Christians (biblical literalists) of over thirteen Protestant denominations. The town sits approximately 2,000 feet above sea level in the Rio Minho valley, surrounded by the cultivated mountains of Clarendon Parish. More than 80% of residents are citrus farmers, growing cash crops of oranges, cocoa and ginger mainly for Kingston markets. They also grow a variety of other crops including yams, cassava, plantains, bananas and various other vegetables. Many people, even those living in town, own small livestock including goats and chickens. Some own cattle and pigs. Farmers live in the hills above the town, and many homes do not have running water, so people walk down to the river to wash and children collect water from springs after school. Most hill residents are on the electric grid, as are residents living in town, where the community’s wealth is concentrated. People who do not



Three school girls in their uniforms.

borders, individuals carry belief systems and values that influence their actions and which increase or minimize their individual risks of contracting the virus. Individuals also exist in power relationships with other individuals that increase their risks of contraction. One of the prevailing beliefs about HIV infection that has international currency - found among many adult males throughout Asia, Africa and the Caribbean - is that having sexual intercourse with virgins will cure them of AIDS. In Frankfield and throughout rural Jamaica, young women are particularly vulnerable to the advances of older men seeking out virgins as sex partners. They regard older men as potential sources of income and gifts, as a way out of rural poverty. And due to their age and sex, these young women are physically vulnerable to pressure to engage in unprotected sex. This transnational belief of the "virgin cure" intersects with local patterns of relationship formation, resulting from economic need that in turn is shaped by women's financial dependence on men. There is a saying in Frankfield that young women use to express their draw to older men: "school boy have pocket money, but big man have salary." When young women in high school are acquiring some income

from older men, they no longer have to ride the overcrowded minibuses to school. They can ride in taxis instead. This is an important status symbol as it is regarded as a disgrace to travel in a minibus.

People contract diseases in specific places and under particular circumstances, yet human beings are mobile. The local context is inevitably embedded in larger regional, national and international processes. Due to a dearth of employment opportunities in Frankfield, and to the needs of an ever growing population (approximately 4,000 in 1991 and 6-8,000 in 2000), men and women migrate, traveling daily, seasonally or even for years at a time to find work throughout the island, in the United States, the United Kingdom and Canada. The channels transporting HIV to Frankfield, and from Frankfield to the outside world, are therefore related to employment situations, opportunities and constraints. And, as people move, so do ideas. Diffusion of beliefs and behaviors accompany the search to make a living.

As these examples illustrate, the cultural context of disease is layered and marked by dynamics of power and the global movement of capital. As George Marcus has expressed in his 1998 text, *Ethnography Through Thick and Thin*, ethnographers are seeking ways to embed ethnographic research "within

the context of a historic and contemporary world system of capitalist political economy." This does not negate the value of fieldwork. Rather, fieldwork is a beginning, necessitated by the constraints and directions of the methodology. Analysis begins locally gathering insights into the web of patterns that extend outward and which impact on the local setting. For instance, the factors and motivations that lead people to leave Frankfield and to return must be learned through direct interaction with migrants themselves. Data about the risk-increasing behavior of migrants when they are away from their families, and the behaviors of those that remain, can best be attained through sensitive inquiries after a long period of building rapport. Fieldwork is, of course, the means to acquire this information. The value of this approach lies in its capacity to integrate knowledge about individual behavior with - again quoting Marcus - "macro-theoretical literatures on the contemporary incorporation of peoples as working classes, or on the apparent reduction of local cultures by the macro-processes associated with capitalist political economy." This process of identification may permit generalizations about behavior that encompass other rural areas of Jamaica and, perhaps, beyond.

Effective social action is severely hampered without this effort to understand the convergences of the local and the global. As anthropological critics of some international development models have emphasized, social action designed without detailed knowledge of context is doomed to fail. The context, we are realizing, is plural. Moreover, surveys of the local cultural context of knowledge, and local attitudes and behaviors, are of limited utility if they are not placed in a framework of influential regional and global economic, political and social patterns. As Charles Bright and Michael Geyer conclude, we must understand events in a new light, as the "tense, ongoing interaction of forces promoting global integration and forces recreating local autonomy."

But the local cultural context is the place to begin, and since I am at the beginning, I must come to understand the cultural context of HIV/AIDS in Frankfield, Jamaica. At this preliminary stage in my investigation I can account for three categories of life in Frankfield that shape attitudes, beliefs and behaviors that increase individual risk of HIV contraction. These include 1) patterns of gender inequality, 2) religious values and beliefs and 3) economic conditions, opportunities and limitations.

THE POLITICAL ECONOMY OF GENDER INEQUALITY

As my earlier research demonstrates, and as feminist anthropologists have pointed out since Margaret Mead's pioneering work in the 1920s, the structures of societies and cultural processes are shaped by the dynamics of gender. HIV/AIDS is no exception. Increasingly, and especially in the developing world, HIV is being considered a "woman's disease." This idea suggests that gender inequality increases women's risks of contracting HIV. In order to understand some of the attributes of gender inequality in Frankfield, it is important to situate gender relationships within the economic climate that contributes to the shape of gender patterns.

As a poor country battling the combined legacies of colonialism and underdevelopment, Jamaica's position in the global economy is precarious at best. Its tourist industry on the north-west coast is the island's primary source of foreign exchange. Yet the industry has only minor impact on the island's interior – although, as I will point out later on, this minor impact may have major, unintended consequences. The economic burdens of Jamaica's colonial legacy also exacerbate the impact of epidemics and infectious diseases. This is generally because Jamaica is a resource-poor government tied to wealthy industrial nations through the debilitating regime of international loans. The Government spends little on health care, devoting resources instead

to servicing the interest on its debts. Although the first case of HIV in Jamaica was documented in 1982, it is just this past year that the health minister agreed to make a commitment toward funding HIV/AIDS prevention projects. This commitment has yet to be played out.

Jamaica's position in the global economy also shapes the economic options for men and women and, as I shall discuss, these economic options in turn influence the nature of gender relationships that put women at particular risk for contracting HIV. In Frankfield the unemployment rate lingers at a staggering 20%. Farmers earn meager livelihoods through sale of their cash crops to Kingston markets. Many men migrate seasonally to work as farm laborers in Florida and New England. Women migrate as well, but the conditions of their migration differ from men's. Unmarried and unattached women with children often leave their offspring in the temporary care of their own mothers. Others migrate with their children hoping to find permanent work in urban areas. Fathers migrate alone or with other men to seek seasonal farm labor. Jamaican women, unlike women from Mexico and other Latin American countries, do not participate in migrant farm labor. Farm work is considered men's work, although at home women may participate in some aspects of farm labor. Male migrants live in low cost, unsanitary housing conditions where they are subjected to underemployment, unemployment and poverty. Migration temporarily disrupts marital and family ties, leading to risky sexual behavior. In Jamaica, as in other parts of the world, when husbands return to their wives after a long absence – an outcome that is not guaranteed with migrant labor – many women, desiring to please their husbands and fearful of battering or abandonment if they do not, will not demand that their partner use condoms. Increasingly, anthropologists and others studying the gendered nature of HIV/AIDS are learning that for most women around the world the behavior that puts them at greatest risk

of infection with HIV is having sex with their husbands.

Other economic conditions shape patterns of sexual behavior. Rural, working class Jamaican families are typically matrifocal. That is, women serve as *de facto* heads of household in part due to the frequent long-term absence of men. Because so many men migrate to seek work, many rural Jamaicans live in common-law arrangements and do not marry formally until they are well into their forties when economic conditions may be more stable. When they do settle down with one partner, the household typically contains children who have been fathered by many different men. These marriage norms reflect a history of multiple sex partners for men and women, and continue to encourage the pattern. On my last trip in March 2000, I had a conversation with one woman, the mother of three children. She was in her early 40s and had just given birth to a new infant. She worked as a prep-cook in a restaurant while her 15 and 17-year-old daughters, who shared a father, cared for the infant. She had just gotten married to the father of her baby. She also had two sons, each of whom had a different father. When I asked her about the kind of work her new husband did, she told me that he had just left Frankfield to go to London to try to find work so that he could send back remittances to support his new family. I asked her how long he'd be gone. She smiled wanly and said, "two years." When a man is away for such long periods of time others may take his place, helping to care for children and provide for the household while women continue to bear children with their new baby-fathers. One method of HIV transmission is from mother to child during birth, or in the course of breastfeeding. It should also be noted that is difficult for women there to obtain birth control. The clinic dispenses shots of Depro-Provera, which many women claim makes them ill. The churches discourage use of birth control. Clinic nurses have shared with

me their disappointment when a woman finally agrees to use birth control, only to be dissuaded in Church on Sunday.

Other factors contribute to HIV risks for women. Unable to keep pace with rising costs of living, some people have begun to travel on crowded buses to the northwest coast to work in the tourist industry, Jamaica's fastest growing source of foreign exchange. Some women find positions in the commercial sex trade, thus increasing their vulnerability to HIV infection. There is also male prostitution in the form of "Rent-a-Rasta" or "Rent-A-Dread" sexual services frequented by white, European women, particularly Scandinavian tourists. Part of my efforts will be to explore the number of people from Frankfield who take up this line of work.

Another form of prostitution takes place locally in Frankfield but emerges from the wider economic conditions on the island, as well as from attitudes toward prostitutes. Frankfield houses one nightclub, which features regular striptease shows and post-show sexual engagements with the traveling strippers. One informant told me that because the stigma of prostitution is so high in the rural areas, prostitutes must either reside in the tourist areas or constantly remain on the move, performing throughout the country on the nightclub circuit. In this fashion they become known and develop a clientele, but they do not suffer the humiliation of living in a community that would subject them to constant ostracism. Women face enormous difficulties in negotiating safe sex practices with men that emerge out of power dynamics bound up in economic conditions. These include prostitution, the myth of the "virgin cure," economic conditions that produce migration, women's limited access to birth control and their inability to demand that their partners use condoms.

"SAVED" OR STIGMATIZED: THE INFLUENCE OF CHRISTIANITY

Another important factor to consider in addressing the cultural context of HIV/AIDS in Frankfield is attitudes toward homosexuality. These attitudes are crucial because they shape how residents understand the process of infection. In Frankfield AIDS is known as a "gay disease" as well as a disease of drug addicts and non-Christians. On one of the walls in the high school health education classroom is a poster that reads, "Protect Yourself Against AIDS." It features two drawings that divide the poster, one of a homosexual male couple and the other of an individual injecting himself in the arm with, presumably, heroin – a substance virtually unavailable in the rural areas, although it is common enough in Kingston and in the tourist regions. I saw this poster last March while sitting in on a health education class. The topic for the week was suicide, since for the past month the island had been plagued by a number of prominent suicides, the most recent being the death of a local detective who had shot himself after being diagnosed with cancer. I raise this topic because the manner in which it was discussed sheds light on the views of illness and death in rural Jamaica.

The students discussed the suicides mainly in terms of whether God would receive into his Kingdom those who had killed themselves. The teacher reminded the students that suicide is regarded as an abomination in the Bible and, as such, they would not go to Heaven no matter how these individuals suffered and no matter their good deeds on earth. She intended to teach the children the object lesson that the deeper your suffering the better off you will be if you open your heart to Jesus so that you can be healed. Since the well-respected detective had chosen suicide, he could not have chosen Jesus or have been "saved." Hence, his suicide was mourned all the more since he would not be "delivered into the arms of Jesus" in the afterlife.

Similarly, religious attitudes and beliefs shape perceptions of HIV/AIDS victims within the general populace. While clinic nurses have an understanding of how HIV is transmitted, it is still not clear to me whether their attitudes toward Christianity, homosexuality and poverty influence their beliefs about who is more likely to become infected. At this early stage it appears to me that even in the presence of education and exposure to the biology of HIV and AIDS, beliefs about goodness and salvation prosper as guides for identifying likely victims. One of my research assistants, an anthropology major at Mt. Holyoke College, recently told me of a conversation she had with a fellow student, a Jamaican woman from an upper-middle class family from the parish of Clarendon where Frankfield is located. The woman explained that as long as her sex partners were good Christians and well employed, they could not possibly be carriers of HIV. It is important to emphasize Paolo Friere's well-circulated idea that facts are not equivalent to "education." Education as a transformative process must deliver information in a package that is both meaningful and stirring enough to provoke challenges to received beliefs. In Frankfield, for example, biology teachers at the high school have told me that while they teach their students human evolution to prepare them for graduation tests, they don't believe a word of what they are teaching, and nor do their students. The education about HIV/AIDS offered to young people in Frankfield, as evidenced in the above-described poster, at best fosters an incomplete picture. At worst the picture is a most prejudicial one that, rather than provoke, reflects existing beliefs about homosexuality.

Homosexuality, like suicide, is abhorred throughout Jamaica. Homophobia is rampant and stigma is immense. It is not uncommon to hear young men say that they would "rather rape a woman than have sex with a gay man." A recent news article in the



Rastamen preparing their peanut porridge at their cookstand outside the center of town.

Jamaican Daily Gleaner described the violent murder of a prison inmate who accepted condoms from prison guards for protection against HIV infection. He was not gay, but the mere intimation that he might be was enough for blood lust to flow. Informants in Frankfield have described many other homophobic beliefs. One man, a local Rastafarian and hat maker, told me that he himself is not homophobic, but that if he were to befriend a self-identified gay man he would go out of business "within the week." He said that a few years ago a gay-pride march in Kingston, the first one scheduled to take place in Jamaica, was cancelled because of the violence that followed its announcement. People broke into hardware stores and armed themselves with shovels, axes and pitch forks, threatening to maim and kill the marchers. The police said that they would refuse to block the protesters and the march was cancelled.

In addition to the fear that homosexuals can contract HIV because homosexuality is un-Christian, other prejudices also exist. Young men who are unemployed and who are regarded as public nuisances are referred to as "rude boys" because they hang out on street corners smoking marijuana and drinking rum. These behaviors stigmatize them, leading good Christians to

distinguish them as potential carriers of HIV. On the other hand, these young men do not regard themselves as endangered. One young man, a barber, told me that "dem Sunday Christians are hypocrites" because they do not exhibit Christian forgiveness and charity toward those who need to hustle to get by. Individuals who do not regularly attend church, who have rejected the teachings of the church and who are therefore unable to be saved (there is adult baptism in Frankfield), are also deemed as threats. Each of these factors — homophobia, unemployment, rejection of Christianity, the dynamics of gender — shape ideas in this rural community about who are the "guilty," "deviant" and "dangerous others" perceived as likely HIV/AIDS victims.

ETHICAL DILEMMAS: CONCLUSIONS

I enter into the project aware that the fatality rates in the rural areas of Jamaica due to AIDS are likely to increase for numerous reasons. These include late diagnosis of HIV, lack of policies to protect and prevent infection, limited skills and resources to prevent mother to child transmission and lack of accessibility of anti-retroviral therapies because of their high cost. There is some hope that this last limitation might change, given the emerging political climate that may pressure

pharmaceutical companies both to sell their therapies to governments at significantly reduced rates and to ease restrictions on their patents. Still, a study published by the University of West Indies, Mona Campus, Kingston Jamaica shows the projected macroeconomic impact of HIV/AIDS between 1997-2005, based on a low case scenario. The Gross National Product (GNP) will decline by 6.4%; savings will decline by 23.5%; investments will decline by 17.4%; employment in agriculture, the mainstay of the rural areas, will decline by 5.2%; manufacturing will decline by 4.1%; the service sector will decline by 8.2%; the labor force will decline by 7.3% and the cost of HIV/AIDS will increase by 35.4%. The impact of these macroeconomic factors on households is also grim considering subsequent declines in household income and family members, as well as increases in the cost of health care, medications and funeral and burial costs.

Given these numbers and the real life situations they imply, I am challenged to think about my research in ways that call into question the paradigm of relativist thought. Challenges to relativism have been levied by many well-known anthropologists including Sydney Mintz, Eric Wolf, John Cole. These challenges have stirred the waters. Still, they have not yet led to a full-fledged reexamination of the ethical dilemmas raised by relativist thinking that has permeated the discipline. I was trained to embrace cultural relativism. Throughout graduate school there was little if any critical reflection on that concept. In fact, the postmodern position that infused the field in the late 1980s and early 1990s encouraged not only cultural, but moral relativism as well through its focus on the absence of Truth with a capital "T" and the existence instead of multiple, mutually exclusive truths based on human perceptions. But as I increasingly contemplate those human behaviors that cause physical and emotional harm to others, I find myself turning away from the accepted wisdom of relativism and



School children in their fifth year classroom.

instead contemplating its poverty as a guiding philosophy of the discipline. Feminist anthropologists have also been struggling with relativism for some time now, especially those persons involved in the international human rights movement, advocating against traditional practices that are harmful to women. But there is still very much a hesitancy to denounce relativism, as if doing so would lead to the assumption that we embrace thoughtless, scathing judgment. Instead, I think that it is time for cultural relativism to metamorphize into something new, a sort of methodological relativism, as David Maybury-Lewis has suggested, that asks researchers to consider the logic of a viewpoint or practice to understand it as cultural "insiders" do, but not as an excuse not to form an opinion that one keeps hidden from one's research subjects, especially when those practices violate international human rights norms. If one of anthropology's missions is indeed to collaborate rather than simply to portray, represent and analyze "the other," then cross-cultural moral dialogues where both parties are free to engage in cultural criticisms should be part and

parcel of the process of collaborative engagement. In this way, culture is only one component in the process of arriving at appropriate human conduct. It is not the final arbiter.

I make these statements thinking about the educational program I plan to design in conjunction with a Kingston-based non-governmental organization, the Jamaican AIDS Support Group (JAS). How should I express my deep concern with the rampant homophobia and the dangers of these beliefs for Jamaicans? How should I discuss the effects of Christian fundamentalism on stigma? Should the avoidance of offense be my priority, or should I consider that disagreements inevitably offend - at least temporarily? What responsibility should the anthropologist take in participating in and even initiating a dialogue that will have unknown effects, effects that may lead to violence or even to being rejected by the community? Even though one of my closest informants has become a family friend who came to my wedding in the U.S. and who calls me her "American daughter," I am still ultimately an outsider. To what extent will people accept provocations to the mainstream view from an outsider, that

HIV/AIDS is a disease of the marginalized, and, hence, a valuable measure of dominant moral standards? I have only tentative answers to these questions.

First, it has been important for me to be reminded that since its inception, anthropology has grappled with ethical dilemmas, and that my concerns are not new or novel. While this is not the space to explore the range of those concerns, it is important to point out that in 1999 the Anthropological Declaration of Human Rights was adopted by the American Anthropological Association supporting the principles in Universal Declaration of Human Rights. It thereby underscored anthropology's commitment to international human rights norms. My proposals for education will be organized with these rights in mind, in conjunction with the members of the Jamaican AIDS Support group who travel around the country organizing workshops, street theatre and other venues to educate people about HIV/AIDS. They seek slowly to dismantle homophobia and to encourage attitudes that promote gender equality. The existence of this group indicates that there are multiple moral views within Jamaican society as there are in any society, and that by aligning myself with this group I am demonstrating that I share values that they hold. Culture exists at organizational levels as well as societal ones, and by joining this organization I become a cultural insider at that level. Second, anthropologists will take new risks when publicly aligning themselves with those who share their values, thereby distinguishing themselves from those whose values differ. We must be willing both to risk rejection and to have our own views analyzed and challenged, just as we may challenge the views of others.

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CENTER FOR THE ADVANCEMENT OF RESEARCH AND TEACHING

BY PATRICIA FANNING

"I love coming to work every day," says Center for the Advancement of Research and Teaching (CART) co-coordinator Dr. Nancy Lynch Street, Department of Communications and Theatre Arts. Her co-coordinator, Dr. Charles Robinson, Department of Secondary Education and Professional Programs, agrees. "CART is a wonderful place; a place where we have the freedom to think outside the box, to generate ideas and see where they might lead." And, in recent years, these ideas have led to quite a few exciting places.

First, there is the Faculty and Librarian Research Grant (FLRG), a program initiated in December, 1999, and funded by the Bridgewater State College Foundation. The grants are formally awarded by the Provost and Vice President for Academic Affairs, but CART is involved, via its peer committee, in processing, reviewing, evaluating, and recommending the recipients to the Provost's Office. The awards have gone to such diverse projects as: an explanation of registration and voting under the National Voter Registration Act (NVRA) under study by Dr. David Hill, Assistant Professor in the Department of Political Science and Canadian Studies; an expedition to Africa to collect data from the June, 2001 total solar eclipse by Dr. Martina Belz Arndt of the Department of Physics; and an examination of gay/straight community building in Provincetown, Massachusetts by Dr. Sandra Faiman-Silva in the Department of Sociology and Anthropology.

All the grants administered through CART – small grants, summer grants, travel grants, and the FLRG – allow faculty the opportunity and funding to pursue research that may be used in the classroom as well as in publications. Dr. David Hill's survey research on the attitudes of voters newly registered under the NVRA will definitely have an impact on his classes. "I try to make sure that my research will be relevant to

my coursework," Hill explains. "I teach a course in political participation and another in research methods. This study will bring significant material to both." In addition, several students will assist Hill in conducting the survey of over 1,000 Massachusetts voters. "I'm delighted to have received the funding which will allow me to work with students on this project," says Hill. Similarly enthusiastic about her work, Dr. Martina Arndt is pleased to be heading to Africa in June to join a research team engaged in observing a total solar eclipse. They will measure the magnetic field structure of the upper solar atmosphere, as well as plasma density and speed. These observations can only be made during the three minute eclipse. "This is an enormous opportunity for me," says Arndt. "As a first year faculty member, the FLRG and CART small grant will allow me to establish a research program and include undergraduates in this project." Arndt's FLRG includes a summer stipend for a student to assist her in analyzing the data once she has returned to campus.

CART directly assists faculty/librarian research in another way as well – through the purchase of necessary capital equipment. "The nice thing about these resources," says Street, "is that if we have the resources, faculty and librarians can borrow the equipment from CART and their grant money can be allocated to buy more time, travel, or other materials." There is always a demand for equipment resources and this year, thanks to support from the administration, the resources budget increased. "We really appreciate the collaboration and support of Larry Richards, Acting Vice President for Academic Affairs, and Bill Davis, Chief Information Officer, Information Technology," comments Robinson. "With the additional funding, CART was able to purchase laptop computers, digital still cameras, and digital video cameras." This equipment will be utilized by many faculty/librarians in the coming months including Dr. Arndt on her trip to Africa and Dr. Jabbar Al-Obaidi, Department of Communication Studies and Theatre Arts, and Dr. Salil Sachdev of the Department of Music, who will travel on an FLRG funded project to record and study the folk music of India. "The support these resources provide are crucial," says Robinson. "It enables our faculty and librarians to take state-of-the-art equipment into the field, something which allows them to complete their research goals."

But CART does not stop there. "CART's mission," explains Street, "is to enhance the teaching, research, and scholarly activities of BSC faculty, librarians, and administrators through institutional support and professional development." The grant programs provide much of the institutional financial support, and our resources enhance that effort, but professional development is an equally important component of CART. "We are always searching for new initiatives," says Robinson, "innovative ideas and forums that will excite faculty, librarians and administrators, will encourage dialog, and enhance our joint academic experience."



Dr. Charles Robinson and Dr. Nancy Street

This year the Center has developed several new programs and workshops in collaboration with various departments on campus. Using a consortium model, CART has brought the Department of Communication and Theatre Arts together to share research and expertise on classroom discussion, presentation, and communication strategies with the rest of the college community. CART also provided a forum for discussions about such interdisciplinary programs as the Asian Studies Program and the proposed Irish-American Studies Program. "We hope to do more of this type of collaboration in the future," comments Robinson. Another new program that has been an undeniable success has been the CART sponsored book talk. "We feel this is an initiative that holds a lot of promise," Robinson asserts. This spring, a group of faculty and librarians met to discuss *The Courage to Teach* by Parker Palmer. "The book was stimulating and the discussion was lively," reports Robinson, and the coordinators hope that administration will support future Book Talks as a venue for faculty and librarians to come together to discuss topics of mutual concern.

The Center also intends to foster professional development by offering workshops on grant preparation, by participating in the orientation of new faculty, and, in conjunction with MSCA, providing faculty with guidelines for the development of their reappointment, promotion, and tenure portfolios. "We are exceedingly pleased with the participation in CART that some of our new initiatives have garnered," says Street, "and we believe that participation will continue to increase as word spreads. We aim to become a significant aspect of life on this campus." For example, the coordinators hope that CART and its grants and programs can assist in the attraction and retention of junior faculty is apparently coming to fruition. A growing number of grant applications are submitted by junior faculty who see CART support as a means to initiate significant research projects and advance their career goals.

This is not to say that CART caters only to new faculty and librarians. Those like Dr. Sandra Faiman-Silva, a faculty member for more than ten years, and a past recipient of the Dr. Jordan D. Fiore Prize for World Justice, also find CART a welcome option and supportive environment. "Research is very important to me, to nourish me intellectually, allow me to pursue areas of research I am passionate about, and to help me develop new areas of theory and substance in my courses," Dr. Faiman-Silva explains. "CART grants are very important because external grants are often very cumbersome and don't allow for small amounts of money to keep a project going." In addition to subsidizing travel expenses, materials, and support assistance, many CART grants also allow faculty to buy a course release to continue their research. Faiman-Silva finds this option crucial. "It gives us time to get our research completed. I can't stress that enough."

And that's just the way Street and Robinson like it. "We're here to provide research and development support in any way we can," asserts Street. "At CART we're not restricted by disciplines or departments. We have the freedom to explore new avenues and options for meeting and for realizing our mission." Robinson nods in agreement. "We're here to help. We're open to new challenges and we encourage faculty and librarians to stop by and talk about their ideas."



TECHNOLOGY UPDATE

Linking Technology and School Reform: A Role for Local Education Funds

BY ANNE L. HIRD

The following discussion is excerpted from a booklet published by the Public Education Network in Washington D.C. by and written by Anne L. Hird, an Assistant Professor in the Department of Secondary Education and Professional Programs. She is also the author of a recent book on *Learning From Cyber Savvy Students: How Internet Age Kids Impact Classroom Teaching*.

Any attempt to increase student access to technology challenges established school practices and policies. In the wake of nationwide efforts to "wire every school," the increasing availability of classroom computers raises an important question. What are the possibilities for this technology to spur school change?

Information technology can support collaboration, hands-on learning, complex problem solving, and many other learning strategies advocated by reformers. Meaningful change, however, does not automatically follow the introduction of computers into a school. Attention must be turned to how technology is used in the classroom and the fundamental assumptions upon which schools base their interactions with students.

Local education funds (LEFs) are well positioned to lead efforts to link technology initiatives and school

reform by focusing school technology planning on the larger, complex questions of what children need to know and how they can best learn. Using technology as a catalyst for school reform, however, requires an accurate understanding of the conditions under which teachers and students use technology. Careful consideration of the factors that have shaped past and present school technology use is essential to developing successful strategies for future action.

GUIDING PRINCIPLES FOR LEF'S

Local education funds best serve their communities by "asking the tough questions" surrounding school technology. LEFs, by leading community conversations around these questions, are well positioned to support the coupling of technology initiatives and school reform. The necessary conversation is moral and philosophical, not technical. The critical issues are what students need to learn and how they best learn, not the special features of any particular technology. Careful consideration of the underlying assumptions upon which teaching and learning are based, not the technology itself, leads to school change. By engaging schools and their communities in deliberate self examination, LEFs

can prevent school technology from becoming a distraction from meaningful school change.

LEFs may help stimulate schools to use information technology in ways that significantly change teaching and learning by:

1. *Proceeding with the understanding that the technology itself will not change schools.* The LEF should use technology initiatives to engage constituents in discussion of critical school reform questions. Any LEF engagement in school technology initiatives should be firmly grounded in an examination of the school's leadership capacity, internal communication processes, ability to collaborate internally and with the broader community, resource allocation, commitment to change, and most basic assumptions about teaching and learning.

2. *Helping schools to clarify how they expect student learning to improve with technology.* Too many schools apply for external funding to achieve sweeping goals such as "preparing students for 21st century." By helping to focus conversation on what students need to know and know how to do, LEFs can assist schools in identifying specific, attainable goals for student learning with information technology.

3. *Starting where teachers and administrators are now.* Teachers are most likely to use technology to meet specific, immediate needs that support classroom, school and district plans. LEF efforts should reinforce teachers' current best practices and demonstrate for teachers how technology use can help them to meet school and district reform goals.

4. *Providing specific models.* Teachers do not have the time to "start from scratch" as they integrate technology into their teaching. LEFs may assist teachers by providing them with a range of instructional models and lesson plans to incorporate into their own professional practice. These models are most useful to teachers if they have been designed by other teachers, tested in "real" classrooms, and are easily adaptable to a variety of classroom settings.

5. *Stressing the personal utility for teachers and administrators.* Teachers and administrators are justified in asking, "What is in it for me?" Time spent exposing educators to household management and entertainment uses of technology is well invested. It is difficult to imagine a teacher who doesn't read outside the classroom conveying to students the value of this skill. Teachers and administrators for whom technology has personal relevance are more likely to support student computer use.

6. *Assisting in the evaluation of technology programs.* One of the most difficult aspects of educational uses of computer technology has been evaluation. Traditional measures of student achievement do not necessarily capture the learning that occurs as a student works with a particular technology. But the computer's price tag calls for justification in terms of student achievement. LEFs are well positioned to engage school and university representatives in planning and implementing evaluation designed to measure the impact of classroom technology use on student teaming.

7. *Acting as a broker among schools, businesses, and other community resources.* The most successful school technology models are the result of broad based collaboration. Universities, private business, and state and federal public agencies, if asked, may bring a wide range of resources into the planning and implementation process. The LEF may act as a conduit of communication and an easily accessible first contact for these and other groups. Especially in large school districts, business and university representatives may be hesitant to work directly with district administration, but will channel resources through a third party "broker."

8. *Advocating for policy to support ongoing integration of technology.* The spectrum of district, state and federal policies that impact school technology use is vast and complex. Education funding, student achievement standards, telecommunications regulations, and teachers' contracts are only a few of the policy areas which impact school

technology use. The LEF can act as both "translator" of the complex political processes surrounding these policy decisions and advocate for policies which best support students at risk of growing up without computers.

9. *Modeling technology use in their own organizational functions.* An LEF advocating that local schools use information technology is in turn responsible for modeling technology use in its own organization. Even if funding is not immediately available, each LEF should have a three to five year plan to increase its own technological capacity. This plan guides the purchase of new hardware, software and networking tools, acceptance of donated equipment, and staff development.

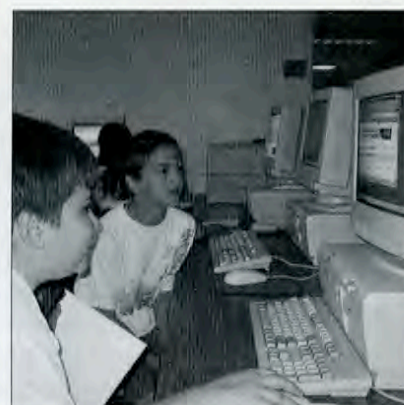
10. *Recognizing that technology does not save failing schools.* There are some schools for which an investment in technology may amount to little more than a way to deflect attention away from much more serious issues. Effective school technology use requires leadership, communication, collaboration, and dedication. If a school is seriously lacking in any of these, deferring attempts to integrate technology school wide in favor of immediate attention to organizational capacity may be a better long term investment. The LEF may still serve the students involved by working with parents and community agencies such as libraries and after school programs to provide the children with computer access outside the school.

CONCLUSION

Although the cost of computers is rapidly dropping, few schools have achieved full integration of computer technology into student teaming. Programs such as Project FIRST play a critical role in ensuring that our youth do not "fall between the cracks" as workplace demands for technological skills out pace policy changes and resources needed for full integration of technology into all schools. By combining technological expertise and familiarity with the culture of each participating school, Project FIRST has focused on the point at which com-

puter technology and the classroom come together. At this point, traditional school practices, structures, roles and relationships are tested, presenting local education funds with the opportunity to raise critical questions about the fundamental assumptions upon which teaching and learning are based. Given the current pressure on schools to advance technologically, the opportunity is ripe for local education funds to proceed with initiatives modeled after Project FIRST and to use computer technology as a catalyst for fundamental school change.

As computers continue to permeate almost every aspect of our lives outside schools, there is an urgency for local education funds to begin working in



this area if they have not already done so. This urgency, however, should not lead to a rush to finish a technology project. Computers may be purchased and installed in a matter of months, but it takes years to reshape teaching and learning to take full advantage of the technology. Furthermore, we should expect to see new developments in computer technology, school applications of which we have not yet even imagined. Finally, the stakes are too high should the initiative fail. Unlike other curriculum changes, technology integration involves numerous physical artifacts. If positive changes in teaching and teaming do not accompany computer purchases, each classroom computer becomes a visible reminder of the failed initiative and a disincentive for future change, rather than a launching pad for a child's future.



FACULTY PROFILE

KRISTIN SHOAF

Cuba, the Cuban Revolution and Fidel Castro have preoccupied Americans ever since the fall of Havana on New Years Eve, 1959. Kristin Shoaf, Assistant Professor in the Department of Modern Foreign Languages has developed her own interest in Communist Cuba through the famous Cuban playwright, José Triana. Professor Shoaf will publish a book on Triana in November entitled *La Evolución Ideológica del Teatro de Jose Triana* (University Press of America). The book is based on her Ph.D. dissertation, which she earned from the University of Georgia in 1999. Professor Shoaf's book is the first academic study that seeks to examine and interpret the full range of Triana's work from 1958-1996.

Triana was one of the most influential Cuban playwrights during the early years of the Revolution, but in 1980 he left the island for self-imposed exile in Paris. Triana openly expressed disillusionment with the Castro regime and its promises of revolutionary change. He often criticized Castro for developing into a dictator and moving the Revolution away from its original goals. Not surprisingly, Triana was branded an anti-communist by Castro's supporters in the Cuban intellectual

community. Triana recognized that he could not function as a playwright in Castro's Cuba and he left the country. Triana, however, took with him his great disappointment with the course of the Revolution and wrote plays that reflected his disappointment. While in exile in Paris, Triana wrote a number of highly acclaimed plays that dealt with the Revolution. Many of the plays are filled with images of revolutionary violence with Castroism as an unstated but powerful underlying theme.

Professor Shoaf interviewed Triana in Paris in 1998 about his plays and his opposition to the path of the Cuban Revolution. Professor Shoaf points out that Triana, despite being in exile, still exudes his passion for his country, a passion that is returned by the Cuban people who still hold him in high regard and perform his plays regularly. In her book Professor Shoaf discusses Triana's thirteen plays and interprets their meaning within the context of the Cuban revolutionary society and Castro. Triana's most influential play is the *Night of the Assassins*, a complex study of a revolutionary family, revenge, and murder. Professor Shoaf also has studied Triana's *The Last Day of Summer*, his most recent play that is steeped in violence and confirms his continued resentment towards Castro and the Revolution.

Although Professor Shoaf's primary research interest focuses on Triana, she also has developed an interest in linking her scholarship to the classroom. She has published an article on techniques to overcome the fear of learning and speaking Spanish. In particular she studies the value of acting in Spanish language plays as a valuable method of conquering the fear of acquiring a new language. Participation in Spanish language plays often improves pronunciation and heightens self-confidence.

Professor Shoaf's interest in second language acquisition and theater performance has led her to a new project on the campus. She directs Bridgewater State students in a series of one-act plays by Latin American playwrights from countries such as Argentina, Chile and Colombia. These plays are presented to the college community in the Spring semester and give her students the opportunity to hone their Spanish language skills. The one act performances billed as "A Night of Latin American Theater," have become a popular method of not only learning about Latin American playwrights, but overcoming fears of speaking Spanish.

In only two years at Bridgewater State Professor Shoaf has used her expertise on Latin American playwrights such as José Triana and her commitment to strengthen student language skills to become a valued member of the Modern Foreign Language Department.



FACULTY PROFILE

EDWARD BRUSH

There are many approaches to learning, but Professor Edward Brush of the Chemistry Department is keen on the learning by doing approach. Professor Brush, along with a team of colleagues from the sciences and humanities, is spearheading a newly established undergraduate research program at Bridgewater in which students work with faculty members on original research projects. These projects, which can be conducted with faculty from any academic discipline, are designed to provide the students with an understanding of the rigor, the thought process and the skills necessary to conduct original research.

Professor Brush is co-coordinator of The Bridgewater State College Undergraduate Research Opportunities Program (BUROP), which is supported by a \$50,000 grant from the Bridgewater Foundation. Professor Brush, along with fellow coordinator Andrew Harris of History, and BUROP Advisory Board members Kevin Curry of Biology, Ann Brunjes of English and Peter Saccoccia of Earth Sciences and Geography, first discussed the role of student/faculty research at the Center for the Advancement of Research and Teaching (CART) Celebration in May of 2000. President Tinsley gave her enthusiastic support and asked the group to prepare a proposal for a campus-wide undergraduate research program, which was subsequently funded by the Bridgewater Foundation.

The BUROP initiative needed little time to attract the attention of Bridgewater undergraduates. In April of this year, Professors Brush and Harris organized the first Bridgewater Undergraduate Research Symposium in the Moakley Center. Over 150 students, faculty, administrators and invited guests attended the Symposium, and were treated to research poster and oral presentations from over 30 undergraduate students. Professor Brush believes that the Symposium is the first such event in the Massachusetts State College System, and hopes that BUROP will become a model for undergraduate research that will be followed by other state colleges in the future.

The BUROP Advisory Board has also awarded ten Bridgewater students stipends of \$2,700 to work on their own independent research projects this summer, under the direction of a Bridgewater faculty mentor. In conjunction with the summer program BUROP also offers travel grants to students who wish to attend a scholarly conference to present their research findings. At last count six students received BUROP funding to present the results of research carried out over the past six months. Furthermore, the BUROP initiative has also spawned other undergraduate funding opportunities such as the NCUR/Lancy Foundation Grant being coordinated by Professors Kevin Curry in Biology and Celito De Ramos-King of the Chemistry Department. This grant will support ten Bridgewater students from biology, chemistry, earth sciences and geography and political science working together as a team to access the environmental impact of rapid growth and development on southeastern Massachusetts.

The early success of the BUROP initiative is personally rewarding to Professor Brush. As an undergraduate at King's College in Pennsylvania, he participated in a research project that set him on a career track toward a Ph.D. Professor Brush is quick to point out that he doubts whether he would have developed such a strong interest in both teaching and conducting research in chemistry without his own undergraduate research experience. Engaging in undergraduate research shows students what they are capable of doing and gives them the tools to succeed. Moreover, doing a research project prepares them for the demands of the workplace and gives them the confidence that they will need to compete for jobs.

Besides administering and developing the BUROP initiative with his colleagues, Professor Brush is a chemistry scholar in his own right. He is currently working on designing and synthesizing small molecule enzyme inhibitors with potential chemotherapeutic applications, and is developing "Green Chemistry" strategies to make the organic chemistry lab more environmentally friendly. Professor Brush will be working with four BSC undergraduates in the chemistry department this summer, and he was recently awarded a Cottrell College Science Grant from the Research Corporation that will allow him to continue his research with students through the next two years. Of course Professor Brush fits in all his BUROP activities and his own research around a busy teaching schedule that includes a freshman course in Chemical Principles, and Introductory Organic Chemistry. Professor Brush makes the transition from classroom to research to working with undergraduates with ease in large part because he is convinced that learning by doing is the key to knowledge and one of the best foundations for career preparation.

BOOK REVIEW

A Certain Slant of Light

BY CHARLES F. ANGELL

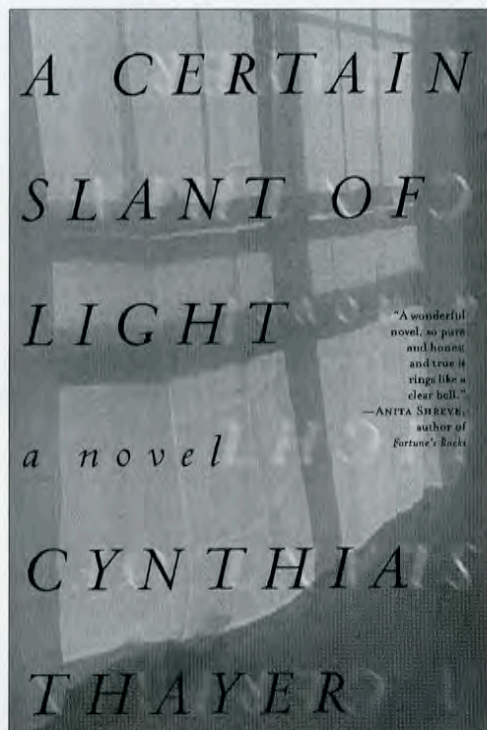
Cynthia Thayer, a Bridgewater graduate, has written a quiet novel about a man and a woman who, in an accidental encounter with one another, attempt to thaw their frozen lives. *A Certain Slant of Light* develops the story of Peter MacQueen, whom we meet living a hermit's life near the coastal Maine village of Black Harbor. He awakes one early spring morning to discover the world glazed with a thick layer of ice and outside, leaning precariously against a white birch, a young, fair-skinned woman, some eight months pregnant. Elaine, her name, has fled her husband and is seeking a haven safe from him, for he, with the support of his Jehovah's Witness congregation, has branded her a sinner and threatened to disfellowship her.

Peter, if I may suggest his literary ancestry, recalls the Nick Adams of Hemingway's *The Big Two-Hearted River*. Like Nick, Peter concentrates on the minutiae of daily existence, which he has developed into an unvarying routine. He rises and lights his woodstove, having his aged dog – named Dog – fetch a stick; he prepares his coffee; he opens his doll's house and places the three miniature figures, a mother, son, and daughter, at their breakfast table. Like Nick, Peter tries and fails to forget a great hurt and enduring pain. We learn as the novel develops that Peter's family had perished in a housefire while Peter was away competing at a bagpipe competition, a competition he had won. When later in the night the call came informing him of the lethal fire, he was having sex with an admiring and aspiring piper named Kate. His family's death has filled him with guilt. Peter has convinced himself that a faulty wire he hadn't got around to repairing had caused the house fire; he condemns himself for his adultery the night his wife died. He has withdrawn from his former

life and believes that by keeping his guilt and remorse constantly before him in the form of the doll house, he can at least keep the memory of his wife, son, and daughter alive. He is frozen in time and, as the ice storm implies, finds navigating its slippery passing ever more treacherous.

But suddenly, "Sounds like we have some company," Peter says to Dog; Elaine arrives. Peter initially has no choice but to shelter her, making very plain she's an intrusion he considers temporary. "I can't have you staying here," he tells Elaine. "there's no room." Stay she does, however, for the ice is slow to melt. Elaine's husband Oliver appears one morning in Peter's driveway, looking for her. Peter, taken aback somewhat by his immediate dislike of the man and his mannerisms, lies about Elaine and thus commits himself ever more deeply to sheltering her.

Gradually Elaine's story, and in telling it I condense rather too much of the novel, comes out. Before her marriage to Oliver, when she was sixteen Elaine had had a sexual liaison with her first love and become pregnant. Terrified of her mother, a devout Jehovah's Witness who used to beat Elaine with a stick, she told no one of her pregnancy. She miscarried; her stillborn girl "was about the size of a small puppy, a head smaller than a tennis ball." She buried her fetus in a park. Because her blood-type was Rh negative, Elaine, when she became pregnant after marriage, felt she had to tell Oliver about her previous pregnancy and warn her husband that should the infant be Rh positive, it would likely die. Oliver, hearing this revelation, struck her and called her a fornicator, thus precipitating Elaine's flight. Despite the injury done her by her deeply religious family, Elaine herself remains devout and regards herself as entirely sinful.



Music creates the common bond between Peter and Elaine. Peter hears Elaine singing "in a voice high and sure" the first morning of her stay and "covers his ears with his hands to keep its power out. Power like bagpipes. He realizes he hasn't heard anyone sing since the funeral, except on the radio. Never a lone voice singing pure and clean like this one." Hearing Elaine from outside his cabin, Peter begins to cry. Later inside the cabin, Elaine asks Peter what the instrument is on the shelf and learns it's his practice chanter for the bagpipes. Gradually, Peter resolves to resume playing his pipes.

Despite Oliver's threats and coercion to force her home, Elaine elects to stay with Peter until her child is born. As prelude to Elaine's labor and delivery Peter's goat Ruby gravid with kids comes to parturition. Elaine assists Peter with the birth. The first kid arrives healthy and active; the second, however, is born with its heart external to its breast and quickly perishes. Elaine has been holding and singing to the dying kid. Her "humming continues, all notion of a tune gone. Just a low hum, like a drone. Then the image of the baby goat with its heart hanging from a string changes to a fetus with a head the size of a tennis ball and he feels like he might sigh out loud with the pain of it. Her tears flow like water from a pitcher, run down her face unaccompanied by motion or sound...."

With the help of Peter's elderly neighbor Dora, a midwife, Elaine delivers an infant girl whom she names Azelin, *spared by Jehovah*. The child survives, its blood untainted by Elaine's earlier pregnancy. Eventually Oliver resurfaces and attempts to claim his child. He tells Elaine: "If you won't come, I'll have to take the baby alone. Many men wouldn't take you back after what you've done." Elaine refuses to yield to Oliver's version of the laws of Jehovah which stipulate that the wife must obey her husband in all things and, in the novel's turning point, picks up Peter's shotgun and fires it at Oliver, hitting him in the foot. She tells her husband no mother will relinquish her child without putting up a fight. Oliver leaves.

Thayer's novel offers considerably more events than space allows me to include in a brief review. Though Elaine knows Peter loves her and Azelin, she finally decides to reunite with her husband and make a go of marriage. Peter after she departs burns the doll's house and as the flames consume it muses "They're only dolls. He believes that. This is only a dollhouse full of furniture and dolls, a dollhouse that has outlived its usefulness." He enters his cabin, sits down at his table, and begins to compose *Azelin's Lullaby*.

What began in ice ends in fire, but in this case a fire that releases Peter from the spectres of his past. He knows he must give himself to nature, that in the terms of Emily Dickinson's poem that provides Thayer with her title, the certain slight of light "When it comes, the Landscape listen-/Shadows-hold their breath-/When it goes, 'tis like the Distance/ On the look of Death-" In the conflict between an arbitrary and relentless Nature and a regardless Divine, Thayer seems to suggest, only the compassionate and concerned can discover the harmonies that permit them to negotiate the icefall.

Note: Cynthia Thayer received a Master's Degree in English from Bridgewater State College in 1972. She resides currently in Gouldsboro, Maine where she continues to write and, with her husband, to operate an organic farm.

Charles F. Angell is Professor of English.

ELEGY

BY PHILIP TABAKOW

The poem is dead.
The words are dead.

The verbs crawl back into their tenses
and practice perishing.

The nouns flee to the suburbs
and bury themselves in Subaru wagons.

When the last adjective strangles itself
with the wires of an upright Wurlitzer,
the poet pens his epitaph
on the margins of a terminal contraction,

but the church bells and cash registers
resurrect themselves and resume their ringings—
sweetnesses to the ears unrelated
to the conjunctions of sound and sense
in little chapels called syntax and stanza.

All the gods are glad to return
to the diversions of their familial feuds
beyond the futile gestures of language.

And the speechless angels,
shimmying their gossamer wings,
strum those golden harps
for another round of celestial singing.

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