As artist Diane Nicastro and her husband Rob travel the world in pursuit of their passion for scuba diving, Diane takes photographs and does drawings that later serve as resource material for paintings and graphics that she develops in her home studio after she returns. As the work displayed on the inside front and back covers attests, her preferred subjects are architectural studies. Diane graduated from Bridgewater State College as an Art Major in 1988.
Pencil Drawing:
The Monastery of Saint Catherine, Sinai, Egypt
15" x 12"
What possible value to philosophy is popular culture? That question is put to me as often by non-philosophers as by philosophers, but for the most part it is academics and intellectuals who ask it. Non-academics tend to ask the opposite question: what relevance to popular culture is philosophy? As a co-editor of philosophical books on the television program *The Simpsons* and on the films of Woody Allen, and a contributor to similar volumes on J.R.R. Tolkien and on the television program *Seinfeld*, I need to have an answer for these questions.

There are different ways of connecting philosophy to popular culture. One way is to act as though popular culture objects are no different from high-culture objects, and thus give them the same serious attention as we do to great literature, music, art, and philosophy, seeing them as having the same value. Another way is to see popular culture as a kind of mirror that reflects the fundamental concerns of philosophy. Both approaches are valid, but I favor a different approach. Since some objects from the popular culture have greater depth than others, they are better vehicles for motivating philosophical thinking, and for making more accessible the fundamental concerns of philosophy.

The best works of high art are perfectly suited to serve this need, as it is frequently their grappling with such matters that makes them excellent in the first place. One is hard pressed to find a more compelling and dramatic investigation of the theme of love and death than Sophocles’ *Antigone*, or Shakespeare’s *Henry V* is perfect for discussions of the tenets of Just-War theory. Under’s dramas offer endless inquiries concerning notions of conformity and integrity. Hemingway, Beethoven, Aeschylus, Camus—the list goes on and on. It’s plain that these are not just stories; they are philosophical investigations. I favor an approach that acknowledges this.

But the real issue about American wealth and resource utilization is more of a matter of balance and proportionality than of sustaining the current growth pattern. Americans, both consumers and corporate leaders, need to ask themselves whether it is necessary to feed the thirsty machine with ever larger items that suck up energy and destroy the environment. We have forgotten about conservation in this country and we certainly have forgotten about living in a way that is modest and efficient. Madison Avenue advertisers tell us that we need all this “stuff” and we march in lock step to the checkout counter. That Senegalese farmer who gets by on a little water or that Chinese worker who lives a meager existence is not even on our radar screen.

So how do we as a country begin to change our buying and living habits so that there is some balance and proportion to our consumer culture? The realistic answer is that such a task is nearly impossible and may take a generation of buying habits to change. The beginning of bringing balance and proportionality back does, however, begin with national political and economic leadership. Governmental and business heads need to express to the American people that economic growth can be achieved through efficiency rather than through excess. This country needs leaders who talk about fuel efficient cars not gas guzzlers; this country needs leaders who advocate for more housing not more bathroom mega-homes; and this country certainly needs leaders who accent the importance of conserving all its natural resources rather than expending them in a reckless manner.

The 1990s were the golden years of consumer consumption in the United States. We lived well and enjoyed the benefits of residing in the wealthiest country in the world. But now in the 21st century it is time to think about a consumer diet and stopping the machine from eating away our future.
enough that the arts are of tremendous value to philosophy, in terms of the ways in which artists can prompt contemplation of philosophical problems in a way that is different from, and often more engaging than, the discussion that typically occurs in the classroom. But popular culture has the advantage of being, well, popular. For every one student who might recognize a Sophocles reference, a hundred will recognize a reference to *The Simpsons*. Recognizing that fact and trying to find ways to take advantage of it doesn’t entail that sit-coms are “just as good” as our best dramas. In terms of communicating, or motivating interest in, ideas, popular art can not only serve the same goal, but to a broader base.

The *Simpsons*, as it happens, is rich in satire, unquestionably one of the most intelligently written shows on television. Satire is always an excellent vehicle for motivating exploration of profound issues. *Seinfeld*, for example, is a popular science-fiction film which uses a classic philosophical theme about the nature of reality and the basis for our knowledge claims. The *Lord of the Rings*, first a popular novel and now a popular film, enables exploration of issues ranging from moral corruption to environmental ethics. Is every popular book, movie, and television program equally worthwhile in this regard? Hardly. Are they the equivalent of history’s best works of literature, deeply profound in a way that illuminates the human condition as never before? Rarely. But they may sometimes be just deep enough, or funny enough, to warrant serious attention, and the more fact of their popularity means that they can effectively help us here in the academy reach both our students and those outside the academy, encouraging them to consider, at least briefly, though hopefully thoroughly, the things we find of vital importance.

—Aeon J. Skoble is Assistant Professor of Philosophy
Government Reorganization in the Fight Against Terrorism

by Brendan Burke

"This is an administration that will not talk about how we gather intelligence, how we know what we’re going to do, nor what our plans are. When we move, we will communicate with you in an appropriate manner.”

―President Bush at the outset of the war

Like most Americans under forty, I have little experience with America at war. Short engagements like “Desert Storm.” Grenada, and Panama hardly qualify; they were over as soon as they began. Now, we’re faced with the real thing, the war on terrorism. But as President Bush warned us, this is a war fraught with confusion. What are we to make of this war, when even the successes are secret and the failures are rich fodder for a media starved for some form of coverage? How do we balance hidden positive outcomes with media overkill pertaining to governmental mistakes?

First, it is important to remember that there have been some clear successes, at the outset in Afghanistan and on the domestic front (probable terrorists captured in Buffalo and Portland, Oregon for example). Second, it is useful to consider success not only from specific threats or incidents averted, or in contrast, to judge the fight on terrorism as a failure when the terrorists pull off specific attacks. Our approach to considering this war needs to involve a longer view, a pattern of effort over the years. As citizens outside of the military or public safety sector, it is important to assess whether our governmental leaders appear to be learning over time about better ways to handle the threat of terrorism. There are some encouraging signs, based on recent history, that the government is retooling its organizational capacity in responsive and effective ways to deal with the terrorism threat. This essay discusses two recent failed military and public safety efforts, which have been followed with encouraging reorganizations and reforms that have laid the groundwork for a successful war on terrorism.

Why couldn’t these superior American troops prevail against a band of apparently disorganized Somali youths? Bowden builds a case that it was the very elite nature of the American presence that inspired a highly emotional hatred of the invading forces. The American troops were unaware of the negative symbolism that they portrayed. When Keval-clad warriors swooped overhead in well-armed helicopters, Aidi’s soldiers could criticize them as the real aggressors. Bowden tells of how the helicopters would kick up dusting storms throughout the sandy streets of Mogadishu, and even pull the corrugated metal roofs off of slum dwellings with the backdraft of their propellers. Aidi’s forces may have been autocratic and violent toward Mogadishu’s citizens, but the warlord’s troops could claim that at least they weren’t imperialist invaders bent on destroying neighborhoods and homes. Once the battle began, the hatred for American soldiers proved to be a significant rallying device for Aidi’s lieutenants. American soldiers found themselves in a fight not against a handful of well-armed Aidi rebels, but instead grossly outnumbered by a vast mob of street fighters of varying capability.

The book and movie describe one other tragic component of the Battle of Mogadishu, involving battlefield coordination. American troops on the ground operated with “eyes in the sky” from a Navy P-3 “Super Sentry” that was lost while trying to pass a convoy through the city. The warplane was shot down by a surface-to-air missile, and the American soldiers in the convoy were then cut off from direct air support.

Photograph by Greg Thomas
During the summer of 2002, we were shown the plans for the most extensive reorganization of the federal government since the 1940s. President Bush announced a huge realignment of most of our domestic security apparatus, involving approximately 170,000 Federal government employees from agencies as diverse as the Coast Guard, the Federal Emergency Management Administration, and the National Institutes of Health. This mammoth bureaucracy would be called the Department of Homeland Security. Indeed, no government program so large had been intended for implementation on such a tight time frame since World War II.

Up to this point, coordination of domestic effort in the war on terrorism had been in the hands of the White House Office of Homeland Security. Its director, Tom Ridge, had resigned as Governor of Pennsylvania in the days after the September 11 attacks, and had worked in conjunction with Attorney General John Ashcroft to plan and set policy for the fight against terrorists. Ridge is the identified leader of these efforts, and was thus called the homeland security “czar.” The Department of Homeland Security proposal was initially well received by both Republicans and Democrats in Congress, but met with delays and opposition to its specifics. The key question in Congress surrounding the Department of Homeland Security is, “Is it better to have a coordinator of the anti-terror effort in many agencies, or a monolithic department, including almost ten percent of the Federal workforce within its boundaries?” Eventually Congress and the President reached a series of compromises and passed legislation establishing the Department of Homeland Security. Modern organization theory tends to point us toward solutions that are more flexible and responsive to changing demands in the operating environment. A common form is the “matrix,” which involves the establishment of leadership and planning networks both by functional area (such as public health threats) as well as by site (such as in the New England region). When a specific functional area rises in importance, that network becomes the focus of overall effort. Advocates of matrix management contend that the old hierarchy is outdated and hard to resist in a crisis. They can point to the greater responsiveness of a more fluid, pragmatic military strategy in Afghanistan as part of their supporting evidence. But on the other hand, a case can be made that consoli-
dation of many units has a better chance for success.

First, the current domestic security structure is convol-
luted, and appears to be impossible to manage. The Homeland Security Department established an array of agencies with a role in the domestic war on terrorism. The organization chart shows twenty-two cabinet or department level organizations, and 119 functional agencies as playing a part in this fight. This chart despite its expansiveness ignores two other complex circumstances: Each cabinet-level agency is aligned with at least one Congressional committee to help in setting policy; and many of the 119 functional areas are further supported by state and local units and agencies. In many instances, it is not the entire agency (such as the Department of Interior) which would fight terrorism, but a much smaller police unit within. This deepening of the organization complexity raises numerous questions and political problems. Would the Interior Secretary, for example, easily concede to a Department of Homeland Security request to free up these police forces to fight terrorism, as opposed to some other part of Interior’s mission?

Second, the coordination of many agencies has already been tried, and has met with more failure than success. The best comparable example of matrix management at the federal level has been the war on drugs, where the White House Office of Drug Control Policy operates under a “czar,” a coordinator of far-flung agencies with a stake in controlling the importation and use of illegal drugs. We can look to some of what occurred in the movie Traffic to see the failure of a “czar” to coordinate a widespread effort with multiple and competing policy goals. Traffic is the story of the war on drugs; similar to Black Hawk Down, it is based on documentary evidence, but with a few more liberties to make the story interesting. Traffic is a rich, textured movie, with an ironic plot line about a committed drug “czar” with a horribly crack-addicted daughter, and a compelling contrast between “street-level” drug enforcement officers in San Diego and Mexico.

The drug “czar” and the Secretary of Homeland Security sound like powerful positions, but their actions are constrained by the complexity of the issue and the variety of the participants in the policy area. Chances are, the office holder won’t outlast the problems. In reality, Governor Ridge shares his authority, especially with the Attorney General. The coordinating function can be overstated, whenever separate agencies, with different missions and legislative sponsors, disagree. In the movie, Judge Calloway “manages by walking around” traveling to the agencies and places that matter in his job as the “czar.” He only hears of the difficulties, no successes, in the War on Drugs. A supervisor at a bor-

Table 1

<table>
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<tr>
<th>Organizational Aspect</th>
<th>Mogadishu</th>
<th>Afghanistan</th>
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<tbody>
<tr>
<td>Lead Military Forces</td>
<td>U.S. Rangers most prominent, but with some Special Forces soldiers involved</td>
<td>Some U.S. Special Forces, mostly in a training and support capacity, with local Afghan military most prominent (e.g., Northern Alliance)</td>
</tr>
<tr>
<td>Policy Focus</td>
<td>U.S. intervention with use of a few paid local informants</td>
<td>U.S. assistance, support, and coordination of sympathetic local Afghan militias</td>
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<tr>
<td>Metaphor for War Effort</td>
<td>“Rowing”</td>
<td>“Steering”</td>
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<tr>
<td>Complex Interagency Cooperation within U.S. Military Forces</td>
<td>The U.S. seen as intruder and aggressor</td>
<td>The U.S. seen as supportive of local autonomy</td>
</tr>
<tr>
<td>Battelfield Coordination</td>
<td>Leadership uses traditional top-down, command and control, from the air and remote posts; “Eyes in the Sky” operates “from on high”</td>
<td>Leadership allows a more fluid, pragmatic, and empowered responsiveness at the centers of action; relays of information are also reduced, through the use of enhanced technology</td>
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*Legal / Congressional / Public Affairs included in Office of the Secretary
Is Tom Ridge’s comment reassuring, or discouraging? Some may be frightened that even he doesn’t know the answers. I see it differently: Ridge cannot predict the future, and we should respect his honesty in this regard. Further, we should be pleased that the government is trying different options, even ones that buck current trends and philosophy on organizational improvement.

As academic librarians, my colleagues and I at the Maxwell Library are continually at work developing new instructional strategies to meet the needs of Bridgewater students and faculty. The Internet has transformed the way research is conducted and made finding information a great deal easier. But it has created challenges too. The sheer quantity of information available can be bewildering. It’s common for a student researcher to enter her topic in a search engine only to discover, a few seconds later, several thousand ‘hits’ or matches. How can she limit this topic to make it more manageable?

Even more critical is the need to evaluate and analyze information. Decades ago, when the only materials available were those in the library’s own collection, students could look up a date on a card catalog, hand it to a librarian, and then wait for him or her to locate the information. No one did the job better than Jack Ratna, who last visited a library 20 years ago, should suddenly awaken, he or she would be in for a shock. Gone are the bulky wooden structures containing hundreds of drawers, the catalogues which once held a separate card for each book in the library’s collection. Instead, entering the library, Rip would see banks of computers, providing access to a vast quantity of information from books, journals, and newspapers as well as from libraries, websites and databases around the world. Today, information can be retrieved far more quickly and efficiently than ever before. Yet this marvelous technology has brought with it new problems and challenges for students and teachers.

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The African Contribution to Brazilian Portuguese: To what extent did the speech of slaves influence the mother tongue?

by Fernanda Ferreira

As any English speaker who has visited Jamaica, South Africa or Ireland knows, a language can take very different forms in different places. As soon as people migrate to a new land, their language begins to change. Thus, American English assimilated words such as themself and suoos, derived from Native American languages, just as Australian English assimilated kangaroo and boomerang. The same process occurred in my first language, Portuguese: the variety of Portuguese spoken in Brazil, where I grew up, differs in many ways from the “mother” tongue spoken in Portugal. Just as many different factors contributed to the development of the American English we speak today, the same is true with modern Brazilian Portuguese.

As a linguist, I am fascinated by the causes of linguistic change and by the relationships between languages. When I began to study Caribbean Spanish, in graduate school, I was struck by its parallels to Brazilian Portuguese. For example, I heard Dominicans and Puerto Ricans sometimes pronouncing plural words with no /s/ at the end, as in the phrases dos niños “two children” and nos hijos “your sons.” I remembered that my own relatives in Brazil would often say these same phrases in similar fashion: dois menino “two children” and nos filhos “your sons.” I began to wonder if the linguistic parallels between these two languages could be a function of a common ethnic ancestry. Further research led me to be more open to the possibility that African languages, introduced to Latin America by slaves, contributed to both Brazilian Portuguese and Caribbean Spanish. Eventually, my dissertation topic centered on the possible contribution of African speakers to the evolution of these two Romance languages.

The question of whether or not the Spanish of the Caribbean and the Portuguese spoken in Brazil share a common African impetus is a controversial one. To be sure, both of these geographical regions imported massive numbers of slaves. Scholars generally accept the idea that Africans, forcibly brought to the former American colonies, contributed non-Latin words to Spanish and Portuguese, such as boi-human, a musical instrument, and the word caçula meaning the youngest child. In addition, the cultural contribution of Africans to the musical, religious (Candomblé, Santería) and culinary traditions of both Brazil and Cuba, for example, is indisputable.

The controversy focuses on the issue of how extensive the linguistic contribution of Africans to Spanish and Portuguese was. Scholars point to examples reported in early fifteenth century texts, where Portuguese-speaking Blacks, often depicted in negative light, produce “mistakes” or reveal a particular way of speaking typical of a second-language learner. In the following examples from the sixteenth century, the “mistakes” are in bold-face:

1) Beo seria muito bô; vao ne Francisco pela; tenho seis filhos e mi so ‘sous’ nom tema carme ri migas…
—(D’Cérgio do Bucio, Gil Vicente)

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2) Ela me le si sxas, deora de la honra... “Of the honors”

In standard Portuguese the above phrase “seis filho” would be pronounced “seis filhos” and in standard Spanish “de las honras” would be “de las honras” while “la flores” would be “las flores” in the standard dialects of these languages, while the lack of plural /s/ would be an aspect of the non-standard speech.

In standard Portuguese the above phrase “seis filho” would be pronounced “seis filhos” and in standard Spanish “de las honras” would be “de las honras” while “la flores” would be “las flores.” In sum, number agreement would be present in the standard dialects of these languages, while the lack of plural /s/ would be an aspect of the non-standard speech.

Many scholars believe that Africans must have spoken a pidginized Portuguese or a Portuguese with a distinctive non-native sound as they arrived in the American colonies. Much as English today is an international language of computers and technology, in the sixteenth century Portuguese was the “foreign” language that sub-Saharan Africans must have heard most often: it was the virtual lingua franca of North America and sugar mills in Northeast Brazil, as well as the gold rush in the south-central region of Brazil. As ethnographer Katia Quinziatto Mattoso has explained, slave laborers in Brazil fell into five different socio-economic categories: they could be workers on sugar plantations, miners of gold and diamonds, Black gauchos or cattle ranchers, urban slaves, known as slaves “for rent,” street sellers who performed a wide variety of activities and finally domestic slaves, found mostly in the large plantation houses.

The possibility of attaining freedom was very different in each category. The slave who worked in the sugar fields had very little possibility of getting his “letter of manumission,” which was the document given to an ex-slave that certified his freedom. A similar situation applied to the domestic slave, who was constantly observed and did not have the economic means of becoming free. On the other hand, the gaúcho had some possibility of escaping slavery if he saved enough money. For the slaves who were able to win their freedom, life was by no means safe, since they could at any time be arrested for “suspection of being a slave.” The different types of slaves and the situation of ex-slaves are important in the discussion of linguistic evolution because the participation of ex-slaves in a slave society considerably shaped the relationships between them and the slave owners. For example, news of the slave
The numbers in the table show that the population of color has always been more numerous than the white population in Brazil. It is also clear that in the very beginning of colonization (1515-1560) the indigenous population (whose first language was not Portuguese) were more numerous than the Africans or the white population. However, this native population, which comprised half of the inhabitants in the first century of colonization, was reduced to 4% and 2% in the 19th century (that is, in the periods of 1801-1850 and 1851-1890, respectively). What was the linguistic background of indigenous Brazilians? One author, Ayron Rodrigues, calculates that there were around 1,175 different indigenous languages in Brazil, of which 85% were lost after the colonial period. Nowadays, although this number has been reduced considerably, Brazil is still one of the most multilingual countries in the world, with approximately 150 languages spoken by some 260,000 indigenous people.

During the next historical period (from 1601 to 1700), there were more Africans than any other ethnic group, diminishing the linguistic impact of the indigenous languages. Later, in the 19th and 20th centuries, the number of those born in Africa steadily dwindled, while at the same time, the number of Black Brazilians and those of mixed ancestry increased. These numbers reflect the high degree of racial mixing that existed in Brazil and might clarify the complex racial and linguistic situation particular to that country.

What are the ethnolinguistic origins of the Africans who arrived in Brazil? Apparently speakers from several different linguistic groups (including Mande, Kru, Guro, Kwa and Bantu) arrived in Brazil during three centuries of slave trade. Of these, the Bantu group came in the greatest numbers, comprising between 35% to 65% of all African slaves. It is approximated that of the African languages that contributed to Brazilian Portuguese, the Bantu languages (Kikongo, Kibumdu and, to a lesser extent, Umbundu) were the biggest suppliers of African-based conversational words. In other Caribbean countries, such as Haiti, the ratio of people of color to the white population is much higher: people of African descent comprised around 90% of the Haitian population. It is not surprising, then, that Haitian Creole is one of the languages now spoken on that Caribbean island.

Because of this multilingual tapestry in Brazil, the Portuguese language became the essential unifying mode of communication in a developing nation. Thus, a 60% to 40% ratio of Black and white population that was present in Brazil might not warrant overreaching conclusions about the development of Brazilian Portuguese, but it gives any linguist food for thought. In addition, some scholars believe that the presence of so many popular as well as cultivated varieties of the language almost guarantees that no overreaching explanation about the origin of the more non-standard variety of Brazilian Portuguese can be attained. Heliana Mello argues that “the likelihood scenario [of language contact in Brazil] was a process of imperfect language shift to Portuguese by the African and Amerindian populations and their descendants.” By “imperfect language shift” it is understood that not all accepted grammatical norms of European Portuguese were maintained by later generations.

The possible scenarios regarding the development of Brazilian Portuguese (i.e. natural linguistic drift or the contribution of African languages) should run parallel in discussing particular linguistic patterns. Judging from the large presence of people of African descent in Brazil, it is probable that non-native speakers of Portuguese were at least potentially able to make a significant linguistic contribution to this Romance language. More comparisons of non-standard varieties of European Portuguese as well as Portuguese-based Creoles (such as Cape Verdean) could give scholars other important pieces of the puzzle.
After returning from the trip, I made a number of exploratory drawings and several monotype prints inspired by what I had experienced. My goal was to capture the essence of the rugged beauty of Iceland through scale, form, and technique. My images were based on memory and on the photographs that I took during my trip.

I set out to create a portfolio of twenty 9” x 12” monotype prints, to explore the spirit of the Icelandic landscape—the variety of surfaces, textures, and forms created by volcanic eruptions, lava, glaciers, erosion, flooding, vegetation, and steam and thermal waters. In developing twenty different images, I challenged myself to express in each a primal connection with the earth using a minimum of graphic definition. For painterly and textural effects, I utilized the properties of the monotype process where ink was applied and wiped, as well as the properties of the ink itself—its viscosity, its solubility. The prints display an economy of visual form. To convey a sense of drama and starkness, I chose to use black and white. Seven prints from the portfolio are on these pages and on the cover.
During the period from February 25–March 11, 2002, a scientific survey of Massachusetts citizens was conducted by a research group which included Professor Victor DeSantis of the Institute of Regional Development and Professors Michael Kreytanzik, Brendan Burke, David Hill (now of Valdosta State University) and Mark Kenney, all of the Political Science Department. The purpose of the survey was to understand the political attitudes and behaviors of a random sample of citizens across the state, especially with respect to participation in the political process. The research was part of a larger study of key public policy concerns commissioned by the Massachusetts Chapter of the American Society for Public Administrators. The complete study will be presented to Governor Mitt Romney in January in book form under the title of ‘Memo to the Governor.’ The essential parts of the study on participation are presented below.

To examine citizen participation of Massachusetts national elections the survey asked the respondents to report the approximate frequency of voting in presidential elections across their adult life, and whether or not they intended to vote in the upcoming midterm elections. To explore citizen contact with government officials the survey asked respondents whether or not they had contacted a government official within the last twelve months. Finally, respondents were asked several questions regarding their participation in community politics, such as attending town meetings, serving on governmental and non-governmental boards, and working with others to solve community problems.

The data shown in Figure 1 suggest a moderate to high degree of citizen participation in presidential elections. Fifty-eight percent of respondents stated they had voted in all presidential elections, and another 21.1% stated they had voted in more than half of the presidential elections during their adult life. While these data do indicate a high degree of overall participation, it is important to compare participation across demographic groups due to the differential voting rates across social groups. On a national level, electoral participation is strongly related to social characteristics.

The data in this project suggest this pattern is also present among Massachusetts respondents. Age, education, income, and length of residence are all positively and significantly related to electoral participation, which indicates that individuals from higher socioeconomic groups, older Americans, whites, individuals who attend church frequently, and those with longer tenure in the current community report a higher frequency of voting in presidential elections.

Questions were also asked regarding respondents’ intention to vote in elections of November, 2002. Eighty-seven percent of respondents stated they intended to vote in the fall elections. There are several potential reasons for this very high proportion of respondents reporting the intention to vote in the 2002 elections. One is simply that a larger proportion of respondents stated they intended to cast a ballot in the upcoming election than will actually show up on Election Day. Additionally, with a relatively high profile gubernatorial race in November many respondents may have been influenced to state their intention to vote due to the increased publicity given the race. Finally, there is the possibility that in the wake of September 11th politics and duty to country became more salient to citizens.

—Joan Hausrath, Professor of Art

"A monotype is a one-of-a-kind print. I begin with a drawing. Referring to the drawing, I apply ink to an acrylic plate using brayers and brushes. I wipe and manipulate the ink to create the image. I print the inked image, placing a sheet of damp paper over it. I run paper and plate through an etching press. If the print needs further development, I print over it. Often I am not satisfied with the image as it is first printed, so I remake the print and modify the image. Sometimes I re-ink and reprint and even overprint the same image three or four times. The ink that I use is water-soluble and does not require the use of solvents. It dries permanent and archival."

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Faculty Research Note
“Memo to the Governor”
Citizen Participation in Massachusetts
by Members of the Political Science Department

Figure 1. Voting History of Respondents.
As with presidential elections, there are systematic differences across social groups in the prospective report of voting. Individuals from higher education and income groups, older Americans, union members, individuals who attend church frequently, and those with longer tenures of residence are significantly more likely to state their intention to vote in the elections.

The second type of participation examined was initiating contact with local, state, or federal government officials. As shown in Figure 2, 25.2% of respondents stated that within the last twelve months they had initiated contact with a government official. This number is consistent with national data that suggest that between 20-25% of citizens report a contact with either a local or national government official. There are also systematic differences across demographic groups in contacting government officials. Individuals from higher educational and income groups, men, and union members are all significantly more likely to initiate contact with a government official.

The final category of participation considered was community-based participation. The first question used to gauge participation within an individual’s community asked the respondent to report his or her approximate frequency of attendance at annual or special town meetings over the last five years. As Figure 3 indicates, a relatively low 20% of respondents reported attending more than half of the town meetings over the last five years, with only 9.9% of respondents claiming to have attended all town meetings. Clearly, a much smaller number of citizens are participating than in the other forms of participation considered here. This is in large part due to the high degree of initiative required to attend a public meeting that lasts an entire evening (or possibly several evenings). As with other types of participation, town meeting attendance differs systematically across social groupings. Older Americans, individuals from higher educational and income groups, individuals who attend church frequently, and those with longer tenures of residence in their community are significantly more likely to attend town meetings.

The next question asked respondents whether or not they had served in an elected or appointed status on any official body in their community. Figure 4 indicates that only 12.4% of respondents stated that they served on a community governing body. As with town meeting attendance, the time and effort required to serve in an elected or appointed position reduces the proportion of citizens engaging in this form of participation. As one would expect, there are demographic differences among those claiming to serve. Older Americans, whites, union members and those with longer tenures of residence in their communities are significantly more likely to serve in an elected or appointed capacity.

Respondents were also asked whether or not they had worked informally with others to deal with an issue facing their community. As shown in Figure 5, a higher percentage (34%) of respondents stated that within the last twelve months they had worked with others in their neighborhood or community to deal with a community issue or problem. As with the other forms of participation considered here, there are differences in participation rates across demographic groups. Individuals from higher education and income groups, union members and those individuals who attend church services frequently are significantly more likely to work with others to solve community problems.

Finally, respondents were asked whether or not they had served in a leadership position in a non-governmental organization within their community. Figure 6 indicates that 37% of respondents stated that they had served in a leadership role in a non-profit organization. As with all the other forms of participation considered here, there are differences across demographic groups. Individuals from higher education and income groups, union members, and those who attend church frequently are significantly more likely to serve in non-governmental organizations.

There are several patterns worth noting in the data presented above. First, the level of citizen participation in Massachusetts is not substantially different than the national average. Second, with the exception of serving on an elected or appointed board, all forms of participation considered here are skewed toward higher education and income groups. This is consistent with national data that suggests the participatory arena is skewed toward those most capable of participating. Finally, membership in unions and attendance at religious services are significantly related to most of our measures of participation. This is not surprising. Participation in secondary associations such as unions and churches or other religious organizations imparts civic skills upon an individual that make the act of participation easier. Additionally, membership in secondary associations places a citizen in a social context which increases the likelihood of recruitment into political or community activity.
suggest that identity is just a moment-to-moment reconstruction project. Much of the research on identity clearly shows that the overall package of elements that forms the identity of an individual is relatively persistent and stable. But we do know that the ways in which individuals reshuffle the components of their identities is adaptive to the circumstances in which they find themselves. For example, research by the sociologist Louis Zurcher found that during the turbulent 1960’s college students tended to define themselves in terms of personal and behavioral characteristics such as ‘smart’, ‘fun-loving’ or ‘committed’, while in the more stable 1950’s college students tended to define themselves in terms of social categories and memberships such as ‘Protestant’, ‘college student’ or ‘middle class.’

In my undergraduate class on the subject of discrimination in society, I have often begun my semester by asking my students to individually answer the Twenty Statements Test. Sometimes the solutions to apparently difficult research problems are pleasingly simple. Kuhn’s method of measuring self-concept required one simple question—‘Who am I?’—answered with twenty different responses. For example, a person might answer that she is a female, lawyer, Bostonian, American, Catholic, home owner, sister, daughter, tennis player, runner and so on, until she had given twenty responses. The sum total of the answers is assumed to form the multi-facetted identity the respondent carries. Kuhn found that the identities people revealed on his test varied greatly among his respondents, though he did find patterns. For example, children tended to define themselves in very specific, behavioral terms, such as saying that they were nice to a brother or good at games. By contrast, adults tended to define themselves in broader, more abstract categories such as father, teacher, Protestant, or homeowner.

Subsequent research using the Twenty Statements Test has revealed that adult Americans differ greatly in the way they think of themselves. Given that our identities are typically formed of a conglomerate of sub-elements (with the possible exception of Texas politicians, who seem to have room for only one or two items on their list of responses to the Twenty Statements Test—as in Texan, Republican, uh, Texan, Republican. Did I say Texan yet?), it should come as no surprise that the relative importance of any one of these identity elements is found to vary with the context in which the individual finds him or herself. For example, when I am at home having dinner with my wife, that component of my identity that is the teacher is less salient than are my husband and homeowner aspects.

The multiple-components understanding of identity becomes clear when we in the behavioral sciences attempt to measure it. In 1940 a social psychologist named Manfred Kuhn attempted to measure identity (he used the term ‘self-concept’) with a measure called the ‘Twenty Statements Test.’ Sometimes the solutions to apparently difficult research problems are pleasingly simple. Kuhn’s method of measuring self-concept required one simple question—‘Who am I?’—answered with twenty different responses. For example, a person might answer that she is a female, lawyer, Bostonian, American, Catholic, home owner, sister, daughter, tennis player, runner and so on, until she had given twenty responses. The sum total of the answers is assumed to form the multi-facetted identity the respondent carries. Kuhn found that the identities people revealed on his test varied greatly among his respondents, though he did find patterns. For example, children tended to define themselves in very specific, behavioral terms, such as saying that they were nice to a brother or good at games. By contrast, adults tended to define themselves in broader, more abstract categories such as father, teacher, Protestant, or homeowner.

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In my undergraduate class on the subject of discrimination in society, I have often begun my semester by asking my students to individually answer the Twenty Statements Test. My aim is to make it clear to them that each is to one extent or another, a member of a group which has probably been subjected to prejudice and discrimination at one time in American history. Those students who identify themselves as ‘Irish-American’ or ‘Italian-American’ can then be shown the vicious cartoon depictions of their immigrant ancestors that were published in mass circulation American magazinbefore the turn of the century. It is my hope that then the material of the course will seem as immediate and real to all the students as it usually is to my African American and female students. However, within the last few years, and especially this year, the answers my students have given to the test have not worked out as I expected.

First of all, the ethnic group memberships generally have been slipping down, and eventually off the students’ lists. Specifically, hyphenated, white ethnic group memberships...from the painful stories of the flight from persecution, poverty and starvation that motivated their ancestors’ arrival...these were not only forgotten over time, they were horrors from which their survivors wished to flee as soon as possible.

But I also believe there is a more important reason that my students are so willing to call themselves ‘just American’ just now. In addition to the trend of assimilation, there is the overwhelming influence of terrorism and terrorism threats against the United States which since September 11th of 2001 seem to have powerfully rewritten all of our identity lists. In response to the attacks on America that come from beyond our borders we are Americans in a way we seem to reserve for times of urgent need such as war. For months after the attacks on the World Trade Center and the Pentagon, there wasn’t an American flag to be had from any source. They were all displayed on our lawns, highway overpasses and truck windows. We became Americans first because we felt we needed to, and, though the early intensity of the response has waned some, we are still responding to events as Americans all. It is still in the political and cultural air that it is unpatriotic to question the prosecution of what has been called the war on terrorism.

It is a well-documented principle in sociology that external threats increase internal cohesion in a group. Attack a country and its people, in an adaptive response for their own survival, will draw together while ignoring any previous internal differences among themselves. We are Americans more than usual because we feel we have to be if we are to defend ourselves. This time a component of our identities has jumped up for more than a moment. We are not just fending off a casual insult. We believe we are fighting for our lives.

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

When Dick Armey (Republican, Texas), retiring Majority Leader of the U.S. House of Representatives, heard that Boston had been chosen to host the 1994 Democratic convention, he said that the choice of Boston made sense because ‘If we were a Democrat I would feel a heck of a lot more comfortable in Boston than, say, in America.’ I was offended. I am a Bostonian and a Democrat and am as easily baited by such insults as a Texas congress-man would be if his willingness to electrocute teresaged prisoners had been questioned. And I am an American who argues that Massachusetts actually is one of our states. But I must confess that I am well protected from such slights. The fact is that I am able to put my Boston/Democrat/Massachusetts identity aside pretty quickly after loathing Dick Armey for just a few moments. (May he make piles of money in private industry only to be jaded for illegal accounting practices and be granted probation only on condition that he co-host a small-market radio call-in program with Mollie Ivins.)

Yes, I am a Bostonian and a Democrat. These are part of my identity. I moved here for college in 1964 and have never considered living elsewhere. That nearly 39 years accounts for just about 70% of my life, and though people born in a place may reserve the term ‘true native for themselves, seventy percent is a passing grade in my book. And I have been a registered Democrat since I was old enough to register to vote. Native enough. But identity is a funny thing. I am also a husband, teacher, home and boat owner, and many other things. I find that on any given day these elements of my identity are likely to be much closer to the front of the identity line than the city I live in or my political party affiliation. When I get up in the morning I never hoist my briefcase thinking. This Boston Democrat is ready to commute, by gosh! No, I am at such a moment a husband (‘Hey, honey I’ll pick up dinner’), and a teacher (‘What in the world am I supposed to cover in the research methods course today?’).
Cultural Commentary: Leaving it all Behind

by Lee Torda

I.
One day on my drive home to Brighton I found myself stopped in a long line of traffic in Brookline. I watched drivers jerk into reverse and U-turn directly into oncoming traffic just to go back the way they came and avoid the wait. Every once in a while a car driven by, I am sure, the worst sort of person would race ahead into the turn lane only to race back over to the right when the light changed, cutting people off, slowing things down for everyone just waiting to do what they were supposed to do. When I got to the light just such a car pulled up beside me. The creeping gave him away. He was trying to look self-righteous. I actually was self-righteous when the light turned green I punched the gas, and my Civic rattled past the man, keeping him stuck in the wrong lane. I did this with intent and some malice. And, as would only be right, I watched a silent rant pour out of his mouth as I did so. Then, for reasons I’m not entirely sure of, I blew him a kiss goodbye.

I left my driver blocking the turn lane, unable to get where he wanted to be, swearing at the world and at me. I didn’t know where he needed to go and why he was in such a hurry. And I didn’t care. That’s when I knew I should turn in my gun and my badge and take the train to work.

In all honesty, it is not more convenient to take the commuter rail; it saves me neither time nor money. I am up at 5:00 AM—an hour of the day I wasn’t sure actually existed six months ago because I, for one, had never seen it. I catch the B train on the Green Line at 5:50, the commuter rail pass—less than two weeks of riding to work—costs what it would take me to fill my gas tank for 3 weeks worth of driving. The fastest the B train ever is—ever—is when I’m on it at 6:00AM, and it still takes forty minutes to get to South Station. Then there’s another hour on the Commuter Rail to Bridgewater. It’s forty-five minutes in my car if I make the lights, and there aren’t any accidents.

Then she hung up on him and called a girlfriend. The ugly moment past, she was suddenly laughing. I admire easy anger that is spent and then gone, not like the kind you keep with you only to have slip out in inappropriate ways at people who don’t deserve it.

II.
On the train I eavesdrop on lesser and grander dramas, suddenly implicated in something bigger than myself just by brushing past and up against the people I ride with. It’s an odd intimacy you feel when you smell your father’s cologne—something you’ve not smelled for three years now—on the man you don’t know standing next to you on the T.

I once saw a young couple fighting right at the top of the stairs at South Station. A pale blonde was hissing something through tight lips. All I heard as I rushed past was “Well then we’ll have to.” You’d wonder the whole way home, too, what they had to do—and whether it was something tragic or to stop and get a bottle of red instead of white.

I watched a perfectly sane looking woman—well-dressed, fus-collared coat—lick each and every page of the book she had seemed, only the second before, to just be reading. I thought at the time that I’ve wanted to swallow books whole, too.

On the train to Bridgewater, a young Latina screamed obscenity after obscenity at her baby’s father because the father’s mother wouldn’t bring the baby to where this young mother was supposed to pick the baby up.

On the train I have witnessed the greening over of one season into another, the vague progress of the Dig, a pregnant woman growing more pregnant, conversations between friends, and full, ripe love. The most generous thing I’ve seen is how riders leave finished newspapers tucked away for the next reader—an odd little gesture of good will between individuals who don’t otherwise seem to notice each other.

III.
Riding the train, days hum. Meetings must end by a certain time and cannot start prior to the regular arrival in Bridgewater of the early train somewhere around 7:45. The impossibility of extending myself beyond these decided points is delicious to me. I seem incapable of making such decisions for myself and am grateful for the train for doing it for me.

The one thing that I’ve learned about riding the train is that you must think carefully about what you can carry. At first I found that I would carry too much—too many bags, too many papers to grade, letters to write, bills to pay, books to read. There is no way I could have gotten done everything I fit into my bag. So I started to unload.

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I imagine, as I get on the train, that I’m leaving everything behind me, that worry and work, all of it, will fall away like the houses that loom up momentarily in the growing dark along side the tracks only to recede again into dark and blank. But it isn’t that way on the train, really. Whatever I may be leaving behind, I am still caring towards something else. I am forever in the middle of coming or going on the train, right there in the dense, straddling thick of everything.

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When I drove I thought nothing of carrying two or three bags—even, obscenely, four—I’m not entirely sure what I was carrying. And it wasn’t as if I got a third or even a quarter of whatever I was carrying done, but I took comfort just from carrying it around. Now I can’t pretend that anything more has gotten done just by virtue of me carrying it. I’ve learned to forgo that luxury. Not that there’s any luxury in the actual carrying: miles carry. But there is luxury in the idea that what I carried was important. It’s a luxury to worry about stacks of papers and unread articles and not about where your baby will be dropped off or what to do about being pregnant or that your father is dead and gone.

—Lee Torda is Assistant Professor of English
mineral composition in each rock unit and look for variations, which may tell us something about the origin of these rocks, and whether or not they interacted with any other rocks.

My focus in performing this type of research is to promote our undergraduate research program among our earth science students. Our students benefit tremendously from involving in active scientific research, including learning to formulate ideas and hypotheses, and drawing conclusions based upon the geologic data they collect. The ultimate goal of our work is to reconstruct the geologic events of an area that has witnessed a very long and complex history.

As a native speaker of Russian, I have been fascinated with the recent changes in the vocabulary of my native language. An influx of foreign terms has become a conspicuous trait of the modern Russian language. Some foreign borrowings, especially those with origins in American English, have become popular and common in the language.

The purpose of my research project was to conduct a sociolinguistic analysis of recent loan words both in the discourse of current Russian popular magazines and newspapers and in the speech of native speakers in everyday conversations. Specifically, I concentrated on the examination of the semantic domain of popular fashion, the lexical field that has been heavily influenced by the American culture of Hollywood. The transient nature of fashion-dominated popular culture and its subsequent need to align its vocabulary with the ever-changing trends and styles explain why this terminology is one of the most susceptible areas to borrowing from one language to another. During the spring semester 2001, I conducted a text analysis of popular Russian magazines and compiled a bank of newly adopted English words in modern Russian. Examples of these new additions to the Russian lexicon include such terms as top model, top model, fitness, stretch, bowling, party, and many others.

As a result of the grammatical standpoint, many of these recent newcomers to the Russian lexical system also represent an intriguing tendency in Russian grammar, namely its veer towards analyticity. Analyticism can be broadly defined as a syntactic tendency to express grammatical meaning through fixed word order, governance and context. Alternatively, the use of inflections exemplifies a synthetic syntactical structure. Within Modern Russian, the tendency toward analyticity in the otherwise synthetic linguistic system led to a noticeable rise in the spread of analytically indelible constructions that do not utilize native inflections to indicate gender, number, and case. This tendency is especially noticeable in non-agreement noun phrases such as strochnaia strecha, fitness programma, sumka-bodi, and risunok peisl. The newly adopted Anglo terms in modern Russian. Examples of these new additions to the Russian lexicon include such terms as top model, top model, fitness, stretch, bowling, party, and many others.

The second phase of my project consisted of a field trip to Moscow, which I took in summer 2001. During this trip I observed and recorded conversations with native speakers in order to investigate how and the terms that I had previously found in the discourse of mass media were used in everyday conversation. While in Russia, I concentrated on the examination of how female native speakers of Russian used Americanisms in their interactions, what sociolinguistic factors influenced their lexical choices and what sociocultural attitudes these choices reflected. The results of this second phase of the project indicated that such factors as age, social status, and English proficiency as well as electronic media governed the lexical choices of the project participants, making them either accepting of new loans or reluctant to use them. The findings also showed that the participants negotiated their values, beliefs and identity through their lexical choices, often using Americanisms as a means to indicate their membership in a speech community of educated career-oriented professional women. The participants creatively changed the structure of the loan words introduced to the Russian language through making and transforming them into indispensable elements of Russian vocabulary.

The earth rumbles. The ground shakes. Then a violent explosion occurs, sending plumes of hot ash and rock debris thousands of feet into the air. This is not a science fiction movie starring Ben Affleck. This is what I envision taking place in southwestern Montana. Not to worry, this is not happening today, but 40 to 45 million years ago. The science of geology is very much like the work of a detective. We tend to work backwards to reconstruct what happened to rocks in a particular area and how these rocks have changed through time. We study the rocks we see today at the earth’s surface and try to determine, using a variety of techniques and instruments, when, where, and how they formed, as well as what happened to them since they formed. These are the fundamental questions I am trying to answer in my research in the Blacktail Mountains of Montana. This work is part of a collaborative effort with my former undergraduate advisor, Dr. Peter Muller of the State University of New York at Oneonta. Peter and I have remained colleagues and good friends since my undergraduate days at Oneonta. We have worked together on several problems involving Appalachian and Adirondack geology over the years, resulting in several publications.

During the summer of 2002, we conducted two weeks of fieldwork in the Blacktail Mountains. A CART grant I received last year made the preliminary phase of this project possible. The fieldwork consisted of basic geologic mapping, which forms the backbone of our research, and sample collection for laboratory analysis. Our mapping has already identified several locations where we disagree with the interpretation of published maps. Samples we collected have been cut and ground down to very thin slices. These slices are so thin that light can pass through them so we can study them with an optical microscope. By studying these “thin sections” we can accurately identify and determine the mineral composition in each rock unit and look for variations, which may tell us something about the origin of these rocks, and whether or not they interacted with any other rocks.

The work we are conducting in the Rocky Mountains is ideally suited for undergraduate student involvement. We hope to include students from both SUNY-Oneonta and Bridgewater State in our research study.

The geology of the Blacktail Mountains promises to make this work exciting for years to come. There is a wide range of rock types present in this area, some of which geologists call metamorphic rocks. These are rocks that have undergone a textural or chemical change as a result of variations in temperature and pressure bound deep inside the earth. Some rocks are volcanic in origin, resulting from the forceful emplacement of liquid magma very close to or on the earth’s surface. The work we have begun in Montana will examine the geologic history of these rocks. This area is particularly interesting because the rocks span a tremendous amount of geologic time. The metamorphic rocks are approximately 2.5 billion years old, and the volcanic rocks are as young as 40 million years old (young in regards to geologic time). As part of our study, we will attempt to reconstruct the formation and evolution of the Blacktail Mountains using petrology and mineralogy, which are the study of rocks and minerals, and structural geology, the study of how these rocks are deformed.

As a native speaker of Russian, I have been fascinated with the recent changes in the vocabulary of my native language. An influx of foreign terms has become a conspicuous trait of the modern Russian language. With the fall of the iron curtain and rapid development of a market economy, new linguistic resources were actively sought out in order to either name a multitude of newly available goods, concepts and objects or to differentiate between various meanings. On the other hand, due to the political climate, the attitudes towards the West have changed so dramatically that a simple equation was created in the minds of many Russians between prestige and anything originating from the West. Consequently, foreign borrowings, especially those with origins in American English, have become popular and common in the language.

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**Scatology**

(In Memory of John Maher)

Circles of matted grass in the orchard
tell me nine deer slept last night beneath the brown husks
of cider apples, uncurred after the hoar frost fell,
and tip-toed uphill into the yellowed hickories.
In each bed, scat gleams like oiled buckshot.

“Scatological.” The last time we talked, our first
conversation in thirty years, I said that word,
and you smiled, remarking how it came so naturally,
and how I’d changed since high school. You probably
knew what that word meant then. You, the most promising
of us all, eaten up with cancer at fifty-four.

Last night, watching the World Series, I thought
of our playing a whole seven games between
the Yankees and the Dodgers one night on your mother’s
dish. I won. ... Hospital. They thought
he might die from liver disease. I lived two miles
away and thought of visiting him, but didn’t.

Yesterday, the second morning in a row, while the deer
ghosted from the stiff grass in the orchard, I rolled over
in bed and awoke with the room turning around me,
not in dream, nor metaphor, but spinning, really spinning,
so that for the first five minutes after getting up I walked
around holding on to things. Holding on to things. Shit.

**Lost in New Zealand, Lost in the Fifties**

It looks like central West Virginia
in 1958. The two-lane road climbs
past tobacco barns and shotgun houses,
narrows at every bridge, so everyone waits,
sometime. And I’m as lost as I was then,
the night Drama Pennington left me six miles
up a holler off Coal River Road, and I had to thumb home
barefoot and shirtless, holding my Levi’s up
with one hand because she had my belt,
and had seen me at the Dairy Queen with Reba Workman.

The fisherman I stopped to ask said
Ngatimoti is four miles west, though
all the posted distances and speeds
are in kilometers that this old Ford’s
round dials can’t calculate. The radio’s static:
blurs the disc jockey’s lead into “4 back-to-
back to back Oldies but Goodies,”
repetitive songs that last until the next
country store where I buy cheeses and crackers,
cold beans, and enough Steinlager for the drive
to Okaini. With new directions,
Brenda Lee, the Platters, Brothers Ames and I
apologize our way along the coast –
sorry for old mistakes, for being young,
and middle aged and older, ashamed of lost heads,
cold eyes, and blind hearts, spiritful words
and silences, hard looks, and hot licks
on the wrong pianos, good boozes, bad company,
lust gluttony and sloth, thoughts of suicide
or worse, and getting caught with Reba Workman.

Night pours out of the mountains. Eighty miles south
the long bridge I’ve heard about at Hakatika waits
one lane, cars approaching both ways, and up
the center, railroad tracks. You could come her,
Drama, sit close on this Crown Victoria’s
tucked and rolled upholstery, our faces smoothed
in the soft dash lights. Mellow on good beer
and the purr of customized dual mufflers,
we’d bear down on that bridge in the dark,
doing a legal hundred on the wrong side of the road.

Two days after last Christmas, I’d packed the car,
and was ready to leave when my father called me
into the cold garage to help him free the rusted knuckle
on the tractor’s stabilizer bar, confessing
as our hands curled around the pipe wrench
that in the last two years his body had turned to shit.

In the past two weeks, another friend, a colleague’s wife,
and a student who had dropped my Keats course
died. Still another friend called from Boston
three nights ago to say he had disconnected
his father’s life support after a heart attack and stroke.

I didn’t visit you, either, John, didn’t call or write,
though I knew you were dying in Atlanta. No words
seemed natural, and you were my age and promising.

Yesterday, the second morning in a row, while the deer
ghosted from the stiff grass in the orchard, I rolled over
in bed and awoke with the room turning around me,
not in dream, nor metaphor, but spinning, really spinning,
so that for the first five minutes after getting up I walked
around holding on to things. Holding on to things. Shit.
Why does a young woman choose to become an airplane pilot? Veronica Côté, Assistant Professor of Aviation Science, confesses that as a girl she had no special interest in flying. When she was a Brockton High School junior, her father, the late Peter A. Brinkakauskas, who was at the time a professor of Elementary Education at BSC, told her that the College had started an Aviation Program and suggested that she might want to consider becoming a pilot. Something clicked: “I’d always had an interest in space exploration and in my wildest dreams I was an astronaut,” says Professor Côté, who grew up watching the space shuttle flights of the early 1980’s. Although she had never been inside an airplane, she applied to BSC, was accepted, and started flight training during her freshman year.

As soon as she began flying, Professor Côté was convinced that she had made the right decision. “Pushing up the throttle in my little Piper Tomahawk at the Norwood Airport, ... license and instrument rating in August, 1985 and became a certified flight instructor by November of the same year.”

After graduating from BSC, Professor Côté worked as a flight instructor and charter pilot and later for Brockway Airlines (a regional partner for Piedmont), flying a Beech ... out how to run an airline when the old rules no longer applied. I considered it post graduate education at its finest.”

Forced to re-think her future, Professor Côté remembered how much she had enjoyed teaching. Members of the BSC Aviation faculty, with whom she had maintained contact, urged her to work on a Masters degree, and the following year Professor Côté—now married to a fellow pilot—applied to Embry-Riddle Aeronautical University in Daytona Beach, Florida. She was accepted and moved to Florida for a year. In 1995, on her daughter’s first birthday, she defended her Master’s thesis and was awarded the Master of Aeronautical Science degree. The following fall, she accepted a full-time position at BSC as Aviation Coordinator, and when the new School of Management and Aviation Science was founded a few years later, she became Chair of the Aviation Science Department. Teaching aviation, she discovered, was in its own way just as enjoyable as flying: “I loved to help students discover the joy of flight and to share my experiences and insight with them.”

After a brief teaching stint at BSC, Professor Côté returned to Brockway, where she received a promotion: she now flew a larger aircraft, the SAB 340, “a revolutionary regional airliner at the time,” which carried 34 passengers as well as a flight attendant. A year later, she was upgraded from First Officer and became the youngest Captain at Brockway Airlines.

Unfortunately, the Persian Gulf War of 1991 and the spike in fuel prices, along with decreased demand, forced Brockway into bankruptcy. “I like to say that I was forced into early retirement,” says Professor Côté. Sadly, thousands of other experienced pilots lost their jobs at the same time.

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Professor Côté strongly believes in the value of a liberal arts degree for aviation students. “The well rounded education offered by BSC’s liberal arts curriculum,” she notes, “helps shape the students’ ideas and provides them with the opportunity to look inward to discover something about themselves and outward to discover something new about their world.” She points out that

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**Faculty Profile**

**Veronica Côté**

*by Barbara Apstein*

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Don Johnson, who was an English department faculty member at B.S.C. from 1971–1983, currently teaches at East Tennessee State University where he has served as both department chair and dean of the College of Arts and Sciences. He lives on the banks of the Watauga River in a house that was built in 1791.

“The poems come from different sources. The New Zealand poem came out of a trip to the South Island about ten years ago. I was struck by how similar the landscape was to the area in West Virginia where I grew up. It was also amazing to me, the extent to which American culture had become so much a part of the day-to-day lives of the Kiwis—old rock and roll songs on the car radio, American cars from the fifties and sixties, etc. It was strange driving an old American car on the left side of the road, however. "Scatology" is pretty straightforward. It originated in a conversation with a high school friend at our 50th reunion. I had not seen him since the night we had graduated from high school. He went on to Princeton and a good job with IBM, and I drifted into the study of English literature. A few years after the reunion I heard that he was dying of cancer and then that he had died in Atlanta. His passing led to the other thoughts on death and vulnerability. The poem about the fishing fly is true. I do have a fly tied from the hair of a dog I had put down just before the trip to New Zealand. She literally nosed around the grave I was digging for her before I took her to the veterinarian.”

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