Green Darner

The Green Darner dragonfly (Anax junius) shown in the above image was captured at Carver Pond, a Bridgewater town park just southeast of campus, in the summer of 2003. Green Darners are among the most common dragonflies in North America and are noted for their migratory swarms along the East Coast. Green Darners can be found in a wide variety of wetlands beginning in mid-spring, and throughout the summer and early fall. This dragonfly was captured and scanned by Dr. Kevin Curry (Professor, Department of Biological Sciences) and digitally manipulated to create this image by Dr. Jeffery Bowen (Associate Professor, Department of Biological Sciences).

Dragonfly Rose

The image on the inside back cover is of the dragonfly Celithemis eponina or Halloween Pennant. Dr. Kevin Curry (Professor, Department of Biological Sciences) captured this male Halloween Pennant at Carver Pond, a Bridgewater town park just southeast of campus, in the summer of 2004. Halloween Pennants are common inhabitants of wetlands and well-vegetated ponds and lakes in Massachusetts throughout the summer months. The dragonfly was scanned as a matter of protocol and documentation. However, Dr. Jeffery Bowen (Associate Professor, Department of Biological Sciences), who helped in the scanning process, created this digital image using Photoshop, resulting in the stunning kaleidoscopic pattern shown here.
# Bridgewater Review

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power office fearing that she would not be able to act decisively during a crisis, or would be unwilling to flex our military muscles. Thereof course is no evidence that a woman would be unprepared or incapable of defending this nation, or exercising the military option in order to protect national interests. But stereotypes, unfortunately, are difficult to remove from the national psyche.

What evidence is available shows that women have unique talents that may make them better leaders and more effective proponents of national interests. Women are better at consensus building, interpersonal communications, collaboration, and power sharing. Women are more apt to use negotiation rather than aggression to solve a problem and clearly are better listeners, willing to involve a broad range of sources before coming to a decision. Women are less prone to be impulsive, rigid, and isolated. Women, quite simply, bring a whole new set of qualities and skills to leadership that has been absent from male dominated government in this country.

And yet, despite the benefits that would accompany a woman president, the prospects that someone like Hillary Clinton or Condeleeza Rice would be able to break through the presidential glass ceiling are dim. Though there is poll data that shows an increase in support for a woman president, the hurdle is to get people’s attention and sell copies. Bill Clinton’s White House strategist, Morris, has come out with a book in which he sees the next election as a loss for the female candidate. Of course, writing a book about two prominent women running for the state and local level is even worse as only 29 have been since the founding, 582 people have held cabinet positions, but only 29 have been women, 20 of whom were appointed only in the last decade. The situation at the state and local level is even worse as about 121 of the nation’s governors and mayors of the 100 most populous cities are men. One glimpse of hope is that there has been an increase of female state legislators from 8% in 1975 to 22% in 2005 (Massachusetts is 20% of 50 states in terms of the proportion of women in the legislature).

While progress in bringing more women into positions of authority within our political system has been real and expanding, we still lag far behind many other democracies in the world in leveling the playing field for women for national leadership. Margaret Thatcher of Great Britain, Golda Meir of Israel and Indira Gandhi of India led their respective nations with great honor and success. There are currently seventeen women heads of state in the countries with great honor and success. There are currently seventeen women heads of state in the world and twenty-two women are speakers of parliaments. In the most recent German election Angela Merkel became the first female chancellor in the history of this major European power.

So why hasn’t the United States been able to elevate a woman to the highest position in the national government? Certainly there remains in our society a reluctance among some to put a woman into the ultimate

1984–2004: Twenty Years of Adult Literacy Education in South Africa
A Chronicle of Frustration

by Ruth D. Farrar

KoraZulu-Natal can be a shockingly deceptive place. This small province in eastern South Africa is one of the country’s premier vacation areas. It boasts the highest and most beautiful mountains, some of the finest game reserves, a balmy subtropical climate, sweet-smelling sugar plantations, a breath-taking coastline, and beaches that reach out to the warm waters of the Indian Ocean. Durban, its capital, is South Africa’s third largest city, and home to the busiest port in all of Africa.

During a recent trip to KoraZulu-Natal I drove from Durban inland on Highway N3 toward the Drakensberg mountain range and my eyes feasted on rolling green hills, lush pastures, cottages with thatched roofs, farms with grazing cattle and battle grounds with aging war memorials. As I moved with rush-hour traffic the highway began and the scenery flowed of fast landscape was suddenly pierced by a strikingly different and unsettling image. On the billboards to my right, a grim collection of mud shacks huddled together. No matter how many times I have traveled this route, I am never prepared for the sight of a vast camp—hundreds of family-inhabited boxes made of “zinc” (corrugated metal sheets), crammed together in promiscuous squalor, pressing against the razor-wire walls of a sprawling, white, middle class home and bordering the highway. The car went on, but I strained backward to see more from the rear window. The shacks retreated and faded all together, sucked up by another bend in the road. Yes, there will be many more such scenes, largely unobserved by the voter—single shack, single room mud houses—a patchwork quilt of cardboard, tarp, sticks, and wire, with occasional wisps of smoke curling onto the sky above.

INTRODUCTION
In a recent State of the Nation address, South African President Thabo Mbeki emphasized the need for a second decade of democracy in which a “people-centered society with peace and democracy for all” was created. He connected these themes to the challenges posed by the “second economy” which has trapped millions of South Africans in poverty and has resulted in their marginalization and exclusion through problems of poverty, including unemployment, disease, violence, illiteracy and inadequate education.

Under today’s post-apartheid economy and free-market policies it is estimated that among the adult population more than 30 per cent has HIV/AIDS (with many more suspected cases), 45 per cent is unemployed, and 50 per cent is illiterate. Black South Africans make up more than 80 per cent of the provincial population, and for a large majority of them the quality of life has not changed since apartheid or the decades since colonialism. These large groups of historically disadvantaged and marginalized South Africans continue to live in oppression. Their lives in a post-apartheid democracy bear an eerie resemblance to their previous lives under apartheid.

EDUCATION POLICIES DURING APARTHEID
Introduced in 1953, education of black South Africans, as well as that of other groups, was used to reinforce the separation and isolation of the races. These policies it is estimated that among the adult population
education was “intellectual ‘baaskap,’” a way of institutionalizing inferiority.” The Bantu educational system was designed to maintain the separation of ethnic groups and restrict black South Africans to their designated homeland. Here they were trained to be menial workers in perpetual subordination to white people, with no hope of advancing themselves. In 1979 the apartheid government introduced the Education and Training Act as a less-repressive form of adult ‘non-formal’ education that still required all programs to register with the Department of Bantu Education. Within this adult education movement, educators popularized Paulo Freire’s teachings and “liberation” pedagogy as enabling the poor and oppressed to examine and understand the sources of their oppression and develop methods of political resistance. Freire, who had earlier spoken to the transforming power of language and literacy, called this process conscientización, or consciousness-raising, where learners explored their past experiences and developed a conscious awareness of the need for collective input and active participation for “people’s power.”

In 1989 the Read Educational Trust promoted and sponsored adult education and the development of libraries in black schools. With increasing funding and support from anti-apartheid donors, NGOs and universities delivered more services and produced a variety of reading materials, including readers, magazines, and newspaper supplements. Schools and adult education programs were a focal point of the resistance to the apartheid system. The adult literacy education movement had come into its own.

Predictably, political tensions grew and adult education became a rallying point. Governmental organizations, trade unions, and universities provided adult literacy and basic education to people who, under apartheid government policies and practices, had been denied educational opportunities. Eventually the United Democratic Front emerged as an umbrella for 800 organizations that were mobilizing against apartheid practices and coming together in the politics of resistance.

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Ruth D. Farrar is Professor of Elementary and Early Childhood Education.
A Mathematical Journey through the Land of the Maya
by Philip Scalisi and Paul Fairbanks
(all photographs by Philip Scalisi)

The MAA’s (Mathematical Association of America) Third Annual Mathematical Study Tour took place between May 23rd and June 2nd, 2005. It was the first joint MAA-MEC (Maya Exploration Center) venture. The purpose was to study ancient Mayan mathematics in the Yucatán Peninsula of Mexico. Twenty-eight MAA members, ourselves included, traveled through four Mexican states: Yucatán, Campeche, Chiapas, and Tabasco, guided and sharing their immense expertise were three renowned MEC archaeologists: Alonso Mendez, Alfonso Morales, and Christopher Powell. One thing we’d like to you to keep in mind as we describe this fascinating journey: the temperature was consistently above 110°F with high humidity. However, our guides were so knowledgeable and the structures so fascinating that we were able to concentrate—generally.

THE TOUR
The tour began in Mérida, capital of Yucatán state. There we attended seminars on the ancient Mayan numeral system, geometry, calendars, and archaeoastronomy. The next day was spent entirely at Chichén Itza, probably the most famous of all Mayan ruins. Chichén extends over an area of 32 square kilometers containing structures exhibiting a number of diverse architectural styles: Puuc, Chenes, and Maya-Yucatec. Many buildings also show the influence of the Toltecs and Teotihuacanos from central Mexico. Most conspicuous of these is the great pyramid El Castillo, also known as the Pyramid of Kukulcán. It is 24 meters (78 feet) high with a 60 meter (196 feet) wide platform at the base. This was the first opportunity for our 28 mathematicians to scramble up a Mayan structure; the steps are much steeper than we’re accustomed to in modern stairways, and the stones used are often loose and slippery. Quite a challenge and quite a sight! The pyramid’s nine tiers represent the symbolic number of the Mayan underworld. Stairs on all four sides lead to the temple at its peak. The north staircase is lined on either side with carvings of plumed serpents leading down to giant serpent heads at the bottom. On the spring and autumn equinoxes (March 21st and September 21st), a play of light and shadow by the afternoon sun (around 4:00 PM) causes an image of a serpent “coming alive,” descending to its head in March and ascending from its head in September. This is an extraordinary example of the combination of Mayan architectural, astronomical, and mathematical skills. Chichén’s plumed serpent is associated with the god-king Kukulcán, the Yucatecan equivalent of the Teotihuacano god Quetzacoatl, who was introduced from Central Mexico c. 900 A.D. Kukulcán remained as a major Yucatecan cult until the Spanish conquest around 1530 A.D.

Several of us were fortunate to enter the interior of El Castillo as a smaller pyramid exists inside it! After ascending 62 narrow slippery stairs in a steamy, dark and dank atmosphere, we came upon the chamber of the Chaac-mool, a reclining figure with its head looking sideways. Its posture represents a figure descending into the underworld. Beyond this statue is the throne of the Red Jaguar, a painted altar inlaid with jade, bone, and mirrors. This was a memorable experience.

Another important structure at Chichén Itza is the Caracol (the Snail) or Observatory. It was designed for tracking the movements of the moon and planets. Initially built c. 600 A.D., it was altered and added on to over many centuries. The Caracol tower’s interior is often described as a spiral, but in reality, it is a series of concentric circles. The inner core consists of a spiral staircase (hence the “snail”) which leads to the upper level. There are three window slits in the sides. One points due South, a second towards the setting of the moon at the spring equinox (March 21st), and the third points to the west towards the setting of the sun on both equinoxes and the summer solstice (June 21st).

Chichén Itza contains the Great Ball Court which is the largest in Mesoamerica (180 meters [580 feet] long and 70 meters [230 feet] wide). In addition, Chichén boasts of having perhaps the most spectacular natural phenomenon in the Yucatán, the Sacred Cenote. This natural sinkhole containing water was used primarily for sacred ceremonies, and it was here that Mayan priests cast children, young virgins, and jewel laden were nos in order to appease the rain god Chaak. The appeal of the Cenote to the Mayans may have been partly due to the geographic phenomenon that there is no above ground sources of water, and throughout the Yucatán Peninsula.

The next day our group journeyed to Dzibilchaltún, a city noted for having one of the longest histories of unbroken occupation of any Mayan site, from c. 500 B.C. to c. 1500 A.D. The most important structure here is the Temple of the Seven Dolls, named after seven crudely modeled figurines found in it. At dawn on the spring and autumn equinoxes, the rising sun beams directly through the east and west doors of the Temple and along the line of the Sacbé, the main path connecting the two centers of Dzibilchaltún. The equinoxes were of great importance to the Mayans as they were indicators for the change in seasons used in their agricultural cycles. This intricate filtering of light into the interior chambers at specified times enhanced the glory and “godliness” of the emperors. Later that afternoon we returned to Mérida for a seminar on Mayan calendrical calculations using the Mayan modified vigesimal (base 20) numeration system. We shall give more details on these topics later.

The following day was spent visiting the ruins at Mayapán, the Spanish missionary monastery at Maní, and the caves of Loltún. Mayapán was the last Mayan capital of the Yucatán, rising to prominence between 1200 and 1440 A.D. It imitated Chichén Itza by building smaller but cruder versions of Chichén’s El Castillo and Caracol. Our group visited the various structures at Mayapán to take measurements that verified some of the geometric formulas discovered by Christopher Powell. We were also able to meet with various site staff archaeologists and witness new excavations and restorations.

The day after our tour to Dzibilchaltún, we visited the temples and Altar and Temple of the Seven Dolls at Golondrinas Falls.

BRIDG Water REVIEW
DECEMBER 2005
A MATHEMATICAL JOURNEY THROUGH THE LAND OF THE MAYA

PHILIP SCALISI AND PAUL FAIRBANKS

There the “idolaters” were tortured and humiliated, then burned at an “auto-da-fé” in front of the monastery at Maní. But Landa learned in 1562 that a large number of Maya books (“codices”) were burned. Landa had learned in 1562 that a large number of Maya books (“codices”) were burned. He himself burned all of them with the great ceremony of the 8th of March, 1566, as he described in his book “Relación de las Cosas de Yucatán” (“Relation of the Affairs of the Yucatán”), a thorough account of all aspects of pre-conquest Mayan civilization: Much of our present-day knowledge of the Maya calendars and the decipherment of Mayan glyphs is based on the Relation. But Landa learned in 1562 that a large number of Maya books (“codices”) were burned. Landa had himself burned all of them with the great ceremony of the 8th of March, 1566, as he described in his book “Relación de las Cosas de Yucatán” (“Relation of the Affairs of the Yucatán”), a thorough account of all aspects of pre-conquest Mayan civilization: Much of our present-day knowledge of the Maya calendars and the decipherment of Mayan glyphs is based on the Relation.

We then journeyed to Maní, where the oldest of all the Spanish missionary monasteries in the Yucatán is situated. It was built c. 1550 A.D. Father Diego de Landa (1524–79) was the first head of the Franciscans and the second Bishop of Yucatán. Landa has become both famous and infamous in Mayan history and archeology. In 1566 he wrote a book entitled “Relación de las Cosas de Yucatán” (“Relation of the Affairs of the Yucatán”), a thorough account of all aspects of pre-conquest Mayan civilization: Much of our present-day knowledge of the Maya calendars and the decipherment of Mayan glyphs is based on the Relation. But Landa learned in 1562 that a large number of Maya books (“codices”) were burned. Landa had himself burned all of them with the great ceremony of the 8th of March, 1566, as he described in his book “Relación de las Cosas de Yucatán” (“Relation of the Affairs of the Yucatán”), a thorough account of all aspects of pre-conquest Mayan civilization: Much of our present-day knowledge of the Maya calendars and the decipherment of Mayan glyphs is based on the Relation.

Traveling from Maní, we arrived at Edzná, where the most spectacular of the Yucatán cave systems is located. These caves were occupied by local people from pre-historic times to the mid 19th century. Artifacts dating back to 30,000 B.C. have been found here providing the earliest evidence of human occupation in the Yucatán. The caverns are truly impressive, exhibiting rich rock patterns, numerous stalactites, and beautiful Mayan carvings from the classic period.

Later that evening we arrived at Uxmal in preparation for a lecture on Mayan calculations on the transit of Venus as seen in the Dresden Codex. The following day was spent taking measurements of the main structures in Uxmal and the nearby ruins at Kabah and Labna. Alfonso Méndez discussed the astronomical significance of the various orientations exhibited by some of the temples, especially the Pyramid of the Dwarf Magician at Uxmal, the Coix-Coop (“Palace of Masks”) at Kabah, and the Great Arch at Labna.

Our next stop was at Edzná in Campeche. Edzná is famous for its unique combination of architectural styles exemplified by the Edificio de los Cinco Pisos (Building of the Five Stories) built between 652 and 800. In typical Mayan fashion, many of the other structures at Edzná are aligned with the Cinco Pisos along the line of the moon at specific times during the year. Upon leaving Edzná, we traveled to Palenque in Chiapas. Palenque is considered to be one of the most beautiful and most important of all classic period Mayan cities. It contains the Temple of the Inscriptions, which sits atop a nine-stepped pyramid. The name is from the three panels bearing glyphic inscriptions that spell out the title of the upper temple. Inside the pyramid is the burial crypt of Palenque’s greatest ruler, Pakal II who reigned from 615 to 683. It was discovered in 1958 by archeologist Alberto Lhuillier after he had come upon a hidden stairway that descended from the upper temple into the funerary crypt. This is closed to the general public, but our guide Alfonso Morales was able to get our party inside to see Pakal’s tomb. Another unforgettable experience!

A side trip was taken to the ruins of Bonampak. In one temple there are the only nearly complete and well-preserved mural paintings found in the entire Mayan world. These murals cover three adjacent rooms from top to bottom. They tell the story of Eel Chan-Muucan (reigned 776–795) and his battles against the enemies of Bonampak. These paintings are extremely vivid and truly spectacular!

Back in Palenque, several informal sessions were held discussing Palenque’s role in Mayan astronomy as well as calendrical calculations using the modified vigesimal numerical system with its related glyphs. We then journeyed to our tour’s final destination Villahermosa in Tabasco. There we visited the Parque LaVenta, where over 30 colossal basalt heads and other sculptures are on display. These magnificent treasures came from the Olmec site at LaVenta and date from 900 to 400 B.C. They were transported to Villahermosa in the 1950s for protection when oil explorations threatened their preservation.

THE MAYAN CODICES

The Maya created an incalculable number of books or codices. They were made of paper made from the inner bark of fig trees, today called amatl (amate) paper. Occasionally, deer skin or cotton cloth was used. They were flattened, colored with a lime paste and then folded accordion style. Today only four codices have survived. This is due mainly to the mass burning of all codices found by 16th century Spanish missionaries. The ignitor of this act was Friar Diego de Landa alluded to earlier. Every codex was designed in relation to the spiritual world and dealt with Mayan history, divinations, religion, astronomy and cultural styles. Much of our current knowledge of the Maya is based on these codices.

The four known codices are referred to as the Dresden, Paris, Madrid, and Grolier. The Dresden Codex is considered to be the best preserved, most beautiful and complete of the four. It is kept in the Staatsarchiv of Dresden in Germany. It is made of amatl paper, and screen-folded into 39 sheets, each 9cm wide by 20.4cm high and 3.5m long when opened. Made between 1086 and 1200, it is linked to the Yucatecan Maya at Chichén Itza. It is essentially an astronomy text which includes tables dealing with eclipses and the planet Venus.

The Paris Codex (Codex Peresianus) is preserved in the Bibliothèque Nationale and consists of 11 sheets, each 18cm by 24cm. Unfortunately it is in poor condition with only the central part of each page reasonably intact. It deals with ceremonial practices and predictions concerning the New Year and the Zodiac. It is also known as the Tro-Cortesianus because its first documented owner was a paleography professor, Juan de Troy Ortolano, and Madrid’s Archaeological Museum felt it consisted of 365 days and does not include a leap year. It consists of eighteen 20 day months. Since 18 x 20 = 360, an extra “month” (the Uayeb) of five days was added at the end of the final full month. The Maya combined the Tzolk’in and the Haab to create a larger 52 year cycle called the Calendar Round. This is because the least common multiple of 260 and 365 is 18,980 days = 52 Haab years = 73 Tzolk’in years.

The fourth Codex is called the Grolier because of the way in which it was originally exhibited (the Grolier Club in New York City). Its current location is unknown. It is also quite unlike the other three in its temporal arrangement, and as a result, some scholars feel it is a fake. However, most deem it to be genuine.

MAYAN MATHEMATICS

The Mayans used a vigesimal (base 20) numeral system. The use of base 20 was probably due to their ancient ancestors counting with both fingers and toes. As such, 20 digits, 0 to 19 were needed. Only three special symbols were used to generate them: a dot (•) to represent 1, a bar ( —) to represent 5, and a glyphic symbol (  ) with several variants to represent 0. Numbers were generally written vertically with increasing powers of 20 from bottom to top. For example, 20 and 67 were written  = 1 x 20 + 0 and  = 3 x 20 + 7, respectively. The Mayans modified their system for three or more digit numerals. So, instead of 1, 20, 202 = 400, 203 = 8000, 204 = 160,000, etc. . . . they used 1, 20, 18 x 20 = 360, 18 x 202 = 7200, 18 x 203 = 144,000, etc. . . . Thus  = 1 x 360 + 5 x 20 + 3 = 463.

This modified vigesimal system was used exclusively in the codices (especially the Dresden), their monumental stelae, murals, ceramics, and temple facades. It met the needs of astronomical observation and the reckoning of time. The Mayans not only recorded when an event took place, but also when. It was the property of the rulers and astronomer priests, and so its main applications were for astronomical and calendrical calculations.

The Maya used two calendars simultaneously. The Tzolk’in (sacred, ritual) and the Haab (vague, civil, solar). The Tzolk’in consists of 260 days made up of thirteen 20 day months. (13 x 20 = 260). One of the theories for the basis of the Tzolk’in cycle is that the human gestation cycle averages 260 days. The Haab is more similar to our own Gregorian calendar. It is called the “vague” year because it consists of 365 days and does not include a leap year. It consists of eighteen 20 day months. Since 18 x 20 = 360, an extra “month” (the Uayeb) of five days was added at the end of the final full month. The Maya combined the Tzolk’in and the Haab to create a larger 52 year cycle called the Calendar Round. This is because the least common multiple of 260 and 365 is 18,980 days = 52 Haab years = 73 Tzolk’in years.

Also, the Maya measured time on an absolute timescale based on a creation (“starting”) date and measuring forward from this. This date is usually taken to be Aug. 13, 3114 B.C. (much like the way we use Jan. 1, 0 A.D.). This linear day count is called the “Long Count.” For example, the Leyden Plate/Pendant (Rijksmuseum voor VolkenKunde, Leyden, Holland) shows a Mayan warrior trampling a prisoner on one side and a long count date on the other side. This date is 8 x 144,000 + 14 x 7,200 + 3 x 360 + 1 x 20 + 12 = 1,253,912 days. A simple calculation shows that this pendant was carved in 320 A.D. We abbreviate the form of this numeral as 8.14.3.1.12. It was long believed that the Leyden Plate was the oldest dated Mayan artifact, but an artifact was recently discovered at El Baul, Guatemala which dates to 96 A.D. It should also be mentioned that unlike our calendar, the Mayans had an end date. Dec. 23, 2012. This represents the end of a cycle 13.0.0.0.0.

REFERENCES

My work involves images taken from public web cameras around the world. In some cases, the people in my paintings have no idea they are being observed by others via the Internet, let alone that they are having their image painted and preserved.

My images function on a variety of levels: to raise questions regarding privacy and how modern technology is affecting our lives, and to reflect contemporary technology’s influence on traditional subject matter such as portraiture and genre scenes.

*Café Einstein: Vienna, Austria I* (facing page) and *Café Einstein: Vienna, Austria II* (pages 16, 17) depict the same place, but at different times. My plan is to visit this café every year or so and make paintings based on the images I capture from their web cameras. It will be interesting to see this particular place change over time and to follow inevitable advances to web cam technology.

Some of my web cam paintings are portraits executed from live Internet chatroom broadcasts. In the painting on page 18, I include information the ‘sitter’ writes exactly as it appears on screen because of what it communicates about the subject’s sense of self.
Café Einstein: Vienna, Austria II. Oil on linen, 48” x 60”
If you want to teach at the college level today, you must have an earned doctorate. Departments want expertise in their teachers. Have you mastered the core material in your discipline? Do you understand its methods of study, and have you conducted research of your own that demonstrates both expertise in some special area of inquiry and promise for future research? In short, do you have advanced knowledge that you can offer to the students at, for example, Bridgewater State College?

Anyone who has completed a doctorate can tell you war stories about the program that had to be completed to earn a Ph.D. I’ve heard plenty and told my share. But among all the stories I’ve heard of requirements for mastery of foreign languages, area exams and dissertation proposals and defenses, none has included a story about the courses on how to teach. That is because doctoral programs rarely include such courses, and when they do they are only a tiny fraction of one’s graduate education. It is assumed that once you have earned a doctorate, your expertise in your subject will be enough to make you a college or university teacher.

This model has led to some sad classroom situations. From the point of view of the student, a teacher who has world class expertise in the subject he or she is teaching, but who has no skills in teaching, may as well be entirely uneducated. I have heard students say of a teacher that “He’s brilliant. He must be because I don’t understand a thing he’s saying in class.” I’ve had the same reaction to a lecture in which I can’t grasp what is being said. At least that is how I react when I’m in a generous mood. When I’m not I just assume the speaker can’t teach. So, the brilliant expert who can’t teach would be a waste in the classroom.

Of course, the opposite condition is no improvement. Consider the faculty member who is a gifted and dedicated teacher, but who has no competence in the subject of the class. There might be great rapport established with the students, and even a wonderful sense of work and collaboration in the learning process. However, the classroom result would be just as bad as the previous situation. Nothing would be learned.
William C. Levin is Professor of Sociology and Associate Editor of the Bridgewater Review.

Bridgewater State started as a teacher training institution more than 150 years ago, and is the single largest educator of school teachers in the Commonwealth. Here we are acutely aware that the challenge of turning out good teachers raises the same issues for the Kindergarten through 12th grade as it does for college teaching. The effective teacher must have competence in both their subject area and in the teaching of the material. For this to happen the college’s Liberal Arts and Education schools must collaborate in the training of school teachers. You might think such collaboration would result automatically from the fact that students who want to be licensed to teach in Massachusetts must study in both areas. Those training to teach in Kindergarten through the sixth grade must complete double majors in elementary education and a liberal arts subject. Those wishing to teach at the middle or high school levels must major in a liberal arts subject and complete an education minor. In addition, the Commonwealth of Massachusetts requires that those wishing to teach in the state pass the Massachusetts Tests for Educator Licensure (MTEL) which includes both tests of their communication and literacy skills and subject tests such as in math, biology or English. But, as the deans of these schools at Bridgewater agree, the faculty members in education and the liberal arts have not always collaborated easily in the training of teachers. Anna Bradfield, Dean of the School of Arts and Sciences, and Howard London, Dean of the School of Arts and Sciences agree that there are some long standing differences between the ways that their disciplines approach issues, and that make working together in teacher training more difficult. As a result, they have been working to increase the quality of the collaboration between their schools in the training of teachers by the college.

In numerous meetings and workshops they have made it clear that while faculty members in the Liberal Arts typically are absorbed by whatever subject they may study and teach, faculty members in the Education School are normally driven by the challenges of enabling students to learn. We should want it to be this way. However, in the training of teachers it is possible for the balance of the two to be upset, and for the two voices to speak past one another or, worse still, to not speak with one another at all. One important component of the efforts to improve collaboration has been the hiring of faculty members in the Liberal Arts who have training in, and respect for, the importance of both components of teacher training.

For example, John Kucich, a former middle and high school teacher who earned his Ph.D. in English from Tufts University, lists among his academic interests both 19th century American Literature and the Teaching of English. Dr. Kucich teaches a course on “Strategies for Teaching English in the High School” in which he says he attempts to “address the enormously complicated task of teaching English in a secondary school classroom.” In his own teaching he came to see the importance of knowing how to teach to students who were so different from one another in how they learned. He believes that if the English majors in his strategies courses are to become good teachers, they should bring a great deal to their classrooms. So, a teacher in training must not only be able to understand a poem they will one day teach to others, but must love the literature. This is a critical fuel that motivates the teaching. And lastly, the teacher must have the skills and experience to be able to transmit both the knowledge and the love of the subject to a wide range of students who vary greatly in their levels of motivation, previous training, skills and styles of learning. He is constantly reminded of the fact that teachers need flexibility and imagination to teach well, but that these qualities are not possible without real mastery of the material they are teaching. This balance of teaching technique and content mastery reminds Dr. Kucich of the way a musician cannot hope to improvise and interpret a composition without the hard won mastery of the instrument.

Jeff Williams, a faculty member in the Physics Department, who with John Jahoda of the Biology Department several years ago was awarded a grant to develop a model teaching strategies course at Bridgewater, now teaches a course on “Teaching Strategies in Integrated Science.” Like John Kucich, he also supervises student teachers at their school placements. He says he teaches the course because he was concerned that his physics majors who wanted to teach often told him that they didn’t think they were prepared to bring their physics knowledge to the task of teaching in high school. He also saw for himself that a student could have strong courses in both education methods and in a content area like physics, and still not be able to “bring the two together.” So Dr. Williams’ goal in his strategies course is to give students the experience they need to synthesize content and teaching methods.

For Lynn Yeamans, Chair of Secondary Education and Professional Programs at the college, the ability of a teacher to organize her or his field placement as a student teacher. Dr. Yeamans recognizes that the strategies of teaching in any content area require skill in a range of areas, such as sequencing for lesson planning, classroom leadership and organization and the creation of active learning experiences among others. She acknowledges that there is tension built into the differing emphases on content versus teaching method. After all, people choose their vocations based on what they believe matters most. However, she is one of the people on the campus who takes seriously the task of balancing and integrating the two areas in the training of teachers at Bridgewater.
The increase of the Irish population in suburban Boston has often been attributed to natural migration patterns after World War II as the children of immigrants who served in the war took advantage of the G.I. Bill and moved to affordable locations in the suburbs. Then, common wisdom says, the “white flight” of the 1970s increased their numbers further. But these assumptions overlook the influx of Irish immigrants directly into less urban locations surrounding Boston. The story of the Irish in one such community, Norwood, brings to light a unique migratory trend and experience.

Norwood began life as South Dedham, part of the town of Dedham, which was itself founded in 1636. By the mid-nineteenth century, it was an almost exclusively Anglo-Saxon Protestant, primarily Congregationalist, community of approximately 1,500 residents. But, as fate would have it, just as the Norfolk County Railroad was being built and industrial factories—tanneries, printing mills, and ink works the largest among them—sought laborers in South Dedham, the Irish were being driven from their home country by a disastrous multi-year potato blight and subsequent famine. Upon their arrival, there was little in the way of housing in the community. Consequently, many of these Irish pioneers, arriving primarily from Counties Clare and Mayo in southwestern Ireland, found themselves without a place to live until Moses Guild converted his old wagon barn into a tenement. According to legend, both floors of the building were divided into 12 by 12 foot rooms, lighting was from whale oil lamps and lanterns, a bucket-well provided water, and the sanitary facilities consisted of a sole privy for several families. After a few years of steady employment and frugality, however, most tenants moved into homes of their own.

Initially encountering discrimination and the disdain of their own. Initially encountering discrimination and the disdain of their own, the Irish kept to themselves and quickly developed a distinct and flourishing community. They became the mainstay of St. Catherine of Siena Catholic Church, founded in 1863 when a building was purchased from the Universalist Society. In 1890 the parish obtained its first resident pastor and by 1910 a new church building, still one of Norwood’s architectural landmarks, had been constructed. Appropriately, the first baptismal ceremonies held in the new church on December 25, 1910 were those of Joseph Conley, John Horgan, and Christopher O’Neil. The first marriage in St. Catherine of Siena was that joining Ellen Donovan and Cornelius Cleary on April 17, 1911.

In addition to their dominance of St. Catherine’s parish, the Norwood Irish started their own neighborhood stores with Peter Flaherty’s grocery store, later known as Shurfine Market, one of the first to open. Across the railroad tracks, T. J. Casey’s grocery was founded in 1879. In 1890, the firm of Pendergast and Callahan, founded by Edward Pendergast and Daniel Callahan, both Norwood-born sons of Irish immigrants, succeeded Casey. In 1895, John Callahan, Daniel’s brother, went into business under the name of the Norwood Furniture Company. A few years later, Daniel joined his brother in the family enterprise and Callahan’s Norwood Furniture Company occupied a storefront on Washington Street for decades.

Another successful Irish-American was James Folan who, in 1887, opened a small shoe store in Norwood center. He eventually made his mark in real estate and even helped found the Norwood Business Association. Despite individual achievements, the majority of the Irish remained in the working class. They found employment at the Lyman Smith’s Sona tannery; the New York and New England Railroad Car Shops, and the American Brake Shoe & Foundry Company. When economic hard times made employment at the local factories uncertain, many Irish turned to the town’s public works, police, and fire departments. Residentially, the Irish also remained segregated in particular neighborhoods. A 1913 “racial survey” of Norwood published in the Norwood Messenger by town statistician Joseph F. Gould identified three districts within Norwood which were populated by the Irish, nicknamed Dublin, Galway, and Cork City. Only two of these can be traced today, however: “Dublin,” located along Railroad Avenue, west of Washington Street, and “Cork City,” radiating out from Railroad Avenue to the east of Washington Street.

Within these districts, various organizations emerged. Casey Hall, built by Thomas Casey behind his store, became the rallying place for members of local trade unions as well as the headquarters for Norwood’s chapter of the Ancient Order of Hibernians, founded in 1880. As a charitable society whose purpose was “to give aid to widows and orphans, to provide for the sick, and to befriend the stranger,” the A.O.H. distributed sickness and death benefits and acquired a substantial plot in the town’s Highland Cemetery for those in need.
ENCLAVE IN A SMALL TOWN: THE IRISH IN NORWOOD, MASSACHUSETTS

Boston University’s Department of Sociology, disclosed to Norwood. “Furthermore, an analysis of the 1950 U.S. Census statistics, completed by Frank Sweetser of Boston University’s Department of Sociology, disclosed that, with the exception of the expected groupings of Irish-born residents in portions of Boston, the Dublin and Cork City neighborhoods of Norwood held the highest concentration of foreign-born Irish in the entire Metropolitan Boston area. Norwood’s Irish neighborhood, in fact, had such distinctive social and economic characteristics that they were allotted their own census tract number. Gaelic was often heard around the neighborhoods and in such local spots as the Irish Heaven, a barroom housed in a small, two-story clapboard building next to the municipal light department on Central Street. There, the most accomplished twentieth century writer of fiction in the Irish language, Máirtín Ó Cadhain, spent many hours. Norwood even figured in Ó Cadhain’s 1949 masterpiece work Cre leat Cille, translated as “Churchyard Clay,” in which one of the novel’s main events is a key character’s immigration to Norwood.

For nearly 100 years, then, from the time of the Great Famine until after the Second World War, Norwood was a prime destination of Irish-born immigrants. As their ranks swelled, the Irish maintained their dominance in St. Catherine’s parish, which came to be known locally as the “Irish Church.” Irish dancing, music, and festivities were immensely popular and Irish and Irish-American owned businesses flourished. As the decades passed, the community’s Irish immigrants remained, along with their children and grandchildren. By the 2000 Census, a full 37.4 percent of the town’s population reported Irish ancestry. It appears that Norwood’s Irish enclave has deep and sturdy roots. Far from being the result of a Boston Irish migration, Norwood’s Irish population has a distinctive and continuing history of its own.

Opening P. T. Flaherty’s Grocery Store

In 1912, the Norwood Gaelic Club, an organization whose chief purposes were to promote a United Ireland, spread a knowledge of Gaelic, and perform other beneficial activities for the community, was founded by Patrick Kelly, Michael Lydon, Peter Flaherty, and Daniel Collins. Like the A.O.H., the Gaelic Club promoted the unity of local Irish and Irish-American residents. The group met in Coogin Hall, on the second floor of a commercial building which bordered the Dublin and Cork City neighborhoods. It was officially renamed Gaelic Hall in 1927 and the club continued to meet there until the 1950s.

Well into the twentieth century, the Norwood Irish fostered a rather remarkable chain migration. Family and neighbors from Ireland, particularly from the Gaelic-speaking villages along the South Connemara coast, emigrated not just to America, but to Norwood in particular. This migratory pattern was confirmed anecdotally by Gaelic scholar Maureen Murphy and statistically by the 1950 U.S. Census. Murphy recounted that when she was learning the language in the mid-1960s in Ireland, she would ask people if they’d ever been to Dublin, and many times the reply would be (in Irish), “I haven’t been that far, but I’ve been to Norwood.” Furthermore, an analysis of the 1950 U.S. Census statistics, completed by Frank Sweetser of Boston University’s Department of Sociology, disclosed that, with the exception of the expected groupings of Irish-born residents in portions of Boston, the Dublin and Cork City neighborhoods of Norwood held the highest concentration of foreign-born Irish in the entire Metropolitan Boston area. Norwood’s Irish neighborhood, in fact, had such distinctive social and economic characteristics that they were allotted their own census.
William C. Levin is Professor of Sociology

Sociopaths care only about satisfying their own needs or desires. They don’t, or can’t, consider the needs of others. Among the traits listed for sociopaths in a variety of sources on the subject, including the most recent edition of the Diagnostic and Statistical Manual of Mental Disorders, published by the American Psychiatric Association, are: grandiose sense of self, lack of remorse or guilt, glibness and superficial charm, pathological lying, shallow emotions, risk taking and inability to form bonds with others. The professionals in psychology and sociology have for some years been engaging in a discussion. For the purposes of this article, I prefer the term sociopath because it puts the emphasis on the individual’s reactions to the event are much more likely to be indefensible, a sense of power, pleasure, or smug satisfaction rather than regret at the damage done. Certainly nothing to lose any sleep over.” Notice that this sort of criminal is, in an odd way, not “crazy” in the sense that most of us use the term. Here is where the distinction between a psychopath and sociopath becomes critical. We often use the term psychopath to refer to a criminal who commits a crime not knowing the difference between right and wrong, nor what the consequences of an action might be. American courts do allow such a defense against criminal charges, though the defense rarely succeeds. The logic is that a psychopath may lack the ability to form intent, and cannot, therefore, be held responsible for his or her actions in the same way that a sane person should. By contrast, a sociopath is a person who does not recognize the difference between right and wrong, but doesn’t care and so commits the crime anyway. This is what makes the crimes of a sociopath especially offensive to us. A person who understands the damage he or she does to others, but does not care, threatens our fundamental assumptions about the effect that normal socialization should have on our behavior. If we teach our children that what they do has consequences for others, they should, as a consequence, become responsible citizens. But this doesn’t hold for sociopaths.

Bundy and Owens are famous for their selfishness. They serve as symbols of sociopathy. But does this problem threaten your ordinary life? I contend that we American increasingly suffer from what I think of as everyday sociopathy, and that it threatens the stability and quality of our social lives. This brings me to Aunt Angie. Angie was a relative in the family who was infamous for behavior that I now classify as sociopathic. I have chosen just a few of the countless stories that still run around the Thanksgiving table when we remember her semi-foolishly. There was the time she was attending a World’s Fair and saw Lee Iacocca, then Chairman of Chrysler Corporation, who was attending the fair with a large contingent of local big-wigs and dignitaries. “Listen,” Angie screamed at him. “You sold me a lemon.” She was so loud, repetitive and disruptive that she stopped all normal behavior around her. Poor Mr. Iacocca had no chance for a normal day, and Angie got a new car out of it. Angie’s favorite activity was watching daytime soap operas. After her husband died of a heart attack, (at quite a young age, curiously) Angie had a way of settling in with family around the Thanksgiving table when we remember her semi-foolishly. There was the time she was attending a World’s Fair and saw Lee Iacocca, then Chairman of Chrysler Corporation, who was attending the fair with a large contingent of local big-wigs and dignitaries. “Listen,” Angie screamed at him. “You sold me a lemon.” She was so loud, repetitive and disruptive that she stopped all normal behavior around her. Poor Mr. Iacocca had no chance for a normal day, and Angie got a new car out of it. Angie’s favorite activity was watching daytime soap operas. After her husband died of a heart attack, (at quite a young age, curiously) Angie had a way of settling in with family members for long stretches. During one such visit, the “host” family had had enough. The dad in the family disconnected the antenna inside the television, reducing the soap to a screen of snow and garble. Angie was furious. Every family member claimed incompetence in the matter of repair of such a problem, so Angie stalked out to the sidewalk in front of the house and stopped the first male walking past. “Come fix the television,” she demanded. The first poor guy pulled away from the grip she had on his upper arm, but the second was cowed. His insistence that he knew nothing about televisions had no effect. He was “Angied” by then. He actually came into the house and tried to fix the thing. Angie eventually gave up and walked to the home of another relative to take up residence.

Nothing would deter Angie in her pursuit of what she wanted at the moment, and that certainly included the needs of others. I believe I see more and more of Aunt Angie in the everyday behavior around us. Here’s my best, and scariest illustration. In defense of his recent purchase of a massive SUV, an acquaintance of mine recently told me that “My wife is not the best driver in the world, and if she gets into an accident with our kids in the car, I want her to be the one to walk away.” This is more than bad manners. It is a murderous form of selfishness. The giant SUV’s parked in two spaces, the full-volume cell phone conversations at the table next to yours in even upscale restaurants and the thousand other selfish behaviors in our daily lives seem to be increasing in both frequency and intensity. Even worse, they seem to have become more acceptable, even normative. If there is more everyday sociopathy in our normal lives in public, we face a threat to the civility and cohesiveness of our social world. As a sociologist I understand that the struggle is not new. I assume that it is as old as the first formation of a social group in which the individual liberties of its members were limited in the interest of the social benefits of membership. However, every group of people must constantly test and readjust its tolerance for selfishness in the culture, or the social glue that holds us will be weakened. We should continue to punish the behavior of famous sociopaths, but we should also act against its milder forms in our everyday lives.

—William C. Levin is Professor of Sociology and Associate Editor of the Bridgewater Review.
News from CART
(Center for the Advancement of Research and Teaching)

CART—DAY OF DIALOGUE

Bridgewater State College has a distinguished history in teacher education and the mission of the School of Education and Allied Studies (SEAS), which prepares professional educators who will function successfully in an ever-evolving pluralistic society, has been central to the mission of the College for nearly 160 years. The SEAS has adopted the “Growth of the Professional Educator” Model for its programs and is committed to supporting professionalism, effective practices, and collaboration within the School of Education and among school systems and teachers throughout southeastern Massachusetts. Within this philosophy, the relationship between the college and cooperating teachers—those who agree to host and mentor student teachers—is a vital one.

Understanding the significance of this ongoing relationship, two Bridgewater State College professors, Dr. Barbara Bautz and Dr. Kelly Donnell, collaborated to create the Day of Dialogue project, a day-long seminar for cooperating teachers. Attendees, including teachers from Bridgewater State College each year and those from local public school districts like Randolph, Brockton, and Fall River. The fact that the project sought to strengthen the “student teaching triad”—college student, college faculty, and public school teacher—another significant goal was to offer support, resources, and recognition to those local public school teachers who are willing to open their classrooms as cooperating practitioners. The fact that the Bridgewater professors had made the time to meet with them, had provided educational materials, and had listened to their feedback was all appreciated by the teachers who attended. In particular, it was a unique opportunity to share experiences and enthusiasm with one another. Many teachers also indicated their desire to observe and be observed by peer professionals in order to keep current within the disciplines and to share successful classroom ideas and activities.

Bautz and Donnell do not intend this to be the last Day of Dialogue they hold. “We’d like to try different models, topics, and teacher populations,” Donnell said. For example, workshops could be held for new and experienced cooperating teachers to learn from one another, or sessions could focus on time management problems, conflict resolution issues, or the process of mentoring. “The options are really endless,” she concluded. Within her own research, Dr. Bautz has always been interested in the experience of beginning teachers and their development into successful practitioners. In the future, she hopes to follow some Bridgewater State College graduates into their own classrooms. “I want to center my research on second and third year teachers to find out what resources, opportunities, and supports the College can offer them as their careers progress.”

There is an adage that describes the basic philosophy underlying Bridgewater’s professional education model: “Effective teachers are neither born nor made; they are developed.” Drs. Bautz and Donnell are seeing to it that Bridgewater State College’s School of Education and Allied Studies does its best to assist in that development, not just for Bridgewater students and graduates but for public school teachers across the region. They agree that the important thing is to keep the “dialogue” going.
Most than 250 years after the death of Johann Sebastian Bach, his music continues to move and intrigue listeners, performers, and scholars. The Tower Records website offers 3,796 recordings of music by Bach, his music appears with reliable frequency in concert programs and church bulletins, and musicologists constantly delve into his life and work, discovering just last summer a previously unknown aria. While scholars have illuminated many facets of Bach’s music, a different kind of elucidation comes from another group of writers—the many poets of the past century who have reacted to Bach’s music by creating their own works of art. By exploiting the famously ‘musical’ qualities of poetry—rhythm, meter, sonority, pattern—as well as distinctive literary elements like metaphor, imagery, and alliteration, these poets offer unique and expressive new perspectives that may prove enlightening to a variety of listeners.

Most of the poets inspired by Bach have celebrated or mediated upon a listener’s or performer’s experience of the music. Some describe the composer and/or his music more directly. In “Hymno to J. S. Bach,” John Heath-Stubbs first focuses on the relatively prosaic facts of Bach’s life and work, and then seamlessly leads the reader into the intensity of a musical experience. Heath-Stubbs is himself a pianist, and has many poems about music reflect his understanding of musical and historical contexts. He portrays Bach as a diligent worker and family man, a subaltern of his educational space between some words and the absence of punctuation. But this formal tidiness persists even as the poem’s imagery and ideas become more fanciful, as in the following.

 Heath-Stubbs relies on metaphor, imagery, and alliteration, as follows:

Not in Tune
Poets Consider the Music of Bach

by Jean Kreiling

The order of its lovely, lonely world…the world

leaning down into darkness

the aching, the aching

dreaming out of the stone-bound well.

The vaguety allusive quality of these words is reinforced by their arrangement on the page, which features extra space between some words and the absence of punctuation.
The historical sweep of the poem includes an anecdote concerning the early twentieth-century harpsichordist Wanda Landowska, and finally, a bow to today’s “back-ward dilettante/Amateur, stumbling slowly through [Bach’s] thoughts.”

The historical perspective also intrigues David Berman, who remarks in his poem “Bach” on the incongruity of hearing Bach’s “weighty organ works” on a modern cassette tape “that weighs an ounce at most.” In addition, he notes the contrast between his own listening environment—including the noises of windshield wipers and engine fans—and the cathedral or “gilded hall” the music deserves. In “A Bach Cantata,” Margaret Stanley-Wrench marvels at Bach’s apparent prescience: “How did he know our age,/Gnawn, bitter, riven—/listening, our hearts/Beat, echoing his own.” For these poets, Bach’s music connects the listener to the composer’s own day and his transcendent creativity—although these particular poems hardly describe the music itself at all.

Among the more straightforward poems about the music of Bach, Siegfried Sassoon’s “Sheldonian Soliloquy (During Bach’s B Minor Mass)” combines emotional response and historical awareness in a nearly structured and often witty narrative. Sassoon juxtaposes the sounds and images of an afternoon performance of the Mass with the atmosphere outside the hall, noting contrasts, parallels, and interactions. The “impious clatter” of a motorbike seems at first to disrupt the “confident and well-conducted brio” of the choir—but only a few lines later, the choir is described less reverently as “intense musicians [who] shout the stuff….” The speaker recognizes the music’s age, with the phrase “God’s pernagged… The music’s half-ercoo…” But he also notes the composer’s capacity for timeless communication, as when the birds outside the hall “rhapsodize/Antediluvian airs of worm-thanksgiving” and Bach “replies/With song that from ecclesiasm cries…” In the poem’s final stanza, the choir and the birds both sing “Hosanna,” confirming what has been hinted at throughout: all of the speaker’s perceptions have been woven into a single all-encompassing polyphonic texture.

Sassoon’s poem itself achieves a sort of polyphony, that musical texture in which two or more melodic lines are heard simultaneously. The careful reader of this poem pays attention nearly simultaneously to descriptions of sounds both indoors and out, to both the enduring qualities of art and the fleeting impressions of the mundane present, and to both the dignity of the Mass and the light, nearly rhymed, sometimes ironic tone of the poet. Poetry often juxtaposes contrasting images and ideas, creating what composer and historian Dragutin Gostuski called an “accumulation of layers of thinking,” and encouraging “simultaneous contrapuntal interaction” among disparate thoughts. In this sense, poetry might be considered an especially apt medium for commentary on music, especially the polyphonic music of Bach’s era. “Sheldonian Soliloquy” reminds us of the distinctive texture of Bach’s music even as it supplies the added counterfeit of one listener’s experience.

In the end, of course, what we hear in poems about Bach is not the music of Bach at all, but the voices of imaginative listeners. Whatever musical qualities the poetry may have, it is “not the tune.” Instead, the poets take us through new “turns,” articulating their own creative responses to the music and offering fresh perspectives on Bach’s aesthetic and his historical significance. These poetic retellings of personal encounters with Bach’s music may inform both the most scholarly and the most casual listener, since we all hear music through the filter of our own lifetimes of intellectual, aesthetic, and emotional experiences. Sassoon’s “From a Fugue by Bach” concludes with such a recognition: “In the mirror I see but the face that is me, that is mine/And the notes of the fugue that were voices from vastness divine.” Poetic images of Bach and his music turn out to be self-portraits—and they reveal to us repeatedly, and convincingly, the simple truth that Bach’s music reaches across time and geography to rouse imaginations of remarkable diversity.

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POEMS CITED


—Jean Kreiling is Professor of Music.