I developed the series of digital composite prints, *The First Millisecond*, from my interest in the theory of the Big Bang which uses mathematics to understand the workings of the universe.

My images too, use mathematical formulas to establish relationships among the organic elements that make up the work: flowers, onion skin, fruit.

This work that stems from mathematics is my visual interpretation of the spiritual quality of the Big Bang Theory—evoking the unexplainable by working with the quantifiable.

—Gary Stanton is a Visiting Lecturer in the Art Department.
Bridgewater Review

INSIDE FRONT AND BACK COVERS
The First Millisecond
Artwork by Gary Stanton

2 Greeting from the President
Dana Mohler-Faria

3 Editor’s Notebook
Michael Kryzanek

5 Elections, Violence and Democracy in Iraq
Shaheen Mozaffar

10 Reflections on a Fulbright Year in Bahrain
Philip Tabakow

13 The Growth of Nonprofits
Michael P. Jones

18 InSite_05
Art Practices in the Public Domain
Magaly Ponce

23 Faculty Research:
Violence and Family in Northern Ireland
Ruth Hannon

25 Counseling and Katrina
Louise Graham, Maxine Rawlins, Michael Kocet

28 Research Note
The Missionary Sisters of Louisburg Square
Patricia J. Fanning

30 Cultural Commentary
William C. Levin

33 Book Review
Bernard-Henri Lévy, American Vertigo
(translated by Charlotte Mandell)
Charles Angell

35 Poetry
Don Johnson

38 Masterpiece or Racist Trash?
Bridgewater Students enter the Debate over Huckleberry Finn
Barbara Apstein

ON THE COVER
Magaly Ponce, Assistant Professor of Art, traveled to Tijuana, Mexico as one of four artists invited to participate at InSite_05. Ponce’s work for this project is featured on pages 18–22.

EDITOR
Michael Kryzanek
Political Science

ASSOCIATE EDITORS
Patricia Fanning
Sociology
William Levin
Sociology

EDITOR EMERITA
Barbara Apstein

BOOK REVIEW EDITOR
Charles Angell
English

DESIGN
Donna Stanton

FACULTY PHOTOGRAPHS
Gary Stanton

The Bridgewater Review is published twice a year by the faculty of Bridgewater State College. Opinions expressed herein are those of the authors and do not necessarily reflect the policies of the Bridgewater Review or Bridgewater State College. Letters to the Editor should be sent to: Bridgewater Review, c/o Editor, Department of Political Science, Bridgewater State College, Bridgewater MA 02325.

Articles may be reprinted with permission of the Editor ©2006, Bridgewater State College

ISBN 0892-7634
Dear Friends,

It is my great pleasure to welcome you to the 25th anniversary edition of The Bridgewater Review, and to offer you sincere congratulations to the hundreds of talented faculty writers, researchers, artists and commentators who have made it such a fine publication since its first printing in 1982.

While many colleges and universities across Massachusetts and New England support quality journals, few are produced with an eye towards highlighting the adventures, insights and advancements of faculty as captured in their own words and pictures. It is a wonderful testament to the commitment, energy and drive of Bridgewater’s faculty that The Bridgewater Review is celebrating its silver anniversary on such a high note.

More than 7,500 individuals and institutions receive the journal twice per year. This eclectic group includes alumni, legislators, business people, media representatives, parents, prospective students, guidance counselors and local libraries. Throughout my fifteen years at BSC, many readers have personally taken the time to thank the college for making such a fine publication available to so wide an audience. Needless to say, it is an endeavor we are proud to support.

Enthusiasts enjoy the scholarly articles, art work, poetry, faculty profiles and socio-political perspectives contained within the journal. At the same time, many alumni have used it as a way to reconnect with their former professors and to join in the celebration of the institution’s many achievements.

Regionally and nationally, The Bridgewater Review has been lauded for both its excellence and originality. In addition to receiving awards from the Council for the Advancement and Support of Education (CASE), the journal also won the 2004 Jack Conway Press Award from Jack Conway and Company.

This commemorative issue carries forward the rich traditions of The Bridgewater Review and is representative of the depth of faculty analysis and expression that has endeared it to readers for more than a generation. In the pages that follow, you will have the opportunity to learn more about: Dr. Phil Tabakov’s (English) Fulbright experience in Bahrain; Dr. Shahnaz Mazaffar’s (Political Science) on-site monitoring of the Iraqi elections; Dr. Michael Jones’ (Economics) research on non-profit organizations; Dr. William Lovin’s (Sociology) observations of Paris; Dr. Patricia Fanning’s (Sociology) account of the charitable work of Boston’s Catholic women sailing from Lausburg Square; and Dr. Charles Angell’s (English) review of American Vertigo.

I hope you’ll join me both in enjoying the latest issue and in congratulating our faculty contributors on a job exceedingly well done.

Lastly, my hat goes off to Dr. Michael Kryzanek, The Review’s longtime editor and a staple of our Political Science department, for his unwavering dedication to the journal and the institution. Here’s hoping his byline adorns the opening pages for many years to come!

Sincerely,

Dana Mohi-Faria
President

When the Bridgewater Review first appeared in May of 1982 the vision was to produce a magazine that highlighted the work of the faculty. That vision has never changed, nor has the commitment of the faculty to blend their teaching and advising responsibilities with a broad range of professional, creative, scientific and literary pursuits.

As Editor of the Review over these 25 years I constantly marveled at the productivity of the faculty. Despite substantial instructional duties and the ever-growing opportunities to mentor students, the faculty continues to remain at the cutting edge of their academic disciplines. Each issue of the Review shows clearly the intellectual vitality that the faculty brings to the Bridgewater State College community.

A magazine like the Bridgewater Review could never last 25 years without the support of college presidents, provosts and dean. Fortunately the Review has been blessed with Presidents who believed in the magazine and its mission. Drs. Andrian Rondleau, Gerard Inelidato, Robert Dillman, Adrian Tinsley and now Dana Mohi-Faria have all been enormously supportive of the Review, not just in terms of budget allocations, but in taking pride in the magazine and recognizing its special place in public higher education in Massachusetts.

And of course the Review’s success over the years has also been the result of faculty colleagues who joined me as associate editors and regular contributors to the magazine. Dr. Don Johnson worked with me during the early years of the Review as Associate Editor. Don’s love of poetry, sports and the outdoors often provided the Review with insightful and thought provoking writing that elevated the quality of the Review. Don is now at East Tennessee State University but he once again is being published in the commemorative issue of the magazine. Don’s poetry remains beautiful and uplifting.

Barbara Apstein has been with the Review the longest as Associate Editor. Barbara recently retired, but she has left a long legacy of commentaries on teaching English, working with students and analyzing works of literature. Barbara has been the quality control expert on the Review lending her editing skills and her critical insights into each article that she has worked on. Donald also has worked on the Review for over fifteen years and during that time he has produced some of the most read and talked about commentaries that we have published. Bill has a true renaissance man, has written on everything from late bloomers in education to sailing on Cape Cod to the aging process. Each commentary is based on meticulous research and reveals a keen ability to write for a general audience.

The Bridgewater Review is celebrating its silver anniversary and is indeed a milestone worth celebrating. Also 25 years of continuous publication is also worth a celebratory cheer. But what is most important to celebrate is the faculty of Bridgewater State College, who for the last 25 years have given their research, their artwork, their poetry, their short stories, their innovations in teaching and their social commentary to the Review, thus helping to make this magazine both unique and a shining example of academic excellence.

25 years of publishing the Bridgewater Review

June 2006

BRIDGEWATER REVIEW

JUNE 2006
Michael Kryzanek
Editor

In 2005, Iraq held three successful national elections that were largely free and credible by accepted international standards. On January 30, 58% of registered voters went to the polls to elect the Transitional National Assembly (TNA), which wrote the new Constitution. On October 15, 65% of registered voters turned out for the constitutional referendum to approve the new Constitution by an overwhelming margin of 79% to 21%. And on December 15, 76% of registered voters cast ballots to elect the 275-seat Council of Representatives (COR), Iraq’s national legislature.1

Holding three elections in one year is a daunting task even for established democracies, but it is an extraordinary feat for a country that is trying to establish a new democracy after three decades of tyranny while being wrecked by terrorist bombings and violent insurgency. The overall incidence and intensity of terrorist and insurgent attacks declined progressively on each Election Day, but the terrorists and insurgents posed an ever-present threat, intimidating, kidnapping and occasionally killing political candidates, voters, poll workers and election officials in the lead up to all three elections. The elections were important components of a larger political process designed to establish the institutional and political foundations for democracy in Iraq in the aftermath of the American-led invasion that overthrew Saddam Hussein in March 2003. The COR elections represented the final step in the formation of a democratic government. But as Iraqi leaders wrangled unsuccessfully over the choice of a new Prime Minister and the composition of the new government two months after the COR elections, a terrorist bomb ripped through one of Iraq’s holiest Shiite mosques in Samarra on February 22, 2006, unleashing a paroxysm of retaliatory sectarian attacks and pushing the country to the brink of an all-out civil war.

Iraq thus confronts a central challenge today: will its political future be determined by the three resoundingly successful elections held in 2005, or by the brutality and violence of terrorism, insurgency and sectarian conflict? This article answers this question through a systematic analysis and pragmatic assessment of the relationship between elections and violence and its impact on the prospects for democracy in Iraq.

THE THREE ELECTIONS

Given the precarious security conditions caused by militant insurgency and terrorist bombings, the three Iraqi elections in 2005 were a resounding success. One factor contributing to this success was a rare manifestation of sound political judgment by the US when it relented on its initial refusal to allow a substantial role for the UN in Iraq and agreed to an exclusive UN role in assuring the newly-established Independent Election Commission of Iraq (IECI) in the organization and management of the three elections. This change in US policy, however, was due largely to the steadfast opposition of Grand Ayatollah Ali al-Sistani, Iraq’s most revered Shiite religious leader and an astute political strategist, to any US involvement in the elections because it would diminish the legitimacy of the elections in the eyes of the Iraqis and the international community, and to his uncompromising insistence on an exclusive UN role in overseeing the elections. The IECI, whose seven members and the Chief Electoral Officer were selected by the United Nations (UN), received the full range of organizational, technical and logistical assistance that is now commonplace in democracy promotion strategies from an International
In one poll, for instance, 91% of respondents favored democracy over authoritarian rule, and 85% favored democracy despite intra-ethnic divisions. These figures also testify to the success of IECI’s nationwide security provisions and its special provisions in Anbar to help increase Sunni participation in October and December. These provisions included a strong security perimeter around polling stations manned by all-security forces, backed with unobstructed US military support, for three days before and after Election Day; coordination with local leaders; and even some Sunni insurgents (via mediation by Sunni politicians) for additional security on Election Day; increased recruitment of Sunni poll workers; and IECI rulings that permitted voters classified as “internally displaced person” (due to political violence) to vote in designated polling stations, and voters who could not reach their assigned polling stations due to security threats to vote in the nearest safe polling stations.

Finally, the high figures testify to the refusal by the majority of ordinary Sunnis to repeat their strategic mistake in heeding their leaders’ misguided call to boycott the January TNA elections, which excluded the Sunnis from the constitution-writing process. Sunni voters thus turned out in huge numbers in October to reject the new Constitution with a 97% “No” vote in Anbar and an 80% “No” vote in Baghdad with the Constitution barely passed with a 51% “Yes” vote. In Ninevah, only the combined high turnout among the Kurds, Shiites, Christians, Turkomans and other Arab minority groups helped to offset the high Sunni turnout even in the high Sunni populated three governorates and produce a 55% “No” vote against the Constitution, well short of the two-thirds “No” vote in three governorates required for the rejection of the Constitution and a new referendum. Sunni voters turned out in even higher numbers in December to elect three Sunni parties—the Iraqi Accord Front, the Iraqi Front for National Dialogue, and the Iraqi Nation List—to the COR with a combined total of 56 seats compared to none in the TNA (Table 2).

The results in Table 2 approximate the broad sectarian and ethnic divisions in Iraq, but these results also reflect democracy despite intra-ethnic and intra-ethnic divisions, as well as ideological, differences within the major parties in the COR, all of which are actually coalitions of groups representing these differences. The Kurdistan Alliance, consisting of two tradition ally antagonistic Kurdish parties—the Patriotic Union of Kurdistan and the Kurdistan Democratic Party—and includes a moderate religious party. But the Kurds are also represented by the fundamentalist Islamic Union of Kurdistan, with 5 COR seats. The three Sunni parties include nationalists, Islamists and secularists. The Iraqi Accord Front (IFP) with a broader supporter base includes the Iraqi Islamic Party; the Iraqi Front for National Dialogue includes a small Christian Party and two small Turkmen parties, and the Iraqi National List supports crackdown of Baathists and Sunnis Islamic insurgents. The Iraqi National List headed by former Prime Minister Iyad Allawi is a secular nationalist coalition of Sunnis and Shias. It is the only party to win votes in every governorate, indicating the existence of a nationwide secular base that could be mobilized to counter the growing influence of Islamists.

The most important of these intra-group differences, however, exists within the United Iraqi Alliance (UIA), the largest and most important political bloc that won 128 COR seats. The UIA, which consists of 16 mostly small parties, is spearheaded by three major parties which together control 82 seats, but which also have great political differences. The Supreme Council for Islamic Revolution in Iraq (SCIRI) with 25 seats is heavily Islamist and is widely viewed to pose close political ties with Iran, whereas it was founded by Iraqi Shiite exile in 1982. The al-Dawah Party (DP) with 25 seats includes a secular and a religious faction, and is headed by former interim Prime Minister Ibrahim al-Jaafari. The al-Sadriyah List, with 32 seats is headed by the populist and fiercely anti-American cleric, Moqtada al-Sadr.

Moqtada al-Sadr’s populist threat to political leadership of the Shiite religious establishment in Najaf and of its spiritual head, Grand Ayatollah al-Sistani. His militia, the Mahdi Army, which has often clashed with SCIRI’s militia, the Badr Brigade, is now in virtually total control of Sadr City, the slum neighborhood of Baghdad from where Moqtada draws his political support. His supporters ran as independents in the January elections, but because he has a large following among the Shiite poor classes, he was reluctantly in- cluded in the UIA when he was invited to join UIA for the December elections to ensure a Shiite legislative majority after the Sunnis agreed to participate in the COR elections. As the largest party in the COR, the UIA has the constitutional authority to nomi- nate a candidate for Prime Minister by approval of the COR. In the ensuing fight for the nomination, the al-Sadrists’ control of 32 COR seats was indispensable in al-Jaafari’s unexpected victory by one vote over Adel Abdul-Mahdi of SCIRI, who was supported by other UIA, as well as by Kurdish and Sunni parties.

However, a coalition of Kurdish, Sunni and secular nationalist parties fiercely opposed al-Jaafari’s candidacy, because of his inept leadership as interim Prime Minister in 2004, and especially his inability to control the escalating violence in the wake of the Samarra mosque bombing and rein in the Ministry of Interior’s “death squads” who are widely known to engage in the systematic killing of Sunnis. As the political impasse continued with al-Jaafari’s adamant refusal to relinquish his candidacy, and as political violence pushed Iraqi to the brink of civil war, opposition to his candidacy began to emerge even within the UIA. Under intense pressure from the United States, and nudged by the threat of an alternative Kurdish-Sunni-secular nationalist major- ity coalition forming and nominating a non-visible IECI candidate for Prime Minister, the UIA political leadership led by Grand Ayatollah al-Sistani forced al Jaafari on 20 April 2006 to relinquish his position, opening the way for the formation of a unity government.

The formation of a unity government will not immediately stop the political violence gripping Iraq, but it is an essential first step in creating a favorable political environment for weakening, and eventually removing, the incentives for the use of violence, especially the Sunni-led insurgency. Violence in Iraq, in other words, is neither sectarian nor ethnic based. It is politically driven, and thus requires a political solution.

The data in Figure 1 indicate the political underpinnings of the violence, and especially the Sunni basis of the insurgency. Of the 8797 reported insurgents and teror attacks between April 2004 and December 2005, 47% were concentrated in the two most Sunni governorates of Anbar and Salahabad, while 48% were concentrated in the heavily mixed governorates of Baghdad, Diyala, Ninevah and Tameem with large Sunni concentrations. By contrast, only 5% of the attacks occurred in the nine Shiite majority governorates, and a negligible 06% in the three Kurdish governorates.

Also indicative of the political basis of violence are the variations in its incidence and intensity, as well as the differences in the groups and the motivations for engaging in it. For instance, the sharp increase in the
Suicide bombings, September 2004–December 2005

<table>
<thead>
<tr>
<th>Regions</th>
<th>Number of Attacks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunnis</td>
<td>4103</td>
</tr>
<tr>
<td>Mixed</td>
<td>4244</td>
</tr>
<tr>
<td>Shiites</td>
<td>467</td>
</tr>
<tr>
<td>Kurds</td>
<td>5</td>
</tr>
</tbody>
</table>

Source: Calculated by author from various sources

Figure 1: Patterns of Political Violence in Iraq: April 2004–December 2005

number and intensity of violence at the end of 2004 that peaked with the TNA elections in January 2005 was driven by a loose alliance of diehard Baathists, Sunni Islamic extremists, and Al-Qaeda in Mesopotamia (AQM). The AQM is offshoot of Osama Bin Laden’s Al-Qaeda network formed in Iraq by the Jordanian insurgent Abu Musab al-Zarqawi in the political chaos that followed the US occupation. Implacably opposed to the US occupation and the emerging Shiite political power, these groups sought nothing less than the total removal of all foreign troops from Iraq and to halt the unfolding process of democratic transition. An undetermined number of fragmented groups of nationalist-secularist Sunnis, who accepted the demise of the Saddam regime but not the loss of Sunni political power, initially joined these extremist groups and, with the tacit support of the Sunni population who had been encouraged to boycott the TNA elections, engaged in political violence that was at the time directed principally against US and coalition forces. However, the success of the TNA elections and the exclusion of the Sunnis from the constitution writing process forced these moderate Sunni groups to reconsider their position and adopt a political strategy aimed at negotiating for political representation. Since that time, Sunni exclusion from the constitutional process has been a last-ditch effort by extremists in the hope of unleashing retaliatory sectarian attacks that would destabilize the country and derail the democratic transition. That such attacks occurred with increasing frequency and frightening intensity in the immediate aftermath of the bombing before subsiding testifies less to the success of the extremists’ tactics than to the disturbingly large numbers of Sunni and Shiite militias that have emerged in Iraq to fill the security vacuum created by inadequate US forces and the inexperience of the new Iraqi military and security forces. That these militias could themselves become the instruments of a prolonged Lebanon-style civil war cannot be discounted. To define this potentially explosive situation, the quick formation of government of national unity becomes all the more imperative.

CONCLUSION

On April 23, 2005, after weeks of hard and contentious bargaining that led to the replacement of Iyad Allawi’s government by a new leadership led by Prime Minister Nouri al-Maliki as the candidate for Speaker of the COR, the new government will have to confront, among the host of problems facing the shattered country. US presence in Iraq is thus essential. In the violent aftermath of Samarra mosque bombing, both Shiites and the Sunnis have increasingly, and ironically, come to see the US presence as having a moderating effect on sectarian violence. Moreover, having invaded the country, we have an obligation to help Iraqis out of the political insecurity and economic disaster our policies and actions have caused.

National self-interest, not altruism, dictates this obligation. To fulfill it, however, requires us to refocus our misguided concern with bringing the troops home to the more important concern with our strategic national interests in the Middle East as the overriding goal of our Iraq policy. The Bush administration has been irresponsibly failing, again, to justify that decision in terms of the important US national interests at stake in Iraq and the Middle East. Whether the next administration will act more responsibly will depend on whether the American public will demand such responsibility. That, however, is very unlikely.

—Shahien Mozaffar is Professor of Political Science

The important US strategic interests in the Middle East include: coping with Iran’s nuclear ambition and the threat it poses to Israel, Saudi Arabia and the region; combating al-Qaeda and its terrorist networks (a goal totally unrelated to the invasion of Iraq); keeping the Persian Gulf oil supply line open (not to feed US appetite for oil, since our consumption of Middle East oil is negligible, but to keep the European and Japanese economies that depend on it strong, and to maintain a stable world oil market); and promoting democracy as an indispensable tool in the fight against terrorism. The US invasion (even though ill-timed and strategically misguided in implementation, but correct in its central objective of removing Saddam Hussein) and the occupation of Iraq (despite the many mistakes in its implementation) are inextricably intertwined with these interests.

Withdrawing US troops from Iraq in the near future is thus supremely irresponsible. President Bush has reasonably decided that US troops will not be withdrawn, but has irresponsibly failed, again, to justify that decision in terms of the important US national interests at stake in Iraq and the Middle East. Whether the next administration will act more responsibly will depend on whether the American public will demand such responsibility. That, however, is very unlikely.
Reflections on a Fulbright Year in Bahrain

Philip Tabakow

STARTING WITH A LITTLE BAHRAIN GEOGRAPHY AND HISTORY

Before applying for a Fulbright Lecturing Award in American Literature at the University of Bahrain, before Michael Jackson’s media-hyped relocation to the kingdom, I, like most Americans, was only vaguely aware of the existence of a small island country called the Kingdom of Bahrain located somewhere in the Middle East. Now, after my family and I have been living in Bahrain for seven months (without so far having spotted Mr. Jackson at the Seef Mall), we’ve learned a lot about both Bahrain and the whole Middle East. In fact, our children, Alexis, 15, and Nicholas, 14, are among the very few Americans attending St. Christopher’s School, a British curriculum school, with a truly international student body.

The Kingdom of Bahrain, rather than being a single island, is an archipelago of thirty-three islands which lie due east of Saudi Arabia in the Persian Gulf (sometimes called the Arabian Gulf here). Only three of the islands are inhabited. Bahrain Island, Muharraq (where Bahrain International Airport is located), and Sitra. These three populated islands are connected by causeways, as is Bahrain Island itself, to the eastern provinces of Saudi Arabia by the twenty-six-kilometer King Fahd Causeway–the longest bridge-desert country, with a total area of only about 770 square kilometers. Not long ago, our daughter Alexis trekked with classmates across the entire width of the main island at its narrowest point (about 20 kilometers). The highest elevation in the country at 124 meters is Jebal ad Dilmun. The narrowest point (about 20 kilometers).

Though urban development has taken its toll, it is still possible today (as my wife and I have done near our home in A’Ali) to walk through extensive areas of these rounded earth and stone covered burial mounds, most plundared in the long past of their rock-lined central chamber’s contents.

Conversion to Islam in the 7th century, and, in more modern times, was conquered by the Portuguese in 1521 (who left behind a large fort—now completely restored—and the northern coastline). Eventually over the course of the next two centuries, Bahrain came under the control of the kingdom of Persia, which politically supported the archipelago’s Shia majority. However, in the late 18th century, Bahrain was conquered by tribes associated with the Sunnis Al Khalifa family, who soon entered into a treaty relationship with the United Kingdom—and Bahrain became a British protectorate. In 1971, still under Al Khalifa family rule, Bahrain became a full independent nation.

CONTEMPORARY BAHRAIN

In 1952 Bahrain became the first Arabian Gulf country to discover recoverable commercial quantities of oil. However, since Bahrain’s supply of oil is quite small—especially by Gulf standards—the country was soon forced to diversify its economy. Fortunately, Bahrain’s long history as a trading center and its well-educated population made the transition to a more diversified economy possible. Nevertheless, according to recent statistics, production of petroleum and petroleum processing mill account for 65% of export receipts, 60% of government revenues (with no taxes of any kind in Bahrain), and 30% of GDP.

Of Bahrain’s total population of about 700,000 people, approximately 450,000 are Bahraini citizens. Compared to most Gulf countries (with Saudi Arabia a special case), this ratio of citizens to expatriate workers is quite high. Bahrain is also distinguished from other Gulf countries by its Shia religious majority. Not surprisingly, from time to time in recent history, Bahrain has been claimed by both Iran and Iraq—the only two other predominantly Shia Middle Eastern countries.

Since Bahrain is ruled by the Al Khalifa family, no current figures on exact Shia/Sunni percentages seem to be available. Estimates, however, suggest that 60 to 80% of its Muslim citizens are Shia. In fact, Wikipedia claims that “according to the 2001 census, 81.2% of Bahrain’s population (citizen and non-citizen) was Muslim (Shia and Sunni), 9% were Christian, and 9.8% practiced other Asian or Middle Eastern religions.” Unlike neighboring Saudi Arabia, Bahraini women—though many wear the traditional black hijab and hijab—vote, drive automobiles, and are free to work in most occupations. Despite its official designation as an Islamic Arab country, any newcomer soon becomes aware that Bahrain is a racially, religiously, and culturally diverse society. Approximately two-thirds of Bahrain’s population is of Arabian descent; most of the other third, including people of Asian or Middle Eastern religions. Unlike neighboring Saudi Arabia, Bahraini women—though many wear the traditional black abaya and hijab—vote, drive automobiles, and are free to work in most occupations.

Of Bahrain’s total population of about 700,000 people, approximately 450,000 are Bahraini citizens. Compared to most Gulf countries (with Saudi Arabia a special case), this ratio of citizens to expatriate workers is quite high. Bahrain is also distinguished from other Gulf countries by its Shia religious majority. Not surprisingly, from time to time in recent history, Bahrain has been claimed by both Iran and Iraq—the only two other predominantly Shia Middle Eastern countries.

Since Bahrain is ruled by the Al Khalifa family, no current figures on exact Shia/Sunni percentages seem to be available. Estimates, however, suggest that 60 to 80% of its Muslim citizens are Shia. In fact, Wikipedia claims that “according to the 2001 census, 81.2% of Bahrain’s population (citizen and non-citizen) was Muslim (Shia and Sunni), 9% were Christian, and 9.8% practiced other Asian or Middle Eastern religions.” Unlike neighboring Saudi Arabia, Bahraini women—though many wear the traditional black abaya and hijab—vote, drive automobiles, and are free to work in most occupations.

Despite its official designation as an Islamic Arab country, any newcomer soon becomes aware that Bahrain is a racially, religiously, and culturally diverse society. Approximately two-thirds of Bahrain’s population is of Arabian descent; most of the other third, including people of Asian or Middle Eastern religions. Unlike neighboring Saudi Arabia, Bahraini women—though many wear the traditional black abaya and hijab—vote, drive automobiles, and are free to work in most occupations.

Despite its official designation as an Islamic Arab country, any newcomer soon becomes aware that Bahrain is a racially, religiously, and culturally diverse society. Approximately two-thirds of Bahrain’s population is of Arabian descent; most of the other third, including people of Asian or Middle Eastern religions. Unlike neighboring Saudi Arabia, Bahraini women—though many wear the traditional black abaya and hijab—vote, drive automobiles, and are free to work in most occupations.
reflectIoNs oN a fulbrIGht year IN bahraIN

PHILIP TABAKOW

with colleagues throughout the college. exciting possibilities for interdisciplinary collaborations the BSC community, as well as to exploring the many the Fulbright teaching experience so satisfying. I look opportunity to build relationships of trust and mutual try to use our broken Arabic). In the end, it is the unique have to bring to them, and so eager to share their own had the chance to work with the many Bahraini stu Bahrain. And it has been especially rewarding to have had the chance to work with the many Bahraini students who are so welcoming, so interested in what we had the chance to work with the many Bahraini students who are so welcoming, so interested in what we

In addition, along with Dr. Hillis, my wife and I re represented UOB and the American Studies Center at the first International American Studies Conference ever to be held in the Middle East in December 2005, which was hosted by the American University of Beirut. In a related context (as part of the department’s eventual goal of gaining international accreditation), I have also submitted a report evaluating the curriculum of the UOB Department of English Language and Literature’s program in relation to comparable U.S. and Middle Eastern programs. These varied teaching, research, and service opportunities have made this an exciting and professionally satisfying year for my wife and me at the University of Bahrain. And it has been especially rewarding to have had the chance to work with the many Bahraini students who are so welcoming, so interested in what we have to bring to them, and so eager to share their own culture with us (though they do smile politely when we try to use our broken Arabic). In the end, it is the unique opportunity to build relationships of trust and mutual learning with students from another culture that makes the Fulbright teaching experience so satisfying. I look forward to sharing the rewards of my experiences with the BSC community, as well as to exploring the many exciting possibilities for interdisciplinary collaborations with colleagues throughout the college.

My wife Dr. Mary Tabakow, an Adjunct Assistant Professor for the 2005-06 year, has also been teaching literature courses, and together, we believe that we are making a significant contribution to the Department of English Language and Literature. As well as teaching scheduled courses for the department, we have been offering a non-credit creative writing workshop for UOB students interested in writing poetry, fiction, drama, and literary non-fiction in English. This may be the first time such an opportunity has been presented at the University of Bahrain, and the students have responded enthusiastically to it. We are also serving on the organizing committee for a creative writing student competition—part of the UOB Arts College Cultural Festival being held in April.

In addition, along with Dr. Hillis, my wife and I represented UOB and the American Studies Center at the first International American Studies Conference ever to be held in the Middle East in December 2005, which was hosted by the American University of Beirut. In a related context (as part of the department’s eventual goal of gaining international accreditation), I have also submitted a report evaluating the curriculum of the UOB Department of English Language and Literature’s program in relation to comparable U.S. and Middle Eastern programs. These varied teaching, research, and service opportunities have made this an exciting and professionally satisfying year for my wife and me at the University of Bahrain. And it has been especially rewarding to have had the chance to work with the many Bahraini students who are so welcoming, so interested in what we have to bring to them, and so eager to share their own culture with us (though they do smile politely when we try to use our broken Arabic). In the end, it is the unique opportunity to build relationships of trust and mutual learning with students from another culture that makes the Fulbright teaching experience so satisfying. I look forward to sharing the rewards of my experiences with the BSC community, as well as to exploring the many exciting possibilities for interdisciplinary collaborations with colleagues throughout the college.

REFLECTIONS ON A FULLBRIGHT YEAR IN BAHRAIN

PHILIP TABAKOW

The Growth of Nonprofits:

A Reality Check

Michael L. Jones

Wouldn’t it be nice to keep all of your income rather than giving up some of it to the government in the form of taxes? You can’t legally get out of your responsibility to pay taxes, but there are organizations often referred to as “nonprofits” in the economy that are free from paying taxes. The Internal Revenue Service (IRS) calls them Exempt Organizations since they are exempt from paying most types of taxes. You have probably encountered one or more of these nonprofits recently. Organizations such as churches, the Boy Scouts, the Campfire Girls, your local museum and the public library are likely to be nonprofits. So how many nonprofits are there in this country? First consider how many nonprofits might exist nearby. Perhaps you would guess there are about a thousand nonprofits in your state. If your state is somewhat representative of the remainder of the states then there would be approximately 50 times a thousand or 50,000 nonprofits in the country. You would be underestimating by a very large amount! The IRS granted tax exempt status to 53,086 organizations in 2002 alone. There are currently over 1.4 million tax exempt organizations in this country at this time according to the database kept by the IRS (not including many churches).

Nonprofits are organizations that are formed with the intention of providing some good or service without the promise of monetary rewards like a private business enterprise. Organizations intent on making the owner or owners rich are considered “for-profits.” It seems counter to economic theory that someone would create a nonprofit organization since the motivation of financial reward has been removed. However, there are other things besides wealth creation motivating some people (apparently) since many nonprofits are created each year. Their motivation is to provide goods or services for people in the hopes of improving their community. At least that is the intention of the laws governing and authorizing the operations of nonprofits. These laws are generally focused on allowing the nonprofit to forgo paying business or income taxes since they are expected to be performing a public service. Thus, as you can imagine taxes play a very important role in the creation of a nonprofit.

Even long before this country had an income tax there were those who provided for the public good with private wealth. The people were usually the extremely wealthy such as Andrew Carnegie. Carnegie, upon retirement at the beginning of the 1900’s, decided to dedicate his time to spending his great wealth on projects he considered important to the public welfare. He wrote about his motivation in a document that became known as his “Gospel of Wealth” (Carnegie, 1899) where he discussed the three options people like him have in disposing of excess wealth. One could leave the wealth to family, which he considered to be a huge mistake. A better solution was to bequest the wealth for specific public purposes after the person died, but he considered this option disgraceful. The best option was to use the wealth for the greater good during the life of the possessor. To this end Andrew Carnegie created a foundation to administer the use of his great wealth for purposes he deemed important in solving the problems between rich and poor and return his wealth to the “mass of their fellows in the forms best calculated to do them lasting good.” Such an organization today would be exempt from paying income taxes on gains made by investing the wealth so long as the organization provided an adequate amount of goods or services for the benefit of the public and no individual owns or benefits from those investment returns. Of course Carnegie’s motivation might not have been totally unrelated to taxes. The first exemption from income taxes was instituted in the first federal income tax rules under the Tariff Act of 1894. Carnegie wrote his opinion essay on wealth in 1899, just five years before. He would have very likely been involved in discussions among the politicians and wealthy in this country debating the need for taxation to provide for expanded government funding.

In addition to being exempt from taxes, some nonprofits (not all) also get an additional special consideration from our system regarding taxes. Some nonprofits, often known as charities, can receive contributions and the contributor gets a tax deduction for the gift.
The growth of nonprofits: a reality check

VETERAN ASSOC (PRE 1880)
APOSTOLIC AND RELIGIOUS ORG (501(D))
CHARITABLE RISK POOL
WART VETERAN ORGS
UNEMPLOYMENT TRUST
LIFE INS, MUTUAL DITCH, MUTUAL TELEPHONE
VOLUNTARY EMPLOYEES BENEFICIARY (GOV)
GOV INSTRUMENTALITY
NONPROFIT. THERE ARE ACTUALLY MANY OTHER 501(C) SECTIONS
SECTION OF THE IRS CODE THAT DEFINES THE RULES FOR THE
FORMATION IS KNOWN AS A 501(C)(3) NONPROFIT ENTITY. DATA FROM THE INTERIOR REVENUE SERVICE’S EXEMPT ORGANIZATIONS MASTER LISTING FROM 2005 WILL SERVE AS THE BASIS FOR THIS STUDY.

According to these data there are more than one million nonprofits in existence. The number of nonprofits obtaining exempt status has been increasing dramatically. At the turn of the century, when Andrew Carnegie created his foundation, the number of nonprofits was very small. As Figure 1 shows, the number of new nonprofits per year was about 20,000 in the late 1960s and thirty years later in the 1990’s there were almost 50,000 new nonprofits created each year.

If we allow for a reasonable amount of variability there appears to be several distinct periods of stability in the entry of new nonprofits organizations. In other words there are periods of time when the number of new nonprofits per year remained relatively constant. The first period was the pre World War II period. During that period there were very few new nonprofits added per year. The second period is the post World War II, or early Cold War, period where approximately 10,000 new nonprofits made their entry into the economy. The third observable period begins with the Vietnam War and continues until the end of the Cold War. Marked by civil unrest and major changes in social conditions within the United States, this period experienced a doubling of the number of new nonprofits per year to 20,000. Most of the century divided into these three periods of relatively constant growth. However, in the latter part of the decade a new trend appeared. Starting around 1995 the number of new nonprofits per year increased every year. The rate jumped to almost 50,000 per year by 2000. Recall that the previous constant trend was only 20,000 per year. Within approximately ten years from the end of the Cold War the number of new nonprofits per year more than doubled. During the same time period the U.S. economy experienced the longest economic expansion in its history.

For much of the century the new nonprofits each year were almost split evenly between organizations qualifying for deductible contributions and those not qualifying for deductible contributions. The share of organizations qualifying for deductions was slightly higher than those not qualifying. However, the share of new nonprofits per year qualifying for deductible contributions has been increasing since the late 1970s. Figure 2 shows the growth of those organizations seeking and obtaining deductibility status.

However, new nonprofits not qualifying for deductible contributions have remained fairly constant for long periods of time as seen in Figure 3. Deductibility was clearly a desirable objective for organizations being created.

While there are just under 130,000 nonprofits that are not categorized as a 501(c)(3) organization and still qualify for tax deductible contributions, this represents a small fraction (13 percent) of the 1.4 million nonprofits in existence. The vast majority of nonprofits approved to receive tax deductible contributions are categorized in subsection 5 of section 501(c) of the IRS code.

In order to maintain an organization’s tax exempt and deductibility status they must continue to operate under the conditions described at the time of their ruling date. If the structure of the organization changes in ways that the operations could benefit certain individuals, it could lead to a loss in exempt status. Therefore the managerial hierarchy is important as well as forms of compensation they exist. In addition, for organizations receiving contributions that are tax deductible the source of annual revenues and how those are translated into final products are of major importance. There are not enough individuals with Andrew Carnegie’s wealth to account for the large numbers of new nonprofits, so an examination of the type of organization as it relates to funding is next.

Up to the late 1960s the mixture of organization types varied widely. However, starting around 1970 the variability declines and a pattern emerges. Organizations with substantial government funding or general public support and organizations with minor investment funding and substantial general public support appear to capture the majority share of new nonprofits per year. These two types of organizations share one critical characteristic: they obtain substantial funding support from the general public. The combined shares of these two types of organizations appear to dominate the current market for new nonprofits.

Figure 1 - New Organizations Per Year

Figure 2: Contributions are Deductible

Figure 3: Contributions are Not Deductible
In addition to how a nonprofit is organized, the activities they actually get involved in help determine whether they belong in the 501(c)(3) category. These activities are what they are doing primarily or exclusively. Any significant change in an organization’s activities can become a reason to revoke their tax benefits.

Activities for new nonprofits have changed over the last half of the century. New organizations involved in religious activities stabilized a little during the mid-1970s and then grew slightly through the 1980s. The list of possible activities is shown below:

1. Religious
2. Schools and Colleges
3. Cultural, Historical, and Other Educational
4. Training and Other Instruction
5. Health Services
6. Scientific Research
7. Business and Professional Organizations
8. Farming
9. Mutual Organizations
10. Employee or Membership Benefit
11. Sports, Athletic Recreational and Social
12. Youth
13. Conservation, Environment and Reutilization Purposes and Activities
14. Housing
15. Inner City or Community
16. Civil Rights
17. Litigation and Legal Aid
18. Legislative and Political
19. Advocacy
20. Other Directed to Individuals
21. Support to Other Organizations
22. Other

In 1969 the share of new nonprofits engaged in religious activities (Activity 1) started declining and continued to decline to less than 10% of the total by 2001. This is lower than the share of new organizations for 1950 involved in religious activities. After 2001 the share of nonprofits engaged in religious activities has been increasing.

Schools (Activity 2) hold a very large share of new nonprofits each year up until the early 1970s when they declined to about half of their previous share. The activities that increased share at the same time were cultural (Activity 3), about 4% each year, it maintained that share of new nonprofits for the remainder of the century. Another new activity that appeared in the 1970s was advocacy (Activity 19) by groups that attempted to influence public opinion concerning fire arms control, the selective service system, national defense policy, weapons systems, government spending, taxes, separation of church and state, foreign policy, anti-Communism, right to work, capital punishment, ecology, consumer interests, urban renewal, etc. The advocacy (Activity 19) activity makes up only a small share (1% to 3%) of the purposes of new nonprofits; however, the activity did not exist in measurable amounts prior to that time. Other activities directed to individuals (Activity 20) included supplying money, goods or service to the poor, non-scholarship gifts or grants, loans to individuals, marriage counseling, family planning, credit counseling, job training or counseling, etc. This activity accounted for less than 1% of the new nonprofits per year prior to 1974, when it increased to over 5%. It continued to account for approximately 5% for the remainder of the century.

The community chest and booster club (Activity 21) activity was one of the activities that lost share in the 1970s. It regained share during the 1980s as it increased to approximately 10% of the new nonprofits. This activity had declined to less than 5% in the last couple of years of the century and has been increasing in the last couple of years. The activity that has grown the most since the 1970s is the “catch all” category for other purposes and activities (Activity 22). It started with its biggest share increase in 1973. Specific activities in this category include cemetery or burial activities, perpetual care funds, emergency or disaster aid fund, community trust, government instrumentality, testing products for product safety, consumer interest groups, veterans activities, patriotic activities, title holding corporation, erection or maintenance of public buildings, cafeteria, restaurants, snack bar, food services, thrift shop, retail outlets, book and gift stores, advertising, loans or credit reporting, endowment fund or financial services, Indian tribes fund-raising, etc. This category of activity allows nonprofit organizations to provide goods and services that compete with the private “for-profit” firms. The activity has grown considerably from about 5 percent of new nonprofits in the early 1970s to a peak of about 45 percent in 1998. It has declined in the most recent years as religious (Activity 1) activities have increased (perhaps impacted by the faith-based initiatives promoted by the federal government).

Overall trends during the 1990s are that religious (Activity 1), cultural (Activity 3), training (Activity 4), youth activities (Activity 12), community chest activities (Activity 21) and other activities directed toward individuals (Activity 20) are declining as a share of new nonprofits per year, while sports/athletic/recreational/social activities (Activity 11), and schools (Activity 2) are increasing slightly. The major increase in shares of new nonprofits is in other purposes and activities (Activity 22), the activity that comes closest to private sector behavior and that activity seems to be related to religious activities (Activity 1) in recent years.

The number of new nonprofits has grown from about 20,000 per year in 1991 to over 50,000 per year in 2001 and the rate has dropped slightly since then. New nonprofits seeking the added benefit of tax deductibility for their contributors has been increasing too and new nonprofits not qualifying for deductible contributions have remained fairly constant. Therefore, deductibility appears to be a desirable objective for organizations being created. In addition, the trend favors the growth of publicly supported organizations that receive their funding from the government and the units of government, especially in the years since the bubble burst and the chances of new individuals becoming wealthy have declined. In other words government funds have been playing a greater role in the funding of nonprofits.

These new nonprofits are engaging in activities that come closest to private sector behavior. The incentives to go into commercial-like activities must be very strong since even churches have deviated from their primary focus on religious activities. In conclusion, there are a large number of nonprofits and many more are created each year. These data suggest possible reasons for the increase including tax avoidance or control over tax spending, desire to influence public policy, and a transition toward “privatization” of public goods and services.

—Michael L. Jones is Assistant Professor of Economics.
inSite_05: Art Practices in the Public Domain San Diego Tijuana

Magaly Ponce

nSite is a network of contemporary art programs and commissioned projects that map the liminal border zone of San Diego-Tijuana. One of those programs is Scenarios, which examines the artistic practice in a public domain that transcends urban spatial locations as well as sites of action that require the convening of an audience. Within Scenarios there were three intangible time-based practices including ELLIPSIS, a live visual and sound image event, curated by electronic musician and filmmaker Hans Fjellestad. A group of four artists were invited to generate a collaborative art project: Damon Holzborn, New York City, USA; Liisa Lounila, Helsinki, Finland; Magaly Ponce, Providence, USA; Ivan Díaz Robledo, Tijuana, Mexico.

The artists chose the Caliente dog track in Tijuana, Mexico as the final location for the live visual and sound event. There were three residencies leading up to the one night event. Here the artists collected materials, defined specific logistic, technical requirements, and share observations about the border area. I became interested in creating a satellite drawing of a Tijuana stray dog’s whereabouts. I used this as a parallel project to understand the Tijuana culture, research new technologies and reflect on the issues of free will.

On one hand I was working with the limiting and pre-defined paths of the racing dogs, yet on the other hand the free and random path of the stray dog. I used this metaphor to evoke both countries’ unequal wealth and access to technology. Technology has the potential to create a spectacle out of meaningless events, and to exercise power over them by becoming an omnipresent surveyor. It was our technology and budget that allowed us to change the stray dog’s future, and in result it ironically became an animal that would no longer stray. This applied an element of surprise and humor to the project.

The process to track the stray dog was technologically unavailable in Tijuana at the time, yet available in alternative locations around the world. BSC Prof. Uma Shama recommended I work with computer science student, Ethan Heilman, who worked at the GeoLab at the Moakley Center. We researched and tested numerous options, and by the end of the summer 2005 Google Earth released international maps that allowed the project to be feasible. The satellite drawing was then implemented successfully in Tijuana and the documentation of the experience later became part of the ‘video’ for the collaborative performance. Each artist generated

Continued on Page 22
inSite_05: ART PRACTICES IN THE PUBLIC DOMAIN SAN DIEGO Tijuana... MAGALy PONCE
insite_05: art Practices IN the PublIc domaIN saN dIeGo tIJuaNa…

Magaly Ponce

For several years Dr. Ruth Hannon of the Psychology Department has studied working parents and their children’s perceptions of their parents’ work. In interviewing some four dozen children and families, mostly from New England, she found that an overriding concern for those trying to balance work and family was safety. Parents worried about the availability of safe yet affordable day care, after-school programs, and after-school arrangements, even in ostensibly safe, suburban neighborhoods. How, she wondered, do families manage in areas that are inherently unsafe? Although she continues to be interested in community violence, she has focused for now on the effects of ethnic-political violence, particularly among families exposed to “the Troubles” of Northern Ireland, having made contact over the years with faculty from the University of Ulster—Magee campus in Derry.

Beginning in the late 1960s in Northern Ireland, political unrest emerged primarily among the Catholic population who felt they were being discriminated against by the Protestant elite and the British government. Characterized by protests, sit-ins, demonstrations and sporadic community violence involving paramilitary organizations as well as ordinary citizens, the unrest, referred to as “the Troubles,” has continued to the present day. Although the violence has lessened since the peace accords and power-sharing of the mid-1990s, occasional episodes of anger and discontent flare up from time to time. One such episode occurred as Hannon was making plans to visit Northern Ireland. In September of 2001, small girls and their parents were harassed as they walked to the Holy Cross Elementary School in the Ardoyne section of Belfast. Protestant adults and children, shouting epithets and blowing high-pitched whistles were held at bay by police officers and British soldiers on the first day of school. The following day, four police officers were injured when a pipe bomb exploded on the schoolhouse steps. Dozens of children, ages 4 to 11 were quickly surrounded by riot police and removed from the schoolyard.

How did such events affect family life, Hannon wondered. How do working parents cope with this kind of danger and how do the children perceive the situation? Dr. Hannon also knew from her research that women were entering the workforce in Northern Ireland in record numbers. “In recent years,” she explains, “the rise in women’s employment, particularly part-time employment, was the largest increase by any group in the country." Since this dramatic increase was occurring within an environment of conflict, she felt that families in Northern Ireland would be an excellent population to study. With the assistance of a Faculty/Librarian Research Grant from CART, she spent 6 to 8 weeks obtaining 26 family interviews among both Protestants and Catholics in Derry and Belfast. She also talked with teachers, principals, child care workers, community board members, faculty at Magee, and women’s center advocates to contextualize the families’ responses and perceptions. These supplemental interviews also helped Hannon to rethink her interview instrument. "I was familiar with an interview instrument that is largely appropriate for families exposed to community violence such as muggings, break-ins, murder, or home invasions," she explains, “but in Northern Ireland there were riots, stone throwing, blast bombs, and this gauntlet of threatening individuals. It was a different set of threats and stressors." In each family, Dr. Hannon interviewed a child (aged 8-16) and one or both parents. Each respondent was interviewed separately, thus she amassed a vast collection of taped conversations. “As you can imagine, the transcription of these interviews is a mammoth task in itself,” Hannon smiles, “and then the real work of analy-
A particularly striking pattern of concern involved trying to run errands. “We all know what it’s like to hurry from work, pick up the kids, and then squeeze in several errands before going home,” Hannon explains. But, in certain Northern Ireland neighborhoods she found that parents had to pick up their children, sometimes dodging protestors, and then return home to allow the youngsters to change out of their school uniforms before going downtown. Children from local schools are easily identified by the color of their uniforms, Hannon notes, and there were instances of their being insulted by adults when they were out in public. “The children didn’t feel safe, they didn’t want to be seen with their uniforms on, so it added even more time and stress to the day.” Hannon also found that women’s employment was more vulnerable to conditions of the neighborhood. “It was most often the mother who was called from work in cases where schools were closing early due to bomb threats or other threats of violence.”

During the summer of 2005, Dr. Hannon received a Center for the Advancement of Research and Teaching (CART) grant to begin a line-by-line analysis of the transcripts of the 26 children interviewed. She has not completed the analysis but already sees similar themes emerging. “The children have all been caught in it,” they’re aware of blast bombs, they know what the presence of helicopters means. “Since beginning this study, Dr. Hannon has presented a paper on her findings at a conference in Manchester, England, and is currently revising an article for Community Work and Family Journal. She will be returning to Northern Ireland to conduct several more interviews this May having been awarded an additional Faculty Librarian Research Grant from CART to continue this research. “When prejudice and conflict is part of the macro-system, the ideology of a culture, these ideas filter down to every level of a family’s existence. I hope my work will help us understand the impact of such conflict on the family and on the child.”

Counseling and Katrina: The Challenges of Practice in the Aftermath of the Hurricane

When three Bridgewater State College professors traveled to New Orleans in the spring of 2005 to help in the aftermath of the Hurricane Katrina disaster, they faced a number of challenges. There, was, of course, the enormous range of needs of the people they went to help. But there was also the problem of putting into practice the special skills and knowledge they teach as faculty members in the Department of Counselor Education.

Louise Graham, Michael Kocet and Maxine Rawlins traveled to New Orleans and Shreveport Louisiana a month after Katrina’s August 29th landfall. The devastation of New Orleans was the worst suffered by a city in the history of the United States, and the needs of its people for the full range of human services was unprecedented as well. Under the auspices of the Substance Abuse and Mental Health Services Administration, each spent two weeks trying to help residents with their mental health needs, but in fact they knew their task would be broader. “We went to do whatever was needed,” as Dr. Rawlins put it. Their training and experience as counselors would be valued resources, despite the short-term demands of the situation.

In Los Angeles that they not engage in ongoing therapy. This was to be emergency assistance. Michael Kocet was in Shreveport from September 21st to October 2nd with the first wave of responders. He worked with psychiatrists, social workers and other mental health counselors in multi-disciplinary teams. People were still living in temporary shelters when he got there. Maxine Rawlins was in New Orleans with the second wave of volunteers from October 4th to the 18th. She was assigned to a shelter and followed the residents to assist them when they moved. Louise Graham arrived in Shreveport with the third wave of workers as residents were transitioning out of shelters, and was in Louisiana from October 18th until November 2nd. By federal order, all three were temporarily licensed to practice in the state.

Each of these faculty members has an area of expertise that could be valuable in helping survivors of Katrina to get their lives back to normal. They brought to the task knowledge and professional passions that influenced their assessments and plans for action given the limitations of the settings in which they worked. Maxine Rawlins has extensive training and experience in...
1) “We witness neighborhood after neighborhood damaged or destroyed by the hurricane. Some may be able to be salvaged and rebuilt; other neighborhoods will be completely bulldozed. What will happen to the contaminated soil? I haven’t heard anyone talk about that. As we drive through some areas, it is difficult to know whether what we are seeing is the result of Katrina or the ravages of poverty, neglect, and other inequities or some combination of the two. Trees uprooted, a boat tossed by Katrina into the middle of the street, a church steeple broken in two with the pieces just barely still attached to each other in defiance of Katrina’s power.”

2) “Unpredictability and lack of control are the hallmark marks of stress. These are the banners the victims of Katrina dress in daily. Their attempts to seize control by asking questions in an effort to begin to repair are met with roadblocks. You must report in person to fill out paperwork, but your car was ruined in the flood. Hourly, you are out of your third shelter since the flood and now in a trailer, but the location is a mile off the road and out in the country. You have no car, two children with Sickle Cell Anemia, no grocery store within miles, you have hypertension, diabetes and foot problems from the diabetes. Your check from FEMA has not come because your address has changed with each shelter and the Post Office is sending the check back because they cannot find you.”

3) “Who will take care of the severely mentally ill? John Doe stayed in his home until the water was up to his chest. He hears voices and has had a difficult time coping and taking care of his basic needs every day of his life. Then a hurricane comes and rattles the fragile glass unicorn. He swims out of his house and ends up in the Dome. He sees and hears horrific things in the Dome that leave him shaking inside and unable to sleep because of the nightmares. He ends up in a shelter in another city in LA and does not have the resources to apply for and follow through to acquire FEMA or Red Cross aid.”

FROM THE JOURNAL OF MAXINE RAWLINS

1) “It seems like people I saw this morning were contacts made days ago. Issues that people presented with chronic mental illness and was well trained to recognize and assist in coping with the mental and emotional trauma of the survivors. Michael Kocet’s background is especially strong in the area of counseling young people and sexual minorities and multicultural counseling. Like Maxine Rawlins, he would be in a position to respond to the needs of a wide range of residents. But he is also particularly concerned with ethical issues in counseling, and would be very much aware of the limitations of counseling in a place of such extreme need.”

2) “Families are still struggling and desperately want to return to their homes. Before I came down here, I watched on CNN.com and FOX news the clips of what the shelters looked like, but being here face to face and walking up and down the rows of air mattresses is a surreal experience. Hundreds and hundreds of people—the elderly, the adolescents, the babies, the adults, all trying to peacefully coexist in a one room (albeit) large bedroom. Imagine that all your earthly possessions now consist of a borrowed air mattress (twin size), a blanket or comforter, and whatever you can fit in your four ft of space you and your family are allotted.”

3) “As a counselor I have grown accustomed to knowing that I cannot “fix” people’s problems—that they must find their own paths. But this issue was really put to the test today. I met two people, both of whom have been completely displaced, lost their homes, their livelihoods, and their sense of security by Hurricane Katrina. These men I spoke with were in their 90’s. They were not seeking a hand out, charity, or for someone to do something for them. They simply wanted information and a timeline to know where and when they would be moving forward to rebuild their lives. There were no answers to give them.”

Despite the obvious challenges faced by Drs. Graham, Kocet and Rawlins in applying their skills in Louisiana, each returned with a sense of accomplishment and pride in having helped. Those of us who teach would do well to consider how effectively we could apply our expertise to some urgent need in the world outside our classrooms.

—William C. Levin

FROM THE JOURNAL OF L. GRAHAM, M. RAWLINS, M. KOCET

1) “Compared to what goes on in a clinic or mental health center. Most of what I did could best be described as Community Counseling/ Psychology—primary and secondary prevention, skill building, empowerment, case management, advocacy, coalition building, staff support, information and referral, and creating computer-generated materials such as flyers, table tents, and a resource brochure for our relocated residents.”

2) “I did very little traditional counseling—even the individual work had little resemblance to what goes on in a clinic or mental health center. But it is difficult to take it all in. One of our teammates compares what we are witnessing to a nuclear holocaust.”

3) “I learned a great deal of information in my undergraduate and graduate training, but my experience here has taught me more than any theories, models, or paradigms ever could. Sure, academic training is vital to professional growth, but you can’t really be taught about poverty in the classroom, here, you witness it, breathe it, it engulfs you.”

FROM THE JOURNAL OF MAXINE RAWLINS

1) From the Journal of Louise Graham: “It seems like people I saw this morning were contacts made days ago. Issues that people presented with chronic mental illness and was well trained to recognize and assist in coping with the mental and emotional trauma of the survivors. Louise Graham’s focus in medical psychology is rooted in her specialties in psychopathology and psychopharmacology. She has worked for many years with people suffering from chronic mental illness and was well trained to recognize and assist in coping with the mental and emotional trauma of the survivors. Michael Kocet’s background is especially strong in the area of counseling young people and sexual minorities and multicultural counseling. Like Maxine Rawlins, he would be in a position to respond to the needs of a wide range of residents. But he is also particularly concerned with ethical issues in counseling, and would be very much aware of the limitations of counseling in a place of such extreme need.”

2) “Families are still struggling and desperately want to return to their homes. Before I came down here, I watched on CNN.com and FOX news the clips of what the shelters looked like, but being here face to face and walking up and down the rows of air mattresses is a surreal experience. Hundreds and hundreds of people—the elderly, the adolescents, the babies, the adults, all trying to peacefully coexist in a one room (albeit) large bedroom. Imagine that all your earthly possessions now consist of a borrowed air mattress (twin size), a blanket or comforter, and whatever you can fit in your four ft of space you and your family are allotted.”

3) “As a counselor I have grown accustomed to knowing that I cannot “fix” people’s problems—that they must find their own paths. But this issue was really put to the test today. I met two people, both of whom have been completely displaced, lost their homes, their livelihoods, and their sense of security by Hurricane Katrina. These men I spoke with were in their 90’s. They were not seeking a hand out, charity, or for someone to do something for them. They simply wanted information and a timeline to know where and when they would be moving forward to rebuild their lives. There were no answers to give them.”

Despite the obvious challenges faced by Drs. Graham, Kocet and Rawlins in applying their skills in Louisiana, each returned with a sense of accomplishment and pride in having helped. Those of us who teach would do well to consider how effectively we could apply our expertise to some urgent need in the world outside our classrooms.

—William C. Levin

FROM THE JOURNAL OF L. GRAHAM, M. RAWLINS, M. KOCET

1) “Compared to what goes on in a clinic or mental health center. Most of what I did could best be described as Community Counseling/ Psychology—primary and secondary prevention, skill building, empowerment, case management, advocacy, coalition building, staff support, information and referral, and creating computer-generated materials such as flyers, table tents, and a resource brochure for our relocated residents.”

2) “I did very little traditional counseling—even the individual work had little resemblance to what goes on in a clinic or mental health center. But it is difficult to take it all in. One of our teammates compares what we are witnessing to a nuclear holocaust.”

3) “I learned a great deal of information in my undergraduate and graduate training, but my experience here has taught me more than any theories, models, or paradigms ever could. Sure, academic training is vital to professional growth, but you can’t really be taught about poverty in the classroom, here, you witness it, breathe it, it engulfs you.”

FROM THE JOURNAL OF MAXINE RAWLINS

1) From the Journal of Louise Graham: “It seems like people I saw this morning were contacts made days ago. Issues that people presented with chronic mental illness and was well trained to recognize and assist in coping with the mental and emotional trauma of the survivors. Louise Graham’s focus in medical psychology is rooted in her specialties in psychopathology and psychopharmacology. She has worked for many years with people suffering from chronic mental illness and was well trained to recognize and assist in coping with the mental and emotional trauma of the survivors. Michael Kocet’s background is especially strong in the area of counseling young people and sexual minorities and multicultural counseling. Like Maxine Rawlins, he would be in a position to respond to the needs of a wide range of residents. But he is also particularly concerned with ethical issues in counseling, and would be very much aware of the limitations of counseling in a place of such extreme need.”

2) “Families are still struggling and desperately want to return to their homes. Before I came down here, I watched on CNN.com and FOX news the clips of what the shelters looked like, but being here face to face and walking up and down the rows of air mattresses is a surreal experience. Hundreds and hundreds of people—the elderly, the adolescents, the babies, the adults, all trying to peacefully coexist in a one room (albeit) large bedroom. Imagine that all your earthly possessions now consist of a borrowed air mattress (twin size), a blanket or comforter, and whatever you can fit in your four ft of space you and your family are allotted.”

3) “As a counselor I have grown accustomed to knowing that I cannot “fix” people’s problems—that they must find their own paths. But this issue was really put to the test today. I met two people, both of whom have been completely displaced, lost their homes, their livelihoods, and their sense of security by Hurricane Katrina. These men I spoke with were in their 90’s. They were not seeking a hand out, charity, or for someone to do something for them. They simply wanted information and a timeline to know where and when they would be moving forward to rebuild their lives. There were no answers to give them.”

Despite the obvious challenges faced by Drs. Graham, Kocet and Rawlins in applying their skills in Louisiana, each returned with a sense of accomplishment and pride in having helped. Those of us who teach would do well to consider how effectively we could apply our expertise to some urgent need in the world outside our classrooms.
The Missionary Sisters of Louisburg Square

The Society of St. Margaret, an Order in the Church of England, had arrived in Boston in 1871 when then novice, Sister Theresa, arrived to take over the administration of Boston’s Children’s Hospital. A talented, capable woman, Sister Theresa (born Sophia Nelson in England) won over the Hospital’s largely Unitarian physician-dominated Board of Managers and spent the next fifteen years professionalizing the position. The Society remained in the service of the Hospital for the next 45 years at this same time expanding their mission “to serve the sick, the children and the poor.” In 1875 they opened an orphanage for boys and a school for girls, both of which flourished. The Society also organized summer camps in Winthrop, Massachusetts, at Humarock Beach, and on the shore near Marblehead, so that children of various ethnic backgrounds could enjoy a brief respite from the overcrowded, dangerous streets of urban Boston.

In 1880, with their novitiate and professions surging, the Society purchased three adjoining houses at Nos. 15, 17, and 19 Louisburg Square. Renovations were made to connect all three buildings. A temporary Chapel and Refectory were located in the large corner house, along with offices, a Common Room, and dormitories. The middle residence contained the reception room and kitchen, two large embroidery rooms, and several guest rooms. Within three years, a new Refectory and substantial Chapel were erected on a lot at the rear of the convent. St. Margaret’s Infirmary, a pioneering private hospital, was located in the third house. This institution grew so rapidly that additional space was leased a few years later at No. 2 Louisburg Square, a large house on the corner of Mt. Vernon Street where the Infirmary remained for 22 years.

In addition, the Society was among the first organizations to provide assistance to Boston’s African American community, a particularly needy population living near the convent on the north side of Beacon Hill. Originally developed rather sporadically attracting transient sailors and laborers, craftsmen, and small business owners, this neighborhood was home to nearly eighty percent of Boston’s black population by the mid-nineteenth century. Although African Americans had begun to relocate to Roxbury and the South End by the end of the century, a significant number of black tradesmen, domestic servants, and the poor remained on the north side. In 1888, tucked among the tenement houses, small shops, and livery stables at 79 Phillips Street, the Sisters founded “St. Monica’s Home for Sick Colored Women.” In March of 1891, St. Monica’s was moved to larger quarters at 45 Joy Street and, a few years later, an adjoining house was acquired at 47 Joy. Begun as a home for chronically ill black women, the facility eventually included a nursery, kindergarten, sick ward, and nursing home, all of which were open to “patients of every and no creed.” In June, 1904, with the assistance of the black population of Roxbury, the Sisters purchased and renovated the former home of William Lloyd Garrison, and moved St. Monica’s to that site. An tuberculosis ward was added in 1907.

One of the Community’s most distinctive endeavors was St. Margaret’s School of Embroidery, which was founded by the multi-talented Sister Theresa shortly after her arrival in Boston. Through her skill and inspiration, students from within the Order and the general public, produced elaborately designed vestments, altar hangings and other ecclesiastical accessories of silk and linen, examples of which were exhibited at the General Conventions of the Church of England in 1877 and 1880. Rapidly outgrowing its modest second floor work rooms on Louisburg Square, the Embroidery School was moved to 23 Chestnut Street, also on Beacon Hill. While still under the direction of Sister Theresa, the School became a founding member of the Arts and Crafts Society of Boston and participated in that organization’s first exhibition in 1897. The Embroidery School remained viable for decades completing commissions from churches throughout the country before its closing sometime around 1952.

With the decline of professions in the latter half of the 20th century, the Sisters have been forced to curtail their activities. St. Monica’s Home was closed in 1989, in 1990, the Sisters sold their Louisburg Square convent and moved into the renovated Garrison House. Meanwhile, back on Beacon Hill, times changed as well. The Museum of Afro-American History and the African Meeting House now stand across the street from what was once St. Monica’s Home, the majority of houses on Louisburg Square have been divided into apartments and condominiums; and the large corner house on Louisburg Square, once headquarters of the Society of St. Margaret, is now the home of John and Teresa Heinz Kerry. Still considered by many authorities as the finest row of townhouses in the United States, Louisburg Square remains a prime tourist attraction. Most of today’s residents and visitors, however, probably know little about the Sisters of St. Margaret who brought such distinction to Beacon Hill for over a century.

—Patricia J. Fanning is Associate Professor of Sociology and Associate Editor of the Bridgewater Review.
Cultural Commentary

Le Vin in Paris

William C. Levin

In this edition of Bridgewater Review Charlie Angell of the English Department reviews Bernard-Henri Levi’s new book American Vértigo. Levi, a French philosopher and cultural critic, traveled in America, roughly (very roughly) following the path previously taken here by Alexis de Tocqueville in the early 1830s. Tocqueville’s classic book, Democracy in America, would be a hard act for Levi to follow, considering its revered place in our literature of cultural and political analysis. But Levi is famous for his confidence, so American Vértigo records his impressions of America gathered from an odd buffet of his interviews and experiences. And I do mean odd.

As it turned out, I knew about Charlie’s writing plans well before Jeanne and I were scheduled to go to Paris this spring. So, I figured that if Bernard-Henri Levi can draw sweeping conclusions about America based on interviews with the likes of Warren Beatty and Sharon Stone, then I could probably figure out the French by walking around Paris for a week: So, here goes, organized for your convenience by sweeping generalization.

FRANCE IS THE GRANDEST CULTURE.

Paris is monumental, in both senses of the word. That is, it is filled with monuments celebrating thousands of French accomplishments, real and aggrandized. It is also a city of grand vistas and architecture of impressive scale. I grew up in New York City, have lived in Boston for forty years, and visited all the biggest cities. Though I was a cosmic Outsider, I was struck by the paintings commemorating the battle of Trafalgar. In that battle 27 British ships encountered a combined force of 33 French and Spanish ships in the decisive battle of the Napoleonic Wars. I’m pretty sure England won. At least that is what all the books I have read on the subject conclude. But you would never know it looking at the paintings of the engagement in the Musee de la Marine. All of them showed outnumbered French ships of the line surrounded by tattered and shot ridden British ships, the French ships gallantly pouring shot into their enemies. The French flags were invariably huge and flowing out above all others. Perhaps all the books I’ve read about Trafalgar were written by English authors. When we returned from a day trip to Rouen, in Normandy, Michele, the very helpful clerk at our hotel desk, asked about our visit. “Did you visit Notre Dame Cathedral?” (Yes, that’s the one Claude Monet painted many times.) “Have you seen the old houses?” (Yes, again. I loved the fifteenth century half timber houses and was amazed that people were still living in them.) And lastly, “Did you visit the spot where the English killed our Joan?” Uh, yes. (We kept to ourselves that we thought that whole Joan thing was a bit more complicated than Michele’s take.) After a week speaking with Michele about our experiences, it was clear that she wanted to hear how much we loved our visit, and the details were not so important.

But you would never know it looking at the paintings of the engagement in the Musee de la Marine. All of them showed outnumbered French ships of the line surrounded by tattered and shot ridden British ships, the French ships gallantly pouring shot into their enemies. The French flags were invariably huge and flowing out above all others. Perhaps all the books I’ve read about Trafalgar were written by English authors. When we returned from a day trip to Rouen, in Normandy, Michele, the very helpful clerk at our hotel desk, asked about our visit. “Did you visit Notre Dame Cathedral?” (Yes, that’s the one Claude Monet painted many times.) “Have you seen the old houses?” (Yes, again. I loved the fifteenth century half timber houses and was amazed that people were still living in them.) And lastly, “Did you visit the spot where the English killed our Joan?” Uh, yes. (We kept to ourselves that we thought that whole Joan thing was a bit more complicated than Michele’s take.) After a week speaking with Michele about our experiences, it was clear that she wanted to hear how much we loved our visit, and the details were not so important.

THE FRENCH HAVE LOTS TO SAY.

In Paris everyone seemed to be deep in animated conversation all the time. They lingered for hours over small, intense cups of coffee engaging in what could only have been equally intense talk. It looked so exciting. Jeanne and I talk at meals, but this looked somehow better. Perhaps they were discussing philosophy, politics or the merits of the great art that surrounded them. We don’t speak French, so who knew? In a restaurant at the Musee d’Orsay I overheard a conversation that gave me an idea about Parisian finger-talking. A young man was talking in English to an equally young Asian woman. (Perhaps she spoke no French, or the young man was practicing his English on her.) At any rate, he was holding forth about some paintings they had seen and he said (exactly this, because I wrote it down, though furtively), “Of course who complained that his paintings are boring black and white abstractions are not looking closely. There are many blacks. Yellow blacks and red blacks, green blacks and truly black blacks.” No kidding. I guess you can’t have that many museums without some consequences. Let’s get some strong coffee and talk about it for a few hours.

I couldn’t help thinking about the couples we have seen in American restaurants who could sit at their dinners without ever talking to one another. At all. Not once. In fact, they never seemed to look at one another. The anti-Parisians. I’ll take earnest talk, even about not so important.
FRENCH CARS ARE THE BEST
Fuel is terribly expensive, much more than in the United States, and there is not nearly enough parking. We saw lots of cars parked bumper to bumper, literally touching. We wondered how they got out of those “spaces” without lots of yelling. Smart cars, like the one in the picture, are coming to a city near you, as soon as they pass American emissions standards.

THE FRENCH ARE AFRAID OF NOTHING.
French cars are the best. Americans should be ashamed of our bread. You can imagine that by the end of our trip, our impressions of French cars had been thoroughly revised.

THE FRENCH ARE SUPERIOR TO AMERICANS IN THE STUFF THAT REALLY MATTERS.
You can imagine that by the end of our trip, our impressions of French cars had been thoroughly revised. Americans who continued to be viewed as an elite people, sure of itself and domineering, whereas in reality no large modern nation today is as uncertain as this one, less sure of what it is becoming, less confident of the very values, that is to say, the myths, that founded it; it’s a certain disorder, a disease; a wavering faith, an uncertainty again that seizes the observer as well as the observed...

Charles Angell
Bernard-Henri Lévy

P. 238

Deconstruction in America
Bernard-Henri Lévy, American Vertigo, (translated by Charlotte Mandell)
Random House 2006

THE FRENCH ARE FRIENDLY.
Even the Parisians
We were on guard for nasty Parisians. It never happened. In fact, the Parisians we met were unfailingly nice to us. Jeanne thinks it was because we looked so pathetic, with our maps and comfortable shoes. I think it was because we learned just enough French to be polite and to apologize for our lack of French. At any rate, four times Parisians stopped to ask if we needed help finding our way, without our having asked for help. One stopped her motorcyce, got off and directed us to a better cafe than the one we were trying to find.

We were eager to avoid engaging in bad tourist behavior. We saw very little of it, but cringed when it was an American who was guilty. At the Eiffel Tower there was a snack bar part way up, with lots of tourist food. One young woman loudly expressed to the counter her disappointment that the available pizza was sans pepperoni. Sacre bleu. We asked Michele about her experience with the famous “Ugly Americans.” She reassured us that the Germans were uglier.

THE STUFF THAT REALLY MATTERS.
V. 0

EVEN THE PARISIANS.

THE FRENCH ARE FRIENDLY.
Even the Parisians
We were on guard for nasty Parisians. It never happened. In fact, the Parisians we met were unfailingly nice to us. Jeanne thinks it was because we looked so pathetic, with our maps and comfortable shoes. I think it was because we learned just enough French to be polite and to apologize for our lack of French. At any rate, four times Parisians stopped to ask if we needed help finding our way, without our having asked for help. One stopped her motorcyce, got off and directed us to a better cafe than the one we were trying to find.

We were eager to avoid engaging in bad tourist behavior. We saw very little of it, but cringed when it was an American who was guilty. At the Eiffel Tower there was a snack bar part way up, with lots of tourist food. One young woman loudly expressed to the counter her disappointment that the available pizza was sans pepperoni. Sacre bleu. We asked Michele about her experience with the famous “Ugly Americans.” She reassured us that the Germans were uglier.

THE STUFF THAT REALLY MATTERS.

V. 0

EVEN THE PARISIANS.

THE FRENCH ARE FRIENDLY.
Even the Parisians
We were on guard for nasty Parisians. It never happened. In fact, the Parisians we met were unfailingly nice to us. Jeanne thinks it was because we looked so pathetic, with our maps and comfortable shoes. I think it was because we learned just enough French to be polite and to apologize for our lack of French. At any rate, four times Parisians stopped to ask if we needed help finding our way, without our having asked for help. One stopped her motorcyce, got off and directed us to a better cafe than the one we were trying to find.

We were eager to avoid engaging in bad tourist behavior. We saw very little of it, but cringed when it was an American who was guilty. At the Eiffel Tower there was a snack bar part way up, with lots of tourist food. One young woman loudly expressed to the counter her disappointment that the available pizza was sans pepperoni. Sacre bleu. We asked Michele about her experience with the famous “Ugly Americans.” She reassured us that the Germans were uglier.

THE STUFF THAT REALLY MATTERS.

V. 0

EVEN THE PARISIANS.

THE FRENCH ARE FRIENDLY.
Even the Parisians
We were on guard for nasty Parisians. It never happened. In fact, the Parisians we met were unfailingly nice to us. Jeanne thinks it was because we looked so pathetic, with our maps and comfortable shoes. I think it was because we learned just enough French to be polite and to apologize for our lack of French. At any rate, four times Parisians stopped to ask if we needed help finding our way, without our having asked for help. One stopped her motorcyce, got off and directed us to a better cafe than the one we were trying to find.

We were eager to avoid engaging in bad tourist behavior. We saw very little of it, but cringed when it was an American who was guilty. At the Eiffel Tower there was a snack bar part way up, with lots of tourist food. One young woman loudly expressed to the counter her disappointment that the available pizza was sans pepperoni. Sacre bleu. We asked Michele about her experience with the famous “Ugly Americans.” She reassured us that the Germans were uglier.

THE STUFF THAT REALLY MATTERS.

V. 0

EVEN THE PARISIANS.

THE FRENCH ARE FRIENDLY.
Even the Parisians
We were on guard for nasty Parisians. It never happened. In fact, the Parisians we met were unfailingly nice to us. Jeanne thinks it was because we looked so pathetic, with our maps and comfortable shoes. I think it was because we learned just enough French to be polite and to apologize for our lack of French. At any rate, four times Parisians stopped to ask if we needed help finding our way, without our having asked for help. One stopped her motorcyce, got off and directed us to a better cafe than the one we were trying to find.

We were eager to avoid engaging in bad tourist behavior. We saw very little of it, but cringed when it was an American who was guilty. At the Eiffel Tower there was a snack bar part way up, with lots of tourist food. One young woman loudly expressed to the counter her disappointment that the available pizza was sans pepperoni. Sacre bleu. We asked Michele about her experience with the famous “Ugly Americans.” She reassured us that the Germans were uglier.

THE STUFF THAT REALLY MATTERS.
Whether he’s dependent on his father, his mother, his
Lévy suggests, “that this man is something of a child.
cal/psychological gated community. “The truth is,”
he observes at the outer margins of our society provides
flashy? Are we, Lévy’s observed, to conclude that what
Is implying the parallel between two maximum security
diminished life, a bloodless life, but a life all the same.”

In the great outdoors, on this former plantation”—“a
Lévy finds in the prison’s setting—“a wholesome life
in the great outdoors, on this former plantation”—“a
wholesome life

T-shirts “printed with
kindergarten for senior citizens where life seems to have
“paradise laden with all the attractions of purgatory, [a]
retirement community in Sun City, Arizona, he finds a
ity prevails in its marginal institutions. Visiting a gated
retirement community in Sun City, Arizona, he finds a
paradise laden with all the attractions of purgatory, [a]
retirement community in Sun City, Arizona, he finds a

Who has the right take on Lévy—Keillor or Peretz?
Peretz would likely argue that

hurricane Katrina devastated New Orleans, Lévy
spires that “I saw—I heard—the manner in which the American nation persists in
viewing itself as an immense middle class devoted to the
American Way of Life, despite the obvious refuta-
tion—the very real existence of the 37 million outcasts,
the victims of social exclusion.”

What’s the right take on Lévy—Keillor or Peretz?
Keillor would assert, I think, that Levi’s conclusions outlined in the preceding paragraph are fairly obvious and
even banal to anyone minimally familiar with life in the
United States. Peretz would likely argue that

in American civilization from this mausoleum of
merchandise, this funerary accumulation of false
goods and nonsense in this end-of-the-world setting?”
Lévy sees in the faces of the Mall shoppers “the easily
led, almost animal-like face Alexandre Kojève [a French
philosopher] said would be the face of humanity at the
arrival…of the end of history.” The Mall of America
represents in microcosm for Lévy the United States as
an economic gated community—“or, if you’re one
of Lévy’s mall walkers, a gated community—whose
middle American shoppers content themselves with
childlike and ephemeral pleasures. Lévy reduces
Americans to banality—and—in what he sees as our
innocence—brutality.

Still, France is not without shopping malls, quite large
ones like the one I had occasion to visit in St. Laurent
du Var just outside Nice. The French apparently use
their malls for recreational walking as well as shop-
ing, accompanied quite frequently by their dogs. The
signs above the spacious entrance to the supermarket
say: “pas de chien dans le marché” The French, I’ve noted on my visits,
tend to view any sign prohibiting something as
an affront, so dogs accompanied their owners into the
market. I began to wonder whether the sign above the
market entrance shouldn’t perhaps have read “don’t
purchase items off the lower shelves.” But, I’m pretty
sure a French person would have informed me, had I
made the suggestion, that I lacked a clear understanding
of the cultural sign.

—Charles Angell is Professor of English
and Book Review Editor of the Bridgewater Review.

When we meet for the first time in forty years, you say my poems
are mysteries, yet within two months you send me a hand-crafted knife,
bolstered and pinned in brass, handled with the aged koa another friend,
sent from Hawaii. The matched grips, sliced thin as a Roman coin thumbed
almost faceless, parentheses three blades ground and stopped
to an edge only good light (or blood) reveals. Oh, it can cut, your gift
of skill and work and love, but
it, too, can be folded up and pocketed.

—Don Johnson, for Ed Sheets
My ninety year old neighbor’s winter crop
Has sprouted, softening October’s show
Of brittle reds and yellows. Through leaf drop
And frost these fields against the hill will glow
Green, percolating up through snow, that first
Leveler, to pool, as light unbends each stalk,
Until all sixty acres lie immersed
Again in green. Those winter days when I walk
His road, I’ll picture him overalled in sun
Collecting wagonloads of windrowed stones,
A yearly harvest, labor never done,
A miracle of strength in those old bones.
His verdant fields illuminate dark days.
Those hard loaves stacked enlighten other ways.

— Don Johnson

The Latin Root for *Cultivate*
Means *Cerish*

My ninety year old neighbor’s winter crop
Has sprouted, softening October’s show
Of brittle reds and yellows. Through leaf drop
And frost these fields against the hill will glow
Green, percolating up through snow, that first
Leveler, to pool, as light unbends each stalk,
Until all sixty acres lie immersed
Again in green. Those winter days when I walk
His road, I’ll picture him overalled in sun
Collecting wagonloads of windrowed stones,
A yearly harvest, labor never done,
A miracle of strength in those old bones.
His verdant fields illuminate dark days.
Those hard loaves stacked enlighten other ways.

— Don Johnson

---

In the crawl space under the kitchen, I kneel
in a bubble of light where the ruptured fitting
drips, though I’ve shut off the flow at the valve.

Outside, under the ice-storm’s glittering tonnage
sycamores burn and groan. When their limbs explode
I think of your father on his hands and knees
tamping black powder into the hole he had drilled
in the lava rock beneath your house in Honolulu.
Upstairs your baby brother slept. You sliced
ginger for the chicken *hekka* while your mother
stitched futons in the alcove just above the detonation.

Only the persimmon balanced on the New Year’s shine
toppled. The Morishiges next door never knew
how with each small charge he lowered the floor, pushed
back the walls of a cellar he could finally stand in.

Now you watch his monitored sleep, gauging the slow
spillage down a silvered tube. Nurses carry away
whatever breaks down inside him.

Here, on my knees
in cold mud, I finger the bread he taught me to pack
into wet pipes to halt seepage, so the joint
will heat up, liquefy the flux and suck in solder
seal the fitting right, so it won’t let go, ever.

— Don Johnson
Masterpiece or Racist Trash?

Bridgewater Students Enter the Debate over Huckleberry Finn

Barbara Apstein

Despite its status as one of the classic American novels, *Huckleberry Finn* has always been a controversial book. Shortly after it was published in 1885, the Concord, Massachusetts, Public Library Committee decided to exclude Twain’s novel from its shelves, dismissing it as “trash...more suited to the slums than to intelligent, respectable people.” Warmly approving the library’s decision, contemporary newspapers denounced Huck Finn as a “trashy and vicious” novel, whose characters and action were of a low moral level. Yet some early readers had words of praise. William Ernest Henley was delighted with the story, with its “adventures of the most surprising and delightful kind imaginable.” Another early reviewer, Brander Matthews, admired Twain’s technique, especially the “marvelous skill with which the character of Huck is maintained” throughout the novel, we see all the action through the eyes of a 14-year-old country boy. Matthews also found *Huckleberry Finn* “fresh and original” and praised Twain’s fertility of invention, humor and vivacity. He also praised the depiction of Jim, declaring that “the essential simplicity and kindliness and generosity of the Southern negro have never been better shown.” In fact, the portrayal of Jim was to become a subject of intense controversy a century later. Not one of the late nineteenth century critics mentions the issue that has become most bitterly debated in our own time—the issue of whether or not *Huckleberry Finn* is a racist book.

Although Twain had prefaced his novel with a directive that it not be taken seriously, threatening to banish anyone finding a moral in *Huckleberry Finn*, readers continued to analyze it. In the late 1840’s and 1850’s two highly influential literary critics, T.S. Eliot and Lionel Trilling, pronounced *Huckleberry Finn* a masterpiece. For Trilling, it was “one of the world’s great books and one of the central documents of American culture.” A major component of this greatness, for Trilling, is the moral testing and development Huck undergoes. As they float down the Mississippi River on their raft, sharing adventures and narrow escapes, a bond develops between Huck and Jim. Yet while Huck comes to love and respect Jim, he is occasionally nagged by his “conscience,” which tells him that he ought to turn Jim in. As a slave in the pre-Civil War south, Jim is someone’s property, and Huck firmly believes that he is morally obligated to report him. In the famous “criterion of conscience” scene, Huck decides to “do the right thing” and write to Jim’s owner, Miss Watson, telling her where she can reclaim her missing slave. Then, reminiscing about their companionship on the raft, remembering Jim’s generosity, “how good he always was,” Huck changes his mind. Following his “heart,” he tears up the letter, implicitly rejecting the moral code he has grown up with. Convinced that he is a hopeless sinner, Huck concludes, “All right, then, I’ll go to hell!” This is a wonderfully ironic scene: at the very moment when Huck is fully convinced of his wickedness, the reader knows that his good impulses have prevailed. From this climactic episode, as Trilling observes, the reader takes away a powerful lesson: that what appear to be “the clear dictates of moral reason” may in fact be “merely the engrained customary beliefs of [one’s] time and place.”

Neither Trilling nor Eliot objected to the portrayal of Jim or to the use of the word “nigger.” In fact, Eliot found Huck and Jim to be “equal in dignity” and observed that Jim is “almost as notable a creation as Huck himself.”

In public schools, arguing that “tax dollars should not be used to perpetuate a stereotype that has psychologically damaging effects on the self-esteem of African-American children,” supporters of *Huckleberry Finn* argue that anyone who reads the book carelessly can see that Twain is in fact anti-slavery and anti-racist. Jim is, in fact, the best person in the novel, honest, perceptive and fast-minded, a loving father and loyal friend. In contrast, the white characters include, among others, Huck’s father, a child-abusing drunkard; the Duke and King, who are frauds and swindlers, and the Grangerfords and Shepherdsons, two feuding clans whose main purpose in life is the murder of as many of their enemies as possible. Thoughtful examination of Twain’s use of the word “nigger” can help teach students the importance of understanding the context in which a word is used. They will discover that, although clearly a derogatory term, “nigger” was not in Twain’s time the powerful taboo word that it is today. Judge Stephen Reinhardt, rejecting a lawsuit by an African-American parent, addressed this issue, writing that “Words can hurt, particularly racist epithets, but a necessary component of any education is learning to think critically about offensive ideas.”

Left, Huck and Jim find shelter in a cave. Below, Jim, believing that Huck is dead, thinks he is seeing a ghost. These illustrations by E.W. Kemble appeared in the first edition of *Huckleberry Finn*.
Where do Bridgewater students stand in this debate? My “Writing About Literature” class read *Huckleberry Finn* and examined the controversy surrounding it. The class of 20 included only one black student, Colleen Roberts, who was placed in the potentially uncomfortable position of being spokesperson for her race. The issue surfaced early in our discussions; as the class considered the impact of the word “nigger,” a student posed the obvious question: “Shouldn’t we ask Colleen what she thinks?” Fortunately, Colleen poised and articulate, gracefully accepted the role which had been thrust upon her. She expressed her own bewilderment at hearing rap musicians and black teenagers use “nigger” among themselves as a synonym for “friend.” Was this an effort to take away the power of this historically degrading word? Clearly, although “nigger” may be acceptable for at least some blacks to use among themselves, the word becomes deeply offensive when uttered by a white person.

In their papers about the controversy, the white students in the class concluded that *Huckleberry Finn* does not encourage racist attitudes. “We have to look beyond the word ‘nigger,’” they wrote. “This is a literary masterpiece.” “In Twain’s time, ‘nigger’ was a synonym for ‘slave’.” “The language is appropriate to the setting and time.” “The portrayal of Jim proves that the racial stereotype of Twain’s day was wrong.”

Colleen, however, decided otherwise. She enjoyed and appreciated the novel; she saw that Jim was the book’s most admirable character. She considered all the arguments. What it finally came down to, however, was that she found the book painful to read. She was angered by the fact that Jim was a mere sidekick to Huck and that “he didn’t seem to mind having no vote, no say, during their adventures, in what to do next.” She resented his being reduced to a clown, and, in the final chapters, a plaything for the amusement of Huck and Tom Sawyer. She felt disappointed that the relationship between Jim and Huck cannot continue. In addition to reaching a different conclusion from the white students’, Colleen’s paper was different in tone. For her, this essay was not an academic exercise; it was the outcome of an intellectual quest. “While I cherish my friends who happen to be white,” she wrote in her conclusion, “I realize the burning race issues of Huck’s day have not gone away; they are just dressed in different clothes. Facing them and not lighting out to another territory is what I must do without bitterness.”

One thing all the members of the class could agree on: *Huckleberry Finn* could be a difficult text to teach. As future teachers themselves, they weren’t sure they could pull it off. Learning to think critically about offensive ideas, they agreed, is a noble goal, but teachers need to make careful judgments about which offensive ideas should be presented to classes of teen-agers. They could imagine a tense and emotionally volatile classroom, one that might be difficult to control.

The consensus was that it might be wise to reserve *Huckleberry Finn* for mature high school seniors or college students. In fact, some teachers appear to have reached the same conclusion. Shawn Oakley, a member of our class who had been working with a sixth grade teacher, reported that he had come across 30 copies of *Huckleberry Finn* in a closet at the back of the classroom. The books were covered with dust.

—Barbara Apstein is Retired Professor of English and Editor Emerita of the Bridgewater Review. This article by Barbara Apstein appeared in the June 2000 issue of the Bridgewater Review.