“Mom Thinking”
by
Beverly Carreiro
Class of 1998
Displayed at the 34th Annual Student Art Exhibit
CANNES, FRANCE.

More than a fleck of blue was observed to be missing from the vivid Mediterranean Sea on May 15, 1998. Of' Blue Eyes, Frank Sinatra, had died in Los Angeles late the previous evening. Over its two-week span, the Cannes Film Festival paid tribute after tribute to an entertainment colossus. Additional photographs of Cannes by Professor Smalley appear on pages 15-18.

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Editor's Notebook

The Fifty-First State?

Greetings from Puerto Rico. Your intrepid editor is on assignment in America’s Caribbean playground, where the water is deep blue, the warm breezes constant and the countryside lush and fertile. Puerto Rico is also the island where the Stars and Stripes fly proudly and just about every corporate logo can be found from the ever present MacDonalds to Johnson and Johnson to Hooters (which unfortunately sits just in back of the impressive statue of Christopher Columbus). Puerto Rico, after all, is our piece of real estate.

For those of you who are a little foggy on Puerto Rican history, the United States got control of this island as a result of victory over Spain in 1898. Over time we gave the Puerto Rican people citizenship, allowed them free access to the mainland and helped them become the richest Spanish speaking “nation” in Latin America. Puerto Rico, however, is not really a nation, it is a commonwealth or an associated free state, which means that it controls much of its domestic economy but it is not sovereign in terms of foreign and military policy. Moreover, Puerto Rico is heavily dependent on the United States in terms of social welfare programs, capital investment and of course all those Yanquis who fly American Airlines to get a little R and R on the over 300 beaches and the scores of casinos. It is safe to state that without this heavy presence of the United States, Puerto Ricans would not enjoy the highest per capita income in Latin America and the feel of a modern country.

But being a commonwealth is something akin to being half pregnant. As a commonwealth Puerto Rico is not a state like the other fifty and is not a nation state like its neighbors. For being a commonwealth Puerto Ricans get to use our currency but do not have to pay income taxes; they get to attend Democratic and Republican conventions but they can’t vote for the president or have representatives in Congress; and perhaps most importantly Puerto Ricans can fight (and have fought) in our wars but have little if any say in terms of national decision-making. In many respects it’s a good deal and a consistent majority of the residents support a continuation of commonwealth status and roundly reject the supporters of independence.

But change is in the tradewinds that race through the palm trees of Puerto Rico. The United States Congress is currently debating the wisdom of sanctioning a national plebiscite that will permit Puerto Ricans to choose whether they want to enter the Union as the fifty-first state. This is a big step not just for the Puerto Ricans who have never been close to getting Congressional approval for a statehood vote. It is also a huge step for the United States since we last took this step over forty years ago when we brought another island into the Union, Hawaii.

Besides upsetting the order and symmetry of the flag with 51 stars, making Puerto Rico a state has some controversial side issues. The House of Representatives is concerned about bringing in a state where 60% of the residents do not speak English; the Senate is concerned about the future program costs for a state that is currently poorer than Mississippi.

For the Puerto Ricans the debate over statehood centers on whether commonwealth status can continue to bring in the government assistance and the corporate investment. Local officials are convinced that the future of Puerto Rico is as a state where it will have representation in Congress and the White House and more equal footing at the policy-making and budget allocating table. For the average Puerto Rican the issue is taxes. My cabbie, Gilbert, was against statehood for the simple reason that he would have to pay income tax, a pretty powerful argument in my opinion. There is also an inherent Puerto Rican pride that does not want any part of the 50 states, especially since there is widespread belief on the island that Americans see their fellow Caribbean citizens as not quite on the same economic footing.

There is a pretty decent chance that in December the Puerto Ricans will have their moment of decision when they will cast their vote for or against statehood, or perhaps more appropriately, for or against commonwealth. If the vote is for statehood, the United States will have the responsibility to respond to a request from its own citizens. It is at this time that the soul searching shifts to Washington where members of Congress will have to decide whether to change the flag, bring in a poor island to the union, accept Spanish as an integral part of Puerto Rican citizenship and give three million people political rights they have been denied for so long.

Michael Kryzanek is Editor of the Bridgewater Review
Interests in Chinese maritime history has heightened both in China and abroad in the past two decades. With the expansion of China's foreign trade and her increasingly active role in international affairs, scholars in Chinese history, world history, political economy, and cultural studies have all begun to rediscover the salient features of China's maritime past. Recent studies have demonstrated that the exchange of goods and ideas in Chinese history did not only concentrate on the continental border in the North and between different regions of China, but the developments of overseas trade, migration, and interaction between cultures in the maritime frontier were equally impressive. From the traditional trading posts in Quanzhou and Guangzhou, to the modern treaty ports of Fuzhou, Xiamen, and Shanghai, to the contemporary metropolis in Hong Kong and Taiwan and special economic zones in Shenzhen and Pudong, southern coastal cities in the last five hundred years and beyond have connected China to the outside world and the global economy.

The significance of a Chinese maritime sub-culture casts serious doubt on the monolithic notion of an essentially land-bound state in both the imperial and socialist periods. The study of maritime China serves to highlight the multiple representation of the Chinese empire and nation on the one hand, and the ongoing forces of local, transnational, and overseas Chinese communities on the other. To put it differently, the construction of a maritime history illustrates both the incorporation of Chinese culture in a larger polity and the diversity of Chinese identities. The scholarly interests in maritime China further yield contributions in several areas of inquiry, including trade, migration, and nationhood, Sino-Western relations, the study of Overseas Chinese, and links with contemporary interpretations of the "Greater China" and the Asian Pacific region.

This essay aims to highlight certain diverse features of maritime China through an overview of the historical development of maritime trade in Guangzhou. More commonly known as Canton in the West, Guangzhou became the symbol of "old China trade" for her crucial role in western trade during the eighteenth and early nineteenth centuries. European and American traders brought silk, porcelain, and tea from Guangzhou to the West and one can still see the marvelous export arts from Guangzhou in special museum collections in London, Boston, and Hong Kong. For example, New England merchants returning from China formed the East India Marine Society in late 1798 and started to preserve and display the pictorial items and artifacts from Guangzhou and Macau including lacquer wares, silver wares, ivory products, porcelain, and wood furniture. On the eve of the bicentennial anniversary of the Peabody Essex Museum in Salem, the special exhibit of export arts from Guangzhou in the past year signals the importance of maritime China in the early history of the United States. From the pens of historians to the eyes of connoisseurs, the city of Guangzhou has represented the reference point to understand the changing context of Sino-foreign economic and cultural relations in the nineteenth century.

Deeply rooted in a historical tradition of overseas trade with maritime Asia and inextricably connected to regional devel-
opment of south China, Guangzhou deserves analysis not only in terms of Western impact on China, but should be analyzed in a multiplicity of regional identities. Looking at Guangzhou through the lens of maritime history would further illuminate the development of maritime Asia, the role of Guangzhou in the regional economy of China, as well as the significance of migration, sojourning, and diaspora in the study of Chinese identities.

GUANGZHOU IN THE EARLY MODERN MARITIME WORLD

During the Age of European Discovery and Expansion in the early modern world, Asian patterns of production, trade, and governance also have fundamentally shaped the long process of emergence of the maritime facets of the modern world system. Asian navigators, merchants, pirates, and investors were not passive victims of European intrusion, but they were active participants and effective competitors of maritime trade with their overseas counterparts. The effort to analyze maritime Asia in a broader framework of world history and cross-cultural trade can further modify the Eurocentric assumptions and illuminate the rise of commercial capitalism in the early modern world.

While Chinese governments limited official foreign trade from the first arrival of the Portuguese in 1514 to the abolition of the British East India Company in 1833, private merchant trade, Chinese junk trade with Southeast Asia, traditional tributary trade, and smuggling with foreigners all flourished in the Chinese coastal trading scene. In the millennium prior to the coming of Europeans, Guangzhou was an important port of entry for traders coming to China from the maritime countries of the South China Sea and the Indian Ocean. It served as a trading center of exotic goods such as spices, incense, pearls, opaque glass, ivory, rhinoceros horns, tortoise shells, and feathers. The advances in the construction of seagoing junks in the twelfth and thirteenth centuries not only facilitated the growth of maritime trade in Guangzhou, but it also helped the Chinese imperial governments to deploy large navies in southeast Asia. A local record of Guangzhou in 1304 listed a total of 104 "foreign kingdoms" for the transoceanic trade between Guangzhou and southeast Asia including Vietnam, Champa, Malaya, Java, and farther west in Ceylon and India. While the early Ming emperors issued edicts to prohibit private coastal trade by Chinese merchants, private merchants in Guangzhou simply ignored the ban and took to smuggling of silk, porcelain, iron, and fireworks in exchange of silver and spices. The ban on coastal shipping also led to the emergence of illegal private trade and the first wave of Chinese emigration to southeast Asia from Guangdong and Fujian in the fifteenth century.

The arrival of western traders in the sixteenth century created both challenges and opportunities for coastal traders in Guangzhou. The Portuguese were initially expelled from Guangzhou in 1521, gradually gained access to coastal markets in Zhangzhou, managed to discover Japan in 1542, and finally received Chinese official recognition to establish a trading post in Macau in 1557. The problem of piracy threatened the security of the South China coast from the 1520s until the 1560s and provoked wariness of maritime trade with foreigners in Guangzhou. Yet Guangzhou, like other areas on the south China coast, benefited from the importation of silver bullion from Japan and Mexico via the Philippines. The Portuguese depended upon supplies of Chinese merchandise from Guangzhou and their sales of Indian and Japanese goods at the Guangzhou market.

The oscillation of imperial policy towards overseas trade coincided with the increasing presence of English and French ships in the ports of Guangzhou. When the Manchus lifted the coastal ban on maritime trade in 1684, a system of imperial customs posts was established to handle the collection of customs dues and the enforcement of regulations for managing trade with foreigners. By 1754, Chinese officials utilized the tradition of licensed merchants in Guangzhou to deal with the traders of European companies. The establishment of this system from 1755 to 1761, along with the designation of Guangzhou
as the sole legal port for foreign trade, led to the famous "Canton system" of regulations until the outbreak of the Opium War in the 1840s. What is significant of this multifaceted maritime trading pattern is that the Canton system after 1757 should be viewed less as a major departure of historical precedent, but more as an expedient policy to manage the diverse local commercial interests coupling with the anxiety of local defense.

The above overview of history of maritime trade in Guangzhou prior to the nineteenth century serves to provide a necessary corrective to the focus on the anti-seafaring view of a "Continental China" in overseas trade. Instead of viewing Chinese maritime history as a process that revealed the fundamental differences between the Chinese xenophobia and the emerging western concept of free trade, the bureaucratic arrangements and commercial interests associated with the Canton system owed much to the long-standing tradition of maritime trade in Guangzhou. The Guangzhou coastal network of merchants and their involvement in commercial activities, junk trade, and smuggling with maritime Asia provided a framework for European traders to trade with the local populations.

GUANGZHOU IN THE POLITICAL ECONOMY OF LATE IMPERIAL CHINA

If the analysis of maritime Asia looks at the extraregional trade between Guangzhou and overseas traders who came from South China Sea and the Indian Ocean, the development of the hinterland economy contributed to the intraregional trade of commodities in Guangzhou as a maritime export market. It is indeed fundamental that a commercial revolution in south China at least since the sixteenth century transformed Guangzhou from a coastal port limited to the trading of luxurious goods to a prosperous region for the marketing of rural handicraft products and other cash crops.

The accelerating political and economic development in the area near Guangzhou was the result of improved water transport to the delta within the drainage system of the Pearl River system, of the gradual migration and settlement of people after the eleventh century, and of the official interest in extracting local resources especially rice and salt in the domestic markets. Through centuries of land development, dike-building, and commercialization of agriculture, local inhabitants gradually developed the Pearl River delta into a highly productive region with an integrated marketing structure. A large volume of commodities from the rural hinterland was transported through a network of riverways to the trading center of Guangzhou. In addition, Guangzhou developed into a commercial center of the iron, silk and pottery industries by the sixteenth century. Owing to Guangzhou's close proximity to the manufacturing region of pottery and the silk industrial districts, the growth of handicraft production contributed to the development of Guangzhou as a commercial center for maritime exports.

The case of Guangzhou thus suggests that maritime China did not stop along the coast that faced the South China Sea. The internal market for rural production in the river basin of the Pearl River delta supported the export of silk, palm-leaf fans, pottery, cotton cloth, iron products and incense. Although Guangzhou was not self-sufficient in grain production and relied on transportation of tea from Fujian and porcelain from Jiangxi for the supply of maritime export trade, the prosperity of regional economy was critical to the success of Western trade in Guangzhou.

GUANGZHOU IN THE CULTURAL BORDERLANDS OF MARITIME CHINA

I have suggested that an emphasis on political economy and world system seems to provide a better model than the stagnation of continental China in the study of maritime history. The
The history of Guangzhou can be better understood not in terms of Chinese xenophobia and western intrusion, but in terms of local negotiation of commercial interests and cultural meanings in the maritime frontier. On one hand, the flourishing of overseas trade in Guangzhou was inextricably connected to the geopolitics of maritime Asia and the growth of regional economy in late imperial China. On the other hand, the political economy of maritime China also provide a meeting ground for various ideological constructions -- modern Chinese nationalism and anti-imperialism, western colonialism and romanticism (or orientalism), and contemporary narratives of global transnationalism. The meanings and interpretations of maritime trade were shifted under different historical circumstances. It reveals a fluid construction of maritime China in which myths and ideologies were articulated along with economic interests.

The narrative of Guangzhou based on Chinese expansion in the maritime frontier was first challenged by the discourse of nationalism and westernization after the Opium War. While the local inhabitants of Guangzhou in the 1840s still resisted western traders to move beyond the western edge of the city where foreign quarters are historically located, westernized intellectuals have viewed the city of Guangzhou as a symbol of modern change which was marked by coastal trade and the spread of new ideas. The maritime frontier became a reputed area of revolutionary tradition and a gateway to the new world. For modern Chinese intellectuals, coastal cities such as Guangzhou and Shanghai not only serve as the prototype of Chinese maritime culture, but these cities should also take the lead in the development of a new China and in the reform of old culture.

The contestation of cultural meanings in the understanding of maritime China was further complicated by the amorphous representations of Chinese identity in diaspora. The emergence of Hong Kong as a British colony after 1842 has heightened the tensions between the center and the periphery in the construction of Chinese identities. The massive migrations of Chinese in the last few centuries to Hong Kong, southeast Asia, North America, and other parts of the world have profoundly influenced our perceptions of Chineseness. In other words, the history of migration, sojourning, and diaspora in modern China has extended the frontier of maritime China from the South China Sea to the global community.

With the decline of Maoism and the end of British rule in Hong Kong, the history of maritime China has come full circle in China. Scholars of mainland China have embraced the "maritime silk road" again, with a revival of interest in the maritime history of Guangzhou. The dogmas of Communism and anti-imperialism are disappearing in China, while the Western ethnocentric interpretations are weakening as well. One can hope that studies of maritime China in the future will not only highlight the tensions in Sino-foreign relations, but will further address the flow of goods, ideas, and images in the maritime milieu. The study of maritime China will continue to fascinate social historians who are primarily concerned with urbanization in coastal cities and other social scientists who are interested in the contributions of overseas Chinese and transnational idioms of modern culture.

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THE AMERICAN STRUGGLE FOR
IDENTITY IN EIGHTEENTH
CENTURY NEWSPAPER
VERSE

Ann Brunjes

Most scholars of American literature can offer little more than a blank look when asked to name a famous or important figure in American Literature from the years surrounding the American Revolution (approximately 1760 to 1820). If pressed, the scholar might call up Phillis Wheatley (1753?-84), the African slave-turned-poet who amazed her mistress and Boston intelligentsia with her religious and patriotic verse. Pushed harder still, the same scholar might recall Phillip Freneau, some of whose poems are said to prefigure the nature imagery of the transcendentalist movement. In a course in early American Literature, a student might cite the Norton Anthology's "Philo Independantic," my personal favorite. None of it was terribly good; even the more polished pieces were pale imitations of British neo-classical verse, and the unpolished were nearly incomprehensible, with allusions to local characters and events so obscure that only the most dogged contemporary reader could unearth their meaning. But these poems were clearly popular, and I could often trace the evolution in public opinion surrounding an event (like a proposed county lottery) more clearly through the Berkshire Chronicle's poetry than through its prose reportage. Readers felt strongly about these poems, arguing over their quality and content in verse and in letters to the editor. While my own Edward Taylor continued to elude me, I had found something that engendered passion in early Americans. I was particularly struck by the role poetry played in the lives of those long-ago Pittsfielders. Readers transformed any issue of note in the local scene into verse, which was subsequently commented upon by scores of readers. These poems forced me to reconsider those "dark" years, for there was a tremendous output of poetry and prose in local newspapers. None of this literature is read in college classrooms today. There is no section of The Norton Anthology devoted to eighteenth century periodical literature, and few scholars recognize this material as literary. There is a fairly straightforward reason for this neglect. While the poetry of the colonial period--most notably that of Anne Bradstreet (c. 1612-72) and Taylor--is often difficult for the lay reader, suf­fused as it is by the religious piety of the Puritans, contemporary readers find in Taylor and Bradstreet much of it quite unlike current conceptions of literature.

In each issue I found a column devoted to poetry, the great majority of it attributed to local writers with elaborate pen-names like The Berkshire Chronicle's "Philo Independantic," my personal favorite. None of it was terribly good; even the more polished pieces were pale imitations of British neo-classical verse, and the unpolished were nearly incomprehensible, with allusions to local characters and events so obscure that only the most dogged contemporary reader could unearth their meaning. But these poems were clearly popular, and I could often trace the evolution in public opinion surrounding an event (like a proposed county lottery) more clearly through the Berkshire Chronicle's poetry than through its prose reportage. Readers felt strongly about these poems, arguing over their quality and content in verse and in letters to the editor. While my own Edward Taylor continued to elude me, I had found something that engendered passion in early Americans. I was particularly struck by the role poetry played in the lives of those long-ago Pittsfielders. Readers transformed any issue of note in the local scene into verse, which was subsequently commented upon by scores of readers. These poems forced me to reconsider those "dark" years, for there was a tremendous output of poetry and prose in local newspapers. None of this literature is read in college classrooms today. There is no section of The Norton Anthology devoted to eighteenth century periodical literature, and few scholars recognize this material as literary. There is a fairly straightforward reason for this neglect. While the poetry of the colonial period--most notably that of Anne Bradstreet (c. 1612-72) and Taylor--is often difficult for the lay reader, suffused as it is by the religious piety of the Puritans, contemporary readers find in Taylor and Bradstreet much of it quite unlike current conceptions of literature.

Despite its importance to Berkshire Chronicle subscribers of the late 1780s, none of this literature is read in college classrooms today. There is no section of The Norton Anthology devoted to eighteenth century periodical literature, and few scholars recognize this material as literary. There is a fairly straightforward reason for this neglect. While the poetry of the colonial period--most notably that of Anne Bradstreet (c. 1612-72) and Taylor--is often difficult for the lay reader, suffused as it is by the religious piety of the Puritans, contemporary readers find in Taylor and Bradstreet much of it quite unlike current conceptions of literature.

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poets' relationships to God, their essential nature—an inner struggle made public in rhythmic, sometimes rhymed language—is not significantly different from the poems one might encounter in the most recent issue of The New Yorker.

In the years surrounding the Revolution, however, those Americans with a poetic turn of mind wrote distinctly political, public, didactic verse, poems which were designed to persuade one's fellow citizens to vote for a particular candidate or to embrace the figure of General George Washington as a hero of mythic proportions. This, to some modern readers, may be poetry in that it has meter (or more accurately aspires to meter), but today's readers have a very difficult time embracing these works as "literary" precisely because they do not transcend their own times—or perhaps more to the point, because they do not care to transcend their own times. But to Americans in 1785, a poem about the controversy surrounding the local Shaker community was as literary as Sylvia Plath's poetry is today. In the forty-odd years preceding Washington Irving's Sketch-Book, The Federalist was the talk of the taverns; Parson Weems' biography of George Washington was a best-seller; and the rapidly proliferating regional newspapers were jammed full of poems by local writers. All were considered literature; all were considered literary. Our current, still-fluctuating notions surrounding art and literature would have been quite foreign to eighteenth-century writers who saw all these texts as important contributions to the nation's fledgling literary canon.

Though the printing-press came to New England with the Puritans, twentieth-century print culture and its veneration of the bound volume was in its earliest stages in the late 1700s. Most information in post-Revolutionary America was still conveyed orally, but newspapers were one component in the growing influence of print culture in the former colonies. Popular and influential throughout New England especially, newspapers gained widespread acceptance during the Revolution, when they provided readers with one of the few sources of reliable information. Furthermore, without the constraint of copyright laws, it was fairly easy for printers (who were also frequently the editors, owners, and primary contributors) to fill three printed sheets by borrowing freely from other American, British or European newspapers. In the poems and essays published in Pittsfield's Berkshire Chronicle for the year 1788, we find, in regions miles from the learned coastal cities and older settled villages, the work of creating an American literature in full swing.

The Berkshire Chronicle is typical in form and content of newspapers published in New England before the turn of the century. It is an accessible and entertaining paper, printing local gossip alongside national and international news. Its decidedly local flavor emerges from an "Amusement" column on science questions, a "Moral Observer" column, poetry ("The Parnassian Packet"), agriculture tips, social news, and, of course, advertisements. Most of the contributors use pen names; Alfred is the regular moral observer, as well as the "Amusement" column editor, while Justus, Whiffer, and Zeno provide other less regular columns on morality and issues of popular interest. The Chronicle's motto, "Free as the savage roams his native wood—or finny nations cleave the briny flood," is also typical in its oddness (I remain perplexed by the image of the United States as a "finny nation") and tone of grandiose self-importance. These papers took themselves quite seriously as the most influential and widely read venues for information, politics, and commerce, and as outlets for local literary and artistic productions.

While better-known early American writers (like Joel Barlow or Timothy Dwight) wrote epic and pastoral poems about American history and religion—subjects which conformed to prevailing literary standards—in the newspapers and magazines the reader finds a kind of free-for-all in the poetic contents. While Barlow's and Dwight's writings were published occasionally in the periodicals' poetry sections and so were familiar to the general reader, a great hash of writing appears in these publications as well—written by both anonymous writers and famous Englishmen. Readers never knew, in short, what they would find when they opened a magazine or a newspaper; there might be English Romantic poetry (Wordsworth appears in The Berkshire Chronicle with surprising regularity) or a rough satire on a local controversy; or a moralistic epigram, or a religious poem... all in the same forum, all under the head-
ing “poetry.” There is a peculiar hopefulness to these newspapers—an optimistic expectation on the part of the editors that if they included everything permitted within a certain circumference of standards and tastes, with an emphasis on writing by Americans, something good was bound to show up.

Certainly religious poetry enjoyed tremendous popularity in these early newspapers, and the Chronicle carried a healthy share of poems expressing a variety of religious concerns. “The Contrast” (July 1789), a 120 line verse ramble in rhymed couplets attributed to the poet “Crispin,” is typical in tone, subject, and style to most of the specifically religious poetry found in these early newspapers. “The Contrast” expresses a great deal of anger; the author clearly has an axe to grind, though his (or very possibly her) obscure references and tendency to contradiction make it difficult to discern precisely what s/he is upset about. Crispin opens with a mocking invocation to Minerva and the muses:

**GODDESS Minerva lend you aid,**
While I in mysteries deep do wade;
And Muses nine, impart your skill,
And guide for once my wavering quill,
And Muses nine, impart your skill,
Nor shew their bravery or their skill
To sound aloud my leaden trumpet,
And wade in shallows to the armpit.

Invoking Minerva, goddess of wisdom, suggests the poet’s desire to distinguish his or her rationality from the religious fanaticism that will shortly be exposed. Crispin occasionally shows a flash of intended humor, as here when mocking his/her own solemn intonations with the anti-climactic, irreverent images of a leaden trumpet and armpits.

Before undertaking the main theme, a general parody of several Protestant sects, the poem offers 45 lines on the invasion of spurious religions and itinerant preachers from “Sister States.” The propagators of these religions are described in the harshest terms as “Homer’s frogs engaging mice, / or numerous swarms of bodylice”; as “herd of swine in field of corn,” “mountabanks” (sic), and “jockeys trading off blind horses.” The particular objects of Crispin’s scorn are the Universalists and Shakers, though Calvinists and atheists also endure attacks. Though Pittsfield had no Unitarian Church until 1890, the Shakers were founding a new community in nearby Hancock, and Crispin’s anxieties may have been sparked by their apparent success.

The author sees him/herself as the great leveler; endorsing no creed, Crispin condemns as ridiculous the believer and atheist, all equally foolish in believing themselves saved. In closing s/he writes:

*Thus all whirl round with equal scorn,*
*As Planets on their axis turn.*
*And so keep up endless contention Yet half their craft I may not mention.*

Stylistically undistinguished, Crispin’s poem remains interesting to us for a number of reasons. Clearly, the citizens of Pittsfield felt free to entertain a variety of religious opinions and publish their verses for the community’s consideration. And the fact that Crispin chooses to express her or himself in verse, rather than in prose, holds its own fascination. Crispin, like many late-eighteenth century writers, believes that weighty subjects merit the weightiness of verse. Our contemporary understanding of poetry (however false) as an outlet for heavy emotion or navel-gazing is a stunning reversal of earlier Americans’ standards and expectations.

Politics and politicians were also considered fit subjects for poetry, though readers often lamented the harsh tone taken by the poems. Magazine readers in particular expressed the frequent hope that they might be spared the crudeness and viciousness of local political debate. One writer to the March 11, 1809 issue of the Richmond, Virginia Visitor made clear his disdain of ad hominem political writing:

*Every well disposed man who reads the newspapers, cannot but regret what we call the liberty of the Press, when he observes how invariably it happens, that political controversies terminate in personal abuse.*

This reader may have had in mind exactly the sort of writing that caused a considerable stir among the readers of the July 1788 Chronicle. In addition to igniting a series of personal attacks, one badly written poem, signed by “Philo Independantic” and entitled “On the Celebration of the 4th of July, being a day of DEPENDANCE” (July 31 1788), sparked a lively debate among the Chronicle’s readership concerning literary standards and the freedom of the press with respect to literature. Certainly the poem is rough; it has no consistent meter; an apologist might call its rhymes “creative;” and to a contemporary reader it is practically nonsensical, concerned as it is with the drunken antics of a group of historically insignificant Revolutionary War veterans on the Fourth of July. Laced with local political satire, “The Celebration” is similar in content to (though perhaps rather rougher in execution than) most political poetry published in the Chronicle.

A few stanzas from the poem, reprinted below, should provide the reader with the flavor of Philo Independantic’s verse style:

*Palmer rose and told the concourse,*
*In his opinion ‘twas no wrong course To give them an oration,*
*On the present antifederal occasion.*

*When Palmer had done his expressions so strong,*
*To Strong’s tavern repaired*  
*Each deacon and saint, old and young sitter,*
*And at Strong’s request, paid six shillings for dinner.*

*Dinner seated over all*  
*Cannons roar to teach their fall,*  
*Horse and men Danforth calls forth,*  
*To shew their valour and some mirth;*  
*Not with a view to fight or kill.*

*Nor shew their bravery or their skill*  
*Independence all pass’d free,*  
*He got home who steady be.*

Philo Independantic’s politics, as expressed in the poem, seem to have been on the anti-federalist side (i.e., opposed to the ratification of the new Federal Constitution), since he refers to the Fourth as a day of “Dependance”—in other words, Philo may have seen the Constitution’s
ratification as a betrayal of the county's prevailing antifederalist beliefs and a betrayal of the spirit of the Revolution commemorated on the Fourth. Philo reinforces the impression that this is a gathering of anti-federalists by naming the celebration "the present anti-federal occasion." The characters named in these lines and elsewhere in the poem—Danforth, Strong, and Palmer, for example—were all Revolutionary war veterans and in some cases bona fide heroes. Whether Philo is lampooning the old veterans for their antics and beliefs or celebrating their politics and exuberance is unclear, but certainly the poem reflects the county's current political climate and issues of national importance.

One week after publishing "The Celebration," the printer of the Chronicle received an unprecedented outpouring of letters and columns from regular contributors and new ones—none of them, significantly, commenting on the content of the poem but rather on its form. One respondent in the August 7 issue, calling himself "Criticus" and overwhelmed by aesthetic pique, entitled his response to "Celebration" "Remarks on Scribbling." Following prefatory remarks on the negative aspects of freedom of the press, "Criticus" directly addresses the offending Philo Independantic, and writes: But that any man, however destitute of learning, or even of common abilities, should be prevailed upon to expose to public view such an heterogeneous, metamorphosed, borrowed, unconnected piece of composition, as that which appeared in the last week's paper, under the signature of Philo Independantic; or otherwise called Pedantic Ignoramus, is a phenomena. Surely, if the man has any sense of propriety; if he can distinguish prose from poetry -- two feet from six; or if he can perceive any difference in the rhyme of "so strong" and "repaired," he certainly never would have exposed such imbecility. -- But as the candor of the public is requisite in all public performances, it is hoped and expected that Philo may partake of that benefit, upon the sole condition that he never more will attempt to wield the pen. (Chronicle, August 7, 1988).

In response to Criticus's commentary, a regular columnist, "Pedro," questions Criticus's literary authority: Now, Mr. Printer, I wish to be informed by what means Criticus & Co. became clothed with authority to kill and make alive at their nod?—If they have not been vested with such powers, they must have as much impudence to assume it, as Philo had in exposing his performance to the public eye. . . . I should therefore advise Mr. Criticus & Co. to dissolve their copartnership as dictators, and pursue some business within the compass of their authority. (Chronicle, August 14, 1788)

Pedro seems less disturbed by the prospect of bad literary publications than by the thought that someone such as the anonymous Criticus might believe himself capable of censoring the press before the public had had a chance to make up their own minds about the worthiness of the poem in question. Whipper, another regular columnist, seconds that belief when he writes of Criticus & Co.: "I know no right they have, except by assumption, to recondemn works which the better judgment of the PUBLIC had previously but partially condemned." If the Printer is to hand over inspection of submissions to the paper to Criticus, to "censure and silence, or applaud and permit any or every writer or writers whom they please, without first having the sanction of the public eye--then farewell to the liberty of the press--. . . . farewell to the idea of a reformation in the people--and farewell to the WHIPPER" (Chronicle, August 14, 1788).

Reader opinion seems to have preferred publishing unsavory pieces like "The Celebration" to the alternative of censorship. Whipper, in true Jeffersonian spirit, believes that exposure to a variety of even poor writing is the only way to develop a literary sensibility and "a reformation in the people." These writers all continued to comment, favorably, unfavorably, and with personal venom, on one another's writing, and the Chronicle continued to print rough homemade verses like "The Celebration" from time to time. For Pedro and Whipper, literature was not exempt from the democratic process.

The Chronicle published a great variety of political poems, more standard in form, content, and meter than Philo Independantic's "Celebration." These poems proclaimed the rising glory of America, exhorted Americans to be industrious, virtuous, and patriotic, and sang praise to Washington and Franklin. There were romantic love poems and pastoral elegies, poems condemning the popularity of state and local lotteries and gambling, complaints about the court system—in short, any subject of popular concern found its way into the Chronicle in verse form. The two poems I have discussed here present only an extremely limited sampling of what the Chronicle or any other late eighteenth-century provincial American newspaper has to offer. Though unlikely to revolutionize popular (or scholarly) opinion about the "dark years" in American literature before Emerson, these poets and their poems provide contemporary readers with a glimpse into our earliest literary tastes and standards. In places like the Chronicle, we find a people defining themselves through poetry—and defining poetry itself—with the vigor and passion of those engrossed in the construction of a new national identity.

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WHERE THE DREAMS CROSS: Community Colleges with a Purpose

Howard B. London

Vanessa Climer has smooth, clear, deep brown skin and sparkling almond-shaped eyes. A ponytail cascades through the back of her baseball cap, over her shoulder and onto the front of her sweatshirt. Both the hat and the sweatshirt proclaim the logo of Temple University. Born into a stable, blue collar family, Vanessa is now, at age thirty five, raising five children of her own. When her fifth child turned two, Vanessa began GED classes at the Community College of Philadelphia (CCP), and in 1991 she passed the high school equivalency examination. She continued her studies at CCP, and after earning a two-year Associates Degree and with the encouragement of her husband, transferred to Temple. Despite the logistical ordeals of managing a household and a small business, Vanessa is doing well academically, with a solid B average. When asked a purposefully vague and projective question—"In the larger context of your life what did going to the community college mean to you?"—she replied:

I looked at it as the beginning [step] toward my goal. I felt also that I was going to get an education, become a productive citizen in society even though I'm not saying that I wasn’t before, but more so now that I can earn money once I finish. And I wanted to learn things I didn’t know... More in-depth study about history. More in-depth study about languages and science. I love science. To me it was great. It gave me a wide perspective on things. I [now] look at things from different perspectives.

Veronica is in many ways typical of the contemporary urban community college student. She is female, older than the traditional eighteen to twenty-two year old college student, married, a parent, a member of a minority group, a part-time worker, a part-time student, and the first in her family to go to college. She wants to earn more money, be a productive citizen, and become not only skillful, but knowledgeable. In one important respect, however, Veronica is unlike most community college students: she has transferred to a baccalaureate-awarding institution.

Nationally, less than one-quarter of such students transfer to a four-year college or university. In urban community colleges, only about 12.5% of students transfer. The fate of her dreams, as well as those of hundreds of thousands of other students who attend similar institutions, are the subject of the research I have directed for the past four years. Indeed, the title of this article, "Where the Dreams Cross" (borrowed from a line in T.S. Eliot's Ash Wednesday), refers to the dreams of students as they intersect with the missions of community colleges and the people who work in them. It is in this intersection that important things happen.

More specifically, we (the project's Associate Director, several field investigators and I) studied eight urban community colleges with rates of transfer that are double, triple and even quadruple the average rate cited above. (We received generous financial support from the Ford and Spencer Foundations.) The goal of our research was to determine how these eight institutions were able to maintain these high rates. It is important to note here that community colleges can be as diverse in mission, tone, philosophy, structure, student demographics, culture and tradition as are four year colleges. They also have important functions other than transfer, such as adult education, developmental education, and vocational training. The colleges we studied are in or are very close to the center city, or they draw from student populations that historically have been educationally disenfranchised. Thus our study, if successful, may help to identify the means by which some institutions help such students to overcome barriers to educational achievement.

After a six month selection process, we identified the eight colleges for our study. In addition to the Community College of Philadelphia, they included Palo Alto College (in San Antonio), Seattle Central Community College, City College of San Francisco, DeKalb College (in Atlanta), Kingsborough Community College (in Brooklyn), Wilbur Wright College, and Harold Washington College (the last two in Chicago). Next, in consultation with sociologists and anthropologists in these cities, we interviewed and hired a diverse group of advanced doctoral students and recent Ph.D.'s who had been trained in ethnographic field methods (the art and science of studying people in their natu-
These practices include:

- articulation agreements with four-year institutions,
- transfer days wherein representatives from baccalaureate institutions visit the community college,
- high academic expectations in transfer courses and programs,
- institutional transfer goals,
- state goals and incentives regarding transfer expectations,
- faculty development programs that are thoughtfully run, though some got bogged down in too much red tape. To our surprise, however, the great majority of students did not avail themselves of these services and programs, and when they did, they tended to make only brief, one-time contact. That contact may have been critical, but it still left us to ponder whether some other factors may be at play. If so, what could they be? Through our interviews with students we learned that these bureaucratic or technical approaches, no matter how innovative and clever, omit culture, emotion, and the fact that students have lives. Bureaucracy, in other words, can supply much needed practical assistance, and can embody admirable goals, but it does not speak to the hearts and minds of people. Let me briefly explain why it is necessary to do so, and then describe how one college put this into action.

For non-traditional, first generation students, transfer or even preparing to transfer, caused unanticipated disruption in their lives. Perhaps immigrant parents feared that their children were becoming too American; or students feared that the ease, comfort and matter-of-factness of going home would be lost forever as they acquired new or modified ways of talking, dressing, and grooming, or changed their tastes in music and in consumer goods. Perhaps friendships were threatened or lost as people gravitated towards different fates. These changes usually proceeded slowly and incrementally, but subtly marked the separation of students from their past, both in their own eyes and in the eyes of those who still inhabited that past. This in turn meant that relationships with friends and family members had to be renegotiated, and people had to find new ways of caring for each other, and even of loving one another. Sometimes this was done well, sometimes badly.

Said differently, for most students, but for first generation students in particular, higher education was a vehicle of separation, and as such brought into play the same feelings that are found in all separations. According the analyst Helm Stierlin...
these are losing and refinding what one holds dearest, deepest distress and joy, conflict and reconciliation, the nature of love, of obedience, and of mutual growth. (Richard Rodríguez' book, *Hunger of Memory*, is but one of several that chronicles such occurrences. Vivian Gornick's memoir, *Fierce Attachments*, is another.)

Let me now briefly describe how one campus came upon and sustained this awareness. Palo Alto College, on the south or "Hispanic" side of town, was founded in the mid-1980's as a result of a protracted and sometimes bitter conflict between grass roots political organizations and the city government of San Antonio. Its founders candidly told us that they did not want the school to train porters and hotel maids and thus help perpetuate inequality. Rather, they believed that a liberal arts curriculum would be students' ticket into the middle class, and that from the beginning they fought hard to keep the liberal arts curriculum ascendent. The most difficult part of this struggle, they said, was fighting fears—their own and those of the larger Hispanic community—that students would change, as described above, so as to lose the precious treasure of their heritage and become unrecognizable to their families, communities and even themselves. Thus from the college's very beginnings—through hiring practices, advising, pedagogy and a climate or valence that shaped the institution—it was essential for administrators, faculty and staff to know students in a most profound and unusual way. Specifically, we found at Palo Alto an on-going institutional conversation about the conundrums students face (as described above) as they prepare to meet a new world, and, further, that this conversation was taken for granted by most people at the college. "Of course, you must know the personal, family and cultural dilemmas of students," they seem to say. "The college will not work without knowing them. We cannot do for students without knowing them."

What forms did this conversation take? In the classroom great care was given by a large nucleus of faculty members to cultivate and convey the message that education at Palo Alto has a larger purpose. In philosophy, English, art, and social science classes, to name but some, issues of social justice, ethnicity, and relations among groups occupied a central place in the syllabi and in the classroom give and take. Seldom did we see signs of an uncritical ethnic tribalism; more common were attempts to place issues in a more encompassing intellectual universe. For example, in one philosophy class the instructor had students read about the nature of justice and truth, but from the perspective of several cultures. Students read some of the great Western philosophers, but also Buddha, Lao Tzu, Martin Luther King, Jr., Malcolm X, and the feminist philosophers Susan Okin and Carol Gilligan. This instructor then helped students to make connections between the ideas they read, the lives they live, and the struggles they face. She used skits, sketches, and all manner of presentations in an imaginative display of pedagogy. But to describe it in depth risks losing the point that the philosophy she teaches has an immediacy for students, but an immediacy that is connectable to the past, to other people, and to a vision of the future.

Said simply, there is more community in this community college than at most public institutions. The college's slogan—"El Carazon de la Comunidad" (The Heart of the Community)—is taken seriously, with PAC sponsoring a multitude of events for the community, both cultural and educational, on campus and off. Blood pressure screenings, tax preparation workshops, cultural festivals and more are used deliberately and self-consciously to introduce community members, many of whom are the family and friends of PAC students, to the college setting, and to blur the boundaries between itself and the community it serves. Said one faculty member, "I want students to feel comfortable bringing their grandmother to campus."

Even the Transfer Center—one of the "technical" programs mentioned earlier—is in this instance infused with the college's vision. Staff members make a point of talking with students about the personal consequences—familial, emotional, social, cultural, financial—of transferring to a baccalaureate institution. This is especially important for the young women whose fathers and husbands are sometimes deeply opposed to their attendance. Transfer counselors also create opportunities to discuss these issues with students' parents, as when, for example, parents are invited to accompany their children on visits to colleges in the San Antonio area.

Not every student responded to this culture in the fashion that college personnel intended. Some students at every college will not stand for too much education. While students usually believe in some abstraction called "education," in many colleges students who study too hard and learn too much of what the teacher is trying to teach risk being considered traitors among their classmates. In other words, the mores of most student cultures, Bridgewater included, contain proscriptions against excessive academic achievement. (Even Harvard had its "gentlemen's C," adjusted now by grade inflation and co-education to the "gentleperson's B.")
Certainly Palo Alto had some of this. But Palo Alto also has something that Harvard lost a long time ago. It is what Neil Postman in *The End of Schooling* calls a metaphysical basis for education. By this he means a transcendent vision, a propelling force, an underlying narrative that informs people about why they are being educated. According to Postman, such a basis embraces a past, points to a future, provides continuity and a sense of purpose, and so holds an ineffable moral authority in the community.

At Palo Alto one faculty member described this metaphysical purpose this way:

*I don't believe that community colleges should be stamped out of a factory or something. There's regional strengths. Student bodies are different so as far as relating it to psychology...in psychology I teach theories of personality and I am interested in cultural influences on personality and cultural identity... I think in America we're lacking in the sense of rootedness or belongingness or kind of a sense of...people feel alienated, I guess, from their past, their own past and their own culture. This would (if people had it) help to give people a reason to finish school, a reason to stay in school... See, what you call courses... here they become larger than the college.*

Yes, the students at Palo Alto had the usual and important practical concerns. They needed to have a high GPA, they took classes they did not like but still had to pass. Many students worked and were parents, and they worried about car payments and the kids. Yet in the midst of this, the stage was set for many students to have, if not a transformational experience, then one that allowed or pushed them to work at a level higher than they had bargained for.

What we were told in the following interview, for example, was not unusual at Palo Alto; in fact, it was common. The student in this instance is a large burly man, with broad shoulders and calloused hands. He is 38 years old and had been taking courses at PAC for five years.

If you were to take me with a group of people and categorize me, I would be known as a working person, a grunt, so to speak. The one who actually dug the ditches, put up the fence post and strut up the wire and never take that much time behind a desk or anything like that. I'm getting into the management side of things and I'm learning to understand why decisions are made the way they are and I attribute that to my education level also. And, you see, I found out I like Chaucer, poetry and medieval times, and the Renaissance. I used to go drinking Thursday, Friday, Saturdays. I'd go to junkyards and hang out with my friends. I still associate with them. I'll go fishing with them every now and then. But I don't hang out with them. Now my wife and I we've gone to the symphony. My wife has been there before. She's enjoyed it. The caliber of people that I'm associating with are on a different level. I'm not saying that I've gone totally wacko, but I'm enjoying the different functions that I'm attending now and I can appreciate a good book now, whereas before I would never read a book unless it had directions on how to do something. Now I can walk through the library and pick a book by Edgar Allen Poe, read it and summarize why he wrote what he did. Whereas if I was to have done that ten years ago...I would have said, I'm not going to read that...

To say it succinctly, this college—for all of its problems, and it does have them—has found a way to help students resolve or at least attenuate the confusion and conflict that typically accompanied the changes in self-identity and class culture so often required by educational mobility. This an extraordinary accomplishment.

Perhaps there is no better way of demonstrating the force and efficacy of a culture that sustains a never-ending discussion of student, faculty and community sensibilities than to point out that the college has a transfer rate that is about four times the national average, despite very little in the way of administrative stability. The college, now twelve years old, has recently hired its seventh president. This, by the way, is not to say that at other colleges with other circumstances, administ
The allure, magic, and celebrity of the cinema greet each visitor to the Cannes Film Festival, a non-stop spectacle of glitterati and sophistication which celebrates perhaps the most influential art form of the 20th century. Set wondrously within the exotic ambiance of the French Riviera, the festival began on a bittersweet note when news of the passing of Frank Sinatra circulated amidst the crowds. With the American Pavilion displaying its flag at half-mast, choruses of New York, New York came forth from the thousands outside the Palais des Festivals well past the midnight hour.

PALAIS des FESTIVALS. There is no more honored walkway in the entertainment world than the red-carpeted stairway which ascends to the most luxurious viewing halls in the world of cinema.
MAIN ENTRANCE TO THE RONA HILTON HOTEL. Along La Croisette, the beachfront boulevard in Cannes, hotels such as the Carlton, Majestic, Martinez, and Rona Hilton attract film luminaries as well as starlets who delight in striking the pose for an adoring public.
STREET VENDOR ON THE PROMENADE. On this busiest of walkways in Cannes, a street vendor displays a wafting-in-the-breeze banner which depicts Leonardo Di Caprio. Behind the vendor is a partial view of a billboard announcing the upcoming film Armageddon.
MIMES IN CANNES. The French passion and talent for miming appeared everywhere, suggesting a mood associated with early silent movies and the Cinématographe, invented by Louis and August Lumière.

Stephen Smalley, painter, devotee of popular culture, and Professor of Art at Bridgewater State College, attended the 51st International Cannes Film Festival in May, supported in part by a grant from the Center for the Advancement of Research and Teaching. In 1999 he plans to exhibit art and literary work based on his experiences at Cannes.
Craig Cowles

Craig Cowles of the Management Science Department has responded to President Kennedy’s call to “ask not what your country can do for you, but what you can do for your country.” While on sabbatical last year Professor Cowles entered the Peace Corps and traveled to the Russian Far East to teach management courses and consult with local businesspeople. With his wife Irene, Professor Cowles was stationed in and around Khabarovsk, a city of some 600,000 residents about 500 miles north of Vladivostok on the Sea of Japan.

Cowles joined other Peace Corps staffers for six weeks of intensive Russian language study at the University of West Virginia and six weeks further at the Ussurisk Pedagogical Institute, then began his assignment at the Khabarovsk Railroad University, the Russian equivalent of a teacher’s college. His major task was to conduct six-week seminars on how to start up small businesses and to consult with local entrepreneurs. With his wife Irene, Professor Cowles was stationed in and around Khabarovsk, a city of some 600,000 residents about 500 miles north of Vladivostok on the Sea of Japan.

One of the more rewarding aspects of Professor Cowles’ time in the Russian Far East was his development of a grant which if funded will help foster an exchange program that is certain to benefit Bridgewater State College. By the fall of 1998 a Russian lecturer from the Pedagogical Institute of Komsomolsk - Namur is scheduled to visit the College. The exchange is part of a United States Agency for International Development grant program designed to expand contacts between the United States and Russia.

Also while in Russia Professor Cowles began taking steps to form a link with the Vladivostok area from Bridgewater State College. Using the technology of a Seattle-based oil company working in the Russian Far East, Professor Cowles hopes to initiate a series of trial run distance learning classes that will lead to a permanent satellite education program. Because of the great interest in the Russian Far East for learning management techniques, the distance learning connection is destined to be a success.

Besides bringing Russian professors to Bridgewater and sending Bridgewater to Russia via satellite, Professor Cowles is also working on an exchange relationship that would allow two of his Management Science colleagues to travel to the Vladivostok area in the 1999-2000 school year. While distance learning is an essential component of the educational process in a far off area such as the Russian Far East, it is critical, in the view of Professor Cowles, to have experts interacting with students and small business people in the classroom setting.

Professor Cowles is the first to admit that the Peace Corps stint in the Russian Far East was difficult. Harsh weather, power outages, and Soviet style apartment complexes (cramped quarters and frequent breakdowns of the elevators, water and gas availability) made his stay challenging to say the least. Yet he never regrets making the trip. He is especially fond of the people that he met and the friendships that he developed. If he longed for the United States, he could always turn on the television set and watch the American soap opera “Santa Barbara,” which was one of the most popular programs on Russian television.

Professor Cowles is back at his desk now, but he will be spending the summer in Romania working in a program that provides management training in that former communist nation. Professor Cowles has become something of a traveling trainer and consultant, providing his expertise to those people who are making the transition to a market system. Professor Cowles loves the travel and loves the opportunity to share his expertise. Like so many Americans who preceded him, he is a proud example of people helping people.
News from CART: The Courseware Development Grant

Barbara Apstein

It's no longer news that computers are bringing about major changes in the way we teach and learn. The enormous growth of the internet during the past few years has inspired teachers at every level to look for ways to utilize the vast if chaotic resources of the "information highway." Under the Board of Higher Education's Campus Performance Improvement Program, the College was recently awarded a grant to create a Courseware Development Center. According to Bill Davis, Chief Information Officer of the College, the Center's mission is to develop web-based materials designed to benefit students in general education courses. These courses, usually taken during the first two undergraduate years, generally have large enrollments and, as a result, are almost always taught using lecture format.

Why did the Board of Higher Education choose to fund web-based learning now? Although not every Bridgewater student owns a computer, our students have gained increasing access to computers and are becoming more and more accustomed to using them. "Express" stations — terminals placed at convenient locations on campus — make it easy to check on e-mail during the day. In addition, educators recognize that training students to understand and use the new media has become an integral part of undergraduate education.

Bridgewater's Courseware Development Center project began in early 1998, with Information Services' William Singleton as coordinator. Ten faculty members (including two part-time faculty), representing a range of academic disciplines, were selected to participate:

Frank Gorga, Chemical Sciences
James Hayes-Bohanan, Earth Sciences and Geography
Torben Lorenzen, Math & Computer Science
Richard Quindley, Math & Computer Science
Anne Doyle, English
Mary Ann Robbert, Management
Wayne Phillips, Elementary & Early Childhood Education
John Marelle, Elementary & Early Childhood Education
Georgia Carvalho, Sociology & Anthropology
Cynthia Ricciardi, English

CART co-directors Professors Robert Sutherland and Walter Carroll are responsible for coordinating professional development activities for faculty on courseware and web-based instruction. Information Services' Scott McNellly, Fera Karakaya and Bob Plouffe, along with students Eric LePage and Paul Brezani, provide technical support.

One of the great attractions of the World Wide Web for teaching is its convenience: students can access course material at any time, whether they are at home, in the dorm or elsewhere. A number of Bridgewater faculty have already placed syllabi, reading lists and other course documents on their web sites. Students have been known to misplace these course materials, which are usually distributed at the beginning of the semester, but they are always easily accessible on the web page.

Faculty web pages are also being used to guide students to a wealth of resources and information, some of which is not available in print form. For example, Professor James Hayes-Bohanan provides links to more than 50 sites related to earth science, geography and the environment. They include the web pages of such organizations as the Sierra Club, Defenders of the Rainforest and Cyberpanda (dedicated to the appreciation of pandas) as well as discussions of such issues as global warming and water resources. Professor Hayes-Bohanan also includes ideas for personal action to reduce our impact on the environment. Professor Georgia Carvalho directs students who enroll in Third World Societies to several sites which supplement course readings. One such site, "The Gate of Heavenly Peace" web page, provides a history of the democracy movement in China, including discussion of the 1989 protests and demonstrations as well as a virtual tour of Tianamen Square; "Chechen Nationalism," the official Chechen homepage, offers background on the Chechen people and discusses their desire for independence from the former Soviet Union.

Professor Torben Lorenzen has structured his class website for Computers and Their Applications: An Introduction to include a detailed course syllabus with links to supplementary course materials as well as to a schedule of training sessions for e-mail, Netscape and Windows. In addition, Professor Lorenzen posts sample test questions and answers, so that students will know what to expect on exams. A de-
tailed online grade book allows students to stay abreast of their current grades (names are coded to protect confidentiality).

Many faculty web pages also include study tips, advice on writing papers, and links to sites and resources which offer additional help with writing, such as the Modern Language Association’s homepage, Strunk and White’s *The Elements of Style* and the Grammar Telephone Hotline.

Chemistry Professor Frank Gorga has explored other ways of using computer-based materials to enhance learning. Assigned several years ago to teach a biochemistry course which had no laboratory component, Professor Gorga was faced with the problem of giving his students the experience of performing experiments involving enzyme kinetics. In an effort to create a computerized equivalent of a physical lab that was as close to real life as possible, he developed a stand-alone program, Enzyme Lab, in which students simulate the running of experiments and collection of data. Virtual beakers containing solutions, pipettes, test tubes, and a spectrophotometer appear, in full color, on the screen. A spreadsheet helps students analyze their data, which can be saved to an ASCII file. Professor Gorga discovered that Enzyme Lab also works as a preparatory exercise for students who are about to perform enzyme kinetics experiments in real laboratories.

Another approach to web-based learning utilizes newly-developed commercial software which enables instructors with little or no programming experience to take advantage of the internet. Several members of the Courseware Development group are experimenting with LearningSpace, produced by the Lotus Development Corporation, an IBM subsidiary. LearningSpace is a kind of complex, prestructured website, created with the idea of facilitating group projects. It offers the advantage of privacy: students who are registered for the class are given passwords, and only they have access to the site. As with a web page, the instructor can post a syllabus, course description and assignments as well as readings (what in traditional classrooms are known as ‘handouts’) as well as providing links to readings on other sites. In addition to text, video clips, graphics and spreadsheets can also be presented. Another feature of LearningSpace allows for both public and private access to the students’ work. The instructor can privately review and grade exams and papers and provide feedback to individual students, or work can be posted in a public space where a larger group can read it.

Several faculty are working on ways to exploit the kind of interaction LearningSpace makes possible. Management Professor Mary Ann Robbert’s *Problems in Information Systems* students are currently writing their papers, from the note-taking stage through the final draft, in LearningSpace. This system, Professor Robbert points out, will permit her to monitor each student’s work in progress, rather than seeing only the final product, the completed paper. Because students’ entries are dated, she knows when they have begun working on the assignment and can assess the progress they have made. If a student procrastinates, Professor Robbert can e-mail a gentle reminder. If a paper seems to be going off-track, she can help re-direct the student’s efforts, using the “Comment on” button. This monitoring of the students’ writing process is time-consuming, Professor Robbert acknowledges. “However,” she notes, “by the time the final draft is submitted, I have become quite familiar with the paper and misunderstandings about the assignment have been ironed out during the writing process, which makes grading much easier.”

In addition to facilitating one-on-one student-faculty dialogue, English Professors Cynthia Ricciardi and Anne Doyle point out, LearningSpace provides opportunities for online writing workshops, which involve collaboration and teamwork. When students decide that their essays are ready for publication, they “send” their work from their personal files to a public discussion area where other students can read, comment and annotate. One of Professor Doyle’s assignments in *Personal and Public Writing* asks students to compose personal writing histories, that is, accounts of the kinds of writing they have done both in and out of school, including journals, diaries, and letters. As a way of modelling effective workshop practices, Professor Doyle posts an essay on her own writing history and asks students for revising and editing advice. She and Professor Ricciardi believe that programs like LearningSpace have the potential to create a wider and richer sense of community in the writing classroom.

As Bridgewater faculty explore the many possibilities of web-based learning, the Courseware Development Center will continue to support their work. Chief Information Officer Bill Davis hopes to involve additional faculty and to share the resources of the Center — servers, software, training and professional support — with other campuses. The Courseware Development Center has already emerged as an important component of the College’s effort to weave technology into teaching, learning and student life.
Who is Attending Bridgewater?

William Levin

Bridgewater State College exists to serve the people who go to school there. Over the years the populations of students have changed with the times. The ability to go to a college or university is influenced by dozens of factors such as the wealth of the potential student population, the cost of education, the availability and desirability of jobs and the demand for a college education as qualification for those jobs, availability of housing on or near the campus and the general sense in the community of the value of a college education in terms of money and prestige.

From the point of view of the faculty at a college students can be seen both as individuals and as a collective group. Over the course of their careers at the college we come to know our students as individuals, increasingly understanding their backgrounds, skills and hopes. Any teacher can list the names of students who have been the notable successes and challenges of his or her career. But we also develop a general sense of what the students are like as a group. All too often this broad evaluation takes of the form of generalizations like the belief that “students are not as well prepared as they used to be,” that “students are more career-oriented than ever” or that “we seem to have more older students and students from foreign countries than ever.”

We thought it might be useful to provide readers of the Bridgewater Review with some solid data about who is attending Bridgewater State these days. The college supports an Office of Institutional Research and Assessment which, under the direction of Dr. Patricia O'Brien, collects, analyzes and publishes a range of information about the operations of the college. One part of this information focuses on the characteristics of the students who attend. The following data is excerpted from their 1996/1997 report of “Selected Institutional Characteristics: Bridgewater State College.” Some of this data is simple description of the characteristics of the college’s students while some compares our students with those who have attended in the past or with other college students in the United States.

WHO IS ENROLLED?

To begin with, student enrollment has increased very slightly over the last few years, growing from an enrollment of 5,578 full-time students in 1992 to 5,784 in 1996. The increase is actually somewhat larger when the total number of students on campus (including both full-time and part-time) is counted. Between 1992 and 1996 the increase was about 4 percent, rising from a population of 8,350 to 8,711. So the number of part-time students over those years rose much faster (by 10 percent) than did the number of full-time students. By contrast, the population of graduate students (combining full and part-time students) has remained pretty much unchanged, averaging about 1,365 for those years. Though there is as yet no way to calculate how many of the undergraduate students at the college have, at one time or another, transferred from other schools, transfer admissions for any given year have been tracked. In an average year between 1992 and 1996 about 750 transfer students are accepted and enroll at Bridgewater. Of those accepted for transfer in 1996, for example, over 62% were female and 35% transferred from community colleges in Massachusetts, roughly comparable to the percent of the freshman class of 1996, 60% of whom were female.

Minority enrollments have increased, rising at a steady rate from 4% in 1992 to 7% in 1996. Most of these minority students are categorized as Black (280 enrolled in 1996), but also include Asian-origin (152), Hispanic-origin (110) and Native American individuals (24). While the College enrolls 104 students from 26 countries outside the United States, more than half (56) are from Japan. Bridgewater is overwhelmingly populated by students from Massachusetts. Over 96% of the students are from inside the state. The average age of full-time enrolled undergraduates has remained steady at age 22 while the average age of part-time enrolled undergraduates has been about 32 years of age.

The freshman class of 1996 had a mean score of 495 on the quantitative portion of the Scholastic Aptitude Tests and a mean score of 509 on the verbal portion. These scores were very much like those for college freshmen in the nation and the state that year. They were, in fact, slightly lower than the national and Massachusetts averages for math, and slightly higher than the national and Massachusetts averages for verbal.

Compared with characteristics of their national peers, BSC freshmen in 1996 were 63% Catholic (compared to 23%
of freshmen in the United States), on average lived 9 miles from BSC (the average distance from college for the nation was 36 miles), 47% of BSC freshmen had mothers who had a high school education or less (38% in the nation had mothers with that level of education) and 8% reported family incomes in excess of $100,000 a year (15% of the nation’s freshmen reported family incomes at that level). In many ways Bridgewater State students are very much like their national peers. They have taken essentially the same distribution of courses in preparation for college and are actually more likely to have had two years of physical science, though their assessments of their own abilities were lower. For example, only 36% of entering freshmen in 1992 rated themselves as “above average” or “in the highest 10%” in their general academic ability. By comparison, 60% of the national sample of entering freshman rated themselves that high in academic ability. BSC students rated themselves lower on a range of abilities such as math, writing and artistic abilities. In other areas, however, the self-ratings of the Bridgewater sample was much like that of the national sample, though still slightly lower. These areas included creativity, cooperativeness, social self-confidence and popularity and even physical health.

WHAT ARE THEY STUDYING?

As of 1996 the college’s undergraduate programs were organized under a School of Education which enrolled 23% of the school’s students (N=1986) and a School of Arts and Sciences which enrolled 46% of the school’s students (N=4056). The remaining 2,669 students were distributed as 7% who had not yet declared a major (N =592), 11% graduate students in various programs (N =972) and 13% who were not matriculated in the college. In the five years between 1992 and 1996 some majors increased markedly while others have become less popular. For example, within the School of Arts and Sciences, the psychology major increased by almost 56%, going from 499 majors in 1992 to 893 in 1996. The major in art also increased by 60% rising from 125 to 208 majors as did chemical sciences (from 48 to 81 majors), and sociology (from 286 to 436 majors). The largest concentrations of majors, in the areas of education and management sciences, were not so volatile. In 1992 there were 1,644 majors in all the School of Education and by 1992 the number of education majors had increased by 8% to 2,051. Lastly, majors in the areas of management and aviation sciences decreased by 8% from 1,525 in 1992 to 1,246 in 1996.

WHEN DO THEY FINISH?

After World War II it was common to assume that one started a college education right out of high school (excepting soldiers who took advantage of the G.I. Bill) and to take four years to graduate. With the wide range of students who attend college in the 1990’s and the great amount of time spent working for money and experience, that is no longer true. At Bridgewater, for example, only 23% of the class that started in 1982 (the 1986 cohort) finished in four years. About 50% took six years to graduate. The pattern held true for the 1990 cohort, 30% graduating in four years while 52% took six years. For those students who started at Bridgewater in 1988 only 21% graduated after four years.

Information like this is, clearly, only a fraction of what we need to know about the Bridgewater State College student. What we learn daily in our classes is still our most important source of information so we can do our best for the students we serve. But it is important to use whatever is available to know more. This information is only a fraction of what Dr. O’Brien has collected for the use of the college community, and it should be evaluated carefully for what it can tell us. How, for example, can we use information from a survey of incoming freshmen? Should we be concerned by those measures that show a lack of confidence and relatively negative sense of self among some of our students? It matters how we balance this data against the experience of our daily lives in the classrooms.
Professor Santos is also examining these six men in terms of their position within New Orleans society, which was structured along racial lines. Although these men occupied positions at the high end of the social stratum in the black community, they did not enjoy full economic and social rights. In fact after the Civil War these men experienced heightened racial discrimination, forcing some to leave the country in order to pursue their profession and others to send their children abroad to receive a more equitable education.

Basile Barès was born a slave, but was sent to Paris where he studied piano. He eventually returned to New Orleans and worked under the Music Director of the French Opera. During his lifetime he wrote many kinds of dances including his most famous, the "Louisiana Waltz." Edmond Dédé, a master violinist and conductor left the United States because of racial conditions and became the first African-American to study at the Paris Conservatory. He eventually was named the director of the Bordeaux Orchestra. The Lambert brothers, Lucien and Sidney, were the sons of a New Orleans music teacher, who also studied in Paris and became quite well known outside the United States. Although they were popular in Europe, Lucien became associated with the Emperor of Brazil and served as musician in the royal court, while Sidney became pianist in the Court of the King of Portugal. Eugene Victor Macarty was a noted singer, pianist, actor and comedian who was admitted to the prestigious Imperial Conservatory in Paris. He returned to Louisiana to become a successful businessman and legislator. Samuel Snaër was a conductor and brilliant pianist who wrote a range of music including polkas, waltzes and orchestral overtures. His most famous work is "Rapelle-Toi."

Gathering the story of each of these six New Orleans composers and musicians has been something of a detective investigation for Professor Santos. Most of the research was done at Tulane University at the Amistad Research Center and at the Schomberg Center in New York City. Using a grant from the Center for the Advancement of Research and Teaching at the college, Professor Santos was able to piece together the story line of these men. His major objective in conducting the research is to bring to life the contributions of African-American musical artists and to show that there is a rich heritage of African-American music and musical artists. Professor Santos is passionate about the need to inform young people about how composers and musicians of color, like the six men from New Orleans, overcame great economic and social barriers to reach the height of their craft.

Because this is a detective story Professor Santos still has to track down more information about these six composers and musicians from New Orleans. When completed he hopes to publish his findings in the Black Music Research Journal. But perhaps more importantly, Professor Santos intends to play many of the works of these black Creole composers in his many public concerts so that their musical contributions will live on.
Contemporary societies are struggling with a variety of social and personal issues, with addiction as a top contender in the United States today. Professor Bacon, an Assistant Professor in the Graduate Counseling Program from the Department of Secondary Education and Professional Programs, used a summer grant from BSC's Center for the Advancement of Research and Teaching to investigate multiple addictions among our college athletes.

Professor Bacon and graduate student Katrina Lee have constructed an instrument to measure five addictive processes: alcohol, drugs, weight control behavior, exercise, and gambling. Bacon and Lee are interested in identifying which addiction or combination of addictions are significant for college athletes. Socioeconomic status, gender, and type of sport are some of the factors being controlled. This pilot study is of great importance for a number of reasons:

1) determining what percentage of college athletes at Bridgewater have one or more addictive behaviors,
2) identifying subclinical and clinical addictive processes, and
3) providing study results to college Counseling Centers and Athletic Department staff to assist in the development of psychoeducational programming and intervention strategies for students in need of services.

In Professor Bacon's study, she found significant gender differences in addiction with male athletes attracted to drugs and alcohol and females challenged by eating and exercise addiction. Bacon also found surprising evidence of a growing gambling addiction among both male and female athletes. After analyzing the data Professor Bacon places a growing number of the athletes in what she describes as the "problematic category", which means that the respondents showed symptoms of pre-clinical addictive behavior that could easily develop into more serious problems. This past September, Professor Bacon and Ms. Lee presented a paper at the Association for the Advancement of Applied Sport Psychology Annual Conference in San Diego on their findings. They are currently preparing their results for publication in a journal for higher education administrators.

In addition to this study, Professor Bacon, along with Dr. Barbara Fenby from the Department of Mental Health has completed a three-year qualitative research project investigating female identity development. Professor Bacon examined twenty-nine female athletes in three different categories: recreational athletes, competitive athletes and elite athletes. She also looked at women in these categories at various age levels across the lifespan. One of her most interesting findings is that many of the competitive and elite athletes were motivated by fear — fear of losing, fear of performing poorly, fear of not living up to their potential. These athletes expressed no regrets about being motivated by fear, stating that it allowed them to reach the heights of athletic greatness. Professor Bacon is currently working on transforming this study into a book length manuscript.

These research efforts stem from Professor Bacon's training as a child and family psychologist. She received a fellowship in the assessment and treatment of dual diagnoses with adolescents at Brookside Hospital in New Hampshire. She also has experience as a clinical psychologist working with athletes. Besides her research efforts, Professor Bacon has offered a wide variety of courses at Bridgewater. Her current teaching focus includes: Group Therapy, Psychopathology, and Theories of Development as well as supervising students in their practicum and internship placements.

Because Professor Bacon recognizes the importance of linking her research with practical solutions to current problems, she is concentrating her efforts on working with college staff members to address addiction on campus. As a result, Professor Bacon is seeking funding for additional psychoeducational programs for BSC students. With her research and commitment to address addiction problems, Professor Bacon has become a valuable resource person on the Bridgewater State College campus.

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CULTURAL COMMENTARY

Bananers, Hooking Up, Political Correctness: Bridgewater Students Observe the English Language

Barbara Apstein

Bridgewater undergraduates eat pizzer and bananers. They describe their friends as "wicked cool." They are concerned about, sometimes puzzled by, politically correct language. These are some of the observations recorded in student journals for a course I teach called "History of the English Language." As its title implies, "History of the English Language" devotes a good deal of attention to the past — the English of Beowulf, Chaucer and Shakespeare. Yet awareness of our contemporary language environment is equally important, and the journals are designed to increase students' sensitivity to the language around them. A number of professional journalists and linguists, such as William Safire, who writes a weekly "On Language" column for The New York Times and Deborah Tannen, author of You Just Don't Understand: Women and Men in Conversation, chart linguistic change on the national level. The students' journals provide a more youthful and more local perspective on the current state of English, as the following excerpts illustrate.

BANANERS, PIZZER - WHATEVAH

The dropped "R" has been identified as a characteristic of New England speech since colonial times; generations of Bostonians have endured questions from smirking outsiders about where they "pahk the cah." Despite the large influx of out of state residents in recent decades, the dropped "R" seems to be holding its own as a feature of local pronunciation. Many Bridgewater students became aware of their own dropped "R"s when they began to talk with roommates from other parts of the country. "After several semesters of verbal abuse, I have become acutely aware of my Boston accent," one student reported. "I realized that I say 'regahd' for 'regard,' "whatever" for "whatever" and "mayah" for "mayor," and understood for the first time why I have always written "quater" instead of "quar­ter."

The lost "R" reappears, however, tacked on to the end of words like "pizza" and "banana." Thus, students noted, a native of eastern Massachusetts in a grocery store might inquire, "Whey'ah can I find the bananers and the frozen pizzer?", describe a poetic verse as a "stanzer" and come up with an "idear" for a paper.

"Whey'ah" illustrates another point about regional pronunciation, that many Massachusetts residents add extra syllables to certain words: "four" is pronounced "fo'wah" and "stairs" "sta'yahs." One student quoted her grandmother, who lives in Quincy, uttering sentences like "I gotta go ovah they'ah because I can't ta e the sta'yahs."

Another local peculiarity is a tendency to add "s" to words like "all": "Alls ya have to do is fake the square root..." "Last time I checked," one journal-writer noted, "there was no 's' at the end of the word 'all.'"
"Chill" means "relax." Students also noted the prevalence of "like" as a filler: "I was like, O.K." and the entrance of terms like "phat" from African-American slang: "phat gear" means a good brand, something stylish.

"Hooking-up," another current phrase, has a range of possible meanings, from "getting something as a favor" (as in "My friend hooked me up with her employee discount at Cambridge Soundworks") to "having some kind of intimate relationship with another person." As one journal entry pointed out, the vagueness of the term can lead to ambiguity: "Hooking-up can refer to something as innocent as a good-night kiss or something as serious as sleeping with someone. Therefore, when a girl confides to her friends that she hooked-up with a cute guy she met over the weekend, she could be describing a whole range of different encounters. Because this term is so ambiguous it can spark a mass of rumors. In one case, when the girl told her friends that she hooked-up, a boy listening in on the conversation assumed she meant she slept with the guy and announced it to the whole school. It is pretty scary how a term can change an innocent kiss to a night of wild passion."

POLITICAL CORRECTNESS, CAUTIOUS POLITICIANS AND LOOSE WOMEN

The spring 1998 semester provided several illustrations of the political dimension of language. The April issue of Boston Magazine published an article about Henry Louis Gates, Jr., Chair of African-American Studies at Harvard, under the headline "Head Negro in Charge." To some members of the black community, this phrase, with its echoes of plantation days, was deeply offensive, while others defended the provocative title. Students noted that black rappers routinely use the far more offensive word "nigger" in their songs; one journal-writer observed that the word "seems to be acceptable when black people use it among themselves."

Another student recalled that Martin Luther King Jr. had used the word "Negro," that subsequently "black," and "African-American" were favored, and that currently "African-American" is the preferred term. Clearly, the naming of racial and ethnic groups is a sensitive matter.

The spring of 1998 also provided plenty of examples of the linguistic evasions politicians use to avoid telling the truth or taking a position on a difficult question. With the Monica Lewinsky story and the President's denials very much in the news, many Americans pondered the question of exactly how Bill Clinton would define the term "sexual relationship." On the other hand, the President's response to the tragic shooting of a teacher and four children by their elementary school classmates in Jonesboro, Arkansas, was as one student noted, "cautious and non-committal." "After the shooting, President Clinton called a press conference and, ducking the gun control issue, said that 'I have brought together experts on school violence to analyze these incidents.'"

The semantics of gender were discussed in several journals, including this one:

One of the most disturbing observations I have noticed is the fact that there are so many more degrading names for promiscuous women than for men. The politically correct term for a woman who sells her body is 'prostitute.' Likewise, males who are paid for sexual favors are known as 'male prostitutes.' However, there are a multitude of synonyms for female prostitutes, such as: "hooker," "whore," "jezebel," "slut," etc. Today, many of these terms are used to describe females who do not sell their bodies, but are promiscuous nevertheless. For example, the girl can be described as loose, easy, dirty, slutty, used, or as a hussy, harlot or wench. In our society, it is clear that women who are promiscuous are not respected. However, there seems to be a double-standard. In many ways, "getting around" for a man is almost considered a mark of status; such a man is referred to as a stud, a lady's man, a smooth-talker, a player, a heart-breaker, etc. Even the word "gigolo" does not have the same degrading connotation as those words used to describe women. What I want to know is, why is it Okay for men to sleep around and not for women? If women are looked down upon for being promiscuous, shouldn't men be held to the same standards?

FOUR-LETTER WORDS

As part of their preparation for careers in secondary education, a number of "History of the English Language" students were required to spend many hours observing high school classes. This gave them an excellent opportunity to observe teen-age language habits. Many noted the fact that four-letter sexual and excretory terms once considered taboo have become part of the casual conversation of many young people. "Profanity," one student observed, "has become part of their everyday language. When the high school students were asked not to use profanity, they apologized, but only minutes later would use another profanity. This was not done out of disrespect; it is simply the way they speak." The class agreed that young people are heavily influenced by the increasing sexual explicitness and vulgar language on television, in cartoon shows like "South Park," and in popular music.

The students observed language use in many places — in their dorms, at home, on television, at work. They listened to the speech patterns of grandparents and the slang expressions of friends. They analyzed the kinds of errors made by foreign-born speakers and their own problems in trying to learn foreign languages. At the end of the semester, most agreed that the journals had increased their sensitivity to language; as one student noted, "This assignment has made me more aware of the diversity of speech and a better listener and observer."
recent trip to Boston’s North End reminded me of a nice example of the problem.

Jeanne and I met some friends there on a Sunday morning for a walk-around and lunch. I thought I knew the street life of the North End well because since I moved to Boston in 1964 I have eaten in many of the small restaurants and dessert shops there, and have a few favorite stores for Italian specialty cheeses, olive oils and spices. But our friends were much more familiar with the neighborhood than we were. They knew people there, and in our few hours of visiting we were introduced to what seemed like a dozen locals who happened by. Their knowledge of the North End was obviously better than ours, and gave them authority to tell us about the North End and how it had changed.

first he merely took the trolley downtown and wandered around the North End, rather like an interested tourist. After some months he met “Doc,” a neighborhood insider then in his late twenties who was eager to serve as Whyte’s guide, protector, and contact. A short time later Whyte moved out of his room at Harvard and moved in with the Martini family, North End residents who owned a restaurant. His research was on its way.

Doc took “Bill” all over the neighborhood. Whyte was now fully involved in the conduct of a “participant observation” in which he tried to position himself carefully within the community he was studying. He wanted to be close enough to the people he was observing to learn what they did, who was involved, and what their actions really meant to them. At the same time, however, he wanted to remain removed enough from the center of these activities that he would never influence them directly. He met the members of what were then called “street corner gangs” and back in his room recorded careful notes of his experiences. Mainly by keeping his mouth shut and observing closely over a period of several years, Whyte was able to record masses of observations, which only much later began to form a coherent picture.

The picture that emerged was of a community whose social structure was very different from the upper-middle-class one in which Whyte had been raised. It was not at all like the disorganized and chaotic mess he was told to expect of a “slum” at the time. Its forms of community organization were not absent, only different from those of the middle class world. According to Whyte, the street corner society on which he focused consisted of three major components: (1) groups of young men affiliated with Doc’s more street-oriented gang and/or Chick Morelli’s Italian Community Club, (2) the Settlement House, which was the community social work organization of the time, and (3) the local racketeers and politicians, whom Whyte called the “big shots.”

Whyte’s book on the street life of the North End, called Street Corner Society:
The Social Structure of an Italian Slum, was filled with details of the lives he observed. For example, consider some of the information Whyte reported about the young men’s organizations in the community. Whyte had most of his early contact with Doc’s street corner gang, called the Nortons. According to Whyte, these men spent little time at home, preferring to hang out on the streets with one another, play cards, and go for beers or bowl. Doc was the leader, and the hierarchy within the group became clear in the ways members spoke and acted toward one another. For example, prestige rankings among Nortons were reflected in their patterns of dating with members of the Aphrodite Club, a group of females in the community, with the lower-status Nortons dating the matching Aphrodites. Whyte also concluded that an individual’s status within the group was revealed and reinforced by his performance at bowling, but not because status in the group was based on bowling skills. Higher-status group members were expected to win even if they were not such good bowlers.

Whyte also got to know the members of another group of young men, Chick’s Italian Community Club. (Whyte was proposed for membership but, being non-Italian, was voted down and given a guest membership.) More educated and upwardly mobile than the Nortons, the group was organized for “the social betterment of the members and the improvement of Cornerville.” The club held meetings with formal rules and organization, put on a play, and dated members of the Italian Junior League. Notice the social class difference in the activities of the two groups. A number of the Nortons, including Doc, were voted membership in the Italian Community Club, but there was a clear and persistent split within the group. Whyte described the hierarchy as consisting of three layers. At the bottom were the street corner boys, who focused on social activities in the local community. At the top were the college boys, who were interested in social advancement for themselves and Cornerville. Between these two layers were people like Doc, who served as intermediaries between those at the top of the hierarchy and those at the bottom.

Eventually, despite the efforts of the intermediaries, the friction between the street corner guys and the college men weakened the club. Its membership declined, and it died as an organization. Many of the college men moved on to join the district Republican Club and became active in politics.

So, are you persuaded by Whyte’s authority to say what the street corner life of the North End was really like back then? I was. And I still think his way of getting inside the life of community is the best way to tell the “truth” of a social life. But you should know that social scientists argue ferociously about the authority of voices like Whyte's. For example, more than thirty years after Whyte studied the North End another social scientist, W.A. Marianne Boelen, revisited Boston’s North End a number of times between 1970 and 1989. She concluded that Whyte had gotten the story of its people all wrong in the first place. In an article entitled “Street Corner Society; Cornerville Revisited,” Boelen accused Whyte of bad research and bad faith.

Boelen was born and raised in Holland and lived in Italy for a number of years. In the late 1960s she was a sociology student at Columbia University where she read and discussed Whyte’s book, finding something in it that rang untrue. She recalled from her years in Italy that the men there, like young men of the North End, were also in the habit of hanging out on street corners. Boelen wondered whether Whyte was wrong to conclude that street corner behavior was part of gang membership, and whether, instead, these men were merely exhibiting a cultural habit imported with immigration. In short, she questioned whether his entire book was based on a flawed interpretation of the meaning of this behavior. In 1970 Boelen went to the North End and began reinterviewing members of the community who had been part of Whyte’s study thirty years earlier. Over the next twenty years she went back to the community “25 times, usually for 3 or 4 days, a few times 10 days, 2 weeks, or a month, and the last time for 3 months in order to have sufficient time to discuss the draft of this article with most of the characters of "Street Corner Society". What she heard convinced her that Whyte had made serious errors in his study. For example, Boelen was told that people felt hurt that Whyte had characterized the community as a "slum" and the street corner men as "gangs." She concluded that Whyte was biased by his upper-middle-class upbringing and was determined to make the North End seem like some thing it was not—chaotic, criminal, and dangerous. She accused Whyte of incorrectly characterizing informal street socializing in the North End as gang behavior, for she believed it to be merely the transfer of the normal Italian style of community interaction to American streets. Boelen also concluded from her interviews that Whyte had exaggerated the importance of a "handful of isolated racketeers in the area and had overlooked the role of the family."

Who do you believe? I believe Whyte because he was there at the time while Boelen studied the place years later. She asked people to recall what things had been like. In addition, she spent less time there than Whyte had. Of course, there is no way of knowing if Whyte was biased in the first place, but if we are to have standards for deciding who is the best authority to summarize social facts they must be general. Who gets inside the community with no apparent axe to grind and is thorough and detailed in collecting and reporting observations? Those are the best standards we have, and until we can measure human interaction the way we measure the weight of a lump of stone, we’ll have to make do with them.
BOOK REVIEW

NADA YADA

Charles F. Angell

David Foster Wallace

A Supposedly Fun Thing I'll Never Do Again

Little, Brown and Company, 1997

Disciplined as always about selecting my reading matter, I was idling along the Wordsworth shelves not long ago and found myself staring at the cover photo (reproduced here) of David Foster Wallace's *A Supposedly Fun Thing I'll Never Do Again: Essays and Arguments*. I bought the book. I suppose as a teacher of writing and inveterate reader of essays I should have previously encountered Wallace's efforts, but they appeared in periodicals I don't happen to subscribe to. I enjoy reading thoughtful, informative, and entertaining essays. Far too many that I read aren't. Student expository efforts—I read a lot of them—often inform me about things I wish I didn't know and entertain me in weirdly unexpected ways. Most academic prose nowadays seems written with "fit audience, though few" as the guiding principle, audience size considered an inverse ratio to readability. Happy to report, Wallace informs and entertains his readers most satisfyingly.

In the course of an interview with Laura Miller of the on-line magazine *Salon*, Wallace observed that "a lot of us privileged Americans, as we enter our early thirties, have to find a way to put away childish things and confront stuff about spirituality and values." Wallace understands the commercial trivializing of America and its corrosive effect on our more important values. He wonders during the course of the essay I'm about to examine "whether or not 1990's youth culture seems as grim to you as it does to me," a culture where TV has taken "the involution, the absurdity, the sardonic fatigue, the iconoclasm and rebellion—and [bent] them to the ends of spectacle and consumption." Wallace asserts that irony, the rhetorical trope and stance preferred by moderns of whatever persuasion, has become "an agent of despair and stasis in U.S. culture." Young people's 'whatever' and 'yada yada yada' response to any question requiring serious answer encapsulates this "sardonic fatigue" and boredom.

Wallace weaves his ideas about TV and irony together in one of his rather more argumentative essays, "E Unibus Pluram: Television and U.S. Fiction" provides the key to understanding where Wallace locates the fracture point in contemporary American culture. He essentially argues that TV culture is contiguous with American culture, pointing out that on average Americans watch TV six hours a day which has it functioning in our lives much like "the overlit bathroom mirror before which the teenager monitors his biceps and determines his better profile." TV forms us into voyeurs, but voyeurs of the sort who watch TV performers who know they're being watched and who, because they know this, can flatten the audience with in-jokes and self-referentiality. (As an example, think of any newscast where the focus is not so much the news, the what's happening, but how the newspeople are reporting what's happening.) Consequently, Wallace speculates, viewers who "spend enough time watching, pretty soon... start watching [themselves] watching." This watching grows into an extreme form of self-consciousness where to avoid being caught flat or uncool, the viewer perfects ironic responses that persistently undercut everything seen or spoken, the brand of irony that *Seinfeld* epitomized.

Wallace minces no words about six hours exposure a day to this irony being bad for us. "Television," he says, "engages without demanding. One can rest while undergoing stimulation. Receive without giving." Some pages later, as he arrives at his thesis, Wallace says "I'm going to argue that irony and ridicule are entertaining and effective and at the same time they are agents of a great despair and stasis in U.S. culture..." Wallace maintains that ultimately "irony's singularly unsuccessful when it come to constructing anything to replace the hypocrisies it debunks." TV's irony and the corresponding ironic stance it imposes upon viewers produces exhaustion. "Anyone with the heretical gall to ask an ironist what he actually stands for ends up looking like a hysteric or a prig. And herein lies the oppressiveness of institutional...
tionalized irony, the too successful rebel: the ability to interdict the question without attending to its subject is, when exercised, tyranny." TV imposes this tyranny on U. S. culture.

I have condensed Wallace’s argument to leave myself space to consider other of his essays. I do think it’s useful to suggest, however, that the other essays be viewed in terms of what Wallace argues about irony and self-referentiality. In “Getting Away from Already Being Pretty Much Away from It All,” Wallace, raised in the Midwest and educated in the East, visits the Illinois State Fair, ostensibly to research an article for “a swanky East-Coast magazine.” “I suspect,” he says, “that every so often editors at these magazines slap their foreheads and remember that about 90% of the United States lies between the Coasts and figure they’ll engage somebody to do pith-helmeted anthropological reporting on something rural and heartlandish.” Wallace casts his editors as hip easterners and himself as their agent, but as a native mid-westerner he can’t quite bring himself to adopt the stance of the bored sophisticate aloof from the rural. “And this Fair—the idea and reality of it—does seem to have something uniquely to do with state-as-community, a grand scale togetherness.” Like all fairs today, the Illinois State Fair relies on major corporate sponsors. Wallace conveys how out-of-place corporate McDonalds seems amid the baking contests, animal shows, clog dancing, and tractor pulls that form the Fair’s core activities. It’s the ‘carnies’ who figure as the Fair’s real sophisticates. The essay, a long one, finds Wallace exploring the Fair with a high-school friend he refers to as a ‘Native Companion.’ She functions as the counterpoint to his mock-anthropological disquisitions on the meaning of it all and provides, in her earthiness and openness to the Fair’s attractions, a good deal of humor. Wallace shows us those who are in and of the Fair and those who will forever remain strangers to its place. The essay, in its clash of cultures, introduces us to people who are serious, engaged with their world, and most surely not victims of ironic despair.

Not quite the case with the participants on the Caribbean cruise which forms the subject for the essay which gives Wallace’s collection its title, “A Supposedly Fun Thing I’ll Never Do Again.” “A certain swanky East-Coast magazine approved of the results of sending me to a plain old simple State Fair last year to do a directionless essayish thing. So now I get offered this tropical plum assignment w/ the exact same paucity of direction or angle. But this time there’s this new feeling of pressure: total expenses for the State Fair were $27.00 excluding games of chance. This time Harper’s has shelled out over $3000. U. S. before seeing pithy sen­suous description one.” I don’t know myself quite what Harper’s expected from Wallace, but I think the essay he delivered, a long meditation on why people sign up for cruises and what happens to them, probably surprised his editors. This essay uses footnotes, lots of them, to counterpoint Wallace the tourist experiencing the cruise to Wallace the reporter commenting on the cruise’s anomalies. Wallace contrives to tell the reader a great deal about what transpires aboard a cruise liner, much of it sounding very akin to ‘forced fun.’ But when Wallace the tourist picks up a glossy brochure and comes across a Frank Conroy essay extolling the wonder of the Celebrity Cruise without acknowledging the essay had been written as an advertisement, his gloves come off. Saying that “an essay’s fundamental obliga­tions are supposed to be to the reader,” Wallace argues that “in the case of Frank Conroy’s ‘essay,’ Celebrity Cruises is trying to position an ad in such a way that we come to it with the lowered guard and leading chin we properly reserve for coming to an essay, for something that is art (or that is at least trying to be art). An ad that pretends to be art is—at absolute best—like somebody who smiles warmly at you only because he wants something from you. This is dishonest. . . . It makes us feel confused and lonely and impotent and angry and scared. It causes despair.” The Celebrity Cruise in its final and full effect tyrannizes its participants much as TV tyrannizes its viewers. Wallace, seeing an admired and established writer like Conroy became an agent of this tyranny, refuses the ironic shrug and declares outright his sense of violation.

Wallace’s essays are difficult, sometimes hard to follow, and occasionally a bit prolix. Regardless, he’s a sharp observer, very thoughtful, and quite funny. Wallace is mindful of the great essay tradition but also of contemporary taste in prose style. He examines America’s popular culture with a generous spirit and fondness. His refusal to seek refuge in dismissive cheap shots or superciliousness makes his voice refreshing, his engagement welcome, his vision worthwhile. A Supposedly Fun Thing I’ll Never Do Again challenges its readers in a most fruitful way. One finishes Wallace’s collection having had serious fun and desiring more.
FACULTY PROFILE

John Calicchia

Professor John Calicchia, the Coordinator of the Graduate Counseling Program in the Department of Secondary Education and Professional Programs is a very busy faculty member these days. As Coordinator of Counseling, he runs a program which currently has over 275 graduate students. Moreover, as the result of new state legislation, which requires licensing of master’s level mental health counselors, Professor Calicchia has been involved in a major restructuring of the graduate program.

Since his arrival on campus in 1993, with a Ph.D from Northeastern University and staff psychologist experience at McLean Hospital, Professor Calicchia has been focused on ensuring that the four concentrations in Counseling — School Counseling at the Elementary and Secondary Level, School Social Worker and School Adjustment Counselor, Mental Health Counseling and Higher Education/Student Affairs Counseling — meet state standards and provide students with the necessary preparation to enter professional fields in the areas of education and mental health. Besides the high demand in the mental health counseling, Professor Calicchia is seeing a growing increase in interest in the school adjustment counseling concentration. Professionals in this area are returning to school to expand their studies as a way of improving their ability to serve the psychological and emotional needs of students. Because of this growing demand Professor Calicchia is preparing for a steady increase in students applying to the program in the coming years.

As Coordinator of the Program, Professor Calicchia has been focused on a number of administrative concerns including introducing a number of new courses, hiring faculty, conducting a close review of credit requirements and forming a close relationship with the Psychology Department to provide cross-listed courses. One of his main objectives is the proper development of field experience requirements, since mental health counselors fulfill 4,000 hours in a field experience. Professor Calicchia has also done some preliminary brainstorming on a future doctoral program in Counseling that would link Bridgewater with the University of Massachusetts at Dartmouth.

While the Counseling Program occupies a great deal of Professor Calicchia’s time, he remains a dedicated researcher. Professor Calicchia’s recent area of interest is in what is termed “suggestibility in adolescents.” In a recent article Professor Calicchia investigated how memory and attention affects child witnesses in court cases where issues of sexual abuse are alleged. As a result of his research, Professor Calicchia has been called as an expert witness and worked with legal teams involved in sexual abuse cases where adolescents were called to testify. Professor Calicchia hopes to develop a handbook on “suggestibility” that will guide the prosecutors, defense attorneys and judges on an issue that has created controversy throughout this country.

Professor Calicchia is also currently involved in a study of developmental psychopathology. At Harvard Medical School and McLean Hospital Professor Calicchia has participated in a long term project following 500 young men and women who are ex-patients. Professor Calicchia is reviewing the data of these men and women five to ten years after admission to better understand teen suicide, depression and aggressive disorders. This study is part of his ongoing interest in young people, especially those who are deeply troubled. Professor Calicchia also spends a few hours a week counseling children, adolescents, and families. He also performs psychological and educational assessments.

In a very short time Professor Calicchia has placed his mark on the academic life of the college. The Counseling Program is recognized in the region as a valuable resource for a range of professionals. But true to the dual mission of faculty at Bridgewater, Professor Calicchia is not only a dedicated instructor and program builder, he is a respected scholar whose work is certain to have an impact on the lives of many who come before the court system or who are in need of professional guidance.

Bridgewater Review
“Untitled”
by
Antonio Camarao
Class of 1998
Displayed at the 34th Annual Student Art Exhibit