"Metamorphosis of lowercase a"
DONNA HANSON
# Bridgewater Review

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Special Thanks to Leah Pabst

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EDITOR'S NOTEBOOK
Made In The U.S.A.

Here are a few random snapshots of the world we live in for your consideration: The most popular television show in the world is *Baywatch*, that southern California beach bunny soap opera; the largest McDonald's restaurant in the world is in Moscow, with three more mega-fastfood emporiums planned; and the hottest selling CD in China is the pirated version of Madonna's latest recording, selling at the cut rate price of $1.69.

What links *Baywatch*, McDonald's and Madonna is that American popular culture rules the world. Japan may have passed us in terms of a positive trade balance, the German mark may be a more solid currency, and the Swiss may enjoy a higher per capita income, but we lead the world in producing what people seem to want most — those little tidbits of Americana, which to many non-Americans are seen as examples of the good life.

Now of course the United States still leads the world in biotechnology, software design and communication along with countless other less visible industries and services, but it is our popular culture that gets all the attention, both as an agent of change and modernization and as a corruptive influence destined to tarnish unique civilizations. While the Russians have an insatiable desire to wear our jeans, sweatshirts and baseball hats, the French are going absolutely ballistic over EuroDisney with its plastic commercialism and its overpriced entertainment. While the Mexicans can't get enough of the Dallas Cowboys, Wal-Mart and mall shopping, Iran has banned satellite dishes to ensure that its people won't be attracted to the evils of the United States. And while the Canadians continue to open their borders to all that is American, there is a sadness and deep concern that as a people they have lost their identity, and are becoming a country with its own problems of racism, crime and violence.

The influence of American popular culture is so pervasive that many governments are now addressing the issue of how much contact they want with the United States. It is nearly impossible to shut out countries from contact with America since the global economy and the communication revolution have made isolation a condition of the past. Yet political leaders, some concerned that our climate of freedom and individuality and our talent for commercialization will loosen their hold on power and others, worried that *Baywatch*, McDonald's and Madonna will strip their country of its roots, are beginning to speak out openly about the impact of our popular culture.

This may be a futile endeavor. Despite the fact that there are numerous incidents of anti-Americanism and regular charges by foreign governments that our way of life is having a degenerative effect on their citizens, the American culture remains an irresistible attraction. Quite simply, the world wants to be like us, not so much because of our constitutional democracy (although to the oppressed our governing system is the answer to their prayers), but because of the way we live, the way we relax, the way we entertain, and the way we make money.

There is an important dynamic at work in the worldwide attractiveness of our popular culture. At a time when many in this country are decrying the collapse of our value system and our proclivity to pursue the fast buck, no matter the crass results of that pursuit, the world seems infatuated with those very examples of Americana that we are now questioning. People in this country desperately want to be seen as producing worthwhile goods and services rather than selling a phony image abroad; they want to take pride in the quality of their craftsmanship rather than in the glitter of public relations; and they want to return to a time when the name American referred to a people committed to excellence rather than to mediocrity.

It will be difficult, if not impossible, to return to the America of the past. The world has changed and we have changed. But there is no denying that what we are as a country and a people resonates outside our borders. The key question is — do we really want to be identified as a people who produce *Baywatch*, McDonald's and Madonna?

Michael Kryzanek, Editor
CONTEMPORARY ENGLISH PERSPECTIVES ON THE AMERICAN CIVIL WAR: Rare Documents

Sylvia Larson

In May of 1861, Abraham Lincoln's Secretary of State William H. Seward wrote to the United States Minister to the Court of St. James that "war may ensue between the United States and one, two, or even more European nations...But if it comes, it will be fully seen that it results from the actions of Great Britain, not our own."

Seward was expressing one of President Lincoln's most troublesome problems, that of preventing Great Britain from intervening in the American Civil War. Minister Charles Francis Adams had the task of conveying the President's concern to British Foreign Secretary Lord John Russell, in tones less blunt than those of Secretary Seward. Adams, son and grandson of American presidents, was well equipped for diplomacy, as he handled the complexities of this fascinating aspect of our Civil War: the inter-relationship of England (with its European alliances), the Union (the Northern states), and the Confederacy (the rebellious Southern states). President Lincoln's troublesome problem can also be viewed as the "old" world dealing with a republic of the "new" world. And, because Great Britain's Canadian colony bordered the republic, Mr. Lincoln also worried about our neighbor to the north. Canada, then consisting of four separate provinces (Nova Scotia, New Brunswick, Canada West and Canada East), was facing its own domestic difficulties and coming to grips with the necessity of some kind of union. Canadians viewed the American scene without compassion and with trepidation. Americans looked north and saw a vivid manifestation of English outrage over the notorious Trent affair—more than 10,000 red-coated troops were rushing into Canada. England correctly considered the forced removal of two Confederate commissioners from the British ship Trent by Captain Charles Wilks of the United States Navy as a provocative breach of neutral rights. It was not the friendliest of times along the border.

Recently, the University of North Carolina Press published a study by Howard Jones of this international dimension of the American Civil War. The author's bibliography includes such American and British sources as the diaries of Charles Francis Adams and the papers of Lord John Russell, William Gladstone, and Prime Minister Henry John Palmerston.

Coincidentally, and most fortunately, the Lincoln Collection at Bridgewater State College recently received a collection of seventeen Civil War documents, many published during the war years and dealing directly with the focus of Professor Jones' book Union in Peril: The Crisis over British Intervention in the Civil War.

Walter Morrison of Lawrencetown, Nova Scotia, Bridgewater class of 1950, gave the collection to the college as part of his contribution to the class fund. Mr. Morrison was born in Massachusetts. In 1961, he moved to Canada where he had family. He taught cartography at the Nova Scotia Land Survey Institute, now the College of Geographic Survey and part of the Technical University of Nova Scotia,
and he retired in 1986. At Bridgewater, Walter Morrison had been a math-science major and an active photographer. His interest in antiquarian maps led him to collecting documents like those in his gift to the college. Some of his documents were extras or discards from the Dennis Collection of the History of Nova Scotia; some were given to him by friends; others he purchased at antique shops and book sales.

Mr. Morrison contacted Dr. Jean Prendergast, also of the class of 1950 and a member of the class finance committee, about giving his collection of documents. Dr. Prendergast, of the Department of Mathematics and Computer Science, contacted Mrs. S. Mabell Bates, Special Collections Librarian, who accepted the Civil War documents for the Maxwell Library — an exceptional gift “which will add much prestige to our Lincoln Collection.”

This essay considers selections from Mr. Morrison’s gift, as they reflect specific contemporary insights into President Lincoln’s foreign policy problem.

THREE MONTHS IN THE SOUTHERN STATES

If you saw the movie Gettysburg, perhaps your curiosity was piqued by the fascinating character of Lieutenant Colonel Arthur Freemantle, the Englishman who felt so at home among the Southerners — they were, to him, not Americans but transplanted Englishmen. They are English, he mused; and the great experiment — democracy and the equality of the rabble — in just over a generation they have come back to class; they are all the same — one religion basically, one way of life. These were profound thoughts to take back to England!

Why was he at Gettysburg, riding beside General Longstreet in the early hours of the second day of the battle?

Professor Tom Turner selected a pamphlet written by Freemantle as a particularly interesting document in the collection, and explains: “Freemantle was a member of the Coldstream Guards and was on leave of absence when he spent three months with the Confederate Army. He was on intimate terms with both Lee and Longstreet, and the diary which he produced has been quoted by many historians....He donned his bright red uniform during Pickett’s charge. This must have made him stand out prominently, as well as having been extremely uncomfortable during the very hot weather of early July 1863.”

Freemantle’s 158-page diary was written during the months when England began to realize that the North would eventually win the war, and the Union would be the Union. News of the North’s victory at Gettysburg reached Adams in London at a critical time. It reinforced his assertion that intervention on the Confederacy’s behalf was a policy not to be further entertained.

But as Freemantle sailed back to England just after Gettysburg, he remained infatuated with Southerners. In the preface of his diary, he admits to originally feeling a slight inclination toward the North, due to the slavery question. But he soon began to admire the gallant determination of the Southerners and feel “complete revulsion” for the bullying of Northerners.

He had come to America to witness “the wonderful struggle.” Once here, he was impressed by the unanimity of the Southern people and the heroism of the Confederacy, and closed his diary by saying he could not believe that, in the nineteenth century, the civilized world would be a witness to the “destruction of such a gallant race.” Michael Shaara, in his novel The Killer Angels, on which Gettysburg was based, has Freemantle express his feelings this way: “And perhaps they will rejoin the Queen and it will be as it was, as it always should have been.”

AN ENGLISHMAN’S VIEW OF THE BATTLE BETWEEN THE ALABAMA AND THE KEARSAGE

A major irritant in British-American relations began in English shipyards and spread to the high seas. Ship builders constructed “commerce-raiders” for the Confederacy which, according to British law, were not technically “warships.” The Alabama was a particularly notorious “commerce-raider.” When it left the Liverpool shipyard, it was the Enrica on a trial run. At an appointed rendezvous in the Azores, this English-built vessel took on English sailors and English-supplied arms, coal and provisions. As the Alabama, it then proceeded to disrupt Union commerce and destroy over sixty vessels. Finally, challenged by the Union cruiser Kearsage off the French coast near Cherbourg, it was destroyed in 1864. A picture of the naval battle circulated throughout the North with this caption: “Built of English oak in an English yard, armed with English guns, manned by an English crew, and sunk in the English Channel.”

The author of this pamphlet went to Cherbourg right after the battle. He
wished to set straight misrepresentations of the truth, spread by individuals as well as the French and English press. Captain John Winslow of the Kearsage welcomed Frederick Edge to his ship, anchored since the battle just outside Cherbourg harbor. The captain showed his visitor the ship's logbook. Mr. Edge spent six days detailing the ship's measurements, construction and armaments, the damages it had received in battle, and the names and nationalities of the crew and officers. He compared these statistics with those of the destroyed Alabama; and he described the military engagement, noting it was the first decisive battle between ships propelled by steam, and the first test of modern naval artillery. He praised the advanced armaments of the Kearsage and the number of ironclads in the Union navy, seventy-three out of over six hundred. Mr. Edge concluded his report by noting, gratefully, that this large United States fleet would be used to defend the "democratic principle." Edge donated the proceeds of his publication to the United States Sanitary Commission.

THE SOUTHERN BAZAAR HELD IN ST. GEORGE'S HALL, LIVERPOOL, OCTOBER 1864

Sympathy for the Confederacy was not limited to the shipbuilders in Liverpool, but was widespread among the upper classes, who organized a great bazaar to raise money for Southern soldiers in Northern prisons and hospitals. Letters telling of terrible suffering, in such places as Boston's Fort Warren, compelled the organizers of this bazaar to match their concern with substantive help. (Unhappily, mistreatment of prisoners occurred on both sides. This collection also includes a Narrative of Privations and Sufferings of the United States Officers and Soldiers While Prisoners of War in the Hands of Rebel Authorities, printed for the United States Sanitary Commission.)

Preparation for the bazaar began by compiling a list of Lady Patronesses who had the "appropriate" credentials. Not all qualified ladies agreed to help because stepping forward publicly could cause some embarrassment. Some ladies, on the other hand, were relieved to have an outlet for their sympathy, to be able to do something, especially since the government seemed paralyzed with inaction. The list of lady patronesses included a princess, three marchionesses, three countesses, and several ladies. A committee arranged a stall for each of the Confederate states. Stalls were attended by Southern representatives of the states or English ladies, if a given state had no representative in England. "This contributed greatly to the originality and character of the bazaar."

The report describes St. George's Hall — red, white and blue decorations over each stall and above everything — the Confederate flag. There are details on the stalls and the people attending them, items for sale, and musical entertainment. A beautiful Shetland pony was raffled off for 320 pounds; the pony was named Varina Davis, after the First Lady of the Confederacy. The Great Bazaar brought in over 22,000 pounds, an amount which the organizers felt worthy of the heroic South.

THE CIVIL WAR IN AMERICA

As Professor John Myers succinctly puts it, "the British waffled about their role with the South." Should they recognize the Confederacy, declare neutrality, remain aloof? Or should they initiate a European-style mediation, an idea particularly insulting to the Lincoln administration.

William H. Russell was a special correspondent for the London Times, internationally respected for his coverage of the Crimean War. Between March and June of 1861, he traveled throughout the South. The information he sent back to readers of the
and Jefferson Davis discussed England's relationship with the Confederacy, and they touched on the tricky question of whether England's need for cotton might be stronger than its distaste for slavery. In Charleston, he listened to arrogant assumptions of English recognition and military assistance — "as if England were a sort of appanage to their cotton kingdom."

In Boston, in 1861, Gardner A. Fuller began publishing a series of pamphlets. Number 1 in the series, Fuller's Modern Age, was a 189 page document containing William H. Russell's letters to the London Times. Fuller chose this for Number 1 because Russell was the most "interesting" correspondent with the most "influential" newspaper, and Fuller felt the subject of utmost importance, deserving of wide circulation.

BURIAL OF MASSACHUSETTS DEAD AT GETTYSBURG

For Abraham Lincoln, the dedication of the Gettysburg Cemetery presented an opportunity to transcend the terrible battle and vindicate the loss of life, to elevate the Civil War to an ideological and moral plane, thus giving the Union renewed purpose and rekindled faith. He accomplished this with the 272 words of the Gettysburg Address.

For each of the states, the importance of the Gettysburg ceremony was to honor its own among the 50,000 casualties. The states accomplished this with remarkable speed. An interstate commission assessed each state, according to its representation in Congress, for funds to clean up the bloody battlefield. William Saunders was hired as the architect to lay out the cemetery. Only four months after the battle, the dedication took place.

However frequently we ponder the event of November 19, 1863, it is impossible to imagine the enormity of the logistics in clearing the huge battlefield, placing the bodies, and preparing a fitting cemetery. Gary Wills in Lincoln at Gettysburg: The Words that Re-made America (1992), leads us toward an understanding of the overall picture; Boston City Document, Number 106 provides a "case study" in detail of how one city and state carefully performed the task of taking-up and reburying its dead soldiers.

This document includes a list of the Massachusetts dead, complete according to information at that time. Edward Everett's lengthy oration is included, as is the President's brief address. The comment accompanying Lincoln's talk contrasts with general contemporary press reactions: "Perhaps nothing in the whole proceedings made so deep an impression on the vast assemblage, or has conveyed to the country in so concise a form, the lesson of the hour, as the remarks of the President."

Lincoln's worries about English-American relations could not have been far from his mind as he composed the address. Great Britain could take note of the lesson of the hour: the nation being tested was the whole nation, North and South; the locale in democracy must not perish from the earth.

The author thanks Professors Myers, Stonehouse, and Turner for looking at the documents and sharing their thoughts; Mrs. S. Mabel Bates, for help in so many ways; Dr. Jean Prendergast for making all this happen; and Melissa Turner who, as part of a high school English project, researched the authors of some of the documents.

Sylvia Larson is a Visiting Lecturer in the Library Media program and also works with the Lincoln Collection at the Maxwell Library, Special Collections Department.
When the Hall of Black Achievement at Bridgewater State College honored Jan Matzeliger at its January 1995 celebration, it was paying tribute to an extremely talented inventor who had arrived in the United States in 1870 and who, through his remarkable technical skills and despite enormous anti-Black racism, had succeeded in revolutionizing the entire shoe industry. His invention, in Lynn, Massachusetts, of the shoe lasting machine forever changed the shoe production process in Massachusetts and throughout the world. Matzeliger had been born in the South American country of Suriname, then a Dutch colony called Dutch Guiana. (Its original status as a British colony was changed in 1667 when the British and the Dutch, caught up in the arrogance of colonialism, exchanged territories; the British gave up Suriname in exchange for New Amsterdam, also called the island of Manhattan! Imagine the different historical trajectory if this exchange had not occurred — Dutch is not that difficult a language to learn.)

THE UNDERDEVELOPMENT OF SURINAME

My interest in Third World development has led me to consider the situation of Suriname as a case study of the population concerns faced by many underdeveloped countries. Suriname, situated on the north coast of South America, is today a country with a heterogeneous population of about 400,000 people. There can be little doubt that the leitmotif for this country has to be migration and its impact. Suriname's history in the last 350 years has indeed been the history of the movement and the settlement of various peoples, some voluntarily and others in slavery. While the early inhabitants were Arawak and Carib AmerIndian groups who had migrated from North America, in the seventeenth century, European colonizers realized the benefits that could be gained from exploiting the resources of the area. After the British had established a sugar plantation society about 350,000 people were brought from west Africa and forced to work as slaves on the plantations. Slavery here was particularly harsh, a fact not lost on Voltaire, the French author. In his story of Candide, Voltaire wrote of an encounter that Candide had with a slave in the colony of Suriname. The slave was lying on the ground, half-clothed and lacking a left leg and a right hand. Candide exclaimed: "Good heavens! What are you doing in that horrible state?" The slave replied: "When we work in the sugarmills and the grindstone catches our fingers, they cut off the hand; when we try to run away, they cut off a leg. Both of these things happened to me. This is the price paid for the sugar eaten in Europe."

So many slaves died that it was said that survival itself was seen as a form of resistance.

With the ending of slavery in 1863, the Dutch colonial authorities filled their need for cheap labor through the importation of workers from India and Indonesia, then respectively parts of the British and Dutch colonial empires. While these indentured workers were taken to Suriname on limited time contracts, many of them did not return to Asia at their end of their contractual periods and so became established as additional elements in the changing population structure. Today the key segments of the Surinamese population consists of:

- Hindustanis — the descendants of Indian indentured workers (about 37% of the population)
- Creoles — the descendants of African slaves (about 34% of the population)
- Javanese — descendants of Indonesian indentured workers (about 11% of the population)

Similar to the United States, the post-slavery period saw a great rural-to-urban migration; today the capital city of Paramaribo contains about 50% of the total population.
In the twentieth century, the focus of Suriname's economy shifted from agriculture to the mining of bauxite, the unprocessed ore used in the manufacture of aluminum. Suriname's dependence on this primary resource reached its zenith during the second world war. (In 1942 the U.S. built the Surinamese national airfield so as to assure a reliable source of bauxite needed for manufacturing warplanes). Because most of the highly profitable bauxite industry was firmly in the hands of Dutch and American companies, social conditions in Suriname were given low priority. In the colonially-deformed economy where bauxite accounted for 90% of export earnings, but only 7% of the labor force, living conditions were precarious for most. At the end of the 1960's as Suriname became more peripheral in the international economy, pauperization increased dramatically and in 1969, 53% of all housing in the capital was declared uninhabitable. While a small percentage of the population worked for multinational corporations and did well financially, the majority of workers were disgruntled and struggling to make ends meet. The resulting labor strikes were effective enough to threaten and topple successive governments and the mood was now set for change.

**INDEPENDENCE**

By the early 1970's, the movement for Surinamese independence was gaining momentum in Paramaribo and, most importantly in The Netherlands. The Dutch government, eager to prove its "internationalist" credentials was becoming increasingly embarrassed by the idea of Dutch colonies and they therefore strongly encouraged the Surinamese independence movement, despite some counter-arguments that more time was needed to prepare for this major stage of political development. In early 1975, Surinamese politicians split largely on ethnic lines in the vote for political independence. The final parliamentary motion for independence won by only one vote with the Creole politicians favoring independence and most of the Hindustani politicians supporting retention of the status quo. When the decision was finally made to declare independence, a psychological panic set in and, amidst rumors of an expected ethnocide, thousands of Surinamese boarded KLM flights to The Netherlands. The knowledge that they would have to relinquish Dutch citizenship on Independence Day (November 25, 1975), led to a massive emigration of mostly Hindustanis, many of them with badly needed professional skills.


The expected ethnocide did not occur but Suriname was now faced with a great loss of human capital exactly at a time when it was badly needed for their development. As Figure 1 indicates, even after the peak of 1975, emigration has continued to be a constant factor in Surinamese economic and political life. In the decades since independence, emigration has seen spurts due to particular events of political turmoil. After simmering for many years, political tension climaxed in February 1980 when a group of Surinamese army officers staged a coup against what they perceived to be a corrupt, ethnically-based political system. But after receiving initially favorable popular support, the military junta fell into disfavor and the slide towards authoritarianism was incessant, leading to the traumatic events of 1982 that would forever change Suriname's politics. In December 1982 the military arrested sixteen of their political opponents — these were leading academics, writers, and lawyers. They were summarily tortured and executed. Suriname has never (and maybe never will) recover from this trauma — for purposes of comparison, consider the effect if 10,000 Americans were tortured and executed by the U.S. military. The despair in Suriname, where to date (1995) no one has even been indicted on any charge related to the killings, is even more deeply felt, where "everyone knows everyone else".

The killings and the ensuing political apprehension greatly stimulated emigration as many Surinamese fled the country in fear. A civil war in the interior of the country also led many families to flee into neighboring countries or to The Netherlands, still perceived to be the "colonial mother country". Today about one-third of all Surinamese live in The Netherlands.

Since the open elections of 1987, Suriname has seen a modicum of democracy and stability. While the country continues to be wracked by a shattered economy — resulting largely from a severely falling bauxite prices, withdrawal of Dutch aid, and internal economic mismanagement — there does finally appear to be a sense of "normalcy" and a greater willingness to rethink approaches to national development.
THE BRAIN DRAIN

While most national development strategies are often focused on economic variables such as Gross Domestic Product or balance of trade, an often overlooked factor has been that of human resource development. This approach involves the use of national policies to retain and train people for inclusion in the process of moving the country to higher levels of socio-economic and political development.

The so-called “brain drain” has long been a reality for many Third World countries and must be addressed if they are to achieve greater levels of economic growth. One study recently published study by ECLAC (Economic Commission for Latin America and the Caribbean Region) calculated that between 1961 and 1983 about 700,000 skilled workers, professionals and other highly qualified people, had emigrated from Latin America and the Caribbean region to the highly industrialized countries of Western Europe and North America. This movement is sometimes seen as “development aid” provided by Third World countries for the more economically developed countries. Suriname has not been immune from this phenomenon with many highly skilled Surinamese having emigrated in search of a safer and more stable political climate as well as for better professional and financial rewards. Apart from the loss of skills, Suriname is also faced with a loss in gross numbers of people. While the rate of natural increase in 1992 was a respectable 1.76%, the outflow of people resulted in an actual population growth rate of only 0.12%. The resulting demographic outcome is a greater dependency ratio with now a far greater proportion of the population being under age 15 — for any developing country, this is cause for concern as it requires even more robust growth to maintain a consistent pace of development.

The remnants of colonial core and periphery ties are still manifest in Suriname where most emigrants choose to go to The Netherlands. The social and economic orientation which Surinamers continue to have with The Netherlands is evident in a 1992 study showing that 74.8% of all Surinamers had family members living in The Netherlands. In the upper and middle classes — that is those who can afford the travel fare to Europe — this figure is at least 84%. Part of the explanation for such a unidirectional pull is the nature of Suriname-Dutch ties both during and after formal colonization. The historic links which are linguistic, cultural, economic, and familial have resulted in regular movements of people between the two countries. Since the 1960’s most of the migration towards The Netherlands has taken on the form of permanent settlement in the metropolitan country and by 1994, there were about 220,000 Surinamers living in The Netherlands; this accounts for about 35% of the total number of people of Surinamese heritage.

THE RESEARCH PROJECT

This research project, conducted in 1994, was concerned with analyzing Surinamese international migration and with formalizing policy proposals that would consider migration as an integral part of a development strategy. The primary assumption of the project was the belief that emigration should not be seen as a zero-sum process, but that it can and should contribute to national development. After reviewing published documents, I spent five months in Suriname, interviewing Surinamese government officials and remigrants — people who had previously settled in The Netherlands, but who had then decided to resettle in Suriname.

As reflected in Table 1, while Surinamese migration has been strongly characterized by outmigration, there has also a movement of Surinamers back to their country of birth.

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SOURCE: MIGRATION INSTITUTE, PARAMARIBO, SURINAME 1994

Much of this return migration has been fueled by a sense of nostalgia for the country of birth. The return movement has also been stimulated by the Dutch and the Surinamese governments anxious to receive the differently perceived political and financial benefits from such a remigration. The two governments have for many years actively encouraged remigration through a subsidy program which paid for transit and resettling. While subsidized remigration has always been a small part of the total remigration, the changing rates do reflect the political climate in both Suriname and The Netherlands.

SURVEY RESULTS

One vital element of this pre-study has been the interviewing of Surinamers who have remigrated, that is those who had earlier emigrated to The Netherlands but have now returned to take up permanent residence in Suriname. The goal in interviewing these remigrants has been to determine both their motivations for emigrating and returning and to ascertain their perceptions on the resettling process. Thirty respondents were interviewed at length, using a questionnaire that had both answer-specific ques-
migrations as well as open-ended inquiries. The results of this sample, while limited in number, do indicate the fundamental nature of the issues of human development that Third World countries like Suriname have to face. While 40% of the respondents had originally emigrated because of the deteriorating socio-political situation in Suriname and most had stayed in The Netherlands for more than 10 years, the decision to return to Suriname was never fully abandoned. In fact, within five years of residence in The Netherlands, 52% of the sample had already made the decision to return to Suriname. Bureaucratic hurdles delayed the return of many who otherwise would have been happier back in familiar cultural and climatic surroundings of their tropical birthplace. The persistence of the remigration motive was strongly expressed by this particular interview sample which recorded an exceptionally high remigration goal — 92% had left with the eventual goal of returning to Suriname. Verbalizing of these sentiments, often for the first time, indicates that it is in close analysis and understanding of such motives that governments can best ameliorate the negative effects of the brain drain.

MIGRATION AND SURINAMESE DEVELOPMENT

In Suriname, migration policy has rarely been placed within the context of national development. One governmental discussion note of 1990 went so far as to pose it almost in opposition to development, emphasizing that remigration should not be allowed to “frustrate the national development of Suriname”. To see migration and remigration as separate from development is to miss a great deal of the benefits that can be accrued from this process. Clearly in a “passive” way, emigration may already have assisted development if we consider that emigration can and does serve as a safety valve for societies trying to cope with unemployment, and political and social discontent. This has occurred in Suriname where governments have deliberately stimulated emigration so as to give them more time to put various programs in place.

The results of this preliminary study indicate that Suriname’s development can benefit from a significant restructuring of migration policy. The following initial conclusions can be drawn:

1) Policies that welcome and actively integrate remigrants are needed to maintain and retain the in-flow of skills, societal history, and capital.
2) A dual nationality provision is essential to develop a diaspora that is actively involved in Surinamese development.
3) Special attention needs to be paid to the remigration and resettlement of elderly Surinamers who wish to retire in Suriname’s tropical environment.
4) Investment opportunities for Non-Resident Surinamers (NRS’s) will help ensure that the international flow of capital be part of this country’s national development.
5) A comparative analysis indicates that Suriname has much to gain by close examination of the non-resident programs of countries such as Cape Verde, India, and Turkey.

This initial report represents the pre-study phase of the project. Within the limitations of existing time and financial constraints, the research team was able to raise particular relevant questions and to point out some directions for future study. The next phase of the project would entail drawing a wider sample of respondents for the next interview stage and also a deeper analysis of comparative programs in other countries. Notwithstanding the work yet to be done, the initial research does clearly indicate that there is an urgent need for programs and policies that relate migration closely to development.

CONCLUSION

The emigration of Jan Matzeliger has been a loss to Suriname but at the same time a great gain to industrial growth in the United States. While Matzeliger never returned to Suriname where his talents and insights had gone unrecognized by colonial overseers, his experience presents Suriname and other Third World countries with many lessons as we approach the twenty-first century. The emigration of Matzeliger need not have been the end of his contribution to Suriname. With particular policies in place, Matzeliger’s skills and industrial connections could well have been used for Suriname’s own development. This study recognizes that there may be many “Matzeligers” in the Surinamese diaspora who could contribute in various ways to the greater development of their country of birth. Rather than staying at the theoretical level, appreciation of the value of this diaspora can and should be one of the cornerstones of Surinamese development strategies. While migration often reflects the changes taking place within particular countries as well as globally, those Third World societies that were built by migration need to harness this force and tie it much closer into a larger strategy of development. Migration, emigration and remigration can and should be part of reconceptualized Third World development strategy.

Professor Domingo wishes to recognize Professor Leo Lutchman, at the University of Suriname, and Ms. Sylvia Lutchman, a leading Surinamese poet, for their assistance with his research project.

Vernon Domingo is Professor of Geography in the Department of Earth Sciences & Geography at Bridgewater. In 1994 he was a Fulbright Senior Scholar at the University of Suriname.
As a student of life and letters, I have met my share of literary liars. I don’t like liars, I do like the truth, and I do know how demanding the truth is to discover. A bright freshman told me that knowing the truth is impossible, that all he knows is what he knows, and to hell with any kind of objective certitude or verifiable probability. Although such thinking is fashionable today, especially among intellectuals, I think that freshman is wrong and that such intellectuals are cowardly victims of a confused war-weary century that too easily abandoned the truth of objective reality. To repeat, I think the truth can be known and is worth knowing, although it will always be difficult to grasp.

My experience in writing a biography of a forgotten figure in eighteenth-century English law and literature is a good example of the difficulty of confronting the truth about human life. In this case the human life concerns the career of a great man of law, Sir Robert Chambers, born 1737 and died 1803, who was the close friend of the foremost personality in English literature, Samuel Johnson. Chambers is himself important as a brilliant historian of the British constitution, who, with Johnson’s secret help, wrote a memorable lecture survey of English law as Vinerian Professor of Oxford University. Chambers is even more important as the cosmopolitan Bengal judge who founded the body of law on which the Republic of India subsists today. My biographical research about Chambers in England and India for seventeen years showed me dramatically the need for scepticism about the printed page, about the dangers of relying on secondary sources and hearsay evidence, and the necessity of intensive literary detective work to uncover the truth about Chambers. Only the primary sources of his letters and papers allowed me to grasp fully his complex public and private life.

The truth of Sir Robert Chambers turned out to be knowable, but only after I overcame many false starts into scholarly bypaths of false reporting and recovered the thread of a verifiable reality by means of the documentary evidence of his own writings. Probably the worst enemy in my biographical quest was a literary liar whose name I want to live in infamy. He is William Hickey, a cocky lawyer who argued before the Supreme Court of India when Sir Robert Chambers was its second Chief Justice from 1784 to 1798 at Calcutta. Afterwards, around 1815, Hickey wrote a racy autobiography that made a sensation in his time and supposedly remains a mother-lode of information about Chambers as an Indian judge. The book is *The Memoirs of William Hickey*, and it has been hailed as “one of the most remarkable books of its kind ever published in the English language.” In fact, it is remarkable only as a pack of lies about Chambers. However, I did not know this for many years. Here is the story of my discovery of the consummate literary liar, William Hickey, mendacious memoirist of Sir Robert Chambers.

Gail Caldwell, book reviewer for *The Boston Globe* who was alarmed last year by the cut-and-paste smear of Ted Kennedy in Joe McGinniss’s *The Last Brother* of 1993, posed a disturbing question: “When did we start thinking that the truth no longer mattered?” She then answered her own question and took a short view of the longstanding problem of literary lying. She was aghast at the current fashion of “virtual biography,” in which authors write about individuals from their own imaginings and intuitions and go so far as to invent dialogue and insights by invading the inner recesses and most secret feelings of impenetrable hearts dwelling in long-dead personages. Caldwell finds that such groundless but self-centered authorial interpretation has become increasingly acceptable to modern readers of biog-
raphy. Fudge is as good as fact for
audiences hungry for *Hard Copy* sensation
alism (see Oliver Stone's *Natural-Born Killers*) and weaned on Oprah Winfrey tell-all talkshows. This is a public so satiated with lying as to have lost faith or hope in truthfulness (see Robert Redford's *Quiz Show*).

It is not laypeople alone who have a stomach for "virtual biography." A re-
spected *New Yorker* critic recently cat
ergized three golden ages of biography: first, Samuel Johnson's brilliantly written, sensitive, if unscholarly, portraits; second, researched scholarly tomes of psychological and stylistic distinction by the likes of Richard Ellman and Leon Edel; and lastly, subjective "literary entertainment" by cur
rent biographers like Victoria Glendinning, Peter Ackroyd, and Rich-
ard Holmes. Readers may choose what pleases them most, but I take my stand with the first and second categories and reserve my "literary entertainments" for my reading of novels which don't pretend to be historical accounts.

Caldwell traces the modern mis-
placed love of "virtual biography" to our collective disillusionments with Kennedy's Camelot, Vietnam, Nixon, and the rise of Hunter Thompson's "New Journalism" or Truman Capote-like "Nonfiction Novels." However, the ori-
gins of literary lying reach farther back than these phenomena. They are as old as humanity itself, a humanity fated to live in the real world but perennially prone to self-love, vulnerable to self-
deflection, and primed for a self-
centered tampering with the truth. The William Hickeys of the past exist in the present and will populate the future.

Jonathan Swift in his brilliantly hilar-
ious Tale of a Tub in 1704 had already seen literary deception and self-
centeredness as unhappy consequences of an unclassical modern culture preoc
cupied with mass communication. Swift has a crack-brained modern author crow d about the mighty literary feats that the present age is accomplishing through sheer self-absorption devoid of tradi-
tional learning and productive of empty originality and vapid newness. "We of this Age have discovered a shorter, and more prudent Method, to become Scholars and Wits, without the Fatigue of Reading or of Thinking. . . . I am now trying an Ex-
periment very frequent among modern Authors; which is, to write upon Noth-
ing. When [that] Subject is utterly ex-
hausted, to let the Pen still move on. . . . by the Ghost of Wit." Anticipating the subjective excesses of current literary criticism and biography, Swift's stupid author sums up the philosophy of modernity in a syllogism: "Words are but Wind; and Learning is nothing but Words; Ergo, Learning is Nothing but Wind."

Swift's century was notable for lite-
rary charlatans, authors like James "Ossian" Macpherson and Thomas "Rowley" Chatterton, who preferred wind to solidity. These are well-known frauds. But there is another eight-

teenth-century liar whom I am exposing for the first time in this essay. This is William Hickey, a man whose life and lying *Memoirs* intersected with Chambers's illustrious career and with my early biographical research about Sir Robert's judgeship. Hickey's nasty account almost stopped me years ago from wanting to compose the first full-
dress biography of Chambers. I was only to learn much later, after a most painstaking struggle with a mountain of forgotten primary sources, how much lying was perpetrated in The *Memoirs of William Hickey*.

Initially, very little was known about Chambers. Except for a very "Brief Memoir" by Lady Chambers in 1838 and his posthumous *Treatise on Es-
tates and Tenures* of 1824, virtually no published materials about him exist. Not even occasional references in Boswell's famous *Life of Johnson* of 1791 and in Johnson's own letters could rescue Chambers from almost total neglect. Fortunately, my trips to England and India brought to light a considerable cache of new primary sources. What turned up at libraries in London, Oxford, and Calcutta was well over a hundred letters by or to Cham-
bers as well as a wealth of documents pertaining to his career in India. But where, as Johnson demanded of biog-
raphers, was I to uncover the "invisible circumstances" of my subject's private life? With the help of the late J. D. Fleeman at Pembroke College and the late Sir Rupert Cross, twelfth Vinerian Professor of English Law at Oxford, I met Chambers's descendants in England and, through them, ob-
tained access to private letters, a manu-
script history of the family, and a long-
lost Reynolds portrait of Chambers. There was often the need for persist-
ence with my hosts, who, although revering their forebear, regarded their memorabilia as hindrances to my enjoy-
ment of their hospitality. One aging spinster, shocked that her visitor was not as elderly as she was, thought it her duty to invent ways of entertain-
ing me to save me from the boredom of rummaging through heirlooms. Whole days this lady insisted that we spend in bird-watching along the Nor-
folk coast, and whole nights, after she retired to bed, I devoted to transcrib-
ing antique papers.

Upon my return from a second so-
jour in England, I learned that anoth-
other treasure-trove of primary sources survived halfway around the world. The Victoria Memorial Hall at Calcutta preserved *seventy-two volumes* of unstudied judicial notebooks which comprise the only daily history of the founding of the Supreme Court of India, where Chambers initiated a still flourishing legacy of Anglo-Indian law. Winning access to these note-
books, however, required five years of intricate negotiation with the govern-
ment of India, a security check by our State Department to see if I was a spy, and a congressman's intervention for
microfilms of a large portion of the notebooks. Even worse, during my first visit to India, the curator of the library where they were stored refused to make them available to me, because my earlier purchase of microfilmed notebooks had subjected me to an investigation in the Parliament of India for allegedly bribing an Indian librarian to get the materials. Miffed by the curator’s parting advice to come back again some day to Calcutta, I eventually received official permission and transcribed notebooks on the premises in humid 100-degree temperatures, with the assistance of the eminent Professor Donald J. Greene, in the summer of 1986. Such was the happy ending to a decade of biographical research in search of primary sources by Sir Robert Chambers, with which to counter untrustworthy secondary sources, like the Memoirs of William Hickey.

Taken together, the evidence disclosed that Chambers was a literary as well as a legal man, developing into a sophisticated historian of the British constitution as second Vinerian Professor at Oxford, participating importantly in Johnson’s literary life and Literary Club at London, forwarding Sir William Jones’s oriental scholarship as president of the Asiatic Society of Bengal and as possessor of the largest private library of Sanskrit manuscripts in the century, and, most noteworthy of all, planting an enduring hybrid heritage of Anglo-Indian political justice in the Supreme Court of India. As my subject’s intricate reality came into focus, I completed in 1986 a two-volume edition of his A Course of Lectures on the English Law for the University of Wisconsin Press and Clarendon Press. Written with Johnson’s secret assistance from 1767 to 1770, this brilliant lecture series for Chambers’s Vinerian Professorship proved an intellectual watershed for the legal-political thought of both remarkable men.

The full story of his exciting career is told in my forthcoming biography, Sir Robert Chambers: Law, Literature, and Empire in the Age of Johnson. But let me state here that his conduct on the Bengal bench, like his performance in the Vinerian Chair, displayed both a devotion to English legal tradition and an openness to cultural diversity that enabled him to transcend British prejudices, promote Asian studies, accommodate English justice to native usages, and leave behind a rich fabric of Anglo-Indian jurisprudence. Indeed, in perhaps the century’s worst miscarriage of justice, the execution of Maharajah Nuncomar for forgery, Chambers alone of the four Supreme Court justices called for a flexible interpretation of English criminal statutes to stop a cruel death penalty unknown to native systems of law. To the later disgrace of the Court, his dissent went unheeded and has remained ignored by all previous historians of British India.

Unfortunately, his exemplary record of judicial service has lain under a cloud of recrimination and ridicule stirred up by The Memoirs of William Hickey. Published in two separate editions in 1925 and 1962, the manuscript of this dishonest work, in 762 closely written folio sheets, is preserved in the Oriental and India Office Collections of the British Library. The lively, highly readable text has duped many a modern scholar into accepting it as gospel truth about daily life in late eighteenth-century British India. Why would it not deceive the unwary? Sounding throughout like a truth-teller, Hickey misled his audience from the outset, on the first page, where he boasted his accuracy and yet pretended to describe even minutely detailed episodes, replete with extended dialogue, largely from unassisted memory! “True it is,” Hickey asserted, “I had few documents to guide me, … yet … I can safely aver, there is not a single fact recorded in the following sheets, that is not, to the best of my knowledge and belief, most truly and correctly stated.” Chambers was unlucky in his association with a frustrated novelist like Hickey, but he was nonetheless lucky to have left a powerful antidote for Hickey’s lies in the form of judicial notebooks, letters, and Calcutta newspapers which provide unassailable evidence of his invaluable labors in the Supreme Court of India.

Born in 1749, Hickey landed at Calcutta in 1777 to set up as an attorney through Chambers’s patronage. Generous to a fault, Sir Robert extended his support and friendship, until the new arrival made himself disagreeable by his hard-drinking brashness and allied himself with the judge’s political enemies. Hickey even carried back to the Parliament of England a public petition protesting the Supreme Court of India. Whatever the precise causes for the disaffection between the two men, it was Chambers who bore the brunt of the ill-will showered on the Supreme Court in the Memoirs of William Hickey. Its portrait of Sir Robert is a caricature of a colossally weak human being, whose alleged “natural frivolity and want of firmness” in the Nuncomar Case made him seem a
decidedly lousy judge, not worth memorializing in any biography. According to the Memoirs, Chambers opposed the guilty verdict but weakly acceded to the execution of Nuncomar, when in fact Chambers accepted the guilty verdict but actively opposed the execution.

Other errors surface with enough frequency to contribute to a cumulative impression of careless narration and maliciously baseless accusations against Chambers. Hickey reported, for example, that on 14 January 1784 Sir Robert first officiated as Chief Justice and showed "mistaken delicacy" in advising an Indian, who confessed to a victim's very integrity as a judge. About the peace officers in retaliation, wryly in the end, bers, the senior judge, went to supposedly the improbable precision of the recollected conversation, the problem with the allegation is that Chambers was hundreds of miles away from the Supreme Court at the time!

The half-truths and flawed anecdotes about Chambers might not have added up to anything substantially damaging, had Hickey not dared to impugn his victim's very integrity as a judge. Chambers supposedly succumbed to bias on behalf of governmental tyranny in the face of militant opposition from his liberty-loving colleague, Justice William Jones. The actual proceedings were far different. Any bias existed in the mind of Hickey, a trouble-making participant in a brawl. He painted the incident as the black-and-white affair of victimized citizens versus brutal peace officers infringing on the most basic rights of Englishmen by means of tyrannical general warrants. When the outraged citizens sued the peace officers in retaliation, Chambers, the senior judge, went to supposedly unprofessional lengths to protect his police staff. Hickey then claimed that Jones delivered against Chambers a defiant dissenting opinion registering his outraged sense of justice. In it Jones considered the peace officers worthy of "the highest degree of reprobation" and hence liable to pay the plaintiffs the largest damages allowable by law.

To turn from Hickey's colorful recital to Chambers's painstaking notes of the trial is to discover where the biased viewpoint really resides. Owing to the citizens's abusive treatment of the peace officers during the brawl, Sir Robert had legitimate grounds for upholding police powers. Furthermore, Justice Jones never demanded harsh punishment for the peace officers and never was offensive to Chambers in his dissent. On the contrary, Chambers's judicial notebooks attest to the reality of a congenial bench. "I came into Court this day to give [Judgment]t in Griffin v. Deatker on which Mr: Just: Jones differs with me on one material point. . . . Sir Wm. Jones thinks there ought to be Judgment for P[plaintiff] but that Damages ought to be small."

The crucial document corroborating Jones's deferential demeanor is his own letter sent to Chambers four days before the day of judgement. "No law justifies the act [of arresting the plaintiffs]: but I think the damages should not be large, and, after this decision, we should hear no more of the business . . . . I will listen however attentively to your reasons, before judgment [is] given. I, in the mean while, am dear Sir Robert, most affectly, yours W. Jones." If Jones's letter and Chambers's notes cannot suffice to discredit Hickey's account, then there is the neutral testimony of the Calcutta Gazette and the India Gazette. These newspapers also document Jones's courteous dissent: "He lamented that as the Junior Judge he was first to deliver his sentiments, as it deprived him of an opportunity of altering them from the argument he might [hear] from Sir Robert Chambers." They also confirm Jones's recommendation of "small" — not heavy — damages for the peace officers. Finally, Hickey's dismissal of Chambers's closing statement as an "incoherent rhapsody on the case" wrongs a speech reported to be a model of common sense.

It is a maxim of English law that a man is innocent until he is proven guilty. Hickey produced no proof of Chambers's incompetence. Instead, Hickey perpetrated massive literary perjury under a false oath of truthfulness at the beginning of his narrative. Readers should acquit Chambers of Hickey's baseless charges and instead convict Hickey of aggravated fraud and felonious assault and battery against a good judge's reputation. Henceforth, let The Memoirs of William Hickey meet with the fate that it deserves. Let the work suffer the just punishment of perpetual confinement in the literary category of fantasy and fairy tale. And let this mother of literary liars alert us all to the dire need for scepticism about the printed page, ancient or modern. Let us always seek the truth, and nothing but the truth, by reference to verifiable data, as opposed to subjective conjecture ungrounded in hard and cold fact. Such discerning skepticism, levitated by the buoyant sense that life has meaning to be discovered through perseverance and intellectual courage, seems a healthy recipe for personal happiness and social progress. After all, Samuel Johnson, who loved Chambers and had faith in his abilities, demanded the truth from human beings in general and from biographers in particular: "If we owe regard to the memory of the dead, there is yet more respect to be paid to knowledge, to virtue, and to truth."

Thomas M. Curley
is Professor of English
study the writings of Petrarch in Avignon, France. She also received the directorship of a Younger Scholar’s Grant, the subject of which was Renaissance women. Her dissertation research on a salon of the Risorgimento took her to archives in Florence, Italy, as well. But the chance to return to her alma mater to pursue the twin goals of research and teaching proved to be an irresistible attraction.

Since arriving back at Bridgewater, Luci has introduced courses on Renaissance texts and women’s history through her research and studies. Her current passion is the pursuit of the history of women in sixteenth-century Tuscany. Using letters and documents from the Renaissance era culled from archives in Florence and Lucca, Luci is finding that women did have a voice, and were concerned with a whole range of issues. Luci is interested especially in the life experiences of both noble and common women who have received little attention by researchers, but whose stories shed light on the times and conditions in which they lived.

The bridge between historical practice and classroom teaching directs her work both at Bridgewater and in the education reform effort in the state. At the College she is working to make curriculum changes that recognize the importance of women in history. She is also a member of the state-wide committee which drafted the new Social Studies Curriculum Framework for the Commonwealth of Massachusetts which was designed to comply with the Education Reform Act and the guidelines for a Common Core of Learning for students from pre-K through high school.

Luci has become a key player in fashioning the curriculum guidelines on which future courses in social studies will be built. This task of curriculum development is difficult and somewhat controversial since it involves issues of what students will learn about the past and the democratic process. To be certain that the frameworks do not remain simply a plan on paper, Luci has become involved with several implementation efforts, including a frameworks review committee in collaboration with Brockton High School and the South-eastern Massachusetts Arts Collaborative initiative at the College in order to integrate the arts into the social studies classrooms of Massachusetts.

As if she is not busy enough with her research and curriculum development, Luci has taken on the role as adviser of Bridgewater’s chapter of the international honor society, Phi Alpha Theta, and the History Club. Most importantly, she serves as supervisor of student teachers in social studies. In this capacity, she is responsible for placing the student teachers in local middle and high schools and supervising their practice. As with all good supervisors, Luci spends considerable time working with the student teachers to improve their classroom skills, stressing responsible and creative strategies to meet the needs of all students. Together Luci and Professor Emeritus John Myers supervise about two dozen student teachers annually. Because statistically history is still a male-dominated discipline, one of Luci’s goals is to encourage more young women to become history majors and social studies teachers.

Although Luci has been back at Bridgewater only a short time, she has made a significant impact on the college. Perhaps, more than anything else, Luci is a role model for many women who may be reluctant to pursue a career in history or enter the classroom as a social studies teacher. As with her passion for expanding our knowledge of Renaissance women, Luci is working to expand the horizons of Bridgewater women.
As a fine artist, the conceptual focus of my work relates to my cultural and spiritual background and its connection to those indigenous cultures found in North America. My work is a visual language through which I explore the images and rituals of my Afro-Cuban heritage, and of the first Americans, particularly those tribal communities found in the southwestern part of the United States. Having immigrated to the United States from the island of Cuba, I have come to view my artwork as an extension of the African and Caribbean influences which make-up my cultural history. My palette is indicative of the heat and passion of my heritage, and the desire to communicate a language filled with mysticism and Latin rhythm. The work explores a communal existence with the natural environment, where the collective we is equal to the lands, the mountains and the oceans that we inhabit. It is a visual narrative that fuses the rich cultural diversity of my heritage and my ecofeminist philosophy and politics.
Three out of the five pieces reproduced in this Spring 1995 issue of the Bridgewater Review form part of a series entitled, “Canciones del Monte, Canciones de la Tierra Madre,” (songs of the mountainside, songs of the earth mother). The other two pieces came about while listening to music that was both sensual and seductive. The works on paper are produced initially with a sumi ink or black tempera drawing that act as an extension of my subconscious, allowing the paint to take on a stream-of-consciousness quality that relates not only to the forms developing within the image area, but to the need for release and desire. The work on canvas, unlike the freer work on paper, is a carefully weaved parable that develops meticulously through specific iconography, color and form, while allowing for the spontaneity that must be present in all creative processes.

In “Flight of the Great Spirit,” the initial focus was to begin the drawing process without any preconceived ideas about the subject matter. My concern was to experiment with a process that would afford me the freedom to explore with different media combinations, while reducing the desire for absolute control. As a result of this “randomness with purpose,” the image of Thunderbird, The Great Spirit Creator developed through the application of paint. It is the process of working through the uncertainty of forms, and finding that the only prerequisite for this artistic process is to trust your senses.
The piece entitled "Gila River Goddess," is a result of my visit in March of 1994 to the Gila Cliff Dwellings located within the Gila National Forest and Wilderness area in New Mexico. This assemblage is a celebration of the Mogollon tribe who made these dwellings their home in the early part of the twelfth century. The rock is from the Gila River at the bottom of the cliffs which house the dwellings, and the soil I collected as I weaved in and out of the different structures. In New Mexico, I experienced a spiritual connection, a oneness with the land and its people, the kind I have never felt before in my adult life. It was a magnetic pull that seduced and inspired my imagination.
The painting “Elegua y Okalu,” is the fusion of two cultures and spiritual beliefs. Elegua is a spirit guide in the Yoruba Lucumi tribe and is worshiped in the Santeria religion as it is practiced in Cuba and Puerto Rico, while Okalu is the Spirit of the Dawn in the Pueblo nation. In this painting you find the image of Elegua on the right; he is surrounded by the visual iconography representing the other spiritual guides, Ogun, Ochosi and Osun who work alongside Elegua. This piece is symbolic of the spiritual connections I see between my Santeria religion and spirituality in Native American culture.

The “Esperanza,” and “Fumbling Towards Ecstasy,” pieces depart from a cultural and spiritual focus to one that embraces the raw emotions of passion, love and desire. Both of these pieces evolved out of a Zen-like state while listening to the music of Sarah McLachlan. This creative process allows the images created to have a different feel with regard to mark-making and color application, evoking a sense of immediacy that has never been a part of my work before. Perhaps the best way to describe the process is to say that it is born out of a hunger for self-expression and the intrinsic relationship that develops out of this artistic language.
FACULTY PROFILE

Saul Auslander

"E xperience is the best teacher." How many times have you heard that famous phrase and wondered whether it really was true? In the case of Saul Auslander, the chairperson of the Department of Management Science and Aviation Science, the years of experience have helped him become one of Bridgewater's more highly respected instructors.

As with many faculty in the Management Science and Aviation Science department, Saul did not start out as a classroom teacher fresh out of graduate school. A midshipman from the U.S. Naval Academy at Annapolis (and a friend to another young midshipman, James Earl Carter of Georgia), Saul spent ten years as a Marine with combat service in Korea. Upon leaving military service, Saul took over the family business in New York City, and later attended New York University to pursue a Master's in Business Administration.

After obtaining his degree, Saul set his sights on Wall Street, first with Merrill Lynch and later with Dean Witter. Rising quickly to a managerial level, Saul eventually accepted a position in Boston as New England director of one of the old line brokerage houses, Dominick and Dominick. While at Dominick and Dominick Saul transformed the regional office into one of the most profitable in the country.

In the mid-80s after Dominick and Dominick became one of the casualties of the "go-go" Reagan years, Saul decided to leave the Wall Street world behind and enter academia. Saul read an ad about a position at Bridgewater and after some early teaching experience at Bentley, he joined the faculty here in 1984. Saul calls his decision to come to Bridgewater, "one of the best moves he has made."

Like many faculty who come here from other academic or non-academic positions, Saul feels that Bridgewater is a "sleeping giant" that towers over many institutions with more recognizable names. Saul says without hesitation that the management program at the college is equal to that of the so-called three "Bs"—Babson, Bentley, and Bryant. He is impressed with the quality of the student body and their determination to prepare themselves for the business world. Because many of the students in the program come from working class backgrounds and have to juggle work with school, Saul feels that they are more focused and more serious about their careers.

The pride with which Saul talks about the students at Bridgewater carries over into the department that he heads. Saul is an unabashed proponent of the faculty in management science and aviation science and the diverse programs that are offered to the students. He is convinced that Bridgewater's management science program is evolving into one of the premier programs in the region with a wide range of offerings, a growing faculty and over 800 enrolled students. The prospect of the college developing a School of Management along a university model before the year 2000 would be a natural outgrowth of a department on the move.

When Saul talks about his job as chairperson of the department he gets most animated as he reflects on the scores of graduates who have gone on to successful careers in the business world. Saul recalls Joanne Walker, an African-American woman with two children who worked her way through the program and is now a regional manager for IDS, a leading financial management corporation. Like many of the graduates in management science and aviation science, Joanne Walker is why Saul remains committed to public education and Bridgewater.

To see the excitement that Saul brings to his job and his love of the students, the only conclusion that can be reached is that the Department of Management Science and Aviation Science is in good hands. At 72, Saul has no interest in retiring. In fact, he is looking forward to seeing the department add new faculty and new programs, and work with the next generation of corporate managers. Additionally, Saul is working on a book which is a recollection of his days on Wall Street. Saul is a storyteller, and through humorous anecdotes and personal experiences, he plans to use the book as a way of showing how Wall Street works.

The love of his job and an appreciation of his students form a powerful union in Saul Auslander. But what makes Saul a special faculty member is that he brings a wealth of experience into the classroom. It is this experience that has helped countless graduates enter the world of business better prepared, and has helped Bridgewater's management science program move closer to becoming the fourth "B" in business school excellence.
SEMAGNET AND SEMGEC: Geography and Global Education Networks for Southeastern Massachusetts Teachers

Good teachers are always looking for new ways of engaging their students' interest and intellectual curiosity. To meet the need for innovative and up-to-date ideas and materials in teaching geography and global education, Professors Glenn Miller, Reed Stewart and Vernon Domingo of BSC's Department of Earth Sciences and Geography, along with several area school teachers, founded the Southeastern Massachusetts Geography Network (SEMAGNET) in 1988. Their newest departmental colleagues, Professors Mahdu Rao and Sandy Clark, have since been added as co-directors.

In 1992, the co-directors were successful in their attempt to broaden their offerings by receiving funding from Bay State Skills Corporation to establish the Southeastern Massachusetts Global Education Center (SEMGEC) at BSC. In addition to sponsoring workshops and an annual geography fair, the two networks operate a Global Education Resource Center, which is housed in the Media Services office in BSC's Maxwell Library. Teachers from the region and BSC education majors may borrow teaching kits, games, simulations, and videotapes. Printed materials may also be borrowed from the Department of Earth Sciences and Geography Library.

SEMAGNET and SEMGEC's most recent workshop, entitled "A Sampling of Natural National Treasures," was held at the college on January 28, and was attended by 55 elementary and secondary school teachers. There were three presentations: Glenn Miller's "Go West Young Man (and Woman): A Sampling of Western National Parks," Sandy Clark's "A Geographer's View of the Grand Canyon," and Michael Whatley's "Cape Cod National Seashore: A Curriculum."

Professor Miller's presentation included an overview of when and why national parks came into existence. He then explained a process for creating three-dimensional models of landforms, augmented with examples of landform models of Bryce Canyon and Yosemite National Parks. Professor Miller also explained a teacher's packet that he prepared which included several other hands-on ideas for teachers.

Professor Sandy Clark gave a wonderful "rafting tour" of the Grand Canyon through slides she took while rafting on the Colorado River. Her slide presentation was used to help describe the physical processes that formed, and continue to shape, the Grand Canyon.

Professor Whatley's presentation was written under the auspices of the Cape Cod National Seashore. His project is based on an actual archaeological discovery. In November 1990, a powerful storm hit the Cape, cutting into and eroding the sand dunes along the Wellfleet beach and uncovering the remains of a prehistoric firepit, which had been used either for cooking or for ceremonial purposes.

Based on this find, Whatley designed a curriculum to introduce children to archaeological excavation. The "site" is prepared in the shape of a grid divided into sections one meter square with wooden stakes and string. A small group of students is assigned to each square. Supplied with trowels, they are directed to dig slowly and carefully at 5 centimeter intervals, and to record all their findings. When they find an artifact, they first draw a picture of it and measure it. (The "artifacts" have, of course, been buried in advance by the teacher). They place each artifact in a plastic bag, labeling them according to location in the grid and the level at which they were found. In the top layer, after uncovering the remains of a beer can, the students find replicas of the kind of handmade iron nails used by European settlers of the 1600's, suggesting that a building once stood on the site. Descending to the second layer, the students uncover pottery fragments, agricultural tools such as planting sticks, and arrowheads dating from the late Woodland period. They
also find the remains of a firepit, indicated by stones placed in a circle. Continuing to the deepest layer, the students unearth fluted spear points made from flint, fashioned to hunt big game such as mastodon, caribou and elk, as well as fragments of stone tools. They will learn later that these artifacts date from the Paleoindian period, 10,000 years ago.

Back in the classroom, the students are led to draw conclusions from their "finds." They speculate about the number of people who lived in the area during different eras, the types of food they ate, the tools they used, and whether they were hunters or farmers. They also learn how archaeologists can glean further information from artifacts as well as from soil, pollen and organic materials through laboratory analysis.

In addition to regularly offered workshops, SEMAGNET and SEMGEC organize field trips, secure resource materials, sponsor a speaker's bureau, provide teacher consultation, and award mini-grants to teachers who have developed creative ways of increasing geography awareness and global awareness.

CART PROJECTS:
RUSSIAN-AMERICAN SPECIAL EDUCATION TELECONFERENCE

On February 3, 1995, a team of American teachers of Special Education headed by Professor Lisa Battaglino spent two hours conversing with their Russian colleagues. Neither passports nor airplane tickets were necessary for this meeting to occur, because the two groups communicated by means of interactive teleconferencing.

The idea for the project was initiated in 1992, when Bridgewater faculty learned that Special Education was almost non-existent in the Russian public schools. Two years later, a group of seven faculty, administrators and students joined with public school partners to visit Moscow and examine the conditions under which disabled children are educated in Russia. Their earlier impression that these children are not offered systematic instruction was confirmed. The group met with a Russian team of educators and with Elena Avrutina, the General Director of the Ministry of Education, who showed great interest in setting up a collaborative program. Avrutina visited Bridgewater shortly afterwards and met with President Tinsley, Provost Bardo, and members of the Special Education faculty.

The first Russian-American interactive teleconference, a pilot project, took place in April, 1994. U. S. Secretary of Commerce Ron Brown hosted the Russian site at the Moscow Academy of Science and the Hale and Dorr law firm hosted the Boston site. This initial conference was highly successful, with minimal time delays, clear live television transmittals and clear audio transmission.

For the February 3, 1995 conference, the first Russian-American Special Education teleconference, Dr. Battaglino travelled to Moscow to help ensure that everything would go smoothly. The participants enjoyed a wide-ranging exchange of ideas and information about Special Education policies, practices and attitudes. Three topics discussed in detail were the role of the clinical psychologist in Special Education, training students for transition into work and parents of children with special needs.

Professor Battaglino hopes that these discussions will lead to some concrete accomplishments. One major objective is to help Russian children with disabilities move out of institutions and home settings into public schools; another is to develop an international Special Education teaching model and network, enhanced through state of the art technology, to help educate Russian teachers of children with disabilities.

The opening of the Moakley Center for Technological Applications next fall will make communication between the Moscow and Bridgewater groups easier. Through teleconferencing, direct satellite linkage and video capability, Russians will be able to participate in College courses, "sit in" on Special Education classrooms in Bridgewater and collaborate with American experts. Bridgewater students will be able to observe Moscow classrooms and even to participate in the mainstreaming of students with disabilities. The Moscow-Bridgewater Special Education partnership may well become a model for other groups who want to share ideas and information across great distances. The possibilities are exciting.

B.A.
TEACHER CERTIFICATION: Who Decides Who is Prepared?

My problem began when one of our sociology majors asked me to help her change her major to education.

No problem, I thought. I would merely read through the certification requirements for Massachusetts and help her fill out the paperwork. Wrong. It turned out that the certification of teachers in Massachusetts had become more complicated than instructions for the assembly of a gas grill.

I think it would be a service to the readers of Bridgewater Review to try to describe the events leading to recent changes in teacher certification and, to the extent possible, to clarify where things stand now. There have been about 70 “education reforms since the days of Horace Mann, the “father” of teacher training “normal schools” like Bridgewater was in its beginnings. The current education reforms, like those before it, seem to have been driven by a combination of the political system and the public sentiments which it both follows and manipulates.

Traditionally teacher certification was earned by completing an undergraduate degree in education. Public institutions like Bridgewater State College, and private schools such as Boston University, offered a range of majors in education focusing on elementary or secondary education, and later in areas such as special education. Technically, colleges and universities did not certify a person to teach in Massachusetts; the Commonwealth did through its Department of Education. They periodically sent teams to the colleges and universities to evaluate and approve their programs. During the years this was the pattern, the state also had some waiver provisions (relatively rarely used), which typically allowed an applicant to teach while finishing a college certification degree. In addition, some people did pursue master’s degrees in education for a number of reasons including: 1) gaining certification when they were not yet certified at the undergraduate level, a relatively uncommon route to certification, 2) achieving double certification, often in a specialized area such as special education or reading and 3) advancing one’s career in a school system. But between the end of World War II and very recently, the overwhelming proportion of certifications were achieved by finishing an undergraduate education major in a Massachusetts college or university. Then the appropriateness of this system was challenged.

Franklin Jennifer was hired as Chancellor of Higher Education in Massachusetts by then Governor Michael Dukakis. Reform was a theme of the Dukakis administration, as it was in the nation generally, and the governor brought Jennifer to Massachusetts on the basis of his reputation as an education reformer in New Jersey. Jennifer argued that the teachers we had been certifying in Massachusetts were inferior and that the reputations of teachers generally would be enhanced by making the preparation for the profession more rigorous. He claimed that the education major had a tainted reputation relative to other departments in colleges and universities, largely because education courses that focused on teaching techniques took up too much of a major’s time, and left a student with inadequate time to study in subject areas such as math or English. In short, he thought our teachers were being prepared to run classrooms, but not to teach subjects. Of course, there was great protest from teacher education departments, among others, but there was also strong support of Jennifer’s views in the political arena. The issue, then, was how a balance might be struck between the aims of preparing teachers in a subject area, and preparing them to run classrooms and deal with their students as people.

In a perfectly rational world, the truth of such criticisms and the need for such reforms would be determined before reform was started, but the debate about these issues continues to rage (and I mean “rage”) long after reform has been enacted. After all, Jennifer and other reformers had the political power and will to begin the process over the noise of the debate. Jennifer convened a broadly representative group called the Joint Teacher Training Preparation Commission (JTTP) and charged them with studying the issue. With its large and diverse membership (some 50 representatives of education at all levels, politicians, citizens and so on), JTTP met less than a dozen times and produced the
kind of document one might expect from a reform-minded administration that had hired a chancellor with a reputation for reform. It should be no surprise to those familiar with the deliberations of groups this large that they tend to produce documents reflecting the views of those that convene them.

JTPP recommended to the Governor that changes be made to the certification process in Massachusetts, especially with respect to the role of higher education. First, teachers-in-training would be required to major in a liberal arts subject at the undergraduate level. Second, certification would be split into a two-stage process, provisional and full certification. Third, full certification required the completion of a clinical master's degree. The date for the implementation of these changes was set as October 1, 1994, which gave the teacher training institutions in Massachusetts approximately 18 months to change their education programs and to coordinate them with the liberal arts majors that students would be required to take. It is understating the case to report that colleges responded in different ways, and that the debates about what was in everyone's best interests was often rancorous. Education majors that had been developed over decades were now to be severely cut back, or even reduced to a minor. What courses should be dropped, and how would their elimination damage the students' preparation? At stake were jobs, professional reputations, and lots of money and markets for student preparation. And at the center of it all was the student who wished to become a teacher, eventually.

JTPP was not legislation, but regulation implemented within the executive branch of the state government. At about the same time there was a second component of education reform in the works within the legislature. Representatives of the Massachusetts Senate and House Education Committees worked together to draft the Education Reform Bill of 1993 which mainly focused on kindergarten through high school education, though it also influenced teacher certification.

The core of these legislative changes was that the Education Reform Bill reinforced JTPP by requiring that all applicants for certification hold a liberal arts undergraduate degree, effectively eliminating the education major as the primary route to teacher certification. The bill also maintained the two-stage certification process (which it called "provisional" and "standard"), but unlike JTPP it prohibited the requirement of a master's degree for standard (full) certification. So a person who had completed an undergraduate liberal arts degree with some professional education preparation (minor or major) would be provisionally certified to teach in Massachusetts. For full certification an approved master's degree could be completed, but for the first time it would be possible for school districts to establish their own, non-higher education certification programs. There seem to be a number of ways in which school districts would be able to certify their provisional teachers, including varieties of mentoring by veteran teachers and certification courses set up by and within the school districts. To this point, districts have not established such programs, largely due to the expense and complexity of doing so.

Lastly, the Education Reform Bill required renewal of all certifications every five years to demonstrate continuing development as a professional teacher. This could be accomplished by some combination of college courses, workshops conducted at the workplace (called inservice workshops), attendance at conferences, work on curriculum at the workplace and so on. There has been a great deal of debate about the relative value of these activities for the accumulation of the required points for recertification. However, there is no debate that the system for certification has been thrown into turmoil by all these changes. For undergraduate students the path to certification has been made more complex and demanding. At the least, the master's degree has effectively become a requirement. Maintenance of certification has opened the door to the creation of a range of courses, near-courses and workshops (whatever they might be) that promise to become a new education industry.

As for Bridgewater, the education major has not disappeared since it is still possible for a student to achieve certification by completing both a liberal arts major such as math, English or psychology and an education major. Such double majors from approved programs are provisionally certified as teachers on graduation from undergraduate schools. For the time being, undergraduate students who choose to be certified by completing the double major (liberal arts and education) have the advantage of not having to complete certifying programs during their first years on the job. They at least know what the requirements are. However, the disadvantage of the double major is that it is extremely demanding since it requires so many hours of courses in each area. But students with whom I have spoken seem to be willing to fulfill these increased requirements for certification, including the master's degree, as long as the rules are clear, do not change, and there will be a job at the end of the long haul. As for the future of teacher certification, it seems likely that since the changes in requirements for certification have been generated by political and economic processes, they will continue. We can only hope that the students, teachers-in-training and professionals whose lives and careers are influenced by these processes will not be lost in the struggle.

W.L.
Book Reviews

Charles Angell

Thomas Sowell, Inside American Education: The Decline, The Deception, The Dogmas

Thomas French, South of Heaven: Welcome to High School at the End of the Twentieth Century

Considerable controversy has attached itself to the current condition of America's public schools. From the Bush administration's America 2000 initiative which proposed bringing every child to school ready to learn to Massachusetts' recently enacted Educational Reform Act which overhauls the Commonwealth's public school administration and funding, those concerned with how well the schools are preparing students for life in the 21st century have come forward to analyze, criticize, theorize, and proselytize the local public school. In this spirit, I thought this review might place a well-written and insightful conservative indictment of American schools, Thomas Sowell's Inside American Education, alongside Thomas French's South of Heaven, his interesting and entertaining account of a year spent within Florida's Largo High. The obvious question: to what extent do the criticisms of and prescriptions for American education have any pertinence to what actually transpires within the schools?

Sowell's Inside American Education enumerates public education's shortcomings. He decries the erosion of educational standards evidenced in the "dumbing down" of texts and the diluting of the core curriculum with non-academic subjects like sex education, environmental studies, or courses with world-saving agendas. Sowell heaps scorn on schools of education for attracting the least academically qualified students and offering them intellectually disreputable courses. He points to union rules that function only to protect incompetent teachers by means of an "iron-clad tenure system" and government regulations that aggrandize an already bloated educational bureaucracy. Sowell refuses to attribute these problems to changes in school populations, which is to say increased numbers of minorities, arguing instead that the schools have become the site of an ideological conflict.

Sowell titles his third chapter, "Classroom Brainwashing", and in it condemns programs designed to change student attitudes, programs which, he claims, "typically originate with psychologists or psychological gurus who package programs for use in schools" (56) and which "attempt to re-model the values, beliefs, and attitudes of school children" (65). Such programs, argues Sowell, reveal a "pervasive pattern of undermining parents" (67) who represent the "conduit for the distilled experience of others in earlier generations...experiences distilled into a way of life by adults" (67). By offering "examples of alternative values in differing cultures," these attitude-changing programs make "values in general seem like arbitrary choices" (68). "All societies which have survived," claims Sowell, "have had some particular set of values, some core of right and wrong" (68). Sowell criticizes sex education programs developed and promoted by pharmaceutical companies; driver education courses supplied by automobile companies; Planned Parenthood's "population-repression ideology"; and Man: A Course of Study, apparently a multicultural curriculum.

Sowell's polemic extends to what he calls the "assorted dogmas" that have become entrenched in the public schools. Multicultural education, has never demonstrated, Sowell claims, that its goals are plausible; multiculturalism's "ideological component...can be summarized as a cultural relativism which finds the prominence of Western civilization in the world or in the schools intolerable" (71).

Bilingual education, Sowell argues, has had no effect other than creating an educational bureaucracy whose "relentless drive [is] to maintain and expand enrollment in bilingual programs at all costs" (80). Sensitivity education Sowell views as possessing no "ideological point" other than depicting ethnic and racial minorities as "victims of whites, and their economic, educational, or other problems as being due to that victimization" (83). Sowell, dismisses the movement aimed toward educating the whole person through a child-centered curriculum. Such an issues-oriented curriculum, Sowell claims, appear like attempts to teach "calculus to people who have not yet learned arithmetic, or surgery to people lacking the rudiments of anatomy and hygiene. Worse, it is teaching them to go ahead and perform surgery, without worrying about boring details" (95). Sowell concludes that the public schools are not teaching students, but using them as laboratory animals for social experiments.

Sowell devotes several chapters to the decline of American higher education before announcing that American education is bankrupt. "Attitudes wholly antithetical to the intellectual...
The development of students flourish in elementary and secondary schools across the country, and are gaining more and more of a foothold in even our elite colleges” (286). Insufficient funding isn’t the problem but money misspent on bureaucracy rather than classrooms. Poor teachers are a problem, principally because of the “painful shallowness” of education school curricula. Regulations and red tape, tenure and unions keep schools from fulfilling their primary obligation — to educate the young. Yet, after all his indignation over how American school children are being hoodwinked, manipulated, and short-changed by their schools, Sowell leaves unanswered a fundamental question: what should they be taught?

Thomas French, reporter for the St. Petersburg Times, spent a school year at Largo High trying to answer this question. He chose Largo because it was “home of all sorts of students, white and black, from affluent neighborhoods and poor neighborhoods and everything in between” (6). The result of his researches is South of Heaven: Welcome to High School at the End of the Twentieth Century. French immediately informs his readers that “of the hundreds of kids I met, a surprising number were dealing with problems so gut-wrenching that it was hard to understand how they made it out of bed in the morning, much less came to school... These students were under siege, fighting to hang on amid the destruction of their families, their neighborhoods, everything around them, and as I sat in class, listening to them tell the secret stories of their lives, it seemed sometimes that the entire world outside must be crumbling” (xi). French makes clear that for many students school is the only fixed and stable institution they know and that they attend, not so much to learn as to escape destructive pressures. His representa-
tive students pose different problems. Christine (or YY as she’s known to her school friends) is a super-achieving honors student headed for college; Mike, smart but defiant and disruptive, is filled with rage at his father who deserted the family; Jaimee wanders the school corridors like a shadow, unable to concentrate on any activity; Andrea is trying to be herself and accepted by both black and white student cliques; and John, a gifted athlete, attempts to achieve in school and stay clear from neighborhood drug dealers. Some of these teenagers are teachable, others not, but Largo has no choice but to deal with them all.

For the academically lost and under-achieving, the actual and potential dropouts, Largo runs a state and federally funded GOALS program whose foundation idea “is simple. Take a bunch of kids who should be making it but aren't. Kids whose standardized test scores show they’ve got the brains, but whose behavior and grades and family histories make it clear that they’re on the way to dropping out. Put them in smaller classrooms - no more than eighteen kids per instructor, which is half the ratio you’ll find in many regular classrooms — and give them specially trained teachers who’ll be tough enough and creative enough to figure out a way to pierce the students’ armor of anger and indifference” (17). With dedicated teachers, Largo operates its GOALS program in a separate wing of the school known as the ‘pod.’ Mike and Jaimee participate, but, while the program has its successes, it mostly serves as an expensive babysitting exercise where totally lost children at least confront an adult who tries to care. For reasons that have very little to do with the school and much to do with the home and the distractions of contemporary American life, the GOALS students cannot hope to begin their school day ready to learn. Through the GOALS program, Largo High assembles a series of parent workshops, opportunities for parents to hear a different speaker each week who “tries to enlighten parents on what’s happening in the lives of their children” (132). The school presents sessions on drugs and alcohol, family communication and family dynamics, and satanism and cults. Over 200 at-risk students are enrolled in the GOALS program. The parent workshops draw at most two parents a session.

These students, even the good ones, do not come from Sowell’s families where parents serve as conduits for the distilled wisdom of earlier generations. They are angry, usually at divorced parents who are neglecting them; confused, usually about where and how best to invest one’s time; and self-absorbed, usually in visions of self-loathing and pity. I need hardly add that a pervasive media saturation of music, TV, and video simultaneously fuels and feeds on this anger, confusion, and self-absorption.

Conservatives can fulminate all they want about the shortcomings of America’s schools. The fact is the schools are doing their level best to provide some point of fixed reference in many students’ lives while at the same time acting as the agents of worthwhile and necessary social change. Yet, as South of Heaven makes clear, we may still be headed east of Eden to the land of Nod.

Charles Angell is Professor of English
CULTURAL COMMENTARY

The Right to Feel Wronged

William C. Levin

My Uncle George was always fond of saying that the world (the whole thing, we assumed) was "going to hell in a handbasket." We never really knew what specific facts led him to this gloomy conclusion, but he seemed to believe that things were going pretty badly in the world generally, and for him in particular. I recall that he reacted this way when his wife, Ruth, reported that she had paid over a dollar a pound for the roast for that night's dinner, and when my brother quoted John Lennon's offhand comment that the Beatles had become more famous than Jesus. As he got older George's life contracted, like cellophane on a stove top. He went out less and less, kept his gas tank topped up compulsively, and generally hid and hoarded. I think it was his "mean world" view of things.

I have since noticed an increase in the number of Georges in America. In fact, I think I may have started down that path myself. I recently found myself "tisking" along with a few other uncle Georges about the sad decline in the quality of something or other. (Take your pick from among American film, music, architecture, television, food, sports, education, government or moral worth.) I think I came awfully close to saying the country was going to...etc., but caught myself and decided to look a bit more closely at the phenomenon. After all, when I make a list I really can't think of too much to complain about in my life.

Are things "getting worse" in some vague and generalized way, or does it just give some of us perverse satisfaction to believe so? Clearly, neither George nor I could be proven wrong for believing this because the sense of decline and doom is too generalized. But we do have lots of data about specific aspects of our lives in America. Some of it contradicts the fears of our slide into the handbasket. But some of it does look pretty bad. It depends on one's outlook whether the data spells doom or not. And more importantly, it depends on the part of the population to which you belong. Some of us are doing pretty well and should stop complaining and give over the right to those who deserve it.

Let me cite some of the data by the U.S. Bureau of the Census as produced in their yearly publication called Statistical Abstract of the United States. I'm using the 1994 edition for this.

Take crime for beginners. This subject is a sure-fire mutter-producer. Typically the complaint is that crime is out of control and that we are doing nothing to stop it. What does the data say? Well, it is true that most crime rates in America have increased over the last twenty years. For example, in 1970 there were 16,848 homicide victims in America (a rate of 8.3 homicides per hundred thousand members of the population), and by 1991 there were 26,581 victims (a rate of 10.5 victims per hundred thousand Americans). That's about a 25 percent increase in the rate of homicide victims. But I contend that this is not quite a "hell in a handbasket" rate of deterioration. It's probably worth a big "tisk" at best. But it could hardly be said that we are doing nothing about increases in crime. Over the same two decades the number of Americans in federal and state prisons increased from 196,429 in 1971, (a rate of about 97 incarcerations per hundred thousand Americans) to 789,610 in 1991, (a rate of 330 per hundred thousand). That is an increase of over 340 percent and puts more than three quarters of a million Americans in jail. So our rate of incarceration is increasing twelve times faster than is our rate of murder. It's not clear that incarcerations will do anything to stem the increases in crime, but we are sure trying it. In fact, another table shows that rates of violent crime other than murder, which include rape, robbery and assault only, have actually declined. In 1973 there were 32.6 violent crimes per hundred thousand Americans, while the rate declined slightly to 32.1 per hundred thousand population in 1992. Handbasket, indeed.

What about our health? Well, it appears that the news is pretty good here. Life expectancy for an American male...
born in 1970 was 67.1 years, while a female born that year could expect to live to be 74.7. By 1991 those figures had risen to 72 years of age for males and 79 for females. Much of the increase in life-expectancy can be traced to decreases in rates of infant mortality. Between 1970 and 1991 the ratio of infant deaths to live births in America dropped by more than half, from 20 deaths per thousand live births in 1970, to 8.9 in 1991. At the other end of the life span, we are living longer partly because we increasingly survive deadly illnesses. For example, death rates from heart disease have declined sharply. In 1970 there were 422.5 males who died from heart disease for every hundred thousand Americans, while the rate dropped to 292.6 by 1991. Among females, the rate was 304.5 per hundred thousand in 1970 and 279.5 in 1991. And death from accidental causes is down also. If you combine deaths from motor vehicle accidents, falls, air and train crashes, fires, accidental shootings, drug overdoses, electrocutions and so on (an unlovely list, if I've ever seen one), Americans are doing much better now than we did twenty years ago. In 1970 114,638 of us died of such causes, a rate of about 56 per hundred thousand. In 1991, 89,347 died of accidental causes, a rate of about 35 per hundred thousand Americans.

And, lastly, what about our economic well-being? Even here it looks like there is some good news to be found. The reports of disposable personal income, the money we have available for saving or the purchase of goods and services, has actually increased in the last two decades. The Bureau of the Census measures disposable income as personal income minus personal tax and nontax payments such as fines and donations. It would be meaningless to compare incomes in 1970 (when a good car cost less than $5,000) with incomes today. So reports of this sort are adjusted for changes in inflation by using constant dollars, in this case, the value of 1987 dollars. In 1970 the average American had $9,875 in disposable income, while by 1993 the figure had risen to $14,330.

If we take these figures seriously there is reason to doubt, or at least temper, the general belief that things have become unrelievedly awful in America. We are trying hard to fight increases in crime, our health and life spans are improving, and disposable income is up. But these figures mask the conditions experienced by subgroups within the country. The rise in some crime rates may be fairly low since 1970, but not all categories of Americans are equally likely to be victimized by crime. Go back to the figures I reported earlier for rates of homicide victims in the country. In 1991 the rate of homicide victimization for all Americans was 10.5 per hundred thousand population, up 25 percent from a rate of 8.3 in 1970. But look more closely at that 10.5 rate. In 1991 the homicide victimization rate for white males was 9.3 per hundred thousand population members, while for black males it was 72 per hundred thousand, nine times the rate for white males. For some Americans, then, there is pretty good reason to be worried about "how things are going." In 1991 of the 2,466 Americans who were in various prisons under sentence of death 1,450 (59 percent) were white and 1,016 (41 percent) were black. But since only 12.3 percent of the American population was black in that year the application of the death sentence to these two groups is extremely different.

The same sort of differences by subgroup are evident in data for health and income. It is true that for Americans generally life expectancy has increased in the last two decades, but it is still the case that white males born in 1991 have an expectation to live to be 73 years old, while for black males born in that year the life expectancy is slightly less than 65 years. That eight-year differential is essentially the same as it was back in 1970, (68 years for white males and 60 years for blacks). Infant mortality has been declining, but the differences by race persist here as well. In 1991 infant mortality for white Americans was 7.3 per thousand live births, while for black Americans it was more than twice that rate at 17.6. Both rates have declined sharply from 1970 levels, but the group differences persist.

The story is told again in the data for income, and in this case there is evidence that while the general population improves its position, racial minorities are worse off. In 1992 the median income of white families in America was $38,909, up almost 12 percent compared with their 1970 median of $34,773. Over the same span of years the median income of black American families actually declined a bit from $21,330 in 1970 to $21,161 in 1992. Another indication of the same trend is that between 1970 and 1992 the percentage of all black families who made less than $10,000 per year increased from 20.8 percent to 26.3 percent while white families in this category remained constant at about 7.2 percent. If the American economy has been rising, it does not seem to have been floating all boats the same way. Clearly, some are leaking.

My Uncle George was a white, middle class man whose circumstances improved steadily through his life. He lived to his full life span, was never the victim of crime and made a solid, upper middle-class living. I guess it is clearer now than it ever was that people in his position should not be the ones who are pessimistic and complaining about how bad things are in America.

William C. Levin, Associate Editor
"Done!" Everyone remembers the exhilarating sense of freedom after the last final exam. Weeks of stress and all-nighters, vast quantities of coffee consumed, arms aching from the effort of hours of furious writing — and at last, liberation. It may come as a surprise to learn that teachers (who, understandably, receive little sympathy during finals week) also experience these feelings. Struggling to meet the seventy-two hour deadline for submitting final grades, we watch the pile of blue books on the desk slowly diminish and eagerly anticipate our approaching freedom. Only twenty more! Ten more! Five more! At the end of the semester, we are the envy of our non-teaching friends, whose professional lives lack these regular interruptions, these natural points of closure and summing up. The academic cycle, with its fifteen weeks of classes, followed by final exams and a few weeks (or a summer) of time off, is unique.

Before we can fully savor our freedom, however, teachers must set our minds to the difficult work of evaluation, both of the students and of ourselves. Reading final exams forces us to take a hard look at what we have accomplished — and what we haven't. This semi-annual self-examination is as much a part of the academic calendar as days of atonement and introspection are part of religious calendars. And, like a religion, the reading of essay exams has its rituals.

To get a preliminary sense of the range of responses, I pick up a few blue books, selecting representatives of both stronger and weaker students. I've tried to design the questions to elicit something beyond the regurgitating of lecture notes; the students are directed to look at stories, plays and poems in a way we haven't discussed in class and formulate and argue an individually developed viewpoint.

Once I have gotten a "feel" for the range of answers, I fold back the cover page of each blue book so that I won't see the student's name. Evaluating essays is inherently subjective, and I don't want to be any more biased than absolutely necessary. I've gotten to know and like many of these students, particularly those who are enthusiastic, active participants in class discussion and I don't want to risk being tempted to give them extra points. So I read each essay before I look at the name, and the result can be either gratifying or disappointing.

Diane, a conscientious and reliable student all semester, has misread a major essay question. I see from her opening paragraph that she's missed the point. "Diane," I implore, "go back, reread the question." But it's too late; Diane is off and running and, without glancing back, she has scribbled five irrelevant pages. Josh understood the question, but his essay reveals an abyss of misreading and misinterpretation. Checking my grade book, I note that Josh missed only two classes all semester and did fairly well on the reading quizzes. He was there, he did his work, and yet he apparently grasped very little of what was going on. Was I that unclear? Or was he daydreaming? Tired? Preoccupied with personal problems?

On the other hand, Kerry, who missed two weeks of classes because she developed mono, hasn't missed anything intellectually. We teachers exhort students to attend class faithfully, to reread, to outline, to seek tutoring help. Hard work, we tell them, will pay off. Yet we know that many students, however determined and conscientious, simply cannot get the grades they want. We've heard the familiar complaint: "I stayed in and studied while my roommate went out partying, and she did twice as well as I did! It's not fair!" The intersections of academic talent, attention and motivation remain mysterious.

Mike's essay approaches the topic with insight and originality, and I read it with a growing sense of pleasure.
Then I reread, to ponder and digest his ideas and to reexamine a poem I have read perhaps twenty times — but never in this way. Mike rarely participated in class discussions, but he’s been thinking, absorbing, and learning all semester.

“Done!” The blue books are stacked in a neat pile; the grades have been added up and recorded. The textbook can go back on the shelf, and the class notes back into the file cabinet. In the Campus Center, the students are lined up to sell their books, including, of course, the one they used in my course. What have they learned from 15 weeks of Major British Writers? Unlike other workers, teachers don’t have much that’s concrete to show for their efforts: we don’t earn commissions, cure diseases, win lawsuits.

W. H. Auden wrote that “poetry makes nothing happen,” that is, in any external and measurable sense, and the same can be said of teaching, especially in the humanities. We have to accept the fact that, for many of our students, the “lit GER” is just another requirement, a chore to be dutifully completed on the long road to their college degree. Most of them muddle through and it’s hard to know what, if anything, they come away with.

Yet in every class I’ve taught, there have been more than a few students like Mike, who for some reason, make an intellectually creative connection with the poems and plays we read. Teachers don’t always know who these students are. I ran into one of them purely by chance, recognizing in a supermarket aisle a young woman who’d been in my class years before. I didn’t remember her name. We exchanged news — she had graduated about five years earlier. I was about to end the conversation with “nice to see you again” and move on, but she had something else to say. She hesitated. “You know,” she said, “this may surprise you, but I’ve thought a lot about some of the books we read — Homer and Dante. It was a privilege to be introduced to them.”

Barbara Apstein, Associate Editor
RESEARCH NOTE

Kim MacInnis

"I thought I would be so happy in the United States. My husband was so nice to me at first. Now he beats me and threatens to send me back to Brazil. I have no power to stop him."

Kim MacInnis began working in a shelter for abused and battered women in Quincy in 1989. Her experiences there led her to enroll in a graduate program in sociology at Northeastern University where she focused in the area of criminology. She completed her dissertation, "They’re Only Immigrants: Undocumented and Abused Immigrant Women in Massachusetts" during her first year as a faculty member in the Department of Sociology and Anthropology at Bridgewater.

She found undocumented and battered immigrant women to be the most powerless and vulnerable group of women in the United States. She came fully to what she calls this "sad understanding" after five years of working with these women, trying to deal in some way with their almost total lack of voice or power. Besides being too often abused by their husbands or boyfriends, these women are illegally in the United States, and therefore have no access to the already inadequate systems of help for abused American women. The abusers of the women MacInnis studied commonly blackmailed them with threats of deportation if they even attempted to seek help or report the abuse. The women, then, were often dependent upon their abusers for sponsorship in their attempts to gain legal residency here, though these same men commonly beat them. In fact, their abusers had, by circumstances of American law and social practice, been turned into de facto immigration agents. The emergency financial and medical aid available to these women was minimal, and only unofficially through battered women’s shelters such as the one at which MacInnis worked.

MacInnis' research focused on the stories told by twelve such women. They lived in constant fear of deportation and beatings by their male partners. Their voices come through clearly in the research, reflecting the desperation born of being trapped by multiple minority statuses including being illegal, female, poor and unschooled in American ways and language.

Kim MacInnis, who was born and grew up on Cape Breton Island in Nova Scotia, Canada, is currently working on publishing her dissertation findings, and has become actively involved in Bridgewater State College’s Canadian Studies and Women’s Studies Programs.
One of the great debates in contemporary American politics is the role of the state. The 1990s has been a time in which government—its size and its effectiveness—has come under attack. For many the answer to a broad range of economic and social ills is privatization, in the transfer of public sector responsibility to the private sector. Erna Gelles of the Department of Political Science is deeply involved with her research on this critical topic of public-private responsibility. Erna, who last year received her Ph.D from the University of Georgia, wrote her dissertation (with support from the Aspen Institute’s Non-profit Sector Research Fund) on non-profit versus for-profit child care providers. In this dissertation, she concluded that the move toward privatization in our society needs more study since she found great divergence in the quality of care provided by private sector operators. This raises concerns about the possible lack of understanding on the part of consumers who utilize private day care services.

Erna is pursuing her interest in privatization and the role of non-profits with the preparation for publication of a paper she delivered at the Association for Research on Nonprofit and Voluntary Action. She is also busy preparing seven short articles on the nonprofit sector for Holt’s forthcoming International Encyclopedia of Public Administration.

Erna’s involvement in research on the public-private relationship in our society fits nicely with her responsibilities as lead faculty member in the development of a public administration master’s degree program at Bridgewater. Upon her arrival on campus in the fall of 1993, Erna went right to work drafting an MPA proposal. Her professionalism and perseverance paid off since the MPA proposal is now working its way through the Higher Education Coordinating Council. Erna is currently involved in documenting local interest in the program and preparing a series of outreach efforts to alert the region to the new program.

Erna’s interest in public administration and public policy has led to a third area of interest. She is currently working on a paper which documents the contributions of women to women’s policy issues in the Congress. With a summer research grant from the Center for Research and Teaching (CART), Erna expects to complete her study, adding a third dimension to her professional life.

Erna’s untiring dedication to public administration ensures that the new master’s degree program will get off to a fine start, and will be anchored by someone who is committed to preparing the next generation of public officials and civil servants.
"Metamorphosis of uppercase A"
DONNA HANSON