"Q" — LAUREL LAWSON
Class of 1995
# Bridgewater Review

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**ON THE COVER:** Stoneware Vessel, 14: Tenmoku Glaze, by Dorothy Pulsifer  
Photo by Robert Ward

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EDITOR’S NOTEBOOK

Talk Is Not Cheap

There are many signs of advanced middle age, some less attractive like greyig hair, expanding waistline, diminished athletic ability, and some with a more positive twist such as a penchant for the quiet life and more opportunities to follow that long delayed dream. But recently being a middle-aged man also has translated into being at the center of a demographic contest for the hearts, minds and pocketbooks of those slowly aging white males.

This contest can best be seen in the enormously popular world of AM talk radio. The days of youthful cruising to the tunes on FM have now been replaced by political commentators, almost completely conservative, anxious to convince the 25-54 set that they have the answers to a more secure and prosperous life. Instead of listening to the top 40 songs of the day, the middle-aged white male in the 90s has shifted over to national talk hosts like Rush Limbaugh, Don Imus and Gene Burns and local radio heroes Gerry Williams, Howie Carr, and David Brudnoy. In their cars on the way to and from work, the middle-aged white males can regularly hear a barrage of commentary on the evils of politicians, the plots to expand government control and the ultimate shame of increased taxes.

Listening to these talkmeisters one can easily gain an insight into the political culture of our age with its cynicism, anger, mistrust, self-centeredness and deep resentment of politics and those who practice politics. As these masters of political talk berate the liberal establishment (usually without opportunity for rebuttal) and make fun of the political process (with little interest in defining the complexities of decision-making), it is easy to see why Americans are turned off by politics and feel certain that the country is headed to hell in a handbasket.

But for those who listen to Limbaugh and Williams et al, it is important to remember a few important caveats that cannot be ignored in evaluating what is said on talk radio. First, none of the conservative talk show hosts has ever held elective office. Now for many that might seem to be a huge plus, but it is important to remember that, unlike most of us, politicians make policy decisions in a democratic setting. That means they have to perform their professional trade in ways that may require them to say no, accept compromise, or heaven forbid, change their mind, all the time conscious that their employer has the capacity to take their job away. No one ever said that politics was a “clean” process, but to hear the talk show conservatives, politics is an immoral business that is different from the world that most people live in. If we are to embrace the conservative talk show logic, then what we are saying is that at work or in family life there is no hint of lying, cheating, greed, incompetence, egomania or laziness — only in government and only among the political class.

Secondly, it is important for the followers of the talk show circuit to remember that when Rush Limbaugh or Gene Burns fume against tax increases or programs that shift resources to the poor and middle class they are speaking from their position as millionaires (and probably multi-millionaires). The last time I looked at census figures, the vast majority of the American people were in the income range of $20,000 to $30,000. It is easy to criticize government programs that provide entitlements to those at the lower end of the scale if you are financially secure and do not want to give up what you have. Furthermore, almost everyone in this society receives some form of government entitlement or subsidy. The poor may have welfare, but the rich have business tax credits and all those other deductions.

Lastly, the conservatives constantly attack government as the source of all the ills of our society, rather than looking at the conditions in our society that have caused government to act. Government is big and costly and intrusive but it has gotten that way because the people have wanted the government to solve their problems. Maybe it would be better to take care of our poor through private organizations or have for profit schools, but so far the business community has shown only a mild interest in solving these pressing problems. Say what you want about the big beast of government but there simply is not a realistic alternative to the problems that affect all of society.

When I drive home tonight I’ll have the choice of listening to the talkmeisters berate government and politicians or the range of FM music. I must admit that often the commentators are interesting, provocative and occasionally informative, but tonight I’m going to switch to classic rock, turn the speakers on loud and listen to Led Zeppelin sing Stairway to Heaven — the long version.

Michael Kryzanek
Editor
Within a few days of the murders of Nicole Brown Simpson and Ronald Goldman, O.J. Simpson was in jail and America was told that the former football star was a wife-abuser. Since that time the case has become a national preoccupation, but it is just the most well-known of our cases of domestic violence — the tip of the iceberg.

On Friday, August 6, 1993, the most popular newspaper in one major U.S. city reported on three murders in the metropolitan area. All three murders were referred to as “domestic” homicides. Two of these homicides involved the murder of women by their husbands; the third case involved the murder of a young woman by her estranged boyfriend.

There is little doubt that “domestic” murders, once routinely given little or no attention, are now considered to be good newsmakers. However, despite the mass media’s increasing recognition of the toll (and frequency) of domestic violence, “street” violence still sells the most papers. Compare the attention given the three homicides above — all occurring in one day — to the attention given the four homicides on the Long Island commuter train (where a gunman calmly shot strangers). Most Americans still believe that the violence which we are most likely to encounter (that is, the majority of American violence) occurs in our streets. Women are often taught to defend themselves against street crime; for example, a woman may attend a self-defense class, or may carefully check her car before getting into it at night. When she thinks of being attacked, raped, or beaten, she may typically imagine that the city streets hold the greatest threat.

Actually, a typical American woman is much more likely to be assaulted in her own home than in the streets of her neighborhood. It’s not only true that American women are assaulted more frequently in their homes than in the streets; in fact, the leading cause of injury to American women is from domestic — not street — violence. American citizens, however, are often largely unaware of this fact, although the public’s knowledge about domestic violence is increasing every day.

WHY DO AMERICANS MISTAKE THE PRIMARY SOURCE OF VIOLENCE?

Some reasons are emotional, and others are informational. Many people find it more painful to acknowledge violence between intimate and supposedly loving people than to acknowledge random violence between strangers. Somehow, violence between strangers “makes more sense,” while violence between family members seems illogical. The once-strong image of the American family has undergone so much weakening that any further assault — even if it is a truthful assault — is doubly painful. In other words, maybe we don’t understand how much violence is in American families because we don’t want to understand it.

At least part of the reason, however, also lies in the mass media that we are
How Common is Child Abuse?

Depending on how the numbers are tabulated, our knowledge of how common family violence is can be affected greatly. A perfect example is the case of child abuse. How common is child abuse? How many children are abused in the United States every year? The answer depends, as usual, on how you ask the question.

In 1980, the National Incidence Study was conducted by the National Center on Child Abuse and Neglect. In order to count the number of abused children, the NIS study requested information from child protective services (state or local authorities who had detected child abuse), public schools, mental health centers, hospitals, and police and correctional agencies. In other words, the NIS study went to great lengths to count every case of detected child abuse.

The NIS estimated that during 1980, 625,000 American children were neglected or abused.

In contrast, in 1975 the National Family Violence Survey attempted to count the number of abused children by surveying households directly for the presence of abuse. This was a self-report survey, meaning that the researchers were interested in counting all abused children, rather than counting only those abused children who were detected by doctors, teachers, or other authorities. Based on interviews with more than 2,000 households, the researchers estimated that 1,700,000 children were abused in the United States annually — fully 1,100,000 more children than the NIS counted five years later (in 1980).

exposed to every day. Most Americans get their information about crime from their government and the mass media. Thus, some of the public's misconceptions about the frequency of domestic violence can be traced to the way in which the government compiles, and releases, statistics about violent crime. While official statistics about domestic violence are absolutely not a deliberate attempt to mislead the public, they can be easily misinterpreted.

Basically, the government gets its information about the frequency of street, versus domestic, violence from two different sources: first, police reports of arrests and convictions, and second, statistics based on government surveys of victims of crime.

THE UNIFORM CRIME REPORTS

In the U.S., all police reports of crimes are compiled into one report which is released each year by the FBI. This report is called the Uniform Crime Reports (UCR). In theory, local police know about all the crime in their jurisdiction, record all the crime, and send these records to the FBI. However, in reality, we know that the UCR is only an estimate because there are several steps in this process which may fail.

First, we all know that, especially in urban areas, the local police are rarely (if ever) able to detect all crime which occurs in their jurisdiction. Many crimes are never reported to the police, or go simply unnoticed. Importantly, domestic violence is often a hidden crime, which police know little or nothing about. Second, for a variety of reasons, local police probably fail to officially record all the crime which they do detect. Again, domestic violence is a crime in which, until very recently, police typically merely mediated the dispute between spouses (even if it was clearly violent), rather than officially recording it.

For some crimes, the UCR is an excellent source. It is particularly good at expressing the true frequency of crimes which are often both detected and recorded by police — for example, house burglaries. Unfortunately, in the case of domestic violence, the crime is often not detected by police and if detected may not be recorded. The UCR is considered, despite these shortcomings, to be the "official" crime statistic of the country. Because of its "style," however, you can see that it will reflect a lot of violent street crime, but very little violent domestic crime. Americans see little domestic violence reported in the media and by the government, therefore, they conclude that very little domestic violence exists, and that the major threat of violent victimization is from the streets.

NATIONAL CRIME SURVEY

The federal government recognizes that there are shortcomings to the UCR. As a result, it has started to measure crime in a different way, using a survey called the National Crime Survey (NCS). Rather than counting the criminals, as the UCR does, the NCS counts the victims. The NCS is a large-scale survey which asks Americans about their criminal victimization experiences; by counting the victims instead of the criminals, it avoids restricting itself to detected and reported crime. Presumably, victims will report their criminal victimization experiences, even if the crime was never reported to the police or even if the criminal was never caught.

The NCS was a very important step in learning more about American violence. Unfortunately, it’s still a less than ideal tool in learning about the true frequency of domestic violence. Why can’t we just count victims of family violence, and thereby find out how common it really is?

Pretend for a moment that you are a wife whose husband punches her in
the face when she doesn’t prepare dinner quickly enough. The phone rings, and an interviewer asks you if you have ever been the victim of a violent crime. You think for a minute, but can’t think of any time you have been raped or mugged, so you reply, “no.” The truth is, most victims of domestic violence don’t understand that they are actually the victims of a violent crime. This wife may be ashamed of her husband’s aggressiveness, and she probably knows that it’s socially unacceptable to punch her face, but she may very well be totally unaware of the fact that punching someone’s face — even your wife’s — is assault.

It’s because of these newer research techniques that Americans are beginning to understand how common family violence really is. Experts in this area now know that violence is much more likely to occur between family members or between people who know each other than between total strangers. Of course, street violence is increasing in our society and it remains a serious menace. Despite my professional knowledge about domestic violence, I probably fear street crime as much as most American women. However, awareness of the seriousness of domestic violence is beginning to filter down to the American public. We must be committed to stopping violence in all its forms — not just on the streets.

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is Assistant Professor of Psychology.

PHOTO: GALAXY STUDIOS
On 26 October 1993 the Liberal Party of Canada, under the leadership of Jean Chrétien, won a decisive victory in Canadian national elections. The Liberals, in what many observers regard as the most important federal electoral results since the founding of Canada in 1867, captured a majority (177 of 295) of the seats in the House of Commons. The election also marked the rise of two recent, albeit former marginal parties to prominence: the pro-Quebec independence party, the Bloc Quebecois (now the official opposition with 54 seats), and the Reform Party (52 seats). The Progressive Conservative Party, having ruled Canada since 1984 under the tutelage of Brian Mulroney and then Kim Campbell, were able to capture but 2 seats in the House (from a pre-election total of 153 seats). It was, in the words of The New York Times, "the most punishing blow to any governing party in Canadian political history." The average Canadian had finally soured on the nine year performance put forth by the Progressive Conservative party.

The mandate given by Canadian voters to Prime Minister Jean Chrétien and his fellow Liberal Party members was clear: change was demanded. The Liberals were expected, in short, to be the necessary political instrument to implement a broad range of reforms. In the course of the election campaign, candidate Chrétien proposed new initiatives targeted both at the domestic and international arenas, that a Liberal government would introduce as legislation.

The purpose of this article is two-fold: to examine some of the most pressing issues that have, over the past several months, confronted the Chrétien government; and, to specifically review the corresponding policy measures taken by the Liberals in order to address these national concerns.

THE DOMESTIC ARENA

Since reconvening Parliament on 17 January 1994, three distinct areas have demanded the bulk of the Liberal government’s attention: the health of the Canadian economy; charting a new course in federal-provincial relations; and the unresolved status of Canadian federalism — i.e., "the Quebec question."

Ottawa’s plan for addressing the interrelated economic issues of growth, the national deficit (projected to be $41.2 billion for 1994-1995), the national debt (projected to reach $550 billion by the close of 1994), and national unemployment (11.2% on average in 1993), was most fully revealed on 22 February 1994 when Paul Martin, Minister of Finance, presented the federal budget before the House of Commons. The eagerly awaited announcement included a commitment to job creation (principally through a series of capital funding proposals), a plan to gradually reduce Canada’s burgeoning national deficit (by amounts of $1.5 billion for 1994-1995, and by $5.1 billion for 1995-1996), and a limit to government expenditures (by freezing spending for 1994-1995 and 1995-1996, at the 1992-1993 level of $122.5 billion). Ottawa is also preparing to soon introduce legislation before Parliament to substantially revise Canada’s $40 billion social assistance network, as well as longstanding agricultural support programs (the cornerstone of which is the $560 million federal grain transportation subsidy).

On the subject of federal-provincial relations — an area that had largely come to be dominated by attempts to broker deals between competing provincial interests during the Mulroney/Campbell years — the Chrétien government swiftly moved to interject a pragmatic, business-like approach defined in terms of the national interest. Convening a meeting of federal and provincial leaders on 21 December...
1993, Prime Minister Chrétien and the premiers agreed to a number of items. The list includes a cost sharing formula for financing a $6 billion national infrastructure program (the focus of which is to repair and/or replace roads, sewer systems, etc...); a new five year package for financial transfer payments from Ottawa to the provincial capitals; joint examination of how to revise and, if necessary, replace social assistance programs; an attempt to eliminate the cumbersome interprovincial trade barrier network (an agreement was reached in July 1994); a move to replace the federally imposed goods and services tax (i.e., the GST); and, a commitment to harmonize federal and provincial consumption tax levels as quickly as possible. In commenting on Ottawa's attempt to reshape the federal-provincial relationship, Marcel Masse, Minister of Intergovernmental Affairs and Public Service Renewal, noted: "Mr. Chrétien clearly wants first ministers conferences to be used as instruments where the first ministers are not looking at their own specific interests, but rather at a national interest." This perspective has to date been welcomed by the majority of premiers, if only because it represents a clear departure from the tone of federal-provincial relations since 1984. As Bob Rae, Premier of Ontario stated at the conclusion of the initial federal-provincial summit: "there was hardly any bullshit."

Quebec's status — as a continuing member in, or potentially independent of, the Canadian federation — may well prove to be Ottawa's most severe political test in the immediate future. The governing Liberal Party in Quebec City, led by pro-federalist Premier Daniel Johnson (Johnson ran uncontested at the 14 December 1993 provincial leadership convention, thereby filling the vacancy created by the resignation of ailing Premier Robert Bourassa), was recently defeated in the 12 September 1994 provincial election by the pro-independence Parti Quebecois. The Parti Quebecois, who managed to win 77 of 125 seats in the Quebec National Assembly, have repeatedly pledged — under the leadership of Jacques Parizeau — to hold, within a period of 8 to 10 months, a provincial referendum on the issue of whether Quebec should separate from Canada.

Clearly Prime Minister Chrétien would unreservedly preferred to have seen Daniel Johnson triumph. This would have squashed, at least temporarily, any attempt on the part of Quebec to formally secede from the Canadian union. More importantly, it would have provided Ottawa with an opportunity — i.e., a four year period — to fashion a successful political arrangement (unlike the Meech Lake and Charlottetown accords) or series of administrative agreements (an approach favored by Marcel Masse) that would have simultaneously addressed Quebec's longstanding assorted grievances (e.g., language, culture, immigration, and representation), and served as a vehicle for fully incorporating Quebec into the Canadian federation (Quebec was the lone provincial dissenter to the Constitution Act of 1982).

To date, Mr. Chrétien and his colleagues have yet to assume an activist role in Quebec provincial affairs. Legislions of federal Liberal MPs have not, for instance, canvassed Quebec in an attempt to sell the virtues of the province's continued role in the Canadian federation. This will, in all likelihood, decidedly change as a referendum on the future of Quebec and Canada draws near. Prime Minister Chrétien will, given his staunch federalist beliefs, be undoubtedly faced with the necessity of having to fervently campaign on a pro-Quebec-Canada/anti-independent-Quebec platform, as did the Liberal government of Pierre Trudeau in 1980 (in the face of then Parti Quebecois Premier Rene Levesque's sovereignist challenge). In the course of such a campaign, the Chrétien led team — and other pro-federalists across Canada — have two valuable points presently working in their favor. First, the Quebec provincial election was, according to the majority of public opinion polls, overwhelmingly viewed by Quebeckers as a referendum on the state of the province's economic performance, and future health — not on whether Quebeckers preferred Confederation or independence. As The Globe and Mail put it, the Parti Quebecois was given "a mandate to govern, not a mandate to separate." Second, pollsters continue to solidly demonstrate that approximately 60% of Quebeckers would vote to stay in Canada — provided the aforementioned grievances were sufficiently addressed by Ottawa.

**THE INTERNATIONAL ARENA**

In the area of Canadian security interests and related military commitments, the Chrétien government has moved to address a number of concerns. Immediately following the election, the Prime Minister cancelled the highly politically charged program (initiated by the former Conservative regime) to purchase 43 EH-101 helicopters. The Department of National Defense (in cooperation with the Min-
istry of Fisheries, the Ministry of Transportation, and the Royal Canadian Mounted Police) has, at the request of Brian Tobin, Minister of Fisheries, developed plans for intercepting and boarding foreign trawlers that harvest fish on the fringes of Canada’s 200-mile fishing limit. These vessels are repeatedly cited by Ottawa as the principal source of overfishing and hence responsible for a corresponding precipitous decline in available fish stocks. The net results of this planning were evidenced this past July when fishermen aboard the Massachusetts based scallop draggers, the Warrior and Alpha Omega II, were arrested and charged with violating Canadian fishing regulations. The Liberals have also supported Canadian participation in United Nations’ led peacekeeping efforts in the former Yugoslavia, Rwanda, and Haiti (forthcoming). In total, some 2,000 Canadian soldiers are stationed in Bosnia and Croatia, while some 685 armed services personnel are in Rwanda. Finally, in an effort to unambiguously identify the various roles and requirements for the Canadian Armed Forces in the rapidly changing international political system, Ottawa (in April 1994) initiated a defense and foreign policy parliamentary committee review.

On the diplomatic front, the Chrétien led team has supported the American sponsored Partnership for Peace proposal (i.e., “go slow approach”) for extending membership in the North Atlantic Treaty Organization to states in Eastern Europe. It has also vigorously championed the case of exiled Haitian president Jean Bertrand Aristide. To this end, Canada has committed members of the Royal Canadian Mounted Police to aid in maintaining order on the violence-prone island. The Chrétien government has also played host to Arab and Israeli diplomatic negotiations (February 1994), provided a $2.5 million technical aid package to assist Ukrainian authorities in conducting that country’s first democratic party elections (March 1994), and allocated $10 million in technical assistance to design and implement a modern safety regime for
Russia’s rapidly aging nuclear power facilities. Other issues on the international scene that Canada has addressed in 1994 include: repeated attempts to persuade Western Hemispheric political leaders, particularly U.S. President Bill Clinton, to end more than three decades of Cuban isolationism (Canada recently resumed foreign aid to Cuba); a commitment of relief assistance in the sum of $11 million (targeted for humanitarian purposes such as drinking water, sanitation, shelter, and health care) for war-ravaged Rwanda; participation, as observers, in the recent Mexican elections; and, initiatives intended to broaden and deepen the scope of Canadian-Chinese/Southeast Asian trade relations.

The principal international focus for the Chrétien government has, however, been closer to home: namely, the United States. Ottawa has been required, since October 1993, to address a constant stream of bilateral issues. The Prime Minister indicated, for example, that Canada would not be prepared to officially proclaim the North American Free Trade Agreement unless U.S. authorities were able to meet outstanding Canadian objectives on a subsidies code, the process of dispute settlement, and protective energy and water measures. These concerns were ultimately settled to the satisfaction of Ottawa in late November/early December 1993. “The deal is not perfect,” Mr. Chrétien informed an Ottawa news conference on 2 December, “but I am very satisfied with the progress we made.” The Prime Minister proceeded to implement the sectoral free trade legislation on 30 December. Other matters have also competed for prominence on the Canadian-American agenda. According to leading U.S. brewers and winemakers, American beer and wine exports to Canada are subject to unfair, restrictive Canadian practices such as floor/minimum prices, inflated distribution costs, and service fees. In the view of the U.S. agricultural community, Canadian peanut and sugar product exports to the U.S. are unfairly subsidized by Ottawa. Moreover, there are bilateral differences on such products as U.S. poultry and dairy exports (the latter of which Canada seeks to impose duties on, anywhere in the neighborhood of 100-326%), and East Coast fishing/West Coast salmon harvesting. All five of these issue-areas have throughout 1994 been the subject of periodic negotiations between Ottawa and Washington.

On a positive note for the Chrétien government, a binational dispute panel (established under the terms of the 1989 Canada-U.S. Free Trade Agreement) ruled in December 1993 that exports of Canadian softwood to the United States were not subsidized — in this case by the province of British Columbia. In view of the decision, the U.S. Commerce Department agreed to eliminate duties of 6.51% on Canadian softwood lumber imports. Furthermore, Canadian officials were able to reach agreement with American authorities on an interim plan to shut down the Georges Bank fishery (in light of pervasive overfishing and a concomitant decline in fish stocks) for a period of five months (the pact expired 1 June 1994). More recently, an arrangement to govern export levels of Canadian wheat to the United States was worked out. The August 1994 pact permits Canada to ship 1.5 million tonnes of wheat duty free, or at relatively low tariff rates. Exports exceeding this limit will, with few exceptions, be subject to prohibitively high tariff charges.

This survey of issues that have and will continue to confront the government of Prime Minister Jean Chrétien, suggests that the agenda of the Liberal Party will continue to be challenging in the months ahead. If the October 1993 electoral mandate is any indication, the political success or failure of the Chrétien government will ultimately hinge on the astuteness and effectiveness of its policies in both the domestic and international arenas.

Christopher Kirkey
Assistant Professor of Political Science

PHOTO: GALAXY STUDIOS
INTRODUCTION

There is widespread evidence that a mismatch exists between what middle level schools offer and what 10 to 14 year olds need. More and more of these "early adolescents" are experimenting with drugs and alcohol, becoming pregnant, and dropping out. These issues and the increased incidents of violence at this age cause many parents to view with anxiety their children's transition from the relatively safe elementary school to the unknown, often maligned middle or junior high school. Prospective teachers most often choose not to work in the middle grades because they don't think they can work with "those kids". Who are these 10 to 14 year old kids that are caught in the middle, no longer children, but not yet adults? Providing educational programs that best serve their needs is the challenge of middle level education today.

CHARACTERISTICS OF EARLY ADOLESCENTS

Like the middle child, students in the middle grades have struggled to establish their own identity. They have been labeled "tweeners", "in-between-agers", and "transescents" by educators trying to describe this special time between childhood and adulthood. Psychologists describe 10 to 14 year-olds as youngsters in the stage of development that begins prior to the onset of puberty and extends through the early stages of adolescence. The quiz that follows is designed to help you clarify your own ideas about these "early adolescents".

CAUGHT IN THE MIDDLE:
The Challenge of Middle Level Education

Charles C. Robinson
A QUIZ ABOUT EARLY ADOLESCENTS

Circle True or False

Early adolescents...

True False 1. Gain 8-10 pounds and 2 inches on average each year

True False 2. Are often awkward and clumsy

True False 3. Are not concerned with awareness of sexual maturation

True False 4. Develop stronger peer allegiances as family allegiances diminish

True False 5. Vacillate between a desire for regulation and a demand for independence

True False 6. Accept criticism well

True False 7. Are reluctant to test the confines of adult value systems

True False 8. Are formal, abstract thinkers

True False 9. Face much academic pressure

True False 10. Are unique

The answers to #1, #2 are both true. More dramatic changes that occur during early adolescence than at any other time except during fetal development and during the first two years of life. A period of accelerated physical development during these years usually begins between 8 and 12 in girls and 9 and 13 in boys and lasts until ages 15 to 18 in girls and 17 to 20 in boys. Because bone growth is faster than muscle development, there is a lack of coordination — awkward, clumsy behavior is normal. Early adolescents really can’t sit still for long periods of time. While girls are usually taller and tend to reach full maturity sooner, a wide range of individual physical differences appear.

The answer to #3 is false. Early adolescents are extremely aware of anything and everything having to do with sexual maturation. They are very sensitive to the changing contours of their own and others’ bodies, and worry about any deviations from “normality”. Educators and parents need to help them understand that growth is an individual process and must be accepted realistically.

The answers to #4 and #5 are both true. Even though it is normal for the base of affiliation to broaden from the family to the peer group, early adolescents experience anxiety as they begin to devalue the family in favor of their peers. They want to be allowed to make their own decisions, yet authority still remains within the family (or school). The desire for social acceptance leads to the feeling that the will of the group is paramount, often resulting in cruel behavior toward those not in the group. Group conformity in dress, speech and behavior often causes conflict not only with existing norms, but also, with adolescent need for individuality and self-esteem.

The answers to #6 and #7 are both false. Early adolescents do not accept criticism well. They are extremely thin-skinned because the well established view of self developed at the elementary level has been shattered and must be completely reformed. No longer do they see things in terms of black and white. At age 8 they were willing to accept the adult warning that smoking and using alcohol and drugs was bad for them. At age 12 they see their friends doing these things and want to experiment themselves, both to be accepted and to test the limits of adult values.

The answer to #8 is false. Most early adolescents are concrete thinkers and need hands-on experiences to understand new concepts. They are often not capable of understanding the abstract nature of subjects like algebra and grammar. I was recently discussing with two 14 year olds the meaning of the expression “to stop smoking cold turkey.” I was amused but not surprised by their absolutely serious reply, “I guess they ate cold turkey to help them stop smoking.”

The answer to #9 is true. Early adolescents do face a lot of academic pressure, as they are often told, “From now on grades count”, or, “You can’t get into college (or be a doctor) unless you get good grades.” Many put pressure on themselves — it is not uncommon for ulcers or school phobia to develop. In reaction, many early adolescents dismiss those who succeed academically by calling them “nerds”, or saying that it’s “uncool” to get good grades. For the first time many of them have been put into “tracks” that often determine both the quality of teaching that they will receive and their academic future.

Finally, #10 is clearly true. While they share common physical, intellectual, social and emotional characteristics with students at the elementary and secondary levels, early adolescents are unique. They therefore deserve their own distinct level of schooling — the middle school.

JUNIOR HIGH VS MIDDLE SCHOOL

As American education entered the twentieth century, there were two distinct levels of pre-college education, elementary and secondary. Nearly all elementary or grammar schools contained grades one through eight, while the secondary or high school level contained grades nine through twelve. It was not uncommon for many students
to enter the work force after completing grammar school. In the 1920s, President Charles Elliot of Harvard led a movement to change this system by suggesting another level of schooling between the elementary and the secondary so that high school subjects such as algebra, biology, and foreign languages could be introduced earlier to students to better prepare them for college. As this concept of a "junior high school" became more popular, another very different rationale for this change emerged. Many educators felt that a junior high school was needed not to introduce high school courses earlier, but to help students make the transition from the elementary to the secondary level, and to provide assistance in choosing careers. By 1950 the dominant pattern in American education had changed to include a junior high between the elementary and secondary level, with the most common arrangement being a grade one (or kindergarten) through grade six elementary school, a grade seven through nine junior high school, and a grades ten through twelve high school. In many rural areas grades 7-12 often became a regionalized junior/senior high school housed in the same building, perhaps with a separate junior high wing.

Even as the junior high school concept was developing, dissatisfaction with it was being expressed by many educators. Its rationale had never been clearly established. Was it to be a school where high school subjects were introduced earlier, or one that assisted students in transition, or in making career choices? Or, was it to be all of these? No clear philosophy of junior high school education or body of research emerged. Instead many junior high schools began to copy the high schools, becoming mini-high schools with interscholastic athletic teams (usually wearing the high school hand-me-down uniforms), formal proms and graduation ceremonies, and with a curriculum heavily influenced by the high school. Teachers were not prepared specifically for teaching in the junior high school. They studied about

and did their training in high schools. They often "served their time" in the junior high until a position opened in the high school so that they could "move up." In many communities when there was a need for a new school, a new high school was built and the old high school became the junior high.

During the fifties, criticism of the junior high school became so widespread that many educators began to call for a new school in the middle. The middle school concept that developed in the early sixties was more a reaction to what the junior high school had become (a mini-high school), than a dissatisfaction with the idea that a distinct level of schooling between the elementary and secondary level was needed. The rise of the middle school concept was a direct result of the failure of the junior high school to become recognized as a separate, unique level of education. Had the junior high school accomplished this, there would have been no need for the middle school.

The rise and fall of the junior high school took less than fifty years. By the mid-seventies the middle school had replaced the junior high as the dominant type of school between the elementary and secondary school. How is the middle school concept different from that of the junior high? Why are there so many schools still called junior high or intermediate not middle? Will the middle school meet the same fate as the junior high, and, if so, what will replace it?

CHARACTERISTICS OF EFFECTIVE MIDDLE SCHOOLS

Today the name of the school is not important. Whether it is called intermediate, junior high or middle school does not matter. What does matter is that the school supports the "middle school concept;" that is, it provides an educational program that best meets the developmental needs of early adolescents. In the past thirty years scores of studies have been published that have attempted to identify what the characteristics of an effective middle school are. If you were to walk into a middle level school today, how would you know if it was effective? What would you look for? A list with a brief description of what I believe to be the essential characteristics of an effective middle school follows.
1. Teachers and students are organized into interdisciplinary teams. To ease the transition from the typical one teacher, self-contained elementary plan to the multi-teacher departmentalized high school, teams of 4-6 teachers and 100-150 students are formed. The development of integrated thematic units across disciplines is supported by small classes and by common schedules and planning time.

2. All students have an adult adviser. To support personal growth and intellectual development, students need to develop trusting relationships with adults. Adviser-advisee programs ensure that all students have a faculty member who serves as an adviser, advocate, or liaison, and who is available to them as needed.

3. Instruction focuses on process not content. Curriculum is designed to emphasize critical thinking, healthy living, and ethical and responsible citizenship. Students learn to reflect upon the learning process and to develop study skills which help them become life-long learners.

4. All students have the chance to succeed in all school programs. Access to all programs is made available to all students regardless of prior achievement or pace of learning. The elimination of academic tracking and development of heterogeneous, inclusive classrooms, as well as the use of flexible and block scheduling support student access to all programs.

5. Decisions about early adolescents are made by those who know them best. Teachers have a greater influence in decisions about curriculum and instruction. The school governance system is based on shared decision-making and site-based management. The school’s administrators are instructional leaders who support teachers and advocate for early adolescents.

6. All students have access to health services. In order to learn, early adolescents need to be healthy. The school should promote healthy living, and provide access to all health services.

7. Families are actively involved in the school. Parents are not only informed and involved, but have meaningful roles in governance. Opportunities for school-home collaboration are provided. In an atmosphere of mutual respect and trust, schools and families work together to ensure success for all students.

8. Responsibility for student success is shared by the school and the community. Community youth, health and social services work with the school. Community organizations support the school’s programs and augment resources for teachers and students. Career exploration is encouraged by community organizations and businesses that visit the school and invite students to visit them.

REFLECTIONS

After more than twenty years experience as a middle level educator, I am increasingly hopeful about the future of middle level education. National and regional professional organizations are actively involved in providing professional development opportunities for educators while adding to the growing body of research in this area. There seems to be a readiness on the part of many communities to support the "middle school concept" and move away from the traditional junior high model which is still widespread in New England.

Educational reforms at the national and state level are based on philosophies and curriculum frameworks which are compatible with the middle school concept. More and more educators embrace the middle school concept as the best way to meet the needs of early adolescents.

However, much needs to be done. Colleges and universities must provide better programs to prepare educators to work with early adolescents. Currently, there are very few undergraduate or graduate programs devoted exclusively to middle level education. Society in general needs to realize how critical the middle years are, and allocate more resources to supporting programs for early adolescents. Parents need to be open to change and realize that schools today need to be significantly different from the schools that they attended. Families, community organizations and businesses need to go beyond fund raising to become actively involved partners in schools.

Today, the challenge of middle level education is not in determining what programs are best for early adolescents — we already know what works but rather, bringing all the shareholders together to ensure that appropriate programs are implemented and supported. Parents, educators and community organizations must work together to ensure each middle grade student’s success.

Charles Robinson is a professor in the Department of Secondary Education and Professional Programs.

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PROFILE
Betty Mandell

These are difficult times for those who speak out in favor of welfare programs and show support for those receiving governmental assistance. But Betty Mandell, Emeritus Professor of Social Work, is never one to shy away from controversy, especially when that controversy centers around those citizens who depend on welfare services and require a closer relationship between recipient and social worker.

Betty’s activism comes at a time when Massachusetts is deeply involved in what is commonly termed “welfare reform.” Governor Weld is pushing hard to gain legislative support for a major overhaul of welfare that will limit the time that welfare clients can remain on assistance and require almost immediate participation in the workforce. Both of these initiatives are based on the view that welfare costs are too high and that welfare recipients are not doing enough to move off the welfare rolls.

Mention of the welfare reform efforts brings out the activist in Betty Mandell. She is upset with the premise that welfare recipients are living off the dole and need pressure from the government to leave public assistance. Betty cites statistics that show 70% of women (who are the bulk of the welfare recipients) remain on welfare for only a short period of time. Betty further states that it is important for mothers to stay at home with young children and not be forced to find work, especially since day care is so costly in Massachusetts. Betty’s biggest pet peeves concern the myths of welfare fraud (93% of welfare fraud is confined to private sector vendors, not recipients) and the fact that politicians will attack the entitlement programs of the poor, while leaving untouched the entitlement programs that benefit the middle class and the business community.

Betty’s answer to those championing welfare reform is a single payer national health care system that provides universal care, a free or low cost day care program, and job training that leads to real employment. The combination of health care, day care and job training would go a long way toward providing a sense of security to those at the bottom income levels in our society and also offer hope of moving out of welfare. Unfortunately, Betty has been fighting the battle to enhance the opportunities of welfare recipients too long to expect that government will move quickly to provide these programs.

Betty is discouraged by attacks on welfare at both the national and state levels. Ending welfare is the latest strategy being used by the right wing and the Clinton administration to attack low-income women and children. As Betty notes, the public mood is not favorable for welfare rights as politicians sense an issue that translates into votes. The result is that activists like Betty Mandell will have to continue their struggle to alert the public and the government to the needs of those receiving assistance. Although it is a task filled with letdowns, there is no better person to lead the charge for welfare rights and welfare respect than Betty Mandell. Betty wears the label of welfare activist with pride and her teaching and example have helped shape a generation of social workers on the Bridgewater campus and given hope to thousands of welfare recipients in Massachusetts. Now that Betty has retired from her teaching responsibilities at Bridgewater, count on her to be even more involved in representing the interests of those who depend on the welfare system.
PROFILE
Frank Sterrett

Frank Sterrett, the coordinator of the Aviation Science Program at Bridgewater, is on a mission. His task in the coming years is to alert the aviation community and those students contemplating a career in aviation to “the best kept secret in the east.” The secret that Frank Sterrett is talking about is that aviation science at Bridgewater is on the move with new programs, new equipment and a new vision. In his second year as coordinator, Frank Sterrett has ambitious plans for positioning Bridgewater at the top of those schools offering an aviation science degree.

Frank proudly lists the new initiatives that the program will introduce in the coming years. At the top of the list is the development of a Distance Learning program. Beginning in the Spring of 1995 and using the emerging satellite technology associated with the Moakley Center, the Aviation Science program will be able to link up with aviation education programs (often termed the Air Way Science Program, AWS) that originate at the University of North Dakota, one of the leading aviation science programs in the United States. When Bridgewater links up with the AWS program it will be the first east coast school to participate in distance learning. This tie-in with the University of North Dakota will enhance the course offerings of Bridgewater students and further solidify the reputation of the aviation program. Already Frank has hosted a visiting team of Russian aviation science faculty who are interested in cooperating with Bridgewater through the wonders of satellite communication. As Frank rightly states, the opportunities to improve aviation science at Bridgewater and to form contacts with the rest of the world are endless now that Bridgewater has the satellite capability of the Moakley Center.

As the aviation program deepens its course offerings and uses the advanced technology of the Moakley Center, Frank feels that one of the next steps will be to begin the process of offering a Masters degree in Aeronautical Science. There are currently some fifteen schools in the country that offer a masters degree but most are engineering institutions. Bridgewater, with its solid tradition of liberal arts, would take the lead in offering a masters program from a much different academic setting. With over three hundred students currently enrolled in the aviation program, Frank is confident that there would be a significant demand among Bridgewater students and the public for such a masters degree program.

But if the aviation science program is to prosper in the future Frank recognizes that new and more sophisticated equipment will be essential. Frank is anxious to add several new “visual” simulators to the five simulators that the college already has online. The more advanced simulators allow two students to test their skills. The Federal Aviation Administration, which certifies the program, encourages the two seat simulators as part of its effort to strengthen Cockpit Resource Management. The government is increasingly interested in developing pilots that have an understanding that the cockpit is made up of a team of professionals. A dual set simulator currently costs upwards of $250,000. Frank also has his sights on a turbine simulator which will allow the students to prepare for a career in jet aviation. The price tag on such a simulator is $500,000.

Frank is undaunted by the challenges of upgrading the aviation science program at Bridgewater. He envisions the program growing into a new building where the simulators could be housed and the students could benefit from new technologies associated with the Moakley Center. Frank has already developed a $77,000 grant to acquire a Kavorous weather system that can provide pilots with the most accurate flying conditions. Frank envisions the Kavorous system having wide use on campus as students in coming years may pass a kiosk which will provide them with the latest in regional weather conditions.

As you can see, Frank is a busy man these days as he tries to spread the word about aviation science at Bridgewater. But Frank is an energetic promoter of his major and a practical dreamer who knows where aviation science should be by the year 2000. With Frank Sterrett at the controls of aviation science it is a sure bet that word of Bridgewater’s “best kept secret” will quickly leak out.
Recent Clay Forms
by Dorothy Pulsifer

RITUAL VESSEL, STONEWARE, 9"

STONEWARE VESSEL, TEMMOKU GLAZE, 15"

Bridgewater Review
My work is primarily based on the tradition of craft as functional form although it often stretches the boundaries of function into the realm of sculpture. The sculptural elements of profile and proportion are always a consideration as I make each piece.

Surface texture and decorative carving enhance variations in the flow of the glaze and give simple forms more complex visual rhythms. I like the pieces I produce to be refined but not slick. They should speak of the hand, have subtle glazes, and convey a sense of time and a connectedness with ancient artifacts.

_Dorothy Pulsifer is Associate Professor of Art and Chairperson of the Art Department_
Nancy Moses is one of those faculty members who seems to be in perpetual motion. Nancy, who is an Associate Professor of Dance with a joint appointment in the Department of Speech Communication, Theatre Arts, and Communication Disorders and the Department of Movement Arts, Health Promotion and Leisure Studies, is busy over the last few years developing a new academic concentration that will allow K through 12 teachers in Massachusetts the opportunity to become certified in dance education. After visiting scores of schools and talking to hundreds of teachers, Nancy is convinced that it is time to recognize the importance of dance in developing a fully educated child and to more adequately train teachers to use dance as an integral part of the curriculum.

Nancy is certainly the right person to be advancing the dance concentration. She is currently the president of the Massachusetts Association of Health, Physical Education, Recreation and Dance and has, for ten years, been the motivating force behind the Dance Kaleidoscope project on the Bridgewater State College campus, which offers students a spotlight to showcase their dance talents. When talking to Nancy one immediately gets the impression that she is a professional who is determined to elevate dance to its proper place in education. As Nancy is quick to point out, dance is a performing art that people need to be knowledgeable about if they are to be well-rounded individuals. Moreover, dance in the United States is an important part of our identity, with jazz, modern and tap dancing deeply rooted in our culture.

During the past academic year Nancy has been busy engaging in a kind of a sales drive as she moves within her two departments, through the education bureaucracy, and among public schools in the state to promote the dance education program and the importance of providing certification for the dance component. Nancy is buoyed in her travels by the positive response from students, faculty, and educational planners who agree with her that dance has long been neglected and needs to have the proper recognition and standing in the academic community. Nancy is particularly impressed by current and former students who tell her that a dance concentration offered at Bridgewater would greatly enhance their teaching prospects and would position the college in the front ranks of dance education. Over the years, despite not having a dance concentration, Nancy has been blessed with a number of fine dance students who have gone on to careers in dance or have used their dance experience at Bridgewater to enhance their standing as recreation professionals.

Besides her vigorous pursuit of the dance education concentration, Nancy is also involved in more fully developing the archives of the great Afro-American choreographer, Danny Sloan. Sloan, who died in 1986, was a prominent dancer who headed his own dance company. Through the auspices of the Hall of Black Achievement, Bridgewater was fortunate to acquire the collection of his dance videos and the exclusive rights to his choreography. Nancy hopes in the future to get outside funding to develop an oral history of Danny Sloan and to put on a retrospective performance of his work. The opportunity to utilize the Sloan collection will certainly further deepen the reputation of Bridgewater as a regional center for dance.

Dance is clearly on the upswing at Bridgewater, and that sense of movement is closely tied to the energy and dedication of Nancy Moses. As Nancy is first to admit, there are still numerous obstacles to move through before dance can take its rightful place in the liberal arts curriculum at Bridgewater, but there is certainly no better advocate than Nancy Moses to ensure that dance gets a hearing and is given its just due. If Nancy gets her way, the future of dance and dance educators will be a bright one.
BEER BECOMES 19TH CENTURY COMMERCIAL PRODUCT

Thomas J. Mickey

My research is an application of interpretive theory to public relations practice which we might define as managing the image and public acceptance of any product or service. I am interested in the structure of the public relations text from a company as a way to understand a culture. By text I mean a brochure, an ad, or a booklet — all of which may be put out by the organization as a means of promoting a product.

In an interpretive theory, representations themselves no longer bear the burden of being “mere” representations, but are instead to be conceived of as the very “stuff” of our existence. When, for example, we talk about promoting beer as a product of the 19th century, we talk about how people thought about the product and thus dealt with it from the language the breweries gave to the product.

The Milwaukee Historical Society contains the archival material from several of Milwaukee’s larger breweries who started making beer in the 19th century. All the materials were donated by the beer makers, especially as they merged with other companies or their corporate headquarters moved. The names you will recognize immediately: Pabst, Blatz, Miller, and Schlitz. The material contains many ads, photos, news stories, tour information, and brewery parade memorabilia.

I was interested in finding out what words the breweries used to promote beer and what was the relationship between how the beer companies talked about the product and public understanding of the product.

In making beer meaningful to the culture the breweries used four themes: pure, healthy, American, and employing the latest technology.

First beer meant, according to the ads and promotional material, a pure drink. Schlitz beer told of its purity in this 1901 ad:

All over the world Schlitz beer is known and is the standard... Schlitz beer has owned the world’s markets by reputation for purity, maintained for half a century.
Wherever white men live, Schlitz is acknowledged the pure beer.

Then beer was called a healthy drink. In a promotional book called Pabst Beer in the Home, published in 1900, we read:

There is more beer consumed in the home today than ever before. It has come to be known that good beer is beneficial to the general health.

In an 1895 display ad from the Pabst Brewery the theme of beer as American is the focus. You see a woman in red, white, and blue holding a glass of beer. She is dressed in a flowing robe and at her feet you see many coins flowing from beneath her mantle. It all comes to mind is the Statue of Liberty. The copy reads as follows.


Finally, a product like beer used the latest in technology as a way to tell people the product was well worth their investment. Several ads had pictures of the modern factories and metal containers for beer. The public accepted the view that beer-making was closely aligned with the most current use of inventions. Here is a quote from the Milwaukee newspaper of 1895:

The Val. Blatz Brewing company is the only establishment of the kind which is run entirely by electricity. The service is magnificent and the equipment perfect.

This meaning was not simply present in the way the beer companies put out their promotional material but also in the way that the public understood the product as found, for example, in the letters to the beer company and press clippings of that period. The discourse expressed an ideology in which people made sense of themselves, their families, America, and, most importantly, beer.

The discourse of the beer companies was often to counter the arguments of the Prohibition movement. This movement was strong in the mid-19th century. For the saloon keeper there was always the threat of shut-down. The saloon keeper feared his town would become a dry town.

Though the beer companies created one discourse about beer, the way the Prohibitionists talked about the product won national support and in 1920 Prohibition was passed.

What I argue here is akin to post-structuralist theory which argues no “given” reality beyond the language we use. Therefore our discussion about a “thing” can assume contradictory positions. The language we use to promote a product or service justifies that product in a particular culture and employs an ideology which favors the economic and political powers in the society. If people buy into the product or service, they buy into that ideology even though they may argue they never encounter the ads or promotion for a product.

Discourse about a product thus comes the way the country thinks and talks about that product. At the same time that a company is putting words to what its product is or can do, the public is talking in that same terminology. Yet, there may come a time when another perspective, looming in the background, becomes the dominant frame of discourse for that product.

The method of discourse analysis fits an interpretive view of public relations, especially because when we argue that getting the right word or sound bite in ad or other media form can make or break a company, a product, a service, or even a politician, why not look at what the words are saying? In that word or sound bite we see an ideology about the product, about the culture, and about ourselves in relation to the product. All of that comes across in the choice the company makes in its public relations and marketing communication.
ern Europe or the former Soviet Union before 1989. We realized that there was no reliable numerical data base for some of the claims made by both RFE/RL and the VOA regarding the impact of transnational radio upon the democratization of the former communist states.

Our research program further evolved when in August 1993, it seemed (the situation is now different) that only one American transnational radio system would survive Congressional economic cutbacks. In the quest for survival, RFE/RL and VOA were jousting rhetorically, each backed by the positive claims of former dissidents and current heads of state in Eastern (or Central) Europe, in the media and in the Congress.

Our interviews with the management staff at the three radios made it clear that a distinction must be drawn between RFE/RL and the VOA. Like CNN (and unlike REF/RL), VOA is a broadcast content to home base and lifestyle, VOA is as American as mom's apple pie. Unlike RFE/RL, it was not meant to be a surrogate facility, "to speak for those who cannot speak," nor has it ever taken on that role. Merging these two divergent broadcast facilities and philosophies may, in fact, diminish them both. As Kevin Klose, former Moscow correspondent for the Washington Post and present director of Radio Liberty, puts it:

"Journalism, well done, is very powerful and very fragile, you start messing with it, its sense of self, its independence from the people who pay its way and things start changing in the cadres' head and pretty soon, very quickly, it's up the antenna and out. These are people (in the recently released countries of the former Soviet Union) who have spent the last 75 years struggling with the poison of government run media. They are very, very sensitive to the issue of how it sounds, is it credible enough."

For years, Americans have railed against government-controlled media everywhere, advocating the free press approach followed in the United States. Why then is the American government proposing more (and invasive) government control over information dissemination in other countries? Phasing a federalized RFE/RL into the VOA under the aegis of the United States Information Agency increases the propaganda quotient and diminishes journalistic integrity. Further, if we know, as we do, that the former Soviet Union and Eastern Europe retain the old hierarchy — often run by former communists — and media infrastructure in place, often manned by Soviet-trained journalists, why not continue to offer them (as RFE/RL now does) an alternative voice and training in Western journalistic principles, practices and ethics? As Vaclav Havel, president of the Czech Republic, said in a letter to President Clinton in March 1993, "this radio station [RFE] is helping the citizens of our country as well as in the whole Eastern Europe, to create a democratic awareness and conduct...its journalistic standards are a model for our mass media." Thus, the prevailing view from Washington seems shortsighted — but then, when have we ever done the "vision thing"?
I couldn’t go to college right out of high school even though my grades were good enough to get into any of a dozen colleges in the Boston area. First of all we didn’t have much money in my family, and there was lots of pressure on us to go to work if it wasn’t really clear that you were some kind of schoolwork genius. Besides, nobody in my family had ever gotten to finish college. My brother took some courses before dropping out for a job he got, and other relatives have taken courses part-time, but its not like going to college was the expected thing, like in some families. So after working at crummy jobs for a few years I started at Massasoit Community College part-time. Then I went there full-time and got all “A's” after a while. I went right on to Bridgewater State where I was on the Dean’s list for all four semesters. Next year I am going to the University of Connecticut on a fellowship so I can get a masters degree in social work. I never thought I’d go this far or wind up with this kind of career.”

(These remarks are quoted from a 1992 interview with a senior at Bridgewater State College for a study of educational paths taken by “late-blooming” students.)

EDUCATIONAL MOBILITY IN THE UNITED STATES

The United States is the undisputed champion of educational opportunity. We believe strongly in education as the best route for upward mobility among those with the desire and ability. As a result, American education is open, decentralized and diverse. By comparison, in Japan, France, England or Germany, education is relatively centralized and exclusive. In any of these countries students who wish to go on to university education must take national exams in their teens. If they do not perform well they are effectively denied any chance for higher education, ever. Higher education in Europe and Japan is still reserved for a relatively small percent of those who would like to attend. The percent of Americans attending colleges and universities is double the figure for any Western European country and more than that compared with Japan. After WWII the United States was the only allied country to establish a G.I Bill of Rights, a program to open college enrollment and pay for the education of returning soldiers. And, lastly, the United States has the greatest variety of higher education institutions in the world. Not only is there a large system of private educational institutions paralleling and competing with the public system, there is also a range of institutions from elite research universities to local community colleges from which applicants may select. Whatever competition the United States faces from Asian and European countries, our belief in making higher education available to a wide range of Americans remains intact.

American rags-to-riches stories, cases of upward mobility achieved by hard work and brains, often have important educational chapters. One version is of the bright youngster from a relatively poor family who goes to an Ivy League school on scholarship and makes a great success in life. But frequently the path to success first leads through non-elite institutions of higher education, such as community colleges. In the United States, unlike the countries mentioned above, it is not unusual for a person to attend a two-year community college (they used to be called junior colleges), then transfer to a four-year college or university to earn a bachelor’s degree. It is a route to upward mobility that is worth our attention as a society. It is an especially important topic for improving upward mobility among the least advantaged members of American society since minority and low income students are disproportionately concentrated in community colleges.

Howard London, of the Department of Sociology and Anthropology, is the re-
recipient of a four-year, $410,000 Ford Foundation Grant for a study of community colleges that have high transfer rates. As principal investigator for the research he is trying to discover why some community colleges have unusually high success rates for sending students on to four year colleges. The average transfer rate for community colleges in the United States is just under 25%, while the schools Dr. London is studying range from a low of 34% to a high of 73%. His research is designed to determine what there is about these schools that has made them such successful conduits for educational achievement.

STUDYING COMMUNITY COLLEGES WITH HIGH TRANSFER RATES

The first step in Dr. London’s research was to identify the community colleges to be studied. After months of studying possible research sites, four schools with high transfer rates were chosen. They are: Community College of Philadelphia, Seattle Central Community College, Palo Alto Community College in San Antonio, Texas and Wright College in Chicago. These schools are geographically distributed across the country, and have very different sorts of students. For example, Palo Alto Community College serves a largely hispanic community, while Seattle Central Community College has a high percent of Asian heritage students.

By the end of the first year of the grant, four researchers had been hired to conduct studies of the colleges. At the core of the research is the assumption that colleges with higher transfer rates somehow operate differently than others, and that close study of them can reveal just how they differ. It is clear from earlier research that formal transfer agreements between community colleges and area four year schools (called articulation agreements) do help increase transfer rates. However, there must be something else at work since there are many community colleges with extensive articulation agreements, but low transfer rates. During the second year of the study each researcher in Dr. London’s study will conduct in-depth interviews and observations on their particular campuses, attempting to discover if there is something in the “culture” of the school that contributes to its high transfer rate. For example, it might be found that these schools do not define themselves as educational end-points, but as way-points in a longer educational path. Researchers may discover that some of these schools encourage career achievement so that students come to see transfer to a four year college as a necessary, and normal, part of their lives. Or it may be found that faculty members are the main source of norms emphasizing transfer to four year colleges and universities.

Research like this which is designed to describe the culture of a group or institution is called an ethnography. It calls for a particular style of data collection that requires close and sustained contact between researcher and his or her subjects, and care in drawing conclusions about the meaning of the behaviors observed in the field. To help in this process, researchers in Dr. London’s study will be in frequent contact with Dr. London, one another and with selected experts via conference calls and occasional meetings of the entire research team in Boston.

Ethnographies require researchers to become intimately familiar with the lives of the people they study. It takes a great deal of skill and experience with the method for researchers to develop the necessary rapport with the subjects of their study. To increase the likelihood that this will occur, highly qualified ethnographers were chosen, and carefully matched to the characteristics of the institutions to which they were assigned. For example, the ethnographer studying the Community College of Philadelphia, a school with a high percentage of black students, is an African-American woman who is a doctoral student in higher education at the University of Pennsylvania. And the researcher chosen to study Palo Alto Community College in San Antonio is an hispanic Professor of Anthropology at the University of Texas campus in that city. At Seattle Central Community College the researcher speaks all five languages that are commonly used there.

In the third year of the grant, four more community college campuses will be selected and studied, building on insights achieved in the study of the first four campuses. Ultimately, Dr. London is responsible for the presentation of the findings of the entire study to the Ford Foundation, and to interested regional and national audiences. This means Dr. London will present his findings at higher education meetings, publish a number of articles and write a book on the cultures of community colleges and their effects on transfer rates. If the Ford Foundation grant has its intended effect, information will be made available that can lead to changes in the operation of community colleges in America, changes which can lead to upward mobility that is still unique to the American system of higher education.
CULTURAL
COMMENTARY
Since Senators Socialize, Does That Make Them Socialists?

William C. Levin

I have enjoyed the Senate and House debates about health care as much as anyone. After all, the acting is surprisingly good. Any elected official can express emotions like rage more forcefully and convincingly than Sylvester Stallone ever has. Besides, the televised debates have a quality that even the best theater lacks; they are about real events. No matter what emerges, we are going to spend and redistribute billions of health care dollars. So I have spent many hours watching, and a few yelling at the screen.

I know I should not yell at the television. It is, after all, the great unseeing eye. It is stuck on send, and cannot respond. But I could not help myself, especially when certain members of congress talked about how we don't want government dictating our health choices and how we are on the brink of socialized medicine and a socialist America. As a sociologist I take it personally that some senators feel they can sink a program by describing it with a “soc” word. Beware those socialist, socialized, social workers and sociologists. It reminded me of the time that Archie Bunker concluded that “People who live on communes are commune-ists.”

All this talk about socialism drove me nuts not because I thought it would sink the various health care proposals. I actually didn’t like any of them very much. (Though I did dislike some more than others.) What got me acting like Alphonse D’Amato in ideological heat was the fractured misuse of perfectly honorable language for political purposes. If we keep using these “soc” terms as if they were roughly equivalent pejoratives, we will never be able to act responsibly in our collective interests. It seems to me that we ought to face up to the fact that we are all “socialists” in a way. In fact, the very act of taking part in social life is based on the same things that senators who yell about socialism want us to fear. Let me explain, and in the explaining, I hope it will become clear why slinging around “soc” words as if they were bullets is like accusing humans of being damned airbreathers. I’ll begin with the basics of membership, which is where the “soc” words are rooted.

Sociologists are in the business of understanding what allows humans to deal with one another in everyday life. Physicists want to discover the forces that govern the operations of the physical universe (gravity seems to be one), biologists want to understand the forces that govern the operation of living beings (immune systems seem to be important) and sociologists are interested in discovering the forces that regulate our interactions. We are bound as friends, marriage partners, business associates, contractual partners, enemies, professional colleagues, tennis opponents, neighbors, classmates, cousins and Americans. The list of such relationships goes on, essentially without end. Each has its rules for interaction and responsibility to one another. Why and how do these relationships develop? Is there some force at the root of all relationships that makes them understandable?

Consider a human in total isolation. This person who lives, let’s say, in an isolated cave in Alaska, has total free will. Within the limits of the physical world she can do whatever she wants. But she is also at the mercy of the elements. She can freeze, starve, or perish of boredom. The advantages of interaction with other people are obvious. Forming groups allows for the distribution of risk. We can, in short, take care of one another better than we can of ourselves. But the formation of groups requires that each member give up some of the free will they would have in isolation. Think of the group as a collection of the free will of its members, each of whom gives up some portion of their independence in order to benefit from association with others. All social groups are made this
way. Here are a few examples that cover the range of possibilities.

American citizenship carries with it great rights and responsibilities. As members of this great collective we surrender some economic free will (we must pay taxes to get services) but gain the right to pursue prosperity. We surrender some physical free will (we cannot, for example, go places that belong to others) but gain the privacy in our homes that such restrictions allow. And we surrender some verbal free will (we cannot say whatever we like, especially if it is intended to damage the lives of others) but gain the protection of our lives from such unrestricted speech. American society is a compilation of all these restrictions and benefits, worked out over three centuries and codified in law.

Social organization also works this way at the other end of the spectrum. When I was 15 I desperately wanted to make the high school basketball team. The first step was the freshman team. We had to go to practices in which the coach denied us the right to talk without permission, the right to go to any other activities when practices were scheduled, and even the right to defend ourselves against ridicule for errors we made. The same kids who at home were telling their parents to stay out of our lives, were giving coaches total control over our lives for a few hours a day.

A last example, also at the “micro” end of the scale, is the marriage. It seems like half of television is devoted to the examination of the compromises required by people who agree to spend their lives with one another. You don’t have to watch Geraldo, Oprah, Maury or Sally Jesse to know that the freedoms we had when single are up for negotiation after we begin to live with a significant other. You can’t buy whatever you want, eat whatever and whenever, or spend your time doing whatever you wish. If you want the benefits of living with, and loving, another person, you must consider yourself as a member of a “we”, a partnership for mutual benefit in which the loss of some free will is the price of membership.

So, assuming that all this makes sense, you might well ask what the big deal is. So membership limits free will in a number of ways. Why yell at the television about a few senators glomming up the language with a few “soc” words? Well, as I see it the problem is huge. It is not that elected representatives don’t understand the nature of collective membership and action. They do. What angers me is that they ruin the quality of the debate when they trot out the word “socialism” in order to tar collective programs they dislike, then laud equally expensive collective programs they favor. In America we pay a great deal in taxes for a military that can defend us against a wide range of threats. Defense is socialized because it would not only be inefficient for us to defend ourselves household-by-household, but given the world in which we live it would be worthless. Are defenders of the defense arm of our society socialists?

In America domestic policing is also socialized because it is more efficient to pay for a professional police force than to count on law enforcement by individuals. It is also a good deal less scary to do so. And we have socialized education in America, and pay for it through property or income taxes, because we have collectively decided that it is in our interests. Yes, there is also a system of private education in addition to our collective system. But it exists independently (mostly) of the public one. Those who wish to pay for it do so in addition to their payments to public schooling. They don’t like it, but they do it because they are forced by the rest of the society to do so. There is also some private policing, such as what industry pays for to protect their property. Segments of the society continually debate about the adequacy of our collective institutions for their purposes. Wealthy people, and some religious people want to be freed of their need to pay for education they think is inadequate for their children. They either want to be freed of the need to pay, or want money from the public pool to pay for their versions of education. This is part of the American system of distributing costs and benefits of membership in the society.

We pay for thousands of activities to be provided by trained and organized service organizations. Our elected representatives know that and agree that it is the necessary core of the society. The yelling starts when decisions are to be made about what kind of free will is to be lost, who will suffer and to what degree. In short, the debate is always about who will pay. In the heated talk about health care in America there is no question about the fact that the costs are already socially distributed. We do not care for ourselves as totally unencumbered individuals. We already belong to a great (meaning huge) health care collective. We go to doctors, nurses and technicians in clinics and hospitals. In collaboration with health care professionals, legislators, and drug companies the insurance industry already limits what care will be covered, and who can belong to the system. And there are already wide variations in the quality of the health care available to Americans and in the amount contributed by Americans to belong. How many times have you been told how good the health care of U.S. Senators is, and how little it costs them?

All I ask is that the debates over our collective efforts in America be conducted in ways that allow us to understand what is being done. If we decide to change the way we distribute burdens and benefits in any area of our lives, let us know what the new terms might be. I think we can deal with complex decisions so long as the terms of the debate are free of poison.

William C. Levin is Associate Editor of the Bridgewater Review
The Honors Program at Bridgewater

The Honors Program at Bridgewater provides an opportunity for gifted and highly motivated students to reach their full academic potential. The senior Honors Thesis, completed under the guidance of a faculty mentor in the student’s major field, is the capstone of the program. Three recent Honors graduates, James Connell, Karen Jackson and Zachary Pelchat, describe their projects at right.

JIM CONNELL, '93

Jim has received a Fulbright Scholarship to study Neuroethology at the Max Planck Institute for Psychiatry in Germany beginning in the spring of 1995. He is currently in the Ph.D. program in neuroscience at Princeton.

My honors thesis has a somewhat unwieldy title: “The Topographic Organization of the Prefrontal Cortex of the Rat with Behavioral Correlates.” I focused on two parts of the brain, the prefrontal cortex and the superior colliculus. Even though they are located at opposite ends of the brain, I believe that these two areas are in constant communication.

The neocortex, that outer convoluted portion that resembles a walnut, can be divided into two main areas, the primary areas and the secondary areas. Primary areas are the area of one specific sensation; for example, one primary area, the striate cortex, is devoted to vision. In these primary areas, the nerve cells are organized into very orderly maps. Secondary or association areas, however, are multimodal (i.e., deal with more than one sense) and have up until recently been thought of as seemingly disorganized tangle. Although the prefrontal cortex has been traditionally classified as an association area, my research suggests that highly ordered maps exist within the prefrontal cortex and perhaps in all association areas.

The experimental work for my project was carried out at a Harvard University laboratory where I worked for many years as a research assistant. My method involved injecting a fluorescent tracer of two different colors in one of the colliculi which make up the superior colliculus. Fluorotracers are taken up in retrograde fashion, from the terminus of the axon back to the cell body, which in this case was often located in the prefrontal cortex. I found very specific maps of cell bodies in the prefrontal cortex projecting to the reciprocal maps of the superior colliculus. The patches of color were very distinct and separate and in some areas overlapping. What does this mean? To summarize briefly, it suggests that there are no such things as association areas as they have been previously defined, at least as far as the prefrontal cortex is concerned.

The connection between these two parts of the brain can be seen in the link between eye movement, which is governed in part by the prefrontal cortex, and the vibrissae, in which the superior colliculus plays an important role. The behavior of cats is one illustration of the interactions involved: the cat intensely fixes on its prey, focusing on its every move. But at the same time a corona of whiskers which surround the cat’s face provides information about events on the periphery, just outside its visual range.

Each whisker inputs directly into the superior colliculus. Within the circuitry of the prefrontal cortex and the superior colliculus and in the connections between the two we may find some of the mysteries of both attention and intention.

Understanding this circuitry, which probably exists in the brains of all higher animals including man, may provide us with insights into psychiatric illness. While I was working on my thesis I was fortunate enough to do an internship studying patients suffering from schizophrenia in the psychiatric ward of the Brockton VA. The psychiatrist with whom I was studying believed that dorsolateral lesions in the prefrontal cortex might be a causal factor in schizophrenia. Serendipitously we were able to apply some of the data from my studies on rats to our publication on research in human subjects.

ZACHARY PELCHAT, '94

Zachary Pelchat is a Second Lieutenant in the 383rd Military Intelligence Company of the U.S. Army Reserve at Ft. Devens, MA. While serving as an Army Reservist, he will also pursue an M.A.T. in History.
I was introduced to the subject of health care reform in Dr. Shaheen Moazzafar’s Public Policy class. Before that time, I hadn’t realized that health care is a huge industry, the third largest component of the Gross Domestic Product. In recent months, health care has become a major national issue; the Clintons’ health plan and several competing proposals have inspired spirited public debate.

My thesis examines whether or not a nationalized health care system is compatible with the U.S. market structure. A study of the health care programs of other western countries (such as Canada and Germany) and of the successes and failures of Medicare and Medicaid has led me to believe that a big government-run program won’t work here. To be successful in the U.S., a health care system must fit with the values of our society, which is based on a free market economy and values the entrepreneurial spirit.

The most sensible approach for the U.S., I believe, is to work within the framework of the system we have in place. We have been reminded many times during the past year that 36 million Americans don’t have access to health care because they cannot afford it. I believe that we can change the incentives within the existing system to decrease costs and increase access.

One example of a proposal that could bring down health care costs is regionalizing the purchase of expensive, high tech medical equipment. When, for example, Magnetic Resonance Imaging (MRI) scanners came on the market, every hospital wanted one of these systems, despite a capital investment of $25 million and a cost of nearly $1,000 per use. Hospitals compete for patients and prestige, and while competition usually brings costs down, in the health care field the opposite often occurs. Duplication of effort and equipment leads to waste, not efficiency. Thus it is necessary to change financial incentives in order to increase access to medical care and decrease costs. An autonomous board composed of medical professionals (not political appointees) could be empowered to determine whether or not a hospital needs to purchase an expensive piece of equipment, taking regional assets into account.

Reversing incentives might also help to reduce the number of unnecessary tests doctors perform. Under the current system, there are powerful incentives to perform tests: insurance companies pay for the tests and physicians fear being sued for malpractice. This combination of retrospective payment and defensive medicine is a major force behind skyrocketing costs. Rather than completely dismantling our existing health care system, I believe that taking small, concrete steps could greatly improve it.

KAREN JACKSON, ’94

The research and writing of my Honors Thesis was the highlight of my undergraduate years at Bridgewater. As an English major with a minor in History, I combined the two disciplines by applying Frederick Jackson Turner’s “The Significance of the American Frontier” (1893) to the literary representations of the frontier created by James Fenimore Cooper and Willa Cather. Written nearly a century apart, Cooper’s Leatherstocking Tales and Cather’s prairie novels chart personal impressions of the American frontier from its early exploration to the development of farms and provincial towns. Although their landscapes differ, their concept of the frontier allows for common individuals, an unlearned hunter and immigrant women, to become heroic Americans. I explore the heroism of their characters who, by meeting the demands exacted by the wilderness and maintaining the virtues of “civilization,” reach heroic dimensions. In essence, the thesis suggests that the heroism of both Cooper’s frontiersman and Cather’s immigrant woman farmer is a result of their struggle to balance the unique characteristics ascribed to the frontier of the New World with those associated with the Old World or “civilization.”

These heroic characters are, in part, a product of their environment and consequently, they have cultivated the rugged individualism, pragmatism, and other traits proposed by Turner. Yet they also possess the characteristics generally regarded as Old World attributes such as Christian moralities, culture, and intellect. By combining the best qualities of both worlds, the characters are placed upon a mediating ground exalted by both novelists. Cooper’s Leatherstocking (Hawkeye in the Last of the Mohicans) is perhaps the most famous fictional representation of the rugged individual. But even Hawkeye, who considered himself “formed for the wilderness,” also “always thought of himself as a civilized being compared with even the Delawares.”

In its simplest form, Hawkeye’s transcendent and intermediary quality is exemplified by his unique costume. A combination of Indian wear and the garb of the frontiersman, Hawkeye’s dress modestly protects him from the elements while enabling him to perform his heroic feats with a dexterity comparable to the Indian’s. By incorporating elements of both worlds, he is permitted, even welcomed, to enter both an English fort and an Indian village. Yet in its entirety, Hawkeye’s costume distinguishes him from the white man and the Indian. Wearing neither the scanty garment of the Indian nor the white man’s cloth, Hawkeye is empowered to transcend the limitations and restrictions imposed upon each, but peerless, he stands upon a solitary ground between the two worlds.
PARADISE LOST,
PARADISE REGAINED, AND
THE HOTEL PARADISO

Though eclectic in my reading, biography as a genre doesn’t really attract me. However, several lives of show business celebrities have recently appeared and I decided to see what I could learn about them. Do we read about famous people to see whether they’re just like us only lucky? Do we want confirmation that they’re really different from us? Do we take vicarious pleasure in seeing them corrupted by the money and fame? There but for the grace of God and Michael Eisner go I? Would celebrity convert me thus?

Rhinestone Cowboy, Glen Campbell’s autobiography, qualifies as a conversion narrative. In it Campbell recounts his rise from impoverished Arkansas roots to magnificent Los Angeles fruition. In his rise was his fall, but never fear, Campbell tells us at the outset, God “never left me, even though I might have left him for a time” (xiv). That “for a time” encompasses some serious womanizing and prolonged drug use and drinking. The country boy with his feet in L. A. finally remembers that he knew Jesus (before he was a star) and becomes a one woman man. “God has been merciful to me even when I’ve been mean to myself,” Campbell says. “But of all He’s given me, there is nothing for which I’m more thankful than Kim.”

Campbell’s beginnings were in Billstown, Arkansas, a town so small that nobody knew where it was. Residents would tell people they came from De­light, a larger (pop. 290) town some four miles away. Though Campbell tries to tell us that as a star he never forgot his roots, he describes a childhood so impoverished no one would ever seek to return. “I’m like a lot of entertainers,” Campbell notes, “especially the ones who sing country music or the blues: I grew up poor. . . . The kind of poverty I knew as a boy wasn’t really any kind of living. It was merely existing. . . . On the survival scale, my family was just a step above the animals that we ate to stay alive” (5). The reader needs no further explanation of Campbell’s ambition to leave De­light and never return. With the help of a sympathetic uncle, he teaches himself guitar. “Today, they would say I was a child prodigy. That word was never used in Billstown in 1940. They just said things like, ‘That boy can sure play a guitar.’”

Campbell expresses some obligatory nostalgia for his upbringing, saying things like “my dad and his country wisdom comprise my fondest childhood memories.” Such fondness perhaps soften his recollection of the frequent beatings he endured from the paternal font of country wisdom. Punishment in De­light was physical, prolonged, and painful. Campbell only ceased fistfighting when he realized damage to his hands could end his musical career.

At age fifteen Campbell leaves school and departs for Wyoming with his Uncle Eugene Campbell where they will play roadhouses and honky-tonks until forced to retire because the younger Campbell’s age bars his presence in such establish­ments. Campbell perseveres and gradu­ally makes his way to Los Angeles where his talent and versatility gain him access to session musician work and ultimately to television. He fills in with the Beach Boys and other noted acts of the 1950s and ’60s. Monetary success attends his efforts; he sets out to live the Hollywood style to its fullest. He garnishes his nar­rative with anecdotes about life in Hol­lywood, adventures on the road, marital troubles, and personal indulgences that threaten to overwhelm him. “I’m not making excuses for what I did,” he tells us, “but my judgment and values were distorted because of the alcohol and cocaine” (143).

Campbell finishes his autobiography as, in his words, “the new Glen Campbell.” He appears regularly on the Christian Broadcast Network and Pat Robertson’s 700 Club. He claims to pos­sess a ministry in his music which he
things was sufficiently wrong to require changing the houselocks and phone number. “Whatever secret dramas were being played out that winter, Woody still came by to see Mia and the kids regularly, so I figured they were trying to work their problems through” (76). But with Ms. Farrow’s accusation, made on August 4, 1992, that Mr. Allen had molested another daughter, the eight year old Dylan, any further attempts to work through the problems ceased. In fact, since the molestation occurred on a day when Ms. Groteke had charge of the younger children, she, to her dismay, found herself a player in the drama. Ms. Farrow’s children, Dylan and Satchel, unwilling performers, decide sometime in 1993 to change their names. Dylan chooses Eliza “because she was so charmed by Audrey Hepburn’s performance as Eliza Doolittle in the movie My Fair Lady” (216). Satchel, Allen and Farrow’s only biological son, selects Harmon, a name he found in his mother’s Filofax list of names for new adoptions. Ms. Groteke tells us that Mr. Allen was furious about the name changes, though the childrens’ therapists “felt that these changes might help them put the bad times behind them” (216). Tellingly, Dylan hits upon the name of our modern Pygmalion, the woman molded and trained by an older man whom she loves but who can not and will not marry her. Small wonder Mr. Allen was furious at her choice. Satchel, whom Allen had named after Satchel Paige, selects a name which suggests his yearning for the harmony no longer evident in his parents’ increasingly discordant relationship.

During her court testimony, Ms. Farrow reveals how she thought of her role in the drama. She had likened herself to Hecuba, Queen of Troy, in Euripides’ The Trojan Women, a comparison she had apparently first suggested in conversation with a Dr. Schultz, Dylan’s therapist. The doctor had, Ms. Farrow told the court, misunderstood her, believing that she had referred to the violence done the women in the tragedy. Quite otherwise, Ms. Farrow explained; she had been thinking of Hecuba’s “struggle to maintain her moral roots and I felt during this period of time that that was an issue for me. . . . I explained to Dr. Schultz what the moral dilemma was, and that Hecuba had been unsuccessful” (205). Ms. Farrow casts herself as the desolated Queen crying “O children hear me; it is your mother who calls.”

Mr. Allen can hardly be cast as a tragic figure. Ms. Groteke presents Mr. Allen as a case of life imitating art, and the art standing as a record of his life. She yields Mr. Allen no sympathy, and truth to tell, he probably deserves none. For Mr. Allen, at Frog Hollow with Ms. Farrow and the children, everything’s coming up roses. He tries to depict himself as wrongly and spitefully accused of molesting Dylan. But Mr. Allen’s affair with Soon-yi is fact and places him in a role quite other than the nerdy, neurotic person so familiar to us from his films. Mr. Allen’s liaison with Soon-yi, rather than recalling any of his film characters, brings to mind his short story, “The Klugelmass Episode,” where the narrator is invited by Klugelmass to enter a futuristic contraption that can place him in the scene of any book he chooses. The narrator chooses Madame Bovary, has an affair with Emma, brings her to Manhattan, takes her back to Youville, and promises to return and liberate her from the boring, provincial town forever. Unfortunately, the machine malfunctions on the return trip and imbeds the narrator in a remedial Spanish text. Perhaps he came across Cervantes’ epigram “Es un entrevero loco, lleno de lucidos intervalos” [He’s a muddled fool, full of lucid intervals]. As it happens, this pretty much captures Ms. Groteke’s sense of him.

And what of Ms. Groteke? When the trial has ended and Ms. Farrow has been awarded custody of the children, Ms. Groteke knows she has to move on. For all her admiration of Ms. Farrow, deep down Ms. Groteke understands that her
employer has perhaps not been much changed by her experience. "As extraordinary as Mia is," observes Ms. Groteke, "she seemed to have a need to be less intelligent, less moral, less powerful than Woody and Woody had a need to make her feel that way. In the end these two extraordinary people were not immune to the same power plays that are common to so many ordinary couples." (256). Like Alice emerging from Wonderland, Ms. Groteke finds her experience "curiouser and curiouser."

In the midst of her custody battle, Ms. Farrow flies to Hollywood to audition for the female lead in Wolf which was to star Jack Nicholson, himself the subject of a recent biography by Patrick McGilligan. Nicholson's celebrity dates from 1969's Easy Rider where Nicholson as George Hanson looks at Billy and says "You know—this used to be a helluva good country. I can't understand what's going wrong with it." Nicholson travels a long road between Easy Rider's George Hanson and A Few Good Men's Colonel Jessup whose take on America may not be so different but whose tone covers the distance. Along the way, Nicholson has played more than his share of memorable roles: Bobby Dupea, Buddinsky, J. J. Gittes, Randle P. McMurphy, Jack Torrance, Garrett Breedlove, Daryl van Horne, Francis Phelan, the Joker, Jimmy Hoffa, and my personal favorite, Charlie Partanna. He has shared the screen with a memorable list of actresses, whose number does not, fortunately perhaps owing to her circumstances and Wolf's subject matter, include Mia Farrow.

One begins McGilligan's Jack's Life: A Biography of Jack Nicholson hoping to understand how Nicholson came to learn his craft and what he has to tell us about it. Sad to say, McGilligan disappoints. Though he exhausts the considerable materials available on Nicholson's career, the subject himself was obviously not a collaborator in the project. Whether Nicholson refused to cooperate or simply lacked time, McGilligan is hampered by having to rely on materials already in the record and by inability to interview his subject and ask crucial questions. An epigraph at once illustrates the dilemma and the biographer's solution to it, for McGilligan quotes Nicholson as having said in a 1986 interview: "My films are all one long book to me, y'know, my secret craft—it's all autobiography." Accordingly, McGilligan develops an exhaustive survey of Nicholson's films and, while we learn a considerable amount about the movie industry and Nicholson's place in it, Nicholson himself remains elusive, sometimes the enigmatic smile, sometimes the Joker's sneer.

McGilligan hinges his biography on a revelation that Nicholson's parents were not John J. and Ethel May Nicholson as the actor himself supposed at least until 1974. His mother was in fact June Nicholson, John J's and Ethel's daughter, who had had an affair with either a dancing instructor named Eddie King or a dancer named Don Furlillo-Rose. These doubtful antecedents allow McGilligan to present Nicholson's films as attempts by the actor to develop an identity for himself through his character parts. We're told that when Nicholson learned from his sister Lorraine the facts of his parentage, he was so stunned by the news that he became disoriented, telling Mike Nichols — then directing him in The Fortune — "that he had been thrown by a personal revelation." McGilligan's readers must remind themselves to be wary of this tendency to regard Nicholson's film roles as the actor's attempts to fill some psychological void. Thirty-seven years old in 1974, Nicholson was well along in his career when he learned the void existed.

Like Glen Campbell, Nicholson is driven by a desire to escape where he knew he was from, the New Jersey shore. "You have no idea what it's like living in New Jersey," Nicholson told a reporter, "until you move out of it, really. In many ways it is the most futile state in the nation." (71). McGilligan writes that Nicholson "embraced Los Angeles from the start" and quotes the actor as having said "people comically impugn the L. A. sensibility. They think it's kookie. But it's based on breadth. We have an open view of things that comes out of the topography" (75). Los Angeles released Nicholson from restraint and constraint, a release his womanizing and drug use have made notorious. Yet the release worked side by side with discipline, for Nicholson is nothing if not a disciplined performer, meticulously crafting the details of his roles. So when McGilligan comments on Nicholson's remarks about L.A., saying "it was a city of opportunity, the place where movies were dreamed up, and where people acted out their dreams," he reduces the play between person and setting, what D. H. Lawrence called the "spirit of place," to a cliche. Too bad really, for the facts of Nicholson's life show someone fleeing the futility of cliches. Rather than spend time with the 400 plus pages of this 'blockbuster' biography, I recommend a trip to Blockbuster Video for a copy of your favorite Nicholson film.

What do these lives teach us about celebrity? The latest Donald Westlake, Baby, Would I Lie?, set in — of all places — Branson, Missouri maybe speaks for all of us when the narrator says "country-music fans don't envy or begrudge the material success of the performers, and that's because they don't see the country stars as being brilliant or innovative or otherwise exceptional people (which they are), but firmly believe the Willie Nelsons and Roy Clarks are shirkshakers just like themselves, who happened to hit it lucky, and more power to them. It meant anybody could hit it lucky, including their own poor sorry selves, so these people...took sweet vicarious pleasure in the overt manifestations of their heroes' lush rewards." But if 90% of life consists, as Woody Allen says, in just showing up, don't you bet right now he's yearning for that lost 10%?

Charles Angell is Professor of English.
Higher education in the 1990s is increasingly conscious of other peoples, other cultures and other traditions. While historically Bridgewater has placed emphasis on western civilization, the college is now moving to enhance its offerings in eastern civilization. Dr. De-min Tao of the History Department is a faculty member who brings a strong interest in East Asia to the campus.

A specialist in Japanese intellectual and cultural history, Dr. Tao recently published a book based on his dissertation from Osaka University Press that looks into the scholarly tradition of the Kaitokudo, a Neo-Confucian Academy in early modern Japan (1724-1869). He points out in his book that the Kaitokudo Academy has not been sufficiently explored, particularly with respect to its contributions to solving a range of social and economic problems of the late Tokugawa period. Through Dr. Tao's work the impact of Neo-Confucianism in Tokugawa Japan will be more clearly understood.

With his book on the Kaitokudo Academy published, Dr. Tao has been engaged in a new research project on Chinese studies in Meiji Japan (1868-1912). He presented a paper at the International Conference on Meiji Studies held at Harvard University in May and went to Japan for the summer to further his study on the subject through a research fellowship from prestigious Rikkyo University (Saint Paul's University) in Tokyo. In the future Dr. Tao plans to write an intellectual biography of the Japanese philosopher Tominaga Nakamoto (1715-1746) who was one of the major scholars in the historical study of Confucianism, Buddhism and Shintoism.

With Dr. De-Min Tao on the Bridgewater faculty, students now have someone who can open their minds to eastern civilization and new thought systems from an Asian perspective. As contact among nations increases and interest in Japan and China grows, Dr. Tao is certainly at the center of the college's commitment to a truly global education.
Dr. John Marvelle of Elementary and Early Childhood Education is currently enjoying his third reunion with Bridgewater State College. After graduating from the college in 1968 and receiving his Masters degree in Special Education in 1976, John is back at Bridgewater and enthused about helping teachers create classroom environments that meet the needs of all children regardless of their ability, cultural background, or gender.

To implement his commitment, John has immersed himself in a series of projects. From 1991-1993 John and Special Education professor Lisa Battaglino implemented Into the Mainstream, a project that helped preschool teachers in Southeastern Massachusetts develop integrated classrooms in which children with severe special needs are taught alongside their typically developed peers. More recently, John and Computer Science and Mathematics professor Gail Price co-taught numerous PALMS (Partnerships Advancing the Learning of Mathematics and Science) workshops to help kindergarten through college teachers restructure how they teach mathematics and science so that all students become literate in these two vital areas.

Even the summer does not slow down John's efforts. This summer John taught a course on creating inclusive classrooms; served as a teacher in Gail Price's SCI-MA Connection project designed to help 6th-grade girls become confident in their abilities in mathematics and science; spent two weeks in Guadalajara, Mexico sharing insights with teachers on teaching students with special needs in regular classrooms; and was the featured guest on Apple Computer's electronic communication service, E-World, where he discussed inclusion philosophy and strategies.

All his work in improving the classroom setting has given John the impetus to write a book focusing on creating learning environments that support all learners. John hopes he can help teachers realize that all students have strengths (gifts), and weaknesses (disabilities), but it's the classroom environment which teachers create that determines who will be handicapped. It is good to have John back home at Bridgewater. Because of his insights and dedication, many more classrooms will become welcoming places for all learners.
"HOGS" — LAUREL LAWSON
Class of 1995