



Dec-1998

Bridgewater Review, Vol. 17, No. 2, December 1998

Recommended Citation

Bridgewater State College. (1998). *Bridgewater Review*. 17(2). Available at: http://vc.bridgew.edu/br_rev/vol17/iss2/1

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DECEMBER 1998

VOLUME 17, NUMBER 2

BRIDGEWATER REVIEW





Photo: D. Pulsifer, Spring 1998 Art History Study Tour

**TOMB OF THE BAKER
(M. VIRGILIUS EURYSACES AND HIS WIFE)
CENTURY 30 B.C.**

Eurysaces was a slave who bought his freedom and subsequently earned a fortune through his skill as a baker. In the Roman Republic, tombs were erected along roads outside the city walls; this tomb was quite large and complex with multiple levels including a relief sculpture of Eurysaces and his wife, a frieze of relief sculptures showing the work done in a bakery and, the most dominant feature, large framed circular openings which are thought to suggest the actual openings of the ovens. The tomb, made of travertine, was incorporated into the fortifications of the Porta Maggiore, a gate through the wall in the southwest side of the city; it was rediscovered only in 1838 and what remains of it has been separated from the massive gate behind it.

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On the Cover: The gleaming gold dome of the Dome of the Rock. See story by Beatrice St. Laurent on pages 14 - 20.

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EDITOR'S NOTEBOOK

MAKING SENSE OF THE NEWS

A recent study of the knowledge that Americans have about their government and national affairs documented what most of us already know – 69% of Americans rely on television for political information. Over the last twenty years, television has replaced newspapers and magazines as the tool of sharpening our minds about the world of politics. The only real surprise in the study is that the Internet now provides 10% of the political information that we seek. With the explosion of Internet use, it is likely that newspapers and magazines will slip further when this study is replicated in the future.

The power of television in describing and shaping national politics may be a given, but what is often not addressed is that sitting in front of the tube watching the nightly news or those vapid political commercials need not be a passive experience. Television is without question a powerful medium, but that does not mean all of us who rely on television automatically become bleary-eyed zombies under the spell of NBC, CBS, ABC and CNN. We can control the wave of political information coming across that 27 inch Sony in the family room. There are ways to tame the television “monster” and use the networks for improving political understanding. Here are some helpful hints that may lead to improving the quality of television news watching and information gathering.

• *If possible watch more than one news program; they're not alike and the definition of what is news on any given day can be vastly different.*

- *Beware of reporters who use terms like “I think” or “an unnamed source said.” Remember, the news is about presenting facts and should not be a speculative exercise.*
- *Politicians and government officials are now masters of image-making. Watch out for those news segments that are clearly puff pieces designed to make someone look good, rather than provide news.*
- *Politics is about give and take, two sides to a story. Be conscious of balance in news reporting and watch out for slanted news stories.*
- *After all those commercials, the nightly news is only about 26 minutes. Ask yourself, what are the news items that never made it to the screen, and why did the editor choose these stories?*
- *As a corollary to the above, remember also that the choice of what goes on the air each night is not a terribly democratic process, but is usually the decision of Tom Brokaw, Peter Jennings and Dan Rather. They may be wonderful journalists, but what's news is still their decision.*
- *Be ever mindful that news shows have ratings and sponsors just like all the other television programs. News programming is not “pure” journalism, it but is a money-making venture. Viewers are consumers first and interested citizens second. The result is that the “boring” stuff of public policy has too often been replaced by the “exciting” stuff of disaster, crime and sex.*

• *News is about the four C's – controversy, conflict, criticism and confrontation. Stories about the world at peace or people solving problems usually have a hard time making it on screen. It is important to keep in mind that the news need not be an accurate picture of America. On too many occasions, it is not.*

I am often reminded when I watch the evening news or a program with political content of the actor Peter Finch in the movie *Network*. Finch played a television news anchor who was slipping into madness. In one of those memorable moments from the movies, Finch goes on the air looking disheveled in a ratty raincoat and speaks to the millions of viewers who had gathered around the television for the nightly news. As Finch raves on about the declining state of the country and the world, he utters the now famous line, “I’m mad as hell, and I’m not going to take it anymore.” Finch’s outburst has become the tag line for all those Americans who are angry with their government. But *Network* was not really a movie about angry Americans; rather it was a well-crafted message about how television has the power to shape our minds and our hearts and make politicians into statesmen or fools. Finch’s message therefore was a call to arms for television viewers that they would be wise to “tame” the monster before it “tames” them. As citizens of this great democracy we owe it to ourselves to use television as a means of improving politics and national affairs, and not become zombies entranced by the mediocrity and slickness of the tube.

Michael Kryzaneck is Editor of the Bridgewater Review





THE MOLECULAR BASIS OF CANCER

BY FRANK GORGA

After cardiovascular diseases, cancer is the second leading cause of death in America. Since 1990 over half a million Americans have died each year of some form of cancer, and the number and rate is still increasing. In 1970 approximately 17 percent of all deaths were attributed to cancer, while by 1995 the figure had risen to 24 percent. In her chilling book on the meaning of illness in America, *Illness as Metaphor*, Susan Sontag described cancer as the sickness of the American 20th century. Learning about cancer has become more than a useful chore for those who suffer from the disease or wish to cope with the diseases of family members and loved ones. It is increasingly a matter of cultural literacy to come to understand the workings of a disease whose consequences seem to spare none of us. In the following essay, Frank Gorga, Assistant Professor of Chemistry, summarizes some of the most recent scientific thinking on the basic nature of cancer.

INTRODUCTION

Approximately three decades of intensive research have led to an explosion in our knowledge of the molecular and cellular basis of cancer. Perhaps the most fundamental result of this research effort is the realization that cancer is a “genetic” disease. I use the term “genetic” in a broad fashion. “Genetic disease” is generally taken to mean an inherited or inheritable condition. In a broader sense a genetic disease results from changes to an organism’s genetic material (i.e. its DNA). The expression of oncogenes (literally “cancer genes”) within cells is a crucial event in the early stages of tumor formation. Oncogenes can arise in cells via two mechanisms: infection of cells by tumor viruses and conversion (mutation) of cellular protooncogenes to oncogenes. These discoveries and their implications for the prevention, detection and treatment of cancer are discussed below.

BASIC TUMOR BIOLOGY

Tumors are masses of cells that have escaped the normal mechanisms that strictly regulate and limit the growth of most cells in an animal. The formation of a clinically recognizable tumor is a multi-step process. Tumors are thought to originate via the oncogenic transformation of a single cell. Once a cell is

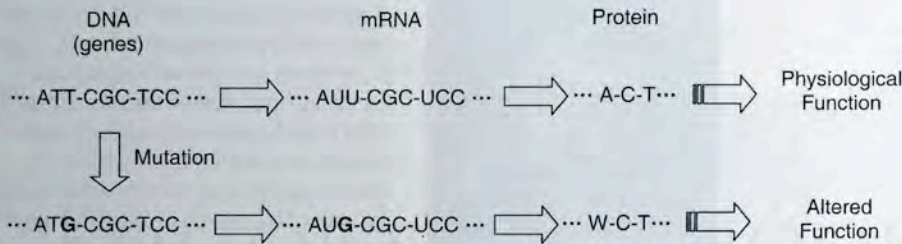
transformed it has gained the ability to grow uncontrollably and microscopic patches of transformed cells (cancer *in situ*, to the pathologists) form. In order to progress to a clinically significant (macroscopic) tumor the transformed cells must be able to avoid the immune system. In some cases, the ability to cause angiogenesis (i.e. to stimulate the growth of blood vessels) is also important in progression to a clinically significant tumor. Relatively late in their existence, some tumors gain the ability to escape from the site of their initial derivation and invade other areas of the body. This is the process of metastasis.

Each of these processes, oncogenic transformation, ability to escape recognition by the immune system, angiogenesis and development of metastatic potential, are associated with genetic changes. Herein, we will concentrate on the genetic changes associated with oncogenic transformation.

THE GENETIC BASIS OF TUMORS

The earliest evidence for the genetic basis of tumors is probably the discovery in 1911 by Peyton Rous that sarcomas (solid tumors) in chickens could be transmitted between animals using a “cell-free filtrate.” The active agent in this “cell-free filtrate” was found to be a virus called, aptly, Rous sarcoma virus. If one takes the view that a virus is a small “package of genes” with the ability to infect an appropriate host cell and thereby add the viral genes to the host cell, then one arrives at the simple conclusion that tumors can be caused by the addition (and, presumably, subsequent expression) of genetic material (i.e. viral DNA) to cells.

In the years since Rous’ work numerous other tumor viruses, infecting various animals, have been discovered. The significance of “tumor viruses” to human disease went unappreciated and, in fact, was hotly debated for a number of years. The moral and ethical difficulty in performing the experiment of infecting a human with a tumor-causing agent makes it impossible to directly “prove” that a specific virus causes tumors in humans. However, molecular epidemiological studies that demonstrate the presence of a specific viral DNA in the same tumor type from



THE CENTRAL DOGMA OF BIOLOGY

Genetic information is stored as the sequence of bases in deoxyribonucleic acid (DNA) within the nucleus of each cell. The expression of genetic information begins with the synthesis of a messenger RNA molecule (mRNA) whose sequences of bases coincide with that of the gene. Proteins are synthesized by “reading” the bases three at a time and “translating” the mRNA molecule into the amino acid sequence of the encoded protein. The expression of genes is under very tight temporal and spatial control. Changes in the expression of genes result in changes in the functioning of cells, and ultimately in physiologic changes. Alteration of the bases within a gene (mutations) result in changes to the encoded protein and, ultimately, in changes in function.

many individuals provide circumstantial evidence that some human tumors are the result of viral infection. This type of correlation has, perhaps, been most clearly shown in the case of human papilloma virus and cervical carcinoma as well as Epstein Barr virus and Burkett's lymphoma.

There are a large number of human and animal tumors that are not associated with viral infection. The evidence that these tumors also have a genetic basis comes from three lines of inquiry. First, was the realization by Bruce Ames and others that many (most) carcinogens are also mutagens. That is, agents (including chemicals and radiation) that are known to cause cancer are also able to cause damage to DNA. The fact that damage to DNA can cause cancer led investigators to (cautiously) propose that the mutation of normal cellular genes might play a role in causing tumors. Further evidence supporting this hypothesis comes from applying the tools of molecular genetics to tumor biology.

Secondly, during the 1970's and '80's, virologists studying Rous sarcoma virus were able to show that a single viral gene among the roughly half dozen total was responsible for tumorigenesis by these viruses. This oncogene

(i.e. “cancer causing gene”) was named *src* (short for “sarcoma”). In 1981, Michael Bishop and Harold Varmus made the surprising discovery that normal (i.e. non-tumor) cells contained a gene that was related to the viral *src* gene. This normal cellular gene, called cellular *src* (*c-src*), is a member of a family of genes called protooncogenes.

Lastly, in 1978, Robert Weinberg and coworkers demonstrated that there were oncogenes present in tumors of non-viral origin. This question was answered by a simple, elegant gene transfer experiment in which DNA isolated from tumor cells was used to convert oncogenically transformed normal cells in culture (see side bar “Gene Transfer”). This experiment clearly demonstrated the presence of oncogenes in the large majority of tumors.

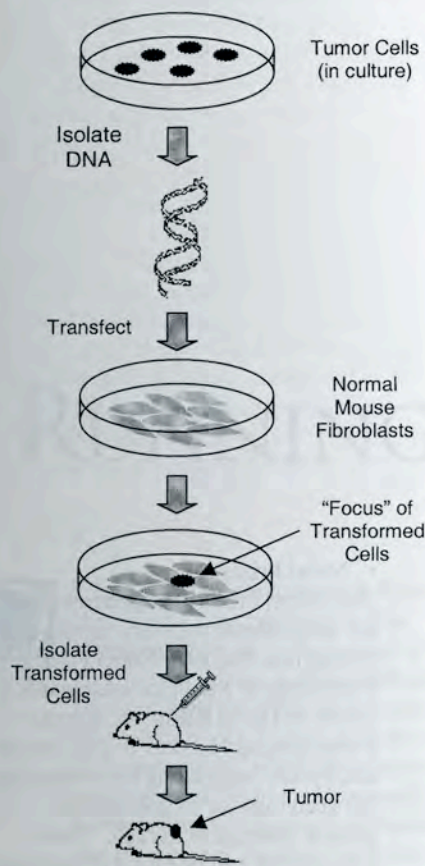
Thus, our current understanding is that tumor formation is initiated by the expression of an oncogene within a cell. This expression can be brought about in two ways. Infection with a tumor virus and subsequent expression of viral genes, including the viral oncogene, is the cause of relatively few tumors. Most tumors are caused by the conversion (via mutation) of a subset of normal cellular genes, the protooncogenes, into oncogenes.

THE BIOLOGICAL ROLE OF PROTOONCOGENE PRODUCTS

The discovery of protooncogenes in normal cells raises questions regarding their role in normal cellular processes. Are protooncogenes silently sitting within normal cells “waiting” to cause cancer, or do these genes play a role in normal physiological processes? The fact that the protein products of protooncogenes are expressed in (at least some) normal cells argues strongly for the latter. Research into the detailed functioning of many individual protooncogenes has invariably described a role for the gene and its product in some physiological process. The processes in which protooncogenes are involved is quite varied; however, most protooncogenes have been found to be involved (not surprisingly) in the mechanisms that govern the growth and differentiation of cells. The biochemical function of protooncogene products is even more varied. Protooncogenes encoding protein products that serve as circulating growth factors and as cell surface receptors for these growth factors have been discovered. Many protooncogene products have been found to serve as components of the intracellular signal transduction pathways that serve to transmit the “signal” generated by growth factors from the cell surface to the nucleus in order to effect the changes in gene expression needed for cellular division.

IMPLICATIONS FOR THE DIAGNOSIS AND PREVENTION OF CANCER

The discovery of protooncogenes and their mutation to oncogenic forms has caused a profound change in the way we think about cancer prevention and diagnosis. The fact that the ultimate cause of cancer is genetic change (mutation) suggests that prevention of cancer is “simply” a matter of eliminating our exposure to mutagens (agents that cause mutation). However, it is impossible to exist without some exposure to mutagens. Mutagens, including cosmic and other radiation, as well as some mutagenic chemicals, are present in the natural environment.



DEMONSTRATION OF ONCOGENES BY GENE TRANSFER
 DNA, isolated from tumor cells (growing in culture), is mixed with calcium phosphate and added to normal mouse cells under conditions where the DNA can enter the cells (this process is called transfection). If an oncogene is present in the DNA, a small number of the normal cells will become oncogenically transformed (i.e. "tumor-like"). If these transformed cells are isolated and injected into a mouse, they grow to form a tumor.

Eliminating exposure to these agents is physically impossible. Thus, oncogenic mutation and cancer must be considered to be a (partially) natural phenomenon. The "best" we can hope for is to minimize, taking into account the economic and social costs, our exposure to mutagens that result from human activity and thus minimize the frequency of oncogenic mutations.

The discovery of oncogenic mutations also helps to explain the observation that incidence of cancer, in general, rises with age. Simply, given a constant (or nearly constant) rate of mutation, the longer people live the greater the chance that they will suffer an oncogenic mutation somewhere in their bodies.

The existence of oncogenic mutations opens new possibilities in the detection of cancer. Currently, most cancers are detected indirectly by the symptoms they cause. Thus, tumors must be large enough to "cause problems" before they are detected. However, the earlier a tumor is detected, the smaller it is, and the less likely it will have spread to other tissues (metastasize); thus the more "curable" the tumor is. If one can design specific molecular-level probes for oncogenes or their products, it should be possible to devise a diagnostic test that may allow earlier and more accurate detection of tumors. One (somewhat controversial) example of this idea is the test for prostate-specific antigen (PSA) used in the screening of men for prostate tumors.

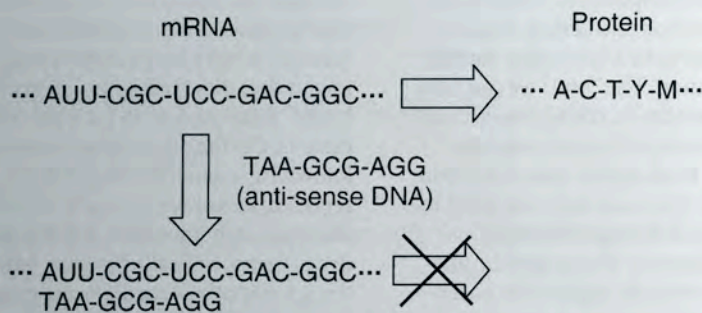
IMPLICATIONS FOR ANTI-TUMOR THERAPY

The discovery of protooncogenes and their varied functions has also dramatically changed our view of anti-tumor therapy. Most current anti-tumor therapies (including chemotherapeutic drugs and radiation treatments) are not "anti-tumor" *per se*. These treatments target rapidly growing cells and thus affect a number of normal tissues in addition to tumors, thereby causing the side effects associated with anti-tumor therapy (see side bar "Anti-tumor Therapy"). Discovery of oncogenes and the gaining of detailed information about the biochemical activity of their products is both discouraging and

encouraging in terms of anti-tumor therapy. The (relatively) large number of oncogenes underscores the fact that "cancer" is not a single disease and means that there will be no "magic bullet" that will cure all (or even most) tumors. On the other hand, each known oncogene, and its product, represents a known potential target for anti-tumor therapy. Development of drugs that specifically interfere with the activity of a particular oncogene product should allow more effective treatment of the tumors caused by expression of that particular oncogene, including a large decrease in the side effects of the anti-tumor therapy. In addition, "anti-sense" therapy designed to specifically disrupt the expression of oncogenes represents a powerful new, although unproven, approach to anti-tumor therapy.

SIDE EFFECTS OF ANTI-TUMOR THERAPY

Anti-tumor radiation treatment and most current chemotherapy drugs work by interfering with DNA replication or some other aspect of cellular division. Thus these agents do not specifically target tumor cells; rather they kill both tumor cells and normal cells that happen to grow rapidly. One consequence of this lack of specificity is the side effects of cancer treatment. Although most cells in the adult body do not grow, or do so slowly, there are tissues whose function requires the regular replenishment of cells. These tissues contain populations of cells that grow rapidly during the course of normal functioning. Many of the side effects of anti-tumor therapy, including loss of hair, nausea and immunosuppression, are directly attributable to disruption of rapidly growing cell populations in hair follicles, the intestines, and bone marrow, respectively.



ANTI-SENSE TECHNOLOGY

Much of nucleic acid structure and function is based on base-pairing interactions between the building blocks (bases) of DNA and RNA. These complementary interactions are specific in that within a DNA molecule adenine (A) always pairs with thymidine (T) and guanine (G) always pairs with cytidine (C). In RNA, thymidine is replaced with uracil (U), which also pairs with adenine, but the "rules" of bases pairing are otherwise the same. Anti-sense technology is a method for disrupting the expression of a specific protein within cells. This technology involves the introduction (into a cell) of an anti-sense DNA that is complementary to the mRNA that encodes the protein of interest. This anti-sense DNA binds specifically to the mRNA (via specific base pairing) and inhibits its translation into protein. Thus, this technology allows the specific disruption of the production of a single protein within cells. Although anti-sense technology is currently useful in the lab, the technology for delivery of anti-sense DNA's in whole organisms is still under development. Once the technology is fully developed, disruption of oncogene expression using this technique should be an effective anti-tumor therapy.

CONCLUSION

That three decades of intensive research in oncology and related basic sciences has not led to a cure for cancer may seem disappointing to the general public; it has, however, led scientists to a much better understanding of the "problem" of cancer. The discovery of the genetic basis for tumorigenesis, along with the advent of "biotechnology" holds great promise that the next thirty years will bring both more effective anti-tumor therapies and greatly improved diagnosis of tumors.

SOURCES OF FURTHER INFORMATION

- Cancer Net (<http://cancernet.nci.nih.gov/>) This web site (maintained by the National Cancer Institute) has information on cancer at all levels. Material appropriate for patients (and other non-specialists) is maintained, as well as specialized information for health professionals and basic researchers.
- Scientific American, September 1996 (<http://www.sciam.com/0996issue/0996currentissue.html>) This special issue of Scientific American titled "What You Need To Know About Cancer" has numerous articles dealing, in more detail, with many of the issues covered herein.

• Nobel Prizes

Two Nobel Prizes have been awarded for work related to tumor viruses and oncogenes. The 1975 Nobel Prize in Physiology or Medicine was awarded jointly to David Baltimore, Renato Dulbecco and Howard Temin "for their discoveries concerning the interaction between tumour viruses and the genetic material of the cell." More information can be found at the Nobel Foundation's web site (<http://www.nobel.se/laureates/medicine-1975.html>). In 1989, the Nobel Prize for Physiology or Medicine was awarded jointly to J. Michael Bishop and Harold Varmus, "for their discovery of the cellular origin of retroviral oncogenes" (<http://www.nobel.se/laureates/medicine-1989.html>). Bishop's (Biosci Rep. 10(6): 473-491, 1990) and Varmus' (Biosci Rep. 10(5): 413-430, 1990) acceptance speeches were published in Bioscience Reports.

Frank Gorga is Assistant Professor of Chemical Sciences



RUNNING WITH ZOE

BY JOHN KILBOURNE

Dr. John Kilbourne's recent book, *Running With Zoe: Conversations On The Meaning Of Sport*, is the product of a lifetime of coaching, working with athletes and thinking about sports issues. Most of the book's chapters take the form of "conversations" which illuminate some aspect of sport. Professor Kilbourne's partners in these conversations include members of the Canadian National Figure Skating Team, the late sports journalist Howard Cosell and the author's 7-year old daughter, Zoe. Like many sections of the book, the opening chapter of *Running With Zoe*, entitled "Prelude," draws on Professor Kilbourne's own experiences.

PRELUDE

It was an extraordinary day, June 2, 1983. I was poised on the rear of a large flat-bed trailer that was being pulled down Broad Street in Philadelphia. Standing next to and around me were several players and their families from the 1983 National Basketball Association World Champion Philadelphia Seventy-Sixers. Other coaches, players and Seventy-Six administrative staff were on similar flat-bed trailers that preceded and followed ours. Yes! I was part of this great basketball team that was celebrating after having reached the promised land.

At the beginning of the 1982-83 season I had been hired by the Seventy-Sixers as the first full-time strength and conditioning coach in the NBA. Now, after a successful regular season (65 wins and 17 losses) and a nearly perfect post season, we were the 1983 World Champions of Basketball.

As the parade crept through the heart of Philadelphia we were surrounded by rejoicing fans. Some estimates were that as many as one million, five hundred thousand people participated in this tribute. Broad Street was absolutely wild. People were literally hanging from the windows of skyscrapers. Folks of every age group and of mixed ethnicity were waving and screaming with ecstasy. A few folks actually took their clothes off and were rejoicing naked. It was unbelievable, to say the least.

It was somewhere during the journey down Broad Street towards Veterans Stadium that I asked myself, *What is this all about? Just what is this phenomenon we call sport? And, what has sport done to these folks to cause this many to celebrate in ways never seen, heard, or felt, at any other time or place in my life?*

There were many moments in my life where I thought I had reached the height of human expression and spirit. As an adolescent I sat with my father and brother at a Doors concert in Sacramento, California, and watched Jim Morrison dance and sing in ways unimaginable to a fourteen year old. As a teenager I witnessed several demonstrations/concerts in the San Francisco area. These were the great Peace-Love-Music festivals of the late 1960's and early 1970's, Jimi Hendrix, Janis Joplin, Country Joe and the Fish. And, as an amateur and professional actor/dancer I had performed on stage, hearing and feeling the cheers of appreciative audiences. One high point of my calling to the stage was performing with The American Ballet Theatre in the Ballet *Petroucka* at the Dorothy Chandler Pavilion in Los Angeles. Also, in 1980 as Graduate Assistant (Dance Conditioning) to then Head Basketball Coach Larry Brown at U.C.L.A. I was part of a team that went to the NCAA Final Four Championship in Indianapolis, Indiana. As spectacular as all of these life experiences were, none was even close to what I was feeling on this electrifying June morning. The celebration in Philadelphia was downright orgasmic. Ecstasy of the highest order.

It was during the Seventy-Sixers' parade that I began my quest to understand the phenomenon of sport. This revelation and the ensuing crusade originated almost fifteen years ago. During that fifteen years I have continued sharing information about dance, movement and conditioning with college and professional basketball players and teams, worked extensively with American and Canadian figure skaters, and remained active in the theatre and dance arenas. Most importantly, I have been a devoted sport



Above: John Kilbourne in Nagano, Japan
Below: John Kilbourne with Elvis Stojko,
Canadian Champion and Olympic Silver
Medalist



philosopher, thinking about and trying to understand the nature and conduct of humans and their participation in sport. Although much closer than I was fifteen years ago, I still seek answers to the many questions I have about sport. *Running With Zoe: Conversations On The Meaning Of Sport*, are my reflections at this juncture of the crusade. The book is a progress report on my journey towards an understanding of sport. It is my hope that by sharing my journey you will become closer to understanding the meaning of sport. Together, our nearness may help bring society into greater harmony with the values that are inherent in sport.

SPORT AND AMERICAN FOLKS

Sport is one of the most watched, participated in, read about, and listened to, events of our time. Five million American households watched Super Bowl 1997. Despite sport's popularity, those in sport and those who observe sport know little, if anything, about it.

I began to ask questions of myself and others about the meaning of sport after my revelation during the Seventy-Sixers' Championship Parade in 1983. To my surprise, those that I questioned at every level and from a variety of sports, primarily coaches and players, were as naive as I was. The naiveté seemed most apparent amongst the elite and professional athletes I was teaching and working with. Most of these folks had no concept of the influence sport has over persons, both past and present, in our society.

It was while working in the arena of college sport that I uncovered one possible reason for our lack of understanding about sport. During the research for my doctorate at The Ohio State University I discovered that there is not one college or university participating at the elite level of college sport (Division IA) which requires their student-athletes to take a single course that will enhance their understanding of sport. It seems that over the years organized education has created a culture of sport participants; team owners, administrators, agents, coaches, players, journalists, marketers, and spectators who know very little about the meaning of sport. Literally thousands of young

athletes pass through schools, colleges and universities throughout America and then advance to administer sport, coach sport, report on sport, sell sport, or simply enjoy participating in, or watching sport, without any insight into the meaning of sport for individuals or communities.

This lack of understanding concerning sport seems most evident in the arena of professional sport. The deficiency is reaffirmed almost daily as we witness the personalities, behaviors and deportments of many team owners, team administrators, coaches, athletes, agents, television announcers, and marketers. We are all too familiar with the pandemonium that surrounds professional sport.

Running With Zoe: Conversations On The Meaning Of Sport, is my attempt at trying to enliven the wonder of sport. My hope is to help the *sporting* public understand the deep meanings of sport. I have purposefully created a book that can be easily understood by the popular sport culture. Sport is a People phenomenon. Creating a work that is only understood by an esoteric few would have little impact on the future of sport.

PRELUDE

The following is a copy of a letter that was written to a living angel of sport, figure skating sensation Ekaterina Gordeeva. The letter is a *Thank You* message to Ekaterina and her fellow skaters for the wonderful eulogy they performed for her late husband, Sergei Grinkov, in February, 1996. Their performance in Hartford, Connecticut was certainly one of the most meaningful sporting events of modern times.

A LETTER TO EKATERINA GORDEEVA

Dear Ekaterina Gordeeva,

I am writing this letter to thank you and your fellow skaters for the worshipful tribute you did in Hartford, Connecticut. Your presentation was certainly one of the most meaningful sport performances of modern times. In the following letter I would like to share with you my thoughts and feelings about your performance eulogy. Let me begin with the magnificence of the words you shared following your personal tribute.

I am so happy this evening is happening. I am so sad it is all over. I want to start it again. I want to thank all of you. I will not be able to skate here if all of you will not come here tonight. So difficult to talk. I am so happy I am able to skate and show you my skating. But I want you to know that I skated today not alone. I skated with Sergei. It's why it was so good. It was not me.

With these words you brought to a close the emotional, loving skating tribute you performed for your late husband Sergei Grinkov. It was so wonderful that you returned to the ice, a hearth for most of your life.

Skating to Gustav Mahler's somber Fifth Symphony, you invited thousands of strangers to witness a personal homage to your Sergei, the father of your daughter Daria. Supported by friends, some of the decade's finest figure skaters, including Brian Boitano, Kristi Yamaguchi, Katarina Witt, Paul Wylie, Oksana Baiul, Viktor Petrenko, Scott Hamilton, Kurt Browning, Doug Ladre and Christine Huff, you honored the life of Sergei Grinkov, your life companion and champion.

This performance was, for me, one of the greatest sporting presentations of my lifetime. It was more momentous than Michael Johnson's, Kerri Strug's, or Donovan Bailey's heroic performances at the recently completed Centennial Olympic Games in Atlanta. It was more indispensable than many of the monstrous accomplishments of basketball sensation Michael Jordan, the mastery of golfing great Tiger Woods, or the perseverance of tennis superstar Monica Seles. What made your tribute in Hartford, Connecticut so outstanding was that you and your friends were performing for something that is almost immeasurable. Your motivation was far greater than money, trophies, prizes, or celebrity. Your sacrifice in this public arena was of the innermost and oldest order. You were participating in a contemporary funeral game, honoring a departed soul through sport excellence; one of the oldest reasons for sport known to mankind.

Archaeologists have found evidence of funeral games as far back as the late Bronze Age (Thirteenth and Twelfth Centuries B.C.). And, in *Book 23* of the *Iliad* (750 B.C.), Homer describes the funeral games held in honor of Achilles' late friend Patroklos. He says,

And when they had built up the funeral mound on the ground, those who built the memorial started to return [to camp]. But Achilles stopped the people and seated them in a broad assembly and had prizes brought from the ships, large kettles and tripods and horses and mules and heads of powerful oxen and beautifully dressed women and gray iron.

This funerary event, held in 776 B.C., was the first known Olympic competition. It was a foot race to see who could first reach the altar where Patroklos was laid to rest. It seems folks for thousands of years have been gathering in performance of games and sport to honor those that have come before.

Over the past fifteen years I have made it my mission to keep track of modern day funerary events. Literally hundreds of athletes like yourself are motivated by dedicating their training and performance to departed souls. What is most profound about these performances and moreover, what modern-day athletes can learn from you and this ancient formula, is that sport goes much deeper than what science can describe and, that sport performance is motivated more by our human side than money. Sport, after all, is a struggle for our existence (life) and what better way to honor one's personal existence than to exult in those who have come before. Your skating performance at Hartford is by far the most extraordinary funerary performance I have observed in all my years of chronicling these events.

In addition to your phenomenal tribute, during the last three years, the world of ice skating has brought us other examples of exceptional funerary games. For example, just prior to the memorial in Connecticut, singles skater Rudy Galindo stunned the figure skating community with his heartwarming victory at the United States Nationals in San Jose, California. He dedicated his performance to his father who had died of a heart attack and his brother and two coaches who died of complications from AIDS. When he finished his long program he covered his face, made the sign of the cross and let emotion wash over him. In an interview afterward he said, "My jumps seemed so light and easy. Maybe it came from above – from my father, my brother, my coaches." It seems Rudy's secret motivation had just helped him to complete one of the greatest upsets in the history of American figure skating.

Still another skater who had this personal incentive for victory is Dan Jansen, the American speed skater. At the 1988 Winter Olympics in Calgary, Canada, Jansen, who had promised to win his race for his sister Jane who was dying of leukemia, learned of her death shortly before his race. Sadly, he fell during his race and failed to finish. Returning at the 1992 Games in Albertville, France he again was unable to medal. Then, at the 1994 Games in Lillehammer, Norway, in the last race of his extraordinary record-breaking career, he finished first and won the gold medal. Immediately following his race he circled the skating track with his young daughter Jane cradled in his arms. On the medal platform during the playing of the Star Spangled Banner, he looked skyward and saluted his late sister. He said afterward,

Jane was so much a part of my life, and she was there in the beginning of my career. So, when the anthem was just finishing, I saluted her. I knew she was watching.

Ekaterina! If you look for it, testimony of contemporary funerary events, like the one you did in Hartford, are all around us. That which seems to have always been part of the fabric of human sport is hard to erase. Contemporary funeral events, both celebrated and unknown, are a magnificent reminder of the human side of sport. They reaffirm the notion that at the deepest level sport is about relationships between people, about renewal, and about our continued existence. The ancient Greeks, for example, felt that sport and human existence were intimately linked. To these ancient folks sport was the greatest testimony to the perseverance of the human spirit. By honoring the past they hoped to safeguard their future. Like the sport of the ancient Greeks, the skating tribute you did for Sergei Grinkov was your safeguard for our future. Filled with emotion you provided this epilogue about our future, a future most assuredly guided by the memory of your late husband. You said,

I don't have enough words. But, I also want to wish to all of you. Try to find happiness in every day. Spend your life with at least one smile to each other. And say just one extra time that you love the person who lives with you. Just say I love you. It is so great. Ok! Thanks.

No Ekaterina! It is you we should be thanking. Through sport you and your fellow skaters have provided us with the hope that tomorrow will indeed be a better day. Thank you very much for this hope and please know that your performance is proof that Sergei can and will live forever.

Spiritful Experiences Make Faithful People,

John Kilbourne, Ph.D.

A Letter To Ekaterina Gordeeva is a speech that was delivered to figure skaters and their parents attending the Canadian Figure Skating Association's British Columbia Seasonal Training Camp, Whistler Mountain, B.C., Canada, August 1996.

Dr. Kilbourne is Assistant Professor of Movement Arts, Health Promotion and Leisure Studies





THE NOVELIST AS HISTORIAN

BY MICHAEL BOYD

Much of the best recent American fiction turns its back on the present moment and goes in search of lost time, a search more in imitation of Faulkner than of Proust, the Faulkner whose characters are described by Sartre as sitting on trains with their backs to the engine, watching the past recede at a rate that makes its accurate representation a questionable enterprise. But if accuracy is what we are looking for, then perhaps we would be better served to restrict our browsing to the history section. But if what we *think* about the past is at least as important as what actually happened, then novelistic thinking about history might offer special insights, passionate reversals of habitual readings. If Faulkner and John Dos Passos seem to be the major American novelists of the first half of the century, it may be in part because the most interesting novelists of the second half have chosen to continue their project—to write novels that above all need to be read as meditations on history.

In the final decade of the century Susan Sontag, Toni Morrison and Don DeLillo have all written such meditations that contest both prior interpretations of the past and, perhaps at least as significantly, the formal conventions of historical writing as adhered to by professional historians. Such conventions are derived from a realist theory of representation that purports to give us a picture of the world rather than a way of looking at it. In addition, this picture should not look like one but like the world itself. The medium of fiction should be as transparent as glass. If the historian chooses to represent the past in narrative form, questions of perspective, or point-of-view, will need to be answered, such questions as: who is speaking and with what authority? when is the story told? to whom is the narrative addressed? how are the episodes of the narrative arranged? what “voice,” as constructed by language, is employed? Traditional historical narrative would seem to give uniform answers to these questions: Third-person, self-effaced narrators are preferred, with the use of the first-person in historical narratives usually

restricted to introductions and conclusions. Authority is conferred by the rigorous focus on “objective facts” as uncovered by research. The time of the narrating act is largely unspecified, so one should check the copyright date and assume the work represents the current state of knowledge at that date. The audience may or may not be informed; histories for the general reader, like most historical fiction, assume very little prior knowledge. Events are presented as they occurred in real time, with any deviation from chronological order motivated by the desire to fill in the gaps in the reader’s knowledge and clearly marked. The language may be described as what passes for the plain-style of the historian’s own period, with language from the period represented clearly identified as quotation.

The novelists here discussed deviate from this model by creating narrators who, in one way or another, foreground the act of narration itself. By drawing attention to themselves and/or their methods of composition, they assert the provisional, constructed nature of all historical representation.

The title character in Susan Sontag’s *The Volcano Lover* (1992) is Sir William Hamilton, British ambassador to the Kingdom of the Two Sicilies during the period of the French Revolution and the Napoleonic Wars, but neither he nor his second wife, Emma, nor her lover, Lord Nelson, occupies centerstage in the novel. That position is usurped by the novelist-historian, whose twentieth century sensibility permeates every scene, controls every essayistic digression, and finally has as much to say about her own time and place as about eighteenth century Naples.

Calling her work “a Romance,” Sontag partially grants herself a greater degree of poetic license than would be permitted in a historical novel and partially hides her true nature as a novelist of ideas. Unlike Tolstoy, who presents the ideological content of his narrative in epilogues, she freely interrupts her story to speculate on the nature of collecting, of celebrity, of the status of women, of jokes, of revolution—always working toward establishing parallels or contrasts between the Napoleonic era and her own.

This novel is perhaps the biggest surprise of the decade, coming as it does from a writer who is best known for her critical essays and her magnificent study *On Photography* (1977). Novelists often write criticism and critics occasionally produce a novel, but we seldom have much difficulty in identifying work of the left hand: There are critic-novelists like Henry James, Andre Gide, and Virginia Woolf, and there are novelist-critics like Lionel Trilling, Edmund Wilson, and David Lodge. With this one novel, Sontag performs a balancing act that is rare if not unprecedented. She, like her contemporaries John Berger and Milan Kundera, has developed strategies for interrupting her narrative that allow her to incorporate a critical perspective.



Her connection to these two European writers is further strengthened by the fact that all three, when writing fiction, deal directly with matters of history and historical consciousness. In matters of technique, too, all three writers adopt what I would call a compromised third-person perspective, compromised in the sense that their narrators openly acknowledge their personal involvement with the story they tell, existing as they do both inside and outside of the worlds they depict. The prologue of *The Volcano Lover* introduces the narrator as she pauses before entering a Manhattan flea market in 1992, desiring as she does to

reclaim a piece of the past by purchasing it but suspecting all the time it is rubbish. And again, at the very end of the novel, this narrator is addressed by one of her characters, the revolutionary Eleanora de Fonseca Pimental, who nearly overturns the “romantic” premise of the novel by questioning the “heroism” of Emma Hamilton, by speaking instead of the “nullity of women like her,” like the heroines of the historical romance. She tells us instead that she sometimes had “to forget that I was a woman to accomplish the best of which I was capable. Or I would lie to myself about how complicated it is to be a woman. Thus do all women, including the author of this book.” Where does this voice come from? Having remained in charge of the narrative throughout, Sontag’s narrator closes the book by absenting herself and giving the stage to a series of five of her characters. Why? Perhaps she is appropriating a line from John Berger’s novel *G*: “Never again can a story be told as if it were the only one.” Thus at the last minute, she cancels the historian’s practice of presenting history from a single, “objective” perspective. In allowing these voices to speak for themselves, without interruption, she calls into question her own narrative omniscience.

Lenox Avenue, Harlem, 1926 is the scene of Toni Morrison’s *Jazz* (1992). More than the novel just discussed, *Jazz* “provokes or conveys by imaginative sympathy,” in the words of Avrom Fleishmann in his study of the English historical novel, “the *sentiment de l’existence*, the feeling how it was to be alive in another age.” Insofar as the narrator of *The Volcano Lover* is removed in time from the events she recounts, the immediacy of the past is lessened by her foreknowledge, her status as a citizen of another time. In addition, the *scene* in *Jazz* is presented at a much lower level of abstraction: The play of light on the buildings of Manhattan and the sounds of the new music drifting out of the open windows have a palpable presence that is never subordinated to the actions and thoughts of the individual characters. The sense of community, always strong in Morrison’s work, here dominates, and this is largely a result of the novel’s rather peculiar narrative stance.

The first-person narrator is an unidentified member of this community. We are at first perhaps tempted to find her among the actors in her story of “one of those deepdown spooky loves,” the story of a crime of passion involving Joe Trace, his wife Violet, and Joe’s murdered lover, Dorcas. Or among the group of finely drawn supporting roles—Dorcas’s Aunt Alice, her friend Felice, or Malvonne, the Traces’s

neighbor, who contributes to the affair by making her apartment available to the lovers. Malvonne seems an especially likely candidate, since features of her life and personality seem to match those few facts we have concerning the narrator. But finally this narrator remains an anonymous listener and watcher, a lonely lover of the City and its people, most of whom were participants of the great migration of African-Americans from the South.

Like Faulkner, Morrison is unable or unwilling to tell a story straight, with one narrator following a single, chronological storyline. While the anonymous narrator arranges all the material presented to us, five different characters are given monologues. The main events of the story are presented in summary in the first three pages of the book—a trick Morrison might also have learned from Faulkner—but from that point the events of 1925 and 1926 directly leading up to and following the murder are mixed with dazzling fluency. In addition, when the meaning of these events seems to lie in the more distant past, the narrator employs flashbacks that move progressively deeper into time and space, first showing us Joe and Violet’s migration to the City in 1906, but then going back to recount their childhoods in Virginia. Finally, she presents a story of the ante-bellum South that echoes aspects of Faulkner’s *Light in August*. While Morrison’s fiction is embedded in actual historical events, such as the East St. Louis race riots of 1919, none of her characters have historical doubles. (Sontag: “My Cavaliere is Sir William Hamilton’s double, a fictional character on whose behalf I have taken what liberties suited his nature, as I have with other historical personages given their proper names.”) In fact, at the end of the novel she confesses that these stories, if not her characters, are products of invention:

I ought to get out of this place. Avoid the window, leave the cut through the door to get in lives instead of having one of my own. It was loving the city that distracted me and gave me ideas. Made me think I could speak its voice and sound human. I missed the people altogether.

And yet, in a final reversal the narrator’s fantasy or dream, this cloudcastle made of words, does have a referent, a trace, as it were. The people really exist and have their revenge, living their lives just beyond the boundary of the page, “busy being original, complicated, changeable—human.” The narrator’s opening summary of the story had alluded to a second murder, a seemingly inevitable outcome of the personalities of the participants of the first. But she is wrong, about that and about her own Olympian detachment: “. . . when I was feeling most invisible, being tight-lipped, silent and unobservable, they [her characters] were whispering about me to each other.” The novel closes on a contemplation of the mysteries of other people, their resistance to any kind of fated existence the novelist (or the historian) might attempt to impose upon them.

Don DeLillo’s *Underworld* is thus far the most impressive novel of the decade, comparable in scope and interpretive ambition to Dos Passos’s *U.S.A.* trilogy, and like Dos Passos, DeLillo mixes real and fictional characters to create a composite portrait of America moving through a period of rapid transformation. Dos Passos tracks a cross-section of

American lives over the first three decades of the century, while DeLillo writes a personal history of the cold war from 1951, the year of the first Soviet nuclear test, to the early 1990s and the collapse of the Soviet Empire. In more contemporary terms, DeLillo has written something like a postmodern national epic along the lines of Gunther Grass's *The Tin Drum*, Gabriel Garcia Marquez's *One Hundred Years of Solitude*, and Salman Rushdie's *Midnight's Children*. All four novels are "handcuffed to history" (Rushdie's expression) and all four present revisionist or "underground" versions of the recent past. DeLillo surely intends to strengthen the ties to these earlier works by closing with a completely uncharacteristic foray into the mode of magical realism: Sister Edgar, a nun who functions as one of the central intelligences of the novel, witnesses a miracle—perhaps—in the Bronx, dies, and assumes an afterlife in cyberspace, where "everything is connected."



Underworld combines first- and third-person narration to suggest terrestrial connections in time and space. DeLillo's only first-person narrator, Nick Shay, serves as the central figure in the novel both by virtue of the fact that his life is connected in some way to that of all of the major characters and because his line of work—he is a waste management expert—serves as the central metaphor for the novel as a whole. The entire story cannot be told, however, from his perspective because he, like the other characters, is only intermittently aware of the links between characters and between past and present. For this kind of orchestration, an outside narrator, the

dominant voice of the novel, is needed.

While this voice—like Sontag's—provides editorial commentary by establishing ties between private lives and public events, its main function is to *arrange* the material, to move adeptly between the inner and outer worlds of dozens of characters. The opening prologue, "The Triumph of Death," set at the Polo Grounds on October 3, 1951, gives an overview of the crowd assembled to witness Bobby Thompson hit the historic homerun that put the Giants into the World Series that year. By rapidly shifting perspective—from individual ballplayers to the truant 12 year-old who captures the winning baseball, to the celebrity foursome of Jackie Gleason, Frank Sinatra, Toots Shor, and J. Edgar Hoover, to Giants' radio announcer Russ Hodges—the narrator introduces most of the themes that will be played out through the remainder of the book. For example, Hoover's mind is not on the game but on the message he has just received that confirms that the Soviet Union has just successfully conducted its first nuclear bomb test. The bomb, like Thompson's baseball, which is its antithesis, will haunt the rest of the novel.

The unity of time and place in this opening, fragmented by the presentation of various subjectivities, gives way to a movement through the second half of the 20th century. If history is time passing and historical consciousness is time consciousness, DeLillo forces the reader to be aware of time through the *ordering* of events in the novel. If we imagine chronological order to be represented alphabetically, with the

earliest time-unit (October, 1951) represented by an A and the most recent by an H (sometime after the summer of 1992), then the arrangement of events in the novel might be schematically represented as follows: A-G-A-F-E-A-D-C-A-B-H. This scheme roughly indicates that the story is told in reverse order, but this backward narrative is both less consistent and more complex than the similar structures of Harold Pinter's play *Betrayal*, Martin Amis's novel *Time's Arrow*, and that better-known if pointless episode from *Seinfeld*.

Consider, for example, Part 5 of the novel, "Better Things for Better Living through Chemistry: Selected Fragments Public and Private in the 1950s and 1960s." This part is divided into seven sections, each of which is further divided into three episodes, with each precisely dated. If we were then to diagram the arrangement of the resulting twenty-one episodes, it would look like this: a-i-c-f-j-h-d-i-e-l-m-l-i-g-i-n-b-o-k-i-k. Also consider that these twenty-one episodes enter the lives of ten separate characters, most of whom the reader has never met and several of whom are making their first and last appearance in the novel, and perhaps one receives a token awareness of the kind of work required of DeLillo's reader. It is work that involves fitting this with that, of recalling faintly suggested parallels, of going forward and backward in time to find connections. If the narrative structure is to be something more than a kind of channel-surfing, readers must act as their own historians, drawing together the rich assortment of lives and moments to arrive at some sense of the meaning of our times.

We all seem to agree that we need historical knowledge, but there have always been those who question whether or not we need fictions, especially those that play around with historical facts and established ways of presenting those facts. Why not simply read histories if we want to understand the past? Or, if we must consume historical novels, why not restrict ourselves to those that meet with the historian's approval, an approval that is conferred mainly on the basis of how well the novelist duplicates the work of the historian, both in form and content? The best historical novel, by this measure, is the one that is most redundant.

By contrast, the three novels discussed here seem to be engaged in undoing the work of the historian. By creating idiosyncratic narrators, these authors question the authority and unity of traditional historical narrative. By foregrounding the act of composition, they remind us that our knowledge of history always comes down to a knowledge of texts. By recomposing the order of events, they force us to see new patterns, new hierarchies of significance. They are performing, in some measure, the kind of work that a more critical, more self-conscious historiography might be doing for itself.

Michael Boyd is Associate Professor of English



THE DOME OF THE ROCK AND THE POLITICS OF RESTORATION

BY BEATRICE ST. LAURENT

From 1990 to the spring of 1996, I was fortunate in obtaining permission to engage in a research project on the Dome of the Rock in Jerusalem, the oldest surviving Islamic monument. My project was to determine the extent to which restorations of the Dome of the Rock, from the sixteenth century to the present, were politically motivated at key moments in the region's history. After an initial period of research in Jerusalem during the summer of 1990, I moved to Jerusalem during the summer of 1992 and began the project and remained in the region until the spring of 1996. My research was sponsored by a National Endowment of the Humanities Grant, a Van Berchem Foundation Grant and two successive United States Information Agency Grants.

I lived in East Jerusalem, in al-Ram, a village in the West Bank, and in Amman, Jordan. In order to obtain archaeological field experience, for two seasons I participated in the excavation of Tel Miqne, the ancient Philistine town of Ekron, directed by Dr. Trude Dothan of Hebrew University in Jerusalem.

Throughout its Islamic history the Dome of the Rock has been politically and religiously significant; first to its Umayyad patrons, then to its Abbasid, Fatimid, Ayyubid, Mamluk, Ottoman, British, Jordanian and Palestinian protectors. Jerusalem's history beginning with the advent of Islam is reflected in the 1300 year history of the Dome of the Rock, and the Dome stands as the symbol of Jerusalem and thus figures prominently in the current peace negotiations.

Shortly after the establishment of the Umayyad dynasty, the Caliph entered Jerusalem and wanted to pray on the site of the ancient Jewish Temple of Solomon and later the second Temple of Herod the Great, which had been destroyed in 70 C. E. by the Roman Emperor Titus. The Dome of the Rock is located on the Haram al-Sharif or the Most Noble Sanctuary, the platform that is the core of the Old City of Jerusalem. Completed in 692 C. E. by Caliph Abd al-Malik, the Dome is the oldest surviving Islamic monument and marks the religio-political presence of the Umayyad dynasty in Jerusalem. It is constructed around a rock believed

also to be the site of Mount Moriah where Abraham, according to the Hebrew Bible, was to have sacrificed his son Isaac, though the Koran, the holy book of Islam, indicates that it was his son Ishmael. Christians decided to commemorate the site of Golgotha, which was nearby but outside the confines of the ancient Temple sanctuary. The Church of the Holy Sepulchre, built in the fourth century C. E., includes a chapel at the top of Golgotha and the Anastasis or round tomb of Christ. The site of the ancient temple thus lay abandoned until the arrival of the Muslims in the late seventh century. A temporary congregational mosque, which does not survive, was constructed from the ruins of the stoa of Herod on the lower platform of the Temple sanctuary built by Herod. Also, according to Muslim tradition, the rock contains the footprint of Muhammad when he paused to pray in Jerusalem on his way to visit the seven levels of heaven during his Miraj or night vision.

Jerusalem was the first *qiblah* or direction of prayer for Muslims; later, the Prophet Muhammad changed the direction to Mecca, the birthplace of the revelation. Thus, Abd al-Malik constructed his monument as a testimony to Islamic rule in Jerusalem and celebrated Jerusalem's status as the third holiest city in Islam after Mecca and Medina. Jerusalem is still the third holiest city of Islam, and Muslims continue to make pilgrimage to Jerusalem along with the official *hajj* to Mecca and Medina.

The Dome of the Rock sits atop the second smaller and higher platform in the northern part of the Haram al-Sharif. The Dome's form is that of a commemorative structure, a double-ambulatoried octagonal structure covered by a double shelled wooden dome, a form utilized in earlier Christian structures in the region of Greater Syria or Bilad al-Sham, buildings such as the Church of the Ascension on the nearby Mount of Olives, just to the east of the platform; or the church commemorating the house of St. Peter in Capernaum on the Sea of Galilee. The dome was covered with gold, the most precious of materials, to signal the imperial presence of Islam in the city. The Dome of the Rock dominated the cityscape as

the traveler approached from every direction, surpassing in stature and location the formerly dominant dome of the Church of the Holy Sepulchre.

The commemorative form of the building provides one of the possible reasons for the Dome's construction. The Dome may have been built by the Umayyads in their newly acquired northern territory as an alternative to the Kaaba in Mecca for pilgrimage. The commemorative form of the structure suits the ritual requirements of circumambulation and thus, Jerusalem, already respected as the first *qiblah*, became the third holiest city of Islam and the spiritual capital of the Umayyad Empire.

Both the exterior and interior of the Dome were covered with mosaic decoration. The exterior mosaics were covered over with tiles in a later restoration but the interior mosaics survive in all of their splendor. Mosaics covered the interior of many Byzantine churches in the region and logically became a part of the decorative scheme of local Umayyad structures. The drum of the dome and the upper area of the arcades are filled with delicate vinescrolls spilling out of golden vases, conforming with the dictum against figural imagery in Muslim religious structures. Parallels for such mosaics appear in the fourth century Church of the Nativity in nearby Bethlehem. A long Koranic inscription in gold runs around the base of the arcade of the outer ambulatory and also provides the date of the structure's completion in 692 C. E.

The inclusion of the crowns of the Byzantine and Sasanian Empires in the mosaics prominently situated in between the windows of the drum of the dome provides another possible reason for the construction of the building, uniting under Islamic dominion the two great empires of Byzantium and Sasanian Iran which had previously dominated the region. The Dome thus was a suitable monument testifying to the sovereignty of Islam in the region dominating the cityscape and competing in form with the major Christian monument of the city—the Holy Sepulchre and uniting the three religions of the book (Judaism, Christianity and Islam) on a site sacred to all three. Thus the construction of

the Dome was a strong religio-political statement establishing the city as a center of religious pilgrimage and proclaiming the sovereignty of Islam in Jerusalem.

The late Umayyad and Abbasid dynasties began a long process of major additions and restorations continuing through the fourteenth century Mamluk period. In the eighth century, the Umayyads constructed the Aqsa Mosque, the new congregational mosque of Jerusalem. The Abbasids, the next major Muslim dynasty ruling the region, added new construction to the sanctuary and effected repairs to the Dome, with four bronze plates originally placed on the lintels above each entrance which included inscriptions with Ma'mun's name and the date 831. The Abbasid Caliph al-Ma'mun laid claim over the site by excising the name of the original builder and patron of the building and having his name inserted into the large Kufic inscription leaving the original date of construction intact. What better way to indicate new imperial sovereignty of the site and the region?

New construction and the many restorations of the Haram demonstrate the desire of successive rulers from new dynasties to mark their presence. The Shia heterodox Fatimid rulers of Egypt, who wrested control from the Sunni orthodox Abbasids, effected many changes on the Haram, including the modification of the Aqsa Mosque, making it smaller and aligning it directly with the Dome of the Rock. In 1022, the Fatimid Caliph al-Zahir rebuilt the dome of the Dome of the Rock after an earthquake, redecorating and gilding the dome interior with the typically Fatimid decor that, though restored, survives to the present. He re-covered the dome, not with gold but with less precious black lead, giving the building a new profile with its black dome, a profile that would endure for 940 years.

In the twelfth century the Crusaders took Jerusalem and drove the Muslims and Jews from the city. During this time, the Dome was converted into a church and paintings were added to its walls. In 1173, during the

Crusader period, 'Ali al-Harawi (of Herat) states that there were two paintings on the interior of the Dome, one of Solomon opposite the stairs leading to the cave and also one of Christ covered with jewels. The Aqsa Mosque was converted into the palace of the Knights Templar and the area under the platform became stables for the Crusaders' horses.

The Ayyubid Kurdish Sultan Salah al-Din, from northern Syria, reconquered Jerusalem for Sunni Islam in 1187, and re-dedicated the Haram by purging all structures of Christian imagery and constructing new buildings and restoring others. An inscription in the cupola indicates that he regilt the interior dome decoration. He also added a new pulpit or minbar to the Aqsa Mosque, which survived, until the 1969 fire in the Aqsa, as a symbol of his reconquest of the city. His victory was not merely over the Christian intruders but rather also in the ongoing struggle for supremacy of Sunni orthodoxy over the Shia Fatimids.

In the fourteenth and fifteenth centuries, the Mamluks of Egypt dominated in what was probably one of the most brilliant periods of construction on the Haram and in the Old City of Jerusalem, establishing a strong regional building tradition and style that persists to the present day. Sultan al-Nasir Muhammad in 1318 sponsored the re-leading of the exterior dome and other buildings on the Haram, and the re-gilding of the dome interior decoration. Sultan Baybars, in the late thirteenth century, restored the mosaics of the Dome of the Rock, including those of the east portal. Sultan al-'Adil Kitbughā (1294-97) also repaired the mosaics. In 1318-19, Sultan al-Nā'ūr Muhammad restored and regilded the interior of the dome. In 1447, Sultan al-Zahir Jaqmaq rebuilt a part of the roof over the octagon after a fire started by someone chasing pigeons with a candle. Mujir al-Din reports in 1496 that there were two domes, one on the interior that was painted and gilded and an exterior one that was covered with lead. The final Mamluk renovation was in 1509-10, when al-Ashraf Qānsūh al-Ghūri renovated the lead of the outer dome.

In the 16th century, the Ottomans took control of Jerusalem and the holy cities of Mecca and Medina. Like the Abbasid, Fatimid, Ayyubid, and Mamluk rulers before him, the Ottoman Sultan Selim I embellished the city in small ways by restoring and adding to its edifices. It was in the reign of his son and successor Sultan Süleyman Kanüni, however, that the Holy City underwent renovations on a major scale. Süleyman's symbolic appropriation of Jerusalem for the Ottomans, by redecorating its most famous Islamic shrines in the Ottoman manner and enclosing them within massively rebuilt city walls, is the best known Ottoman contribution to the built form of the third of Islam's sacred cities. Moreover, throughout the entire Ottoman period of 1517 to 1917, there was active Ottoman engagement with Jerusalem and its monuments.

Sultan Süleyman the Magnificent rebuilt the walls of Jerusalem, installed stained glass windows and covered the building with a skin of tiles. These tiles, also appearing on buildings in Mecca and Medina, were the stamp of Ottoman imperial identity in the lands of early Islam. Furthermore, the tiles declare Süleyman's [or Solomon in English] connection to the Biblical Solomon and his Temple in Jerusalem. Süleyman is thus proclaiming himself the Solomon of a new Ottoman imperial age in the Holy City. At that time, the Ottomans granted permission for a Christian restoration of the Holy Sepulchre. Süleyman established relations with the French king, granted French subjects religious freedom and the Latin clergy custody of the Christian holy places. Thus began the process of foreign intervention in Jerusalem, a process that escalated during the next three centuries of Ottoman rule.

The period from the late 16th century to the present has been little studied. Western historiography presents the last four centuries of Islamic rule in Jerusalem as an unbroken slide into neglect and decline, broken only by the benign intervention of Europeans, starting in the nineteenth century and continuing with consistent contemporary nationalist attempts to control the Haram and its monuments. My current



Above: Beatrice St. Laurent on the scaffolding at the top of the Dome of the Rock, at the beginning of King Hussein of Jordan's second major restoration project in 1993. Also in the photograph is the Palestinian Chief Engineer in charge of the project. The process of removal of the old anodized aluminum panels had just begun.

research on the period from the early eighteenth century to the present proves that major restoration projects continued through those centuries at politically significant moments. By the eighteenth century more concessions were given to Europeans for control over their monuments, and local notables usurped regional administrative power from the central authority, thereby accumulating land and wealth. This resulted in locally sponsored and funded maintenance and restorations of the Islamic monuments of the city—notably the Dome, with partial credit always given to the Sultan. Religious and political control and maintenance of the Dome of the Rock and the monuments of the Haram al-Sharif during the British mandate Period from 1917-1948, the Jordanian nationalist governance from 1948 to 1967 and during the period of Israeli dominance since 1967, reflect the nationalist aspirations of these respective periods of governance.

One of the most significant restorations was that of Sultan Ahmed III in 1720-21, as recorded in a document in the Turkish National Archives in Istanbul. Its importance is reflected by the major positions previously

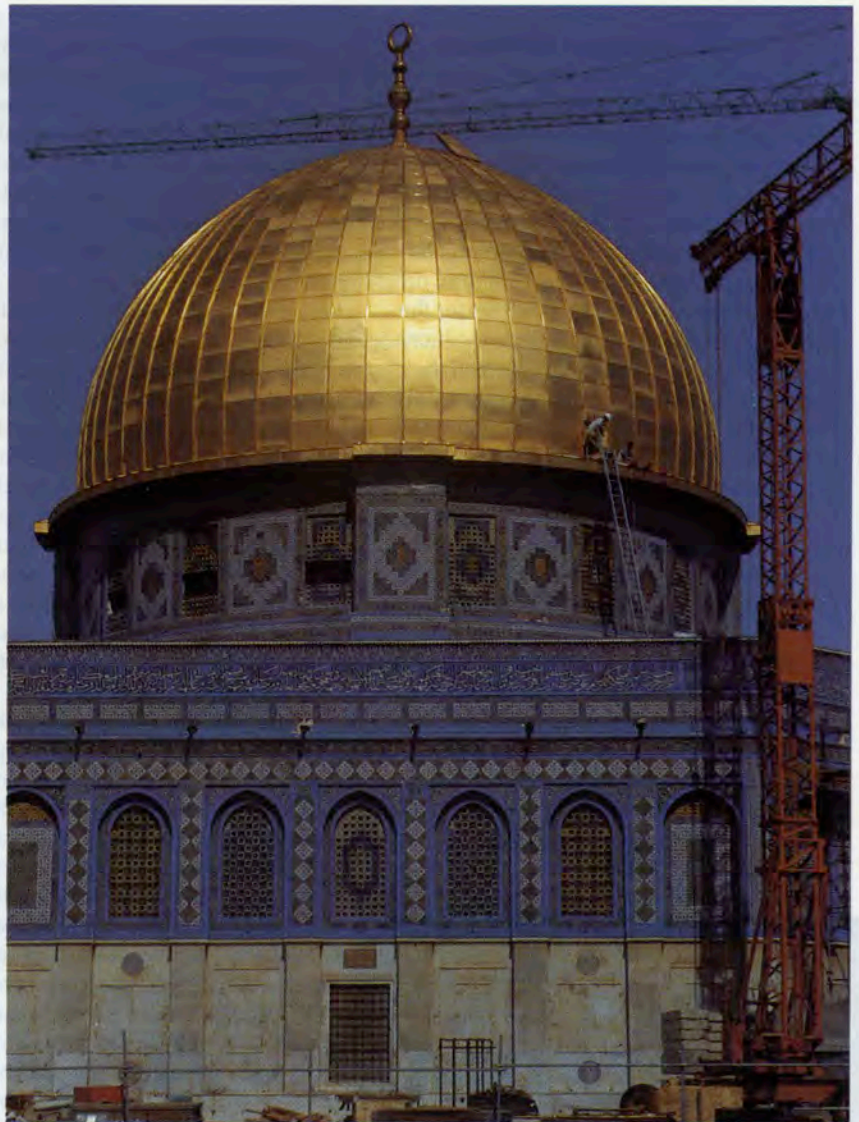
held by the project's supervisors. Tax revenues from Jaffa and Tripoli paid for two-thirds of the cost. The document lists, in painful detail for the translator, all the materials sent from Anatolia and Istanbul. All of the stained glass windows were replaced, using methods and materials that demonstrate European influence, and since a large amount of lead was shipped from Istanbul, the domes were no doubt repaired at the same time. From a later inventory, one can assume that tiles found in storage under the Haram were made on site in Jerusalem.

The restoration coincides with a general tightening of central authority over the province of Damascus, and with increased requests by the European powers for control over the Christian monuments of the city. The contemporary Ottoman historian Rashid discusses the struggle between the French, Austrians, and Russians to control repairs of the Church of the Holy Sepulchre. After having made vague promises to the Austrians in the Treaty of Passarowitz, the Ottomans forestalled both the Hapsburgs and the Russians by granting permission to the French, who were their allies.



Above: the Dome of the Rock, in 1954, with the black lead of the dome clearly visible. The restoration of c. 1000 C. E. replaced the original gold with black lead, which remained for almost 1000 years. The yellow-toned anodized aluminum panels of King Hussein of Jordan's first restoration in 1964 can be seen in the cover photo.

Right: the gleaming gold dome of the Dome of the Rock after the completion of King Hussein's recent restoration in 1993-94. The new gilt panels replace the yellow anodized aluminum panels of the 1964 restoration as seen in the cover photo.



Under the order of Sultan Mahmud II, Süleyman Pasha, the governor of Saida, undertook another major restoration of the Dome of the Rock in 1817-18. The Dome's exterior marble revetment was restored, a new portico was built over the south entrance, and kilns [ovens] for the firing of ceramic tiles were constructed and clay was brought from Hebron and Solomon's Pools, near Jerusalem, for the production of ceramics. The tilemakers' names also appear in a document as do their signatures on dated tiles, examples of which are in the collection of the Islamic Museum on the Haram in Jerusalem, signed Mustafa Ali Efendi. These tiles are not of high quality, and recently similar tiles were found stored under the Haram,

probably placed there for future use. This restoration comes not long after the Russians in 1810 constructed a new closed dome for the Church of the Holy Sepulchre, when the Ottomans conceded to pressure from abroad to control Christian holy sites and for the ownership of land. The Europeans continued to vie for power in the Holy Land, this time the Russians winning out, and shortly thereafter, in 1840, constructed the large Russian Compound, which looms grandly overlooking the Old City from outside the walls.

In 1853, Sultan Abdülmecid began yet another major project at the Dome of the Rock, completed by Abdülaziz in 1874-75. It included the repair of the wooden ceiling of the inner arcade, the

stripping the southwest and west sides of the Dome of the Rock's exterior and the replacement of the tiles by ones produced in an Istanbul workshop. In 1876 Abdülhamid II bought carpets for the Dome, and successive Hamidian projects in 1897 included ornamentation of the arcades on the stairs of the Dome's slightly elevated platform and of the facade of the al-Aqsa Mosque.

These restorations all occurred as part of the Istanbul government's centralization of control over the provinces during the Tanzimat period of modernizing reform and reign of Abdülhamid II. The initiation of the large-scale restoration of the exterior tiles by Abdülmecid in 1853 reflects the reinstatement of the Ottomans in Jerusalem after a hiatus of Egyptian

occupation from 1831-40, as well as rejoicing at the end of the Crimean War. The restorations of the Haram monuments, the addition of Hamidian style buildings to the Kaaba in Mecca, between 1876 and 1907, and his assuming of the title of Caliph can be seen as expressions of Abdülhamid II's policy of Islamization of the Empire. The sprucing up of monuments and other urban projects in 1897-1898 for the visit of The Kaiser, reflects the increased strength of the Europeans and the weakening of Ottoman control over the region.

As the British were gaining a stronger foothold in the region, they became gradually impatient with an Ottoman officialdom that they saw as bungling and inferior. The result was Allenby's entry into Jerusalem on 5 December 1918. The British, in conjunction with the Supreme Muslim Council of Jerusalem, undertook a major restoration of Jerusalem and the Haram. The Dome and the Aqsa Mosque were structurally stabilized, the mosaics and stained glass restored. The most important part of the plan,

the restoration of the tiles, was never accomplished. The group of Christian Armenian ceramists from Turkey, brought in by the British, was not accepted by the Muslim Turkish architect in charge of the project, who wanted to emphasize the Islamic qualities of the site. In addition, the earthquake of 1927 diverted funds to other projects.

At that time the British wanted to offer a conciliatory gesture to the Muslim community of Palestine. Written statements about the destruction of the Dome to make way for the re-building of another important religious edifice—namely the third Temple—were beginning to appear [the first reference that I've found is from 1918]. The restoration and preservation of the Dome and surrounding monuments thus became a powerful deterrent to the destruction of the Dome of the Rock.

From 1960 to 1967, the Jordanian government sponsored and supervised a new plan carried out by a team of specialists from Egypt: replacing the interior wooden ceilings of the arcades and the entire wooden rib structure of the outer dome and roof substructure of the octagon with aluminum, painting the interior of the dome, and replacing all of the tiles with new ones produced in Turkey. It was also at this time that the dome obtained its gold color for the first time since the early years of its existence. The dome was covered by large anodized aluminum plates which had been colored gold. Since then, the "gold" dome has become the symbol of Jerusalem. The significance of a major restoration during this period hardly needs explanation. After years of British domination, the Haram was once again under the nationalized Muslim rule of Jordan.

There were major problems with the building, beginning almost immediately after the completion of the restoration. The 1960's restoration made no accommodation for expansion and contraction of the large aluminum sheets on the dome resulting in water leakage, which damaged the interior mosaics. There were reports of leakage beginning very shortly after the completion of the restoration. Patchwork repairs provided only a partial solution to the main problem,

which required the replacement of the dome's covering. There were also major leakage problems with the roof of the octagonal part of the building. These were badly repaired by the addition of 6 inches of concrete over the roof. The restoration method applied was to return the building to its original form with a gold dome and new tiles which matched the original design. Ultimately, the old tiles dating from the sixteenth through the twentieth century were removed without record and an entirely new design created in the workshops of Kutahya Turkey.

This brings us to the most recent restoration of 1993. Though discussions began in the late 1980's, it was not until 1990 that serious debate began as to the nature of the new covering.

Once the decision was made to gild the Dome, King Hussein's Restoration Committee, based in Amman, Jordan, corresponded with experts to determine the appropriate technique of gilding the Dome for the first time since the tenth century Fatimid period. The decision was to employ a brush-plating technique used successfully elsewhere in Europe and Canada and the job was given to the lowest bidder, an Irish company called MIVAN from Belfast. The selection of a European company rather than a Middle Eastern firm resulted from the lack of requisite expertise in the region. Work began by February of 1993.

A new wooden substructure, much closer to the original, replaces the aluminum ribs of the octagon. The concrete was removed with great difficulty and the roof covered with lead. A lining of wood covers the aluminum ribs of the dome over which are two layers of insulation to control heat and moisture, all of which are covered by gilt-plated copper panels. The initial test panels were too bright and needed abrasion to reduce the glare. The process involved plating the brass panels with a layer of pure copper; plating a layer of nickel over this; brush-plating a gold layer two microns thick. Quality control was achieved by computer testing to assure consistency in the thickness of gold. The new plates are smaller, ridged on all sides, and joined by ribs allowing movement, solving the problems of contraction, expansion and leakage.



A poster purchased in the Jewish Quarter of the Old City of Jerusalem. The image is a clever photo-montage showing a photograph of the old walled city of Jerusalem with the Dome of the Rock and all other monuments of the Haram al-Sharif replaced with a model of the Third Jewish Temple. Radicalized right wing religio-political groups constantly seek to begin the re-building of the Temple destroyed in 70 C. E. With the goal of rebuilding, more than forty attempts have been made to destroy the monuments in the Sanctuary in the last fifty years.



MIVAN, a Belfast Irish firm, produced gold panels. The workshop was on site beside the Dome of the Rock. This photo shows the pressure plating of 2 micron thickness of gold held in emulsion to panels which had already been plated with copper and nickel. Computer regulated quality control of the thickness of gold took place in an adjoining room.

The restoration provided the opportunity to examine parts of the building not normally visible. The tile window grilles of the dome drum removed for the restoration exposed the original Umayyad round-arched windows. The existence of holes in the stone on the sides of the arches suggests that, prior to the sixteenth century, there were originally metal, stone or marble grilles.

The question arises as to why the dome was gilded. Current restoration methods would not advocate the return to the original gold, not used since the tenth century, but, rather, since lead had covered the dome for a thousand years, this should have been the material of choice. In the Aqsa Mosque dome restoration, the decision had been made to use lead for the dome, regardless of the original silver of the dome. There were, however, overriding reasons other than purely restoration concerns to utilize gold!

The foremost reason is that gold is the most lavish of materials to adorn the oldest Islamic monument in the third holiest city of Islam. Another reason for the use of gold is that it is the precious material symbolizing sovereignty. This restoration was funded by King Hussein of Jordan but his sponsorship was not without controversy. In May of 1992, Saudi Arabia attempted to contribute ten million dollars directly to the Jerusalem Awqaf or religious

administration through UNESCO for the restoration. Since 1947, the Hashemites of Jordan have had exclusive control over the site and its employees. Normally the moneys contributed would be through the Awqaf in Amman. The Saudis instead attempted to bypass Hashemite authority. This Saudi attempt at intervention created serious repercussions in the struggle for control of the Dome between the Hashemites of Jordan and King Fahd's ruling Saud family. The struggle was both over control of the holy sites and part of the ongoing family rivalry between the Hashemites and the House of Saud, a dispute dating to the early years of this century. Yassir Arafat supported the Saudi offer. Israeli concerns were clearly stated in Jerusalem mayor Teddy Kollek's challenge for jurisdiction if the Saudis gave the money. The Israelis had, up to this time, stayed out of any major confrontations over the holy sites of Jerusalem, particularly the Dome. In 1967, even Moshe Dayan did not raise the Israeli flag on the Haram. Since then, the Israeli Supreme Court, in the many court cases brought by primarily right-wing Israeli groups, always ruled in favor of the status quo of Jordanian control. Thus, this offer had more serious political implications than were initially apparent. The issue was resolved when King Hussein raised the requisite \$8.25 million by selling a house in London.

A third compelling reason is that the return to a gold-colored dome in the mid-1960's heralded a new era. The gold dome proliferated on tourist posters advertising Israel, on postcards sent home as souvenirs, on Passover cards. There would be such hue and outcry from all parts of the world—not just the Muslim world—but as well the Judeo-Christian world if the dome was not gold. For the gold dome has become a symbol, the symbol of Jerusalem for people all over the world. The flood of tourists that appear each day testifies to the international recognition of this gold-domed structure as central to the issue of Jerusalem.

There exist many strong claims—both religious and political—that challenge Islamic hegemony of the Haram in the twentieth century. There are those who would like to extend Israeli

hegemony over the site. Here we see in this clever photo montage [see illustration], the Third Temple replacing the golden-domed monument, signifying the aspirations of such right-wing religious Jewish groups as the Temple Mount Faithful and the Ataref Cohanim. The former is actively preparing the Temple vestments in a workshop in the Jewish Quarter and their leader Gershon Solomon attempts each year at Succoth to enter the Haram to lay the foundation stone of the third temple.

No less ardent are the voices from the Islamic world. The stress has been to maintain Islamic hegemony of the site. For Muslim Jerusalemites who have made the *hajj* or pilgrimage to Mecca, the Dome usually appears beside the Kaaba of Mecca, the monument toward which all Muslims pray, in the adornment of their doorway once the pilgrim has returned. The image became politicized, used in graffiti of the Intifadah found on the walls of Jerusalem, the West Bank and Gaza; in posters in Iran advocating reconquest of the holy city; in postage stamps in the Arab world promoting the return of Palestinians to their homeland and the creation of a Palestinian state with Jerusalem and the Dome as the symbol of that goal. Thus, over the last decades, the Dome has become the focus of many proposed solutions to the issue of Jerusalem.

The most recent restoration came at a most historic moment, during the initial peace negotiations between the Palestinians, the Jordanians and the Israelis. The Jordanian-funded project was coordinated with the negotiations for peace in the Middle East, with the gold Dome standing as the symbol of that peace. Many speculate that the issue of peace was being discussed long before the news was made public, a speculation now confirmed by the secret meetings in Aqaba at least a year prior to the signing and even before that in London. An institute for social and economic development for peace in the Middle East had existed for a year and a half at Harvard's Kennedy School of Government, including among its members Jordanians, Palestinians, Israelis and Americans. This group traveled to Syria, Jordan and the Gulf in

February 1993 and met with Arafat in Tunis to polish the wording two weeks before the September 1993 signing of the agreement, suggesting that discussions were indeed underway. Thus Hussein's restoration was timed appropriately to coincide with the peace plan.

The second day after the signing of the peace agreement of September 1993, by Rabin and Arafat, King Hussein proffered a plan to reconstruct the pulpit of Salah al-Din in the Aqsa Mosque, which had been destroyed in the 1969 fire. This pulpit had been brought by Salah al-Din to Jerusalem when he reconquered the city from the Crusaders. We can infer from this that King Hussein intends to exert continued Hashemite control over the Haram in Jerusalem. Palestinian opposition to these claims was clearly expressed two days before the April 1994 dedication ceremonies in Amman in the damaging of the inscription of the blue cover of the dome prepared for the unveiling ceremony and in the destruction with sledgehammers of two dedication inscriptions in King Hussein's name placed to the left and right of the entrance of the Dome. The one to the left of the entrance, put in place by the artisan who carved it not twenty minutes prior to its destruction, documents the most recent gilding of the dome. Interestingly, this incident was not mentioned in the Jordanian or Palestinian press, only in the Israeli press. King Hussein's meeting with Yitzhak Rabin in Washington and subsequent signing of the peace agreement in Aqaba confirms Jordanian interest in retaining control of the Islamic monuments of Jerusalem as well as Israeli interest in support of those claims. Palestinian assertions in this direction have and continue to be discussed as part of the ongoing negotiations for peace.

The creation of a Palestinian Waqf in August and the appointment, in September 1994, of Hasan Tahboub as the new Minister of Waqf in the Palestinian National Authority declares Palestinian goals to establish independent control over the Islamic holy sites of Jerusalem. At the end of September, the Palestinian National Authority



Painting placed as decoration of a doorway in the Muslim Quarter of the Old City of Jerusalem after the pilgrim owner of the residence has returned from the hajj or pilgrimage to Mecca. The Dome of the Rock is displayed alongside the Kaaba in Mecca, the center of pilgrimage, suggesting that the two shared equal status in the eyes of the Jerusalem pilgrim.

(PNA) announced that Waqf employees would be paid by the PNA. When asked the source of funding, one Waqf employee responded that the money would come from the Saudis. The Arab League stressed the need to restore Jerusalem to Palestinian sovereignty. In mid-October, after the death of the Grand Mufti of Jerusalem, both Jordan and the PNA appointed new *muftis*, suggesting that this discussion is ongoing. At an October 25th 1994 meeting in his Gaza headquarters, Yassir Arafat reiterated to all of us present Palestinian claims for control of Jerusalem's monuments.

At the signing of the agreement in Aqaba between Jordan and Israel, Jordan reasserted its claims to religious guardianship of the Haram, reinforced by the Israelis. The discussion of Jordan's role effectively raises the subject of Jerusalem in the negotiations, a topic not to be addressed until the final status of the 1993 peace agreement. The issue is Jerusalem as a sovereign capital. Jerusalem is seen by Israelis as the unified capital of Israel, but not recognized as such internationally; it is also seen as the capital of a new state

of Palestine. Feisal Hussein's headquarters, New Orient House in occupied East Jerusalem, is called by some the new government house of the Palestinian state in Jerusalem. King Hussein's agreement with Israel over maintenance of the holy sites of Jerusalem is seen by the Palestinians a sovereign claim supported by the Israelis.

Abba Eban (former foreign Minister of Israel) noted on 27 October, 1994, that "whatever structure emerges in the future, there are always going to be three, not two, parties in the complex equation" between Jordan and Israel. "Israeli, Jordanian and Palestinian leaders are climbing a high mountain together inextricably. Geography, history and mutual interest give them no escape from their proximity." In Casablanca, Prince Hassan of Jordan on Tuesday the 1st of November stated that "Jordan will hand over Jerusalem shrines to Palestinians when they reach final accord" on Jerusalem.

In conclusion, the successive restoration projects of the Dome of the Rock from the sixteenth through the twentieth century, sponsored by the Ottomans, the British and the Supreme Muslim Council are part of a continuum that began with Ottoman, and later British, Arab, and Israeli claims on Jerusalem. These restorations demonstrate continuous Muslim maintenance of the site from 692 to 1994. The Dome of the Rock, in line with its early history, continuously has been appropriated as the symbol of sovereignty in the region and the golden dome remains today the symbol of Jerusalem. As such, the Dome figures prominently in the decisions to be made in future peace negotiations on the final status of Jerusalem.

Beatrice St. Laurent is currently a visiting lecturer at Bridgewater.



张玉平
福布萊頓大學
YUPING ZHANG
FULBRIGHT SCHOLAR AT
BRIDGEWATER STATE COLLEGE

by William C. Levin

the extreme excitement of the women in the villages who for the first time had the opportunity to talk in front of others about their lives. Many cried as they were told that being beaten by a husband is not normal behavior, and were encouraged to believe that their daily work in the home and fields should be valued as part of the support of the family, equal with the work of the husband.

Third, representatives of the Women's Studies Center conducted a range of skill-training classes, such as raising livestock, dress-making and the cultivation of fruit trees. It was hoped that such skills would both contribute to the economic development of the villages and provide the women who lived there with economic power in the community.

Professor Zhang's stories of life in rural China teach us a great deal about cultural difference, but the story of how she came to be interested in sexual inequality also teaches us about some of our similarities. In the China of the 1970's, even in the cities, it was almost impossible for a woman to get a divorce if the husband did not want it. Yuping Zhang found during her own struggle to obtain a divorce, that by the 1990's divorce was still very difficult to obtain and that Chinese courts still gave great weight to the opinion and testimony of one's employer and community authorities. She understood these practices to reflect the continuing emphasis on the maintenance of families as a Chinese value. Her colleagues from the university provided vital support, legally as witnesses for her in court, emotionally with encouragement for her efforts and practically with the needs of her young son. Experiences like this make for a person's intellectual and personal growth, and they seem to do so whether the person who is telling the story is from the United States or the People's Republic of China.

William Levin is Associate Editor of the Bridgewater Review.

Fulbright scholar Yuping Zhang has brought to Bridgewater State College precisely the mix of personal and academic knowledge that the Fulbright program was founded to disseminate around the world. Since the relaxation of controls on western journalists and academics, information about the large scale events of life in China after Mao and the Cultural Revolution has been much easier to get in the West. However, to learn about the lives of ordinary Chinese citizens, we need to hear from people who have first hand knowledge, and who can speak directly to us. That is what Professor Zhang has brought to the Bridgewater State College community from her home in the People's Republic of China.

Yuping Zhang is Professor of English in the department of Foreign Languages at Tianjin Normal University, a teacher training institution 80 miles southeast of Beijing. She is also active in the university's Women's Studies Center, founded in 1993 in preparation for the 1995 United Nations World Conference on Women held in Beijing. Besides teaching women's history and literature full time, Professor Zhang has also been involved in the center's

research project which, supported by funding from the Ford Foundation, has worked to document the lives of women in Hebei Province in rural north-central China.

In talks to classes and various Bridgewater area groups Professor Zhang describes her trips to these villages as having three purposes. First, she was one of a group of scholars recording the oral histories of women who had experienced little exposure to foreign culture and ideas, and whose lives by the mid-1990's were still strongly influenced by traditional Confucian teachings and practices. These interviews were intended to examine the extent to which the lives of these women had changed over the previous few decades, especially as a consequence of the economic reforms of the early 1980's. Interviews were conducted with women of different generations to reveal the cultural obstacles that could retard the advancement of rural women, for example, the assumption that the economic fate of the women was entirely dependent on the decisions of their men.

A second aim of the visits to these villages was to raise the consciousness of the women who lived there so they could better understand their circumstances. Yuping Zhang speaks now of

BRIDGEWATER'S INSTITUTE FOR REGIONAL DEVELOPMENT

by Barbara Apstein

All seven phones in the Political Science Department's new Telephone Research Center were in continual use during the evenings of October 12, 13, 14 and 15, 1998, as students from Professor Michael Ault's "Political Science Research Methods" class asked selected voters to share their thoughts about the approaching election. Using a random sample of households in 42 southeastern Massachusetts cities and towns designed by Political Science Professor Victor DeSantis, the students conducted a total of 370 interviews with registered voters. They gathered responses to such questions as the following:

What issues are important to you in this year's election?

Whom are you going to vote for?

Have President Clinton's problems had any impact on your voting plans?

What do you see as the positive and negative qualities of gubernatorial candidates Cellucci and Harshbarger?

This pre-election poll served both as a class project and as the fulfillment of a contract between the College's Institute for Regional Development and two area newspapers, the *Brockton Enterprise* and the *Quincy Patriot Ledger*. About 830,000 people, 14% of the Massachusetts population, live in Plymouth, Norfolk and Bristol counties, the area covered by the poll. Both newspapers published the results of the poll on October 23.

Area voters' preferences turned out to be fairly close to those of the majority of voters in the state as a whole. The poll showed Paul Cellucci's lead over Scott Harshbarger to be stronger locally than it proved to be in the rest of the Commonwealth. In the poll, Cellucci led by a margin of 46.2% to 34% (with 17.5% undecided), whereas the election result was much closer, Cellucci squeaking by with 51% of the vote while Harshbarger received 47%. The poll also

revealed that Cellucci attracted more support than his rival from unenrolled voters, who make up half the electorate state-wide. Cellucci appealed to many registered Democrats; 28% of the Democrats polled expressed a preference for him, but only 2% of registered Republicans said they planned to vote for Harshbarger. While Cellucci won high approval for the state's strong economy, one-third of those polled said they were troubled by his personal debt.

In other campaigns, too, area voters supported the candidates who ultimately won the election: for Treasurer, they favored Whitman resident Shannon O'Brien and for Attorney General, Thomas Reilly.

When asked about issues, the respondents identified education as the top concern, with 87% listing it as "a very important" matter for the governor to deal with and another 11.2% considering it "somewhat important." When asked what they considered the single most important issue for the next governor and legislature to tackle, 51.8% said education. Health care and the economy were the two other issues which proved to be most important to local voters.

The poll also addressed national issues. Close to 80% of respondents decisively rejected the idea of impeaching President Clinton, a significantly wider margin than in the nation as a whole. Almost as many local voters (77%) favored ending congressional hearings on the impeachment report of independent counsel Kenneth Starr. Of those voters, 33% wanted the matter dropped completely and 44% wanted the hearings to end but the president to be censured.

The poll also revealed that 53% of area voters feel that the public has the right to know at least "a little" about a candidate's private life. More than 15% of the respondents said the public should know "a lot," while 31% said the public should know nothing about the private lives of the candidates.





Cellucci strong on S. Shore

LEDGER POLL RESULTS

The candidates, the issues

Results of survey of 370 registered voters in 42 communities south of Boston.

Paul Cellucci 46.2%

Scott Harshbarger 34%

Undecided 17.5%

Other 2.2%

Note: Figures don't add to 100% because of rounding.

What do you like about Cellucci?

- Done good job... 32.0%
- Will continue West policies... 18.8%
- Experienced... 11.7%
- He's a Republican... 10.2%

What do you dislike about Cellucci?

- His personal finances... 33.3%
- Views on education/teacher testing... 16.7%
- Debt/overlack of trust... 13.3%
- Changes opinion... 8.9%

What issue is most important for the next governor and Legislature to deal with?

- Quality of education... 51.8%
- Economy and jobs... 19.2%
- Health care... 17.0%
- Death Penalty... 6.3%
- Environment... 1.7%
- Abortion... 1.0%
- State... 1.0%
- Other issue... 2.3%

What do you like about Harshbarger?

- He's a Democrat... 25.0%
- Experience, background as attorney general... 24.7%
- Honest... 20.6%
- Views on education... 15.3%

What do you dislike about Harshbarger?

- Negative campaigning... 25.0%
- Death penalty view... 12.6%
- He's a Democrat... 10.9%
- Lacks experience... 10.9%

Education is top local issue

By Lauren Markoe
Patriot Ledger State House Bureau

By a larger margin than elsewhere in the state, voters in southeastern Massachusetts support Paul Cellucci over Scott Harshbarger in the race for governor, a poll conducted for The Patriot Ledger and The Enterprise of Brockton shows.

Quality of education is the top issue for voters, according to the poll, followed by health care, the economy and jobs.

The death penalty was rated very important by fewer than half those polled, while the environment and abortion barely registered as issues important for the next governor to deal with.

Attorney Gen. Cellucci, a Republican, leads Attorney General Harshbarger, a Democrat, 46 percent to 34 percent, according to the poll of registered voters in 42 cities and towns south of Boston.

About 17.5 percent of those contacted in the telephone survey said they hadn't decided. The poll results were made public today.

An overwhelming majority of those polled, 87 percent, said education was a "very important" factor in deciding who would get their vote for governor Nov. 3, and 51 percent said improving schools should be the top priority for the next governor and Legislature.

"It seems to be the key issue in this election," said pollster Victor DeSantis, a political science professor at Bridgewater State College.

The poll was conducted for the newspaper by DeSantis and Michael Aull, both of the Institute for Regional Development at Bridgewater State. Telephone interviews were conducted with 370 voters, and the poll had a 4 percent margin of error. The Ledger and the Enterprise are properties of Newspaper Media LLC.

The key result — Cellucci's 12-point lead over Harshbarger — demonstrated Cellucci's strength in the region. A poll of voters statewide was released earlier this week and showed a point spread between Harshbarger and Cellucci.

But the race here is still tight, DeSantis said.

RESEARCH ON CURRENT ISSUES

The Institute has undertaken a number of other projects since it was established in 1996. As Professor DeSantis, who is Coordinator of the Institute, explains, service to our region is an important part of the College's mission. His goal is to discover creative ways to utilize the resources of the College and the talents of the Bridgewater faculty to improve the quality of life in southeastern Massachusetts.

Undertaking research on current problems and issues is one way in which the Institute hopes to serve our region. In 1996, the Institute undertook a study of quality of life in southeastern Massachusetts, exploring the public's perception of such issues as health care, public schools and the environment. A Town Meeting Study conducted by Professor DeSantis in 1997 collected data from town clerks to answer questions about how their town meetings operate, the number of people who attend, and whether or not the meetings are televised. Students enrolled in the College's Masters of Public Administration program were involved in another study, sponsored by the town of Milford, focusing on the programs and policies used by the town to stimulate industrial development.

MEETINGS AND CONFERENCES

Making College facilities available for meetings and conferences is another aspect of the Institute's work. The Southeastern Massachusetts Welfare Reform Task Force, which meets three to four times a year, is one of several groups hosted by the College. This Task Force includes welfare professionals from Departments of Transitional Assistance in Brockton and Taunton, the Brockton Coalition

for the Homeless and Helpline, as well as representatives from Bridgewater's Social Work and Political Science faculties and graduate students in Social Work. Professor of Social Work Cindy King-Frode serves as facilitator.

The meetings provide State Commissioner of Transitional Assistance Claire McIntire, who is also a member of the Task Force, with an opportunity to talk informally with grassroots bureaucrats who work with welfare clients on a day-to-day basis. With the two-year benefit limit running out for approximately 12,000 Massachusetts welfare families, recent meetings have focussed on the barriers to gaining employment which this group faces. These barriers include lack of fluency in English for recent Vietnamese and Cambodian immigrants, the difficulty of finding child care and lack of transportation. Task Force members discuss, often heatedly, ways of addressing these problems.

In addition, the Institute has sponsored training events, including workshops in computer applications for economic developers and the Massachusetts Municipal Management fall conference.

Bridgewater's Institute for Regional Development is continuing to develop creative projects which contribute to the intellectual life of southeastern Massachusetts.

Governor's Race and Candidate Ratings

Figure 11
Respondent's Current Vote For Governor (Without Leanners)

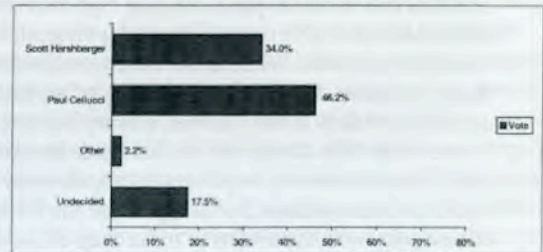
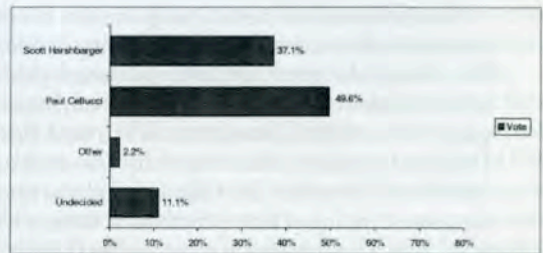


Figure 12
Respondent's Current Vote For Governor (With Leanners)



2008 Pre-Election Poll for Southeastern Massachusetts
Confidential

Barbara Apstein is Associate Editor of the Bridgewater Review.



FACULTY PROFILE

RATNA CHANDRASEKHAR

Ratna Chandrasekhar, Head of Reference, is no ordinary librarian, but then again there is no such person as an “ordinary librarian.” In the ever-changing environment of the modern college, technology has transformed the library and in the process transformed librarians.

Ratna, for example, is involved in the Library’s Maxwell Information Literacy Center (MILC). Opened in 1997, the MILC houses thirteen Pentium computer work stations and a central instructional platform. The high tech center allows Ratna and other librarians to interact with students at their computer consoles. While in the classroom students and their professors discover the wide array of on-line resources available not only at the Maxwell Library but through the World Wide Web. Ratna and the reference librarians are much like modern day explorers as they not only find new sources of information, but also provide the Bridgewater community with the means to make their educational journey fruitful. As Ratna says, “because there are a wide array of information sources combined with increased demands on students, it is critical to rethink how to use library resources.”

Since information literacy programs like the one Ratna is involved in the Maxwell Library are being developed all over the country, she spent part of her sabbatical visiting other schools to determine how Bridgewater can improve its program. Ratna visited schools such as Harvard, Boston College, Duke and Louisiana State University. She sat in on classes, interviewed librarians and talked to students to get a hands on understanding of how information literacy is being developed. Ratna was pleased to report in her findings that Bridgewater’s MILC is matching up closely with these larger schools. Ratna’s conclusion after her visits was that Bridgewater has laid a solid foundation of information literacy. As she says with pride, “in terms of electronic resources over the past few years Maxwell Library has improved by leaps and bounds.” Ratna did find, however, that some adjustments to

Bridgewater’s program need to be made, including adding the information literacy component to the Freshman seminar experience and for transfer students, providing a web-based tutorial, making instruction in MILC discipline specific, developing a walk-in mini-demonstration component and insuring that graduating seniors leave the college with the necessary on-line resource skills that will make them more marketable in the job arena.

A key to the success of the information literacy program in Ratna’s view is a partnership between the librarians and the faculty. In the last year Ratna has taught a number of classes with faculty and students and had entire departments visit the Center. As a result she has formed a professional bond that has made the MILC an integral part of the undergraduate experience at Bridgewater. While in the classroom students and faculty gain a first hand understanding of the library set-up through a PowerPoint presentation, an overview of campus network resources, a hands on session on research sources and a discussion of various bibliographic styles. As someone who has been a student of Ratna, I can say without reservation that the information literacy program is an absolute must for both students and faculty. Because information has exploded to the point where the world is just a proper key stroke away, the MILC is an essential resource for all those committed to enhancing their research skills.

Ratna exudes quiet satisfaction with the early development of the MILC. In the year since the Center opened she and the other reference librarians have conducted 159 sessions and instructed 2,573 students. The growing popularity of the information literacy program has invigorated Ratna who says with no hesitation, “being involved in information literacy skills is extremely intellectually stimulating.” With the continued growth of technology and the Internet it is a sure bet that the MILC will grow even faster and the Maxwell Library will continue its transformation into a hub of electronic information literacy.

Ratna Chandrasekhar and the other reference librarians are certainly up to the challenge of the information age and proud of the the way in which they have helped change the face of the library and librarians. Like her colleagues in the Maxwell Library, Ratna Chantrasekhar is a librarian for the 21st century.

Maxwell
Information
Literacy
Center



FACULTY PROFILE

GEORGE SERRA

Dr. George Serra of the Political Science Department is firmly committed to helping Bridgewater implement its mission statement as a regional public college. In his professional responsibilities and his outreach to the region, Professor Serra is working to enhance the political and economic climate in southeastern Massachusetts. In the process he has linked the technology available in the Moakley Center with his work and along the way has become a local television talk show host.

Prior to arriving at Bridgewater State College in 1996, Professor Serra was on the faculty at the University of Miami where he built a national reputation for his work on the U.S. Congress. Professor Serra is one of the most frequently cited and authoritative experts in the United States on the impact of casework in the U.S. House of Representatives. This is not an arcane or narrow research focus, since the importance of casework in understanding congressional elections and policy-making has been widely acknowledged by students of Congress.

Professor Serra has built on his research on the Congress with his vision that it is essential to link scholarship with practical application. Once at Bridgewater he set out to develop the Center for Legislative Studies. This ambitious project, which was formally launched in 1997, is designed to be a resource for students, national and state legislators and local governmental officials. Specifically, the Center connects state and federal legislators to the college as well as assisting the Institute for Regional Development in achieving its economic development goals through the Southeastern Massachusetts Legislative Caucus. But besides providing assistance to the legislative community in this region, Professor Serra moved the Center quickly into a dynamic educational resource with the establishment of a distinguished legislator speakers series and a well-respected television show, *Commonwealth Politics*.

The distinguished legislator speaker series and *Commonwealth Politics* are programs that are taped in the John Joseph Moakley Center for Technological Applications

and later aired on local cable television access in 32 cities and towns in Massachusetts. The goal of the speaker series is to provide students and the community with a civic education program that informs them of the legislative process and legislative policy-making. Speakers who have participated in the series include Massachusetts Speaker of the House Thomas Finneran, Senator Robert Antonioni, and Senator Marc Pacheco. *Commonwealth Politics* is a round table discussion on the political process and policy issues with state and federal legislators. Professor Serra moderates this program with Dr. Victor DeSantis, who is the Coordinator of the Institute for Regional Development. He is also assisted by Dr. Jabbar Al-Obaidi of the Communication Studies and Theatre Arts Department, who provides production assistance and student interns as camera operators, control room technicians and floor directors. The show has brought numerous high profile legislators to campus and has focused on issues such as K-12 education, criminal justice, business investment and taxation, elections, welfare reform, health care, and urban redevelopment. Recent programs have highlighted Congressman James McGovern and state legislators such as Senators Theresa Murray, Mark Montigny and Henri Rauschenbach and Representatives Francis Marini of Hanson, Phillip Travis of Rehobeth and John Lepper of Attleboro. In a short period of time, *Commonwealth Politics* has become an important media vehicle for faculty collaboration, student instruction and regional issue education.

Throughout the development and implementation of the Center's programs, Professor Serra has emphasized the importance of working with a wide range of constituencies and providing forums that are objective and bipartisan. His work with the Southeastern Massachusetts Legislative Caucus on economic development issues is a high priority and melds nicely with the mission of the College in improving the quality of life in this region. Also Professor Serra has assumed the responsibility of coordinating state legislative internships on Bridgewater's campus and the Washington Center Program, a new initiative of the College, which provides opportunities for students to gain college credit and valuable work experience in our nation's capital.

Professor Serra is a dedicated student of legislative politics and well-respected instructor. While at Bridgewater he has published several articles, delivered conference presentations, and developed two grant proposals for research on the Congress that have received support from the Center for the Advancement of Research and Teaching. Most importantly, his classes on the Congress, the Presidency and Racial Politics are enormously popular with both political science majors and the general student population. It is no exaggeration to state that Professor Serra's passion for the study of legislative politics and his innovative approaches to strengthening this region provide an invaluable resource for students, legislators and most importantly, the citizens of Massachusetts.

*Commonwealth
Politics*

“I HOPE YOU CAN READ THIS”: WHAT’S HAPPENED TO HANDWRITING

BY BARBARA APSTEIN

Essay exams are surely among the least favorite college experiences, at least partly because students are not accustomed to writing by hand for long periods of time. The pages of the first bluebook are fairly legible. By the second hour, acute hand fatigue sets in, along with frustration at the tedious slowness of the pen’s movement across the page, and handwriting deteriorates to a scrawl. Submitting their exam books after two exhausting hours, many students offer an apologetic “I hope you can read this.”

Bridgewater students generally echo current national attitudes about handwriting. In theory, they believe that neatness and legibility are important, but most of them regard penmanship as a given, like eye color, something that’s not within their power to change. “I have always had messy penmanship and teachers tried to help me,” one freshman confessed in a recent conversation, “but I was a lost cause.” Some students have given up cursive writing entirely and use print.

THE DECLINE OF PENMANSHIP Penmanship is far less important than it once was. With the growth of word processing and e-mail, most people do relatively little writing by hand. More and more examinations involve filling in bubbles or checking off boxes. As early as elementary school, children learn keyboarding and papers are typed. As a result, writing done by hand — such as journal-writing and note-taking — is usually intended for a single reader, the author. As another freshman commented, “a neat handwriting isn’t important since you’re mostly taking notes and you’re the only one who’s going to have to read them.”

Of course, there is no guarantee that note-takers will be able to read what they have written. My husband, who is a physician, belongs to a profession whose members are renowned for illegibility. He can often be seen staring at a page covered with his own strange, inscrutable marks, murmuring “What does this mean?”

A glance at library shelves provides further evidence of the decline of interest in handwriting. Self help guides with titles like *Better Handwriting in 30 Days* are likely to be 30 years old and are greatly outnumbered by guides to Wordperfect, Microsoft Word and the popular “For Dummies” series.

The decline of handwriting, however, preceded the computer era. Historian Tamara Plakins Thornton’s recent book, *Handwriting in America*, records complaints about illegibility beginning in the 1930’s. Increasing use of telephones, typewriters and dictating machines during the first half of the century reduced the need for handwritten documents. During the 1960’s, many educators emphasized self-expression at the expense of rote learning, which further reduced the teaching of penmanship. Reformers argued that there was a better way for children to spend their time than copying the rows of loops and circles required by the Palmer method.

In earlier centuries, however, writing was a carefully-honed craft. People spent as many hours working to reproduce copybook models accurately as today’s self-improvers might devote to the goal of firmer thighs and flatter tummies. However, as Thornton explains, there were several different models, and the particular model an individual was to copy depended on his or her gender, occupation and social class. Some scripts were reserved for women, others for gentlemen and others for middle-class young men preparing for business careers. Professional penmanship teachers helped students learn the appropriate kind of writing.

HANDWRITING INSTRUCTION The handwriting instruction books which Thornton has unearthed provide fascinating windows on English and American culture from the Renaissance through the 19th century. For middle class boys, penmanship was a practical skill, taught along with arithmetic and accounting. Penmanship instruction overlapped with learning about ledgers, invoices, and receipts. In 1845, writing master James French published two copybooks, a *Gentlemen’s Writing Book*, in a blue binding, and a *Ladies’ Writing Book*, in a pink binding. The boys’ book provided preparation for the world of business and commerce, as suggested by the model phrases, such as “A neat handwriting is a letter of recommendation,” which they were instructed to copy. Neatness would presumably

indicate to an employer that the young man was trustworthy and hard-working. In sharp contrast, the girls practiced copying sentences like "A fine specimen of ornamental penmanship is a speaking picture." As Thornton points out, for the young women, writing was an accomplishment like dancing, music or needlework. They were being prepared for a life of cultivated leisure, not for the world of work.

HANDWRITTEN NOTES

Although the speed and convenience of word processing has made neat and legible handwriting far less critical than it once was, writing by hand has not become totally obsolete. It's generally agreed that thank-you notes and condolence letters should be written by hand. Even though some people persist in sending pages of newsy print along with their Christmas cards, these are generally regarded as tacky. Miss Manners declares that "script — even when messy or barely legible — communicates a feeling of personal connection that a laser printed letter cannot duplicate." Knowing this, the authors of computer-generated fund raising letters often try to "personalize" their appeal by including a phony "hand written" note.

And even when computers are easily available, it seems, many people prefer to take notes by hand. According to a recent *New York Times* article, many workers at business meetings, in hospitals and in other job settings would rather write than type on a laptop. Or, to be more precise, they would rather scribble on a notepad and have their jottings appear transformed into print on computer screens. For these people, handwriting-recognition software, which translates handwritten notes into computer text files that can be edited, revised and printed, is being developed. The hand-recognition software currently available, according to the *Times*, works reasonably well if users print carefully in capital letters — which, of course, most users don't. Most people

scribble and then hope that the computer can read what they have written, as they once hoped that their professors could. Thus far, the computer's response often seems to be "I can't" — the new software has even more trouble deciphering handwritings than human readers do. Programs such as the Crosspad, developed by I. B. M. and the penmaker A. T. Cross, can be trained to read a specific user's writing style, but this process apparently takes several hours and the results are not completely reliable.

The willingness to devote hours of practice to achieve neatness and uniformity in handwriting is clearly a thing of the past. Yet as we scribble and scrawl, a still, small voice is sometimes heard, whispering "I hope I can read this."

Name		Grade
School		Date
Teacher		
hphh	hphh	hphh
should	should	should
g g g	g g g	g g g
America	America	America
o o o o	e e e e	a a a a
o o o o	e e e e	a a a a
o o o o	e e e e	a a a a
H H H	H H H	H H H
History	History	History

o o o o e e e e a a a a
 o o o o e e e e a a a a
 o o o o e e e e a a a a
 H H H H H H H H
 History History

Life on the Frontier
 Once a pioneer family claimed a piece of land, their lives changed.
 Their wagon served as their home for the time it took them to clear the land and build a house.

“7:30 DINNER WT. JEANNE, CALL RE. SEPTIC SYS.”

BY WILLIAM C. LEVIN

walking past the car could reach into the passenger side seat and steal my briefcase and, with it, the dingus. Like everyone else I marvel at the little thing, but I've decided that I like my pocket-sized paper calendar books better.

It's not because the Sharp OZ-650 Electronic Wizard with 1MB of memory has a learning curve steeper than the stairs of a Mayan monument. (“To accessing day/date/month of year in future/past of non-present date, to press “schedule” key while down holding desirable entry select for.”) And it's not the weekly ritual I call the “dumping of the data” in which for fifteen minutes my desk computer is connected by its rs-232 port to the little machine via its docking station. (“Sharp Desk Commander searching for link. Link achieved. Reading calendar information. Uploading calendar information. Information shared.” I always feel so fulfilled after a session of electronic sharing.)

I prefer my paper calendar books because they have soul. They are alive with my past and, by comparison, the electronic calendar is cold comfort. I wouldn't have found out about this if it hadn't been for the IRS. Here's what happened.

I was putting together some records for a meeting with the agency that cares, when I found I needed information about a trip I took in 1995. Was it business, and if so, did I also have any non-deductible fun? Since I got the electronic calendar in 1997 I needed to search the detailed archives of personal information among the papers in my file cabinets, cardboard boxes, top drawer of my dresser, piles of outdoor clothing catalogs and (when extra desperate and losing will) the kitty litter bin. You never know. I once found my glasses in the freezer.

In a closet, behind the accusing Nordic Track, under a few shoe boxes of actual shoes, was a shoe box containing my old calendar books covering the years 1975-1996 almost inclusive. (Missing is the book for 1982 because the world's least competent crook broke into my Toyota and stole my briefcase which contained said appointment book, a set of exams, my collection of fine-point felt tipped pens and assorted lint-covered lozenges.) “I think I took that trip in March of ninety-five,” I guessed out loud, thumbing through the appropriate book. If I had been searching in the electronic calendar I would have punched in a search command for the calendar listings for March of that year and in an instant the green, back-lit entries would have covered the little screen. Efficient, accurate, time-saving. Instead, I

I am what is called an “early adopter.” The term refers to people who are quick to acquire the newest technology. I can always imagine how much easier and more productive my life would be if I just had “one of those.” In 1983 I had to have a personal computer. It was very expensive (about \$2,000 for a machine with a five inch screen and 64 kilobytes of ram—I'll bet your sports wrist watch has more memory), but I wrote several books on it and did almost all my normal paperwork. Once the price of cell phones dropped from the stratosphere, I got one of those also. It has worked out as well, especially as an insurance policy against being late for meetings or stuck on the highway in need of AAA help. But I'm afraid my latest techno-purchase is not working out.

My electronic calendar is a wonder of technology. It's a three-by-five inch plastic clamshell case with a typewriter style keyboard, calculator pad and an array of special use keys fitted around a small, easy-to-read screen. I can record in it seemingly endless appointments, memos, notes, expenses records, phone numbers and addresses. I can't imagine I'll ever need to keep track of 40,000 acquaintances, but I got the one megabyte model just in case I get really popular one day. I now have so much vital information on the thing that its loss would require a year of work reconstructing my life. In fact, I now lock the doors of my car when I get coffee at the Java-Jump drive through fearing that one of the strangers

worked my way through the blue pages of the worn “Week at-a-glance” calendar, stopping to interpret the entries on the way toward March. Tuesday, Jan. 17: “8 A.M. Classes resume.” Ah, cruel end of Christmas break. Thursday, Jan. 19: “Call re. jury duty.” 4P.M. “Call re. dishwasher repair.” That day I waited two hours for the appliance repair guy to call me back, and two days later I sat for three hours in a room full of potential jurors before being dismissed. Saturday, Feb. 18: 8P.M. “Chili Bros. at Tryworks. Jeanne 7 P.M.” Our first genuine date. Of course this discovery led to a discussion with Jeanne about whether the dinner we had the week before qualified as an official date. We looked it up. My book said “7P.M., Dinner with Jeanne, Hunan Kingston.” Hers said, “Work with Bill Levin on Mass. Cultural Counsel grant.” Date, I concluded. No date, said Jeanne. It was a no-decision contest, but from these entries we surely relived the events.

of my car, leaving pounds of wet sand on the seat and quarts of canine slobber on the insides of the windows. Obviously my relationship with Jeanne had entered a new, more “earthy” phase.

I can’t count the number of discoveries I made over the next few hours as the entries rolled by. One book led naturally to another and memories of events long forgotten were jumbled together, then put in context. What I was doing at work was next to what I bought to cook, where Jeanne and I went on dates and trips, the boat we bought to fix for sailing in Buzzards Bay, how my mom was doing and on and on. The past came back in its own pace and proportion. Often the smallest details were recovered, sometimes recorded on the pages (the cold drizzle on the day we launched Otter in Sippican Harbor), sometimes remembered by association with an entry.

But more important than the recovery of small details was the way browsing through these books gave me a broad view of what happened in my life over months and years. Things change in our lives, and I think we are usually so busy with the daily details of life that we seldom have time or attention for the long view. When we sit still with the records of our lives these events can be recovered, at least in memory. Look through your appointment books (if you have them), your check stubs, photographs, letters home from the kids at camp or college, the logbook of your days on your boat, even the collected drawings and toys from your childrens’ lives and you will see what I mean. Perhaps one day my Sharp Wizard OZ-650 with 1MB of memory will give me another look back at the years 1997-1998. (“Search for all entries containing the words Jeanne and Dinner”), but in the meantime, I’m going back to a pocket-sized calendar, like the ones that are stacked in the back of my closet.



Back to the IRS task. Ah. Wed. March 14. “6A.M. Boston-Charlotte (seat 7A) and Charlotte-Tampa. U.S.Air \$196.50. Bring data sheets, transparencies, paprika” Paydirt! This was the trip I needed to confirm. I went to Florida to visit my mom in Sarasota and, while there, I was to drive to Tampa to the University of South Florida campus to give a talk on some research I was conducting, and to sit in on a dissertation defense on which I was an outside reader. “What percent of the trip was deductible?” I wondered. Hmm. “Is the entry in my pocket calendar proof of the cost of the airfare? I’d better find the charge plate bill.” Also, I should buy mom more of that paprika she likes and send it to her.

Since I had the calendar book opened, I just kept thumbing along. What was going on with Jeanne and Me? Lots of entries for dates. Saturday, March 26: “9:30 A.M. Cape Walk.” Then, in ink rather than pencil, “Spenser damage.” We had, in fact, walked along the beach in Plymouth under the cliffs of the Ellisville area, and Jeanne’s 90 pound hair-monster of a dog had rolled in a tidal pool just before getting into the back

SCHOOL BOOKS

BY CHARLES ANGELL

“For every complex problem,” H. L. Mencken wrote—and I take the quote from Richard Russo’s wonderful novel about academic life, *Straight Man*—“there is a simple solution. And it’s always wrong.” Zachary Karabell’s *What’s College For?* and Bill Readings’ *The University in Ruins* both argue that the problems with American higher education have less to do with the fringe benefits enjoyed by the professoriat—the inane notions that professors work only eight hours a week or become drones on the public payroll the instant they receive tenure—than with how colleges and universities find themselves situated within late twentieth-century American society. Both authors view the problem differently. Karabell finds university professors out of touch with American society at large; Readings suggests that under the pressures of global capitalism, the university no longer functions within the nation-state as the means whereby citizens shape their identities.

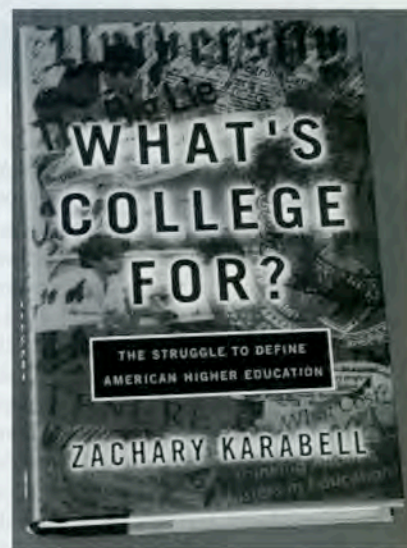
What’s College For? examines the “split between what professors are trained to do [research] and what public institutions of higher learning hire them to do [teach].” He points out that all too often the debate about higher education is framed in terms of the Harvards, Yales, Stanfords, and other elite institutions where the professor’s working conditions differ markedly from those institutions where most college faculty find employment.

Conditions for teaching and learning at schools like Bridgewater State College, for better or ill, are more the norm than the conditions found in Cambridge or Palo Alto. Karabell considers the “most pressing issue in higher education today . . . the widening chasm between professors and the larger society.” This chasm results, he feels, from the “professional structures” of academia which remain closer to the structures of medieval craft guilds than to the structures demanded of a modern campus. While the guild or discipline determines the standards for research and publication that allow its members to advance, the contemporary college requires teachers who can instruct students in the “histories that speak to their experience.”

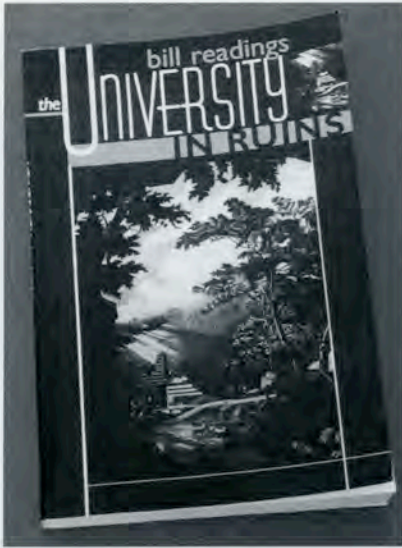
Karabell presents a series of chapters that consider the issues confronting undergraduate and graduate students, the professors, and tenure, but it is his chapter devoted to “History Standards” that illustrates how divorced the academics are from the wider society. Trained as an historian, Karabell explains that the history standards project attempted to formulate “an integrated program of research, development, and national dissemination to improve the teaching of history in the nation’s schools.” Receiving advice and suggestions from diverse constituencies, a panel of distinguished historians promulgated an extensive curriculum to achieve that end. The historians were wholly unprepared for the controversy that erupted. Professors found themselves pitted

against politicians, mostly conservative, who felt that the standards ignored, perhaps even betrayed, key figures and moments in American history. Academic concerns about teaching history as a morally neutral set of problems and questions confronted a political construing of American history as a set of morally uplifting and heroic stories intended to inculcate civic virtue and what it means to become an American. “In numerous ways,” Karabell concludes, “the story of the National History Standards Project presents a picture of professors marching to the beat of a very different drummer than other groups in society.” Owing to their insulation and isolation that allowed seeing themselves as specialists speaking to other specialists, the professors were unable to command the media—which they too often neglected and scorned—with anywhere near the skill mustered by the politicians to communicate their concerns to a wider public.

This insularity from the wider society, made stronger by tenure, permits the academic guilds to control what research is worthwhile, who publishes in what journals, and who, in fact, gains



Zachary Karabell, *What’s College For?* (Basic Books, 1998)



Bill Readings, *The University in Ruins* (Harvard University Press, 1996)

admission to the profession. “These guilds color every aspect of higher education today, and aside from those hundred or so select institutions, the effect is deleterious.” Karabell asserts that good teaching and public service, particularly in publicly funded colleges, should provide the benchmark for professional advancement, but, as he’s noted earlier in his book, “any assistant professor will attest [that] good teaching and a plethora of service will be of little avail [for promotion and tenure] if the research doesn’t satisfy certain standards.” Rather, he argues, professors should involve themselves more deeply in community and local issues, with primary and secondary schools, and with service groups. Academics must identify themselves less as members of a specialized discipline, more as public servants with a strong institutional commitment.

What’s College For? offers an accessible, if polemical, analysis of the problems in academia, yet it does not fully account for the hollowness—some might go so far as to say fraudulence—many older professors feel about what they’re doing. Bill Readings’ *The University in Ruins* suggests why these feelings may arise. Readings argues that “since the nation-state is no longer the primary instance of the reproduction of global capitals, ‘culture’—as the symbolic and political counterpart to the

project of integration pursued by the nation-state—has lost its purchase. The nation-state and the modern notion of culture arose together, and they are, I argue, ceasing to be essential in an increasingly transnational global economy.” Readings means essentially that the global marketplace has effaced national boundaries and penetrated into every activity. People see themselves less as citizens of a nation-state and more as participants in a global marketplace where Disney, professional sports, and Celebrity Cruise Lines supply their leisure needs. In this context, education ceases to provide the means whereby people learn their roles as citizens of a nation-state and comes to represent one more consumer commodity. The university has responded to this situation “by transforming itself from an ideological arm of the state into a bureaucratically organized and relatively autonomous consumer-oriented corporation.”

For most of this century, the university’s defining mission has been to inculcate and transmit national culture; recently, its mission has become that of demonstrating ‘excellence.’ Readings points out that administrators routinely cite ‘excellence’ as an “integrating principle” since excellence as a concept “has the singular advantage of being entirely meaningless or to put it more precisely, non-referential.” Using examples, some of them unintentionally humorous like the ‘excellence in parking’ award at Cornell, Readings demonstrates how ‘excellence’ serves administrators as a “unit of currency” that permits “a means of relative ranking among the elements of an *entirely closed system*.” Universities emphasize their efficiencies and cost benefits, marketing themselves as “best buys.” What this means is that accountability becomes accounting—the bottom line. The sweatshirt bought at the college bookstore as much indicates consumer satisfaction as the course of study.

Anyone who has worked in higher education the last decade or more will recognize and respond to Readings’ analysis of the university as a bureaucratic organization. Satisfying the consumer, or in academic jargon ‘the client population,’ has become the goal. Thus accountability boils down to tests and evaluations that produce statistical measures of how much value has been

added to the clients and how satisfied they are with it. Knowledge itself becomes quantified as information easily presentable on a bar graph or pie chart. The Massachusetts’ teacher certification tests offer a perfect example of this process; so, too, do the student evaluations of faculty which are in reality consumer satisfaction surveys that differ little from those handed out at shopping malls. Administrators are enamored of projecting overhead charts to show faculty, who left to their own devices might construe the figures as evidence of deplorable learning conditions, how well their college stacks up against other benchmark institutions. “Look how well,” the administrator will say, “our cost per student compares to Roadkill State or Sweatshop City College.” Value becomes the product of accounting. Value questions—does such quantification even remotely indicate an education’s worth? Is American society willing to provide the resources to educate its children?—go unasked and unanswered.

Readings’ analysis, in Hamlet’s words, may be “caviar for the general.” It is philosophical, detailed, and historically informed—certainly not bedtime reading and nowhere nearly as accessible as Karabell’s study. Still, Readings recognizes more fully than Karabell that, *apropos* of the ‘history standards,’ the professors were probably better informed than their political opposition. History is a set of problems and questions more than it is a set of heroic tales and myths shaped by the popular culture and transmitted through the marketplace, more than an animated Pocahontas and action figures. Readings shares with Plato the belief that the purpose of an education extends beyond the search for truth to the seeking of justice. Teachers and students, he says, must think together, often in dissensus, in “ways that keep questions open” and lead to forming a just society.

Charles Angell is Professor of English



FACULTY RESEARCH NOTE ANDREW HARRIS

Professor Andrew Harris of the History Department can best be described as a criminal justice historian, which makes him kind of a modern day scholarly sleuth. His area of research is the transformation of criminal justice in 18th and 19th century England, with particular emphasis on studying how the City of London made changes in the organization and operation of its police force. In pursuing his Ph.D. from Stanford University, Professor Harris traveled to London and immersed himself in the City of London archives, where he began researching the reform efforts made by the leading citizens of that era. Now at Bridgewater, Professor Harris continues his examination of British criminal justice.

Professor Harris is interested in determining why the citizens of London supported changes in policing from a localized ward-centered system to a more centralized city system. What he found was that legal reformers became increasingly wary of the discretion inherent in local policing, a discretion which implied less than perfectly rationalized enforcement of the law. For many citizens, discretion, flexibility and local participation in regulating the police had provided stability in criminal justice. In the early 19th century, though, these same qualities looked irrational and anachronistic. As propertied citizens increasingly distrusted the poor in the wake of both economic and political revolution, they also distrusted placing too much authority in the hands of those poorer residents who inevitably served as officers. The solution agreed upon was to bring more rationality to the criminal justice system. This push for rationality took the form of a centralization of police functions.

Professor Harris documents the reform effort during the period of increased democratization in England in the 1830s. In his research he found that even though the City of London moved to a more centralized system of policing, the transformation was not as significant as many believed at the time. New constables for the City of London were actually recruited from the existing ward police, new station houses were often built on the existing sites of local watch houses and new uniforms for the city police legitimated a criminal justice system that no longer directly linked to local communities.

But while Professor Harris points out that reforms of policing in London were not wholly transformational, they nevertheless did have an impact on the criminal justice system. The citizens of London did give up power to define on the local level what the law meant to them. Legitimacy deriving from local control gave way to a legitimacy produced by the appearance of new kinds of rationality and efficiency.

As a result of his research on the transformation of policing and criminal justice in 18th and 19th century London, Professor Harris has presented a series of conference papers and he is currently working on a transformation project of his own. He hopes to have his dissertation transformed into a book which will discuss these reform efforts in England. Because policing and the efforts to change the manner in which the law is enforced in societies are topics with broad interest, it is likely that his study of the London reform movement will appear in book form.

When not involved in his research, Professor Harris is a busy instructor in the History Department. He regularly teaches a two course survey of British history along with a course in 19th century Europe. In the spring, 1999 semester he will be teaching a new colloquium course on Crime, Law and Society in 18th and 19th century England, which will allow him to bring his considerable expertise into the classroom.

As to his future research interests, Professor Harris would like to continue exploring the ideals and realities of the law, focusing on the meaning and actuality of 18th and 19th century English juries. In many respects this is a natural offshoot of his study of policing and criminal justice and should allow him to develop a broader understanding of how people in England interacted with the legal system. Needless to say, Professor Harris is excited about his existing research and the prospects for delving into a new area of history. Like most of his faculty colleagues at Bridgewater, Professor Harris is a dedicated scholar whose passion for his work is in evidence everyday in the classroom.

*Criminal Justice
Reform in 18th & 19th
Century England*



Photo: D. Pulsifer, Spring 1998 Art History Study Tour

TOMBS ALONG THE DECUMANUS OUTSIDE THE PORTA ROMANA - OSTIA, ITALY

Ostia was the port of Republican Rome, located at the mouth of the Tiber river. Because it was the domestic landing for both cargo boats and warships, a lively trade-based economy evolved which brought appropriate wealth. That wealth was reflected in the elaborate mausolea which were located outside the city walls. The photo shows the remains of one of those structures with compartments for individual burials. Originally covered with a veneer of elaborately patterned marble or with frescoes, the brick sub structure is all that remains.

Ostia was active from the 3rd century B.C. through the 4th century A. D.

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