

HOFSTRA HORIZONS

Fall 2003

Research and Scholarship
at Hofstra University



HOFSTRA At A Glance

2003-2004

LOCATION: Nassau County, Long Island, 25 miles east of New York City. Telephone: (516) 463-6600.

CHARACTER: A private, nonsectarian, coeducational university.

FOUNDING DATE: 1935

PRESIDENT: Stuart Rabinowitz

COLLEGES AND SCHOOLS: Hofstra College of Liberal Arts and Sciences, Frank G. Zarb School of Business, School of Communication, School of Education and Allied Human Services, New College of Hofstra (innovative college), School of Law, School for University Studies, Honors College, Saturday College and University College for Continuing Education.

FACULTY: There are 1,291 faculty members, of whom 507 are full-time. Ninety-one percent of full-time faculty hold the highest degree in their fields.

STUDENT BODY: Full-time undergraduate enrollment of 8,314. Total University enrollment, including part-time undergraduate, graduate and School of Law, is approximately 13,400. Male-female ratio is 43 to 57.

UNDERGRADUATE DEGREE PROGRAMS: Approximately 130 undergraduate programs of study.

GRADUATE DEGREE PROGRAMS: Approximately 140 graduate programs of study, including Ph.D., Ed.D., Psy.D. and J.D. programs.

THE HOFSTRA CAMPUS: With 111 buildings and 240 acres, Hofstra is an accredited member of the American Association of Botanical Gardens and Arboreta.

HOFSTRA LIBRARIES: The Hofstra Libraries are fully computerized and contain 1.6 million volumes and volume equivalents available for student use.

ACCESSIBILITY: Hofstra is 100 percent accessible to persons with disabilities.

JANUARY AND SUMMER SESSIONS: Hofstra offers a three-week January session, and three summer sessions between May and August.

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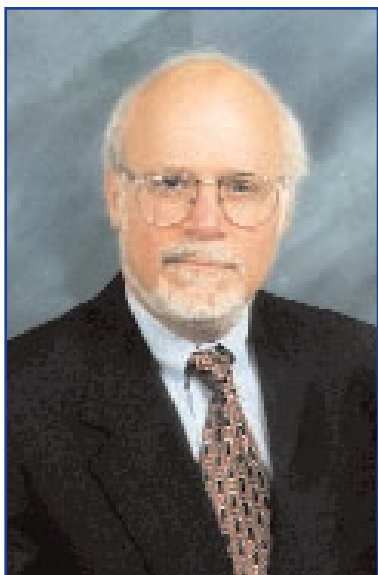
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On the cover: Jean Marais and Josette Day from *Beauty and the Beast* (1946).

HOFSTRA HORIZONS is published semiannually in the fall and spring by the Office for Research and Sponsored Programs, 144 Hofstra University, Hempstead, New York 11549-1440.

Each issue describes in lay language some of the many research and creative activities conducted at Hofstra. The conclusions and opinions expressed by the investigators and writers are their own and do not necessarily reflect University policy.

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This has been an exceptionally exciting year at Hofstra University for many reasons. We celebrated the opening of Hagedorn Hall, the new, technologically advanced home for the School of Education and Allied Human Services, and — that same week — received word that Hofstra is the recipient of a \$11.5 million grant from the National Science Foundation!

While much is new and newsworthy at Hofstra, we also continue to enjoy our annual traditions. For example, as this issue of *Hofstra Horizons* goes to print, we will welcome thousands of prospective students to campus during Fall Open House.

Another tradition at our fine university is this publication. *Hofstra Horizons* provides the academic community with thoughtful, scholarly essays and articles. I am always impressed by the insightful, well-researched, and provocative pieces included in this publication.

The articles you will read in this issue of *Hofstra Horizons* once again reflect the dedication of our faculty members to their scholarship and teaching. And that dedication is a tradition that will always be newsworthy.

Congratulations to all contributors!

A handwritten signature in blue ink, which reads "Stuart Rabinowitz". The signature is fluid and cursive, with a large, stylized initial 'S'.

Stuart Rabinowitz
President



Excellence in teaching and scholarship are two cornerstones of Hofstra University's fine reputation. More than 90 percent of our full-time faculty members have attained the highest degrees in their fields. What make these scholars outstanding teachers are the experiences and expertise they bring to their classrooms. The articles in this issue of *Hofstra Horizons* clearly underscore the fact that our faculty know both theory *and* its application.

Take for example, "Cocteau Films Come to Hofstra," written by David Pushkin, who co-directed the Hofstra Cultural Center conference *A Pen of Light: The Films of Jean Cocteau* and who curated the exhibits that accompanied the conference. He is a teacher, fine artist, and curator — and our students most certainly benefit from his unique combination of talents.

Dr. Phyllis Zagano is another example of a faculty member who brings her scholarship to bear on contemporary society. In this issue, you can read her continued exploration of the history and trends of women deacons and lay ministry in the Catholic Church.

You can also glean important points from Dr. Jeff Brice's essay, which argues for more study into the relationship of convergent and divergent business development strategies in entrepreneurial enterprises.

In a fascinating piece devoted to decapod crustaceans, Dr. Jason D. Williams examines the symbionts of this most conspicuous and ecologically important member of intertidal and subtidal marine habitats.

You will also read about significant grants that the University has been honored to receive, among them The Freeman Foundation's \$500,000 grant in support of a four-year project to advance our Asian Studies Program. Dr. Patricia Welch of the Department of Comparative Literature and Languages, who also serves as Director of the Asian Studies Program, assumed the leadership role in preparing this grant proposal last spring. She explores this interdisciplinary program in her article "The Asian Studies Program at Hofstra University: Challenges and Opportunities."

As noted in "Grant News," one of the hallmarks of a great university is its active grants program. So it is with much pride that we acknowledge awards from the National Science Foundation totaling more than \$12 million. In addition, Hofstra is the recipient of grants from the National Institutes of Health, funding from the state of New York, and corporate donations. You can read more in the "Grant News" column about the vital work supported by these grants and funding, and learn more about the accomplished professors whose dedication, scholarship and reputation helped Hofstra earn the trust of these foundations.

As articles and news items in this issue demonstrate, Hofstra faculty bring enthusiasm to their teaching as well as their scholarly pursuits. Congratulations to all authors for their fine work. The Hofstra community is proud to present your research and opinions in *Hofstra Horizons*.

Sincerely,

A handwritten signature in blue ink that reads "Herman A. Berliner". The signature is fluid and cursive.

Herman A. Berliner, Ph.D.
Provost and Senior Vice President for Academic Affairs

Legitimate and Illicit Entrepreneurship: An Opinion Concerning the Relation of Convergent and Divergent Business Development Strategies

Jeff Brice Jr.

Assistant Professor

Department of Management, Entrepreneurship, and General Business

Business consulting and training are popular vocations in the United States. In business school, students receive training that should give them the tools to help others develop competitive advantages in business over laypersons. However, history has shown that this is not nearly always the case. Bill Gates, arguably the world's most successful entrepreneur, was a college dropout. Although Gates' rivals at Apple Computer, Steve Wozniak and Steve Jobs, did attend college, they had no business training before founding Apple Computer. Like Gates, Michael Dell dropped out of college before finishing his degree program but he now heads one of the most successful computer manufacturing companies in the world. Thus, one can argue that academic business education does not always result in competitive success in the market.

The focus of this research, however, views entrepreneurship from a different angle. In the underground of society, there are also burgeoning "success" stories. Organized crime is a functional part of the American social system that, primarily, minorities and immigrants have used as a means of upward mobility. It was estimated that, at the time of his death, Colombian drug cartel kingpin Pablo Escobar's fortune was worth more than one billion dollars. This from a former peasant who received a scant formal education. The same parallel can be drawn from crime legends such as Al Capone, Charlie "Lucky" Luciano, and Meyer Lansky. Although these men formed the basis of

their empires on crime, violence, and related activities, they each had to formulate and enact innovative business strategies to gain advantages over their competitors. The "training" that they received was not from formal education but that of the street variety from when they were honing their craft.

Many of today's criminals face the same situation. It seems logical that one cannot be a successful drug dealer/distributor unless one understands the intricacies of personnel management and logistics. It is also just as logical to assume that one cannot be a successful confidence artist unless one knows something about social psychology. Although the areas that these illicit entrepreneurs (criminals) exploit are not legitimate, their constructive strategy talent and ability to manage emergent situations can be hypothesized to be similar to that which must be mastered in legitimate business circles except with the threat of dire consequences in the case of failure.

Legitimate Entrepreneurship

There is no single accepted definition of an entrepreneur (Gartner, 1988; Low and MacMillan, 1988); or, what actions and processes are considered entrepreneurship (Schumpeter, 1934; Kirzner, 1973). Past research on this matter has not solved the quandary.

While there is still no standard definition of entrepreneurship, the working interpretation accepted here includes "purposeful and successful

activity to initiate, maintain, or develop a profit-oriented business" (Livesay, 1982). This definition is useful because it serves to ascertain the ambiguous nature of the entrepreneurial act. It is broad enough to capture most notions of personalities and processes that have commonly been associated with entrepreneurs who perceive market opportunities and act to exploit them.

It is known that rates of entrepreneurial activity vary in different cultures even though there are parallels in social and economic development (Shane, 1992); and, research has shown that cultural values play an important role in the entrepreneurial orientation of individuals (McGrath et al., 1992).

The processes that entrepreneurs traditionally use to establish business ventures are well known. Cooper and Dunkelberg (1986) identify four typical paths to ownership:

Start-up: Developing an independent business from the ground up.

Purchase: Buying an already established business enterprise.

Inheritance: Obtaining ownership of a business from an estate.

Promotion: Obtaining ownership of a business through succession.

During Cooper and Dunkelberg's study, minority business owners of each race and ethnicity were found to be much more likely to enter business ownership through their own start-up activities. This finding is attributed to an escalating emergence of minority

entrepreneurship. Reynolds (1991) describes the dominant theme underlying minority entrepreneurship as blocked opportunities in the majority society (sociocultural displacement). The challenge is to understand the differential behaviors and contexts of various ethnic groups.

For example, using data from the late 1960s and 1970s, Auster (1988) examined African-American and Caucasian business owners in three urban areas in order to describe characteristics of both owners and the businesses. African-American business owners were found to have fewer years of both education and business experience. African-American businesses were found to be smaller and less profitable. Auster did not, however, find significant differences between the survival rates of African-American and Caucasian owned businesses. Auster posits that one explanation for the lack of a significant difference in survival rates is that African-American business owners lacked alternative employment options, a reoccurrence of the decreased opportunity cost explanation previously offered by Leibenstein (1968). She concludes with the suggested public policy implications that increased funding and business training to African-American business owners have the potential for improving the profitability of their businesses, and ultimately the underlying problems of the urban neighborhoods. Thus, incidences of urban crime are posited to decrease with heightened sophistication and dissemination of legitimate entrepreneurial knowledge and processes.

Illicit Entrepreneurship (Crime)

Based on most academic views of entrepreneurship, it is feasible for one to categorize organized crime as a variant form. However, the fact that the criminal activity is illicit does not remove it from the realm of operational entrepreneurship. The development and exercise of organized criminal enterprise can be closely related to the Cooper and Dunkelberg (1986) framework (listed above).

However, not all organized crime is entrepreneurial. There are two types of organized criminal networks described by Ianni (1998). The first of these, associational criminal networks, is the familiar version of the Italian “mob” or “Cosa Nostra.” Associations are formed, usually from childhood or prison experience, based on ethnic heritage, geographical centralization (“the neighborhood”), and family relations. These “Mafia” organizations emulate the standard multinational corporate structure, along with its internal bureaucracy and reactive inflexibility.

The second type of criminal organization described by Ianni is the entrepreneurial network. It is apparent that this is a predominant form for African-American and Puerto Rican crime organizations. The entrepreneurial network follows the model of the small businessperson, the individual illicit entrepreneur, whose criminal enterprise is conducted through a network of individuals under his or her authority. In fact, this form of criminal organization is comparable to the network of support formed by the owners of small, legitimate businesses. One individual manages the activity of the others and is responsible for their salaries, commissions, or other compensation. There is little bureaucracy among the network, and most employees have direct contact with the managing illicit entrepreneur. In terms of financial exposure, it is the central illicit entrepreneur who must bear the risk of funding and managing the venture. In fact, if an employee does accumulate significant risk capital, he or she is likely to attempt establishment of an independent network of his or her own. Interestingly, employment in this type of criminal enterprise is viewed as little different from any other job. Similarly, if the business of the network is successful, the boss is likely to have many of the traits of any good entrepreneur, including recognized status as a businessperson in his or her neighborhood. It is this relationship between the illegal enterprise and the community that is most significant. Despite the illic-

it nature of the “business,” many residents and neighborhood associates of these networks (especially those of the same ethnic background) view them as legitimate. Thus, the inference is that, in some communities, African-Americans and Puerto Ricans view crime and business in different terms than the social majority.

Additional research supports this view. Myers (1992) explored the links between self-admitted drug dealing and labor force behavior to determine if and how returns to employment influence the decisions by both African-Americans and Caucasians to enter drug dealing. Using data collected on inmates in prisons and jails in California, Michigan and Texas, it was concluded that African-American and Caucasian offenders vastly differ in their perceptions of criminal opportunities. It was discovered that the dominant factor contributing to entry into drug selling, especially among African-American males, is unattractive market opportunities, which is consistent with the findings in legitimate entrepreneurship research. One cannot determine unambiguously whether this results from the lure of drug dealing for its entrepreneurial attractiveness or simply results from crime versus employment choices. In any case, evidence presented clearly demonstrated that racial differences in returns to employment explain most of the gap between African-American and Caucasian drug dealing.

Theoretical Consideration

Variant types of “undesirable” entrepreneurship within the larger society have been previously examined. The early impetus for the current perspective lies in previous attempts by scholars to understand how immigrants, or new members of host societies, develop a sense of economic stability (Butler & Greene, 1997). In the late 1800s Georg Simmel (1950) referred to what we call today “ethnic entrepreneurs” as “strangers” or “traders.” These people carried out the scorned practice of trad-

ing and commerce because no one else wanted to participate in a “commoner’s vocation.” Illicit entrepreneurs fit this analogy particularly well because they also operate below society’s accepted mores and standards. They can be viewed as strangers operating in stealth, masked among the law-abiding population. Since assimilation is not always possible (or desired), illicit entrepreneurship is one avenue that has developed over time to equalize social and economic disparity.

The perspective forwarded in this article is rational when one applies enclave theory as an investigative framework. Enclave theory traditionally examines “self-segregated” communities of ethnic origin that have as their primary concern the creation of new ventures and the development of a labor market within the confines of the host country (Nee & Nee, 1986). The enclave economy, therefore, is thus composed of sociocultural and economic elements. The illicit entrepreneurial enclave may be viewed as a division of the larger economy with an autonomous enclave economic structure that represents a highly distinctive labor market. Scholars who utilize enclave theory stress the positive cultural identity of the group and how members rely on resources within the community in order to develop, manage and maintain business enterprise (Butler & Greene, 1997). Since it has been reported that African-American and Puerto Rican entrepreneurial criminal networks do attain some legitimacy in their neighborhoods of operation (Ianni, 1998), such a community helps entrepreneurial criminals to successfully adjust to an advanced capitalist ideology and avoid the bottom of the socioeconomic structure of that society.

Suggested Research Problems and Relevance for Scholars

Considering the concepts and literature described above, this perspective poses several interesting research possibilities:

1. What are the similarities and differences between the strategic processes of illicit (criminal) and legitimate entrepreneurs? More specifically, do criminals perform equivalent market research, risk analysis, and competitive investigation in a manner similar to legitimate entrepreneurs?
2. Is there anything that can be gained from studying the strategic processes of criminals as a mechanism to make legitimate entrepreneurs more effective?
3. Most importantly, what is the likelihood that we can rehabilitate successful illicit entrepreneurs into legitimate businesspeople using their well-developed competitive skills?

This last inquiry is of particular concern to minority scholars. It is a sad fact that racial and ethnic minorities comprise a much larger percentage of the incarcerated population per capita than the social majority. Therefore, minority scholars should be the first to conduct necessary academic inquiry into those research questions that defy the common stereotypes that pervade the American social caste system. Sociological research occasionally compares criminal models of business to legitimate forms. Unfortunately, academic literature in business ignores illicit entrepreneurship altogether. Therefore, the natural result of this perspective is to explore illicit business practices and, more importantly, the strategies behind them to assess the uniqueness of various tactics and possible application to the legitimate business economy.

Conclusion

A potential argument, in its most basic form, is that a drug dealer is really an entrepreneur who is simply selling the wrong products. The viewpoint forwarded in this article proposes that scholars should investigate the business development strategies of all entrepreneurs — legitimate and illicit. While there has been much research

about legitimate entrepreneurship in the management literature, there has been little scholarly effort focused on the strategic implementation of illicit (criminal) entrepreneurship. Specifically, this line of inquiry is necessary to evaluate the similarities and differences in initiation, growth and diversification of all types of entrepreneurial enterprises. In this manner, scholars may uncover unique perspectives and new strategies that might be translated into legitimate forms of competition.

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Jeff Brice Jr. brings to his responsibilities as Assistant Professor of Management, Entrepreneurship and General Business at Hofstra's Frank G. Zarb School of Business a varied background as a successful entrepreneur. His academic experience extends to his work as a consultant responsible for developing curriculum in the area of entrepreneurial studies.

Dr. Brice's current research is concerned with the effects of personality, culture, preferences, and self-efficacy on the decision whether or not to pursue entrepreneurial opportunities. He has also performed business strategy research concerning the effect of vertical integration on firm performance and the impact of technological opportunity and diversification on firm-level research and development intensity. His research findings have been presented at various conferences, and his articles have appeared in numerous scholarly and business journals. His endeavors have been acknowledged by awards and honors conferred by many organizations, including the Coleman Council for Entrepreneurship Education, the Southern Regional Education Board, and the Academy of Management, among others.

Dr. Brice founded and owned several firms ranging from film and television production/development to commercial construction to management consulting. Although a large portion of his work experience has been entrepreneurial, he spent time in the finance headquarters of the Engineering Division at General Motors as part of his M.B.A. requirements. He also has a background in nonprofit development, establishing programs that target affordable housing, economic development, and entrepreneurial training for at-risk and disadvantaged communities.

Dr. Brice is an active member and reviewer for the Academy of Management and Southern Management Association. He is a lifetime member of the National Black MBA Association and Iota Phi Theta Fraternity, Inc.

Jeff Brice Jr. earned a Ph.D. in management with concentrations in business strategy and entrepreneurship from the Mississippi State University College of Business and Industry. He holds an M.B.A. in finance and marketing from Clark Atlanta University, and he completed his undergraduate work at Tuskegee Institute (now Tuskegee University).

ABOUT THE OFFICE FOR RESEARCH AND SPONSORED PROGRAMS

The Office for Research and Sponsored Programs assists faculty and others in pursuit of special efforts to enrich the University. Its primary responsibility is to assist in securing financial support, usually in the form of peer-reviewed grants or contracts, thereby enabling the University to undertake new projects or expand or improve upon ongoing activities. Additionally, the Office provides a wide range of support services from assistance in the protection of intellectual properties to compliance with governmental regulations and award conditions, all to assure — in a joint effort with faculty — that “Hofstra University” stands for reliability and excellence in research and all other professional and scholarly pursuits.

The Office is located within the Office of the Provost and Senior Vice President for Academic Affairs on the second floor of the West Wing of the Axinn Library. Business hours are 9 a.m.-5 p.m., Monday through Friday.

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Cocteau Films Come to Hofstra

David S. Pushkin

Assistant Professor
New College

This October, with the assistance of a generous gift from the Florence Gould Foundation, the Hofstra Cultural Center presented “A Pen of Light: The Films of Jean Cocteau.” Commemorating the 40th anniversary of Cocteau’s death, the conference is both a film retrospective and an exchange of new ideas. New College and the Hofstra Museum had significant roles as supporters and instigators in the development of “A Pen of Light ...” The Hofstra Museum holds a collection of artwork by Jean Cocteau that has not been exhibited until now. This is an apt excuse for an exhibition, but why a film retrospective?

Jean Cocteau was a poet. He practiced his poetry in many mediums; film was only one. He was an interdisciplinary artist, who searched for the clearest voice in each of the disciplines/mediums in which he worked. He claimed never to mix mediums, but rather to explore each in its purest sense. In this way he treated artistic media as disciplines. Cocteau wrote poems, novels, librettos and plays, and made drawings, films, murals, mosaics, paintings and ceramics.

The work of Jean Cocteau combines a keen understanding of the deep relationship between creative arts and humanities. New College provides Hofstra University with such a focused diversity. Perhaps “inter-relation” more accurately describes the interdisciplinary approach taken at New College. Jean Cocteau would have made an excellent New College faculty member.

We thank the Florence Gould Foundation for recognizing the special opportunity, 40 years posthumously, to examine the films of Jean Cocteau, and the Hofstra Cultural Center for its commitment to create this event. The timing of this conference afforded us the chance to understand Cocteau as an



Jean Cocteau, Jean Marais and Josette Day during shooting of *Beauty and the Beast* (1945).

artist whose life and career were shaped by the same forces that we may encounter: new technologies, war, political crises and paradigm shifts.

Jean Cocteau was born in 1889, the same year that Thomas Edison and W.K.L. Dickson were taking pictures with their new camera called the Kinetograph. The following year their Kinetoscope machine enabled the first viewing of successive “moving”

pictures. Kinetoscope parlours were opened in American cities in 1894. In 1895 Charles Pathé brought this technology to Paris. On September 28, 1895, the first projection of films to a paying audience was given at the Grand Café, Boulevard des Capucines in Paris (O’Leary 11). Cocteau was 6 years old.

The work of Jean Cocteau was influenced by early cinema, by the phonograph, the telephone and the microphone. The early Cocteau was thoroughly modern. He reinvented the Greek chorus into a single, sometimes mechanical voice (Ade 2). He used devices such as doppelgangers and mirrors in his fiction as a bridge between natural and supernatural worlds. For Cocteau, machinery also served as a transforming device between two worlds. Imagine the hallucinatory effect of merging reflections on the windows of passing trains (Wall-Romana 6).

Cocteau wrote poems and a novel about World War I. His own experience was that of a volunteer ambulance attendant. He admired soldiers and airmen and was intrigued by airplanes.

Cocteau was an active participant in the development of the avant-garde in Paris. He flirted with the dadaists and befriended painters, musicians, writers, composers, playwrights and poets from both Montmartre and Montparnasse. Essentially always a society poet, Cocteau took advantage of the patronage system. From 1929 until 1932 he completed a commission by the Vicomte Charles de Noailles to create his first well-known film, “The Blood of a Poet.”

In the same year (1929) he entered a clinic to cure from an opium addiction. While in the clinic he completed his second novel, *Les enfants terribles* or *The Holy Terrors*. It was 10 years from the completion of *The Blood of a Poet* before Cocteau worked on another film. Cocteau won favors in Nazi-occupied Paris. He wrote the screenplays for *The Phantom Baron* in 1942 and *The Eternal Return* in 1943 then continued to make his own film, *Beauty and the Beast*, in 1945-46.

He received negative criticism in the Vichy press during the war. After the war he was exonerated of collaboration with the Germans. Though he maintained friendships on both sides, Cocteau remained true to his own muse. *Beauty and the Beast* became one of the first examples of *film d'auteur*, or a film to be known by its director. (Hitchcock films reached this status in the 1950s.)

Jean Cocteau created most of his films between 1946 and 1950. Each year he turned one of his plays into a film. The most famous was *Orpheus* in 1949. In 1950 he successfully collaborated with director Jean-Pierre Melville to bring his novel *Les enfants terribles* to the screen. The star of the film, Nicole Stéphane, was named the Hofstra Cultural Center's Joseph G. Astman Distinguished Conference Artist.

Madame Stéphane, whose real name was Nicole de Rothschild, produced the film with the help of her cousin Alec Weisweiller. Alec's wife, Francine, became a close friend of Jean Cocteau and became his last important patron. Cocteau spent much of his time in the 1950s at the Weisweiller home in the south of France, la villa Santo Sospir.

Madame Carole Weisweiller was one of the keynote speakers at the Hofstra Cultural Center conference. She told us that villa Santo Sospir was purchased for

a modest fee at the end of the war as a gift from her father to her mother for surviving the Holocaust. Her grandmother perished in Auschwitz.

Carole Weisweiller's presence at our conference was instrumental in bringing us in contact with a Jean Cocteau that was more than enigma. We were able to feel the human side of an artist whose reputation may or may not have survived the war. Carole Weisweiller helps Cocteau survive through a clearer understanding of his work and a closer proximity to his person.



Jean Marais and Josette Day from
Beauty and the Beast (1946).

Carole was 8 years old during the making of *Les enfants terribles*, which was filmed in a house that was built by her great-grandparents, lost during the war and then reclaimed by her father from the government after the war. She spent her adolescent years watching Cocteau fill her home with murals, mosaics, tapestries and ceramics.

For Carole, the real Cocteau was a man of joyous creative inspiration. "Jean Cocteau never stopped working," she explained. "He was always drawing."

The Hofstra Cultural Center, Hofstra Museum and New College of Hofstra University in cooperation with the Film and Liberal Arts Departments at Rhode Island School of Design, the Florence Gould Foundation, Cultural Services of the French Embassy in New York, the French Institute Alliance Française and the Cinema Arts Centre in Huntington, Long Island, hosted the conference "A Pen of Light: The Films of Jean Cocteau" from October 1 to 4, 2003.

The program included screenings of all of Cocteau's own films and most of the films for which he wrote the screenplays. We also included screenings of three documentaries about Cocteau, including one he made himself called *La Villa Santo Sospir*. The conference covered topics such as experimental film, surrealism, romanticism, classicism, behind the scenes during film production and psychological, mythical and political interpretation.

The conference began on Wednesday, October 1, with the opening of an exhibition of photographs in the Rochelle and Irwin A. Lowenfeld Conference and Exhibition Hall on the 10th floor of the Joan and Donald E. Axinn Library titled "In the Eye of the Camera: Jean Cocteau in the South of France." Both contributors of the work in the show, Madame Carole Weisweiller and photographer Lucien Clergue, were present at the reception. On Thursday,

October 3, the conference banquet featured a guest appearance by composer Ned Rorem, whose own work takes inspiration from Cocteau and who also collaborated with Cocteau in his two compositions "Visits to St. Elizabeth's" and "Anna la bonne." "Anna la bonne" was performed at the conference banquet by Hofstra student Elisa

Castiglione and pianist Morton Estrin from the Hofstra Music Department.

The exhibition “By the Hand of Jean Cocteau: Works From the Hofstra Museum Collection and the Howard L. and Muriel Weingrow Collection of Avant-Garde Art and Literature at Hofstra University” opened in the David Filderman Gallery on the ninth floor of the Axinn Library. This exhibition continues until January 23, 2004.



Actors Jean Marais, Marie Deo and Francois Perier, *Orpheus*, (1949). Photocredit: Photofest

Professor Emerita Dr. Jeanne Fuchs returned to Hofstra for the conference along with her mentor, Dr. Alex Szogyi, Professor Emeritus of French Literature from Hunter College and co-founder of the George Sand Society. Professors Fuchs and Szogyi performed a live version of a rare interview that took place between Jean Cocteau and William Fifield in 1963, the year of Cocteau's death.

The conference culminated with two 35mm screenings. One of *Les enfants terribles* (1950) on Friday night, October 3, at the French Institute Alliance Française hosted by Madame Jacqueline Chambourd, artistic director of FIAF. (Thanks again to Mr. John Young of the Florence Gould Foundation.)

The second 35mm screening was a Saturday morning matinee in Huntington at the Cinema Arts Centre. The film was *Beauty and the Beast* (1946). After the screening, our final panel convened. *Beauty and the Beast* was a grand finale as we viewed a newly restored print on a big screen.

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O’Leary, Liam. *The Silent Cinema*. London, Studio Vista Ltd., and New York, Dutton and Co. Inc., 1965.

Wall-Romana, Christophe. “Le film surnaturel ...: Virtual Filmic Experiencing in Cocteau’s Early Writing.” Hofstra Cultural Center, Oct. 1-3, 2003. University of California at Berkeley.



Prior to joining Hofstra University’s New College as an Assistant Professor of Fine Arts/Creative Studies, David Pushkin was on the faculty at American and Columbia Universities. He is a fine artist whose work can be found in such diverse private and public collections as those of the American University School of Law, and the West Virginia Parkways and Tourism Authority.

Solo exhibits of Professor Pushkin’s work include: *Prayer Windows* at Venturella Stained Glass Studios, Union Square, New York; *New Abstract Works on Paper* at the Frank Art Center of Shepherd College; and *Drawings on Wood* at the Vegetable Mineral Gallery in New York. He has participated in numerous group shows, including those at the Clemente Soto Véllez Cultural and Educational Center, the Dadian Gallery at Wesley Theological Seminary, and the Wallach Art Gallery at Columbia University, among others.

Professor Pushkin also brings his artistic sensibilities to his work as a curator. This fall, he co-directed the Hofstra Cultural Center conference *A Pen of Light: The Films of Jean Cocteau*. He curated the following exhibits at the Joan and Donald E. Axinn Library: *By the Hand of Jean Cocteau* at the David Filderman Gallery, as well as *In the Eye of the Camera: Jean Cocteau and Beauty and the Beast* and *In the Eye of the Camera: Jean Cocteau in the South of France*, both at the Rochelle and Irwin A. Lowenfeld Conference and Exhibition Hall.

His curatorial work also includes *Vue de pre/Close Up*, a group showing of artists from Paris and New York held at the Cuchifritos Gallery in New York City in 2002; *Free Produce* at New York’s Charas/El Bohio Cultural Center Gallery in conjunction with the New York City Fringe Theater Festival; and *Broken Pictures*, featuring the art of Mark Flood and David West at the Rochelle and Irwin A. Lowenfeld Conference and Exhibition Hall at Hofstra’s Axinn Library.

David Pushkin earned an M.F.A. in drawing/printing at Columbia University in 1990. He was awarded a B.F.A. in filmmaking/drawing from the San Francisco Art Institute and studied at the Rhode Island School of Design. A grant recipient of The Florence Gould Foundation and the National Arts Club, among others, Professor Pushkin has contributed scholarly articles to diverse publications and conferences.

Women's Ministry in the Catholic Church

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The history of Christianity gives ample evidence of the ministry of women. Many women of scripture are ministers in the nascent Church, and are recognized as such. St. Paul calls one of these women, Phoebe, a deacon of the Church at Cenchrae (Romans 16:1-2). Her title and her legacy are the foundation of the ongoing discussion about the ministry of women, much of which centers on the ordination and certification of women ministers.

In the Catholic Church the history of women's ordination is clouded, except in some Eastern Churches. While many mistakenly think of the Catholic Church as only the Church of Rome — the Roman Catholic Church — there are 21 Eastern Churches with a deep history of sacramental ordination of women to ministry.

Ordination

Ordination is one of seven sacraments recognized by the universal Church. While in modern times ordination has been restricted to men, this has not always been the case. Women were ordained deacons up until the fifth century in the West and up to the 11th century in the East. Women have been ordained up to modern times, even to the present, in some of the Churches of Orthodoxy that separated from Rome in 1054, or in other Churches of the East that separated even earlier.

My research into the restoration of the ancient practice of ordaining women deacons began more than 20 years ago with a challenge. My former boss had accepted a position out of state, and we were sharing a farewell lunch in New York City near the office. "If you write a book about ordaining women deacons, and it is a good book, I will get it to the Pope." "Oh," I said, "you

don't know the Pope, Bishop O'Connor." Well, after he left the military ordinariate to become bishop of Scranton, my lunch partner came back to New York as archbishop. He knew the Pope.

I share this little story because it shaped my work for some time. Cardinal O'Connor advised quite strongly to leave the matter of women priests aside. The question, he counseled, was not the same. This led me to investigate the history of women in ministry, as well as the sacramental theology, ecclesiology, canon law, historical and ecumenical sources, and contemporary understandings of the permanent diaconate.

My work traces an older understanding of ordained ministry, and I argue for the diaconate as a permanent vocation. The schema is more a triangle than a direct relationship among bishop, priest and deacon. As the deacon related directly to the bishop of a territorial diocese in earlier church history, so does the deacon relate directly to the pastor — the "bishop" — of the territorial parish in the present. Hence, the diaconate is not solely a stage through which celibate candidates for priesthood pass. It is also a permanent vocation for married and celibate men, and, I contend, women.

The need for women deacons is present in the life of ministry in the Church. Women already serve in diaconal positions in the parish: visiting the homebound and hospitalized, catechizing the young, aiding the poor with programs that provide food and clothing, caring for the church building and arranging for liturgies. Their ministry continues in parish liturgies: women read the Scriptures at mass, distribute Communion as Eucharistic ministers, and are greeters, leaders of song, altar servers and gift bearers.

The aggregate of these roles both comprise and signify the diaconate. Other roles, however, such as preaching, are typically restricted to the ordained. Significantly, only ordained persons may preach during mass. If women were deacons, women could preach. They would also have what the Church understands as the charism of orders to support their diaconal work. They would join male deacons, who are called by the bishop to a life dedicated to the Word (Scripture), the liturgy and charity.

History and Ritual

My book *Holy Saturday: An Argument for the Restoration of the Female Diaconate in the Catholic Church* (Crossroad/Herder, 2000) established the validity and legality of ordaining Catholic women deacons.

My current research, including historical analysis of Catholic rituals for women, points to earlier rituals certifying Church status now lost. Rituals for ordination (deacons), benediction (abbesses), enrollment (widows), consecration (virgins), and profession of vows (nuns and sisters) have faded or collapsed over the centuries. The question arises whether women, who clearly are continuing to serve, gradually adopted other ritual means of certifying their status once the diaconate died out. I theorize, for example, that rituals of the profession of vows and/or consecration of virgins have partly replaced the ritual of ordination of women to the diaconate.

There are virtually no comprehensive studies of Catholic rituals for women, aside from historical studies of individual religious institutes and orders. Ancient and medieval sources — beginning with the Apostolic Constitutions — reveal parallel developments of rituals to accept

and certify women's service, including formulae for the ordination of women deacons, the blessing or enrolling of widows, and the consecration of virgins. Matters are confused because some women sometimes participated in more than one of these ceremonies.

Over centuries and in different locales bishops accepted and certified women's ministry through various ceremonies, but eventually official recognition of women's ministry outside the monastery was repressed, and women who wished to dedicate their lives to God entered cloisters. As women's monasteries grew, so did formalized profession rites for the nuns and consecration (or benediction) rites for their abbesses. With power nearly equivalent to that of diocesan bishops, abbesses wielded juridical and often sacramental power over their abbey's territories. I theorize that male Church authority recognized and authorized abbesses' juridical and sacramental authority through ordination (sometimes called benediction) as deacon (or deaconess). Additionally, the abbess's overseeing role was recognized by consecration. Such apparently equates to the ordination of male deacons and the consecration of bishops.¹

Concurrently, the Catholic notion of sacrament, and especially of sacramental ordination, continued to evolve. Although a progression from minor orders (lector, porter, exorcist, subdeacon) to major orders (deacon, priest, bishop) was known regionally as early as the fourth century, it was firmly established by the 10th century. The Council of Trent (1545-63) defined seven sacraments, including Holy Orders, which concerned only the major orders of bishop-priest-deacon. Yet Catholic rituals for women were lost from the list of sacraments. One ceremony that has perished, the consecration of a virgin, is called a "sacramental." Further, as the notion of the diaconate as a permanent vocation faded, so did the notion of women deacons.

By the 12th and 13th centuries, most women who wished to serve the Church retreated to abbeys and monasteries, following one or another of the older rules (e.g., St. Benedict, Carmel) or some of the newer ones (St. Francis, St. Dominic). Women who wished to actively minister outside monasteries joined third orders. Secular communities of canonesses followed the Rule of St. Augustine well into the 17th century. Soon groups of women began to create non-cloistered forms of religious life, often following the Constitutions of Ignatius of Loyola.² These latter women's institutes of apostolic life took up historically diaconal works, especially catechesis and care of the sick, but members did not (do not) have individual juridical or sacramental authority, and so they were (are) not represented in Church governance or liturgy.

Even so, the role of deacon and, when viewed equivalently in abbesses, the role of bishop, continued to be filled by women and ritually acknowledged.³ That is, the meanings of "ordination," "consecration," "benediction," "enrollment," and "profession" historically and currently show that women's rituals represented and represent what the women believed about their status. Today the most usual terms for ceremonies for women are "profession" of a sister or nun (permanent status within an apostolic institute or cloistered order),⁴ "consecration" of a virgin (for either women religious or secular women), and "benediction" or "blessing" of abbess or prioress. Ordination is not permitted. Neither can the title "deacon" or "deaconess" be given to women. Men are "installed" to what remains of minor orders (lector and acolyte); women may serve, but may not be permanently installed as such.

Yet there are striking similarities between rites for profession of women religious and those for diaconal ordination, and between rites for consecration of abbess/prioress and for consecration of bishop. In some cases the actual ordination rite of the deaconess seems to have perished for centuries within

women's monasteries, the abbess/prioress receiving both the ordination to the diaconate and the consecration of abbess (often also receiving symbols of office: stole, ring, crosier, miter).

Women continue to serve the Church outside the monastery, and ritual ordinarily ratifies this service. But the collapse of the concepts of profession (permanent membership) and ordination (to diaconal service) in women's apostolic institutes obscures the distinctions between membership in a religious order and ordained service in the Church. Similarly, while superiors of communities of women religious have certain juridical authority over their members, women cannot attain juridical authority that requires clerical status. (Jurisdiction comes with office, and sacramental authority requires faculties granted by the local ordinary (bishop), and each typically requires clerical status.)⁵ Permission to preach at mass and to solemnly celebrate sacraments requires ordination.⁶

The role of women in individual societies is often controlled by the role of women in the dominant religion or religions in any given country. Christianity has played a dominant role in the history of Western civilization over the past 2,000 years, and Roman Catholicism is the largest single denomination in the United States. While Catholicism speaks to the equality of all persons, it specifically limits persons according to gender and refuses women clerical status, and the consequent ability to hold juridical authority and wield juridical power. I posit that this was not always the case, and argue this through the history of rituals. Such presents an analysis of the Church's denial of essential equality to women, a denial echoed in the unfortunate history of the status of women in Western civilization.

Formation and Training

Women may neither be ordained nor train in official diaconal (or priestly) training programs, but large numbers of

women are currently training for professional lay (non-ordained) ecclesial ministry in the United States and Canada. Their preparation is often equal to or higher than the preparation of the 26,000 Catholic deacons worldwide, approximately 13,000 of whom serve in North America. There is also a large cadre of Catholic men preparing for professional lay ministry, some of whom will inevitably shift their focus to ordained — most probably diaconal — ministry.

Through a summer 2003 project funded by the Wabash Center for Teaching and Learning in Theology and Religion, I identified several problems surrounding the formation and training of Catholic lay ministers. My project research demonstrates that a large population of Catholic women and lay men in the highest levels of full-time ministry training (i.e., M.Div., D.Min.) are training under non-Catholic auspices. I estimate there are approximately 4,500 lay ministry candidates in non-Catholic institutions, based on statistics published by the Association of Theological Schools (ATS). ATS does not track Catholic lay ministry candidates in non-Catholic institutions, but shows a total of 8,532 Catholics training in all member schools and 4,086 persons in member Catholic schools. Some in Catholic schools are lay ministry candidates; some are candidates for ordination. Since there are specific requirements for ordination, it is reasonable to assume that the majority of those in non-Catholic institutions are lay ministry candidates.

While the level of non-Catholic institutions is uniformly high, the lack of specifically Catholic formation and training puts these students at a disadvantage. Many courses necessary for Catholic ministry are simply not available. While some students at non-Catholic institutions in or near major metropolitan areas (Boston; Chicago; Washington, D.C.) can register for necessary courses through their institutions' consortia memberships, large areas of the United States have no Catholic

resources nearby. In fact, the entire southeast quadrant of the United States bounded by Washington, D.C.; Chicago; St. Louis and New Orleans has no Catholic seminary at all. Preliminary conversations with officials of the Vanderbilt Divinity School and with the U.S. Conference of Catholic Bishops during my summer project indicated the need to measure the problem and provide pedagogical solutions to non-Catholic institutions. This is especially important in light of anticipated Catholic requirements for lay ecclesial ministry.

This work has been done because a need has evidenced itself, although the need has not yet been surveyed. Measuring the question will demonstrate the need. I theorize that increasing numbers of lay ecclesial ministry candidates implies increasing numbers of lay ecclesial ministry candidates in non-Catholic institutions, especially women lay ministry candidates.

Certification

Specifically Catholic preparation in non-Catholic institutions will be required with the implementation of the Common Competency Project in the United States. Three Catholic associations — The National Association of Lay Ministers, the National Conference of Catechetical Leaders, and the National Federation for Catholic Youth Ministers — created common certification standards, which have been approved by the U.S. Conference of Catholic Bishops' (USCCB) Commission on Certification and Accreditation. These competencies require the lay minister to 1) demonstrate personal and spiritual maturity in ministry with the people of God; 2) identify the call to formal and public ministry as a vocation rooted in baptism; 3) integrate knowledge of Roman Catholic faith within ministry; 4) engage in pastoral activity that promotes evangelization, faith formation, community and pastoral care with sensitivity to diverse situations; and 5) provide effective leadership, administration and service in the spirit of collaboration.⁷

The common competencies are rooted in the recommendations of the Post-Synodal Apostolic Exhortation of Pope John Paul II, *Pastores Dabo Vobis*⁸, which lists four major areas of formation and training: 1) human formation; 2) spiritual formation; 3) intellectual formation; and 4) pastoral formation. The USCCB Lay Ministry Project will elucidate these four areas as they apply to certification of lay ministers.

Given the large numbers of lay ministry candidates in both Catholic and non-Catholic institutions, there is a need to specifically delineate these standards. My unexamined universe comprises the as-yet-uncounted Catholic students in non-Catholic settings. To assist my research, the Center for Applied Research in the Apostolate (CARA) has separated its contemporary data to estimate that 1,300 women are M.Div. and non-M.Div. ministerial trainees in Catholic ATS member institutions (37,231 persons study in non-Catholic member institutions, and 4,086 persons in Catholic member institutions), but 8,532 Catholics training in all their member schools. Since at least 1,300 of those 4,086 appear to be women, one can assume approximately 2,700 in Catholic ATS member institutions. Since ATS does not break out its Catholics any further, male-female, ordination track/non-ordination track numbers are unknown.

My first response to the problem was to develop a prototype course for non-Catholic institutions. In addition to estimating the problem, my Wabash project included consultation on a prototype course for Union Theological Seminary, which appears in its 2003-2004 course book as "Cl 220 Roman Catholic Polity, Church and Sacraments: A survey of the governance, teachings, practices and sacramental theology of the Roman Catholic Church designed especially for persons preparing for ministry."

But a single course will not solve all the problems. While large non-Catholic institutions can provide resources for Catholic students (Catholic spiritual

directors, Catholic academic advisers, Catholic pastoral placements and supervisors), smaller institutions and those with fewer Catholic students cannot fully follow the current and emerging requirements for Catholic lay ministry. Yet Catholic students will still choose them for many reasons, including location, scholarships and academic standing.

Conclusion

My considerations of the history of women deacons and of current trends in lay ministry formation and training suggest some practical conclusions about the ministry of women in the Catholic Church.

First and foremost, it is up to the Church as a whole to determine how the ministry of women will be certified, recognized and received. Historically it has been certified through sacramental ordination, but it has also been certified through other means. The study of ritual, of what it has implied in the past and what it implies now, provides a key to the question of women's power and authority in the Church.

Second, since the Church is creating certification for lay ecclesial ministers, most of whom are women, it is important to study certification criteria and the means by which women prepare for that certification. Just as women were once forced into the monastery, where they no longer were ordained, so now women are moving (if only by default) to non-Catholic institutions for ministerial training and, as a result, may once again be ineligible for "certification" for ecclesial ministry.

Finally, given these two points, the further question arises: is it possible that the movement toward certification of lay ministers — the preponderance of whom are women — is the first step in the restoration of the female diaconate in the Catholic Church?

Endnotes

1. Questions relative to women priests cloud this discussion, and are therefore eliminated. The stronger tradition is the ordination of women deacons. Deacons act *in nomine Christi*, and priests *in personae Christi*; the bishop combines the two. Two Vatican arguments counter the concept of women priests: the iconic argument (women must physically resemble men) and the argument from authority (Jesus did not name women

apostles). Deacons can witness marriages and baptize, as well as bury the dead, preach at liturgy, and hold offices restricted to clerics; only priests (and bishops) may celebrate mass, absolve, and anoint; only bishops may ordain and confirm, although the latter may be delegated to priests.

2. Loyola wrote "Constitutions." A "rule" would have made the Society of Jesus a monastic community.
3. This is not to overlook the canonical arguments about abbesses' authority that took place from the Fourth Lateran Council to the Council of Trent.
4. "Apostolic institute" and "cloistered order" form the typical distinction between "active" and "contemplative" religious life.
5. Lay persons can be appointed to certain offices: finance officer, finance council, parish administrator, administrator of goods, judge, auditor, promoter of justice, defender of the bond.
6. Non-ordained persons may validly perform only baptism and marriage. Aside from the other sacraments, preaching at liturgy is the most restricted of all. Canon 767.1: "Among the forms of preaching the homily is preeminent; it is part of the liturgy itself and is reserved to the priest or deacon."
7. See Jeffrey Kaster, "Called, Gifted and Now Certified," *America* 189:2 (July 21-28, 2003), 17-19.
8. March 25, 1992. The title comes from the first three words of the document, which begins "I will give you shepherds after my own heart" (Jer. 3:15).



Phyllis Zagano's intense interest in the relationship between words and presence has led her to the formal study of literature, religion, communication, education, philosophy and theology. She holds a Ph.D. from Stony Brook University, where she compared the Catholic and Anglican understandings of Eucharist and presence through the poetry of Gerard Manley Hopkins and R.S. Thomas; B.A. in English/education from Marymount College; M.S. in communication from Boston University; M.A. in English from Long Island University; and M.A. in theology from St. John's University. Dr. Zagano is a trained Ignatian spiritual director, and teaches, writes and works in interfaith spirituality. She is a member of the Synod Ecumenical and Interfaith Working Group for the Roman Catholic Diocese of Rockville Centre.

Her current research is centered on the history, certification and training of Catholic women for ministry. This work continues research published in her award-winning book *Holy Saturday: An Argument for the Restoration of the Female Diaconate in the Catholic Church* (Crossroad/Herder, 2000), which demonstrates the Church's ability to restore its ancient practice of ordaining women deacons. An ongoing "Adopt-a-Bishop" campaign has provided a copy of *Holy Saturday* to every Catholic bishop in the United States.

Dr. Zagano has taught locally at Fordham University and St. Francis College, and served as a researcher for the archbishop of New York. For many years at Boston University (BU) she held concurrent appointments in BU's College of Communication, School of Theology and Program in International Relations. She was faculty-in-residence for the BU Honors Program, and for five years hosted a monthly talk show on National Public Radio affiliate WBUR-FM. She has lectured throughout the United States, Canada and Europe.

She is the author of several books, including *Twentieth-Century Apostles: Contemporary Spirituality in Action* (Liturgical Press), *Ita Ford: Missionary Martyr* (Paulist Press), *Woman to Woman: An Anthology of Women's Spiritualities* (Liturgical Press), *Dorothy Day: In My Own Words* (Liguori Publications) and her bestseller *On Prayer: A Letter for My Godchild* (Liguori). Her books have been variously translated into Czech, Indonesian, Italian and Spanish.

Dr. Zagano is a founder of the Roman Catholic Studies Group of the American Academy of Religion, the world's largest society of scholars of religion. She received a Catholic Press Association Book Award (First Place — Gender Studies) and the College Theology Society Annual Book Award for *Holy Saturday*. Her research has been supported by the Wabash Center for Teaching and Learning Theology and Religion, The Louisville Institute, United States Institute of Peace and the National Strategy Information Center. She was a Coolidge Fellow at the Episcopal Divinity School, Cambridge, Massachusetts.

The Not So Lonely Lives of Hermit Crabs: Studies on Hermit Crab Symbionts

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The common name “hermit crab” is applied to decapod crustaceans that occupy empty gastropod (snail) shells for protection of their soft abdomens. The name has been in use since the early part of the 18th century and at first glance seems appropriate, based on the apparent solitary lifestyle of these crabs. Since the first description of a hermit crab, more than 800 species have been described from terrestrial to deep-sea habitats worldwide. While the common name has stuck, hermit crabs certainly do not live in seclusion. In fact, due to their use of gastropod shells, whole communities are found associated with hermit crabs. The communities include species that attach to the shells (inside and outside), bore into the shells, live within the lumen of the shells, and attach to the hermit crabs themselves (either as commensals or parasitic species). The behavior of hermit crabs in tidepools has often caught the attention and imagination of children (who are often quick to recognize interesting associates such as “snail fur” or colonial hydroids), yet investigations on the symbiotic relationships among the species in these communities are lacking.

Hermit crabs are some of the most conspicuous and ecologically important members of intertidal and subtidal marine habitats. As scavengers, they compose an important link in the food chains of these habitats and they often attain large populations. They act as food for other crustaceans and some fishes, often when they have been unsuccessful in procuring an adequate shell home. Thus, the attributes of inhabited shells (including the type, weight, size and condition) have been shown to affect predator avoidance, reproduction and development of hermit crabs. In spite of the extensive behavioral studies completed on shell choice by hermit crabs, few researchers have cataloged the biocoenoses or communities of hermit crab symbionts found living on (epibiotic), within (free-living) and boring (endolithic) into occupied shells.

Review of the literature has shown that there presently more than 500 invertebrate species, representing 15 phyla, found associated with hermit crabs (Fig. 1). More than 100 of these symbionts exhibit an obligate relationship with host hermit crabs (i.e., they are found associated only with hermit crab hosts) while the rest of the symbionts are facultative (may or may not occur with hermit crabs) or incidental (found only occasionally with hermit crabs).

Arthropods, flatworms and polychaetes are mostly found free-living within the lumen of inhabited shells. Almost all cnidarians, bryozoans and sponges are found attached externally. Some of these species benefit hermit crabs by alleviating the need of the host to switch into new shells as they grow because the epibionts grow with them. The protozoans are unique

in containing mostly species that live on the hermit crab hosts. Endolithic species are most prevalent in the polychaetes but are also found in the arthropods, sponges and bryozoans. Boring species negatively impact hosts by reducing shell strength and thus making hosts more susceptible to predation by shell crushing predators such as crabs. Even land hermit crabs har-

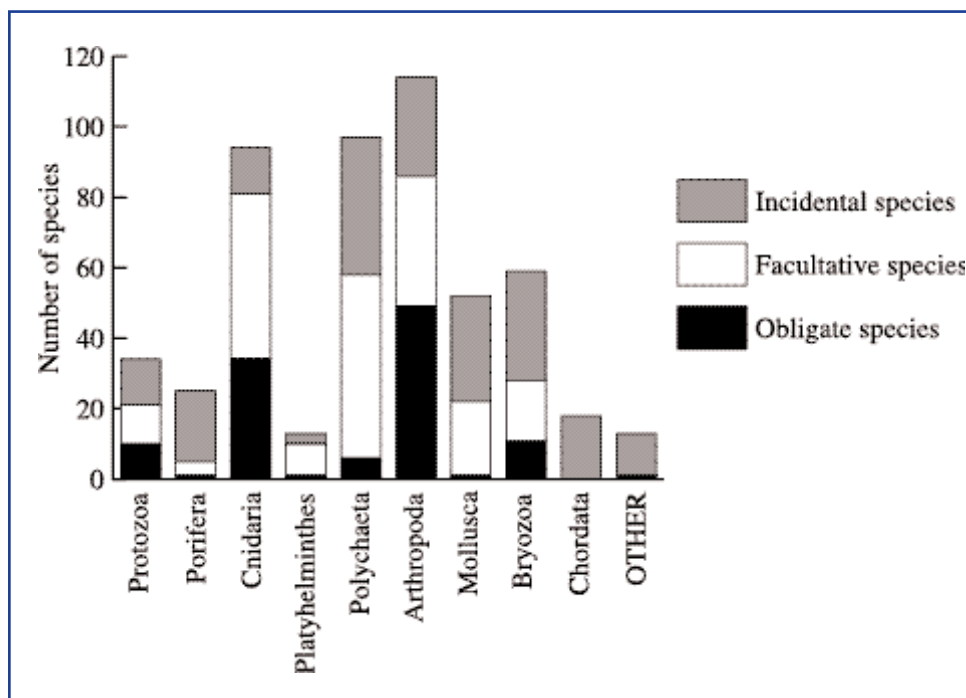


Fig. 1. Number of species of hermit crab associates per major taxonomic grouping, showing the type of symbiotic relationship (obligate, facultative or incidental).

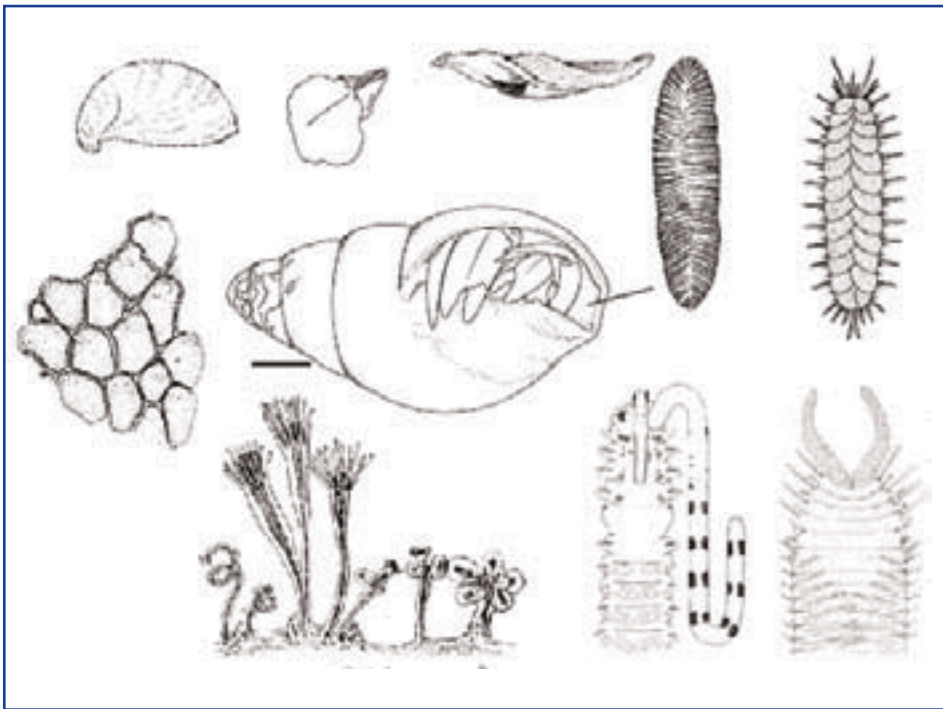


Fig. 2. Symbionts associated with the long wrist hermit crab, *Pagurus longicarpus*, from the east coast of the United States. Scale = 5 mm, for center figure; rest not to scale.

bor symbionts; nine species of mites are found attached to the gills of *Coenobita* species.

The number of symbionts associated with individual hermit crabs can reach 120 species in the best-studied cases. Along the east coast of the United States the long wrist hermit crab, *Pagurus longicarpus*, is known to harbor more than 40 symbionts (Fig. 2). Species commonly associated with *P. longicarpus* include the colonial hydroid (*Hydractinia symbiolongicarpus*), the boring worm (*Dipolydora commensalis*), and the free-living scale-worm (*Lepidonotus sublevis*); typically, 25 to 50 percent of hermit crab shells contain these symbionts in areas of Long Island.

The diversity of communities associated with hermit crabs remains poorly studied for most host species. As a result, the differences in number of species associated with hermit crabs most likely represent a disparity in sampling efforts rather than a real difference in the diversity patterns among geographic regions. For example, while the temperate species, *Pagurus bernhardus*, is associated

with more than 80 symbionts, most Indo-West Pacific species have been found with fewer than 10 species; these findings run counter to expectations based on biodiversity of these regions.

Polychaete Worms Associated With Hermit Crabs

Approximately 100 species of polychaetes are associated with hermit crabs, 26 of which are endolithic. I have focused my work on the family Spionidae, particularly *Polydora* and related genera (termed polydorids) that bore into shells and other calcareous substrates. The genera *Dipolydora* and *Polydora* contain more than 70 species, of which 14 are known to bore into gastropod shells occupied by hermit crabs and are considered facultative commensals. Three polydorids (*Dipolydora commensalis*, *Polydora biocipitalis*, and *P. robi*) are obligate commensals, found only in hermit crab shells.

My research in the Indo-West Pacific led to the identification of eight polydorid species among five genera all of which were first records for the Philippines and three were new to science. In addi-

tion, two of these species (*Polydora robi* and *P. umangivora*) were found to prey on host hermit crab eggs. Previously polydorids had been considered commensals, but these investigations showed a need to re-examine their symbiotic relationships with hosts and indicated a shift from commensalism to parasitism based on negative impacts on reproductive success of hermit crabs.

Polydora robi creates unique burrows in hermit crab shells (Fig. 3), extending from a hole at the apex to the inside of the shell. Up to 35 percent of shells inhabited by hermit crabs from the Philippines may contain one adult female worm in such burrows. The worms are able to reverse direction in their tubes, thereby allowing access to eggs attached to the abdominal appendages of hermit crabs. *Polydora robi* feeds with a pair of feeding appendages (palps) containing a median ciliated groove. The worms extend from their burrow and remove eggs from host hermit crabs through a combination of muscular movement and ciliary action of the palps (Fig. 4). Field investigations showed that *P. robi* and *P. umangivora* preyed upon the eggs of multiple hermit

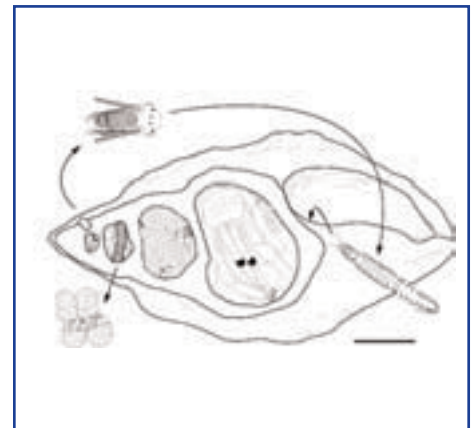


Fig. 3. Burrow morphology and life cycle of *Polydora robi*. Center of figure shows gastropod shell inhabited by an ovigerous hermit crab. A large female specimen of *P. robi* occupies a burrow in the apex; note feeding appendages among eggs of host. Egg capsules (bottom left), three-segment larvae (top right) and juveniles (bottom right) of *P. robi* are shown. After development of larvae to the three-segment stage, developing *P. robi* are released into the water column where they will grow to the juvenile stage before settling on a new hermit crab shell and bore in. Scale = 5 mm, for center figure; rest not to scale.

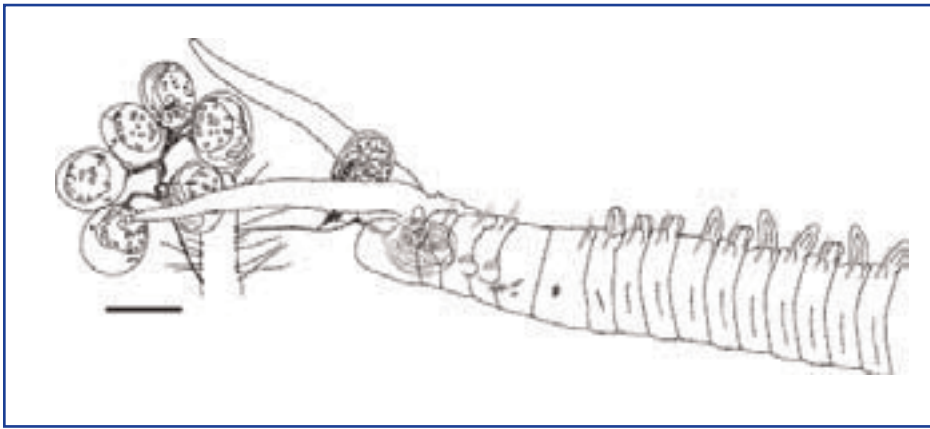


Fig. 4. Lateral view of *Polydora robi* ingesting an embryo of the hermit crab, *Calcinus latens*. The embryo has been engulfed by the worm but is still attached to the appendage (endopod) of the hermit crab by a stalk. Scale = 0.5 mm.

crab species. In laboratory experiments, *P. robi* was able to ingest a maximum of 70 embryos over a six-hour period. For hermit crab species that produce small broods of eggs (e.g., *Paguristes runyanae* with typically less than 300 eggs), the worms can have large impacts on reproductive success.

Ten other invertebrates are known egg predators of hermit crabs. Egg predators include cnidarians (anemones and hydroids), flatworms, polychaetes and crustaceans. However, besides work on polydorids, the only species to have been studied in detail is the flatworm, *Stylochus zebra*. Along the east coast of the United States, two polychaete species (*Dipolydora commensalis* and *Lepidonotus sublevis*) are found commonly with *Pagurus longicarpus* and are suspected to ingest eggs of hosts.

Parasitic Isopods of Hermit Crabs

Hermit crabs also host a variety of true parasites. For example, more than 185 species of parasitic isopods (family Bopyridae) infest hermit crabs worldwide. These species attach to the abdomens (subfamily Athelginae) or inside of the branchial cavities (subfamily Pseudioninae) of hermit crabs. My investigations have concentrated on the systematics and biology of parasitic isopods from the Indo-West Pacific.

Due to limited sampling, athelgine isopods remain largely underrepresented from the Indo-West Pacific. For example, only 13 species among five genera are known from the Philippines and surrounding waters. This number of bopyrids is suspected to be far lower than the number that actually occurs in this region and my investigations in the Indo-West Pacific support this predic-

tion. Nine genera of bopyrids have been identified from hermit crabs examined from the Philippines; in these samples, six species have been provisionally identified as new to science. This work has also led to the revision of two genera and the description of a new species of *Pseudostegias* from Bali, Indonesia. Scanning electron microscopy is being used to examine the fine structure of new *Asymmetrione* and *Pseudione* species from hermit crabs collected in Palau Ubin, Singapore.

Due to their parasitic existence, female bopyrids are highly modified from the typical isopod form (think of the “pill bugs” under rocks in the backyard), exhibiting non-motile legs used to clutch onto the host. In addition, the females possess a large marsupium devoted to the brooding of eggs. The eggs are fertilized by dwarf males that have a more typical isopod form. The eggs give rise to the first larval stage that will be released into the water column and parasitize a secondary crustacean



Fig. 5. Lateral view of the hermit crab, *Pagurus minutus*, with the abdominal parasitic isopod, *Atheleges takanoshimensis*, attached. White arrow indicates female parasite attached to the abdomen of the hermit crab, black arrowhead indicates the dwarf male on the posterior end of the female. Scale = 2.5 mm.

host (copepods). The larvae feed on the copepods and metamorphose into a second larval stage. The life cycle is complete after these larvae attach to the final host and develop into adults. After piercing the cuticle of hermit crabs, the female isopods feed on haemolymph and are known to castrate hosts due to the resulting energy burden.

While the life cycle of representative bopyrids are known, the fecundity and larval development have not been studied in detail for many species. Along these lines, I have begun fieldwork and scanning electron microscopy investigations on *Athelges takanoshimensis*, an abdominal parasite of hermit crabs from Hong Kong (Fig. 5). Approximately, 2.5 percent of hermit crabs from Hong Kong are infected by *A. takanoshimensis*. Large females of this species can produce up to 4,000 eggs per brood. Additional field research will examine the behavior of *A. takanoshimensis* and its impacts on hosts.

Future Research

Hermit crabs and the communities of species they support can act as excellent models to examine diversity patterns among geographic regions at a variety of scales. Future research will utilize quantitative sampling at collection sites in the Indo-West Pacific, Jamaica (Hofstra University Marine Lab) and along the east coast of the United States to investigate hypotheses on trends in the diversity of hermit crab symbiont communities. It is predicted that these studies will show the communities of invertebrates associated with hermit crabs follow the global biodiversity patterns found among free-living species. Specifically, it is hypothesized that: 1) diversity of hermit crab biocoenoses will be higher in Indo-West Pacific than the Atlantic, 2) diversity of hermit crab biocoenoses will decrease with increasing latitude, and 3) variability in assemblages will be greater between larger spatial scales (e.g.,

greater variability between regions than localities).

While addressing these big picture questions will expand our understanding of the role of hermit crabs as ecosystem engineers, it is my hope to also foster the many remaining questions on the natural history of hermit crabs and their symbionts in students who still look with wonder among the creatures of tide pools.

The review of hermit crab symbionts described above was completed in collaboration with Dr. John J. McDermott of Franklin & Marshall College. Research on bopyrid parasites of hermit crabs was conducted in collaboration with Dr. Christopher B. Boyko of the American Museum of Natural History and Ms. Lauren Scheurlein, an undergraduate biology major at Hofstra University. The research on polychaete worms is supported in part through a grant from the National Science Foundation.



Jason D. Williams joined Hofstra University in 2001 as an assistant professor in the Department of Biology. Prior to this appointment, he was an instructor at the University of Rhode Island where he earned a Ph.D. in biological sciences in 2000 and an M.S. in zoology in 1997. For his work at the University of Rhode Island, he was awarded the Douglas Nolan Award for academic achievement in the sciences. He completed a B.A. in biology in 1995 at Franklin & Marshall College, where he began investigations of hermit crab symbionts under the guidance of Dr. John J. McDermott. He is pleased to be able to continue collaboration with his undergraduate mentor on the research presented herein.

Dr. Williams' research interests encompass the biology of marine invertebrates. Specifically, he has focused on the systematics, ecology, feeding biology, and reproduction of polychaete worms and crustaceans. In addition to completing research on the associates of local hermit crab species, he has conducted extensive field studies on these organisms from Hong Kong, Indonesia, the Philippines and Singapore. His investigations in these regions have led to the

description of 10 new species. His work has been supported by the Lerner-Gray Fund for Marine Research, the Sigma-Xi Scientific Research Society and the National Science Foundation (NSF). Currently he is collaborating with Dr. James A. Blake of the University of Massachusetts, Boston, on an NSF-funded project to train a new generation of polychaete taxonomists. This grant will continue to support the research of Hofstra undergraduates in the laboratory of Dr. Williams through 2005.

Dr. Williams has authored or co-authored 14 peer-reviewed papers for journals such as the *Bulletin of Marine Science*, *Journal of Crustacean Biology*, *Journal of Natural History*, *Journal of Zoology*, and *Zoological Journal of the Linnean Society*, among others. His chapter titled "Annelida — The Segmented Worms" was included in *Life on Earth: An Encyclopedia of Biodiversity, Ecology, and Evolution* edited by Dr. Niles Eldredge. He is the recipient of numerous awards and honors, including induction as an honorary member in the Golden Key International Honour Society for which he now serves as an adviser in the Hofstra Chapter.

The Asian Studies Program at Hofstra University: Challenges and Opportunities

Patricia Welch

Assistant Professor

Department of Comparative Literature and Languages

Director, Asian Studies Program

These are exciting times for the Asian Studies Program at Hofstra University. The program, one of the oldest interdisciplinary programs at Hofstra, has been invigorated in recent years through dynamic new faculty, expansion of Asia-related programs, and a \$500,000 grant for the expansion of undergraduate Asian Studies by the Freeman Foundation. This four-year initiative, launched in January 2002, has helped the Asian Studies Program come nearer to its central goal of offering students, faculty, and members of the community opportunities to extend and deepen their understanding and appreciation of Asia and Asian America. I am proud to be a member of such a dynamic and hard working group.

The Asian Studies Program was organized in the late 1960s by a group of faculty members, now retired, who saw the need to integrate Asia more fully into the curriculum. They designed an interdisciplinary program that successfully melded depth and breadth. Students combined a minor (or double major) in a traditional disciplinary area with substantial Asia-related course work in at least four different fields. This design helped prepare students for a wide array of career opportunities and served as a model for other interdisciplinary programs. Originally a China-focused program, the program's focus has expanded in recent years to include Japan, India, South, Southeast and Central Asia.

Full-time faculty affiliated with the Asian Studies Program number almost 16; adjunct faculty or other Hofstra University faculty with special interest

and expertise in Asian Studies teach additional courses. Since 1999 the Asian Studies Program faculty has seen considerable growth. The Department of Comparative Literature and Languages added two full-time lines: one in Chinese language and literature and one in Japanese language and literature. The Bindra Chair in Sikh Studies was added to the Department of Philosophy and Religious Studies; while Art History, History, New College and Political Science each filled existing faculty lines with Asian Studies specialists. The Asian Studies Program has been further strengthened by the decision to institute minors in Chinese language and Japanese language. At the present time, Hofstra faculty teach approximately 20 Asian Studies courses to more than 1,000 students each semester. Asian Studies courses include offerings in Anthropology; Art History; Chinese; Comparative Literature and Languages; Economics and Geography; English; History; Japanese; Philosophy and Religious Studies; Political Science; and Business. The program also supports a number of study abroad programs and encourages students to study independently in Asia for credit toward the major.

Popular Asian Studies courses such as "Beauty and Sadness in Japanese Literature and Culture," "Introduction to Eastern Religious Traditions," and "Asian Politics and Government" regularly reach full enrollment while electives in the program also have solid enrollment figures. As the visibility of the program has increased, so have the number of majors, minors, and others interested in adding an Asia focus to

their course work. In response to the growing demand for Asian studies courses, Asian studies faculty members have developed a number of new courses. One of the most innovative is Dr. Alexandr Naymark's "Workshop in Art History: Asia in New York." This class, which was taught for the first time in the 2003 summer session, combines lectures and discussions at Hofstra University with gallery visits. "It was fun to watch the art come alive for the students," Dr. Naymark related, "This experience cannot be duplicated through books." Another innovative course currently being developed is Dr. Arvind Pal-Singh Mandair's "Politics of Devotion in South Asia," which explores the highly charged relationship between religion and politics in South Asia.

The Asian Studies Program has also been engaged in a major push to expand relevant resources at the University. Since the Asian Studies Initiative began in 2002 the program has actively sought to increase library holdings in areas related specifically to the undergraduate educational mission and in faculty research areas. The initiative has allowed the University to strengthen its collections in history, literature, political science and other areas. In addition, certain essential databases have been added to the collection of databases supported by the University. These include the *Far Eastern Economic Review*, an online subscription to the *Bibliography of Asian Studies*, and a database of Asian art and artifacts. In addition, Asia-related media holdings have been enhanced through the purchase of feature films and video, as well as numerous educational docu-

mentaries in various formats. These resources will enhance undergraduate and graduate study and faculty research for years to come.

The Asian Studies Initiative provides numerous opportunities for students and faculty alike. In 2003 the Asian Studies Program will award more than \$11,000 in scholarships to beginning and continuing Asian Studies students. The scholarships, which are based on need and merit, may be applied to Hofstra University tuition or other legitimate educational expenses, including study abroad programs. Last year, Asian Studies scholarships were awarded to Kamila Baghernejad, Vincent Colon-Roine '03, Yi Hua Fu, Kristen Koob, Brian McLoughlin, Vincent Morrone and Marney White '03. The program also sponsors an annual essay award competition. Students submit essays written for Asian Studies courses in the previous year, which are evaluated by a committee of Asian Studies Program faculty. Top prizes in the 2002 essay competition were awarded to Alexandre Charles, Catherine Geras and Naseem Kapdi. The following students also received recognition for their work: Yi Hua Fu, Christopher Moore, Marney White and Tole Zacharia. In addition, the Asian Studies Program can provide financial support for students with unpaid Asian studies-related internships. Internship stipends make it possible for students to accept valuable internships they might otherwise be unable to accept.

Funding opportunities through the Asian Studies Program are not limited to students. There are also a number of funding opportunities available for Hofstra University faculty members. Course Development Seed Grants provide limited funding for the development or substantial revision of Asian Studies courses. Last year, nearly 10 proposals were funded. Many of the courses that were developed with assistance from the Asian Studies Program have already been taught, or are soon to be taught on a provisional basis. Course Development

Seed Grants will be provided again this year in a competition that is open to all continuing Hofstra faculty members. In light of the mission of the Asian Studies Program, however, proposals that are interdisciplinary in nature and strengthen the program are preferred.

The Asian Studies Program is delighted to offer support for Hofstra in Japan: 2004, the University's first study abroad program in Japan. This program gives students the opportunity to earn three credits under the guidance of both Dr. Takashi Kanatsu and myself while enjoying the trip of a lifetime. During the program, two groundbreaking courses will be offered: PSC 154: "Walking Japanese Politics," and LIT 85: "Japanese Pop/Culture: Old and New." Both combine classroom lecture and discussions with interviews, field trips and cultural activities. The program will begin with a one-week orientation in Tokyo, followed by a journey westward through Fuji-Hakone, Nagoya, Kyoto, Hiroshima and Miyajima. Students will return to Tokyo for the final week of their adventure, ending with an overnight visit to Nikko before returning to New York. Students will experience the fullness of Japanese culture, from the traditional architecture and beauty of Kyoto and Miyajima, to the modern skyscrapers, neon signs and hustle and bustle of Tokyo. "I've been wanting to go to Japan for years," Patricia Bowden commented when she submitted her application. "Ever since I discovered *anime*, I've wanted to go. Now I can."

The Asian Studies Program also provides supplemental research funding to Hofstra University faculty members who are involved in research projects with a substantial Asia-related component. These supplemental funds are intended to minimize the gap between other Hofstra research funding, such as the Faculty Research and Development Grants and the Presidential Research Awards Program (PRAP), and actual research expenses in Asia. In 2003 nearly \$25,000 in supplemental research funding was awarded.

Grants ranged from \$1,000 to \$2,500. A number of truly exciting projects received supplemental funding, including Dr. Margaret Abraham and Dr. Susan Manning's joint project to explore outsourcing of telephone service centers to India. In addition to Drs. Abraham and Manning, supplemental research funding was awarded to Drs. Ron Janssen, Takashi Kanatsu, Sabine Loucif, Alexandr Naymark, Jin Shin, Yuki Terazawa and Zuyan Zhou. As was the case with the Course Development Seed Grants, supplemental research funding will once again be awarded in 2004. The application deadline has been set for mid-February 2004. I am confident that next year's proposals will be as exciting as the ones that received funding in the last cycle.

Since the Asian Studies Initiative began in 2002, the Asian Studies Program has been able to provide a full calendar of cultural events and opportunities. The Asian Studies Speaker Series has permitted a number of renowned scholars to discuss their work with the Hofstra University community. Last spring we were honored by a visit from Dr. Andrew Nathan of Columbia University, a leading political scientist who spoke about China's new rulers. The Asian Studies Speaker Series for fall 2003 included Dr. Christopher Robins of SUNY at New Paltz, who presented a talk titled, "Human Bombs and Bullets: Radical Confucianism: North Korea and Japanese Literature" on September 19, and Dr. Amanda Seaman of the University of Massachusetts whose presentation took place October 8. Dr. Seaman is the author of a book on Japanese detective fiction, which will be published in 2004.

One very special event that we scheduled for fall 2003 was a visit from Mr. José Watanabe, a leading Japanese-Peruvian poet who spent one week on campus as the first Visiting Scholar in Asian Studies. Mr. Watanabe read selections of his poetry, led class discussions, and met with students, faculty members and others. Mr. Watanabe, the child of Japanese immigrants in Peru, is a poet

who traces his poetic voice in part to the haiku esthetic of Basho. He is the author of numerous volumes of poetry, one of which, *A Walk Through the Canefields*, has been published in translation. The Asian Studies Program, with the assistance of the Department of Romance Languages and Literature and the Department of Comparative Literature and Languages, hosted Mr. Watanabe's visit to Hofstra University.

In spring 2004 the Asian Studies Program will host Dr. John Kuo Wei Tchen, Director of the Asian/Pacific/American Studies Center at New York University, and a leading Asian American historian, as our second Visiting Scholar in Asian Studies. Dr. Tchen, who has been studying the intricacies of interethnic and interracial relations of Asians and non-Asians since 1975, will present a workshop on Asian immigration in New York. He will present a public lecture for students, faculty members, and other members of the Hofstra University community, conduct a seminar session, and lead a field trip to New York's Chinatown. Students enrolled in Dr. Yuki Terazawa's history workshop for the spring semester will receive credit for active participation in Dr. Tchen's workshop activities. The Asian Studies Program will host other visiting scholars in the final two years of the initiative. We are delighted to have the opportunity to help bring these and other important visitors to Hofstra University.

In spring 2003 the Asian Studies Program began a continuing series of "interactive" workshops on the relationship between food and culture. This series, called "Food for Thought," featured collaboration between scholars and practitioners in the food industry. In our first installment, Dr. Robert Leonard, a linguist who is equally known for his work on food culture, spoke about the quality of balance in Thai cuisine. Dr. Leonard's lecture was followed by a brief discussion with Ms. Farida (Pam) Thaokoon of Blue Dash, Inc., who then served a delicious Thai

luncheon. Other installments in the series will include Chinese, Indian, Japanese and Korean food and culture. Other cultural events hosted by the Asian Studies Program include regular film series and occasional lectures.

As the capstone of the initiative, the Asian Studies Program is planning to hold a community-based interdisciplinary conference in spring 2006, in conjunction with Hofstra College of Liberal Arts and Sciences and the Hofstra Cultural Center. The conference topic is "Asian Merchant Cultures at the Crossroads." Following the tradition of international scholarly conferences hosted by the Hofstra Cultural Center, the Merchant Cultures conference will combine the traditional conference format with an array of exhibitions, performances, and other cultural events. This conference will allow for true interdisciplinarity, and the exploration of linkages among Hofstra University, business and the community. Presenters will explore the many manifestations of merchant cultures in Asia from a variety of interdisciplinary perspectives. We anticipate considerable interest in this conference, as the topic supports inquiry from a variety of intellectual and critical perspectives. Keynote speakers will be drawn from the humanities, the social sciences, and the business world. We will be soliciting papers and panels on globalization, urban spaces, the Silk Road, merchant class identity, to name but a few productive topics, though we welcome panels and papers in any related areas.

The past two years have been a remarkable time for the Asian Studies Program at Hofstra. The Freeman Foundation Undergraduate Studies Initiative has helped support the research and teaching of our faculty, and enriched the educational experience of our students. For more information about any of the programs mentioned in this article, e-mail patricia.welch@hofstra.edu or call (516) 463-6453.



Patricia M. Welch joined the Hofstra faculty in 1999 as an Assistant Professor in the Department of Comparative Literature and Languages. She also serves as Director of Hofstra University's Asian Studies Program. In the latter capacity, Dr. Welch acted as the primary investigator to secure a \$500,000 Freeman Foundation Grant in support of a four-year project to advance Asian Studies.

Prior to her appointment at Hofstra, she was a visiting scholar at Waseda University in Tokyo where she completed research for her dissertation, and held visiting appointments in Japanese literature, language and film at the University of Toronto, the University of Iowa and the University of California at Berkeley. Her background also includes positions as a teacher and curriculum developer at the Doshisha Girls' School in Kyoto, Japan, and as an editorial consultant with the Dictionary Division of the Kodansha Publishing Company based in Tokyo.

Dr. Welch's research areas of interest include modern Japanese literature and film, war literature, Japanese humor, and "rakugo," the Japanese comic-oral narrative form. She has contributed extensively to scholarly literature and conference proceedings and is a sought-after reviewer. She has lectured widely both in the United States and abroad. Currently Dr. Welch has two monographs in progress: one investigates the inscription of "traditional" dramatic forms in literary works of the late-19th and mid-20th centuries as a way of promoting cultural orthodoxy; the other explores rakugo as a way of promoting heterodoxy over cultural orthodoxy during those same time periods.

Dr. Welch has been the recipient of numerous grants, fellowships, and honors and is active in professional organizations. She earned a Ph.D. and A.M. at the University of Michigan at Ann Arbor where she served as a graduate assistant in the Department of Asian Languages and Cultures. She received an A.B. with a dual major in economics and religion from Smith College.

GRANT NEWS

The Mark of a Great University

In each issue of *Hofstra Horizons*, through our “Grant News” column, we highlight some of the recent accomplishments of Hofstra University faculty and administrators in major national and international, peer-reviewed grant competitions, and important regional grant competitions.

It has been said that one mark of every great university is an active grants program. This is so because it is only through grant assistance that our nation’s best colleges and universities can afford the special activities and offerings that distinguish them from other institutions.

This has been an incredible year in grant competition for the University. Through this column, we have the opportunity to demonstrate what a great year it was by highlighting the accomplishments of select individuals who have recently received grants, but it may be that Hofstra’s greatest grant-related accomplishment of the past year was its collective effort. The number of grant applications submitted in 2003 is up more than 70 percent from the previous year, a statistic that bodes very well for our institution’s future.

Congratulations to all our 2003 grant applicants. Listed below is some information about what these grant applications have already produced.



Thomas O. Murphy

Center for Technological Literacy

This has been a capstone year for Hofstra University’s Center for Technological Literacy, under the direction of Drs. M. David Burghardt and Michael Hacker. In September 2003 the Center was awarded a five-year grant from the National Science Foundation (NSF) valued at more than \$11.5 million. Funding is provided for the program, “The MSTP Project: Mathematics Across the Mathematics, Science and Technology Curriculum.” The purpose of the MSTP Program is to improve teaching and learning in middle-level mathematics using a model of 10 school districts in New York. For this program, Drs. Burghardt and Hacker assembled a strong team of local talent, including Dr. Sharon Whitton, Dr. Michael Ayewoh, Dr. S. Maxwell Hines, and Dr. Nanette Wachter-Jurcsak, along with core partners Stony Brook University, New York State Education Department and 10 Long Island school districts. Supporting partners include the Long Island Regional School Support Center; Boards of Cooperative Educational Services; professional teacher associations in science, mathematics, and technology; Brookhaven National Laboratory, and the Eisenhower Regional Alliance for Mathematics and Science Education. Core and supporting partners are in the process of developing and implementing a model for increasing the diversity of the teaching workforce; enhancing university faculty’s understanding of middle school reform, learning standards, and assessments; increasing middle school mathematics, science, and technology teach-

ers’ understanding of mathematics content and pedagogy; and improving curriculum alignment among the mathematics, science, and technology disciplines. In effect, MSTP integrates three components: (1) collaborative professional development for school-based and higher education faculty; (2) curriculum revision and alignment; and (3) recruitment of underrepresented minority undergraduates in mathematics, science and engineering into teaching careers. The program’s impact is expected to be great and immediate as the partnership expects to directly engage 300 teachers, 20 higher education faculty and 12,000 students per year.

News of the MSTP grant came just months after the Center for Technological Literacy received a \$976,725 award from the NSF for the “New York State Professional Development Collaborative” under the direction of Dr. Margaret Weeks, co-directed by Drs. Burghardt and Hacker. Through this project, the University in partnership with five New York state community colleges, the New York State Technology Education Association (NYSTEA), and 10 New York business/industry/government partners, will establish a statewide professional development collaborative. The project will initially provide workshops in the areas of materials/manufacturing and information technologies to 100 secondary school technology teachers through a program that brings together community college technical experts, professional association teacher/leaders and university pedagogical experts. The overarching goals are to provide contemporary professional development to tech-

nology educators using standards-based exemplary materials, to forge sustainable alliances between community colleges and the technology education community, and to create a professional development model that the leadership of New York’s Technology Education Association will sustain. Congratulations to Drs. Weeks, Hacker and Burghardt, and all of their associates in these two new grant-supported projects.

Grant Successes in Scientific Research

Building a successful grants program in the sciences takes time and deliberate planning, but the rewards from such an effort can be great for both faculty and the students of the science departments. Science grants to academe are most often awarded in support of four functions: research investigation, advanced level training or professional development, the acquisition of special purpose equipment and curriculum development. Hofstra’s portfolio of grants in the sciences expanded considerably this year and included awards in each of these four categories — all awarded through rigorous peer review competition.

It had been several years since the University had submitted a grant application directly to the National Institutes of Health (NIH), the nation’s largest provider of research grant support to academe. However, since May 2002 six grant applications have been submitted to NIH by Hofstra and of these, two have already been awarded with receipt of a third grant imminent.

Congratulations to Dr. Harold M. Hastings, principal investigator, on a new NIH research grant titled "Atrial Fibrillation: Anatomy Versus Cell Physiology." Chronic atrial fibrillation affects more than two million patients in the United States, causes 15 percent of all strokes, and currently presents one of the greatest treatment challenges in cardiac electrophysiology. Dr. Hastings is assisted in this research project by several undergraduate students and by fellow senior investigators Drs. Flavio Fenton and Elizabeth Cherry.

Dr. Cherry warrants special recognition as recipient of a second NIH grant, a National Research Service Award (NRSA) for her research on computer-guided designer ablation of atrial fibrillation. The highly competitive NRSA Fellowship enables Dr. Cherry to dedicate her full effort toward developing a research-based career. Her presence among Hofstra students — especially among women seeking careers in the sciences — should prove inspirational.

The Hastings' lab had another fine grant accomplishment to report in recent months — a quarter million dollar grant award for the acquisition of a Beowulf supercomputer for physical science research. Congratulations to the team of Drs. Harold Hastings, Flavio Fenton, Sabrina Sobel and Terry Brack, all co-principal investigators on this new NSF grant.

The NSF also issued an important new grant award to members of the Department of Biology: Drs. Beverly Clendening, Peter Daniel, Maureen Krause and Robert Seagull. This award has been provided through the agency's Course, Curriculum and Laboratory Improvement (CCLI) program and is valued at \$200,000. This project will support recently approved curricular changes that are designed to enhance student learning, knowledge retention and scientific reasoning skills and to decrease attrition by the introduction of active, inquiry-driven learning into both the lecture and laboratory components of the new biology core sequence.

With this variety of grant support, and the growing number of science faculty taking on the challenge of peer review competition, an undergraduate degree in the sciences from Hofstra will be increasingly recognized as an effective springboard to graduate education and professional careers in scientific research and medicine.

Service Grants

We would like to offer some long-overdue recognition to several key people behind a number of service grants conducted by Hofstra University.

Many of us have heard of programs like STEP, CSTEP, Liberty Partnerships and NOAH, but how much do we really know about them? One thing we should all know and appreciate is that these service programs provide valuable ties between the University and its neighboring communities. What's more, these programs often produce outstanding college students and fine, productive citizens. In general, these programs serve economically disadvantaged and minority students, who build a brighter future for themselves.

STEP, the Science and Technology Entry Program, is an academic enrichment program under the direction of Dr. Michael Ayewoh, an Assistant Dean in the School of Education and Allied Human Services. Funded by the state of New York, STEP targets students in grades 7-12 who exhibit the potential for college-level study and emphasizes the development of skills that will make them successful in the science and technology fields. CSTEP, the Collegiate Science and Technology Entry Program, is also under the direction of Dr. Ayewoh. CSTEP is designed to increase the number of qualified minority and economically disadvantaged students at Hofstra who choose and complete courses in pre-professional and professional education programs leading to careers in New York state-licensed professions. CSTEP is also funded by the state of New York.

Hofstra University's Liberty Partnerships Program (LPP), under the direction of Ruth Redlener, does an outstanding job assisting at-risk students in grades 9-12 and was recently featured in a several page article in *Newsday*. LPP offers a broad range of services designed to increase not only a student's ability, but also his or her motivation. So, in addition to providing academic experiences, LPP offers students an opportunity to learn life skills, such as home ownership and the management of personal finances. The program serves more than 130 students on Long Island this year, with funding provided in part from the state of New York and local industry. Ms. Redlener was provided a donation of \$10,000 from Computer Associates to expand her LPP activities.

Hofstra University established NOAH, New Opportunities at Hofstra, in 1964. Five years later, the state of New York established HEOP, the Higher Education Opportunity Program, modeled after innovative programs like Hofstra's NOAH. Indeed, NOAH was one of the first programs of its kind in the United States, an admissions and developmental program designed to assist economically disadvantaged and educationally "not-yet-proven" students to take on the challenges of college. NOAH, under the direction of Cynthia Diaz-Wilson, offers advisement and instructional services to students who have demonstrated abilities or talents outside the classroom to help them achieve their full academic potential inside the classroom.

All of the aforementioned programs were recently notified by the state of New York that their grant support will be extended another year — a total of more than \$846,000 in grant support. But no one can place a price tag on the positive impact these programs have on so many youth — on the long-term good this investment offers. Nonetheless, each year these service programs become the target of possible budget cuts. Over the course of the academic year, we should make an effort to learn a bit more about one or two of these programs and the life-altering impact Dr. Michael Ayewoh, Ruth Redlener, Cynthia Diaz-Wilson, and their dedicated associates have had on these young lives.

Finally, we would like to congratulate Dr. Michael Ayewoh on being the recipient of another new grant. Dr. Ayewoh is the program director for a new Teacher/Leader Quality Partnerships (TLQP) program grant, valued at \$253,734 from New York State's Office of Higher Education. TLQP grants are provided to promote professional development for pre-service and in-service teachers, principals, and other professional school personnel. Dr. Ayewoh will seek assistance from Hofstra College of Liberal Arts and Sciences (HCLAS) to conduct this program. Best wishes to Dr. Ayewoh and his associates in the School of Education and Allied Human Services as well as HCLAS in implementing this new Hofstra program.

Clearly, the grants program at Hofstra University has grown. This is not a surprise as, it has been said, one mark of a great university is an active grants program.



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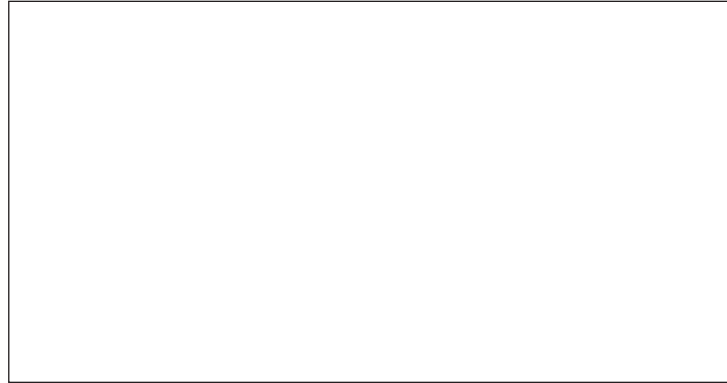
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HOFSTRA UNIVERSITY

HEMPSTEAD, NEW YORK 11549



HOFSTRA AWARDED \$11.5 MILLION GRANT FROM THE NATIONAL SCIENCE FOUNDATION TO IMPROVE MIDDLE SCHOOL MATHEMATICS ACHIEVEMENT

During an October 8, 2003, press conference at Hagedorn Hall, (l to r) U.S. Senator Charles E. Schumer, Hofstra President Stuart Rabinowitz and Dr. M. David Burghardt discussed how an \$11.5 million grant to Hofstra will be used to improve middle school achievement in mathematics.

