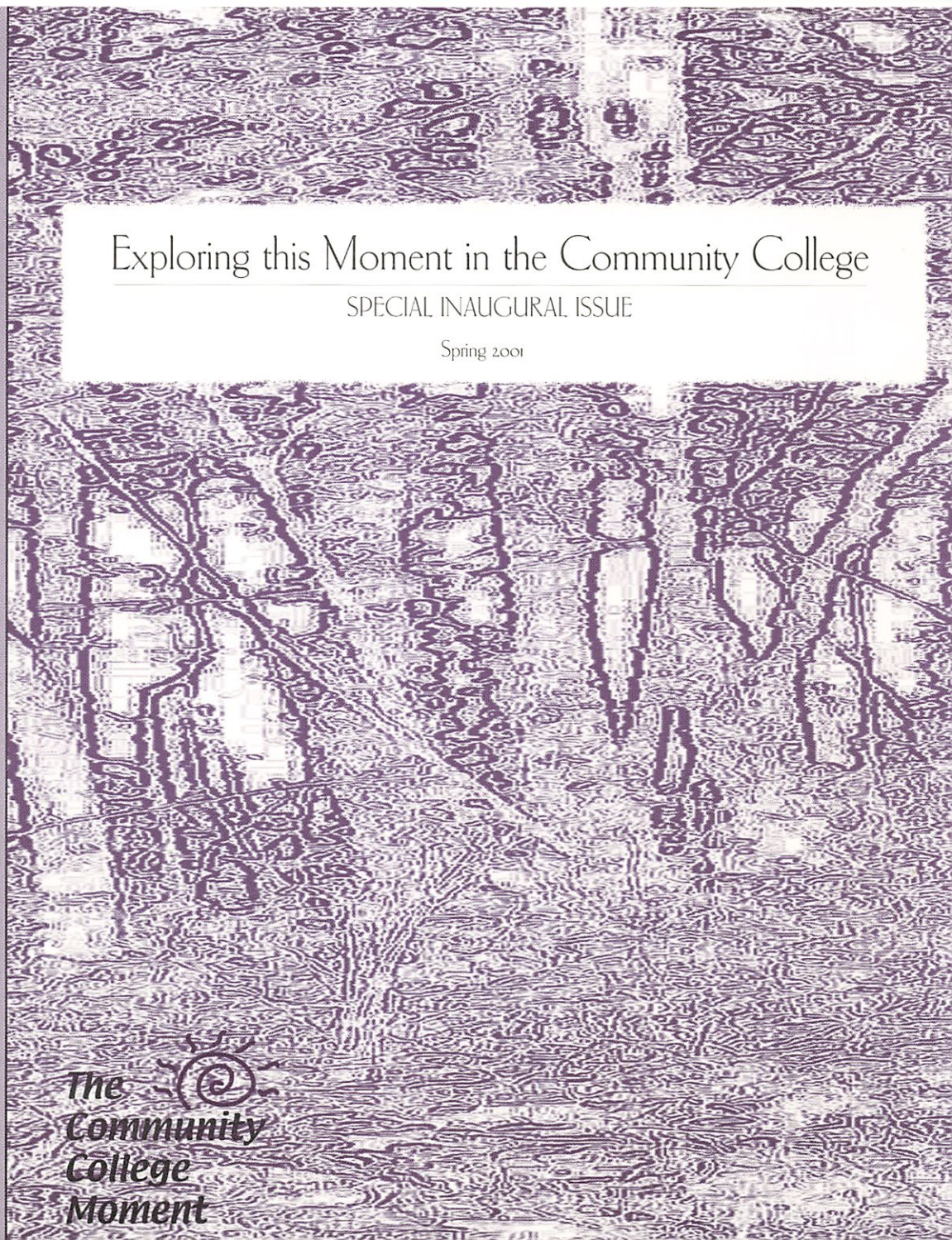

Exploring this Moment in the Community College

SPECIAL INAUGURAL ISSUE

Spring 2001

The Community College Moment

The Community College Moment

The *Community College Moment* is a faculty-led journal committed to offering a forum for high quality progressive articles of interest to community college instructors, administrators, and staff that reflect a new vision of scholarship at the intersection of academic, activist, and community interests.

We would like to thank all those at Lane Community College who have helped to transform the idea for this journal into a reality. In particular, we appreciate the efforts of the Strategic Learning Initiative and its leaders Mary Spilde and Dennis Gilbert for having the foresight to see the potential in a new faculty journal. We would also like to thank Faculty Professional Development as well as Lane Community College for providing the budget to get this project off the ground.

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AN INVITATION The Editors of the *Community College Moment* invite community college faculty and administrators to submit articles for future issues. The *Community College Moment* is interested in good writing or visual work in any form—from poetry to scholarly discourse, from empirical studies to photo essays—on any subject of interest to those who work at community colleges. Book reviews are also welcome. For more information please contact Anne McGrail (541) 747-4501 (mcgraila@lanecc.edu) or Maurice Hamington (hamingtonm@lanecc.edu) (541) 747-4501x2155 or visit our website http://sliunix.lanecc.edu/~ccmoment/index.html

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Volume One Issue One

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Introduction: AN OPPORTUNE MOMENT AT THE COMMUNITY COLLEGE

Welcome to the inaugural edition of the *Community College Moment*. We are a new academic journal written and produced by community college faculty for an audience of community college faculty, administrators, and staff. Why another academic journal, you might ask?

We started this project with a desire to respond to a change in community college culture at this historical juncture. We believe we are at a unique moment in higher education, when many of the traditional assumptions about scholarship and what counts for knowledge are ripe for reconsideration. As theory and action are reunited, the age-old assumption that practitioners and activists are not engaging in worthwhile academic scholarship is being questioned. For community colleges and their faculty, this prejudice has historically translated into second-class academic status. With this in mind, this journal will work to rethink the definition of scholarship in inventive and activist ways.

To this end, we have adopted the following vision statement: *Community College Moment* is a journal committed to offering a forum for high quality progressive articles that reflect a new vision of scholarship at the intersection of academic, activist, and community interests. To achieve our goal, *Community College Moment* accepts articles that will appeal to an educated, but not specialized, audience. While the *Moment* is produced on the campus of Lane Community College in Eugene, Oregon, we invite regional and national participation. Wherever they may find their physical homes—whether at satellite campuses in small towns, in high school classrooms during the evenings, or in traditional college campus settings--community colleges are institutions joined by a common mission: to educate and inspire

members of the community they serve, and to do so in a responsive way. The *Moment* offers a venue for communicating to one another about who we are and what we do: our fresh ideas, our approaches to persistent educational challenges, our creative response to the world.

The editors hope that in the future you will "seize" this moment in your community college career, and contribute to this journal an expression of your passion for education. Whether you have something to say about your work in nursing, auto mechanics, literature, history, business, mathematics, or culinary arts, we would appreciate an opportunity to understand what knowledge and scholarship means to you and in your field. We also understand that the knowledge you bring into the classroom sometimes extends beyond the field in which you may be teaching: with this in mind, we invite you to send us your other creative intellectual endeavors. While we will consider traditional academic articles, the limit on what you can submit is only found in your imagination (see inside cover for a call for papers).

The *Moment* is very pleased to have a contribution from Professor Evelyn Hu-DeHart from the University of Colorado at Boulder, and we begin our journal with it. "Race in 21st Century America: Black and White and Beyond" is part of a plenary talk that Professor Hu- DeHart gave at the Oregon Diversity Institute in October 2000. Her call for a more subtle and complex understanding of race relations in America speaks to this moment in the community college where, increasingly, "diversity" is touted as the key to a more enlightened, tolerant, and just society. But, as Hu- DeHart points out, the definitions, goals, and effects of the institutional promotion of "diversity" need to be understood within a larger framework of American ideological and political history. Hu- DeHart describes how some minority groups are stuck between contradictory, value-laden terms: many Asian groups, for example, are called the "model minority," a term that should prime them for instant assimilation into a white majority that identifies with the protestant work ethic. However, as Professor Hu- DeHart explains, their difference is constructed as absolute by Americans motivated by racism and fear of the other: thus this same group are labeled "perpetual immigrants." The are constructed as eternally divided in their loyalties between their hereditary homeland and their adopted one.

Hu- DeHart's discussion of the evolving construction of race in 21st century America alerts us to the double-edged swords of both diversity and conformity, and calls on us to exercise a fluid and responsive understanding of the construction of race in America, one that does not

take "diversity" as an all-encompassing solution but rather a first step in promoting social justice, tolerance, and cross-cultural understanding of the relationships between difference and power and privilege.

The Format of the Moment

As part of our desire to offer a forum for community college faculty to share their work, we are including two different venues. In the first section, we include work that is relatively complete—that is, projects that have "cooked" for a long time; those that are part of an extensive engagement with the subject; and polished writing that has benefited from summers spent over the keyboard. We also include a different kind of journal space, a forum for work that faculty are still developing—"works-in-progress." These articles represent work that is of great interest to the reading public, but that is still evolving in its form or content. As part of our expanded view of scholarship, the works-in-progress section is a type of academic "workshop" that nurtures nascent ideas; as such, we invite you to respond to these works by contacting the authors directly, or the editors. We provide the means to do so at the end of each work-in-progress. We hope this forum for exchange offers the kind of collegial interchange that we all wish we had more time for.

The first of our full-length works is actually a selection from a longer piece. Jerry Ross's "Italian Sketchbook" offers a lyrical approach to the author's observations in Europe. These sketches are rooted in a sense of place: the impressionistic drawings suggest rather than outline the Italian villas, hills, and trees he encounters. Thus we are left to follow the curls and lines of charcoal and ponder an Italy in our own internal landscape. We connect our own isolation to Ross's "Notebook and Pen" ("Isolation"), and wonder with him at the sense of culture felt at every social moment: "Restaurants give two people one menu to share when they have a whole pile at the door?" ("Not a Poem in Two Parts")

Following Ross's "Sketchbook," we have placed three articles that we feel are in a kind of conversation with one another around the issues of educational effectiveness and its relation to the community and to a caring environment. Daniel Hodges' "What Psychologists Know . . ." suggests ways that educators can respond better to students' belief in success. He offers ways that teachers can prepare their students' expectations to more closely match what they

will actually encounter. What is impressive about Hodges' work is its careful weaving of intellectual and emotional work: especially at the community college, where we encounter students with sometimes impressive dedication but inadequate preparation and skills for college work, Hodges' work indicates that we need to utilize strategies that will anticipate students' fears and concerns and encourage students to see these as a natural part of the learning process, something that is temporary and can be overcome.

Judith McKenzie's article, "A Neighborhood without History," takes as its guiding metaphor the refrigerator—those metallic surfaces in every kitchen that collect the scraps and patches of everyday life: photos, notes, magnetic letters and words, old grocery lists. The refrigerator, suggests McKenzie, can stand in for the messy and seemingly random process of learning itself. It is also a strange composite of personal and familial history. We need to be able to read the messages on each student's "refrigerator"—the histories that emerge over time and reveal the students public and private world.

What does it mean for an educational institution to "care" about its students? Maurice Hamington takes up this question in his essay, "Care Ethics and the Community College: Jane Addams' Social Morality." Addams' notion of "care" is one grounded in an ongoing commitment to understanding the experiences and perspectives of the other. Herself a political activist and social reformer, Addams integrated intellectual and social work at Hull House, famous for its outreach to people abandoned to troubled urban areas. For Hamington, Hull House and Addams' work in general can serve as models for developing an ethic of care in the community college—one that integrates scholarship, community service, and political activism.

We close our full-length works with Bonnie Simoa's "Amazing Grace," which demands a lot from us: at once lyrical and clinical, the journal entries, poetry, and photographs we encounter in this composition about the experience of breast cancer call on our sympathies, our courage, and our desire to understand. Displayed here in text and pictures, "Amazing Grace" was conceived as a multi-media dance project, directed by Simoa; it includes poetry and performance by a group of dancers, writers, actors, and musicians working in Eugene, Oregon.

Jerry Ross's work in progress, "The Community College Model in Europe: New Initiatives" takes up the possible collaboration between US community colleges and European higher education at a moment when Europe is restructuring and rethinking its elitist educational system. For all of its problems and inequities, writes Ross, the American public higher education system has aimed at increasing access to higher education to all who need it. And community colleges are especially poised to contribute to the European turn toward shorter and more flexible courses of study.

Michael Sámano's "Strategies for the Institutional Legitimacy of 'Marginal Studies'" resonates with some of the same issues that Professor Hu- De-Hart discusses regarding the current state of ethnic studies in higher education. Himself passionately involved in the ongoing project of increasing awareness, sensitivity, and respect for diverse peoples and perspectives on campuses and in communities, Sámano offers here a case study that addresses the academic and the personal aspects of the acceptance of ethnic studies in the academy.

As you read, we hope you will take notes and respond to us. In future issues, we'll have a forum section that will print responses to the work we print here. We want this to be your journal, one that reflects the work and creativity you bring to your classroom, workroom, and library every day.

Maurice Hamington
Anne B. McGrail
Editors

Race in 21st Century America: BLACK AND WHITE AND BEYOND

Evelyn Hu-DeHart

When thinking of race relations in America in the 21st century, we can recall the words of Charles Dickens writing about the French Revolution: "These are the best of times, and the worst of times." We seem to be moving into a strange new world, in which race relations appear simultaneously to be getting better and growing worse, more clarified, yet also more confusing. After the Civil Rights movement led by Dr. Martin Luther King, with legal apartheid dismantled, most Americans have learned a new, race-sensitive etiquette, and many have learned to reject the language and rhetoric of demagogues like David Duke (even if, unfortunately, some may still resonate with his sentiments). Government, corporations and campuses celebrate diversity and discuss difficult issues that arise out of the commitment to multiculturalism.[1]

To assess properly where we are heading, it is necessary to set the stage by providing a brief historical overview of diversity in the past three decades. Beginning in the mid-sixties and continuing to the present, the loosening of immigration and citizenship provisions, coupled with the social turmoil provoked in various Third World societies by U.S. political and military intervention, produced a new wave of immigration to the United States. In just thirty years, the demographic changes in this nation have been dramatically accelerated in the direction of further diversity. Today, the population of the U.S. is close to 275 million. Of this, about thirty percent are ethnic minorities or "peoples of color," that is, not belonging to the dominant group of whites or European-descended Americans, whose culture and image this nation has historically reflected. According to the 1990 census there are:

—30 million African Americans, an increase of 13.2% since 1980. They are concentrated in Washington, D.C. and the southern states of Mississippi, Louisiana, South Carolina and Georgia. Several states in the Northeast, Midwest, as well as Alaska, have experienced the greatest growth. There has been no growth in the West or Southwest; in fact, these regions have seen declines in this population.

—7.3 million Asian and Pacific Islanders, up 108% from 1980, making it the fastest growing group. By the end of the century, this figure is expected to top 10 million. This very dramatic increase is due largely to immigration, accounting for the fact that some 80% of this population is foreign born and many speak English as a second language or not at all. Asian/Pacific Americans are concentrated in California, where they are almost 10% of the total population, in Hawaii, where they are over 60%, and in New York. Highest growth rates however have been experienced in several Midwestern, Northeastern, and South states, such as Minnesota, Massachusetts, and Georgia.

—at 22.5 million strong and the second fastest growing next to Asian Americans, Latinas/os or Hispanics are expected to surpass African Americans in number by the end of the century. Their almost 60% growth since 1980 can also be attributed primarily to immigration. Not surprisingly, they are concentrated in the Western and Southwestern states of California, where they comprise almost 26% of the population and in Texas, New Mexico, Arizona, and Colorado. Florida and New York are other states with significant Latina/o populations. States not usually identified with Latinas/os, such as Nevada and Virginia, have experienced recent influxes.

Finally, the Native American population has grown by almost 38% since 1980, up to 2 million in 1990, a phenomenon that certainly, in this case, cannot be attributed to immigration. Birth rates would have to be impossibly high to account for it all. The most plausible explanation is the resurgence of Native American pride and hence greater willingness on the part of many Americans to claim this particular identity as their primary one on the census forms.

White Americans—what the census classifies as "non-Hispanic whites"—are about 70% of the population, but have experienced by far the slowest growth rate, only 6%, the combination

Race relations appear to be getting better and growing worse, more clarified, yet also more confusing.

of low immigration and birth rates. Northern New England and the Upper Midwest remain the whitest areas of the country.

The upshot of these new immigration patterns is that the American population is fast becoming more "colored" and more diverse—by race, ethnicity, religion, language, food, music, arts, literature, etc. In fact, with over half of its population already that way by 1993, California gives us a glimpse of the national future, which is projected to become "majority minority" by the year 2050.

Besides statistics and geographic distribution patterns, there are some other important features about each group that needs noting in order to understand where this nation is heading in race composition and race relations. Within each of these broadly defined categories, there is tremendous diversity and complexity. This is especially true for Latinas and Latinos and Asian/Pacific Americans.

"Hispanic" or "Latina/o" theoretically include all those peoples in the U.S. who trace their origins to a region in the Americas originally colonized by Spain. So there is at least, remotely in some cases, some connection to a common history, and there is, for the most part, a linguistic commonality in Spanish. Most also identify with the Catholic religion, a legacy of Spanish colonialism. Other than these unifying features, however, there are as many as, if not more, that divide and distinguish them. Hispanics or Latinas/os are represented by a variety of ethnicities and national origins, which are in turn fragmented by race, class, and legal status.

The major Latina/o identities in the U.S. are: Mexican Americans or Chicanas/os, Puerto Ricans, and Cuban Americans. In addition, increasing numbers of new arrivals come from Central America and such South American countries as Columbia and Peru.

Racially, they can be black, as are many of the Puerto Ricans, who also tend to be of working or lower class origins; mestizo, as in the case of the majority of Mexican Americans because of their roots in the Greater Southwest; and white, as are most of the Cuban Americans, who came from the middle and upper classes of Cuba after the socialist revolution of Fidel Castro in 1959 made life inconvenient for them. One can even be Asian—Chinese or Japanese—and also Latina/o.

They represent different generations and legal statuses, from fifth and sixth generation Mexican Americans, to Puerto Ricans who are born into the United States, to increasingly so, recent immigrants both documented and "illegal."

Finally, these many divisions—race, generation, legal status—also reflect class differences. In other words, while for the most part Latinas/os still struggle to achieve the American dream, they are by no means all poor or working class, and it would be a mistake to identify them too closely with an urban underclass.

Asian/Pacific Americans are another group with extreme internal diversity—even more so than Latinas/os. Over twenty ethnic groups, with as many different languages and almost as many religious, characterize this category. The major Asian/Pacific ethnicities are, in order of numerical size in the U.S: Chinese, Filipino, Japanese, Asian Indian, Korean, Hawaiian, Samoan, Guamanian; also Cambodian, Laotian, Hmong, Thai, and other Melanesian and Micronesian groups. Here, there is no common history, however remote, and no linguistic or religious unity in any real sense. The only thing that binds this large assortment of ethnicities is their national origin in an enormous part of the world designated by the West as "the Orient." While some Pacific Islanders are "native born" to the region now incorporated into the U.S. (i.e. Hawaii, American Samoa, Guam), all others in the U.S. are immigrants. As such, these immigrants span a timeline of at least one hundred and fifty years, from the Chinese who came during the Gold Rush days of California in the mid-19th century, to the new Asian immigrants of yesterday and today. Even more so than Latinas/os, well over 50% of Asian/Pacific Americans are foreign born and many still speak primarily in their native, non-English tongue.

Native Americas are, of course, also extremely diverse. While genocide and forced assimilation have resulted in the elimination or near decimation of hundreds of indigenous nations and tribes from 1492 on, hundreds of tribes and two million self-identified Native Americans exist today, with many increasingly aggressive in pursuing treaty rights to land, water, natural resources, as well as asserting constitutional rights as U.S. citizens to religious freedom. Some native peoples are also transnational in identity, such as the Papagos and Yaquis of Arizona, who, as native peoples, can be found on both sides of the U.S.-Mexican

border, or the Mohawks and Chippewas of northern U.S., who share a common identity and history with others living on the Canadian side.

By contrast, African Americans have the greatest internal unity, although they, too, have been diversified by recent immigrants from Africa and the Caribbean. After all, think of the most recent black victims of police brutality in New York City: the unarmed Abner Louima, beaten and sodomized by white policemen, was a Haitian immigrant, while Amadou Diallo, shot 41 times by white policemen while standing unarmed in the doorway of his apartment, was a West African immigrant. The vast majority of African Americans can, and do, trace their origins to the slave trade and the shared experience of over four centuries of slavery and Jim Crow, to the American South, to plantations, and to rural origins. For African Americans, being defined racially as "black" means that race is clearly understood in the context of white supremacy, and acts as a unifying force.

. . . the most immediate and logical conclusion to draw is that America is not just black and white.

Historically in the U.S., therefore, race and race relations have been conceived in binary, or bi-polar, black and white terms; historically, one is either black or white. For this reason, non-Whites in the 19th century, such as native peoples and the Chinese immigrants, were usually subsumed under the "black" category in laws regulating race relations. This hegemonic paradigm[2] has dominated our thinking and our practices to the present day.

Yet at the same time, if we put all of what I have enumerated and described above together, the most immediate and logical conclusion to draw at the closing of the 20th century, one would think, is that "America is not just black and white." Race is not just a black-white affair, and racial conflicts will take on increasingly unfamiliar forms, involving new players or pitting as antagonists parties previously not known to have had much contact with each other. Increasingly, overt racial conflicts, or frontline confrontations, will not be only or always between black and white Americans. Racialization and racial formations will take on new shapes, and racial discourse new sounds and echoes. It means that besides black and white Americans, other racialized groups have arrived on the stage and their presence cannot be denied. They are active participants, not mere passive bystanders

But unlike some colleagues and observers of the American racial scene, who have declared rather categorically that America is "not black and white," I take the stance that America is not just black and white. Race is, indeed, still very much black and white, but it is also more than

that: race is also beyond black and white. In other words, the primary paradigm of black and white has been destabilized because of "post-ality"—a term coined by Epifanio San Juan Jr.—meaning post-Civil Rights, post-Cold War, postcolonial (including post-neocolonial and accounting in significant ways for recent immigration from Asia, Caribbean and Central America), postmodern, and now-- in the wake of the mean-spirited backlash against diversity embodied by California's anti-immigrant Proposition 187, anti-affirmative action Proposition 209, and anti-bilingual education Proposition 227-- post-multicultural as well era.

First, let us explore briefly what it means to say that race still means "black" and race relations is still "black and white." Think of the brutal killing in Jaspar, Texas, of a totally innocent black man by a couple of uneducated white skinheads, whose crime was so heinous that just about everybody in Jaspar and across Texas (a state not often known for progressive race thinking and race relations) rejected their crude, white supremacist ideology and utterly deplorable action. Dragged to his death, the black victim's lynching by truck is eerily reminiscent of the days of Jim Crow. Equally evocative of black history has been the current mobilization of anti-racism activists to protest the Diallo shooting: from former Mayor Dinkins to actor Susan Sarandon and thousands of known and lesser known New Yorkers and Americans of all colors in between. With Major Giuliani seemingly reincarnated as Sheriff Bull Connor, these protesters amassed in the thousands at New York police headquarters, willingly submitting to arrest as acts of civil disobedience, thus bringing forth from all of us powerful memories of the civil rights struggle aimed at freeing black Americans from the white supremacist society propped up by a complicit state.

Nevertheless, we need also to perceive that in "post-ality," race has advanced beyond black and white. To illustrate this point, we can look to the Los Angeles uprising of 1992 in the aftermath of the Rodney King trial to provide a vivid demonstration—a site where African Americans, Latinas/os and new Asian immigrants were the key players in a most public racial drama, while Whites hid offstage.

In urban environments outside the South such as south-central Los Angeles, Whites have moved out, physically and economically, from the late sixties on. They have uprooted their families, closed their factories (in many cases sending the jobs overseas), and sold or abandoned their shops and businesses. Along with this desertion went not only good jobs in

basic industries such as steel, auto, and rubber, that paid good union wages of $10 to $15 per hour and benefits, but also taxes and commitments to local institutions, such as public schools. In short, what happened was nothing less than an active and deliberate disinvestment in previously vital communities.

Into this vacuum created by white withdrawal came entrepreneurial new immigrants and eager workers from Mexico, Central America and the Caribbean, and from Asia. Unlike African Americans and older Mexican American communities the Whites left behind, these new Americans have not, for the most part, been scarred by generations of racial subordination and discrimination. Moreover, some, notably Korean, immigrants often come with education and modest capital, as well as an entrepreneurial orientation, willing to open up any kind of business anywhere, because they understand that a small family business can be an effective entry point towards integration into American society. In this respect, they did what immigrants in America have always done—find an unoccupied economic or labor niche, then move swiftly in. Thus, at one time in Kansas City, Korean immigrants became hot-dog street vendors; in New York City, they are still green grocers; and in Los Angeles before the riot, liquor-store and gunshop owners. To them, it mattered not what product or service they sold, as long as there was a demand.

For their part, the new Central- and Latin- American immigrants took the low-paying jobs that the few new industries brought into this community—jobs in garment, furniture, hotel and other services that paid $5 an hour with little or no benefits. According to L.A. community activist Eric Man, "Today, some 500,000 Angelenos, almost all of them immigrants, labor year-round for less than $10,000 full-time in a de facto sweatshop sector of the economy—one that by its nature simultaneously fails to attract and virtually excludes African Americans."[3] No wonder the longtime black residents of this old community flared up and let loose their pent-up frustration and anger at those closest by, namely the immigrant Korean shopkeepers and Central American neighbors. Reginald Denny notwithstanding, Whites were basically nowhere in sight, certainly not the suddenly unavailable LAPD.

Black hopelessness and Latino poverty exploded, seemingly in the face of the relatively more prosperous Korean immigrant business owners. In one sense, the latter filled the physical space and assumed the role of surrogates for the missing whites, those who were

largely responsible for disinvesting in this community and who continue to hold the purse string and make vital political and economic decisions for Los Angeles. Despite being presided over by a black mayor (Bradley) at the time, white corporate America, boosted by international finance, continue to make investment and development decisions that have largely bypassed south-central L.A. and its black residents. The family businesses of the Koreans, numerous and ubiquitous though they may be, could not begin to meet the demand for good paying jobs, and cannot be held accountable for finding the solutions.

Los Angeles in 1992 was the site of the nation's first multicultural riot. Most of the people arrested were not African American or Koreans, but Latinos, mainly recent Spanish-speaking immigrants. In this setting, "what" and "who" is "white," and conversely, what and who is black, are changing and confusing. Putting it another way, we may have to look through brown and yellow and red to see white and black, in that white and black are sometimes filtered through the other colors, so that black and white are also brown and yellow. As Gary Okihiro put the question so bluntly and provocatively: "Is yellow black or white?"

We may have to look through brown and yellow and red to see white and black.

Aside from the inner cities, where else can we find multiculturalism and its discontents flaring up? Where else do we see the rigid black-white racial paradigm challenged and problematized? One premier site are the institutions of higher education across the country. At the end of the millennium, we are not likely to see "white supremacy" delivered the old fashioned way by Klansmen and state agents against hapless black students the way it was in the days of the Civil Rights movement at Ol' Miss and other southern campuses. Rather, we see respectable citizens and institutional leaders taking up positions against an array of vulnerable targets representing the multicultural threat, all done, deceptively, in the name of "managing diversity" "valuing diversity," or "celebrating diversity."

Again, let me briefly set the stage and describe the scene. In the name of diversity and multiculturalism, our colleges and universities have strived to recruit African-American, Latina/o, Native-American and Asian-American students, as well as international students, and in some cases, more women students as well, to complement the existing core of white male and often middle-class students. In addition, we have tried to diversify the faculty with women and scholars and teachers of color. The last of this tripartite approach is to introduce new courses to the curriculum that speak to the experiences and contributions of women and

Americans of non-Western heritage to the formation of American society and culture. Additional bonuses may be conferences and freshmen orientation workshops on tolerance, cultural diversity, racism, and other kinds of so-called sensitivity training for all sectors of our campus community. Also attempted with varying degrees of success have been policies and speech codes designed to curb sexual and racial harassment, verbal and physical. Recently, in the name of diversity and tolerance, we are also beginning to move on the front of providing safer environments for gay, lesbian, bisexual, and transgendered students, faculty and staff.

The good news is, most campuses during the past quarter century have made progress on the diversity front.

The good news is, most campuses during the past quarter century have made progress on the diversity front, in the name of multiculturalism. In states such as California, the dramatically changed demographics in society have altered the nature of student bodies with or without adequate policies in place; Berkeley is now "majority-minority," meaning that the combined students of color outnumber white students, who comprise no more than a third of the student body. Even private universities such as Stanford are inching towards half white, half minority. The bad news is, the faculty and the curriculum have maintained to a surprisingly large degree the status quo ante: that is, not much has changed, at least where faculty of color are concerned. (Progress for white women has been more significantly more measurable.) The same is true where curricular innovations that seriously challenge the Eurocentric paradigms, perspectives and epistemologies are concerned . The problem lies, simply and bluntly, in the kind of multiculturalism campuses practice, what I call "corporate multiculturalism," or "liberal multiculturalism." Let me use my own campus's diversity plan to illustrate my critique.

The Boulder campus diversity plan, issued in 1994, contains a definition of "Diversity" which begins: "We are committed to making the University of Colorado at Boulder a community in which diversity is a fundamental value. People are different and the differences among them are what we call diversity." Thus, diversity is reduced to a simple matter of "differences," whatever those differences may be and with no differentiation among them. They include but are "not necessarily limited to ethnicity, race, gender, age, class, sexual orientation, religion, and physical abilities." Moreover, as the next sentence in this definition makes clear, the differences are "natural," implying they are normal and fixed: "Diversity is

a natural and enriching hallmark of life." Finally, all of us who are different must create a "climate of healthy diversity" in which "people value individual and group differences, respect the perspectives of others, and communicate openly," in other words, practice civility, another key component of campus and corporate multiculturalism. Nowhere in this definition is it stated or even hinted or implied that differences are socially and historically constructed and hierarchically arranged, and that most differences carry real and differential meanings of power and privilege. Totally ahistorical, this definition is thus devoid of social context and significance. In the worst sense, it is purely ideological propaganda.

What the designers of this corporate multicultural model did not realize is that some faculty and most students are not stupid. Enough of us have figured out the contradictions of this project to expose it for what it is. Furthermore, there are concrete signs that corporate multiculturalism has sown the seeds of its own destruction, and is now reaping the fruits of what it has planted.

The bad news is, the faculty and curriculum have maintained to a surprisingly large degree the status quo ante.

Indeed, one of the most egregious errors of campus diversity projects is that university leadership (administrators, regents, elected faculty and student leaders, alumni, etc.), like the media, politicians and legislators, policy makers, pundits et al. in the society at large, have not broken out of a rigid black-white paradigm in understanding race and race relations. In fact, they may be among the most guilty in perpetuating this kind of outdated thinking. This can be explained, if not entirely excused, by habit and tradition. It must be acknowledged that African Americans led the Civil Rights movement which broke down legal apartheid in this country, and black students led the struggle to extend civil rights into our institutions of higher education. They did so notably in the form of black students occupying administrative buildings, sometimes with guns in their hands as in the case of Cornell in 1968, and demanding the opening up of educational opportunities and the curriculum to previously excluded groups. To placate these students and to buy peace, colleges and universities acceded to their list of demands, usually headed by creation of the first Black Studies programs; these in turn initiated the ethnic studies curricular movement.

Chicana/o, Puerto Rican, Native American/American Indian and Asian/Pacific American studies soon followed suit, their student supporters, respectively and sometimes as coalitions, occupying buildings and making similar demands. However, colleges and universities have

been much slower and more hesitant to respond to the needs of these students, and this has become especially problematic in the case of Asian Americans and Latinas/os, the fastest growing non-white students on our campuses. Witness the current situation on the Michigan State campus, where, in early Spring 1999, Latina/o students checked out five thousand library books, loaded them on a truck, and carted them away: the point of this publicity-seeking movido, of course, was to call attention to the sorry fact that, despite its establishment of the Julian Samora Center some years ago in the name of one of the founders and most esteemed scholars of Chicano studies, this university had yet to offer a credible Latina/o studies major to its undergraduates. The students also wanted to protest the deplorably low numbers of tenure-track Latino/o professors at this institution. With this well publicized act, MSU Latina/o students and their allies have added their university's name to an already long list of campuses whose students have demonstrated for more ethnic studies in multiple and creative ways, including undertaking drastic measures such as hunger strikes. Yet this university, like mine and most of the large and prominent, public and private universities, would loudly proclaim its commitment to diversity and even tout its successes with audacity despite the absence of a well designed, staffed and funded comprehensive ethnic studies curriculum. So from a national perspective, how does ethnic studies fare at the fin de siecle? As chair of the second largest ethnic studies department (next to UC Berkeley), let me offer a view from the trenches.

This report on the state of ethnic studies is offered in the context of my critique of corporate or liberal culturalism. Thirty years after its founding, the field of ethnic studies finds itself in a paradoxical situation, boasting some long-established programs and departments, yet intellectually marginalized, its necessity in the academy touted, yet its scholarly merits almost universally ignored. Born out of student activism in the late sixties, administrators acceded to the creation of ethnic studies programs as "fire insurance" to placate and appease militant students they did not know how to handle. In the mid-nineties, a new generation of students are once again demonstrating for either the creation or the enhancement of ethnic studies on their campuses. In between these years, campus administrators have embraced "multiculturalism" and set out determinedly to diversify whatever they can identify: the student body, the staff, the faculty, and the curriculum. However, at the end of the nineties

and the century, the field of ethnic studies is meant to be seen but not heard, its scholars sometimes treated like unemancipated children or colonial subjects without rights of full citizenship.

In other words, its very success appears to have brought about a backlash, not only in the highly visible and contested arena of cultural politics waged by the likes of the National Association of Scholars, but coming from institutional forces that seek to weaken the very ethnic studies programs they have engendered in the first place. Why is ethnic studies beleaguered even as it continues to spread on U.S. campuses? Why is it both promoted and undermined?

On most campuses, administrators have denied ethnic studies the one academic currency that it most needs: recognition and respect as a legitimate scholarly field that constructs, disseminates, and imparts knowledge in a distinctive way. This is accomplished primarily by withholding due respect for ethnic studies faculty, whose work they have largely failed to appreciate and whose approach to scholarship they may, indeed, have difficulty fully comprehending. For ethnic studies scholars perceive as their primary responsibility the interrogation of received wisdom and truths—particularly those that are presented as universal truths without regard to the context and perspectives of those generating such knowledge. Equally important is the demonstration of alternative ways of constructing knowledge, so as to redefine the nature of knowledge and how it is used to understand both our physical world and the human condition.

Most administrators understand that they need ethnic studies yet they fear the field.

Most campus administrators understand that they need ethnic studies, yet they fear the field. They need it because an ethnic studies program is the surest way to demonstrate commitment to diversity: It immediately puts color into the curriculum, and its largely non-white faculty promotes faculty diversity more rapidly than hiring in other disciplines. At the extreme, elite universities with resources believe that they can achieve instantaneous multicultural credibility by hiring an academic star or two to launch—with appropriate fanfare—a high profile department, center, or institute.

But administrators also appear to distrust ethnic studies. Once an ethnic studies program is established and administrators have taken public relations credit for doing so, they often refuse to build it up. They appear to be afraid of strengthening a force that they never really

wanted to create—a critical mass of free-thinking, independent-minded faculty of color with an intellectual base of their own in ethnic studies. With academic roots in traditional disciplines, most deans and provosts have never bothered to become familiar with the knowledge produced by ethnic studies scholars.

The undermining of ethnic studies has taken shape with alarming consistency across the country. Common practices include installing weak and pliable program directors and department chairs, sometimes after rejecting strong scholars selected by the faculty. They include refusing to hire more than a handful of full-time faculty members in an ethnic studies department and then swelling its ranks with part-time or non-ethnic-studies oriented personnel, who may then be given voting rights to dilute the strength of the legitimate, full-time ethnic studies faculty. Sometimes the research component is separated from the teaching faculty, for example, by setting up distinct units for research and instruction, and by denying ethnic studies faculty control over an ethnic studies research center. These administrative decisions can be especially fatal to the legitimacy of ethnic studies in research universities.

Administrators sometimes employ divide-and-conquer tactics to destroy solidarity and marginalize individuals, who may then be driven to leave ethnic studies and join another department. Administrators also have allowed other departments to set up course offerings that duplicate those in ethnic studies; they have counted minority hires in mainstream departments against promised positions in ethnic studies, whether or not those faculty members define their work around minority communities and ethnic studies concerns. Administrators have delayed approving degree programs in ethnic studies even when many students indicate they want to major in the field, or have delayed granting departmental status to a program, even when it has a comprehensive curriculum and faculty in place. Such practices suggest an underlying disrespect for ethnic studies faculty and their work. While other faculties on a campus may experience some of the same heavy handed practices, the number visited on ethnic studies may be unique and can be devastating.

Which brings us back to the students. During the past five years, we have seen organized demonstrations on behalf of ethnic studies by a rainbow coalition of students on campuses across the country. In a few notable cases, such as protests at UCLA, the University of Colorado at Boulder, and Northwestern University, students staged hunger strikes. At

Princeton and Stanford Universities, Asian American students—typically stereotyped as docile and apolitical—occupied the president's office and disrupted faculty senate meetings to press their demands for Asian American and ethnic studies. Because of their rapidly rising numbers on campuses, Asian American and Chicana/o students have been the most visible among leaders and participants in the wave of protests.

When students of color organize politically and press for ethnic studies, they typically are not doing so at the behest of faculty members in ethnic studies; indeed, such faculty members are almost nonexistent on some of the campuses that have witnessed demonstrations. Instead, the students often see themselves as engaged in a form of anti-racist and anti-colonial struggle, not unlike the massive protests against South African apartheid that American students engaged in a generation ago. For similar reasons, progressive white students often are involved with the struggle to help ethnic studies gain space and legitimacy at their institutions. All these students understand what most administrators, white faculty and the news media have failed to grasp—that ethnic studies is not a minority program for minorities only, and it is no longer confined to Black Studies.

And who are these noisy students who have been so aggressively pushing for their interests? Ironically, they come from the ranks of those formerly excluded students of color now admitted to our colleges and universities in the name of diversity. Once let in, however, the campus diversity plan provides no blueprint on how to deal with them and address their needs and interests, other than to exhort them to tolerate differences and practice civility. But by abandoning the "civility" mode of operation so fervently urged by administrators, student activists serve notice that they do not buy into the corporate model of diversity, and reject token gestures in the curriculum that do not critically challenge the entrenched Eurocentric model nor broaden the traditional black-white racial formations.

So what is the problem with corporate or liberal multiculturalism, as practiced on our campuses? Simply put, it does not address the question of power and structural inequality. Differences are not differentiated; the sources and causes of these differences are never examined, discussed, interrogated and articulated, thus leaving the impression that they are just "out there." They materialize somehow, somewhere, without any attempt at contextualization, that is, without specification of historical and socially constructed

categories of inequality and systems of hierarchy, of racism and institutional discrimination. In short, corporate and liberal multiculturalism consigns the Other to recognizable standards of difference but fails to question the power relations that define for the Other how and why they are different; in short, liberal multiculturalism does not seriously question the status quo. In this way, "ethnic" remains peripheral, and only those at the center of privilege is powerful enough to elude the stamp and odor of multiculturalism; those at the center are not part of the "differences" that need to be managed. This myopia has also blinded institutional leaders to the changing nature and dynamics of American diversity, reducing all "others" to the same difference. Thus, the diversity project as we know it on our campuses is complicit in the perpetuation of the racial order as historically constructed.

Also on the horizon to watch in the matter of race and race relations in the 2lst century is the resurgence of American nativism, embodied by Proposition l87 of California, with imitations spreading across the country. In a nutshell, Proposition l87 represents the racialization of immigrants, particularly Mexican immigrants as "illegal aliens," and Asian immigrants as "perpetual aliens." This new nativism both criminalizes problematic immigrants and renders them forever outsiders, never to belong in American society.

From the enactment of IRCA (Immigration Reform and Control Act) into the late nineties, the social construction of the illegal alien as an unsavory and most undesirable, racialized social element has continued to take shape. In a short time, an illegal alien is not merely someone who enters the country without proper documents, but he is the dark skinned Arab/Muslim religious fundamentalist and terrorist who blows up the World Trade Center in New York City and, initially, the federal building in Oklahoma City; he is the black Caribbean sociopath who shoots innocent white passengers on the Long Island commuter train; she is the pregnant Mexican welfare cheat who crosses the border in San Diego to have babies who then become U.S. citizens and in turn enable the mother to claim welfare benefits; they are the unassimilable Southeast Asian war refugees too eager to take any job at any wage, thus depressing the wage scale and robbing the livelihood of bonafide, longtime Americans; they are the Mexican and Asian youth gangs contributing disproportionately to our urban crime problem; they are the single Latino men loitering around suburban street corners, urinating in the streets, sleeping under the bushes of residential homes; they are the children crowding into

our urban public schools, demanding bilingual education and other costly special services; and they are the families without insurance who jam our public hospital emergency rooms. Television and the print media provide numerous other lurid and colorful examples of this "nativist paranoia." The image and rhetoric of "invasion," reminiscent of the "yellow peril" invasion a century ago, has effectively produced the desired hysteria among a broad spectrum of the American public.

In short, illegal aliens are terrorists, criminals, welfare cheats and freeloaders, a social burden who exacerbate our urban crime problem and severely strain the public resources that our taxes support. Gone is the idea that immigrants have built this country and exemplify prized American virtues of family and hard work. In fact,when some immigrants work too hard these days, that too is turned against them, because their work ethic depresses wages and deprives Americans of jobs. A common refrain is heard: "Asians are unfair because they work too hard." (Hu-DeHart)

Local, state and national politicians have seized on the illegal alien problem for political spin and gain. They figure it is a no loss proposition for them, since illegal aliens cannot vote and have no voice. In contrast, by getting tough with illegal aliens, they have everything to gain with those who do vote, by providing them with a convenient scapegoat to vent their frustrations on.

A subset of the illegal alien construction is the "perpetual alien" designation increasingly applied to Asian immigrants. The current Chinese "spy" scandal, coupled with the earlier campaign finance scandal involving sleazy Asian fundraisers for President Clinton, have revived the old idea that once sent well over one hundred thousand Japanese Americans to concentration camps during World War II: the idea that, unlike all European immigrants who quickly assimilate as Americans, Asians can never be trusted to become loyal to their newly adopted country. Eternally subject to questions of "dual loyalty," Asian immigrants as "perpetual immigrants" must therefore be put under constant surveillance, their integration into mainstream American institutions monitored and if necessary, curtailed. Where is the even remotely Asian Kissinger, Brzynski, or Albright, three European immigrants who have risen to the exalted position of American Secretaries of State, charged with negotiating the national security interests of the United States with their countries of birth?

But, and here is the interesting twist about the construction of Asian Americans at the end of the 20th century: while at the same time they are maligned over and over again as potentially disloyal and untrustworthy immigrants—a burden imposed on them since the 19th century when they first arrived on these shores and carried to their most extreme expression in the concentration camps of WWII—they are also frequently praised as a "model minority," even paraded before other, "less successful" minorities as paragons of American virtue to be closely emulated.

There is an irony to the construction of race for white and black Americans on the one hand, and the other racialized groups on the other. Despite deep-seated and widely distributed hostility against them, only the most virulent and crudest white supremacist would deny that Blacks are American, or Americans can be black, as they are most assuredly white. The same cannot be said about Latinos/as or Asians in America, regardless of how many generations they have been here.

In short, the racial identity being imposed on Asian Americans is situational.

If we really want to follow where postmodern race and race relations are heading, I suggest we follow the twists and turns of the Asian American trajectory. Asian Americans are, first of all, constructed as aliens not to be trusted, as foreigners perpetually strange, and at the same time, as model minorities, meaning they are good immigrants and eminently assimilable. Thus depicted, they signal to the dominant, white Americans that they can use Asian Americans as allies as their own numbers steadily dwindle. In this regard, Asian Americans have been characterized as "honorary whites," "probationary whites," "near whites," "almost whites," and as "whites-in-waiting." In short, the racial identity being imposed on Asian Americans is situational: at times, they are lumped with other bad immigrants, illegal and not to be trusted and hence not to be integrated; at other times, they are pliable immigrants susceptible to subtle political manipulation, such as voting the right away in order to preserve white privilege.

A good example of the latter kind of racial construction for Asian Americans is the appeal made by proponents of California's Proposition 209 to Asian Americans for their support, by convincing them that they would immediately benefit when race preferential practices are cut off for African Americans and Latinos/as. As is the case for Whites, according to this argument, affirmative action has constituted "reverse discrimination" for deserving Asian

Americans. This same sentiment motivated five Chinese American families in San Francisco to sue the school district's admissions policies to the academically rigorous and highly selective Lowell high school when their children were denied places. Chinese Americans are already 45% of Lowell's school population, the maximum allowed under a desegregation plans devised by a coalition of civil rights groups led by the NAACP sixteen years ago to ensure that the school would not just be Chinese Americans, but reflects the city's diverse population. By lending credence to the "model minority" construct, these Asian Americans are being positioned, and indeed positioning themselves, to be white by behavior, values and disposition.

Whether viewed as immutably foreign or highly assimilable, Asian Americans have been "racially triangulated" vis-a-vis Blacks and Whites, according to a provocative thesis advanced by political scientist Claire Jean Kim to explain the apparently fluctuating and situational racial identification associated with Asian Americans. In other words, Asian American have been situated not so much in a fixed position between black and white as shunted back and forth between the two poles of black and white, alternately reinforcing one or the other but always for the purpose of "reproducing patterns of White power and privilege." (Kim) Thus at all times, dominant Whites call the shots and determine which direction Asian Americans would be identified with, black or white. When Whites call forth the "model minority" tendency of Asian Americans, that is a ploy to control other racialized minorities, such as Blacks and Latinos/as as well as the Asians themselves. At other times, dominant Whites can simply relegate Asian Americans to the garbage heap of unassimilable, perpetual aliens never to be trusted, a status lower than even Blacks, who are, at least, acknowledged as American.

America, black and white and beyond: are we moving towards a multicultural society, as the liberal campus diversity plans would beguile us to believe, where race is no more than just another kind of difference, and civility is the cure for all social conflict? Or are the postmodern practices of racial discourse and racial constructions just as committed as in the past to upholding white supremacy? In this brief discussion, I have tried to argue the latter point.

. . . are we moving towards a multicultural society where race is no more than just another kind of difference, and civility is the cure for all social conflict?

NOTES

[1] A revised version of this lecture will be published in: Curtis Stokes, ed., *Race in Twentieth Century America*. E. Lansing: Michigan State University Press, 2001 (forthcoming).

[2] "Hegemonic paradigm" refers to the dominance and pervasiveness of a particular idealized structure. [-- Editor's note].

[3] Eric Mann, *The Nation*.(March 29, 1993) vol 256, no. 12., 410.

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Italian Sketchbook

Jerry Ross

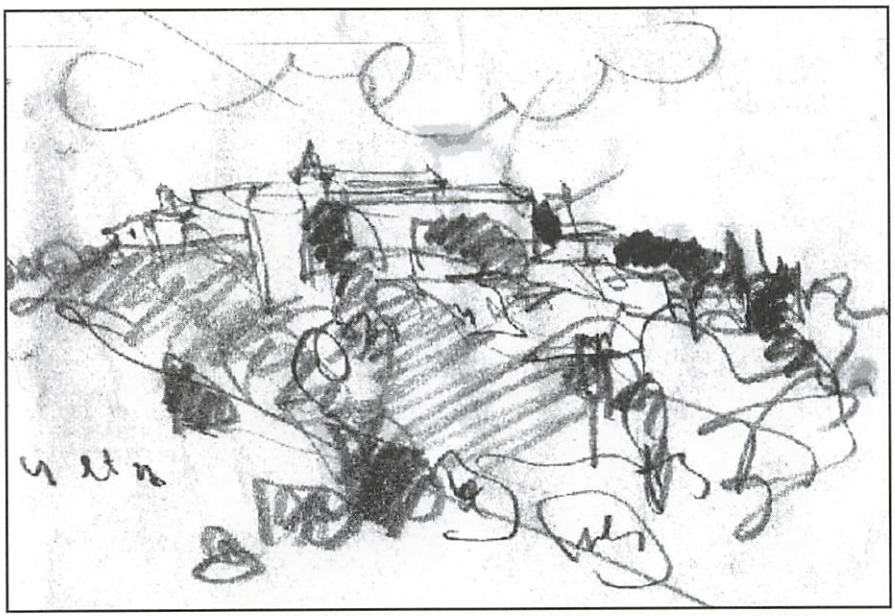
My wife and I traveled and explored Grosseto Province in Tuscany last summer. This short collection of sketches and poems resulted from that experience.

Casal di Pari (Hilltown near Monte Antico)

ISOLATION

One whole day and no spoken word
Except when I bought terpentine in Paganico.
The crickets here on the hill bring up a racket
Of chirping loud enough to drive you mad.
The distant "gunfire" wards off the cinghiale
And the distant highways a faint roar
I sit in front of the apartmento
My good company just the van
And my Camapri glass
Even no sign of Alex the castle's dog,
A huge German shepherd,
Like the one I had when a child (my "Bozo")
Totally simpatico...
But alone now, just the mountain breeze,
Notebook and pen.

View From Apartmento



Monte Antico

NOT A POEM IN TWO PARTS

Italy Contradictions:

- Catholic country with an obsession with everything sexual
- Has some of the world's most beautiful art and architecture yet they throw trash everywhere and don't pick it up
- A reputation for love and romance but with the world's worst beds
- A concern for social justice yet allow drug addict prostitutes, in evidence everywhere, to freely operate, pimped by God knows what mafia (Albanian, Russian, Sicilian?)
- Obsessed with food and eating yet grocery stores close at 1 pm and don't reopen Wednesdays and not at all on Sundays

Italy Mysteries

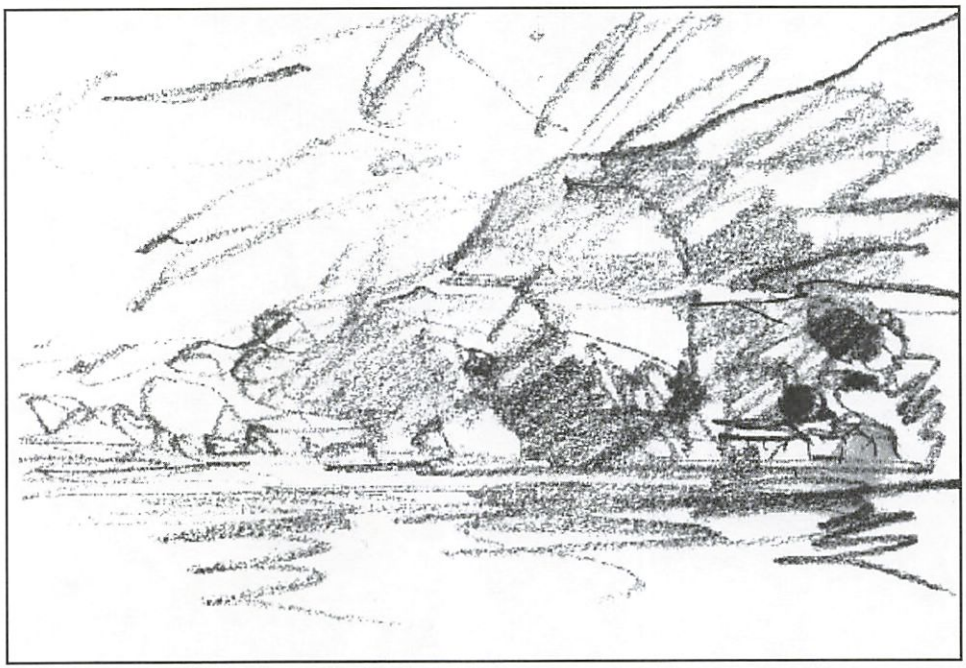
- Restaurants give two people one menu to share when they have a whole pile by the door?
- Why are light switches on the outside of rooms when you need the light inside?
- In the biggest cathedrals you can't enter with shorts (even baggy ones) but you can enter with a skin-tight mini skirt?
- Why do the double beds have a metal bar running through the middle?

View from Monte Antico

DAYLIGHT

The distant hills in green and ochre
Call out a noiseless melody in
Parallel with tractor buzzing
The bright green weeds dance to the
Breeze and birds sing sweetly.

Bellagio



BELLAGIO

Mustard orange and pink
Hotels "rumba" to the sounds of waves
while a slow line of headlights dots
the night's enchantment.
Gray blue lake and pink alberghi trumpet in a
piano bar
Tapping a cadence of fog horn ferry boat
rhythms
and we cool ourselves
on the terrazzo of our love.

What Psychologists Know: AND WHAT LCC ACTUALLY DOES TO HELP STUDENTS KEEP GOING

Daniel L. Hodges

The Problem- There is a discrepancy between what psychologists know about the conditions that help people persist when the going gets tough and what community college staff actually do to help their students keep going. Sometimes educators have picked up the findings of psychology relatively quickly; colleges have used some psychological findings with good results. Yet sometimes they neglect powerful principles that influence student success and retention for a long time, and the result is that many students who could have succeeded quit too soon.

One of several neglected areas of findings concerns people's self-efficacy beliefs — their beliefs that they have the ability to do specific tasks up to a specified level of accomplishment. Stanford psychologist Albert Bandura has been the most prominent researcher in self-efficacy, and I will primarily use his 1997 summary of the research.[1] But many psychologists over the last 25 years have contributed to the discoveries about perceived self-efficacy.[2]

When students have strong beliefs in their own efficacy at a task, they tend to aim for high standards, to persist working even when work is tough, and to achieve success. In contrast, students with low self-efficacy respond to their expectations of failure by setting lower goals, giving up when tasks are difficult, and achieving much less than they could. So when educators help students to believe they can succeed, task by task, they can improve student persistence and success. This paper will share a few self-efficacy findings, compare some Lane Community College retention strategies to self-efficacy findings, and conclude with some additional, less commonly used, retention strategies suggested by self-efficacy research.

What Self-Efficacy Research Says

Students' sense of self-efficacy is like self-confidence, but it is a very specific belief in their ability to accomplish a certain task up to a certain standard. Its focus is on a specific task or on a category of clearly related tasks. Students with high perceived self-efficacy believe they have the ability to do tonight's math homework, to write this short history paper, to get 90% on this accounting exam, to handle this chemistry lab, and so on. Those with low self-efficacy doubt their abilities or even firmly believe negatively that they're going to fail. What makes self-efficacy beliefs so different from general self-esteem, self-image, academic self-confidence and similar beliefs is that they are so specific to defined tasks and activities and goals. People's efficacy beliefs vary with the topic: golf vs. basketball ability, social vs. reading skills, ability to learn vs. ability to be accurate, writing papers vs. doing math, and so on.

It turns out in thousands of studies conducted over the last 25 years that people's self-efficacy beliefs, right or wrong, influence their success and persistence in many ways. When comparing people of equal initial abilities, those who have high self-efficacy differ from those of low self-efficacy in these major ways:

- They tend to achieve more.
- They tend to set higher goals for themselves.
- They tend to put out more effort on tasks.
- They tend to persist longer in the face of difficulty.

Since these behaviors are so important to student success and retention, it's worth knowing how to help students develop high self-efficacy. And self-efficacy can be changed — both for the better and for the worse. College faculty and staff have many techniques available to raise self-efficacy.

In real life people often develop their self-efficacy beliefs based on experience with their own abilities. But most people have many areas where their abilities are higher or lower than their beliefs reflect, and their non-rational beliefs have a powerful effect on their achievement,

goal-setting, effort and persistence. Efficacy beliefs, in social science jargon, are true independent variables.

Obviously, there are ethical issues involved in trying to raise (or lower) other people's perceived self-efficacy. Since many techniques for raising self-efficacy are quite effective, we should not use them to help raise the self-efficacy of people with genuinely low ability or skills for a certain task. Instead, we should stick to helping students keep a realistic sense of their abilities and to prevent them from falsely believing they would fail.

Things that Raise or Lower Self-Efficacy

Albert Bandura and other researchers group the influences on self-efficacy into four general categories: enactive mastery, vicarious experience, verbal persuasion, and physiological and affective states.

- When people actually do a task successfully, their self-efficacy rises. If they try and fail, self-efficacy drops. (Enactive mastery.)
- When people watch another person (a model) do the task and succeed at it, their self-efficacy rises. But when they watch a model try and fail or when they lack access to successful models, their efficacy drops. (Vicarious experience.)
- When people hear others persuade and encourage them to believe they can succeed, their self-efficacy rises. But when others discourage them and explain why they believe they couldn't succeed, their self-efficacy drops. (Verbal persuasion.)
- When people doing a task feel pleasant feelings, their self-efficacy rises. But when they feel strong negative emotions or unpleasant physical sensations, their self-efficacy drops. (Physiological and affective states.)

It is these areas that college faculty and staff can use to helpfully influence students' self-efficacy. Other findings qualify and extend these generalizations. As I first discuss what LCC already does and then describe what else it could do to help raise students' self-efficacy, I will bring in some of these other findings.

What Lane Does Now and How it Influences Self-Efficacy

Encouragement: Students at Lane often report that faculty and staff are very supportive and encouraging and kind to them; in response, they keep trying and experience a success that surprises them. This support illustrates, among other things, the common finding that when people form relationships with others, they gain a strength and motivation and hope that is missing when people are isolated or treated impersonally. But what does this support illustrate about self-efficacy? Students' positive response to support and encouragement are examples, in Bandura's terms, of how verbal persuasion directly helps people's self-efficacy to rise and how such persuasion leads people to try difficult things and experience success (enactive mastery) and then get a subsequent boost in confidence.

Social Support: Many colleges, including Lane, provide organized social support to various groups of students. The Transitions program, the various support groups by ethnicity and gender, college success courses, and learning communities illustrate this social support. Self-efficacy is helped by this social contact because students see their peers succeeding (modeling and vicarious experience), and their hope for their own success rises.

Several truths about self-efficacy come into play regarding support groups. When people observe models similar to themselves, they put credence in the idea that they can also do what the model did. But if the models were different in important ways, they would not be as influenced by watching others. It seems irrelevant to watch someone very different from oneself succeed. If the models are similar to the observers in their initial ability, that kind of similarity has an especially powerful effect in boosting the observers' self-efficacy. And if the models talk about the techniques, methods, and strategies they are using to get their success, the observers are even more likely to feel confident they can succeed too. Because various support groups often organize students with similar demographic backgrounds or life situations, they enhance the effect of similarity on self-efficacy. And when students take several courses linked into learning communities, their shared ability enhances self-efficacy as they talk over homework.

Diversity: Lane has also been intentionally building a more diverse community of faculty and staff. As students from various backgrounds see teachers and staff members similar to them, they see people who have tried and succeeded with education. Although students do

not often see such college employees directly at work on specific tasks, they see the results of attempts and can conclude that if staff members could succeed, so can they. As students take course offerings of diverse cultural and community experiences, treated as valid independent traditions, they can view other models of success. The presence of diversity benefits their efficacy beliefs in two ways: it helps persuade them they have the ability to succeed, and certain parts of courses will display role models in action that give students vicarious experiences of success.

Course Sequences: Most academic departments organize their courses into sequences in which the early courses start with fundamentals and gradually move on to more advanced knowledge and skills. Often departments require prerequisite courses for entry to certain courses. It's rare for students to be required to plunge into a difficult "sink or swim" course. L.C.C.'s organization of courses into sequences helps students succeed in task after task (enactive mastery); from their early successes students begin to believe they can master topics that they thought were too hard. Psychologists have proven that when people can meet success early in a sequence of related tasks, their self-efficacy rises. But early failure often creates low self-efficacy and students set lower goals, put out less effort, and quit unnecessarily. It's dangerous to put students through very difficult experiences early in their college careers without support. Counselors and advisors help enormously when they assess students' ability and require or encourage them to start with courses within their ability range and that will also prepare them for later courses.

Placement Tests: Lane and many colleges do placement testing and often limit student course placements based on test results. When counselors and advisors see test results, they route students into appropriate courses. Lane's practice is consistent with the self-efficacy findings about enactive mastery and verbal persuasion. The chances that students will succeed are increased. Also, Lane helps persuade students that they have the ability to succeed in certain courses because the tests have a certain authority and help students believe in themselves. Sadly, when students do poorly on tests and LCC seems to offer no appropriate skill-building courses, the test results persuade the students they are stupid and incompetent. We have seen in local research that students who applied for admission, took the placement tests, but got low reading test scores, were more likely to decide not to enroll in classes than

did students with higher scores. Did the test-taking experience and the low scores lower self-efficacy to do college work? Probably.

Screening Processes: Several Lane programs in health careers, which have high student retention, require students to take a number of courses and screening tests before being admitted to programs. Most Nursing, Respiratory Care and Dental Hygiene students take Chemistry and the series in Anatomy and Physiology. When chosen, they now know they were chosen as the most qualified applicants. Their series of successes provides them enactive mastery experiences early in their careers and it boosts their self-efficacy. They know they can succeed and this belief provides them strength as the going gets difficult when they are in their programs. The impact of this entry process on self-efficacy partly explains the high retention rates in these programs.

Frequent Deadlines: Lane's Math Department provides incentives to take midterm tests by certain dates for students taking math on an independent study basis in the Math Resource Center. It motivates students to keep working and take the exams on time and to be on track to finish their work by the end of the term. It prevents procrastination and helps students avoid getting so far behind that they couldn't succeed by the end of the term. How do the incentives fit self-efficacy research? They are examples of a policy that helps prevent students from getting so far behind that they will conclude they lack enough time to finish and so give up. It keeps their self-efficacy up for handling the work. And many Lane faculty members also require a series of several short assignments or quizzes with deadlines and thus help students keep up with their work. It makes for more self-confident students. Students procrastinate more when exams and papers and due dates are few and far between, and that could compromise their self-efficacy as they contemplate huge piles of undone work.

In sum, Lane staff members do many things already that help boost students' self-efficacy. Unless more than a thousand studies fail to generalize to Lane, these policies and programs and many more not mentioned are boosting self-efficacy and increasing students' achievement, their level of goal-setting, the effort they invest in education, and their persistence in the face of normal difficulties. Student retention rises. But the topic of self-efficacy and the influences on it are not often addressed in Lane retention efforts or in national

student retention articles. If they were, some additional approaches, often discovered by certain faculty and counselors, would be seen to be very important.

More Things Lane Can Do: Provide Enactive Mastery

Oddly, the simplest way to raise student's sense of efficacy has hidden complications. It has been firmly established time after time that when teachers arrange instruction in small achievable steps, a series of sub-goals that lead to overall goals, students experience a series of successes and develop a healthy self-efficacy for the field. Creating a pattern of early successes is especially influential on self-efficacy. The mastery learning movement incorporates this insight. One would think that all faculty would automatically structure their courses to provide students with enactive mastery. But to do so has a cost. Such a structure can require extensive individualization, backup and remedial instruction, tutor support, computer-assisted instruction, frequent assessment, and small classes. Since community colleges are chronically underfunded, instructors often must teach large classes of students with very diverse abilities and motivations. Even though faculty may try to sequence their material carefully and provide successes early, some students may fail and become discouraged unknown to the instructor.

Creating a pattern of early successes is especially influential on self-efficacy.

There is no easy solution to these difficulties. But the fact remains that self-efficacy research testifies that providing students with success, especially early success, will pay off in higher achievement, greater effort and persistence.

More Things Lane Can Do: Have Students Study Models

Watching someone do a task and succeed builds the confidence of observers that they will also reach success. This powerful finding applies to very diverse situations: watching someone safely handle snakes or spiders, watching someone solve a physics problem, observing a golfer plan and execute a putt, listening to someone talk through the development of an argument for a paper and so on. All these physical and cognitive skills can be modeled for learners, and the learners both acquire the skill and develop self-efficacy. The modeled strategies can range from tightly prescribed procedures to very loose guidelines that leave the

learners with many choices and room for creative variety. Models can be the faculty themselves, other students, videotaped actors, community members and others.

Several conditions can strengthen or weaken the power of modeling. A list of findings reported by Bandura follows, and they suggest more strategies for college staff to use.

Modeling that raises self-efficacy

- Students watch models similar to themselves succeed.
- Students watch models with equal ability succeed with effort.
- Models teach effective strategies to cope with the situation and the task.
- Models fail, but they use ineffective strategies.
- Models fail, but they faced unfavorable circumstances.
- Models express confidence in the face of difficulty.
- Models communicate the predictability of the situations they face over a variety of cases.
- Models communicate techniques that reliably control difficult situations.
- Observers see (video) or listen to or read their own successful accomplishments under special conditions that bring out their best.
- People who are honestly uncertain about their own capabilities observe models succeed.

Modeling that fails to help self-efficacy or that even lowers it.

- Models different from observers succeed.
- Models similar to observers fail.
- Equal ability models fail, even after a lot of effort.
- Though models succeed, they do not teach their effective coping strategies.
- Models fail even though they used effective strategies.
- Models fail even though they are supported by favorable circumstances.
- Models begin to doubt themselves when they encounter problems.
- Models cannot demonstrate the predictability of problem situations.
- Models cannot demonstrate techniques to reliably control threats to success.
- Observers see or listen to or read their own unsuccessful performances.
- People who are convinced of their inability watch a model succeed.

It is very helpful for models to talk about their strategies as they demonstrate a task. They need to highlight the plans they follow and the techniques they use, because some observers

will not pick them out. And when, sadly, a model fails while being watched, it is important to explain that the cause of the failure was a mistaken choice of an ineffective strategy.

When possible, it is helpful to provide as models people who are similar to the watching students because students are more likely to believe that a similar model's success means they can do it too. In contrast, observers discount the successes of well-trained experts as just not predictive of their own success. For example, many of us have watched young Olympic gymnasts do their spectacular routines, but we see them as so different from ourselves that we do not conclude we can all learn to do gymnastics, too. Similarly, as students watch their teachers do skilled procedures, they do not identify with the teacher and do not pick up as much faith that they can do it, too, as they would have if the model were an equal-ability friend.

To use modeling to boost students' self-confidence will require time to prepare demonstrations and time in class to execute them. Generally, when time limits are tight, modeling may be saved for teaching the most discouraging tasks and assignments. Self-efficacy research promises that it will pay off in more successful and persistent students.

More Things Lane Can Do: Near Approaches to Modeling

Sometimes, when watching models is impractical, students can read accounts of other students' ways of doing tasks in the course. For example, suppose a philosophy faculty member finds that the first paper and its aftermath were often discouraging to students and triggered several course withdrawals. In the first year, the instructor could gather students' accounts of their strategies by asking them to write up the techniques they used to write a paper; then the instructor could compile the best strategies and next year hand them out. Other instructors can adapt these summaries of successful strategies — both for actually doing the tasks and for learning and regulating one's efforts.

Apart from modeling and demonstrating tasks, faculty can explain to students how to do a task and can print up lists of steps to follow. Likewise, staff who counsel and advise students can help them to some extent by saying, "I have known students at your level of ability who succeeded just fine." But modeling has a stronger effect on students' self-efficacy. Watching

models actually do a task has a power to change self-efficacy beliefs that exceeds other practices.

More Things to Do: Verbal Persuasion that Prevents Belief in Failure

Bandura has reported, "It is probably more difficult to produce enduring increases in perceived efficacy by persuasory means than to undermine it." [3] It implies that faculty who want to encourage their students' self-efficacy will find verbal means less effective than providing success experiences and modeling. Moreover, faculty should be especially careful to avoid saying things that imply a student's current difficulties are caused by low aptitude - unless they specifically know it to be true. Likewise, unless they are sure of their ground, they should also avoid implying that the students' troubles are going to be permanent or pervasive.[4] Instead, when faculty constantly reframe difficulties as temporary and as just confined to the current topic, their students will have hope they can get through the tasks.

The way faculty talk about goals and standards also influences self-efficacy. When they talk only about long-term goals, goals that may require weeks and weeks to attain, their students will apply that terminal standard to themselves and negatively judge their efficacy by it. They will experience a sense of incompleteness and psychological failure for a long time. In contrast, faculty can break down long-term goals into a series of sub-goals that will be attained with a short period of work. They can say this small task is what to work on today. They can say, "Most of you will need 3 class sessions to reach this level" or "I expect you to first get the concepts and then after doing these two homework sets you'll be able to solve problems with the concepts." Then students will use standards that they see themselves succeeding at. Their sense of success will raise their self-efficacy. This positive effect will be especially powerful for students without past histories of consistent success.

Faculty can also use verbal persuasion to frame the meaning of mistakes and slow progress. Imagine the hope felt when hearing "I've never had a student learn this without making mistakes." Or "It takes most students five weeks to get to this point." Or "It's been my experience that even slow students can do X by the end of term."

More Things Lane Can Do: Put a Positive Frame on Stress and Feelings

In addition to enactive mastery, vicarious experience and verbal persuasion, people's feelings and bodily sensations influence their self-efficacy. The way they interpret their feelings can help or harm their self-efficacy, and this is where thoughtful faculty and staff can help. They can use verbal persuasion to help students know when their feelings and sensations do not predict certain failure.

It can be enormously stressful to try to do difficult tasks and to seem to constantly fail or to have to struggle hard to achieve even small successes. Students can feel frustrated, worried, or angry at the homework and the teacher and themselves; they can feel physically tense, unhappy and tired. These powerful feelings often lower students' self-efficacy. And their self-efficacy is even more likely to drop if they start thinking and brooding that they are incompetent, that they hate feeling this way, and that this unpleasant arousal is debilitating them.

Far more students feel powerful negative emotions about school than ever talk honestly to their teachers about them. So it is helpful for faculty to probe for these feelings and to learn what assignments and what course situations elicit stress and aversive feelings. One approach is to normalize those feelings that are truly common in a course. For example, faculty who deal with math anxiety routinely instruct students to record their emotions at various times in their work, and they help students realize how common the feelings are. Moreover, they help the students understand that they can still learn even if they feel pretty horrible at times. Feeling bad is not diagnostic of certain failure! If they know that fact, their self-efficacy is less likely to drop.

Far more students feel powerful negative emotions about school than ever talk honestly to their teachers about them.

Still another technique is for faculty to identify upcoming difficult situations in advance and describe them carefully, let students know they won't last forever, and that afterwards easier times will come. One book on student retention in a private technical college with a welding program described its new student orientations.[5] The staff included a look at the hard unpleasant parts of the program, i.e. welding upside down in an awkward position with sparks falling on you while it's cold and raining on you. If you can get through that, you'll make it. The result: Students set their expectations to include rough times. A few decided not to enroll, but those who did enroll had much higher persistence.

It is often hard for faculty to keep their fingers on the pulse of students' feelings. The larger their classes, the harder it is. Sometimes it helps to use quick questionnaires that students can fill out. Sometimes it helps to get to know a few students and gradually find out the emotionally troubling parts of the course and make generic comments to the class. The key is to distinguish the normal emotions felt by students who will succeed from the feelings that may truly predict when students are likely to fail and drop out. Then the faculty can talk to the students.

More Things Lane Can Do: Stress Strategies Instead of Abilities

Running through the research on enactive mastery, vicarious experience and modeling, and verbal persuasion are useful findings about strategies. Bandura cites evidence produced by Anderson and Jennings, "When people ascribe poor performances to faulty strategies, rather than to inability, failure can paradoxically raise efficacy through belief that better strategies will bring future successes."[6] For example, suppose a person tries a task fairly early in a set of learning experiences and persistently fails at it (no experience of enactive mastery). Normally, early failures depress self-efficacy and discourage people. But when the students interpret such failures as due to their mistaken use of poor techniques, inefficient methods and less-than-ideal strategies, they figure they can switch to better strategies and succeed later. They view a failure not as due to a permanent or slowly changing ability, but due to a temporary and fixable choice of strategies. It's different for students who think a basic lack of ability is at fault. They tend to conclude they're not going to make it and give up. We see this pattern often in areas like math, art, music, and athletics.

When students watch similar models demonstrate how to learn and do certain skills, it makes a difference if the models describe the specific strategies they are using to produce their results. Such talking cues in the observers as to what behaviors need to change. It gives observers more control over their own later performances.

And when a student tries to persuade another that he or she can do a certain task, it boosts the hearer's self-efficacy to be told that they reach success by adopting specific strategies. It is a stronger argument than saying, "You can do it. I know you've got the ability." When faculty deal with struggling students, it will be helpful to ask them what methods they used

to get their results. Then the faculty can classify the methods into useful and ineffective ones and attribute the student's trouble to a changeable behavior, rather than a permanent inability.

When trying to persuade students that they have the ability to succeed, it is useful in education to distinguish their current abilities from their ability to learn. When an instructor and a student know that the student currently lacks the ability, it is helpful to the student's self-efficacy to switch the discussion to the student's ability to learn the material, that there is plenty of time left, that the instructor's standards take into account the fact the student is still a learner. Bandura stresses that when giving feedback, sometimes critical, to struggling students, they can build and maintain students' self-efficacy beliefs best by talking about the students' use of effective strategies, good methods that over time will develop into fast and accurate skills.

Concluding Comments

Self-efficacy research emphasizes methods of encouragement that are often neglected by other discussions of improving student retention. It provides hints for faculty and for counselors and advisors and other college staff. Since faculty members are the closest to students, their influences on self-efficacy are probably the strongest, for they set the goals and standards, they structure the sequence of instruction and assignments, and they interact frequently with the students. But counselors and advisors can do important work in developing and maintaining students' self-efficacy. It is important to realize that sometimes students' presenting problems of dislike of a course, procrastination, bad choices, and the like can mask deep beliefs that they just cannot succeed. When college staff analyze a student's situation, they will find the student's pessimism is sometimes well-grounded and sometimes unjustified.

This brief survey of findings about self-efficacy omits many more discoveries from self-efficacy research, and I recommend that interested readers explore the works cited.

It is well worth aiming retention efforts specifically at raising students' self-efficacy and preventing damage to it. Students' specific beliefs about whether or not they can do the learning and assignments and tests in a course have a powerful influence on their performance. When they believe they can do what the course requires, they will succeed and

persist and work hard. They will keep going even when anxious, even in the face of difficulties, even if their self-confidence is low in other areas. Students with low self-concepts can still have islands of self-efficacy if their faculty, counselors, friends, and family nurture them.

NOTES

[1] Albert Bandura, *Self-Efficacy: The Exercise of Control* (New York: W. H. Freeman, 1997).

[2] Although, speaking precisely, people have perceptions and beliefs about their self-efficacy, researchers call them self-efficacy, for short, and I will follow that custom.

[3] Albert Bandura, *Social Foundations of Thought and Action* (Englewood Cliffs, NJ: Prentice-Hall, 1986).

[4] Martin E. P. Seligman, *Learned Optimism* (New York: Knopf, 1991).

[5] Richard N. Diggs, *Keeping Students From Dropping Out of Post-Secondary Vocational Education* (Oshkosh, WI: Work Force Publications, 1979).

[6] C. A. Anderson and D. L. Jennings, "When Experiences of Failure Promote Expectations of Success: The Impact of Attributing Failure to Ineffective Strategies," *Journal of Personality*, 48 (1980): 393-407, cited in Bandura, *Self-Efficacy*, 82.

A Neighborhood Without History

Judith Mikesch McKenzie

Part I: Refrigerator as Metaphor - For most of the 1990s, I taught in a small community college in a small town in Washington State. It was not a high-powered school. A decade or so ago, the school had moved away from just technical programs to become a full junior college, incorporating humanities and social science programs into the curriculum. I worked there for several years, and loved everything about the school. It felt like home. Wandering the hallways was like wandering the streets of my neighborhood. Until our dean of instruction got me thinking, and forced my hand. You see, he didn't like messes. He had been roaming the campus, demanding that faculty take notices and postings off their doors, that secretaries clean up their bulletin boards, that maintenance men take down student postings more quickly. At our school (as at any) learning is a messy business. Students squat in the hallways to study, leaving behind them the litter of their learning. Crumpled papers collect; algebraic formulas get scribbled on the wall next to the math labs; books forgotten or mislaid clutter up the lounges and study carols. We all grumbled about the good Dean's fussiness, but complied. If a certain sterility of the walls and hallways was what administration wanted, so be it: they could not stop the fecundity, messiness, and growth of ideas inside of student minds (or ours).

But some things go too far. One week, the dean was visiting the back offices of our division, where the secretaries and staff had always kept a refrigerator. That refrigerator was old, it was clunky, but it worked. Over the years it had been there, the staff and faculty who used the old monster had decorated it. Every square inch of its exterior surface was plastered

with pictures, cartoons, and postcards. It looked wonderful. But, according to the Dean, it looked Quite Unprofessional, and, he ordered, within the next two weeks, it must go. I heard this news just after arriving on campus one morning, and did my share of the resultant grumbling. As I opened the old beast to put in my lunch, I couldn't help but give its rounded old surface a little pat, and let my eyes wander over the various pictures and drawings decorating it. It was in that moment that I sealed my fate.

You see, I've known this refrigerator all my life. It is the same one my grandmother had in her pantry, the same one that tilted dangerously on the porch of the abandoned house the gypsies inhabited every summer, the same one that pressed down on the sagging boards of a thousand back (and front) porches of all the neighborhoods of my working-class life. Each one of those refrigerators has a thousand stories to tell, each one has as its legacy the lives and trials and history of its neighborhood.

Each one of those refrigerators has a thousand stories to tell, each one has as its legacy the lives and trials and history of its neighborhood.

I knew that, by the time I got to work the next day, that old refrigerator would have been hauled away. I had no illusions of stopping the process, no idea that a Save-The-Beast campaign would work. I would walk down those halls and see . . . Nothing. Clean clear paint, shining chrome handrails, carefully framed prints. Nothing else. No notices, announcements, flyers, posters, banners, or bulletins. Just wall. And perhaps (but not likely) the administration would buy us a new refrigerator with polished handles and plastic bins and appropriately squared corners, and, if they did, I was certain that they'd find some acceptable (and inaccessible) place to hide it away. And of course we would not be allowed to paste things on it.

After all, there are rules. The school was not ours. We were merely caretakers, the students merely transients through its halls. The school belongs to all the students through time, who may not want the posters and graffiti and messiness of others' learning getting in their way. Those students of the future will be transients, too, and will need a clean clear pathway to tread through.

I know about transients, and I know about their affect on a community. "Community" is currently a very popular term in education, with "learning communities" the dominant model for structuring classrooms and campuses. I met transients clustered around that old refrigerator on the porch of the gypsy house. The gypsies themselves were, of course,

transients. My mother met them too, as did the other neighbors. Transients were neighbors, and were part of the community. They'd scribble notes for each other on that fridge, and on the clapboards of the old house. Mom and other neighbors would leave gifts for them there, and sometimes, years later, some of those gifts would still be there, part of the history of the neighborhood. All real neighborhoods, all real communities, have their history, without which the culture of that neighborhood does not survive, without which no real growth takes place.

Part II: Freire and Pedagogy in the United States : Take That To The Bank

I was amused one day, shortly after the Great Refrigerator Incident, when one of our school's staff remarked, on hearing of the ban-the-refrigerator ruling, that the administration plan was to turn the school into a bank. He was referring to sterility of atmosphere and, as he put it, "the profit factor." I am not sure that he'd ever read Paulo Freire, or heard of the notion of "banking education." Freire has said that the modern popular conception of institutions of education as "banks of learning" where the minds of the students are the banks, and teachers deposit knowledge into them, is inappropriate to the real cognitive processes of learning. [1] Minds are not repositories into which our riches can simply be transferred through careful entries in the ledgers. We cannot hand ideas, concepts, knowledge across a clean counter, make debit/credit notations, and consider the transfer done.

The process of learning is much too complex, much too messy, for that. Learners cannot just passively take in information, but must instead know how to fit that information into their conceptions of life, of truth, of the world in which they live. This fits well with cognitive stage theories, most of which are extensions of Jean Piaget's work with children. In Piaget's concept, children establish schemata -- models for understanding the world around them (crying brings food - therefore cry when you're hungry). Each new piece of information is assimilated by the child, who accommodates by either fitting that information into his/her existing schema, or by adjusting those schema to fit the new information. But this process is always, always, initiated when the child experiences disequilibrium - discomfort, disorientation, pain. And the process always proceeds by building on existing knowledge. It connects for the child the new information to the world he/she knows, and it is from things

that directly affect the child that the child learns most readily. Piaget's ideas have been consistently shown to be valid across cultures, and through time.[2]

Freire's ideas echo these concepts, though his work has often been discounted as inapplicable to Western/United States students. His original pedagogical ideas, having developed from his work with illiterate peasants in Brazil, were seen as untransferable to modern literate western minds. *Pedagogy of the Oppressed*, his most famous work, was hailed as ground-breaking for the education of the underclass, but seen as irrelevant for higher education in the United States, in general. The western mind, thinking as it does in neat logical progression, can make neat entries in its knowledge ledgers, and move on very nicely, thank you.[3]

Except that it doesn't. United States education has been failing, and we all know it. Declining scores on standardized tests, rising functional illiteracy, grade inflation, and ongoing debates over content versus form of curriculum are evidence of the rising awareness of problems in our schools. Two recent graduates of one of the most cutting-edge schools in the country, The Evergreen State College in Washington, stated that they felt that "[they] have been cheated out of a strong education." Both were graduates with honors. And a student at Lane Community College recently wrote, in analyzing his own methods of learning, that what he'd learned was necessary was to "adapt [his] mode of thinking to the way the teachers teach."[4]

Current struggles to correct the problems build on the notion of learning communities -- students working with each other and their teacher in a community that explores concepts and materials in order to discover their meaning. But in the continuing emphasis we place on education as banking those communities, have a problem. If learning evolves from the experience of disequilibrium, and if that disequilibrium -- that challenge to accepted patterns of thinking -- must, to work, connect with the students' experience and to their lives and realities, then the school must not offer a community, but must become a part of the students' community, their neighborhood. We cannot simply welcome transients as valid members of our neighborhoods, but must become the transient in the students' neighborhood. . . acknowledging that it is they who will create learning, and we who will only offer the

refrigerator on which their gifts to subsequent generations of learners, future occupants of the neighborhood, can be posted.

Part III: In Praise Of Older Neighborhoods . . . Teaching Freire's Pedagogy

That last is, of course, exactly what Freirian pedagogy would have us do: enter into the lives of our students, using their "cultural capital"[5] as the stuff of learning. This is a popular idea given current notions of postmodern culture and education. But the notion of "history" is not a popular idea, and it is in that aspect that our learning communities are doomed unless dramatically altered. In *Post-Modernism and the Social Sciences*, Pauline Marie Rosenau discusses the problematic aspects of current academic notions of "history."[6] What she terms the "skeptical postmodernists" and the "affirmative postmodernists"[7] both see history as without relevance to thinking, cognition, or reality. They reject the linearity of time and the notion of history as a thing concrete or knowable. Out of this belief, such postmodern scholars seek community in "local space,"[8] adopting a profoundly Freirian notion of "going among the people."

Such ideas could be seen to be a case of "cultural borrowing." United States ("western") education borrows cultural and philosophical ideas from Freire's culture, with the objective of perceiving these borrowed ideas from a meta-perspective which allows the (presumably wiser) postmodern scholar to adapt them to our own educational purposes and to deliver these ideas, out of true benevolent liberalism, back to the people from whom they were borrowed: the oppressed, the underclass -- the student. Ironically, we take a loan from the culture of the oppressed in order to deliver back to them our earned interest. But it is an impoverished borrowing, for significant reasons.

When one borrows the notion of community from cultures where community is perceived as primary (Freire's culture among them) and makes "the community" separate and separable from the whole culture, one misses vital aspects of what "community" means to that culture, to those people. Community is, in the cultures to which I refer, not an entity which moves through time in a series of discrete moments, but is rather one that is embedded in time . . . all the history, ideas, people, and events which have formed the culture contributing in the now to how those living in that culture proceed about their daily business. The gypsies'

refrigerator of my youth is long gone in linear time, but it is clearly a part of my conceptual process -- how I understand and think about the world around me. It is here.

Piaget said that the infant and the child need their history in order to accommodate new learning - they need the foundations and schemta which come from the previous experience of their lives in order to learn what is new to them, to understand it. Freire clearly sees that the learner is embedded in the history of his/her culture, and needs that history to create a foundation for new ideas, and new ways of thinking. In order to truly educate, we must use not just the cultural capital that we choose from the lives of our students, but their cultural capital in its entirety, which includes their history.

We cannot ignore the experience of education in the K-12 systems, which brings students to our doors. We cannot ignore the programmed curriculum, the standardized texts, the tests without relevance to their lives which have become the measure of their learning. We cannot ignore the ways they have been taught to define learning, or the idea in their minds that learning is not theirs, but is something bestowed upon them. And we cannot ignore the realities of their lives -- the messages from the media, their neighborhoods, their past teachers - all of which shape how they think. We cannot ignore, either, the history of ideas, cultural influences, cultural practices, and daily realities which make them members of their culture, their neighborhood. We must know, honor, and work with their history. And how can we hope to do that, if we have no history of our own?

Part IV: The Question of History

In Freirian pedagogy, a teacher cannot teach without examining the history and the current realities of students' lives. To do so, in Freire's belief, is to go down the path of education which he terms "Education for Domination." There is in his philosophy a distinct choice: a system can be designed to "educate for liberation" or to "educate for domination." In other words, we can choose to educate to produce free, active, participating members of a free society, or we can choose to educate to produce malleable followers. This choice hinges on our acceptance or rejection of history, and how we choose to position ourselves relative to our students.

We can choose to position ourselves above our students, or we can choose, as Freire does, to position ourselves "face to face"[9] with our students, as knowers facing other knowers. How we do so, in Freirian pedagogy, depends upon our relationship to history.

In *Cultural Action for Freedom,* Freier examines the relationship of man[11] to History:

"The reflectiveness and finality of men's relationship with the world would not be possible if these relationships did not occur in a historical as well as physcial context. Without critical relfection there is no finality, nor does finality have meaning outside a . . . temporal series of events. For men there is no here relative to a there which is not connected to a now, a before, and an after. Thus men's relationships with the world are per se historical, as are men themselves." [12]

Our relationships to our students, our success in dealing with them, depends not only on recognizing, acknowledging, and honoring their "now, before, and after," but on recognizing and acknowledging our own. The questions for United States educators then become: what is our true history, and where do we find it?

Part V (Conclusion): Reclaiming History, and the Refrigerator

Several years after I moved into my old neighborhood, our dean of instruction (he of the Unprofessional Refrigerator) moved there. When I had first moved into this older, formerly working-class neighborhood, there were very few people there my own age. I was a thirty-something Mom, and the neighborhood was filled with older retired folks. One by one, those old folks began to tell me things about my home. Leaning over a back fence, or meeting at the mailboxes, one or the other grey head would lean confidentially my way and say, "You know, that old carpenter who had your house put in that bay window in the fifties. He was outta work and just needed something to do. Sure looks nice, tho, don't it?"

As these confidences filtered in, one by one, I began to see. I had not just bought a house, I had become a neighbor. Like it or not, like them or not, these people and their history constituted, from that day forward, my neighborhood. And to be a part of the neighborhood, I needed (my elder neighbors thought) its history. I needed to know (when I dug the cobblestone walk from under six inches of sod and grass in my back yard) that the wife of the old doctor who first built this house had put in that walkway to lead out to the playhouse

(now gone) they'd built when their first grandchild was born. That walk later led to my garden, which my sister and I put in the summer she came to live with me in order to get clean and sober. When I tore down a sheetrock wall in my basement, I didn't know who had done the incredible nature artwork I found behind it, spreading in glorious colors across the cement walls. My neighbors told me. That doctor of the late thirties, the fifties' carpenter, the sixties' artist, my alcoholic sister and I -- all were part of the History of not just that house, but that neighborhood.

Most of the old neighbors moved away, and younger families moved in. With the exception of two older women, my husband and I became the longest standing residents. And still the neighborhood endured. The history endured. If my husband and I, or Mrs. Blair or Mrs. Dumontier neglected to tell the stories to the newer residents, they would ask. They could feel the history in the neighborhood, and it insisted on being noticed.

Except for our dean. When I spoke to him about our neighborhood and how much I would miss it after moving to Oregon, he could speak of only one thing -- his next door neighbor's loud and messy dogs. I found myself inexplicably frustrated with this man. Not for removing my old friend the refrigerator, not for his tidying up of the schools hallways, but for what he would not see or acknowledge. But more than that. He, too, will be a part of the history of this neighborhood, whether he participates in it or not - the transient who would not leave messages for anyone else to find, taped to the refrigerator, and who would read none of ours. A sad loss for him.

But why was I frustrated, even angry, with him? Though he and I had significant differences on how to educate, I knew this man to be as passionate about education, about student's minds and their rights as I was, as I am. Yet, as he spoke to me of our neighborhood, it was as if I was being trapped, closed in. I reacted in anger. Though it took me some time to realize it, I saw in his reaction to our neighborhood the problem in my all-too-frequent reaction to the classroom, and in what I often saw happening in our schools.

We -- the current "tradition" of higher eduation (perhaps all education) -- are that unfortunate dean. The true "neighborhood" of education is the minds of our students. We are the transients, there -- the gypsies. Our task, our most critical task, is determining what kinds of transients we will be.

People make choices about their neighborhoods. For some, the neighborhood of choice is the neighborhood swept clean of all history: bulldozed, graded, plotted with nice clean borders. New walls, new roofs, refrigerators factory-direct, and tidy landscaping. Not generally welcoming of transients. Those who choose these neighborhoods choose to start clean. Those who choose neighborhoods like my old one choose to embrace the mess, the dirt, the complications of the history that comes with it.

The history of higher education in the United States is not a clean neighborhood, no matter how many bulldozers we bring in. Along with our successes, it is littered with false starts, failed and failing curricula, and garbled learning. When we enter into the neighborhoods of our students learning, like any new resident we bring the history of our old neighborhood with us, to stand face to face with their own. If the history we present to them is a false one, they know it, and the chance for mutual learning is damaged.

Mutual learning. To truly stand face-to-face with our students as knowers, we must embrace and know not only their world and what they are, but must equally embrace and know our world and what we are. Knowing is not an easy task. Not only must we challenge our students to face and use the difficult realities of their lives for their learning, but we must challenge ourselves to do the same. We cannot present them with a clean, bulldozed neighborhood and expect them to move in. We must move through their neighborhood, seeking their language, their messages.

To truly stand face-to-face with our students as knowers, we must embrace and know not only their world, but must embrace and know our own.

Freire believes that the language of learning must be the language of each student. His model examined the language of his students to seek what he termed "generative words."[13] Words laden with meaning for and to the students, which would evoke for the students an understanding of the world, the region in which they lived. With his goal to teach reading and language to illiterate peasants, Freire then presented each of these words to his students in the context of "existential situations familiar to the learner."[14] And they learned to read, and to transform their own relationship to their world.

Each day, in the classroom, I choose to look for that old refrigerator in the back-alleys of the students' neighborhood, hoping that I can find there the messages, the language, that will help me to see their lives. Words that will evoke for them their place in this shared history.

Words that will help me to form "existential situations" in our shared classroom that will help them to see their role as learners. And perhaps help me to see mine.

NOTES

[1] Freire, Paulo. *Pedagogy of the Oppressed.* New York: Continuum Press, 1986.

[2] While it is true that Piaget only worked with children, subsequent stage theories of cognitive development have shown a marked pattern of similar learning behavior in adults.

[3] In her essay "Pedagogy and Political Commitment: A Comment" bell hooks explores Freirian notions of "education for Liberation" vs "education for Domination," and comments on one of the difficulties for teachers using this method with United States students . . . because those students are made uncomfortable (experience disequalibrium) in the process, they tend to perceive their teacher negatively. hooks concludes that the method is still essential, and finds that it is an effective method to create real learning in her students.

[4] Both quotes used anonymously by permission.

[5] Giroux, Henry In the introduction to Paulo Freire's *The Politics of Education: Culture, Power and Liberation*. New York: Bergin & Garvey, 1985. xxii.

[6] Rosenau, Pauline Marie. *Postmodernism and the Social Sciences: Insights, Inroads, and Intrusions.* Princeton: Princeton University Press, 1992. Chapter Four: "Humbling History, Transforming Time, and Garbling Geography" 62-76.

[7] Ibid., 14-16.

[8] Ibid., 69.

[9] Freire, Paulo. *Cultural Action for Freedom.* Cambridge: Harvard Educational Review, 1975. In a section titled "The Adult Literacy Process as An Act of Knowing," Freire explains: "The first type of educator . . . is a knowing subject, face to face with other knowing subjects. He can never be a mere memorizer, but a person constantly readjusting his knowledge, who calls forth knowledge from his students. For him, education is a pedagogy of knowing."

[10] Ibid.

[11] Throughout his works, Freire uses the word "man" consistently. This writer chooses to accept that as a reference to all persons.

[12] Freire, Paulo. *Cultural Action for Freedom.* Cambridge: Harvard Educational Review, 1975, 31.

[13] Ibid., 19.

[14] Ibid.

Care Ethics and the Community College: Jane Addams' Social Morality

Maurice Hamington

Right now in the United States, we are poised at a unique juxtaposition between scholarship, community service, and political activism. While each of these is possible at universities and other institutions, community colleges have a unique grassroots ties to the community through open enrollment, responsiveness to need, and an unparalleled diversity of offerings. I contend that the often-overlooked underlying value that frames (or should frame) the ethics of a community college is care. In this paper I will describe what I mean by care by discussing someone who was also at the nexus of scholarship, community service, and political activism: Jane Addams (1860-1935).

The writings and activism of Jane Addams not only exemplify modern care ethics but also contribute particular practices necessary for a social/political philosophy of caring: the kind of philosophy that does and should motivate the work at community colleges. Very briefly, care ethics emerged in the 1980's from the writings of feminist authors such as Carol Gilligan and Nel Noddings. It is a morality less concerned with the adjudication of individual acts and more concerned with the maintenance of right relationships in particular contexts. Care is paradoxically both complex, because it is unlike other theories of morality in that it does not delineate universal norms, and it is a common disposition that pervades the human condition. I believe continuities with care can be seen in Addams' notions of sympathetic knowledge, relational approach to morality, and her valorization of context and experience. What I will address in this paper is the contribution that Addams makes to care ethics in developing a social/political morality. The implication for community colleges is a challenging one: can we

go beyond contractual obligations with our students to form a community that seeks to support and care for its members? At the community college where I teach, Lane Community College in Eugene, Oregon, the vision statement is, "Quality education in a caring environment." The former aspect of the vision gets the majority of the attention, but this paper will delve into the latter aspect: the significance of the caring environment of community colleges. I will begin with a brief introduction to Addams.

Jane Addams

You are not like the rest of us, who see the truth and try to express it. You *inhabit* reality.

—William James to Jane Addams

Addams' accomplishments would be remarkable under any circumstances, but given that her achievements occurred at a time when the separation of private and public spheres gave few women social leadership opportunities (or even the opportunity to vote), they are truly spectacular. Addams helped to found the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the Woman's Peace Party. Her efforts to help poor immigrants, establish child labor laws, on behalf of world peace, and for women's suffrage brought her the Nobel Peace Prize in 1931. She is perhaps most closely associated the founding of Hull House (with Ellen Gates Starr) in Chicago in 1889.

Hull House was the flagship of the settlement movement that tried to overcome the disconnection created by class and race in large urban areas. While Addams intended Hull House to be a place where the privileged and educated could live and work amongst the poor in a community dedicated to the betterment of the neighborhood, it never was a highly structured organization. Much like today's community colleges, Hull House evolved and responded to the needs of the community. One of its important roles was as an epistemological portal into urban life. Addams did not just 'go to work' at Hull House, she lived there with a community of college-educated men and women who wanted to make a difference. Visitors included philosopher John Dewey, suffragist Susan B. Anthony, author Charlotte Perkins Gilman, activist Richard T. Ely, and a who's who list of progressive intellectuals and politicians. The mix of culture, education, and efforts to help the working

class in an open access environment gave Hull House much in common with today's community colleges. Addams' Hull House experience will be significant as we address her philosophy because it is impossible to separate her experiences and activism from her ideas on morality. Hull House was the vehicle for Addams and her cohort to physically confront the outcast "other" of her day (e.g. immigrants, the working class, poverty stricken, prostitutes other). These "others" were the byproducts of the industrial revolution and the commensurate rise of big cities.[1] Community colleges confront those who have been labeled "others" by present-day society including dislocated workers, underprepared students, and first generation college students.

What is less well known about Addams' life is that she wrote twelve books and hundreds of articles that are a wellspring of social philosophy in the American pragmatic tradition. Although modern philosophers have given her little attention, Addams' contemporaries recognized her intellectual contributions. William James described Addams' first book, *Democracy and Social Ethics* as "one of the great books of our time"[2] and John Dewey described her essay on the Pullman strike of 1894, "A Modern Lear," as "one of the greatest things I ever read both as to its form and its ethical philosophy."[3] It is my contention that Addams makes a unique contribution to American philosophical discourse by offering a social-political philosophy of care. If community colleges are to be caring institutions then Addams provides a useful model. In fact Addams' position within the philosophical community is analogous to that of the position of community colleges in higher education. Addams' work was marginalized because she was a woman who engaged in activism, just as the scholarship of community colleges has been marginalized in comparison to university research despite its important grass roots role.

What Addams Adds to Care: A Politics of Active Connection

An ethic of care relies on experiences of the other and habits of caring to provide the corporeal resources for the possibility of empathy and action. In *Democracy and Social Ethics*, Addams refers to the moral necessity of social experience in a manner that perhaps exceeds the use by modern care ethicists. Addams views a diverse experience of others as essential for actualizing the sympathy needed in the democratic impulse. The citations in support of

Addams' belief in the power of experience are numerous. Addams refuses to privilege scientific data over direct human experience: "We do not believe that genuine experience can lead us astray any more than scientific data can."[4] Addams goes so far as to state that consciously choosing an insular life is somehow shirking our social ethical responsibility.

We have learned as common knowledge that much of the insensibility and hardness of the world is due to the lack of imagination which prevents a realization of the experiences of other people. Already, there is a conviction that we are under a moral obligation in choosing our experiences, since the result of those experiences must ultimately determine our understanding of life. We know instinctively that if we grow contemptuous of other fellows, and consciously limit our intercourse to certain kinds of people whom we have previously decided to respect, we not only tremendously circumscribe our range of live, but limit the scope of our ethics.[5]

The implication of Addams' social morality is a type of ongoing community activism.

Here Addams presents what I believe is her most important addition to an ethic of care in developing a social/political understanding. While care ethicists share Addams' belief that experience is a necessary condition of empathetic caring, Addams goes further by claiming that avoiding the experiences of others violates the democratic spirit and ultimately our own nature because we all posses "the natural outgoing of human love and sympathy."[6] This is a very demanding moral imperative—to choose to experience others in diverse social conditions, including when others are in pain and misery, for the expressed purpose of learning and caring about them. The choice to care means summoning the energy necessary to enter a relationship that may require emotional, material, and temporal involvement. Stanford Professor of Education, Nel Noddings, refers to the depth of our caring relationships as forming concentric circles with the proximate relationships (family) calling forth the greatest care. For Noddings, there is an ambivalence about meeting unknown others whose new found relationship may make new requirements of care: "Indeed, the caring person, one who in this way is prepared to care, dreads the proximate stranger, for she cannot easily reject the claim he has on her."[7] Addams contributes a proactive bias to care in asking that we expand our caring circles and seek out the unknown other. For those of us who work at community colleges, the implication of Addams' social morality is a type of ongoing

community activism. A passive response to need is insufficient. If we take Addams seriously, our role is to vigilantly seek out how we can make the community better.

Addams is clearly defying the traditional notions of rugged individualism and the self-centered material concerns of capitalism. While sometimes criticized for being moderate, Addams knows that what she is calling for is radical and challenges people to take risks in meeting and experiencing unknown others. In a moment of literary eloquence, Addams revels in the idea of diving into the murky waters of human experience:

> Thus the identification with the common lot which is the essential idea of Democracy becomes the source and expression of social ethics. It is as though we thirsted to drink at the great wells of human experience, because we knew that a daintier or less potent draught would not carry us to the end of the journey, going forward as we must in the heat and jostle of the crowd.[8]

While care ethicists have been careful not to mirror justice approaches by attaching absolute principles to care ethics, Addams' mandate to experience others seems fitting if care is to be anything more than parochial. The claim is neither universal nor absolute. As a pragmatist, Addams would not ask that we experience everybody or even all categories of people. Yet, if we are to have the necessary internal resources to work for each other, to vote for representatives and bills that impact each other, to care for each other, we will need to know each other in a more direct way. Addams' claim seems even more imperative today given how technology and transportation gives us a greater capacity for isolation than ever before.

In what follows, I will address some of the specific practices that Addams writes about as well as the practices she modeled that support or extend her call for a wider experience of each other in the creation of her social ethic. These practices include active listening, participation, and connected leadership. I believe these practices provide the contours of a social/political ethic of care. They also provide an opportunity for community college faculty to pause and reflect on whether these are the practices of our community.

I. Active Listening

In her community activism at Hull House, Addams modeled an essential practice of care:

active listening. For Addams, listening was much more than a passive, polite act between civilized individuals. Listening was the starting point for political action. Listening was how members of the Hull House community came to understand their neighbors and their needs. By not presestablishing the parameters of their involvement, the Hull House community made a commitment to listen and learn. The paternalism of institutional charitable organizations that Addams criticized did not afford the kind of listening that made Hull House flexible and trusted in the neighborhood. It was not a passive listening, i.e., waiting until the neighbors had something to say. The settlement house provided for active listening by assertively crossing class and race boundaries to be physically present. This physical presence makes a crucial difference in the quality of listening and the associated care.

Although it is not addressed a great deal in the literature on care, listening is a significant component of caring. Authentic, active listening is a necessary condition for the attention (or what Noddings refers to as "engrossment") inherent in a caring relationship. If one is not open to understanding what the other has to say, it is difficult to characterize that relationship as caring. Physical presence enhances the caring in immeasurable ways. Much of what is communicated between people is found in the subtleties of facial expressions, hand gestures, posture, inflection, and eye contact. When one is actively attending to someone else's communication in person, all of these subtleties can be absorbed consciously and subconsciously through the body. Hull House allowed Addams to be physically present to actively listen to the stories of the poor and oppressed in a way that an outside visitor would have a difficult time replicating. Addams makes use of what she learned through listening to people's stories to inform her writing and activism.

Addams was not interested in listening to create objective ethnographies of the neighborhood inhabitants. She used what she learned to help meet the needs of the neighborhood. It is clear that Addams cannot stray far from what she learned by listening to others' experiences at Hull House, because in most of her books and articles she uses anecdotes and recollections from people she has met. For example, in *The Long Road of Women's Memory*, Addams finds a social organizing function and present day lessons in the stories told by the elderly. On several occasions, the storytellers express gratification at the opportunity to have someone listen to them.[9] They obviously felt comfortable sharing their

tales with Addams. In *Peace and Bread in Time of War*, Addams credits listening to the immigrant community of Hull House during the conscription for World War I in shaping her commitment to peace.[10]

Addams listened to the unheard and oppressed of society, not at a safe distance, but face to face. She chose to enter caring relationships that were mutually beneficial, but she also used the knowledge gained in a fashion consistent with the instrumentality of pragmatism to successfully advocate on behalf of the plight of people in the neighborhood. Addams demonstrated that actively listening to people is an important practice in the social/political ethics of care. The tremendous diversity on the campus of community colleges can create unique moments for listening. There are few places where such a rich diversity of race, culture, social class, age, and career goals come together for self-improvement. The opportunities for listening are tremendous.

II. Participation

Chapter five of *Democracy and Social Ethics*, Addams recounts an historical event, the Pullman strike of 1894, to make a point about the need for participation in social organizations. One practice of Addams' political understanding of care is participation. Addams is not just interested in the quantity of relationships, although this is important to insure diverse experience, but the quality of those relationships is significant as well. In discussing the Pullman strike, Addams invokes the democratic ideal as one that calls for "representation in the administration of industry."[11] Addams views the new democratic spirit as one that mandates participation throughout society including the management of businesses. She couched the conflict in terms of more traditional "individual or aristocratic management" versus democratic management. Although removed from Marxist analysis in many ways, Addams does share a belief that a more socialistic form of organization is an inevitable part of social progress.

Addams views traditional business organizations as anything but the free associations that they claim to be. The reality is that economic conditions pressure people into entering the "undemocratic conditions of the factory organization."[12] For example, in *A New Conscience and an Ancient Evil*, Addams lays partial blame for the rise of prostitution and white slavery

on an economic system that lacks an effective support system and pays women low wages.[13] Addams claims that industrial life is much less free than social life and that the tradition of autocratic management is flawed and contributes to workers' oppression. "The man who disassociates his ambition, however, disinterested, from the cooperation of his fellows, always takes this risk of ultimate failure."[14] George Pullman was that man.

What Addams accomplishes in her discussion of the Pullman strike is a critique of capitalism that implodes underlying premises from within the structure of relationships created by the economic system rather than attack its external manifestations. Instead of confronting issues of the distribution of wealth, private property, or even worker rights, Addams questions the types of relationships capitalism creates. She is concerned that it is easy for the capitalist to make decisions on behalf of many who have no voice in the strict contractual nature of the marketplace.[15] The focus is not on abstract theories of economic operation, but on the real experience of people in a business organization as exhibited by Addams' use of the Pullman strike. In her later treatment of this incident, "A Modern Lear," Addams chastises those who focus on freeing wage workers from oppression without considering the full impact of "human affection" and "social justice" upon those in power.[16] By connecting her economic critique to notions of democratic participation, Addams taps into values within the American tradition, making it difficult to marginalize her views as that of an outsider or imposing views antithetical to the American ethos. Yet, all the while she was attempting to make institutions more caring.

Community colleges can adapt Addams' value of participation by embracing practices and habits of widespread inclusion of the various constituencies on campus. Decision-making should include representatives of faculty, support staff, and students to insure general involvement. If we take Addams' moral imperative seriously, widespread participation is not a luxury, but rather a requirement for building a caring community.

III. Connected Leadership

> . . . the real leaders of the people are part of the entire life of the community which they control, and so far as they are representative at all, are giving a social express to democracy.[17]

Addams battled the political machine in Chicago for many years. While she recognized the inherent corruption in this system, she came to appreciate what made many political bosses so popular: their connection to people's lives. In her writing on political reform, Addams provides a surprising assessment of her political surroundings. Granting that Chicago aldermen are "corrupt and often do their work badly,"[18] Addams provides example after example of how these politicians maintained strong local connections to provide assistance when needs arose. Men living near to the masses of voters, and knowing them intimately, recognize this and act upon it; they minister directly to life and to social needs.[19]

The motives of these politicians may not have been pure, but voters were willing to ignore excesses if they believed their leaders were listening to them and cared enough to act on their behalf. Addams sought political reform, but she believed the only way to achieve it was if the reformers were grounded in the experience of the people to the extent that the corrupt local aldermen had been.

Ethics as well as political opinions may be discussed and disseminated among the sophisticated by lectures and printed pages, but to the common people they can only come through example—through a personality which seizes the popular imagination.[20] These local officials were perceived as having a tangible relationship with their constituency. Addams argues that their physical presence in the community—their connection to the community—was an act of moral responsiveness in their relationship that outweighed abstract theoretical notions of social political ethics.

The success of the Chicago aldermen was the antithesis of what Addams found in the leadership of George Pullman. Although he had provided his workers with many services, Pullman failed to maintain contact with their lives and needs. Pullman's benevolence was derived from an abstract knowledge of his workers, not a direct relationship that could have created better understanding.

Just as the settlement movement broke down the physical distance that accompanied the gap between classes, Addams sought a social morality that breaks down the social psychology of the power differential between leaders and non-leaders. Addams' philosophy expresses this egalitarian sentiment: "In this effort toward a higher morality in our social relations, we

must demand that the individual shall be willing to lose the sense of personal achievement, and shall be content to realize his activity only in connection with the activity of the many."[21]

Addams operated as a connected leader at Hull House. Addams was pragmatic enough to recognize that Hull House and its many projects needed bold leadership, despite the criticisms of some who believed the settlement should exemplify a utopian vision of leaderless equality.[22] Nevertheless, Addams leadership was clearly grounded in the neighborhood that she lived in and the community that surrounded her. Rather than a rigid plan of what services it would provide, Hull House consistently attempted to meet the needs that arose around them.

Today, the institutional jargon that best exemplifies Addams' social theory of care is "shared governance." Rather than a strict top-down approach, collegiality is upheld as means for leadership to be spread widely. This approach transforms the metaphors that surround leadership from that of a possession that must be guarded and held, to that of an energy that can be shared and spread. In this manner the distinction between leadership and followership is blurred. Given the high level of maturity and collective intelligence on their campuses, community colleges appear ripe for Addams ideas of connected leadership.

Community colleges appear ripe for Addams' ideas of connected leadership.

The End-in-View: Lateral Progress

A careful analysis of Addams' writing reveals that what was too often dismissed as sentimentality was actually a politics of connection that gives care ethics a viable social political dimension. Addams' social ethic held a vision of a democratic spirit that refused to let people get lost in the city. She offered a means for instantiating the value of care at the social level. Addams began with interpersonal relationships, listening and understanding the plights of those in the Chicago neighborhood around Hull House. She took that knowledge and experience and developed a series of practices that placed direct physical interpersonal involvement at the forefront of changing society for the better. The caring society Addams envisioned was not a clear utopian image, but a less well defined "end-in-view." This very tentative telos is not out of reach, yet remains a great social challenge. Addams' end-in-view is comprehensible given the caring imagination and the embodied resources derived from experience. Addams had experienced the closeness of community and the attending affective

responses of reciprocal caring. She knew that such caring could make an appreciable difference in the lives of people both psychologically and materially. Addams wished to extend this caring to society in what has been called "lateral progress." Lateral progress is the notion of the whole of society advancing materially, intellectually, and spiritually rather than a select few who are the best and brightest (as supported by social Darwinism). For Addams, an outgrowth of a social politics of care and connection would be a lateral progress that leaves no one behind. Community colleges are also in a position to help those who might otherwise be left behind not merely as institutions of education but as caring communities that play a role in improving society as a whole. Were there no community colleges, the social divide in the United States would be worse than it currently is. The settlement movement may be a part of history, but community colleges can still put a caring face on education that provides lateral progress.

I hope others who have a vision of community colleges as caring communities will look further into the work of Jane Addams.

NOTES

[1] The Hull House experience had many interpersonal benefits for those who lived and worked there, as well as the community members. Addams describes one of the motivations for Hull House as meeting the needs of people to help others in a spirit of community. "Our young people feel nervously the need of putting theory into action, and respond quickly to the Settlement form of activity." Jane Addams, "The Subjective Necessity for Social Settlements." Originally published in *Philanthropy and Social Progress* (New York: Thomas Y. Crowell & Company, 1893) 1-26. Copyright 1996, Douglass Project (http://douglass.speesh.nwu.edu/). It seems to me that community college faculty would do well to occasionally reflect upon the morally significant contribution of their work to reknitting the social fabric through their efforts to put "theory into action to help others in the spirit of community."

[2] Christopher Lasch, *The Social Thought of Jane Addams* (Indianapolis: The Bobbs-Merrill Company, Inc., 1965), 62.

[3] Ibid., 176.

[4] Jane Addams, *Democracy and Social Ethics* (New York: The Macmillan Company, 1907), 7.

[5] Ibid., 9 - 10.

[6] Ibid., 28.

[7] Nel Noddings, *Caring: A Feminine Approach to Ethics and Moral Education* (Berkeley: University of California Press, 1984), 47.

[8] Addams, *Democracy and Social Ethics*, 11.

[9] Jane Addams, *The Long Road of Women's Memory* (New York: MacMillan, 1916), 55, 89.

[10] Jane Addams, *Peace and Bread in Time of War* (New York: Macmillan, 1922) 117-119.

[11] Addams, *Democracy and Social Ethics*, 139.

[12] Ibid., 144.

[13] Addams, *A New Conscience and an Ancient Evil*, 57-58. "Out of my own experience I am ready to assert that very often all that is necessary to effectively help the girl who is on the edge of wrong-doing is to lend her money for her board until she finds work . . ." New Conscience , 78. Consistent with her social ethics of care, Addams also finds isolation and detachment contributing to the problem. *New Conscience* , 89.

[14] Addams, *Democracy and Social Ethics*, 153.

[15] Louise W. Knight finds that Addams transcended the prevalent ethics of benevolence that those of wealth and power imposed on others. Knight, "Biography's Window on Social Change: Benevolence and Justice in Jane Addams' 'A Modern Lear,'" *Journal of Women's History*, Vol. 9, no. 1, (spring, 1997), 112.

[16] Jane Addams, "A Modern Lear." Originally published in *Survey*, 29 (November 2, 1912): 131-137. Copyright 1996, Douglass Project (http:/douglass.speech.nwu.edu/), 40.

[17] Addams, *Democracy and Social Ethics*, 224.

[18] Ibid., 225.

[19] Ibid., 224.

[20] Ibid., 228.

[21] Ibid., 275.

[22] Addams became quite self reflective about her leadership of Hull House after an encounter with Leo Tolstoy, but concludes that leadership is indeed necessary. Her pragmatism balanced her moral ideals. Jane Addams, *Twenty Years at Hull House*, (New York: The MacMillan Company, 1910), 186-199.

Amazing Grace

Bonnie Simoa
Photos: Raku Mayers

My name is Bonnie Simoa. I recently relocated to Eugene from California for a teaching position in the Lane Community College Dance Department. Just before my first term at the college in Fall 2000, my colleague Mary Seereiter was diagnosed with breast cancer. Her diagnosis, the uncovering of the many others in our community, and my own hereditary link to the disease, spawned the beginnings of Amazing Grace. The following journal entries, script, poem, and photographs are all part of the multi-medial dance about Breast Cancer, which premiered on February 15-17, 2001 at 8 pm at the Lane Performance Hall.

Brest cancer is a political issue as well as a medical one, a spiritual as well as an environmental one.

Breast cancer is a political issue as well as a medical one, a spiritual as well as an environmental one. Everyday, women struggle with this traumatic disease in it's many stages. This disease is not selective and it affects women and men regardless of social class, religious background, or lifestyle. Amazing Grace is an evening length piece that explores the psychological, emotional, and spiritual aspects of breast cancer through movement, script, video, photographs, and music. Interviews conducted with several breast cancer survivors from Lane Community College have informed and shaped the piece. Excerpts from their stories along with their photographs were displayed in the lobby during the performance.

JOURNAL ENTRIES

The writings are part of a longer project of journal entries to be given to Brian, Barbara Myrick's son, on his 21st birthday. Brian was 4 years old at the time of her diagnosis. Barbara dances in the section "Dear Brian" to the recorded journal entries while photographs and words describing her treatment are projected behind her.

June 16, 1994

Our dog Daisy is almost 18 years old. She stopped eating this week, so we knew she was dying. Today we took her to the vet to help her die. You're still small enough that it is hard for you to understand about dying.

You know, if I hadn't gotten Daisy and learned that I could indeed commit myself to another living being, I would never have allowed myself to meet your Dad, marry him, and have you!

We brought her home and put her in a special box Norm made, and we all trudged up the hill to her new grave. I told you that her body was buried, but that you could talk to her spirit at the grave, or anywhere, because part of her spirit, and memories of her, are in your heart forever.

What you didn't know today, dear son, is how scared I am. Today I learned that I have a lump in my breast that is possibly cancer. It scares me, even though I know we were lucky to find it - because I fear for you. I want to live a long time for you. I will know next week what it is. In the meantime, I will probably smother you with "I love you's"

June 17, 1994

"Daisy, I'm sorry we buried you - I miss you."

Well, dear boy, I'm off and I'm ready to fight this thing and win...as did my own mother.

June 26, 1994

I had a biopsy Wednesday, and found out that I do have breast cancer. I got the diagnosis on terrible Thursday, the same day your cousin Briggs Lewis had his car totaled in front of our house.

My greatest fear, of course, would be if you did not have me to raise you. If ever that were to happen, for this or any other reason, I want you to know that I will always love you, no matter where my spirit goes. I would find you if you needed me, and find a way to comfort you.

"Will they take it off?"

Yes, they will. I don't need it now, since you're not a baby anymore. And I still have the other one, if you want to touch it.

"Will they take off your head too?"

Oh, no. I'll still be your Mommy, and I'll still have my head.

Well, dear boy, I'm off and I'm ready to fight this thing and win . . . as did my own mother.

June 30, 1994

I am so glad to be here, telling you how much I love you. You've seen my dressing and helped me to empty the bulbous drains I carry in my pockets. The doctor said she took 15 lymph nodes out, 6 of which were cancerous. I will have to do chemotherapy for sure, maybe radiation. Those will be our next hurdles. I want to be around a long time, as was my mother.

July 8, 1994

You said you missed Daisy today. You've given both Daddy and me lots of hugs and "I love you's" and we have done the same for you. Bless you son.

Aug 11, 1994

You told Dad today how much you miss my breast. You're also grieving my hair loss - so am I. You were afraid you might loose yours.

Sept 25, 1994

My chemotherapy has been difficult. I'm very tired and unable to be active with you.

Feb. 6, 1995

A couple of days ago when I took you to pre-school, you introduced me to your friend.

"Shane, this is my mommie. Isn't she beautiful?"

I have one less breast, a tube coming out my chest, and hair like a marine sergeant - and to you - I am beautiful!

Another day you told me the story of all my surgery, disease, and treatment- but all in the first person, as if it had been you that "got my nipple cut off." Then it dawned on me. It has all happened to you. We have experienced all this together - you, dad and I. You have felt every needle, every fear. I'm sorry you've had to go through this. And I can't tell you how your very presence in my life has helped me get through it all.

"Mommie, I love you."

In many ways, cancer has been a blessing. It reminds me to slow down and enjoy you and Dad, since it's true I have no idea how long I may be able to do that. In reality, this is true for everyone . . . but most of us don't understand this

FANNY BURNEY

Scripted by Sparkie Roberts from Sharon Batt's "Patient No More-the Politics of Breast Cancer " and from the diaries of Fanny Burney. The text is included in the dance section "Dear Esther." Sparkie Roberts sitting in a cozy chair with her back to the audience reads the letter, while Bonnie Simoa as Fanny Burney, wearing a period dress and underclothing, is slowly undressed to the waist by her "dresser."

September 30, 1811

Oh, my dear sister Esther,

I sit here and write to you, and am quite recovered now. I'm glad the time has passed for my news to alarm you, dear Sister.

My medical team was the best in France, led by Napoleon's own physician Dominique-Jean Larrey. Dr. Larrey has proved one of the worthiest, most professional and singularly excellent of men, endowed with real genius.

His prescriptions and daily regimen were beneficial — I felt better and resumed my activities. One day Larrey examined me, and afterwards he could only mumble and then became silent. I understood.

I was disappointed but also astonished — for the poor breast was nowhere discolored, and not much larger than its healthy neighbor. Yet I felt that evil to be deep, so deep.

I summoned all my reason, and told the doctor that if he saw no alternative, I would trust in his opinion and experience. Dr. Larrey had tears in his eyes.

"Je ne veux pas vous trompez. I don't want to deceive you. "Vous souffrirez, vous souffrirez beaucoup!" You will suffer . . . suffer a lot.

Before the ordeal, I made up my will and, on the advice of my doctors, arranged to have my dear husband called off on business during the operation.

The doctors counseled me to cry. To withhold or restrain myself, they said, might have seriously bad consequences. "Did you cry or scream at the birth of your son Alexander?" How could I do otherwise?

The day came. I rang for my maid and nurses, but before I could speak to them, seven men dressed in black entered my room. Doctors. Seven doctors. Larrey, Dubois, Moreau, Aumont,

Ribe - Doctors - a pupil of Larrey, a pupil of Dubois. Doctors.

One nurse stayed; my other attendants ran off. Women! O, Sister . . . Esther . . . Charlotte. I thought of my sisters - how I longed for you, My Esther!

My Charlotte! No one upon whom I could rely.

The sight of the immense quantity of bandages, compresses, sponges, made me feel sick. I wrote farewell notes to my husband and Alex . . . in case of a fatal result.

I lay on two old mattresses, and an old sheet. A handkerchief was placed over my face, but it was transparent and I observed, as eight figures circled the bed. Polished steel glittered.

Dr. Larrey intoned, "Qui me tiendra ce sein? Who will hold the breast for me?" His hand signals described first a cross then a circle, and I understood they would remove my entire breast. I sat up horrified, and cried, "C'est moi, Monsieur." I placed my hand beneath my breast and demanded to know why they would remove the whole of it. The pain radiated from one single point.

I was disappointed but also astonished
- Fanny Burney

Again I saw the hand make a cross and a circle.

When the dreadful steel was plunged into the breast - cutting through veins - arteries - flesh - nerves - I began a scream that lasted unremittingly during the whole time of the incision.

At the first cut, air rushed into the wound, like a mass of minute but sharp and forked daggers. The next cut was a circle. Midway through cutting against the grain of my resisting flesh, Dr. Larrey's right hand tired, and he had to change to his left. My eyes were so firmly closed that the eyelids seemed indented into the cheeks. Then a new procedure: a raking of knife against breastbone, as the surgeon scraped over and over to eliminate every atom of disease.

Docteur Larrey carried me to my bed. Only then did I open my eyes: My good Larrey was pale, his face streaked with blood, and his expression was of grief, apprehension and almost horror . . . It was his lot, as a surgeon, to dissect; afterward, on the battlefield, he did hundreds of amputations.

What I did not know before the operation was that Dr. Dubois believed that the evil inside me was too far advanced for any remedy, and that surgery would only hasten an inevitable end.

Mon pauvre Alexandre. Alex. Mon cher épouse. Darling husband.

All ended happily. You and I will enjoy many, many more good years, ma soeur Esther. Sister Esther.

Warmest regards,

Fanny

p.s. I will always wonder: Was it really so necessary to remove my whole breast?

UP AND OVER, DOWN AND AROUND.

Written by Bonnie Simoa. The imagery from the poem was used as a springboard for the choreography of Oh, Body!

We are swimming in this water that is the color of metal.
The bubbles cling so tenderly to our bodies.
I dive down and float to the surface like mercury.

Take a breath and dip down with me again!
These silvery bubbles float off our bodies to the surface,
which from down here - curves - like a huge lens.
The horizon is bending up. I am buoyed and light.

Another spare room on another strange mattress, sleepy with dreams of magical swims. My right arm slung over my head, my right breast exposed and round, my left hand feeling for bumps and lumps, strange pains - deep into my armpit, up and over, down and around.

It's raining now.

From below, in this huge south sea aquarium, the raindrops send off sparks of light.

It is an underwater light show.

Your body and my body are so white and pure.
I am in love with you,
And my body,
And underwater life,
And air bubbles,
And rain.

We are just a small point in this sea off the tip of this shape-ey island.

Walking these stony roads, alone, into the high hills of Tana Toraja. Each step I take through these golden terraced rice fields I leave something of me behind, wandering deeper into this solitary forest.

Sleepy with dreams of long adventures, I drift away in another spare room on another strange mattress. My right arm slung over my head, my right breast exposed and round, my left hand palpates the terrain of my chest. Deep into my armpit, over the ridges of my ribs, fingering into the fleshy pectorals, and soft mammary. Up and over, down and around, I drift away.

JOURNAL ENTRY-WIRE MARKER

Written by Mary Seereiter. The text is included in the electronic musical composition by Jeff Defty called "Forces," for the dance of the same name.

September 8, 1999

Having wires (hooks they call them) stuck into my breast had to be the worst of it—I hope! Three hooks, adjusted three times. How many X-rays? . . . too many. Two hours squeezed between the plates of the mammogram, my breast laid out like a slab of meat waiting to be butchered. Unreal, horrific, sci-fi, scary.

The plate with the holes coming down to smash my breast from above. Needles large enough for wires to go through the center. Flags and tags and dye, and up with the holey plate—Watch out for the wires. Now smash the tit sideways to see how deep the wires—Whoops too deep! Pull it out a bit. Adjust. Smash the tit again. More pictures—Whoops still

to deep-adjust. Smash the tit one more time, sideways. Yep, good, now try and bring the holey plate down. Guide wires through the holes. Smash the tit from above and below. Flatten, flatten. Insert dye. Insert wires. Lift up holey plate. Leave breast on lower plate to put dixie cups around wires so not to move wires so surgeons scalpel can cut right spot. Cut two nice fatty chunks out. No, cut three. Three chunks. Good, now wait six days to see if you have ductal carcinoma in situ or sclerosis adenosis.

September, 10, 1999

Ductal Carcinoma In Situ with a 4mm chunk of invasive cancer found. Mastectomy recommended with removal of upper ducts/nodes of lymph.

Works-In-Progress

The Community College Model in Europe: NEW INITIATIVES FOR REFORM

Jerry Ross

An important meeting was held in at the University of Bologna, Italy in June, 1999 in which Ministers of Education from 29 European countries discussed the concept of "A European Space for Higher Education." The meeting resulted from the Sorbonne Declaration of May 25 in 1998 in which Europeans expressed their desire to reform the structures of their own higher education system in ways that would modernize and democratize institutions and practices in Europe.

Traditionally, universities in Europe provided an education centered upon the classics and the humanities. Their adherence to oral tradition and to classic studies graduated students without practical and employable skills. The medieval model of higher education for elites is not in synch with the needs of modern post-industrial society.

To ensure wider access, lifelong learning opportunities, provision for practical and employable skills, the ministers desired to provide new degree standards and programs across Europe and to take measures that would enhance the standing of the European degree in the world.

The Ministers of Education were seeking ways to provide wider access and increased participation in higher education, moving away from the idea of higher education for the elite and towards mass higher education. They wanted to ensure the provision of lifelong learning opportunities and the offering of skills necessary for graduates to succeed in a competitive labor market.

Those attending the Bologna Conference also recognized the competition coming from corporate universities, from "for profit" organizations - particularly those operating from

North America, some of which were now opening sites in Europe and from consortia bringing together public and private organizations. The ministers wanted to "step up to the plate" so to speak, and confront these issues head on.

The Ministers ended up issuing a joint resolution (the Bologna Declaration) which included the following points:

- Adoption of a system of easily readable and comparable degrees, also through the implementation of the Diploma Supplement, in order to promote European citizens' employability and the international competitiveness of the European higher education system.

- Adoption of a system essentially based on two main cycles, undergraduate and graduate. Access to the second cycle shall require successful completion of first cycle studies, lasting a minimum of three years. The degree awarded after the first cycle shall also be relevant to the European labour market as an appropriate level of qualification. The second cycle should lead to the master and/or doctorate degree as in many European countries.

- Establishment of a system of credits - such as in the ECTS system - as a proper means of promoting the most widespread student mobility. Credits could also be acquired in non-higher education contexts, including lifelong learning, provided that they are recognized by the receiving Universities concerned.

- Promotion of mobility by overcoming obstacles to the effective exercise of free movement with particular attention to the Promotion of mobility: The promotion of mobility by overcoming obstacles and the creation of a European dimension in higher education based on free transnational cooperation between institutions is to be welcomed, as is the stepping up in gear of the various EU Programmes (SOCRATES, LEONARDO, Fifth Framework programme, etc). The natural curriculum development of issues broader than a single state should be encouraged (EC Law, business strategy, Human Resource Management, political institutions, etc) but artificial constructions for the sole purpose of a 'European label' should be avoided.

- For students, access to study and training opportunities and to related services.

- For teachers, researchers and administrative staff, recognition and valorization of periods spent in a European contest researching, teaching and training, without prejudicing their statutory rights.

- Promotion of European co-operation in quality assurance with a view to develop comparable criteria and methodologies.

- Promotion of the necessary European dimensions in higher education, particularly with regards to curricular development, inter-institutional co-operation, mobility schemes and integrated programmes of study, training and research.

The Bologna Declaration Sounds a Lot Like Community College to Me.

There are actually two parts to the real "guts" of the Bologna Declaration:

The American community college model could be of great use to the efforts of the European Ministers.

- The introduction of meaningful first (undergraduate) degrees in systems where they do not traditionally exist; these courses need to be shorter, more flexible (in particular through the adoption of credit systems), more relevant to professional life, more multidisciplinary, more European and international; they should open access both to postgraduate studies and to the labour market.

- Maybe the newest aspect (and the one that would boost across-the-board reforms) in many countries would be the creation of new master's courses in environments where there were no short, or separate, program at this level; if they are to meet the needs and expectations of mobile students from around the world, they should be relatively short (about 12 to 18 or no more than 24 months), and they should be clearly open to the participation of students who

It seems to me that the American community college model could be of great use to the efforts of the European Ministers. The interest in moving toward a cycle of shorter studies and a 2-tier degree structure (introduction of bachelor-type and master degrees instead of long, tunnel-type curricula which offer no successful exit point before 5, 6 or even 7 years of study) begins to sound a lot like what American community colleges have been doing from day one.

How Can We Get Involved? Why Should We Get Involved?

Two important events will take place in 2001: The Convention of European Higher Education Institutions on 29-30 March 2001 in Salamanca and the Ministers' Higher Education Summit on 18-19 May in Prague.

I would like to see leaders in the community college movement become involved in developing collaborations with Europe where there can be benefits in terms of both economies of scale and the sharing of curricula. While being sensitive to the fact that this is a European initiative with European goals, I believe that North Americans can still provide some important expertise and experience and thereby contribute to the overall process.

I attended a European conference on the use of satellites in education back in 1991 in Bari, Italy and ended up going back to Italy every summer for the next ten years. I learned about the transformations going on in European higher education and gained valuable information on their efforts in distance, lifelong, and adult learning. As a result I ended up writing a newsletter for a little while (Open and Distance Learning Newsletter) and corresponding with leaders in distance education in Italy.

Europe can become a valuable source of students for American Community colleges when students there find out about our programs and desire to spend some time in the USA while studying. In addition, we can expand exchange programs and fellowship opportunities for teacher and administrator exchanges with Europe. We can market our programs and distance courses with guarantees on protection for intellectual property rights and we can purchase European programs where they meet our needs, especially in areas where they have a considerable lead, for example in the area of professional development of instructors in the areas of adult learning, lifelong learning, distance education, and similar programs.

Would you like to respond to Jerry Ross? Contact him at rossj@lanecc.edu

NOTES

For more information:

International Community Colleges:
http://www.cset.sp.utoledo.edu/intnlcol.html#europe

Bologna Declaration:
http://www.murst.it/convegni/bologna99/dichiarazione/english.htm

Strategies for the Institutional Legitimacy of "Marginal Studies" in Higher Education

Michael L. Sámano

I. INTRODUCTION: The third wave of pedagogical discourse began in some university departments as early as the 1940s, but gained national prominence in the 1960s. Ethnic Studies is just one example of this third wave.[1] Similar to the "second wave" at the turn of the last century, there was a growing understanding that as society changed, so too must higher education. Beginning in the late nineteenth century, pedagogy in the "second wave" sought to shift the academy away from perceived outdated classics requirements, and embrace emerging disciplines such as those currently found in the Liberal Arts.

At the beginning of the "second wave," accusations, based on a lack of understanding and awareness, were directed at emerging disciplines that they represented pseudoscience, appeased special interest groups, and diminished scholarly standards. "Third wave" disciplines have met with similar resistance. Resistance has translated into barriers of varying intensity with the intent on undermining the efforts of certain disciplines in their quest for institutional legitimacy. The following questions, which have been asked of me by my peers in traditional disciplines, serve as examples of this lack of understanding and awareness:

Does Ethnic Studies have a national organization? Yes.
Does Ethnic Studies have an annual conference? Yes.
Do Ethnic Studies programs and department use agreed-upon curriculum? Yes.
Do Ethnic Studies faculty use minimum certification standards when hiring? Yes.
Do scholars of Ethnic Studies use established scientific methodology? Yes.

Do scholars of Ethnic Studies use established scientific theory? Yes.
Do students of Ethnic Studies have minimum graduation requirements? Yes.

When presented with these types of questions, my typical response is to answer their question with a question. I repeat their question back to them, replacing "Ethnic Studies" with their discipline. This is a crucial point in the struggle for legitimacy: certain individuals find it difficult to compare emerging disciplines with more established, traditional disciplines. Because of the perception that new, emerging disciplines are pseudoscience, appease special interest groups, and diminish scholarly standards, we find the following question and answer is telling: As with disciplines such as Anthropology, Geography, History, Political Science, Psychology, and Sociology, can Ethnic Studies be found in some form at every accredited college and university throughout the state of Oregon? No.

As of winter quarter 2000, a cursory examination of the over thirty-five public and private colleges and universities in the state of Oregon finds the following academic list of Ethnic Studies and/or similar disciplines with degree offered in parenthesis. Again, with no uniformity, it is important to note that various colleges and universities, beyond those listed below, house other non-institutionally legitimized or "marginal" disciplines such as: environmental, peace, queer, religious, and women's studies.

Lane Community College:
Ethnic Studies (ongoing development of transfer courses)

Oregon State University:
Ethnic Studies Dept. (undergraduate major, minor), (graduate minor)

Portland State University:
Black Studies Dept. (minor, certificate)
Chicano/Latino Studies Program (minor, certificate)

Southern Oregon University:

Native American Studies (minor)

University of Oregon:

Ethnic Studies program (major, certificate, and minor)

Western Oregon University:

Chicano Studies (in progress)

Willamette University:

In the process of hiring an assistant professor to teach American Ethnic Studies"

Before I became the coordinator of Ethnic Studies at Lane Community College, I worked as a Sociologist in both Oregon and California. Although the title and numbering of courses varied from school to school, I found a certain level of uniformity at every school that I studied or taught at. In other words, it would be highly unusual to enter an accredited college or university without Sociology represented in some coherent form. When I refer to "institutional legitimacy" I mean that the same expectation of statewide uniformity must be considered for marginal studies disciplines such as Ethnic Studies. While I found a level of consistency with Sociology and other established disciplines both in Oregon and California, the same can't be said for marginal studies.

II. Potential Barriers to Institutional Legitimacy

As with all social phenomena, in order to understand it fully, Ethnic Studies must be placed in its proper historical context. When an individual or group decides to work toward the implementation of a non-institutionally legitimized discipline, it is important to understand any institutional history related to that particular discipline. In my case, Ethnic Studies had existed at Lane Community College in the early 1970s. The following five barriers have been observed during the second attempt to establish Ethnic Studies at L.C.C.

Although they are listed in order of experience, it is important to note that they may overlap and/or repeat themselves over time:

1. Resistance

The first thing I was told was that the decision to develop Ethnic Studies and where to house it came from outside the department. The establishment of Ethnic Studies was a goal of a 1995 "Diversity Plan," a subsection of the school's Strategic Plan.

The initial resistance, was supposedly based on a premise that Ethnic Studies was somehow "forced" on the housing department. This in turn, violates the college's efforts of shared governance. It was made clear to me by my detractors that they weren't necessarily against Ethnic Studies, even though they admitted ignorance to the discipline, but really they were against a top-down style of governance.

2. Isolation

The initial form of isolation regarded Ethnic Studies curriculum development. Using feigned ignorance, arguments against curriculum development manifested themselves in the area of course overlap versus course duplication. This argument attempted to isolate the ability for Ethnic Studies to develop as a discipline.

An example of the course overlap versus course duplication argument: "Why should Ethnic Studies develop Asian American Studies courses when they're already offered in other disciplines?" This line of reasoning fails to recognize that disciplines don't necessarily exist completely independent of any other. For example, the Industrial Revolution may be addressed in both History and Sociology courses. The material may overlap to a varying degree, but the topic should not be considered to be duplicated simply because it is being covered in more than one discipline. Furthermore, all disciplines explore information from their own unique theoretical perspective and methodology.

Ultimately, the isolation took on a personal nature with the typical form of looks, whispers, conversations stopping as I walked into a room, and so on. It is important to note that department and college-wide employees who are culturally competent and support efforts to

infuse multicultural content into existing courses, should make their presence known during this time.

3. False Collaboration

Resistance and isolation may help to create a hostile work environment, but do not appear to be effective methods in eliminating efforts to institutionally legitimize marginal disciplines. False collaboration is a different strategy with a similar outcome of barrier- building. This is when opponents of marginal disciplines decide that the best way to undermine efforts is to join in those efforts.

Individuals may claim that they have become informed and have decided to value marginal studies curriculum development. These individuals may want to work closely in collaborative efforts of committee work, curriculum infusion, or curriculum development in order to "keep an eye" on the marginal discipline. This could be a difficult period for individuals who believe that collaboration ends barriers such as resistance and isolation. While it is true to believe that individuals have the potential to change, attention must be focused on verbal and nonverbal interaction to determine the degree of culturally competence that individuals claim to have.

4. Tolerance

Compromise without compromising oneself is an important component of tolerance. This applies to practitioners and opponents of marginal studies. Resistance, isolation and false collaboration are all barriers that appear to do two things: a) take an inordinate amount of energy to maintain; and b) ignore the purpose of faculty: classroom teaching and student learning.

5. Acceptance

The current state of the relationship between Ethnic Studies and the department in which it is housed is one of tolerance. I believe that acceptance will eventually occur based on one or more of the following: a) societal norms regarding multiculturalism continue to evolve; b) the retirement of certain culturally incompetent individuals; c) continued college-wide

commitment to the hiring of culturally competent individuals; and d) growing support of marginal studies by students, staff, and administrators.

III. Strategies for Curriculum Development and Institutional Legitimacy

The following are strategies that I have found useful in the area of curriculum development, working toward institutional legitimacy, and college and community coalition building. These strategies are not necessarily placed in order of importance, rather, I believe that all of these strategies should be developed simultaneously wherever possible.

1. Study Existing School Curriculum

I mentioned earlier that it is important to understand the history of efforts to develop marginal studies at any given institution. I have found it useful to study the entire course listings of a school. Although courses and course descriptions do not inform as to the degree of cultural competency or choice of materials faculty are using, a cursory investigation may be able to identify allies: individuals, disciplines, or departments that are committed to third wave pedagogy.

2. Learn Curriculum Development Procedures

Each school has its own unique set of procedures regarding both the development of curriculum and how it becomes approved. It is important to be aware of paperwork and committee meeting deadlines. Established curriculum leads to other important deadlines externally (state approval), and internally (college catalog printing deadlines), and so on. Finally, marginal studies courses should fulfill graduation requirements similar to those of traditional institutionally legitimized disciplines. Every school has individuals who can assist in determining what these graduation requirements are and how to fulfill them.

3. Course Duplication Versus Course Overlap

After studying school curriculum, you should be able to identify "potential problem areas." These areas would consist of existing courses that appear similar to those in your marginal studies area. Since you may find yourself working with individuals who may be

unfamiliar with your discipline, be prepared to present your case on why the course(s) you propose overlap, as opposed to duplicating, with existing courses.

Engaging a discussion about course duplication versus course overlap can be constructive for various reasons such as: it may help you articulate exactly what the intended outcomes are in a given course. It may provide you with an opportunity to share with interested parties what your discipline consists of, and what it isn't.

4. Identify Existing Marginal Studies Curriculum at Other Schools

Curriculum development approval is easier through state boards of higher education if identical courses already exist at other schools. Investigating what is taught at other schools is also beneficial because it provides potential networking opportunities.

5. Identify Faculty Expertise in Your School/Identify Faculty Expertise at Other Schools

Faculty at neighboring institutions who work in marginal disciplines may be able to offer invaluable pedagogical and/or personal advice based on their experiences. Although this may sound odd, one advantage to having so few schools that offer Ethnic Studies throughout the state of Oregon, is that we have been able to create a small but productive network of individuals working toward a common goal of institutional legitimacy.

IV. Conclusion

Higher education is engaged in significant pedagogical discourse over Ethnic Studies. This discourse, what I consider the "third wave" of reform, focuses in areas traditionally ignored by more established mainstream disciplines. In this paper I have identified certain barriers that I have experienced in the development of Ethnic Studies. I have often wondered if informing others about possible barriers, was in fact setting individuals up for self-fulfilling prophecies. If one expects opposition, does one in fact help to create those barriers? Ultimately, barriers, like behavior, are a matter of perception. Like the rapist who argues that someone brought the attack on themselves, opponents of marginal studies often try to make us believe that our presence and actions are driving their behavior. In a sense this is true, marginal studies attempts to disrupt the status quo of academia.

There is a sort of irony to my arguments. It is important to note that encouraging faculty to become members of a traditionally Eurocentric model which has historically determined who or what gets legitimized or marginalized makes for a difficult argument. By advocating institutionalization, I am arguing not for complete assimilation of marginal disciplines into the mainstream. Instead I am calling for a sort of institutional pluralism within higher education, where marginal studies can be respected and legitimized while maintaining their separateness, at the same time agreeing to certain goals and values with every other discipline within each school.

Currently, opponents define marginal studies disciplines to occupy a role of "other." I believe they interpret traditional institutionally legitimized disciplines as the norm. Because of this, they get caught up in a dualistic way of thinking. One example of this is in the area of multicultural education. They find themselves saying, "There is normal education, and then there is multicultural education." To address the idea of "other," I counter with, "There is inaccurate, outdated education, and there is more accurate, updated education." It is important for practitioners and supporters of marginal studies to interpret their presence in colleges and universities as a right, not a privilege.

Would you like to respond to Michael Sámano? Contact him at samanom@lanecc.edu

NOTES

[1] I would like to thank Angela Block, Sociology, Sacramento City College, and Matt Garcia, Ethnic Studies, University of Oregon, for their early input on this paper.

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Daniel Hodges was born in western Maine (in the last county in the US to switch from live phone operators to dial phones) and brought up in New Hampshire. He attended Colby College in Maine. Hodges discovered the west after graduation while "helping" a rich friend drive his new car back to San Francisco. After two years of grad school in sociology at Cornell and two years teaching at a small Ohio college, Hodges and his wife Marcia took the opportunity to come to the University of Oregon in 1965 and received an M.A. and a Ph.D. in Sociology. He started at Lane Community College in 1970 teaching sociology and became Coordinator of Testing in the Counseling Department in 1979. His interest in discovering ways to help under-prepared and unsure students goes back to his teaching days and grew when he discovered cognitive psychology.

Evelyn Hu-DeHart is Professor of History and Chair of the Department of Ethnic Studies (formerly the Center for Studies of Ethnicity and Race in America) at the University of

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Judith McKenzie currently teaches in the Academic Learning Skills department at Lane Community College and has been a teacher in higher education for seventeen years. She has taught at many community colleges throughout Washington and Oregon, as well as at The Evergreen State College. McKenzie has also been working as a freelance writer for almost twenty years. She has published one novel, one guidebook on Higher Education for students with young children, several essays, and one play. Her second novel is currently being marketed, and her third is in progress. Born in Montana, Ms. McKenzie received part of her undergraduate education at Carroll College in Helena, Montana, and completed it at The Evergreen State College in Olympia, Washington. She earned her Master's in Creative Writing from Goddard College in Plainfield, Vermont, sometimes referred to as "the ultimate hippie school." She certainly thinks of it that way.

Jerry Ross holds a BA in Philosophy with a minor in Math from the University of Buffalo, New York where he attended on a Regent's Scholarship. Ross has taught mathematics, science, and T'ai Chi Ch'uan while remaining active in civil rights, peace, and labor union activities. In 1984, Ross was hired by Lane County to head Unit for Education and Documentation of the Regional Information System (RIS) and then hired at Lane Community

College as full-time computer science instructor. He joined the New Zone Art Collective in 1989, and began the Salon des Refuse in 1991. Ross began traveling to Italy during the summers. In 1998, came in 2nd place in a landscape painting contest in Livergnano, Italy. In 2000, he had painting shows in Italy (Milan, Florence, Bologna) and had a painting accepted into Eugene's Mayor's Show, winning the Mayor's Choice award. He is currently the President of New Zone Art Collective and has been chosen to create the poster for the Refuse show at the Heron Building.

Michael Sámano is a Chicano of Purepechan decent. He completed his undergraduate work in Sociology with a minor in Ethnic Studies at the University of Oregon and went on to complete an M.A. in Sociology at California State University, Humboldt. Samano currently serves as the Coordinator of Ethnic Studies at Lane Community College, where he has developed two introductory Ethnic Studies courses, supervised the development of three African American courses, and three Native American courses. He is currently in the process of planning four Chicano and Asian American Studies courses. Sámano also serves as an internal consultant to assist faculty in the infusion of multicultural content in existing and future courses.

Bonne Simoa was born and raised in California. She received a Master of Fine Arts from Mills College in dance in 1989, and directed the Bonne Simoa Dance Company for eight years, which included producing several full-evening concerts. The company performed throughout Northern California, in Minneapolis, Germany, and Indonesia. For the past three years she has performed as a soloist. Bonnie traveled to Indonesia twice, where she studied Legong dance in Bali and Pribadi (Individual) Art with Buddhist Movement Master Suprapto Suryodarmo, dancing in temples, sacred places and nature in Java. In 1998, Bonnie traveled to India to study yoga and singing. Her most recent choreographic projects reflect insights and inspirations from her travels in Asia. Bonnie has taught yoga and dance at the University of California, Davis, Cabrillo College in Santa Cruz, California, and is currently a full-time dance instructor at Lane Community College. Simoa's work is sensual, emotional, and explores the evolution of the human spirit.

The Community College Moment

CALL FOR WORK

The academic journal, *Community College Moment*, offers a forum for high quality progressive articles that reflect a new vision of scholarship at the intersection of academic, activist, and community interests. We invite articles, interviews, photographs, artwork, poetry, and other original work that reflects your interests as a community college teacher and scholar. Submissions should address a thoughtful, but not specialized, academic audience. Articles may address issues of interest to local, regional, or national readers.

DEADLINES for submissions:
FOR WINTER 2002 ISSUE: Monday, October 1, 2001
FOR SPRING 2002 ISSUE: Monday, December 10, 2001

Examples of kinds of work considered for inclusion:

- Full-length articles [5000 words maximum; work in languages other than English welcome]
- Collaborative projects
- Web-based projects
- Works-in-progress [i.e., provocative ideas you haven't fully worked out]
- Collages of your work over time
- Plans and reflections on innovative pedagogies
- Artworks of any kind: poetry, paintings, sculpture and choreographic projects (which we would feature through photographs), musical compositions (print and/or taped), etc.

WINTER 2002 SPECIAL SECTION: NEW DIRECTIONS

For the Winter 2002 issue, we invite articles for a special section called "New Directions": bring your colleagues up to date or start a conversation about what has changed or what needs to change in your field. As with all submissions, we are open to a variety of possible formats.

SPRING 2002 SPECIAL SECTION: TOWN AND GOWN

For the Spring 2002 issue, we invite articles for a special section called "Town and Gown": this section provides a forum for addressing the relationship between community colleges and the wider communities that we serve: traditional and returning students, families, minorities, women and displaced workers in transition, businesses, persons with disabilities, and others. As with all submissions, we are open to a variety of possible formats.

CALL FOR BOOK REVIEWS

We invite you to submit for consideration short (300-word) essays that summarize and evaluate a book you would like to share with your community college colleagues.

Send all submissions to: The *Community College Moment*/ Attn: Anne McGrail/ English, Foreign Language and Speech Division/ Lane Community College/4000 E 30th Avenue, Eugene, Oregon 97405. For submission information, contact Managing Editors Maurice Hamington (hamingtonm@lanecc.edu) or Anne McGrail (mcgraila@lanecc.edu).