ALL ABOUT

MENTORING

A Publication of the Empire State College Mentoring Institute

EMPIRE STATE
COLLEGE

STATE UNIVERSITY OF NEW YORK

Issue 19 • Summer 2000

ALL ABOUT MENTORING

A Publication of Empire State College

Issue 19, Summer 2000

Table of Contents

From the Editor

All students are vulnerable. They are vulnerable to the authority of institutions and to the ideas and demands of teachers. Whether five years old or 50, every student is thrown into a world that, to a great extent, is beyond his/her control. Even educational institutions that claim to nurture and to offer a safe space to those who learn within them, have power over their students. While there are historically and socially specific ways in which that power is defined, legitimated and exercised, it is always present. It is naive to simply wish it away.

Adult students are particularly vulnerable. They are vulnerable because the decision to enroll in a postsecondary institution is so intimately tied to the realities of their lives outside of school. And, in a society such as ours, in which credentials are essential prerequisites to employment, students know that success or failure in school carries significant ramifications for their individual life chances and for those of their families. No doubt, the basic pragmatism that typifies the attitude of most of our students (which we often bemoan) reflects a realistic appraisal of the role of our institutions in the lives of adults. Indeed, most of us, for whom college was a taken-forgranted ritual in a relatively set life plan, have probably never experienced the starkness of the connection between schooling and social position/economic survival as do the students with whom we work.

The anxiety many of our students feel is one clear expression of their vulnerability to the rules and regulations, and to the often complex, and in their eyes, tangled processes that define our institutional ways. Many adults, whose experiences with schools are already weighted with negative and hurtful childhood/adolescent memories, are operating in alien terrain. They try to learn the right "moves," pick up the institutionally specific "lingo," and carefully make their way through the barriers-to-completion we have put in their way. What we sometimes criticize as a student's manipulative acumen and lack of interest in "serious learning" might more accurately be understood as a person's strategic prowess in working around institutional life. As individual faculty, we do make genuine efforts to be nurturing. But it is important to remember that our students have good reason to believe that we are operating from a position of power.

Thus, our particular situation at ESC is a bit tricky.We have always played at the boundary between admitting the power of the institution and of the mentor, and inviting the potential power of the student. That is, the very notion of a tutorial-based learning contract model and of individualized degree program planning announces to students and to ourselves, the ideal of an institution based not on authority but on collaboration. In fact, ESC's rather silent presence within a huge state university; its basic decentralized structures; its ideology of individualization; the one-on-one nature of a great deal of its teaching and learning; the relatively wide academic prerogatives of the mentor and the student; and the belief that anything can be infinitely started, re-started and amended yet again — all of these factors can lure us into imagining that no institution exists at all!

Indeed, this image of something like an institutionless-institution is exactly what we have tried to communicate to our students, either explicitly in our words or in the example of our everyday work with them: "This place is different; it is not like other institutions to which you have been beholden; we know who you are; we care about what you have to say; we will listen to your ideas; we can bend to your schedules; we have learned how to respond to your intellectual and practical needs. Ask your own questions; name your own topics: All of this material can be used as the basis for rich academic

study. Join us in this unique collaborative practice. Don't expect what you expect!"

Yet, once again, our students are vulnerable. They are vulnerable because, in addition to mounting job and financial pressures, there are more college rules; there is less flexibility and actively felt wiggle-room; there is less attention to individual styles, interests and to the idiosyncrasies of past learnings; and, there are fewer openings to craft projects and whole degrees that students can truly recognize as their own. Students may get a whiff of the image of our institutionless-institution, and then it disappears.

Certainly some of our own consternation as mentors has been in recognizing an increasing gulf between the values and strong feelings that underlie a particular vision of our practice, and the political and educational realities of power that more and more impose themselves on our everyday professional lives. That is, we are engaged in a rather elaborate juggling act between an ethic of responsibility to the complex mix of educational, personal and professional needs we listen for as our students speak with us, and to our role as institutional spokespersons for rules and practices we are expected to carry out. While perhaps, as mentors, we are just coming to grips with the fact that no institutional "ideal type" (in our case, of a democratic, student-centered, mentor-based, collaborative college) is ever going to match everyday practice — however strong our devotion to it — these days, we feel the fragility of our role as mentors. We feel our own vulnerabilities.

But even more importantly, it is our students who are particularly vulnerable to something else: To losing a genuinely alternative vision of what an education can be and how it can work. Adults come to us knowing that institutions have authority over them, expecting that their role is to cater to the demands of those who have power and, with terrific personal commitment, trying to get what they need. But, through learning together, ours has been an effort to teach them that this kind of institutional experience is not inevitable. Even if the power of no educational institution can be "wished away," we want our students to know that it can be buffered, it can be redirected, and it can be remolded and tinkered with to respond to their interests and to include their voices. We also want them to learn that their experiences at ESC can even serve as an alternative model for their experiences within, their efforts to change, and their leadership of other institutions.

At a time when there is terrific incentive to bow to the dictates of political, economic and educational authorities who claim to know how institutions should work and what and who they should work for, keeping this vision alive is not at all naive.

— Alan Mandell

Scholarship

Over the last 15 months, we have begun a discussion of the definition and work of scholarship at Empire State College. The Academic Personnel Committee (APC) encouraged this college-wide conversation, and a February, 2000 workshop attended by 25 administrative, faculty and professional colleagues sponsored by APC and the Mentoring Institute examined key issues and concerns. A session at the spring All College Conference furthered our discussion. ESC has now also joined in a broader national discussion of the "scholarship of teaching and learning" through its participation in the Carnegie Foundation's Teaching Academy Campus Program.

The three pieces that follow are intended to push our thinking and debate about scholarship, and to link that discussion with the more general issue of faculty development at Empire State College. Thanks to Lee Herman, Peggy Tally and Brian Koberlein for their thoughts.We welcome other responses.

Scholars and Mentors: Ideas and Questions
Lee Herman, Central New York Center

What is scholarship in a teaching college, in a college devoted to "mentored learning"? During the past year and more, ESC's Academic Personnel Committee and Mentoring Institute have discussed this question.We have tried to widen the discussion throughout the institution. And, we have introduced into our ESC deliberations some of the work currently occurring at other colleges and national associations on "the scholarship of teaching" (a concept developed by the late Ernest Boyer and his colleagues at the Carnegie Foundation for the Advancement of Teaching). The following paragraphs contain the ideas and questions which I, so far, take from those discussions. They are offered here to stimulate others to do the same.

It was striking to me that in conversations that were supposed to reach for underlying concepts, there erupted semantic anxieties about the "real" distinctions between such terms as "scholarship" and "scholarly activity." And, in discussions which were supposed to yield more common understandings, I was similarly struck by an apparent hardening of some opinions about the difference between "real" scholarship and other kinds of learned work (such as on the nature of teaching). However, yet another split emerged, which, I'm convinced now, provokes both our semantic and behavioral controversies: Nearly every participant in every discussion seemed to agree that, as a matter of principle, there should be no conflict between mentoring and scholarship (indeed, the latter should be an essential nutrient for the former). And we seemed to agree that, as a matter of fact, precisely this conflict pervades everyday practice throughout the College.

When most everyone seems to agree that it ought not to, why does this conflict exist between mentoring and scholarship? Two very credible explanations appeared: The College simply does not offer sufficient resources (time and money) to support scholarly lives appropriate to a "teaching" faculty. Second, this lack of resources has been durable and broad enough that we (both faculty and administrators) have become used to it. We have built "attitudinal barriers" (as someone aptly called them) to believing that in practice at ESC, scholarship and mentoring are mutually supportive; and, we also do not take full advantage of the opportunities which are available for mentors to pursue scholarly activity If we accept these explanations as even partially correct, two paths of corrective action clearly emerge: The College must get more resources to support scholarship; and, we must create an institution-wide program or "culture" of faculty development through which we deconstruct our attitudinal barriers and learn to assume that we can all become scholarly mentors. Is the College ready and are we ready to make these moves?

A little semantic excursion of my own lends support to these notions. The root of all words containing "schol" (including "school") is the same. It means "leisure." This does not decide but does point to something basic: Whatever scholarship may be, it is something which occurs within and emerges from leisure, a period of time when one is not merely operating routines, laboring, without time for reflection, inquiry, invention, creation, wondering, imagining and envisioning. Further, the word "scholar," as stated or suggested by all of the meanings defined in the OED refers to someone who is a "learner" or who is "learned." A professor is not necessarily a "scholar." "Scholar" was most commonly used to refer to those who learn from professors; the synonym of "scholar" is "student." And even more important for our purposes, "scholar" does not necessarily mean "expert," someone who knows more about one thing than anyone or almost anyone else. I believe we often confuse the meanings of these two words by assuming that "scholars" are "experts." One might

argue (a little cheekily) that an expert, his or her knowledge being so constricted, is unlikely to be the "learned" person, one whose knowledge is "general," constantly deepening and spreading. Be that as it may, perhaps we could say, more peaceably, that a scholar is someone with the leisure to be a "learned learner."

A "learned learner" is not a bad way to begin understanding what a "mentor" is. For example, it nicely evokes the idea that a mentor is not so much someone who transmits her/his expert knowledge to students but is rather a well informed participant or collaborator with students in inquiry, in the vocation of learning. And certainly this formulation supports the claim that mentors should be scholars as well as teachers. It suggests as well that mentoring is inherently scholarly.

Does this last point necessarily corrupt traditional and precise understandings of "scholarship"? I suppose it does, if we mean that by simply showing up for work, meeting students and going through our routines, we are practicing scholarship. Where, then, would our learning (the activity, not the thing) be? And, if it were indeed occurring, how would anyone tell? Bernie Flynn, in a presentation to APC, said: "Scholarship cannot be merely self-declared." I think he's correct. We don't accept students' claims of learning ipso facto; we require demonstration. Why should anything less be required of us? Whether we are historians, scientists or "scholars of teaching," we are obliged to provide convincing signs of our learning to people able to acknowledge and understand them. Granted that scholarship must offer credible signs of itself within a competent community, which community and what kinds of signs?

Some signs are easy to see, because they are customary to us — articles, books, conference presentations, works of art. These are readily identifiable, countable and assessable public products. But what signs are not so easy to see (because they are uncustomary) but just as telling? Learning contracts and evaluations? Memoranda on academic matters? Course guides and web sites? Videotapes of conversations with students? Or even more subtle (but, interestingly consistent with the trustees' criterion, "reputation among colleagues"), a presence in collective memory of stimulating, enlightening "learned" remarks and questions?

I am particularly fascinated by this last point. The most "learned learners" I've heard of – Buddha, Jesus, Socrates – wrote little or nothing. They were certainly not "product" oriented! I don't of course intend a fatuous comparison between us and them. However, it is worth appreciating how oral the work of mentoring is, and, how its evanescent moments can linger in students' memories and our own. Perhaps we should devote less effort to lamenting the apparent lack of scholarship at ESC and more to understanding how we can make those powerful moments of educational midwifery and birth enter and remain in our collegial culture.

As above, there is a simple answer to the question, "Which community?" — our professional peers who (we hope) read the books and articles we publish, listen to the presentations we give, and attend to the works of art we show. But the simplicity of this answer might distract us from other, equally reasonable possibilities. Here, it's important, I think, to appreciate how often and consequentially we in fact judge one another's scholarly ability without having the "expertise" to do so. Since we are not a departmentally organized college, we (both faculty and administrators) evaluate the quality of our scholarly work — at every personnel review — without appropriate traditional credentials. Does this mean we're simply irresponsible? Or, does it mean that along with the "stretching" and the breadth that mentoring requires, we learn to recognize and assess learning of many kinds? If the latter (obviously, it's a notion I favor), we would do well to understand much more about this competence and how it is acquired. Such understanding, becoming part of our collegial culture, would thus be part of a "scholarship of teaching."

Moreover, once we open our work to something larger than expertise, our notion of "competent communities" greatly expands. To faculty and administrative colleagues beyond our academic disciplines, both inside and outside of our own institution? Community members who have observed or been affected by our work? And what about students? This question was provocatively raised during one of our discussions, but I think, remains unaddressed. Perhaps somewhat in the manner of a cliché, we claim that at ESC we teach students to become "independent learners" (if they are not already when they arrive here). If they are or become so, then why shouldn't they be competent to assess the "learnedness" with which we have helped them? Why shouldn't students be members of our "competent community"?

Answering so many of these questions depends upon our having shared common understandings of our work, a public culture. As I suggested above, the substantive articulation of the understandings we at least presume to exist is very thin. If any college should cultivate a "scholarship of teaching," surely we should, as an institution devoted — by mission, by

an aggregate history of practice, and by advertisement – to mentoring. "Mentoring" and fascination with learning are among the very few conceptual and practical commitments we at least claim to share. But where do they fit among the trustees' criteria by which we judge one another? If "excellent mentoring" is a necessary condition (as APC has held) of tenure and promotion, how important a criterion should it be when compared to "service," "mastery of subject matter," "continuing growth" and, for that matter, traditional scholarly work within one's discipline? What are the appropriate and sufficient demonstrations and signs that we are behaving well as "learned learners?"

Community is based on nature and spirit, material of the world and matters of mind. And so it is good to end now by returning to the questions at the beginning: Is the College committed to acquiring the time and money sufficient to support all of us as scholarly mentors? And, are we committed to learning that we can be both scholars and mentors?

Response to Lee Herman's Essay on Scholarship:
Peggy Tally, Bell Atlantic Corporate College Program

I recently had the opportunity to read Lee's piece on scholars and mentors. I had been asked to respond to it in writing, and was able finally to get to it during the "no appointment week." "No appointment week" is one of those interesting artifacts of entering the Empire universe. When I try to explain the concept of "no appointment week" to academic friends of mine outside of Empire, they shake their heads in bewilderment. These folks, who are used to summers off, with regularized teaching loads with specific office hours during the school year, don't understand the concept of giving professors one week periodically not to make appointments. I try to explain that it has become part of the informal culture at Empire, a week when mentors can "take off" to "get to their own work" even if that means simply catching up on paperwork.

Others parts of the Empire culture which relate to time to oneself include the August reading month, another curious oddity to those outside of Empire. Again, at other schools there are winter and spring breaks, as well as the summers "off" to do research, to reflect, to catch up and do any other myriad activities which academics do during their summers. We Empireans get one month, which as far as I can tell, oftentimes ends up being used as a short vacation break, with some reading and catch up on paperwork. So, when do we fit in the time to do serious and sustained reflection, research, thinking and creating? To be, in Lee's term, "scholarly mentors?"

This, I believe, is what intrigued me most about Lee's piece. I agree with him that a broadened definition of scholarship is certainly in order, particularly in a new period of technological development where ideas and knowledge can be disseminated through a variety of mediums. There is in fact a lively debate now being held in academia as to what constitutes publishing, for example, in a world where one's thoughts can be put online and disseminated by a variety of new means. And, certainly, designing a creative and interesting learning contract is a relevant and meaningful activity for mentors to engage in, even if it is not "scholarly" by our conventional understanding of the term. As well, one can consider the mentor who engages in serious thinking and dissemination of ideas about the work of mentoring "scholarly." I have no trouble looking at my colleagues who are engaged intellectually, however broadly we may define it, as "scholarly mentors."

But what ties these activities together, at least in my mind, is that they all require some time "off" in order to do them, or as Lee refers to it, as a kind of necessary "leisure." Taking care of students, answering calls, attending meetings, holding office hours, teaching studies, doing our endless paperwork, these are all activities that may have some intellectual content to them, but oftentimes don't allow for sustained intellectual engagement. For that to happen, some kind of leisure time is arguably critical.

And, while I know firsthand that there is a great deal of learning which goes on between mentors and mentees through the work we do in educational planning and the guiding of independent and group studies, I don't think that the "scholarly mentoring" work of this kind is something we should content ourselves with in the absence of leisure time. Why fight over semantics? Even if we can make a good case for scholarly engagement in working with and

thinking about our learning activities with students, does this mean we should not have other time, outside of our work with students, to pursue our intellectual interests?

When I came to Empire, I traded a conventional academic and teaching career for something quite different. In the food chain of academia, I would probably have gone to a small, liberal arts college with a heavy teaching load and some expectations for scholarship. I would have been acculturated to the grind of teaching classes; day in and day out, year after year, with the regular rhythms of the winter and spring break, then time off for good behavior during the summer. As a working mother, I would have tried to fit in some research during these summers with parenting, and would have definitely run into many conflicts between these realms, as I find in my current job.

At Empire, my life has turned out quite differently. I have learned about the craft of individualized learning, about the importance of the mentoring relationship. In truth, I find that I simply like getting to know my students a little more in-depth than I would have been able to do in a conventional school. I do believe in the mentoring relationship, and thinking about the dynamics of a student-centered approach. It's a funny kind of academic life we mentors live, certainly not for everyone's taste or temperament, but it would be very difficult to go back to the conventional life of the academic after Empire, for it has changed my perspective forever. Plus, the thought of living one's life over is not something I relish!

But, I think we mentors have given up something very important in coming to Empire, something that Lee brought out in his point about "attitudinal barriers." Because we have not been given enough time for sustained intellectual engagement and reflection outside of our work with students, we have lost an essential part of what keeps us alive intellectually. And, while it is true that some of us have been able to turn dross into gold, so to speak, using our work with students to sustain us intellectually and to provide empirical and theoretical orientations for our research and writing, I don't think this should be turned against us somehow as an argument against allotting mentors more time away from their students to pursue other activities.

I would even go so far as to say that the structure of Empire has effectively disengaged many of us from seeing ourselves as intellectual agents, (here I depart from the overly loaded term "scholar"). And, I don't think it is because there is some existential tension between mentoring and scholarship. Obviously, mentoring can inform scholarship, as witnessed by the wonderful writings produced by so many of our Empire colleagues. Rather, it is not mentoring, but the structure of our TIME at Empire, which can permanently dampen our spirits to engage in sustained reflection about whatever it was that intellectually engaged us in the first place. That is why I look forward to no appointment weeks and August reading periods. At least here there is a brief window of time to step back. However, until we resolve this time issue we will find ourselves permanently shut out of ever finding a "room of one's own." One can't endlessly defer the time when we finally get back to "our own work," for by the time we turn around that excitement and energy will have been dissipated. In closing, I would like to say that it may be that those of us who go into mentoring may be especially vulnerable to the kinds of encroachment on our time that the structure of Empire unfortunately fosters. People who are good mentors **are** responsive to others; like the selfless mother, we sometimes put the needs of others before our own needs. In fact, that is what we are paid for, that is, to attend to our students, to be responsive, caring, informed and up to date on their academic lives. This kind of attentiveness to others, combined with a heavy mentor load and the need do all the paperwork and meetings, etc. together produces a lethal package in terms of producing scholarly work, however one defines it. So, to conclude, I would say that we need perhaps to move beyond the debate of scholarship versus mentoring (us v. them) and instead begin a serious dialogue of how we can fight for more time away from the office. Here, Lee's question needs to be restated: "Is the College ready and able to make these moves?"

Scholars and Mentors: The Road Ahead
Brian Koberlein, Genesee Valley Center

As an untenured faculty, I take a more pragmatic view to scholarship. What are purely theoretical arguments for tenured mentors are the very hurdles each untenured faculty must surmount to remain employed. By its very nature, any discussion of scholarship contains such a class divide, and any college that ignores this divide risks its very future. This is particularly true at our College, which is undergoing a period of significant change on multiple fronts.

With this in mind, I have outlined some central points on scholarship and mentoring as seen from fresh (perhaps inexperienced) eyes. To what level each of these points is valid can be debated. However, the way in which these points is addressed will affect the direction of the College for years to come.

Scholarship is typically defined as research and publication in one's area of expertise. Such research is generally pure, in that it occurs independent of one's teaching activities (i.e. skills as a lecturer). Colleges encourage such work in a number of ways, including start-up research funds, sabbaticals and the ever popular lecture-free summers.

By its very nature, Empire State College is hostile to young scholars. At most colleges, the young professor is already a master of her subject, and can be given a reduced course load for the first year. She can also be assured of times for pause at the end of each term. The summer variable can be a time for research (or for picking up extra cash by teaching a course or two). At ESC, he is immediately called to master a range of topics unrelated to his expertise, in addition to learning such things as mentoring and degree program planning. The crushing blow for his research is, of course, the reality that he will never have time for pause. There will never be a time where his duties as a teacher can be completely set aside and allow him to contemplate.

This situation is similar to many community colleges, where course loads are extremely high, and summer teaching is expected. Faculty at these colleges are not evaluated on their teaching alone. However, as any graduate student will tell you, once a position at such a college is taken, four-year universities are forever closed to your career.

This lack of time for traditional scholarship at Empire presents young faculty with a difficult choice: use the College as a stepping stone to a traditional four-year institution, or stay and risk one's career. The choice is central to the issue of tenure. If a young educator does not make tenure at one university, he can generally try again at another (perhaps less prestigious) institution. One generally has the necessary publications and lecturing experience to be employed elsewhere. However, if she doesn't get tenure at ESC, the young professor has almost no prospects at other four-year institutions. She will have few publications and little experience in traditional lecturing.

Since research is not encouraged at the College, many faculty produce very little in the way of formal publications, presentations, etc. Thus, tenure portfolios are padded with various so-called scholarly activities. Examples of this include a broadening area of subjects mentored, or the study of mentoring as a process. While such work clearly improves our skills as mentors, it would not qualify as research at other institutions. This practice arises largely in recognition that we are a student-centered institution, where the quality of teaching is valued much more than advancement in one's field.

However, the practice tends to set a double standard in the way scholarship is regarded. To demonstrate scholarship in her field, the young mentor must show evidence such as publications in refereed journals. To demonstrate scholarship of mentoring, she can simply create a page of links for her students.

This presents another difficulty for the untenured faculty. Given the current atmosphere of the College, a young mentor is compelled to study the process of mentoring regardless of his personal academic interests. Not only can this have a demoralizing effect on young faculty, it can also lead to an atmosphere of partialknowledge. Without the motivation to study a specialized field, one's currency in the field can suffer. Secondarily, when this attitude is not clearly conveyed to new faculty, there is often a sense of confusion about how scholarship is defined within the College, and exactly what hurdles must be jumped in the tenure process.

The faculty at Empire State College pride themselves on being generalists. They argue (and rightly so) that by understanding a range of subjects rather than a single specialty we are better able to express the context of learning to our students, and to provide them with a larger picture. However, by focusing on breadth of mentoring, we soon become a Jack (or Jill) of all trades, but a master of none.We look at ourselves as a community of generalists. But this is exactly **the opposite** of what we should be as a college. A generalist is what our students should become, not what they should have as mentors. As an academic institution, our faculty should be a collection of experts, which together provide a wealth of general knowledge to the student. True, each of us should be able to place our specialty in the larger context, but our purpose as mentors should not be to know a little of everything. As advisors to our students, we should be a master of our subject, and be able to guide our students to colleagues who are masters of others.

Our college is at a crossroad. With the large turnover in faculty, the reformation movement beginning across education, and the quick advancement of e-learning, we have an opportunity to help define the future of higher education.We can choose to be purely teachingcentered, relying on others to be our student's sage. Or we can choose the more difficult path, the one that forces us to examine what the College has been, and what the College could become. This path will require us to become experts. It will require compromise from both faculty and administration. And it will require difficult choices to be made. How we define and encourage scholarship is central to this path. In the end, our choice will determine whether we become leaders in mentored education, or merely followers.

> Most faculty have forgotten that the main function of the higher learning and of its faculty is not "teaching" but providing an intellectual environment that will encourage the learner to dispense with intellectual authority and to become her own authority. In the main, the learner becomes autonomous when she can confront the letter and the meaning of a text directly, without the mediation of a teacher. This does not exclude the value of mentorship, but the object is to achieve separation rather than acolytism…(M)ost undergraduates are lucky if they have the mentorial services of a professor. But can there be any doubt that the best kind of schooling provides the student with the chance to become self-directed, and to rely as much, if not more, on her own peers as on the teacher? After all, possibilities for genuine social and cultural as much as scientific innovation depend, not on following others, but on the formation of an autonomous self capable of finding its own voice.
>
> Stanley Aronowitz (2000)

The Knowledge Factory.
Boston: Beacon Press, pp. 143-144

Sabbatical Reflections on Democracy
David Porter, Mid-Hudson Unit

Beyond welcome relief from the paperwork treadmill, my full-year sabbatical gave me time to explore further important meanings, achievements and failures in the landscape of participatory democracy. From my graduate thesis on Algerian workers' self-management and my personal involvement in movement politics and educational experiments in the '60s and '70s to my research over the years on the historical anarchist movement, I have focused especially on issues of grassroots empowerment and the larger political changes these imply. More recently, in the mid-'90s, I helped lead New Paltz area community struggles to prevent a destructive Wal-Mart-anchored mega-mall from locating within our small-town, small-business economy.

With extensive documents, transcripts and direct experience from this latter struggle, our activist attorney and I realized that a book analyzing our lengthy micro- and macro-level political process would be useful for students and lay activists alike. Though we prepared a full draft by late 1998, I devoted most of the recent sabbatical to painfully cutting back the manuscript while also enriching it by developing a theoretical dialogue with relevant contemporary writers on municipal political economy and participatory democracy. I welcomed especially the latter reading, since I'd hoped to review that literature anyway as part of my other planned project on grassroots empowerment in the American revolutionary era.

Participatory rather than elite democratic theory concerns the potential and value of meaningful widespread political participation. My reading distinguished between liberal participatory populists (such as Harry Boyte and David Mathews), radical liberals (such as Benjamin Barber and Chantal Mouffe) and deep radicals (such as Carole Pateman and Val Plumwood) distinctions based on the depth of their critiques and their proposals for change. Ultimately, our revised manuscript critiques New York's State Environmental Quality Review Act (SEQRA) (and similar environmental impact assessment processes elsewhere) the framework within which our anti-Wal-Mart struggle was won according to these three levels of democratic criteria.

Despite the liberal participatory promise of SEQRA and its look-alike assessment processes elsewhere and despite greater political accessibility at the local level, we conclude that local SEQRA battles are difficult to win and meaningful participation hard to achieve because of inherent biases of liberal legalism (formalistic due process), the cult of technical expertise and the built-in elitist conservatism of most municipal regimes. Given that such obstacles are encouraged by the broader American capitalist political system, we are quite pessimistic about the possibilities of widespread grassroots liberal (let alone radical) participatory politics in any foreseeable future.

After a year of researching and analyzing such issues, I cannot help but bring insights gained to my home base at ESC. In particular, it strikes me that ESC and SEQRA as political institutions share much in common.

Born in New York State in the early '70s, these two policy reforms responded to the broader participatory ethos of that era, a political culture encouraged by a wide range of New Left and counter-cultural movements and widespread political activism generally. SEQRA explicitly encouraged grassroots citizens to articulate concerns about development project environmental impacts, with the promise that such participation would affect the outcome of local planning decisions.

ESC encouraged individual students to examine and take seriously their own life learnings, perceptions, values and goals, with the promise that such self-examination would greatly affect the nature and shape of their academic programs much more than at traditional campuses. At the same time, both processes encouraged new cadres of facilitative professionals citizen advocate planners and ESC mentors respectively to provide expertise and support to assure that grassroots empowerment would genuinely occur. Veterans of '60s and '70s activism were attracted to participatory SEQRA or ESC contexts to encourage and explore further the ideals of that period as both facilitators and participants themselves. Each context encouraged creative intellectual challenge, development of effective languages to communicate among diverse groups, and an enlargement of democratic political culture. Moving from theorizing and participating in larger social movements of the '60s and '70s to the direct challenge of one-to-one and local community communication was attractive and exciting and, quite remarkably, seemed to have the imprimatur of state government as well.

Without question, SEQRA and ESC have accomplished much of value in their several decades of life. But the internal participatory reality of each has eroded despite the outer form of participatory promise still in place. The SEQRA process of environmental impact review still permits community input, but potential advocacy planners in state and local agencies who could assist serious critiques are underfunded and pressured to remain aloof. SEQRA is a highly-politicized arena where developers have far greater access, resources and political experience than their grassroots opposition. As we know, ESC also depends upon limited and everdecreasing budgetary allocations from the state, as well as, in recent years, upon a highly-politicized SUNY Board of Trustees and central administration. Despite the formal governance structure and some local autonomy, internal College decision making on larger issues is largely centralized and constantly under pressure from external budgetary and other constraints. As declared in endless Middle States reviews, faculty resolutions and statements from our UUP chapter, mentors and staff have ever-less control of our own worklife, ever-diminishing creative participatory activity, and ever-increasing conformity to prescribed (now computerized) modes of interaction with each other and our students. And importantly, most believe, such trends have reduced the quality of students' "participatory education" which was the pride and hallmark of ESC from the beginning.

Participatory erosion in SEQRA and ESC is not new. As Richard Bonnabeau's ESC history makes clear, that reality could be forecast from the beginning. No doubt Albany created SEQRA and ESC from the idealistic commitment of some and cynical co-optive intent of others. Each participatory institution competed with existing agencies intent on preserving their own power and resources. Limited budgets and lack of commitment to the participatory ideal meant that most government officials from the highest level in Albany to local agency administrators used the process for reasons other than their participatory intent. Both contexts, in the name of greater efficiency, technological sophistication and business sector revenues, find themselves increasingly distanced from their original ideological roots, while both the public education sector generally and SEQRA continue to be pressured by conservative forces such as CHANGE-NY and the Business Council of New York.1 Without sufficiently organized grassroots participatory movements, as in the '70s, to maintain respect for the original ideals, these negative influences increasingly prevail. "Participation" continues, but within evercontracting realms of choice and increasingly with more ritual than reality.

For us as mentors and staff (just as for local advocate planners), trying to maintain a seriously-participatory quality in the midst of an eroding context is a predictable formula for burn-out, cynicism and ultimately, perhaps, abandonment of the specific ideals that originally attracted us to this unusual ESC context. Despite these factors and trends, I am constantly astonished at the energy and commitment of ESC mentors, just as I continue to be astonished at the long-range sustained energy and commitment of so many environmental advocates at the community level. Despite overwhelming evidence to the contrary, we persist in seeing our "success" stories as a basis for continued idealistic activism in ever-contracting enclaves. Nevertheless, it is future generations, I believe, which will create more successful, and hopefully ever-expanding, modes of participatory democratic practice. In any case, it is my broader reading of American politics which assures me that the attempt will be made.

1 Among other things, CHANGE-NY's president Tom Carroll worked closely with Robert King in newly-elected Governor Pataki's budget office. Carroll more recently promoted King to be SUNY's new chancellor. In turn, King now has CHANGE-NY's past vice-president as his SUNY assistant chancellor for external relations. Demonstrating his "business"-oriented commodified image of higher education, King recently declared: "I want you to think of the state university as a giant supermarket of brain power. You just need to know which aisle to go down" (5/04/00 speech in Orange County quoted in the Middletown Times Herald-Record). As urban-sociologist Harvey Molotch points out, "The development system bleeds into all realms of urban life...Universities justify themselves by intensifying a cooperative stance toward business...[W]e could benefit from thick and detailed studies of how the development agenda wags the tails of particular institutions not directly part of the growth machine apparatus" (Molotch, "Growth Machine Links," in A. Jonas and D. Wilson, eds., The Urban Growth

Machine. Albany, New York: SUNY Press, 1999).

ALL ABOUT MENTORING

A Publication of Empire State College

Dispelling the Myth of Ancient Ethnic Hatred in the Balkans
Reed Coughlan, Central New York Center

Note: Reed Coughlan, the 1999 Recipient of the Susan H. Turben Award for Excellence in Scholarship, delivered this talk at the All College Conference in March, 2000.

First, I would like to begin by thanking Ken Abrams and my International Programs colleagues for support and encouragement over the years. Thanks also to Peter Perkins for his support of my application for the Imperatore Fellowship this year.

Second, although this is billed as a lecture, it is a talk about a work in progress. The easier approach would have been to talk about Cyprus because I know that subject so well, but I chose instead to talk about a newer area of reading and research. The findings and conclusions are quite preliminary.

In the fall I started work on an Imperatore Fellowship. I had submitted a proposal to undertake a study of the Bosnian refugees who had settled in Utica over the last five or six years. As part of that project I set out to discover what had happened to their home country. I soon realized that I would have to broaden the scope of my question from what happened to Bosnia to what happened to Yugoslavia. I had previously studied Northern Ireland, Cyprus and Sri Lanka, but none of that experience prepared me for the complexity of Yugoslavia. Those three cases involve bicommunal ethnic conflict. Yugoslavia is far more complex; it is certainly not bicommunal and, as I will try to show, the war in Bosnia was not a case of ethnic conflict. Bosnia was a multi-ethnic society which was torn apart by ultra-nationalists in neighboring Serbia and Croatia who were intent on expanding their borders to incorporate areas of Bosnia to which they thought they could lay claim.

I will begin with a brief review of the history of intergroup relations in the Balkans as a prelude to talking about the formation of the Yugoslav federation. I will then try to explain why the federation broke up and why this caused a war to erupt in 1991 in Croatia and then in 1992 in Bosnia. As we will see, the federation fell apart as a result of a number of factors both inside Yugoslavia and in the larger international setting.

When I first started my reading in this area I was struck by the prevalence of the "ancient ethnic hatreds" thesis, the thesis that ethnic tensions were held in check by the rigid structures of communism, and that once Tito left the scene, the Federal Republic of Yugoslavia could no longer contain the simmering ethnic furies of the Balkans. Those who subscribe to this view assume that this part of the world is a cauldron of ancient hatreds, which was simply waiting to erupt. For example, Former Secretary of State Warren Christopher excused American inaction in the Balkans by saying that the violence in Bosnia was " really a tragic problem. The hatred between the three groups is unbelievable. It's almost terrifying, and it's centuries old." (Friedman, 1993, p.116)

I would argue that the ethnic hatreds thesis is flawed because it mistakes the consequences of war for its cause. Surely war in Bosnia traumatized its victims and generated hatred, but the wars erupted for other more prosaic reasons.

Now I have completed interviews with 50 Bosnian families, Serbs, Croats, Muslims from cities, towns and villages all over Bosnia. Two of the questions I asked them were: "Before the war, were you aware of the ethnic or religious background of friends, neighbors or fellow workers?" and "When you were in secondary school, were you aware of the ethnic background of fellow students?" They answered: "No, not at all, we never asked. It was not important. We were not allowed to ask. No, not until after the war started. Ethnic identity did not seem important. Religion was not important in Tito's Yugoslavia."

Also, it may be worth pointing out that 30-40 percent of all marriages in Bosnian cities over the last 25 years have been mixed marriages, marriages between Bosnian Croat, Bosnian Muslims and Bosnian Serbs.

So, where was the ancient ethnic hatred?

Most of what I'll talk about today will be Croatia, Bosnia and Serbia, and in order to understand who these people are and where they came from we need to go back to the early medieval period when the Serbs came under the influence of the Eastern Church and like the Russians, Greeks and Bulgarians, became Orthodox Christian. The Slovenes and Croats, however, came under the sway of Western Christianity and became Catholic.

Yugoslavia was at the border of the Roman and Byzantine Empires and while Serbia was firmly anchored in the Orthodox tradition and Croatia was clearly Catholic, Bosnia was a contested territory, so when the Ottoman Empire moved in, neither of the Christian churches had a particularly strong hold there. As a result, when Bosnia was conquered by Ottoman Empire in the 15th century, many Bosnian Christians converted to Islam in order to escape taxes or to retain social positions as nobility.

Bosnia came to reflect the multi-ethnic composition of the larger region since it then contained Catholics, Orthodox, as well as those who had converted to Islam and identified themselves as Muslim.

Over the next several centuries imperial borders came and went but local identities probably changed very little. The composition of towns and villages in Bosnia reflected the three religious traditions, which had left their distinctive imprint in earlier times. The nature of these local identities, however, underwent significant changes in the early nineteenth century as nationalist ideologies spread through the region. The emergence of nationalism in both Serbia and Croatia had an important impact on ethnic identities in Bosnia. The growth of nationalism in its neighbors encouraged Catholic and Orthodox Bosnians to identify themselves increasingly with those nationalist projects and to assume nationalist labels so that Catholics in Bosnia would call themselves Bosnian Croats and Orthodox would call themselves Bosnian Serbs. The Muslims of Bosnia did not have a corresponding national affiliation and referred to themselves as Bosnian Muslims.

History of the Yugoslav State

Serbia was granted independence in 1878 as a result of the Congress of Berlin, and the administration of Bosnia was given over to Austria. The growth of Serbian nationalism began in the early part of the century and was given added impetus in 1844 when the Serbian interior minister laid out Serbian national aims in a document which became famous in the run up to the wars of Yugoslav succession in the 1990's. This document claimed that the national mission of Greater Serbia was to expand to incorporate territory wherever Serbs lived.

It was partly in response to the threat of Serbian expansion that Bosnia was ceded to Austria in 1878 so as to preclude further Serb encroachments. This engendered Serb resentments, which later surfaced with such devastating results when a cabal of Bosnian Serbs hatched the plot to assassinate Austrian Archduke Franz Ferdinand in Sarajevo on June 28, 1914. The subsequent conflict between Serbia and Austria led directly to World War I.

A very brief review of Yugoslav history suggests that it is a history rich in conflict but not between Croats, Serbs and Muslims, but rather, conflict with their Imperial overlords. History of the Yugoslav State

The Kingdom of Serbs, Croats and Slovenes was founded under the royal family of Serbia, a result of the collapse of the Hapsburg and Ottoman empires following WWI. The kingdom renamed Yugoslavia in 1929. Looking at the national composition of Yugoslavia, we notice that Serbs are not a majority (42 percent in 1961) but they are certainly much larger than the other groups and their relative influence in the federation would prove to be a recurrent problem. For example, political struggles in the interwar period revolved around the fact that the participants had very different ideas about how the federation should be run. Croats and Slovenes wanted a federation in which they enjoyed an equal partnership, but the Serbs wanted and expected the leading role.

World War II is often referred to as Yugoslavia's apocalypse. Yugoslavia endured invasion and occupation by Italy and Germany and also experienced internecine warfare on a variety of fronts. More than a million Yugoslavs died, about half of whom were killed by other Yugoslavs. During the war, Bosnia was annexed to Croatia and together they were ruled by a Nazi puppet government led by militant Croat nationalists called Ustashe. The Ustashe carried out expulsions and massacres of Serbs in Croatia in which hundreds of thousands were known to have died. In the process, the Ustashe tried with some success to implicate Muslims in anti-Serb violence.

In other parts of Yugoslavia, an underground movement against the Nazi occupation was mounted by Chetniks — Royalists who favored a greater Serbia. But the Chetniks soon began to target both Croats and Muslims in retaliation for the massacres of Serbs by the Ustashe. The Allies initially backed the Chetnik resistance movement but they soon shifted support to another resistance movement led by Tito. Tito's partisans had a broad base of support because of their firm

discipline and their appeals to national liberation under the banner of "Unity and Brotherhood." When the war ended, however, the partisans' consolidation of power demonstrated their capacity for ruthlessness and brutality to rival the Ustashe and the Chetniks. For example, the British internment camp at Bleiburg held approximately 150,000 Croats and 10,000 Slovenes who had served in the home defense force on the German side during the war. When these prisoners of war were handed over by the British, they were slaughtered by the partisan forces.

World War II was a disaster for Yugoslavia. The butchery of Serbs by Croat Ustashe, the massacres of Muslims and Croats by Serb Chetniks, and the ruthless violence used by Tito's victorious partisans to consolidate power left a store of nationalist recrimination which the new regime was determined to leave in the past.

In the years immediately after the war, Tito banned nationalist movements and every effort was made to suppress memories of the recent past.Yet, in spite of his efforts to contain nationalism in Yugoslavia, several of his policies actually exacerbated those tendencies.

Serb domination of Yugoslavia, for example, continued to be both a pervasive concern and a political reality, especially in the early years. The disproportionate number of Serbs at all levels of state administration, in the army and especially in the Yugoslav secret police engendered widespread resentment which, in turn, spawned nationalist reactions across the federation.

In the late '60s and early '70s national independence movements emerged among Croats, Slovenes and Kosovar Albanians. Croatian nationalists in Bosnia were especially active and even proposed that Croat dominated areas of Bosnia be annexed to Croatia. The Yugoslav authorities intervened and, following violent protests, imprisoned the Croat nationalist leadership and squashed the movement.

The notion that Tito's charismatic leadership and the tight reign imposed by a communist dictatorship held the lid on Balkan nationalism does not hold up to scrutiny. A review of the last decade of Tito's rule yields quite a different picture. In an effort to deal with and appease the outbreak of nationalism in the late '60s and early '70s, Tito initiated a set of reforms embodied in a new constitution that was enacted in 1974. The new constitution gave unprecedented powers to the six republics as well as to the two autonomous provinces, Vojvodina and Kosovo. In this new arrangement each republic and province had its own central bank, its own educational and judicial system and its own police force. These reforms led to a progressively weakened and fragmented federal structure.

The constitution of 1974 also put into place an eight person federal presidency made up of representatives from each of the six republics and the two autonomous provinces with the office of federal president rotating annually. This arrangement amounted to radical decentralization and fragmentation of political power. As authority devolved to the republics, competition among them increased.

National rivalry between the republics was aggravated by economic decline since now they were competing for pieces of an ever-shrinking federal pie. Yugoslavia's economic decline began before Tito's death and got much worse before the end of the decade. Since all the republics except Bosnia were dominated by a single nationality, the distribution of funds became a national issue, and the national leadership of each republic lobbied for a disproportionate share of federal funds.

Tito's intentional campaign to devolve political power to the republics runs directly counter to claims that he succeeded in suppressing national aspirations and that he was able to hold such nationalist sentiments in check by repression. The weakened federal structure which he engineered in 1974 actually fostered nationalist competition between the republics and helped to undermine its viability after his death.

Serbs were especially susceptible to the appeal of nationalism in Serbia because of the severe economic downturn Serbia experienced in the late 1970s and early '80s. It also was able to feed off of the plight of Serbs in Kosovo, the province many regard as the cradle of Serb civilization.

The autonomy granted to the ethnic Albanians in Kosovo in 1974 allowed them free reign to run their own state of affairs. The Serb population in Kosovo had dwindled over the years (23.5 percent in 1961 down to 10 percent in 1991), and those who remained complained of ill treatment at the hands of the Albanian power structure.

Tensions built throughout the late '70s and came to a head in 1981 when Kosovar Albanians took to the streets to demand independence from Serbia. The uprising was squashed, but not before the Serb media had launched an extensive propaganda campaign aimed at the Albanians which accused them of planning genocide against the Serb population in Kosovo. Stories of Albanians raping Serb women, slaughtering their livestock and wrecking their farms enraged the Serb public and laid the groundwork for a chauvinistic backlash (Stiglmayer, p.14). The theme of Serb victimization became the backbone of a revitalized Serb nationalism in 1986 with the publication of the Memorandum of the Serbian Academy of Sciences and Arts which was authored by a group of Belgrade intellectuals and lamented the plight the Serbian people who were threatened by enemies on every side. The memorandum had a huge effect and Slobodan Milosevic, leader of Serbia's communist party at the time, was on hand to tap into the nationalist sentiment, which it spawned.

The transformative moment came on April 24, 1987 when Milosevic was sent to Kosovo to try to appease the increasingly strident Serbs who were agitating for protection from the alleged discrimination and harassment by the Albanian majority. In front of a crowd of thousands of Serbs, he uttered what was to become a Serb rallying cry: "No one should dare to beat you." With that one sentence, which was repeated on Belgrade television over and over and over, Milosevic began his rise to power as the champion of all Serbs.

Milosevic harnessed Serb nationalism and exploited the theme of Serb victimization in a campaign of repression in the province of Kosovo. Opposition to his Kosovo policies was vocal and persistent in the two most prosperous and westernized republics of Slovenia and Croatia. This opposition triggered a counteroffensive from Milosevic who branded Slovenes and Croats enemies of Serbia.

In 1988 and 1989 he made extremely effective use of massive popular street demonstrations to engineer the resignations of political opposition in Vojvodina, Kosovo and Montenegro and installed his own appointees as president in each of these republics. He thereby acquired control of the Yugoslav presidency since he now had four of the eight votes necessary to influence decisions on the federal level.

Even as Milosevic consolidated his control of the federation, the unraveling of the Yugoslav Communist Party created a political vacuum, which was filled by nationalists, brought to power in the elections of 1990. These nationalists had little interest in staying in a Yugoslavia dominated by Milosevic and the specter of a greater Serbia. And, as the federation showed signs of coming apart, Milosevic became ever more determined that the Serbs outside the Serb Republic should provide him with support in his grab for territory, especially in Croatia and Bosnia.

Of course, Milosevic was not alone in his ultranationalist scheme. Franjo Tudjman, a radical nationalist who had been elected president of Croatia in 1990, had similar designs on Western Bosnia where significant numbers of Croats could be called upon to lay claim to territory in the name of the Croat nation.

Both leaders had planned to dismember and partition Bosnia between Croatia and Serbia and actually met in 1991 to discuss how it would be done. Their collusion in the division of Bosnia, even when Tudjman knew perfectly well that Milosevic had designs on Croatia, is a measure of the cynicism embedded in their ambitions.

In the conflict between Croatia and Serbia, Milosevic and Tudjman actively promoted the fear that each ethnic group was intent on destroying the other. Milosevic engineered the media coverage of the exhumation of mass graves from World War II from which Serb remains were identified as victims of Ustashe terror. Franco Tudjman helped to fuel these fears. After Tudjman's electoral victory, thousands of Serbs were fired from state run enterprises and his regime promoted the public display of the red and white checkerboard flag which was widely associated with the Ustashe reign of terror. And then he introduced a new constitution under which the Serbs were demoted from a constituent people to minority status.

Slovenia and Croatia declared independence on June 25, 1991.War broke out immediately as the Serb dominated Yugoslav army backed Milosevic in his effort to prevent secession.

Ten days later, Slovenia was allowed to exit Yugoslavia because there were no significant minorities there. Croatia was another matter entirely. The Serbs in Croatia who made up about 12 percent of the population had already declared their intention to unite with Serbia. The Yugoslav army transferred arms to the Croat Serbs and Serb forces quickly took over

about a third of Croatia's territory.

In March 1992, following a European Community mandated referendum that the Bosnian Serbs boycotted, Bosnia declared independence. International recognition followed shortly thereafter and so did war. The Serb led Yugoslav army, along with paramilitary units of Bosnian Serbs, launched attacks against the Muslim led but multiethnic Bosnian army and met little effective resistance.

By 1993, Serb war aims had been achieved, including the capture of Eastern Bosnia, the northwestern region of Bosnia where a concentration of Serbs was found, and a band of territory linking up the two areas with the Serbs in Croatia. Similarly, the Croat objectives had been met when Croatian forces joined up with Bosnian Croats and secured a swath of territory in Western Bosnia.

The next several years of war in Bosnia witnessed various alliances, principally between Croat and Muslim forces aligned against the Serbs. Toward the end of the war, the Croats under Tudjman were able to launch a major counteroffensive that allowed them to reclaim the territory the Serbs had taken, and cleanse Croatia of 250,000 Serbs who had lived there for centuries.

At the same time, an alliance of Croat and Muslim forces in Bosnia was able to bring about a significant reversal of Serb advances. These, together with two weeks of NATO bombing of Bosnian Serbs triggered by the mortar attack of the Sarajevo market place in which 37 civilians had died, set the scene for the Dayton Peace Accords in November, 1995.

Many would argue that the Dayton map confirmed the aims of those who risked war to grab territory. But, as Susan Woodward reminds us in her book, *Balkan Tragedy,* none of this would have been possible were it not for a unique geopolitical conjuncture. The story of the Yugoslav conflict began a decade before the fall of the Berlin wall when austerity measures and reforms required by the foreign debt crisis triggered the slide toward political disintegration. This crisis had developed as a function of Yugoslavia's strategic significance in the cold war, which provided access to foreign credits and capital markets. The economic and structural weaknesses of the country rendered the federation vulnerable just as the cold war came to an abrupt end and the strategic significance of Yugoslavia suddenly vanished.

In *Origins of a Catastrophe,* the last American ambassador to Yugoslavia, Warren Zimmerman, casually observes, "Yugoslavia's position between hostile Eastern and Western camps made its unity a major Western concern" (Zimmerman, p. 7). As long as the cold war was in place, Yugoslavia was a pampered child of U.S. diplomacy. Once the Soviet Union no longer posed a threat, the geopolitical significance of Yugoslavia evaporated. When Zimmerman arrived in Belgrade, he was instructed to deliver a new message. The new message was interpreted by the nationalist leaders of Yugoslav republics as a green light for the break-up of the federation. Surely American diplomats formally supported the federation, but once the U.S. had let it be known that its interest in Yugoslavia had deteriorated, it must have been clear that Western interference would have been extremely unlikely in the event that one or more of the republics also lost interest in Yugoslavia and opted to secede.

Supporters of the federation and those who agitated for independence received mixed messages from the west. When Secretary of State Baker visited Belgrade in June 1991 and reiterated American support for the Yugoslav federation, the Yugoslav army thought that this meant that they could go ahead with military action against Croat and Slovene secessionists. But when Slovenia and Croatia actually declared independence later that month the European Community concluded that the federation was in the process of dissolution and announced that the European Community would entertain applications for independence and international recognition from the remaining Yugoslav republics. As Susan Woodward concludes, by recognizing the newly elected nationalist leaders within the republics as leaders of nations struggling for independence, the E.C. and the U.N. deprived the federation of Yugoslavia of any hope for survival (Woodward, p.198).

The war in Bosnia was unusual in several respects. First, in what some commentators have dubbed the television wars, all sides made intentional use of visual imagery as a weapon of propaganda. The television wars were extremely effective and fed into a cultural milieu in which traditions of revenge and retribution were common themes. Second, the violence and the rampant atrocities that characterized the war might be attributed to the patriarchal culture of village life in Yugoslavia, which provides fertile ground for the social production of fear and vengefulness. But perhaps more important

is the observation that the fighting in Bosnia involved extensive use of paramilitary forces, conscripts who knew little and probably cared less about the Geneva Convention and the so-called civilized conduct of war.

There is another related theme in the literature on the wars in Yugoslavia and the war in Bosnia in particular. Some have concluded that these have been wars directed at "civilization" as it is represented by the city. The apparently senseless destruction of cities such as Mostar, Sarajevo and Vukovar is seen as the product of a malicious animus against everything urban. Certainly the cities of Bosnia were the sites of multi-ethnic Yugoslavia where tolerance and multiculturalism flourished. As one observer put it, "Ignorance and urbanity have gone to war, and urbanity has been the instant loser in Yugoslavia" (Hardin, p.162).

Of course, there is another explanation of the violence directed at urban areas. Ethnic cleansing is almost synonymous with the war in Bosnia and one aspect of that phenomenon involves the destruction of the material culture of a people, its monuments, churches or mosques, libraries and public buildings. The physical impact of being forced from one's home is compounded by the insidious psychological scars which ethnic cleansing leaves behind. Ethnic cleansing involves a deliberate effort to shatter the self and its connections to its human and physical environment.

Ethnic cleansing is a nasty and brutal tool of war, but it also must be understood as a form of political calculus. In the run up to war in Bosnia, referendums were used to establish the political will of the people in a given territory no less than five times. The referendums which were held to justify the secession of Slovenia, Croatia and Bosnia from Yugoslavia, and then the referendums which Serbs held in Croatia and Bosnia to document their desires for autonomy or annexation to Serbia, contributed to the use of ethnic cleansing by making it seem an expedient tool of war. It would do no good to conquer an area of Bosnia in war, if, after the war, a referendum were held which ended up returning that territory to its original occupants. Rather, it would be politically expedient and logical to ensure the desired outcome of any future referendum by clearing the land altogether and then resettling it with co-nationals.

So, we can conclude that the war in Bosnia was not a case of ethnic conflict, but rather a war brought on by two nationalist leaders who wanted to expand their territories and who saw multi-ethnic Bosnia as a vulnerable and available morsel. The federal government, weakened by Tito's reforms of 1974 and the centrifugal dynamic of competitive nationalisms unleashed by the scramble for resources in a declining economy, undermined the viability of Yugoslavia. When its strategic significance evaporated with the collapse of Cold War bipolarity, it suddenly became possible to consider the relative advantages of leaving the federation. In this context, Milosevic and Tudjman concluded that the collapse of the federation presented an opportunity to force adjustments to national boundaries and that the potential territorial gains were worth the risks of war.

Works Cited

Hardin, R. (1995). One For All: The Logic of Group Conflict. Princeton, New Jersey: Princeton University Press. Stiglmayer, A. (1994). The War in the Former Yugoslavia. In A.

Stiglmayer (Ed.), Mass Rape: The War Against Women in Bosnia-Herzegovina. Lincoln, Nebraska: University of Nebraska Press.

Woodward, S. (1995). Balkan Tragedy: Chaos and Dissolution after the Cold War. Princeton, New Jersey: Princeton University Press.

Zimmerman, W. (1999). Origins of a Catastrophe. New York: Random House.

Only by personal commitment to the here and- now of one's life situation, fully accepting one's past and taking choiceful responsibility for one's future, is the dialectic conflict necessary for learning experienced. The dawn of integrity comes with the acceptance of responsibility for the course of one's own life. For in taking responsibility for the world, we are given back the power to change it. *David Kolb (1984) Experiential Learning: Experience as The Source of Learning and Development. Englewood Cliffs, New Jersey: Prentice Hall, p.230*

A Way of Remembering
Betty Wilde-Biasiny, Metropolitan Center

My first years at Empire State College have been enriched by the opportunity to create a series of study groups and tutorials focused on modern and contemporary art. Early on, I found it necessary to update the notion of "art appreciation" with a tutorial called "Art to Go," which facilitated direct exposure to museum collections and gallery exhibitions throughout New York City. Both the student and the mentor participate in developing a roster of exhibitions, which in turn leads to further research and analysis. This has become a vital alternative to slide shows or the "art in the dark" of more traditional curriculums. The idea that we need to educate an individual to "appreciate" an a *priori* selection of approved favorites only reinforces the great "Western Sieve" (sic) approach to culture.

We have been reading Sandler, *Art of the Postmodern Era* (1) and Wood, et. al. *Modernism in Dispute* (2), a text of the British Open University, supplemented by periodicals and museum catalogues. Prior to Issues in Contemporary Art, I also offered a Modern Art History study group to provide a grounding, albeit totally revised, in the "evolutionary theory" of movements in art, beginning with Impressionism (1870) through Abstract Expressionism (1945-the '60s). To this end, I added Patton, *History of African American Art* (3), with its accompanying social and political chronology of key events of the period, to help uncover the significance of the W.P.A. or the Harlem Renaissance in the shaping and reshaping of modernism.

My vicarious tour of all the exhibitions I had hoped to see was ameliorated by the deft reporting of my "art troupe," a diverse group of students ranging from those in search of "breadth" to those artists and museum studies candidates in search of "depth." One student, a New York City police officer, kept a meticulous journal and ongoing commentary on early twentieth century American art, employing his finely tuned powers of observation and conjecture. For example, at the Whitney Museum of American Art, he noticed a text panel on Edward Hopper, citing the influence of Charles Burchfield on the painter's work. This led him to view the exhibition of the lesser known Burchfield at the Queens Museum of Art (4). A perceptive research paper comparing and contrasting Hopper and Burchfield culminated his museum tour of duty. Both early American Modernists, these artists also refute the popularly held belief that all modern art is "abstract" and therefore oblique or inaccessible — an empowering entry point for a student otherwise indoctrinated to believe that modern art was fixated on a special way of seeing a particular set of shapes by a certain class of people.

Another impediment to learning art history is the presupposition that the learner become a master of dates, events, titles and other factoids. Short of prescribing daily doses of ginkgo biloba, I have found that the problem of remembering is best addressed by constructing a sequential set of experiences or, in a sense, virtual theatre, to engage and enrapture the overstimulated and overstressed student of the information age (5). Therefore, my strategy is to provide students with as many "hands-on" opportunities as possible, so that the art history will come alive. Students seem most engaged when they can identify an issue or narrative within the work of art, such as Faith Ringgold's quilted painting of black slaves in the water surrounding a black Statue of Liberty (6).

I often use the format of the evening news to encourage brevity and succinct "reporting" by students. This later expanded

to "research management," whereby individual students pool their research and end up with rather complete abstracts of whole decades of art history. During the Contemporary Art study, for example, students were often found "in committee," in which they could brainstorm an issue or period of art history, identify examples through resource materials, and share their findings with the group. This format also increased their ability to verbalize, to present ideas in a logical form, and to debate issues among themselves.

In studying the traditionally described progression of modern art, students found it particularly helpful to create a map that showed the dates of each movement, many of which spanned only several years. By forming a visual picture of the timeframe in relationship to the geography, we were able to speculate on how, for example, expressionism reinvented itself several times over in many countries, even though it was named differently according to the culture in which the seed was planted. Many students created projects, which incorporated this kind of visualization, again creating an experience that became memorable rather than memorized.

Students also enjoyed viewing exhibitions together because they could engage in a live dialogue and learn from each other. Our recent trip to the Whitney Bienniel (7) became the catalyst for original research by my advanced tutorial students, who were both provoked and mesmerized by what they saw. Later that day, one of my students who works in the MOMA bookstore provided tickets to the black-tie opening at The Museum of Modern Art, which could not have been more cooperative in presenting 24 different looks at modernism, including everything from Morandi to Walker Evans (8). To see that museums, too, are revising their approach to modernism was a welcome reinforcement to this cycle of study. At least three of my students had experienced the full circle with Modern Art History, Issues in Contemporary Art, and Art Theory and Criticism.Walking through those exhibits with them was a living tour of the progression of ideas and culture, emboldened by their newly applied tools for analysis and critique.

Together, we learned a way of remembering. How wonderful it is to uncover and embrace a subject you absolutely love. To initiate this excitement in students is what completes the mentoring process and activates the spirit in a way which no other profession can offer. Relegating the pursuit of the arts to only the initiated few, those who have been "educated" to "appreciate" the "finer things in life" is far less significant than experiencing the joy that comes from the sensory encounter of a work of art and the deep satisfaction of understanding its meaning. Meanwhile, I will continue to truly appreciate being a mentor, one of the finer things in life.

Notes

1) Irving Sandler, *Art of the Postmodern Era: From the Late 1960s to the Early 1990s* (New York: Harper Collins Publishers, Inc., 1996). The author traces the disruption of hegemony fostered by the civil rights, anti-war and feminist art movements of the 1960s.

2) Paul Wood, et al., *Modernism in Dispute* (Yale University Press, 1993). The text is arranged by issue rather than sequence, challenging the politics of inclusion.

3) Sharon F. Patton, *African American Art* (Oxford History of Art) (Oxford University Press, 1998).

4) Life Cycles: The Charles Burchfield Collection, Queens Museum of Art, New York, 1999.

5) To address the needs of both disabled and distance learners, I began to compile a list of museum web sites which led me to the AMICO (Art Museum Image Consortium) site, a comprehensive pictographic listing of major collections, selected exhibitions and media, which may be accessed through most major museum web sites, such as the Whitney Museum of American Art.

6) Dancing at the Louvre: Faith Ringgold's French Collection and Other Story Quilts, New Museum of Contemporary Art, New York City, 1997, In the work *We Came to America,* 1997, as noted in the museum's press release, Ringgold develops an alter ego or persona in the character Marlena, who falls into a deep sleep and dreams she is on board a slave ship bound for America. As they approach the shore, huge waves sweep the slaves from the ship, leaving them safe in the sea in sight of a black Statue of Liberty. The dream inspires Marlena to become an artist and to dedicate her life to the expression of freedom.
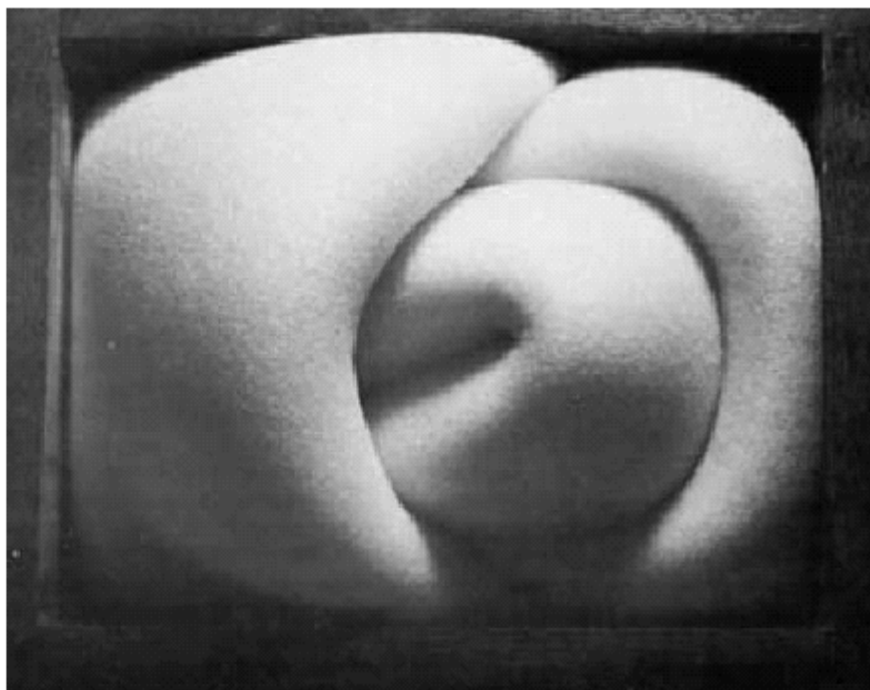
7) 2000 Bienniel, Whitney Museum of American Art, New York City, 2000.

8) Making Choices, Museum of Modern Art, New York City, 2000

Selections from the Sculpture Portfolio of Barbarie Rothstein

Barbarie Rothstein, Long Island Center

"Without Intending To" (Detail) 1971
Pine, polyurethane foam
12" x 16" x 3 1/4"
Photo by Linda Cohen

What follows is a selection of pieces by Mentor Barbarie Rothstein. These images represent work from the 1970s to the present. The work was done in a range of materials, including polyurethane foam, hand-made paper, branches, wax, wood and metal. Rothstein's paper pieces have been described by Phyllis Braff in The New York Times as "haunting, effective sculptures that impress with their sensitivity to the material, their sense of wrapping and enclosing, and their ability to convey the appearance of frozen gestures." "It is movement," Braff wrote, "captured in a momentary, transitory state." Barbarie Rothstein has received many awards for her sculpture, which has been exhibited in museums and galleries in Arizona, Alabama, New Jersey, New York City and Long Island.

"Passage" 1984
Paper, wire, wood, masonite
55" x 36" x 32"
Photo by Linda Cohen

"Dark Sanctuary" 1991
Wax, branches, wood, wire
39" x 20" x 22"
Photo by Linda Cohen
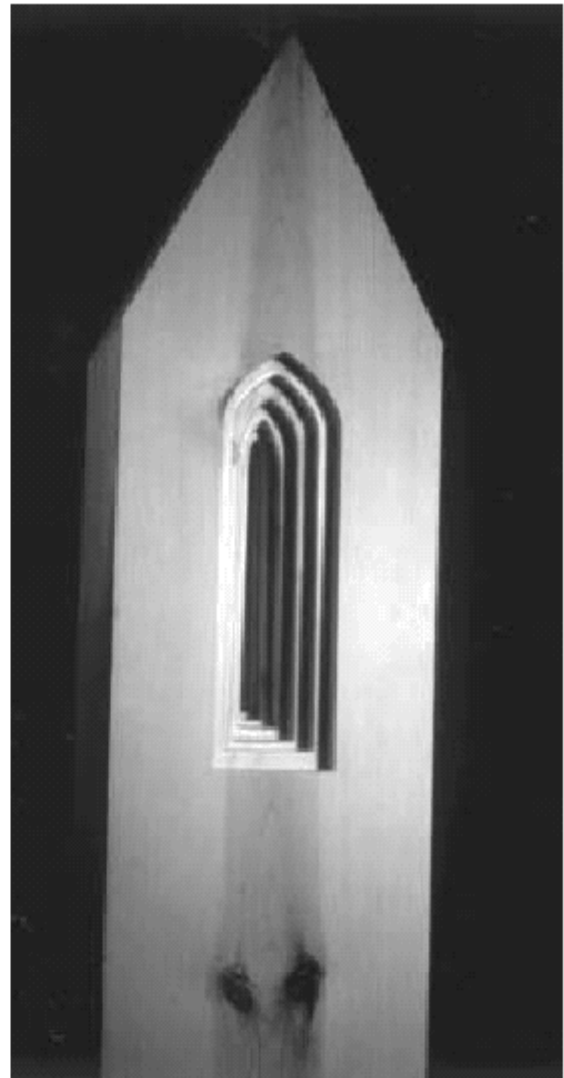
"Sanctorum" 1996
Pine
31" x 9 1/4" x 7"
Photo by Barbarie Rothstein

The Electronic Deconstruction of Education
Alan Hunt, Metropolitan Center

Note: A slightly longer version of this essay was presented at this year's All College Conference, March 2000.

Introduction

I am happy to report that the imminent death of the university, as we know it, has been greatly exaggerated. The virus Digerati ominous is not as virulent as we thought. The legacies of Aristotle's Lyceum, the manuscripts of Iona, the toiling of itinerant medieval scholars, and the collegiality of the British Royal Society live on and can be seen within our modest organizations. These forces, ancient and yet undeniable, will hinder the monopolization of higher education by the Internet.Yet, the birth of the Internet and its natural application to post-secondary/higher education has and will continue to change how we as mentors interact with our students. If Empire State College is to continue to be an innovative center addressing the needs of adult learners, we too must change – or in the parlance of the technothusiasts, "morph." The good news is Empire State College is ideally situated to do just that.

How higher education is conceptualized drives how the impact of technology is envisioned. Some, very incorrectly, view education as the accumulation of information. Those technothusiasts see the Internet as a vast river of information with a minor diversion of it flowing into the waiting mind of a student. They see this transfer of information resulting in an educated person. These people prophesize that given such incredible access to information by individuals, universities and colleges will crumble. Peter Drucker, a noted futurist, has given us 30 years before extinction. To become educated requires more than a large store of information – an educated person is a knowledgeable person. If education is "information" the Internet is the nirvana of education. It has an almost infinite fund of information that is universally available. But this vision of education as information, lacks the truer meaning of education as knowledge. The truer meaning is one wherein information is used within a social context that molds it to knowledge, both "knowledge about" and "knowledge to be." This social context is the critical element of higher education and one that the Internet is least able to provide or simulate. The social context of education is strong. The university has, in one form or another, co-existed with western civilization and I would expect it will continue to do so. The mavins of the Internet will try to emulate this social context with varying degrees of success, but over an extended period as education changes it will more resemble things past than things unknown. The following section examines those forces of change.

Deconstruction

Deconstruction is a major force of change. This context refers to the dismantling and reformulation of organizational structures. The Internet economy through the separation of the economics of information from the economics of things is a major force of deconstruction. This separation is accomplished by the uncoupling of the trade-off between richness and reach.

Ronald Coase, a British economist and Nobel Laureate, argued in 1937 that transaction costs were critical in defining how firms structured themselves. High transaction costs tended to create large integrated firms.1 If the transaction costs

declined, then the underlying rationale for that particular structure "melted" – the organization would change to meet the definition required by the lower transaction costs. The principle cost in transactions is information exchange. The Internet is dramatically changing the economics of information exchange. For those of you more economically inclined, on the Internet the marginal cost of producing and distributing the next unit of information (beyond the first) is virtually zero. This drives the price of any unit of information beyond the first towards zero. Failure to recognize this sea change can have disastrous results. It may be difficult to ask, but – as a result of technological myopia (not seeing the Internet for what it could be), are we in danger of becoming the Willie Lomans of education? Will we be roaming our old intellectual territories, claiming emptily to have been liked by past students, and trying to sell an amorphous unknown product to a clientele that has forgotten what utility we may have had?

The change in the economics of information and its divorce from the economics of things is a fundamental and irreversible change in how competitive strategy is formed. It is not a passing fancy; it is real and must be incorporated into our visions of the future. In communicating information and fostering knowledge, two important elements had traditionally been linked by an inverse relationship – richness and reach. This relationship has been broken or "blown to bits" by the same forces that have separated the economics of information and the economics of things.

The user defines the "richness of information" in terms of its quality: very useful information has a high level of richness. To know the names of all the horses in the fifth race at Saratoga is not rich information for a handicapper. To know which horses are running, who the jockeys are, what the horse's and jockey's past race results have been, who a horse's sire and mare were, the expected weather conditions etc… is a rich source of information for the handicapper. Reach is defined as the number of people who share or exchange information. In our case, class size, total enrollment or the demographic and geographic dispersion of our student body are measures of reach. Access is about reach.

In the traditional economy, the distribution of information faced a trade-off — the greater the reach of information the less rich it was. This inverse relationship was maintained by economics, limitations of technology and physical constraints. However, Internet technology has shifted all constraints and enabled practitioners to provide formerly impossible levels of richness to a massive number of consumers. The following simplified diagram illustrates the traditional constrained system.

Figure 1 Empire State College – Richness/Reach Trade-off
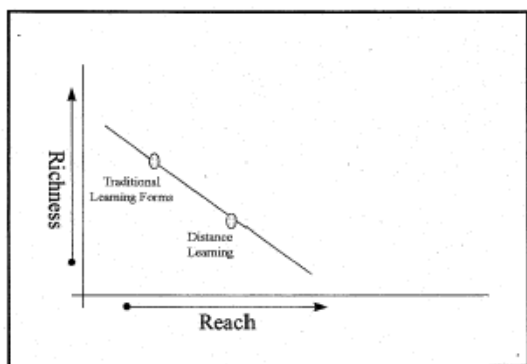
In the above diagram, the straight line represents the traditional trade-off between richness and reach – it relates the capacity production of both factors. Distance learning was created to expand the reach of our institutions, and initially that expanded reach was accomplished with a sacrifice of richness in educational experience. The advent of Internet-based instruction has expanded the scope of what distance learning can and does do. The new Internet mediated learning can both increase the richness of an offering while allowing more people to benefit from it. This expansion in richness starts a cyclical chain reaction where increased richness results in greater reach, results in greater revenues, which results in more resources to expand richness even further.

The increase in reach is more obvious than the increase in richness. Some may argue that distance education is in fact becoming more impoverished as time goes by. Rebuttal of this argument is subjective. A review of the varied activities

that learners can engage in while online argues well for an increase in richness. For example, learners in my online class (macroeconomics) can visit the Federal Reserve Bank site, obtain Alan Greenspan's latest speech and can have similar access to an array of supporting research materials. They can find newspaper articles/reviews about that speech and can converse with fellow learners about it. They can use online testing with instant feedback and marking. They can obtain case studies with expert analysis on relevant topics. All at the click of a mouse! To me, the potentiality and actuality of increased richness is self-evident.

The following figure presents a model of a dual expansion of our institution as we start to take advantage of Internet based technologies to expand both reach and richness.

Figure 2 Empire State College – Richness/Reach Trade-off
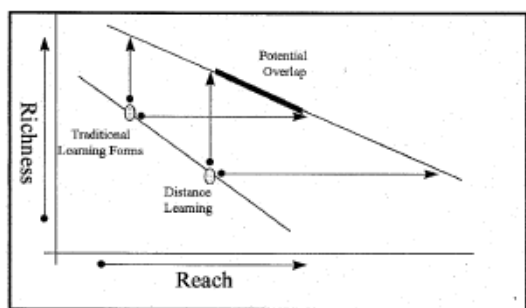
The interesting portion of this possible future is the potential overlap between distance learning and the traditional learning forms. As distance learning increases the richness of its offerings and the rest of the College expands its ability to reach more students through Internet mediated learning, an area of ambiguity and possible tension emerges. A naïve and I believe shortsighted answer to this situation would be to direct our distance learning unit, CDL, to primarily concentrate on expanding reach, while the balance of ESC would focus on using the Internet to increase the richness of its offerings. A bipolar mutually exclusive solution of this type would stifle creativity throughout ESC.We should take advantage of the technology Empire State College is using to improve our students' learning and to integrate our institution, providing richer material to more students in more diverse ways.

An R2 future (one characterized by both richness and reach) would use technology to dramatically increase the reach of what we consider traditional learning and to increase the richness of the distance learning portion of ESC.We can choose to solve one of the imponderables of information technology folklore which when paraphrased runs, "if only Empire State College knew what Empire State College knows." In other words, we need to recognize the knowledge that is resident within ESC and use it to build ESC, not to let that knowledge leak out of our community.

Figure 3 Empire State College – ESC's Potential R2 Future
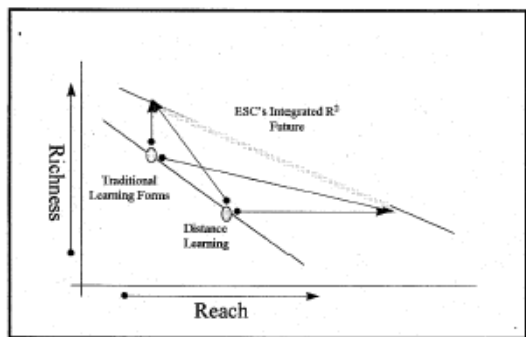
Failure to move resolutely forward into electronically integrated education leaves Empire State College susceptible to

deconstruction. Deconstruction is a selective process. Not all organizations and not all parts of an organization are equally susceptible to deconstruction. Evans and Wurster in *Blown to Bits,* suggest four indicators of susceptibility3, as follows:

• activities that require high skill levels to perform,
• activities that are information intensive,
• organizations that have large fixed costs, and
• organizations that cross subsidize activities or segments of organizations that make disproportionately large contributions to the bottom line.

By any reasonable assessment, higher education is susceptible to deconstruction. A hostile deconstruction could happen and create a downward spiral of enrollment and revenue. The first areas to be drawn into electronic delivery would probably be those where learning is least dependent on the social context of instruction – accounting, mathematics, introductory business and economics courses are examples of learning areas that are susceptible. As students in these areas are lured away from an institution, its revenues decline, but its costs remain fixed – a financial legacy – the result of which is a financial crisis! The deteriorating financial situation affects the ability of the institution to complete its mandate. This reduction in service results in more student defections and further deterioration of services, a vicious circle that ends with the demise of an organization.

What impetus to deconstruction rests within our student body? The greatest threat of deconstruction lies with the corporate student. Employers could well internalize education, delivering their own courses to their own employees, using specialized, tailored materials that meet their needs for what they consider an educated employee. For example, the U.S. automakers are forming an Internet called ANX (Automotive Network Exchange). Wouldn't it be logical of them to eventually include technical updating seminars on their Internet? And once that was done, why not various employee skills training seminars and finally an online university? Cambridge Technology Partners (www.ctp.com — see their online magazine CIN) reports delivering an in-house educational seminar to all 4400 of their employees in six weeks (as compared to two years for in-person training) and at one quarter the cost of inperson training. Corporations report vast sums of money spent on tuition reimbursement (Intel alone is said to have spent $10 million for tuition reimbursement) and even larger sums on in-house training (Intel is said to have spent $350 million on in-house training). Surely somewhere, someone is looking at these numbers and will be offering Intel its own accredited global online university! Corporate training of this type would happen within a defined corporate social and cultural structure where information is valued more than knowledge and where valued knowledge resides within the workplace.

With the advanced communications and coordination that are available via the Internet, a full deconstruction of the university is possible. This is a deconstruction that allows for a future of multiple educational modes. Seminars will still be given in the traditional classroom as well as online, but biology labs could become home computer screens where life is virtually dissected. In such an educational universe, online and offline can co-exist and complement each other. All learning styles could be accommodated. Geographic and social distance could be reduced to that of personal space. This new world could look like the following schematic:

Figure 4 The Deconstructed World of Higher Education
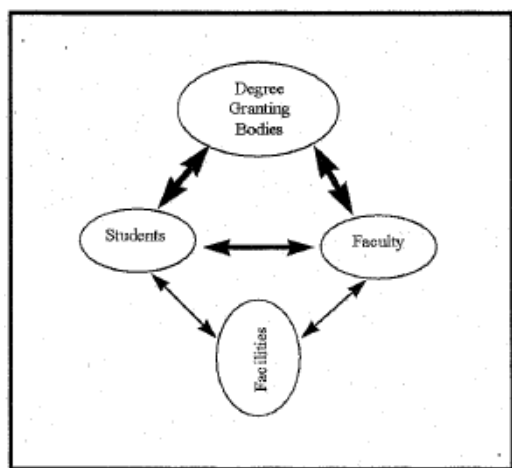
Outwardly, this world resembles the one we inhabit today. At the termination of her studies, the student's accumulated knowledge would be recognized with a degree. The degree would be the validation of the student's knowledge and a signal to the world at large of the monetary worth of that student and her education. The marketplace would continue to evaluate degrees.

Yet, in a critical sense this world would be different than the one we know. The education of a student would be accomplished through three distinct bodies, which although having a high level of communication and coordination, are for all practical purposes, separate entities and (far more than at present) self-organizing4.

Degree granting bodies would exist. These institutions would work with students to plan their learning, verify that the learning occurred, and validate that learning by the granting of a degree. These degree granting bodies would be composed of advisors who work with students and evaluators to ensure that genuine learning, as planned, actually transpires. The modes of learning can be a mix or homogenous, as the student chooses. This is a functional and strategic advantage already resident within an institution such as ESC, but one most other universities would have to invent.

Facilities (strictly the bricks and mortar portion of education) will become entities onto themselves, perhaps run or sponsored by counties or state governments. Most of these buildings already exist – libraries, high schools that are empty at night and for several months a year, community centers with meeting rooms and such. Conceivably, counties may build purposeful educational centers with laboratory facilities.

Faculty would have loose or close association with facilities and Degree Granting Bodies (DGB). Students would mix and match their academic program. At times, students would be physically travelling to exceptional facilities or to exceptional faculty; at other times they would remain homebound, gaining access to appropriate resources online. At other times, they would use online communications to sustain feedback between group meetings or seminars. Professors could choose to return to the guild system. Union organizations would provide standards of guild admission and cover insurance and other benefit programs through dues and commissions. Payment for services would be extracted by all components of the equation.

I am sure that some of you realize that in this version of the brave new world, the "faculty member" is the one least advantaged.We may have to commute less, but we end up without an employer.We contract to teach with individual students and teach in facilities with which we have few, if any, ties.We may be accredited to teach by several DGBs and may teach in several facilities as well as online. When online, we could contract to teach a prepared syllabus from publishers or create our own materials. Perhaps publishers will employ professors to teach their product which has been accredited by a DGB.

All is not bleak, as hope springs eternal. Evans and Wurster provide us with some guidance in moving purposefully into a future we could mold.

Principles for Progress in a Deconstructing World

1. Don't presume that the status quo or definitions of education will remain valid a few years from now.

2. Deconstruction is most likely to affect those parts of education where incumbents have the most to lose and are least inclined to recognize it.

3. Waiting for someone else to demonstrate deconstructive feasibility, hands over the biggest advantage a competitor could have – TIME.

4. Deconstruction comes in all shapes and sizes, all should be considered.

5. Strategy really matters – in stable worlds, strategy is used to optimize. In a deconstructed unstable world strategy is used to survive.

6. The value of winning will escalate, as the cost of losing increases.

7. Reconstructive organizational definitions will rarely correspond to the old.

8. The hardest step for an organization is to see itself through deconstructed lenses and act on the insight.

9. Co-option and passive resistance by a skeptical and self-preserving organization can thwart sincere efforts of change.

10. Deconstructive strategy has to be "generally right" but not specifically so, so long as the organization remains attuned to outcomes and receptive to further change.

11. New ventures, reconstructed organizations should have an absolute minimum of "legacy baggage".

12. Incumbents can be revolutionaries – IF THEY CHOOSE!

The future as always remains uncertain. But at present, we still have options to influence that future. We have only to choose to exercise those options.

Works Cited

1. Brown, S.J. and P. Duguid, *The Social Life of Information.* 2000, Boston, MA: Harvard Business School Press.

2. Evans, P. and T.S.Wurster, *Blown to Bits: How the New Economics of Business Transforms Strategy.* 2000, Boston, MA: Harvard Business School Publishing.

3. Shaprio, C. and H.R. Varian, *Information Rules: A Strategic Guide to the Network Economy.* 1999, Boston, MA: Harvard Business School Publishing.

Notes

1 An example of Coase's Theorem at work was the early Ford Motor Company. When it started production it was a highly integrated company manufacturing all parts for its automobile. To ensure tires for its cars, Ford owned rubber plantations in South America. Coase's Theorem explained that the transaction costs between independent plantations, rubber/tire manufacturers and Ford were so great that it was more economical to include all functions within an integrated corporation where communication was easier and cheaper. As communications technology and information sharing became cheaper, Ford devolved its plantations, then its tire division. Today, a Ford car is made by contracting out. Ford welds the parts together – a predictable result of Coase's Theorem.

2 A more robust graphic representation would see an "isoquant map" of education describing the maximum capacity trade-offs between reach and richness per unit of education. The optimal level of reach and richness would be determined from the budget equation describing the relative prices of reach and richness within a budget constraint. This is a familiar arrangement for microeconomists.

3 The issue of who is not susceptible to deconstruction arose (thanks to colleague Jonathan Blumberg). Although I have no list of parts of an organization that aren't susceptible, a short answer may well be those where no profit exists as a result of the deconstructive act. Deconstruction is a willful act motivated by profit. Low value added activities would be least susceptible.Would you imagine a deconstructed university to have a senate and governance structures as we do? Both have high intrinsic value but low profitability, and would thus be extremely vulnerable.

4 I hope this small indulgence is forgivable, as I believe that the reason for "organization" is the difficulty and cost of information transfer. As the Internet makes information available to all in more useable formats, the need for "organization" will decline and activities can become more self-directed, hence systems of people working together can become self organizing — a concept originally put forward by Adam Smith in 1776

A Publication of Empire State College

Issue 19, Summer 2000

Penn Wettlaufer

Penn Wettlaufer was a mentor at the Niagara Frontier Center of ESC from 1978 until his death in the early winter of 2000. We present these fond reflections from his colleagues in his memory.

Ken Abrams:

The Empire State College program in Cyprus enrolled its first students in the spring of 1986. The faculty team that initiated the program consisted of Ken Abrams, the dean for International Programs; Al Serling, the retired director of the Office of Program Review and Assessment and a mentor at North Central Regional Center; and Penn Wettlaufer, a mentor from the Niagara Frontier Regional Center.

I had never met Penn Wettlaufer before that. It was an impoverishment in my own institutional experience, perhaps the price I paid for residence overseas and a deanship in New York City.

I met Penn at Kennedy Airport in New York City. He was wry, jovial, high spirited. He emerged for me as a figure from a business world, of which I knew little. He was, therefore, other worldly for me, and his big cigars italicized that difference.

We did have fun, however, and even some success in initiating the program. Penn would smoke his cigar while waiting to meet prospective students, and when we sat as a team, Serling and I cautious and circumspect with a prospective student, Penn would let the prospect talk for a few minutes and then scribble a series of titles and a number of credits and pass it to us as if he only needed the slightest hint of what the student had done and learned in order to make a judgment about the advanced standing the student might expect.

In those first days, I was not sure whether he was a charlatan or merely incisive about a business world beyond my ken. And we discussed the day's events in the Hilton Hotel in Nicosia, Cyprus long into every night until our eyes watered from smoke and our speech slurred from the wine. And some times we took long walks on deserted Nicosia streets, where no one seemed to walk at night, not out of danger, but out of habit.

And we tried to figure out Cyprus, as we were getting it reflected to us by our students and by our Cypriot hosts from Frederick Polytechnic, now Frederick Institute of Technology. They were heady days, and we probably got much of it wrong. I remember one of our hosts telling us that we did not understand the Cypriot psychology. Years later, one of the prospects whom we successfully recruited and one of the four students we enrolled to initiate the program, said to me that he enrolled despite us. He had felt that we were more impressive as a comedy team than we were as academicians. I was the sober member of the group, and that speaks volumes. Penn was the tallest of us, and I always thought that it was sad that Cypriots believed that the State University of New York faculty were all undersized.

Penn was courting Maggie at the time and he was having a crisis with someone staying at his house back in Buffalo. Long after the rest of us were exhausted, Penn was in his room roaring into the phone on long long-distance calls trying to

manage complexities that were beyond management from such a distance. But he did manage to have Maggie magically appear in Cyprus at the end of the working visit, and they went off to Egypt together. It seemed to me to be an exotic and romantic ending to what became for me and for Empire State College an exotic and romantic setting for one of our best overseas academic adventures.

I shall always be grateful to Penn for his contribution in initiating the program. In some ways, he helped me, as I worked with a wide variety of faculty teams and resident coordinators there in the intervening 14 years, to maintain the spirit of adventure and good cheer that grew from the visit from which it all began.

Like his colleagues throughout the College, we at International Programs miss him, but remember him with genuine fondness. And for all of those 50 or so Empire State faculty members who have followed him to Cyprus, we have silently acknowledged the role he played in getting them there and keeping us there.

Peter Perkins:

I begin with a note of appreciation to the editorial staff of All About Mentoring for making an effort to recognize one of its fallen heroes. Although the term is typically associated with military duty or service to one's country, those of us who knew Penn Wettlaufer would agree that his service to this institution and his courageous battle with cancer do indeed warrant hero status.

There are many who knew Penn far longer than the eight years I worked with him, but it was enough of an opportunity to allow me to witness a side of mentoring that is not always reflected upon. Clearly there are many in this college who possess impressive academic credentials. Others are recognized for their efforts on gathering institutional research. Still others can take pride in the value of scholarship and teaching. These are critical attributes that Penn would be the first to applaud, yet he valued service to students above all else. I've yet to meet a member of this college who cared more deeply for his students than did Penn. In many respects they were part of his extended family.

There was a quirkiness to Penn that I was never quite able to put my finger on. Perhaps it was a mix of his good old boy charm and witty humor. Perhaps it was the irony that he never much cared for the purely academic type, yet he too was an academician. I guess I will never know what made Penn tick. What I do know is that he possessed many characteristics that are often overlooked when we describe what being an ESC mentor is about. I also know that I have lost a dear friend.

Anne Bertholf:

When I became associate dean of the Niagara Frontier Center in 1985, Penn Wettlaufer was the BME mentor. He directed studies in an incredibly broad range of business topics, and he was consistently over target. To meet the pressing demands of that student load, he standardized contracts long before the College acknowledged the wisdom of that practice. But, too often, he also standardized evaluations: there was little that distinguished one CE for business law or organizational behavior from another.

We worked on it, and Penn improved, though there were set phrases that showed up in most of his documents. These practices did not seem to bother our students. They commented frequently on his accessibility and efficiency, and many among the 96/32 credit group did all or almost all of their work with Penn.

To distribute the load more equitably, Penn became mentor to the faculty: he trained others to serve as primary mentors for BME students. Every mentor a BME mentor became our catch phrase, and Penn produced guideline documents that helped us succeed. Indeed, most members of the faculty learned enough about the BME area of study to feel comfortable in advising students, and Penn was always there to help us if we got stuck.

As we began to add resources, new colleagues and additional CDL studies, he became less burdened with students, but he always worked at or near target. And, he evaluated! Hundreds of requests for credit by evaluation received his scrutiny over the years. When Penn would occasionally kvetch about load (he did this rarely) so that I had to pay attention, I was always astonished at the volume of CBE requests he'd handled before allowing himself to complain.

When he began to organize FORUM/West, his teaching load was reduced, but he devoted that same level of energy to tireless recruitment and publicity of the program. He'd drive to Oshawa, Ontario, a distance of 100 miles, to meet a single FORUM prospect. Each student who entered FORUM had, prior to enrollment, formed a relationship with Penn. He would have analyzed transcripts and predicted credit by evaluation for each one, and there would often have been some career advice thrown in for good measure.

To be sure, he was not an intensely rigorous academician. His was a contribution of breadth, and not always of depth. Penn was, rather, an accommodator. He accommodated his students' schedules — he was here at 7:00 a.m. most days to meet students who liked to come by en route to work. He accommodated the requests of his colleagues to do just one more study with students. He accommodated the requests of the assessment office for evaluation of prior learning claims. He accommodated the needs of administration for representation at recruiting events, social occasions, civic affairs.

This center relied heavily on Penn's accommodating style. Even those who might suspect his incredible range of expertise sought his advice in their work with students, and all of us referred our students to him. It was always difficult to argue with his predictable yes, when asked to teach, to evaluate, to serve on a committee, to represent the center. As his colleagues, we did not always help him keep his load in check.

Concern over the academic rigor of his contracts was not echoed by his students. At the time of Penn's death, I spoke with many of them. All spoke fondly. A large number recounted life-altering conversations with Penn. They attributed to his advisement their decisions to pursue education, their decisions to continue, their successes as students and as graduates.

Based on these reports, I conclude that the breezy Wettlaufer style masked substance of unsuspected depth. And I know, absolutely, that his predictable yes often made life easier; it will be missed.

Jacke Rose:

When you talk to people about Penn, you discover that each person has a very different image of who he was. Although most agree on outward image — shirt trailing down the back of his pants, hair looking like something had just been roosting there, and clothes that usually had a blue or green buffalo racing around on them — the inward man was more hard to pin down. Penn had immense contradictions in his personality and life, ones that played well here at Empire, and made him a good example of values and interests that the College encourages in its students.

His first love was psychology, his undergraduate major.Yet he ended up in graduate business school, running a company, and teaching business — though, of course, particularly those more psychological aspects like organizational behavior and leadership. But his diversity of interests expanded beyond these. For awhile he was in the MSW program at the University of Buffalo, then he became an EMT and paramedic and taught those in the community. Quite a jack-of-all-trades for a man who always most admired people who were number one at something.

Penn's external persona was often the gruff, nononsense, cut to the chase efficiency expert. He was active, on the run from one project to the next.Yet he spent whatever time it took working with students, devoted many weekends cleaning the apartment of an elderly lady in need of help, and showed up to cheer on a nervous colleague's All College presentation.

He could be counted on to join a community board, be a Buffalo booster, always do what was expected of him.Yet he had a soft spot for the rebel or outsider, and would give them support and encouragement. He may have dressed like a preppie, but Janis Joplin sang his song.

He loved sports, played squash, did scuba diving, and, absolutely, never missed one of the Bills games. A well-rounded person in academics, community service, sports, the arts. Just what we all tell our students to aim for, he lived out. But being a mentor was his ultimate accomplishment. And for Penn, being a mentor meant, most of all, being there for his students, helping them figure out what they knew, guiding them through degree planning, and nudging them to broaden themselves. Almost every colleague mentions these qualities.

Bob MacCameron, for instance, tells about talking to FORUM students, trying to define liberal studies. Bob talked about

examining the individual, society and natural world without the professional/vocational slant. Still seeing some blank faces, he gave the classic example of a non-liberal study — materials management. Penn added at that juncture that in order to get to the point of studying materials management, one needed calculus (a liberal study), thus drawing the link for the students. He seemed to know how to get through to students, to make them see connections, to understand the links.

Penn lived a one-to-one kind of life. He was not the kind of mentor who would get involved in College debates over policy — issues were not of great interest to him, but he was always very aware of people — students, faculty or staff, and what their needs were. He focused not on generalities, but on Mary Smith or Tom Brown. He knew each student, who they were, where they worked. After reading the Wall Street Journal, he slipped it into the mailbox of someone who couldn't afford to subscribe to it. He was alert to all the folks around him and always kept an eye out for ways he could help, the encouraging word he could give to the person facing surgery or an illness, the pat on the back for someone with a loss. He was a people person not in the glad-hand kind of way, but because he really cared. As one faculty member put it, you knew he'd cover your back.

Empire people were part of his family. He came to the office when he was dying. When he didn't have the strength any longer to walk the block from the parking lot, he parked on the street, and slowly paced off the steps to the College door. His old-fashioned work ethic and pride in doing a job well kept him coming until he couldn't sit up. But more than that, it was his love of the folks here, students and colleagues, that motivated him step by little step, labored breath by labored breath. He missed us when he didn't come in. And we miss him terribly.

Reflecting on Origins II: An Interview with Ernest L. Boyer
Richard Bonnabeau, Center for International Programs

This is the second in a series of interviews conducted by Richard Bonnabeau, which were part of his research on the history of Empire State College, The Promise Continues. *One section of Bonnabeau's interview with Arthur Chickering was published in* All About Mentoring #18. *What follows is a slightly edited version of the interview he did with Ernest L. Boyer on 31 August 1990.*

Ernest Boyer served as the chancellor of the State University of New York, as U.S. commissioner of education during the Carter administration, and as president of the Carnegie Foundation for the Advancement of Teaching. Boyer authored and guided the writing of many books, including High School: A Report on Secondary Education in America (1983), College: The Undergraduate Experience in America (1987), *and* Scholarship Reconsidered (1990). *Ernest Boyer died in 1995.*

Thanks to Richard Bonnabeau for his on-going help, and for his permission to include this interview in All About Mentoring.

RB: I understand that you are credited with giving Empire State College its name.

EB: Yes. After getting the college plan approved by the University Trustees, the new institution needed a name. The SUNY tradition, as you know, is to name colleges after their location — Plattsburgh, Binghamton, Buffalo, and all the rest.Well, here was a college that had no "place;" it would be everywhere. So I spent a lot of time thinking about what one might call a college without a campus. At one time I thought of calling it, "University College." But then it just occurred to me:We're talking about serving the whole state of New York, the "Empire State." And, so the more I thought about it, the more "Empire State College" made sense. And, as they say, the rest is history.

RB: Immediately after your appointment as chancellor (September 1, 1970), you began with the plan to launch a new college for the SUNY system. And I believe by the end of October, you had established a think tank or planning committee.Why did you act so fast? There seemed to be a sense of urgency in the undertaking.

EB:Well, it wasn't an impulsive act; the idea had been brewing for years. As far back as the 1950s, I had become intrigued about nontraditional education, inspired by Royce Pitkin, then president of Goddard College, and by Ralph Tyler, director of the Center for the Study of Behavioral Sciences in Palo Alto. I met both of these men shortly after becoming dean in 1956, of a small liberal arts college in California. I started to ask: What is the best curriculum arrangement? How can learning most effectively be carried on? Why do students come and sit in front of faculty for 50 minutes three times a week? Nobody seemed to have clear answers except to say, "That's the way it is." I began to feel that education should be more student-directed, that the curriculum should be shaped by clear goals and that learning should be more flexibly arranged. In response to these ideas we organized, at Upland College, where I was dean, the nation's first 4-1-4 calendar with a mid-year term. During the January term, we created, in effect, an alternative college, a

time when students and faculty worked together. This was an experiment in nontraditional education, and from that time on, I believed that all colleges should have alternative ways to learn. In 1965, I came to SUNY as executive dean, working with Chancellor Sam Gould, who also believed in nontraditional education. It was in 1968, I believe, when I discussed with the chancellor the possibility of joining a consortium of institutions that had their own versions of a "university without walls." My first thought was to ask each campus to start its own experimental unit. Another idea was to try to run a nontraditional program from the central office. But in the end I was convinced that what SUNY really needed was a new, free-standing college — a noncampus institution with an integrity and identity of its own. Chancellor Gould agreed. But meanwhile, riots were occurring and campuses were under siege. So the idea of starting a new college was put on the back burner. I should note, however, that in Great Britain, the Open University was launched — which kept the spark alive.

RB: I think it was 1970. In 1969 it was getting started.

EB: That's when Walter Perry became vice chancellor, I believe, of The Open University. Meanwhile, back at SUNY, we were preoccupied, quite literally, with keeping the university "open" and well funded. Still, during this unstable period, the idea deepened that nontraditional education was required, not only for some adults, but also to respond to students who felt the system was being too rigid, too inflexible, too bureaucratic. So, in 1970, when I was asked to be chancellor, I decided that one of my first actions should be the launching of a new non-campus college. I felt it would be a creative response, not only to the call for more options, but also to the longstanding need for continued learning. I was convinced that, in the coming years, life-long education would be one of the most exciting challenges in American higher education. I was convinced SUNY needed at least one campus that would be more flexible and more open. Further, as chancellor, I wanted to make a statement that related to my own philosophy of education. But again, this was not an impulsive act; it was a strategy that had been brewing in my head for years.

RB: At the same time that you began to formally plan the College, Alan Pifer, your predecessor at the Carnegie Foundation, called for the creation of an external degree college. Did that spur you on a little more?

EB: Sure. I thought if we could get outside support, this would give us additional legitimacy to the move. So I went to the Carnegie Corporation and laid out the plans for the new college.We got, as I recall, $300,000, which was frosting on the cake.

RB:Yes, and Ford came through too.

EB: You're right. The Ford Foundation helped as well. So the pieces were in place — an idea was ready to be born. It's a bit ahead of the story, but I also recall the time I proposed the idea to the Statewide SUNY Faculty Senate. Some senators felt this nontraditional college should be under the control of one of SUNY's existing campuses. But I had decided that we couldn't have a nontraditional program controlled by a traditional campus. I said the independence for the new college was an absolute requirement. It was to be a free-standing college, and that's what the SUNY Board approved.

RB: I think later on that year, the state had a fiscal crisis of sorts. Nothing to the magnitude that New York has today, but a period of growth suddenly came to an end.

EB: It's true that New York went into a fiscal dip for the first time in years. This was also the first time that we had to introduce a tuition increase. So it was an awkward time to talk about starting a new college. But the governor (Rockefeller) liked the idea. So we got state support even in a tough budget year.

RB: Did it take much to excite Rockefeller's interest?

EB: No. no.

RB:How was he approached?

EB: I had a meeting with him.

RB:Was it in the fall of 1970?

EB: It was well before the board meeting. As a matter of fact, I met with the governor every several weeks. He was keenly interested in the university, and I could see him almost anytime and in almost every instance the governor would support a new idea. In the case of Empire State College, this was just the kind of idea that he took in with enthusiasm. Not just because it was new and novel, but because he saw the potential. In fact, soon after the College was launched, the governor called to ask if I could help him. The labor leaders in New York wanted to have their own collegiate program and that led to the establishment of the Labor College in New York City.

RB: So the governor was under a lot of pressure to do something.

EB: Oh, absolutely. But the governor didn't force me to act. That's not the way he worked. But there is no question that he felt pressure from the Labor Council of New York City. The School of Industrial and Labor Relations at Cornell had been offering courses for years, but didn't give credit toward a degree. The labor people were offended, and the only alternative I knew of was to create an alternative educational model. And thank goodness, there was Empire State College that had the potential to fill the bill. And it worked!

RB: In conceiving a blueprint for Empire State College, did you have a sense of how students would learn in this nontraditional college and how the College would be structured?

EB:Well, I thought surely it would be a flexible model, with students studying independently, working with a mentor. In a sense, that was the essence of my notion. At one point, I also thought that Empire State College would use technology, too. At the time, SUNY administered the New York Network — seven PBS stations across the state. And Sam Gould, who had been president of Channel 13 in New York City, was greatly interested in educational TV.We were, in fact, producing some programs of our own. But, in the end, we were not able to get the added resources — or, even more importantly, the air time — to make television an integral part of ESC. Still, I expected, early on, that students would be independent learners.

RB: In regard to support for the new college, what was the reaction on the part of the SUNY Board of Trustees?

EB: Oh, they were supportive. To say enthusiastic would be reading emotions in them I couldn't register; still, there was a sense of excitement. Bear in mind, we were coming out of a discouraging period. For three years, at least, the board had confronted student unrest and legislative threats to close down campuses because of the drugs and riots. So the very fact that an educational innovation had come along was refreshing. And the fact that the new college could draw upon existing institutions was appealing too.We had 72 campuses that would be available to Empire State students in terms of library and other resources. It was complementing the existing system. So I don't remember one negative note with the board. I might add parenthetically that the new college was a winner with the media as well. Because of student unrest, every press conference I had was preoccupied with crisis issues. But I'll never forget the day after the board approved Empire State College. I was in Syracuse, I think, speaking at a statewide meeting, and there was a press conference. The first question was: What is Empire State College? And, I'll tell you. It was like a breath of fresh air. For the first time, we were able to talk about education — about adult learning, about a new way for people to be educated. And that led to other questions. It was a lesson I never forgot. In the midst of a crisis, with Empire State College, suddenly, I was in control. From that event I could talk about education more broadly. So, not only did I get support from the board — I don't think there was a negative signal from the press. More to the point, the new college provided a positive climate in which a whole new relationship around education was established.

RB: In planning Empire State College — a college that focused on students, a college with students at the center, a college where the student was autonomous, a college where the student established his or her learning objectives — were you concerned that you had proposed a model of education that would lead to a kind of intellectual narcissism?

EB: No. I never thought of it in a negative way. I did wonder how this open, flexible college would combine individualized learning with greater coherence in liberal learning — a concern of mine. But I've never felt these two interests were contradictory. In fact, if you look at the typical campus, we don't even remotely deal with the issue of commonality. The so-called distribution requirements are pretty much a grab bag of electives without purpose or

coherence. So it seemed to me that a college, even one where students were independently engaged in learning, would be no worse — and perhaps could do better — in the search for liberal education. After all, there was a mentor who would give guidance and focus to the program of each student. To put it another way, I never felt that creating greater flexibility in process meant surrendering the notion of coherence. Again, I've often felt that Empire State College could be a more coherent institution than a traditional campus. After all, proximity does not coherence make. The integrity of a program depends entirely on the leadership and quality of faculty with a shared vision. So, having students study independently doesn't mean narcissism any more than having students sitting in class guarantees coherence. In fact, I think you can assume that an Empire State College student has as much or even more motivation, inspiration and focus as a student on a typical campus. And I think the last 20 years have borne this out.

RB: Arthur Chickering entered the picture fairly early in the planning of the College. Did you recruit him?

EB: Yes. Art, who had been a creative leader in college research and nontraditional education, became a consultant and then, a senior administrator at the College.

RB: And Loren Baritz is another name that crops up early.

EB: Well, Loren was at SUNY/Albany; he went to Empire State to help develop learning models. He was hired first as a consultant, I believe, but then he also stayed on as a key leader in the institution.

RB: And Al Brown is another person who figures in during this early period.

EB: Yes, Al, who was at SUNY Brockport, helped too.

RB: You mentioned earlier about the SUNY faculty senate's reaction to the College. What was the reaction of the SUNY presidents? Would you say that they supported the idea, or was there some opposition?

EB: I don't recall any opposition. I met with all the presidents at least twice a year, and I also had a "council of presidents" that met monthly. I remember discussing ESC with them, and making it very clear that it was a unique, independent effort that wasn't going to threaten other campuses. And I received no direct criticism from the presidents. Maybe some had vague concerns. "Is this going to take money from us?" But the fact that we had "start-up" foundation money was helpful. Also, I was able to say that it's entirely possible that some ESC students would be taking classes at their campus, and that libraries could be used. I was trying to present Empire State as an integrated effort within the system. And again, I think it added a bit of excitement to the system.

RB: So, as far as you could judge at the time, there were no elements within the structure of the College that the presidents found unpalatable?

EB: No. At least, as I said, nothing was ever presented to me in a negative, hostile or questioning way.

RB: What about the national reception — other than the Carnegie and Ford connections?

EB: Well, the movement did not skyrocket as a national event. Clearly, the new college made all the New York papers. It was front page news all across the state. But, looking back, I'm impressed that New York seemed preoccupied with New York — and we weren't focused on national media at the time. An attitude that seems strange, perhaps a bit provincial to me now.

RB: The Empire State.

EB: Yes!

RB: You recruited Jim Hall? Or rather, was it Mert Ertell who recruited him to have a significant role?

EB: Well, Mert was deeply involved in the early planning, and he asked Jim to join the planning process; later, I chose Jim

for president, of course. Choosing a president was the trickiest step of all. I knew the College would stand or fall on the strength of the leadership. I could create the college. I could get money for it. I could promote it. But, in the end, somebody would have to deliver. The new president was all important. We did have a national search, and there were three or four finalists, well-known people who had made a name one way or another. But, in the end, I felt the new college needed, above all, a practical administrator. Building a college that didn't have a campus required someone who had a clear understanding of procedures and who knew about SUNY as a system. And Jim, at the time, was an assistant in the central personnel office. He was young, but I felt he had just the right combination of good administrative skills and common sense. On the strength of his performance, I decided to recommend him to the board. And, I'm convinced, it was the best move I could have made. I've often thought that I don't know of ten people in the country who could have taken this and delivered so effectively on its promise. After all, running a non-campus college is an extraordinarily difficult task. Most people have difficulties running an institution that's already in place — one you can touch and feel. The idea of running an institution that is basically an idea is enormously more difficult — especially when you're working with faculty who, while working very hard, are dispersed. At first I thought the college might have five or six learning centers strategically located, but very early there were 15 (I don't know how many there are today).

RB: There are about 40 locations. Did you see the College having, in addition to these learning centers, a rural outreach?

EB: Well, as I said, I thought at first of dividing the state into six regions, with a major learning center in each one and satellites in each "catchment" area — a term I don't like. That's the way I imagined it. In fact, there's a history to this arrangement. Early on, I proposed to the board that we actually organize SUNY in regions, with clusters of campuses in each one. And I imagined an Empire State learning center in each area, headed by a dean or vice president. But Jim's system was more flexible and more responsive. And that strategy has worked very well.

RB: In your design to launch a college that was so unique, did you think that Empire State College would require the kind of imagination in a leader that was at odds with traditional notions? In other words, this new enterprise called for someone who wasn't married to traditional practices of education.

EB: I think so. There were two types of candidates for president: Those who had been running a more traditional institution and those who had been theorizing about nontraditional education. But, as I said, I knew Jim was systematic in the way he approached problems. I thought it was a plus that he hadn't run a conventional college, although the skills are, of course, in many ways the same.

RB: What made you decide to move the administrative headquarters out of Albany?

EB: Well, I knew it shouldn't be in Albany. Staying there would make it "The Chancellor's College." Further, it would be overshadowed by SUNY Albany. The new college should not only have its own president, its own council, its own faculty, but also its own administrative site, despite the fact that it was a non-campus. So that raised the question, if not Albany, where? I thought it needed to be somewhat central in the state. At the same time, I didn't think it should be in a town where we already had a campus. And it shouldn't be in some woebegone spot either. Then one day it hit me. Saratoga, a wonderful community, just up the road. It had a wonderfully important historical name, easy access to the airport, and there was no SUNY campus there. So it seemed to be divinely ordained.

RB: Plus Skidmore had the University Without Walls there, and there were facilities too.

EB: Precisely. It was perfect. It just seemed the place.

RB: What about faculty load and the faculty/student ratio? Is that something you had in mind when you spoke parity — that the ESC faculty would have the same student ratio that other campuses have?

EB: This, of course, was one of the unknowns. The assumption was that the faculty would have a "comparable teaching load;" but frankly I felt, from the very first, that mentoring was going to be a tougher job than preparing for classes. And I wasn't sure how that finally would be negotiated. We didn't have any experience. I didn't know how faculty would feel about such an arrangement. I didn't even know how many students a given mentor should have. I really thought these critical issues would have to be settled by trial and error. Once the College was launched, Jim and I did talk about it

several times. And occasionally we discussed the fact that the faculty really did seem to be overburdened; I worried about burnout. But talking about the teaching load issue reminds me to say that the legislature and executive branch officials were always friendly to the College. They thought it was responding to public needs. I did feel, however, that the College received less support from the State Education Department, for reasons that were never fully clear. Some felt that it was because they had their own non-campus degree program.

RB: Did you have concerns about the long-term viability of Empire State College — whether there would be a continued need for it — a market, so to speak?

EB: Oh, no, not about the need for such a college. I did have doubts about sustaining the vision. After all, almost all experiments, over time, tend to go conservative. Even the best of experiments often lose their boldness. But again, I never doubted the need. For example, in the spring, I gave a commencement speech at Pace University. The topic was lifelong learning. I said that we're entering, for the first time, a new era in which adult learning will be the rule rather than the exception. I even proposed an adult program called "educare" — just as we have "Medicare" for health. I suggested also that students, upon graduating, might get a Certificate of Continued Learning, which they could cash in over a lifetime. So I never doubted the need for a flexible college for people of all ages. On the other hand, I have to say that I didn't imagine that Empire State College would be primarily an adult college. I thought it would also attract more traditional-aged students, some of those who criticized the university for being too rigid. As it turned out, the students who were most critical of the university and its "bureaucracy" didn't want to leave the campus at all. But still, I'm amazed that in the year 1990, more states don't have their own version of Empire State College. It just absolutely startles me that with all the adult learning, there are so few examples of more flexible approaches to getting a degree (although many colleges do have their own modest version of the program).

RB: Did you think there might have been some thought that ESC could siphon off student radicals and, in effect, contain them?

EB: It never crossed my mind. No, when I suggested that the College might serve the critics' curriculum, I did not mean it was an attempt to get rid of "troublemakers." I really believed the students when they said we needed more flexibility in education. It did seem foolish to have everyone come to class Monday, Wednesday and Friday morning at 9 o'clock. No, it wasn't done out of fear, nor was it a strategy to "siphon off," as you say, the guys "making trouble." Rather, Empire State College was an effort to institutionalize what I thought was an authentic claim for the need for alternative learning. Not that every college should be so arranged, but I did happen to believe that some of the university's critics had a point!

RB: How would you now describe Empire State College's place in American Higher Education.

EB: I think it's unique. I know there are other alternative colleges. Perhaps the closest is Metropolitan in Minnesota, and there is Thomas Edison in New Jersey. But I think Empire State College does fill a special, if not unique, niche in presenting and offering on a statewide basis, a network of learning centers built around the mentor model, giving credit for experiential learning, monitoring student performance and building in quality control.

RB: In regard to quality control, did you anticipate a problem, given the uniqueness of the kinds of individualized pursuits of students?

EB: No. I thought it could work. In fact, I believed the arrangement could give more, not less quality control. As things now stand, students go to class and get their credits without any overall guidance or direction. I'm not at all sure that quality on a typical campus is all that carefully assessed. But by having a closer and more continuous interaction between the mentor and the student, the integrity of the process of learning can be strengthened, not diminished. Further, ESC has elaborate faculty monitoring arrangements where the work of students is crosschecked by others. So I think that the quality control is excellent. But again, I have never been enamored by the current course credit system. Further, I happen to believe that getting students engaged in their own learning helps build quality. I just don't think students are out to cheat the system. And when they're challenged, they'll respond. And bear in mind that the Empire State student is often older, more mature.

RB: What is your view of adult learning in the U.S. today?

EB: It's the fastest and perhaps the most consequential sector of education in the nation. At the Carnegie Foundation, we just published a book called The Learning Industry. Its author, Nell Eurich, extended her work on the corporate classroom. She's looked at labor, military and government education, and it's far and away the nation's largest education segment — covering everything from basic skills to Ph.D.'s. So, the spread is parallel in many ways to traditional education — and there are perhaps more students involved.

RB: Is this undermining traditional education?

EB: No. I don't think so. It's extending it. But if the computer and labor-based nontraditional systems get authority to offer accredited credentials, they could be much more competitive. Right now, 20 of the corporate colleges actually do offer accredited degrees — a straw in the wind. Clearly, one of the most remarkable stories of the end of the 20th century is adult learning. I see the 21st century as simply being an exponential growth of that movement. And a college like Empire State, it seems to me, is positioned splendidly for the trend toward life-long learning. It's a new college for a new century.

RB: Is there anything else you would like to add?

EB:Watching Empire State College fulfill its mission has been, for me, a remarkably satisfying experience. The credit goes to the president and to the dedicated faculty and staff. Since leaving SUNY, I've frequently met members of the ESC faculty and consistently, they've thrilled me, not only because of their professional competence, but because of their dedication. Again, I think it's the hardest teaching assignment, but perhaps the most rewarding. So I obviously feel enormously pleased by the way this experiment has worked out. The odds were hugely against this strange new institution that was only a dream 20 years ago. But Empire State College has beaten the odds. It has not just survived, but thrived. Jim Hall, supported by a superb faculty and staff, should be credited for the victory.

Copyright © 2000

Troubles of Trustees
Forest K. Davis, Professor Emeritus

Note: In slightly amended form, Troubles of Trustees I & II *was originally published as* The Philosophy Motion #305 and #306. *Thanks to Forest Davis for his patience and willingness to let us use this piece.*

I.

As many times as we may have animadverted on the histories of Goddard College and other educational institutions, trustees may never before have been one of the topics. They tend to be remote bodies of governance, not immediately in any picture with which a process study is concerned. They do have sharp relevances, however, as we may see in this juxtaposition of Goddard and its partial child, Empire State College of the State University of New York system (SUNY).

These two educational institutions, both the sites of many friends and many useful and happy times, are both struggling with boards of trustees, each board concerned to "run" its institution in directions different from those of its established past, paying little mind to concerns of students, faculties and administrations. Boards of trustees mostly provide support services, representing public and general interests, in contexts of steadiness. They do not usually "run" anything, and nobody expects them to. They often "own" things in a legal sense. They hold title to properties, because the state requires this and finds it convenient that it be done legally and reliably. Other than these necessary functions, trustees normally comport themselves with pervasive restraint, receive reports, develop funding supports, and identify socio-intellectual, that is, educational, perspectives helpful to their institutions of reference.

First some definitions: Goddard is a very small, private college, relatively young, adventurous, programmatically original, progressive in methods and philosophy, with a distinguished history in student-centered education, and hopefully characteristic patterns of discussional dialectic and socio-democratic governance. Empire State College has a few thousand students, small in the SUNY-settings of an unbelievable 70-plus campuses all over New York State, itself younger than Goddard, with a unique history of striving to be and remain progressive, however that may be understood in the midst of huge educational structures — the focus of great original vectors channelling social, educational and technological energies on behalf of the citizenry of New York State. By itself Empire State College has focused educational possibilities and opportunities for potential college and graduate students in the complex social structures of a powerful state population.

By themselves these two boards of trustees focus the one (Goddard) on a disproportionately small number of students, the other (ESC) on a number of students comparatively small in the SUNY frame of reference but large in the context of progressive education institutions, most of which are small and private. The trustees involved in the present situation at ESC are the general SUNY trustees whose concerns address the entire coterie of 70 or so campuses.

The Goddard trustees address only the tiny little college in northern Vermont. The SUNY trustees recently presented a new one-year program in general education made up of some dozen studies defined as applicable to all SUNY campuses, ESC among them. What it does is specify 30 credits or a year's work which all SUNY students must take or satisfy by

other means. ESC presumably came by this dubious inheritance by virtue of its identity as a SUNY campus. The Goddard trustees have recently been making motions in the air as to what Goddard should be doing different from what it has done in the past. No clear-cut statements of educational philosophy appear to have been made on the trustee level. Students and on-campus groups may think that whatever their trustees have done indicates their wish to have the College do differently from what it used to, and go where it may not before have gone. This may translate to an implied threat to be less progressive as an institution than it used to be.

It is possible that both sets of circumstances involving both boards of trustees may have arisen as a result of a lack of or disregard of the need for a discussional dialectic to clarify and settle issues of importance to the respective on-campus elements — students, faculty and administrative staff. It might be highly likely that the SUNY Board of Trustees did not give thought to the needs and self-image of one of its smallest campuses. We don't know whether they were in touch with individual campuses or whether they produced a new idea and threw it to member-institutions around the state of NY who would surely feel they were hemmed in by size and dignity and all the social constraints that go with institutional size and internal distance. In other words, trustees might have assumed they could "mandate" a General Education program, which all SUNY students would feel compelled to take. If they discussed it with the people most concerned in the campus-wide decision, somebody would surely tell them that these movements toward General Education — education good for everybody no matter who — recur periodically whenever leaders decide to lead without consulting preferences and philosophies of member institutions. It happens over again every few years, lasting only till the next periodic change to do some other prominent thing, whether people want it or not.

Neither of these trustee approaches is likely to work well, the issues on either side of significant questions not having been addressed. Trustees are after all very busy people who have full lives of their own; they may think they don't have time to talk ad infinitum with large or small campuses about matters of common interest. Perhaps they think all one need do is come up with a mandated program after which they can leave everybody very happy. The fact is, nobody expects trustees to go off half-cocked about educational programs. That is not how higher education works, least of all progressive education, which prides itself on learning how to think when thinking is a part of doing. Trustee fiats are far from welcome anywhere, least of all at progressive institutions.

The chances are that the SUNY trustees simply made a mistake, being untrained in educational and discussional dialectic, the roots of learning. They can back off and be none the worse for their experience. It may be a different matter for the Goddard trustees, all of whom should by this time have been well-exposed to campus expectations of trustees who are charged with at least some responsibilities for the campus and its people. They may not for the most part have committed themselves to dialectic, its values and its consequences. Sometimes they have done remarkably well in difficult situations, sometimes not so. There is broad hope for them that they can learn to learn. The key to it lies in commitment to dialectic, leading to decisions made in close proximity to campus groups having stakes in the decisions and who take part in those decisions.

Thus far, it seems clear that a single ingredient is missing in both the Empire State and the Goddard trustee processes — that of the discussional dialectic, by which is meant the determination to address at length in discussional form the stubborn factors and elements in college educational process, being careful always to include as discussants those persons most nearly concerned in the decision: trustees, students, faculties and staffs.

II.

In the interest of fairness, we should now apply diverse perspectives to both institutional situations. We may take as instances one situation from each institutional context, Goddard and its younger relative, Empire State College of the State University of New York.

Be advised that we who comment rarely know many if any of the members of a trustee board in a close way. They are far off somewhere, operating in a distant sphere, probably often enough geographically out of reach when meetings convene and issues arise. This is a handicap, from whatever perspective. In the Goddard situation there suddenly arose a notable exception to stereotypy offering unusual advantages to non-trustee interests. The board chair was and is a young man who graduated from Goddard some 26 years ago, then graduated from medical school and went to work teaching medical sciences on the west coast. He may have started as the alumni representative on the board, and worked himself into the

chairmanship. Unluckily for him, when troubles or misunderstandings arise the chair is way out in front with the blame and the symbolic responsibility. This is an old story in educational operations. The person in the front lines on an issue gets to be the villain just because he or she is where he or she is. Quite soon one began to pick up stories that this chap was a bad sort of person who had dark plans for everybody back on the little campus in Vermont. He must be some kind of iron conservative waiting to deep-six familiar programs of the college's great past. Thus the lines began to form, the stereotypes to take their places.

Fortuitously, all of a sudden, there turned up by total accident in the Goddard archive just about this time, a document dating from 1987 by this same young chair of the Goddard Board of Trustees, long before anybody ever heard of him, in which he proposed, evidently seriously, that a new undergraduate program be developed on the Goddard campus to provide in Goddard's inimitable way qualifying studies to prepare students for entrance into medical schools and eventually for the professions of medicine and the health sciences. A moment's reflection on the firm conservatism of the medical profession might suggest that one who proposed such a radical idea must have something wrong with his trolley. Still, he proposed it, and while perhaps not much came of it at the time, it seemed probable that the person who thought it up might very well be no slouch at all at the business of working with a radical little college in Vermont. So biff, bang and back up: the stereotype all at once did not fit very well. People might need to start over.

The significant achievement here was to call into question the stereotypy of which many conflicts are made. What could be done with this "new" document? How about inviting the trustee chair to the campus to discuss his 1987 idea? He had been there before, in the early 1990s, which the faculty would probably remember. He might be able to come again, after eight more years.
1) The college community would become acquainted with the idea/proposal and would presumably understand what would be involved in it.
2) The college community would become acquainted with the trustee chair — no minor achievement in the busy world we all live in.
3) The trustee chair would have taken a major step toward understanding the college community of today.

One could go on numbering the advantages of such a campus event. One might offer opportunities for informal discussions of many common concerns, any one of which might alter current tensions between trustees and community members fundamentally and advantageously.

Let us now inquire how Empire State College stacks up in this context. At several recent All College Conferences, faculty and staff members have been heard to complain that they feel they have less and less scope in the operations of the College. This also happened at the recent conference of March 2000. As a retired guest at All College what we do is spend time attending all sorts of meetings, most of which are very interesting in themselves, quite apart from bleats. Over and over again one is struck by the high level of discussional dialectic obtaining in them. It was as if, even while complaining that they have no power to do anything, they demonstrate that they have enormous power in the language of teaching and learning (assuming that teaching and learning are close to the same thing).

Now this is a bit awkward. Are we quite sure we mean all these things? Is it that conference members do not notice what they are really doing? They are involving themselves in the most effective kinds of fundamental communicational exchange, even while complaining that it has no effect. What is to be done about this awkwardness? There must be some sense of reality in people's comments that they have a feeling of being powerless, even while they are demonstrating that they do have some power as a consequence of their participation in deliberations among themselves. At the very least, those who are doing their best to make Empire State College go and go well, can realize that they do know part of what bothers their colleagues. It isn't as if nobody knew about it. Suppose it is all really more obvious than people thought: ESC people do know that they can do a good many things if they are willing to admit it. What it amounts to is that apparently Empire State is a better college than it thinks it is. If people could concentrate on being friends with people they do not know, it might clarify their situation. The channels are all in place. They simply need to direct their attention to what matters — the essentials of educational communication, which is to say, to discussional dialectic and to its application to relevant issues.

There is something fundamental about discourse. It wasn't invented yesterday; some of the old Greeks and later philosophers were middling good at it. It is just that it has been constantly refined in recent times. One of the marks of

modern civilization is that everybody is getting into most acts. Look at e-mail: people who used to write letters and wait eight weeks for a reply now get answers to queries in less than a minute. One has to be careful in thinking about this kind of communicational speed. It is good to save time, but it may not alter the values of faceto- face discussion. Administrators may forget that one does not assume the efficacy of rapid communication. One may have to see to it that discourse takes place, knock-down, drag-out. That may be part of what forlorn faculty miss when they bleat that they have no power. They send e-mails, all right — yes, they do. But what becomes of them? Conversely, when a college president sits down and writes a six-page letter on paper to a faculty member who has simply put his or her name to a petition, can the president assume the letter has an educative effect? Face-to-face discourse may indeed have its place. In time, parties to more or less remote discourse, be it e-mail or postal keyboard, may learn how to raise the common degrees of efficacy of interchange. Let us go slowly and be careful, that is all. And it goes without saying that both sides will have to do, carefully and willingly, whatever is done to try to improve the efficacy of discourse, which is to say, the positive effects of discussional dialectic — the name for a system of faceto- face, systematic communication on significant educational issues.

ALL ABOUT

MENTORING

A Publication of Empire State College

Is Learning Happening?

A Metropolitan Center Discussion

In All About Mentoring *#18, we included a talk Xenia Coulter gave at this year's Alliance /ACE Conference, as well as responses by mentors Susan Oaks, Nancy Gadbow and Judy Gerardi. At a center retreat this spring, members of the Metropolitan Center faculty used this material as an occasion to discuss a range of issues regarding student learning and our efforts to identify adequately and judge it. What follows are some notes taken by Bob Carey from that meeting.*

This discussion marks the beginning of our coming to live with the fact that "outcomes assessment" will be a permanent feature of our work lives. But what should it look like? What should it help us see?

We have a central cluster of questions: How do we measure competency, skill and growth in understanding? How do we make this issue and the practices associated with it real for students? What are the mechanics of implementation and the instruments thereof that will help us know that learning is happening? These questions took us off in several directions, but there were, by day's end, three clearly defined themes that bear further exploration.

1) What do we intend to do when we are "teaching" a subject? Mel Rosenthal identified "seeing" — teaching students to learn to see — as crucial to any discussion of practice or outcomes assessment. The subject one teaches is a means, a particular way, of achieving that goal. In effect, one is also teaching a student how to use the subject and what it helps us see. In addition to "seeing," we used other terms over the course of the afternoon: observing, analyzing, evaluating and applying. All concerned our efforts to describe both what we do and what students do in performance terms.

2) Lucy Winner framed the issue this way: teachers are about "performing understanding" to the end that students begin to do it themselves. Knowledge is not just the net weight of remembered lumpen facts, but the development of an ever more textured reading of one's own and other's experience. As that understanding continues to develop, new knowledge is incorporated into it. In this sense, one performs what one has learned, rather than merely parroting what has been held in memory.

Around this notion, there was a hovering of issues and questions, among which were:

How should we deal with the fact that many of our students have learned a very different notion of performance? They come to us already formed in particular ways, making the issue of having them learn to perform understanding in the short period they are often with us, quite difficult. How and when do we make our understanding of what they are to do clear and explicit? How do, or should we, particularize our expectations? For example, what series of tasks will a specific student be expected to perform, by when, and measured in what way?

And there were other issues as well: If each contract is to address these issues as a gathering record of performance, how do we advise and consult so that the experience is cumulative, not an assemblage of discrete contract moments? What products should we require as a way of demonstrating realized knowledge (for example, which would allow a student to say: "I have mastered this to the point where I can use it to discuss the very point it raises, to show, to demonstrate that

understanding")?

3) A final term that was important to this discussion was "student maturation." Lear Matthews used the phrase to capture the chronological and presumably cumulative dimensions of the process we were exploring. It has several dimensions. The first has to do with beginnings. Are we as mentors, are they as students, very clear about what is going to unfold? Do we really know the students who are coming to us? How do we capture the fullness of the "now," the beginning of the process, so that we can sort out what to look for at the "then" moment of their college experience? Should we develop a portfolio approach to assessing growth in understanding and conceptual fluency? At a practical level, should we ever offer a group/tutorial study in something like critical thinking? Or, should that be the expected outcome of every contract?

We have created a useful agenda. Some of these issues are really ours to continue to develop; others are, in a real sense, college-wide issues that will take final shape as orientation materials or as self-assessment guides. The latter is really the easy part of outcomes assessment. The more interesting and demanding is developing ways of making our practices visible to ourselves and of eliciting information that can make those practices better.

One last and helpful note. Bernie Flynn called our attention to the messianism that hides in the wings of the language of change, reshaping and transformation of the apparently unformed who walk through our doors. The idea that something good must be made to happen, that it will happen, and that it can be willed to happen, is a patch of the woods we want to avoid. As Winnicott observed about parenting: good enough is sometimes very good indeed. The superlative, the final category, carries its own dangers.

ALL ABOUT
MENTORING
A Publication of Empire State College

Underlinings from *Feel the Fear and Do It Anyway*
Frances Mercer, Central New York Center

I recently read a book, which I would like to share with you. *Feel the Fear and Do It Anyway* by Susan Jeffers is one of the thousands of "self-help" books available in bookstores. Jeffers is also one of those media personalities delivering "pep talks" to those of us struggling with the sometimes overwhelming pace and demands of our daily lives. Nevertheless, I believe her insights and simple, positive techniques ring true.

Jeffers suggests that at the bottom of fear (anger, resentment, stress, anxiety and inaction) when change is called for in our lives is the fear that we can't handle whatever life may bring us. She further suggests that there are five "fear truths":

• Fear will never go away as long as we continue to grow;
• The only way to get rid of the fear of doing something is to go out and do it;
• The only way to feel better about ourselves is to go out and do it;
• Not only do we experience fear whenever we are on unfamiliar territory, but so does everyone else (even those people who we have been envying because "they are not afraid to move ahead with their lives"); and
• Pushing through fear is less frightening than living with the underlying fear that comes from a feeling of helplessness.

Thus, Jeffers advocates "feel the fear and do it anyway." But she doesn't stop there. In the rest of the book, she outlines a comprehensive strategy for putting fear in its place, including many helpful, practical exercises. In the book's Introduction, she suggests: "As you read, underline those sections of the book that 'speak' to you, so that later you can easily find critical passages to help you face new situations in life." Here are some of my own underlinings:

"As long as I continue to push out into the world, as long as I continue to stretch my capabilities, as long as I continue to take new risks in making my dreams come true, I am going to experience fear."

"Taking responsibility means never blaming anyone else for anything you are being, doing, having or feeling."

"Positive thinking in its most constructive form does not deny the pain and suffering that exist in this world... And we have to approach our involvement with the positiveness that something can be done, even if the answer is not readily seen. Denial creates inactivity... and so does hopelessness. No one is immune to pain, and it shouldn't be denied when it exists. The key is to know that you can lead a productive and meaningful life no matter what the external circumstances are."

"Among the new friends you make, include those who are farther along the journey than you are at the moment."

"We live in a world where most people take themselves and their decisions very seriously. I have news for you. Nothing is that important. Honestly! ...Start thinking about yourself as a lifetime student at a large university. Your curriculum is your total relationship with the world you live in, from the moment you're born to the moment you die. Each experience is a valuable lesson to be learned... So lighten up! Whatever happens as a result of your decision, you'll handle it!"

"After making a decision, throw away your picture (expectations), accept total responsibility for your decision, and don't protect, correct (if it doesn't work, change it)."

"...commitment doesn't mean it has to last forever, but while you are there, commit yourself 100 percent." "Your life is abundant and you count... When we give from a place of love, rather than from a place of expectation, more usually comes back to us than we could ever have imagined."

"Say yes to your universe... The phrase 'say yes' means 'to agree to' those things that life hands us. Saying yes means letting go of resistance and letting in the possibilities that our universe offers in new ways of seeing the world. It means to relax bodily and calmly survey the situation, thereby reducing upset and anxiety. Conversely, saying no means to be a victim. 'How could this happen to me!' Saying no means to block, to fight, to resist opportunities for growth and challenge... Not only is saying yes our antidote to dealing with day to day disappointments, rejections and missed opportunities, it is the tool for dealing with our deepest, darkest fears." "The biggest pitfall as you make your way through life is impatience."

Jeffers, Susan. (1987). *Feel the Fear and Do It Anyway.* New York: Fawcett Columbine, Ballantine Books.

Undergraduate education in research universities requires renewed emphasis on a point strongly made by John Dewey almost a century ago: learning is based on discovery guided by mentoring rather than on the transmission of information. Inherent in inquiry-based learning is an element of reciprocity: faculty can learn from students as students are learning from faculty.

Reinventing Undergraduate Education: The Boyer Commission on Educating Undergraduates in the Research University. (1998, p.15)

A Publication of Empire State College

NCAL News
Tim Lehmann, National Center on Adult Learning

Each year, NCAL awards fellowships for practitionerbased research on adult learning. In the next weeks, the 2000-2001 fellows will be announced. Their project abstracts will be included in *All About Mentoring* #20, fall, 2000.

There were four projects chosen and supported for 1999-2000.

Stephen Hundley of the Purdue School of Engineering and Technology (Indianapolis, Indiana) investigated classes with an age enrollment mix in higher education. Hundley's work focused on the impact that these "multigenerational classes" have on faculty and learner behaviors, instructional practices and learning outcomes.

Susan McGury's project, "Informed Choices: Issues of Style, Structure and Substance in Post-Secondary Adult Education Programs," explored educational areas that are significant for student satisfaction and achievement among adult learners. McGury, who is an assistant professor at the School for New Learning at DePaul University, developed three documentary videos useful for counselors, administrators and students.

Frances A. Mahoney, FIPSE project director at the College of Lifelong Learning in the University System of New Hampshire, tested the reaction of adult learners to various rubrics (descriptions of standards set for the performance of any assigned learning activity) developed for actual courses. In this project, students were asked to identify the ways in which the rubrics either helped or hindered their learning, and faculty were asked to judge the quality of student work indicated by the rubric.

Marsha Rossiter examined the relational dynamics of the learning experience. In her project, "Elements of the Teacher/Learner Relationship that Enhance Learning," Rossiter, who is associate director of continuing education at the University of Wisconsin, Oshkosh, explored the particular elements of the teacher/learner relationship that contribute to learning as experienced by adult undergraduate university students.

If you are interested in receiving a copy of Executive Summaries of any of these reports, please contact Tim Lehmann (518 587-2100 ext. 288) or via e-mail at Tim.Lehmann@esc.edu. Full reports will be available after the NCAL fall meeting in October, 2000.

ALL ABOUT
MENTORING
A Publication of Empire State College

Issue 19, Summer 2000

MI News

The Mentoring Institute has been involved in a number of activities this spring.

A committee made up of Mayra Bloom, Carolyn Jarmon, Alan Mandell, Robyn Silverman, Susan Oaks and AmyRuth Tobol is revising the *Mentoring Handbook* as a web site for mentors. The long-term goal is to create an accessible gathering of resources for new ESC faculty and relevant to the practice of mentoring more generally.

As described earlier in this issue of AAM, another activity in which the MI is involved is focused on scholarship at ESC and the connection between scholarship and faculty development.We have recently joined The Carnegie Teaching Academy Campus Program, which will connect us with other institutions through conversations about "the scholarship of teaching." An APC/MI committee made up of Xenia Coulter, Lee Herman, Carolyn Jarmon, Toni Kania, Lloyd Lill, Alan Mandell and Wayne Ouderkirk is working in this area.

Recently, two MI proposals were approved by the Office of Academic Affairs and have been made public. A new, annual two-month professional reassignment focused on "The Scholarship of Mentoring" will offer a colleague the opportunity to examine more fully a question, issue or problem of mentoring theory and/or practice. The "Scholars Across the College" program will offer two faculty members per year the opportunity to present their research/professional work to the entire College community. Details of both of these programs have been published in the Exchange, and are also available on the ESC web page (under "Personal Resources/Internal Reassignments").

Finally, the MI has begun to sponsor regular collegewide new mentor workshops. The first of these workshops was held on July 17-18, 2000. Such collegewide and regional activities will be a regular part of the College calendar. The planning committee for the July meeting is made up of Anne Bertholf, Xenia Coulter, Carolyn Jarmon, Barbara Kantz and Alan Mandell.

ALL ABOUT MENTORING

A Publication of Empire State College

Issue 19, Summer 2000

Submissions to *All About Mentoring*

If you have read a book that interested you; if you have attended a stimulating conference; if you have had a valuable, surprising or difficult mentoring experience you would be willing to describe; or, if you have a comment on any part of this issue or on topics/concerns relevant to our mentoring community, please consider writing about them for *All About Mentoring.*

If you have developed written materials for your students that may be of good use to others; if you have a scholarly paper-in-progress or a talk that you presented (however informal); or if you have a short story, poem, drawings or photographs, please consider submitting them as well.

Please send *All About Mentoring* reports on your reassignments and sabbaticals.You might also consider interviewing a colleague about his/her mentoring practices. (For example, the latter could be an important way for us to help all of us know and remember the insights of those who have been working at ESC for many years, and those who are soon to retire.)

Please send submissions to Alan Mandell (ESC 225 Varick Street, NYC 10014-4382), and note that it is most convenient if your submissions are sent via e-mail or on disk.We very much look forward to your contributions. The next issue of *All About Mentoring* will be published in November, 2000. Please send your contributions to Mandell by October 15.

To use the term "distance learning" to refer to students and a teacher sending e-mail messages to each other may have some value, but it obscures the fact that the act of reading a book is the best example of distance learning possible, for reading not only triumphs over the limitations of space and co-presence but of time as well.

Neil Postman
(1999). Building a Bridge to the 18th Century.
New York: Knopf, p.54

ALL ABOUT
MENTORING

A Publication of Empire State College

Issue 19, Summer 2000

Mentoring Institute
Advisory Board
2000-2001 Governance Year

Bloom, Mayra* Hudson Valley
Bonnabeau, Richard International Programs
Corsica, Joanne Central New York
Coulter, Xenia*** Central New York
Gerardi, Judy Metropolitan
Gilbert, Jay*** Hudson Valley
Hawkes, Ellen Genesee Valley
Herman, Lee Central New York
Jarmon, Carolyn Office of Academic Affairs
Kantz, Barbara Long Island
Lehmann, Tim Graduate Studies and
National Center on Adult Learning
Mandell, Alan Metropolitan and
Mentoring Institute Director
Miller, Rhoda** Hudson Valley
Oaks, Susan* Center for Distance Learning
Rader, Frank** Northeast
Rohfeld, Rae** Center for Distance Learning
Rounds, Chris*** Central New York
Silverman, Robyn* Northeast Center,
FORUM East
Tally, Peggy Corporate College
Tatzel, Miriam*** Hudson Valley
Tischler, Steven The Harry Van Arsdale Jr.
Center for Labor Studies
Wood, Lou Niagara Frontier

* new member
** outgoing member
***former Mentoring Institute Chairperson