ALL ABOUT MENTORING

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Editorial

A student and I spend more than an hour discussing the nature of work. He and I are engaged in a tutorial on the changing conditions of our worklives, on the fears that many have about losing their jobs, on the experience of alienation, on work and class, and on the hopes and disappointments so intimately interwoven with our jobs.We are both excited and engaged by the conversation, which flows easily. I am especially taken by the student's answers to my questions about his work as the captain of a ferry. What strikes me is not only the clarity and thoughtfulness of his responses, but the feelings that knit them together. Although humble and sometimes even self-deprecatory, I sense that the captain is proud of his skills. He is quickly absorbed in the details of his craft, just as I am in his narrative. Our conversation has been a good one because I have learned more about the student, and because it is clear to me that he has found ways to connect his own life of work to the knowledge he is gaining through his academic study.

As he stands at my office door about to leave, we have the following exchange:

"Do you have a Ph.D?"
"I do. Why do you ask?"
"You have so much knowledge."
"How do you know?"
"Have you read all of these books?"
"No. I use many as references and some for clues to things in my work with students. I also find books hard to let go of."
"I find this intimidating."
"Our conversation? Talking now? Being in college?"
"Sitting at this table and talking with you. I've never done it before."
"Was that your sense of things today?"
"Not always. Sometimes."
"Do you think of yourself as having knowledge?"
"Probably not."
"I was incredibly taken today by how much you know; how you have to call upon various bodies of knowledge - physics, meteorology, law, engineering - and evaluate their interconnections in a split second. You have to be a very savvy analytic thinker to do what you do."
"Maybe."
"I think so."

The most basic question of our trade, "What is knowledge?" loses its abstractness at every turn. Our students often grapple with the question in very personal ways. Their reflections are embedded in layers of feeling about family, social class, language, self worth and identity. Their thoughts are about the fear that, in our eyes, they may know nothing.

Mentors often grapple with the question when we try to make sense of what a student learned from an article she had read; when a student offers us an early school experience at which time she was told she was "stupid;" when we listen to a

student describe significant work or community experiences; when we are shaken by a student's comment; or, unexpectedly, when we think a conversation has come to a close. We grapple with the question when we don't know how to help a student follow his own line of thought and recognize it as knowing.

It is not easy to ask "What is knowledge?" But this question forms the bumpy terrain of the work we call mentoring. There are many reasons for trying to smooth it out, refine the course, and make it more navigable for faculty and for students. But the work of mentoring requires that we accept the discomfort, whether it appears in a face-to-face contract, a study group, a distance learning tutorial, or in our responses to a student's experiential learning. Our commitment as mentors is to stay with the question of what we know and how we know we know and, whatever the topic, whatever the form, to find imaginative and effective ways to encourage our students to do the same. We are in this together. It is at the very heart of our work.

Alan Mandel

Evaluation of the Fourth Kind
David Starr-Glass, Israel Unit, International Programs

Evaluation is a process in which we, as educators, are inextricably engaged. At its linguistic core, "evaluation" is about value. But, as evaluators, what sort of value are we dealing with? Where has this value to be found and where has it to be placed? Evaluation has often been characterized as the assignment of value to a process or outcome. Increasingly, in my tutoring and mentoring, I have come to see evaluation as not so much about the assignment of value as about the finding, recognizing and enhancing of value within these educational relationships. In other words, I have come to consider that "evaluation" is best understood as actively contributing to the value of the educational processes and to their ultimate outcomes: adding value rather than trying to extract it. In order to explain this position, I wish to take a brief look at the evolution of evaluation.

Three Generations of Evaluation

Egon Guba and Yvonna Lincoln (1989) in their remarkable book Fourth Generation Evaluation, describe four stages in the evolution of the evaluative process. First generation evaluation was concerned with measurement. It looked to the construction and development of tests that could be used to classify educational and workforce participants, and to measure their outputs. Although the Englishman Francis Galton had produced psychometric tests in the latter half of the 19th century, these first appeared as educational screening instruments in France at the turn of that century. By producing increasingly sophisticated, standardized tests Alfred Binet not only allowed intelligence to be measured but to be used in structuring the school system. Early bureaucratic success created a great interest in applying psychometrics to education, industry and organizations. Test and testing promised to provide reliable and valid indictors for evaluation, whether in the areas of selection, assessment or performance. Indeed, from the early 1900s until the late 1930s, evaluation was synonymous with measurement and testing.

Second generation evaluation looked at descriptions and expectation. Impetus for this change of evaluation focus came from the eight year study that began in 1933. Until that time American high schools had followed a prescribed sequence of courses and units (the Carnegie unit system) that was considered essential in preparing students for university. A move to enlarge and enrich the curriculum was confronted by the need to demonstrate the effectiveness of teaching in these new areas. Ralph W. Tyler successfully advocated that the eight year study employ evaluations that defined the desired learning outcomes ("objectives") and determined the extent to which these were being met. Evaluation was a descriptive process in which the strengths and weaknesses of the learning sequence could be assessed and used as a feedback mechanism for subsequent course revision or refinement.

Third generation evaluation is seen by Guba & Lincoln (1989) as having occurred in the late 1960s and as being characterized by judgement. Declining standards in high school education (particularly in mathematics and the sciences) seemed to underscore the weakness of purely descriptive evaluation. Description was good and well but it often turned upon itself and ignored a broader set of external goals, values and expectations. Robert Stake (1967) famously acknowledged description as an element of evaluation but stressed "the other countenance" of the evaluation. That other countenance was judgement. Evaluation can never, and contentiously should never, avoid judgement. As an example of

judgmental evaluation we might look to the United Kingdom where, in the 1990s, a wide range of post-high school qualifications were introduced. These National Vocational Qualifications (NVQs) are awarded to the candidate if he/she can demonstrate specific workrelated competencies to a subject area expert. Evaluation in this third generation became centrally concerned with the creation of standards, determination of merit, and the judgement of experts.

The Fourth Generation

Fourth generation evaluation is, as Guba & Lincoln (1989) readily admit, somewhat clumsily termed "responsive constructivist." However, the title underscores the two main ideas: responsiveness and a constructivist methodology.Evaluation is responsive when it responds to the claims, concerns and issues identified by the stakeholders impacted by the evaluation. Stakeholders may be classified into three groups: agents (who produce, make use of, or implement the evaluation); beneficiaries (who will benefit or profit from the process); and victims (who stand to be adversely or negatively affected by the use, misuse or failure of the process). Through a process of identification, sharing and knowledge gathering, the evaluator can arrive at an agenda for negotiation which, in turn, becomes the basis for a jointly determined evaluation process.

This fourth generation evaluation is rooted in constructivist methodology which, in contrast to the scientific paradigm of many earlier generations of evaluation, considers understanding and knowledge from a hermeneutic perspective. Here, reality is considered not to be an external objective fact but rather the product of entrenched and usually ill-recognized social, linguistic, historical and political constructions. Similarly, knowledge is viewed not in terms of a subject-object dualism but rather as the resulting interaction between the observer and what is observed. These considerations inform the investigation that precedes the formulation of the evaluation process. To list only a few of the consequences that Guba & Lincoln (1989: 44-5) mention:

- Evaluation produces data in which facts and values are inextricably linked. Valuing is an essential part of the evaluation process, providing the basis for an attributed meaning.
- Evaluators are subjective partners with stakeholders in the literal creation of data.
- Evaluators are orchestrators of a negotiation process that attempts to culminate in consensus on better informed and more sophisticated constructions.

In adopting Responsive Constructivist Evaluation (fourth generation evaluation) there are gains, losses and trade-offs. However, what is offered is a process that recognizes and rejects; evaluation is essentially grounded in measurement, description or judgement. It presents an altered landscape and a different perspective for the evaluator. The promise, although not necessarily guaranteed, is summed up by Guba & Lincoln (1989: 48): To substitute relativity for certainty, empowerment for control, and humility for arrogance seems to be a series of clear gains for the fourth generation evaluator.

In Practice?

Fourth generation evaluation may well have a place if we are trying to evaluate the success of a college, or academic department, or new marketing curriculum, but what does the mentor or tutor do with it on that proverbial wet Monday morning?

The first point, which is perhaps the most significant, is that this is a personal reflection not a recommendation. As I mentioned earlier, I increasingly recognize that any evaluation process is fundamentally concerned with value. Increasingly, I find that this value is not something that has to be recognized and in a sense extracted from education but rather something that has to be sustained and enhanced. In evaluating a student who is engaged in a study of marketing, I find it increasingly unconvincing to measure, describe or judge his/her participation and engagement in the process. While each of the three generations, or paradigms, present opportunities they also present challenges and limitations.

Of course, I can devise tests that seek to measure the student's marketing knowledge and ability to use this knowledge in analyzing and synthesizing marketing information. And I do devise such tests: I have not abandoned the vestigial remnants of this first generation form. Of course, I can create learning outcomes and check to ensure that these outcomes have indeed been met. And yes, I do try to describe objectives and write contact evaluations that report on the success in meeting these objectives and use such information to inform, modify and alter the objectives of subsequent learning contracts. Here, too, those vestigial second generation features have been preserved.

When working with my hypothetical marketing student our tutorial and evaluation relationship is also informed by judgement. These judgements can be made a priori by the evaluator but they can also be produced in response to the expectation of the student. For instance, often my student perceives me as representing the world of professional marketing. He/she places value on my training, experience and knowledge, and I respond to this by assuming a role that approaches the evaluation process from a perspective of demonstrated competency that is part of the overarching expectations of quality and excellence of the marketing profession. Again, the vestigial features of third generation evaluation approach, or paradigm.

And perhaps that is the key word: paradigm. Michael Quinn Patton puts it this way:

> A paradigm is a world view...Deeply embedded in the socialization of adherents and practitioners: paradigms tell them what is important, legitimate and reasonable. Paradigms are also normative, telling the practitioner what to do without the necessity of long existential or epistemological considerations.

In truth, these four generations of evaluation are not linked by an inevitable and compelling evolution. They may well be connected but they are also deeply embedded in different world views that order our considerations and create a normative framework for action. What I value in the fourth generation is its insistence on a conscious reflection of its underpinning assumptions and logic. The discontinuity between the fourth and the other three generations is most striking because it relies on a hermeneutic paradigm while the other three have (nominally) a scientific one.

So what does this mean to me and my marketing student?

- Evaluation can never be value free. Evaluation is an internal search for the value of what we are doing and what we are learning, rather than a quest for some neutral, external reality. Evaluation places value on why my student is here and what he/she is trying to accomplish through this study. Valuing really is an essential part of the evaluation process and provides the basis for an attributed meaning.
- Evaluation must recognize, incorporate and privilege all of the stakeholders engaged in it. As a tutor, I must clearly set out my expectations and concerns. My student must be empowered to express claims, concerns and issues that are important in this study and in the way in which the evaluation process will be conducted. Equally, concerns of the College, marketing profession and other stakeholders must be reflected. Essentially, I am not the objective evaluator but rather the subjective partner with stakeholders in the literal creation of meaning and value in this process.
- Evaluation should be developed in a paradigm that empowers evaluators to orchestrate a negotiation process. This process is a pre-requisite for evaluation. My marketing student and I must jointly arrive at a perspective where his/her value can be recognized in a manner that is meaningful to all of us.

It is in the last point that fourth generation evaluation can be most helpful. It is true that in other evaluation paradigms, particularly of the second generation kind, there is the ability to use evaluation formatively rather than summatively. Formative (or in-process) evaluation allows for evaluation outcomes to be used as a feedback into the system. Formative evaluation allows for the modification, refinement and improvement of systems that are ongoing, such as the development of curriculum. However, paradoxically, formative evaluation has tended to come at the end of one cycle and be used for changing subsequent cycles.

From a fourth generation perspective, evaluation is seen as an ongoing process that shapes, informs and changes that process. Evaluation is not something that I must think about as my marketing student reaches the end of the learning contract. Nor is "in-process " evaluation simply the notion of continuous assessment. Instead, by placing value on my student's expectation and by trying to orchestrate the negotiation of value recognition and accomplishment, we are constantly engaged in a refining and transforming of evaluation. Evaluation is then seen as an integrated and integrating aspect of the study. It is formative because it informs (literally: shapes) the learning process. (For another view on formative evaluation as a shaper of outcomes see Chris Rust's, 2000, piece on student-centered assessment in modular degree programs).

Evaluation is inherently difficult, problematic and challenging. However, these difficulties, problems and challenges are

inevitable in the daily work of the tutor and mentor. At the very least, evaluation requires us to explore the paradigms that we have constructed, accepted or inherited. For me, that exploration goes back to the purpose of evaluation. While accepting the bureaucratic requirements of a summation of "learning outcomes," it seems that beneath this requirement there is a much more personal and exciting process. Evaluation is not linear or terminal; it unfolds throughout the study and changes where the study goes. Evaluation centers neither on my marketing student's performance nor on my ability to measure that performance; it is a record of our dialogue and mutual accommodation. Evaluation is not a judgement; it is a shared communication that can inform other stakeholders of what has been learned and why. Superficially, the language of my completed contract evaluation may well read the same way as it did a dozen years ago, but it does not have the same meaning. I have substituted relativity for an earlier certainty that was illusory. I have substituted an empowerment for a control that left me as limited as my student. I have substituted humility for an arrogance that, for me at least, was always of an intellectual rather than emotional variety. I have entered upon an evaluation encounter of the fourth kind but, as I have already mentioned, all of this is to be taken not as a recommendation but rather as a personal reflection.

Notes:

Guba, E, C. and Lincoln, Y. S. (1989). *Fourth Generation Evaluation*. Sage: Newbury Park, CA.

Rust, C. (2000). "An Opinion Piece: A possible studentcentered assessment solution to some of the current problems of modular degree programs." *Active Learning in Higher Education*, 1 (2), 126-131.

Stake, R. E. (1967). "The Countenance of Educational Evaluation." *Teachers College Review*, 68, 523-540.

ALL ABOUT

MENTORING

A Publication of Empire State College

Millennial

From off to on
Zero to one
Time's digital dance
Once again begun

Mary Folliet, Metropolitan Center

Finding our Niche: An Interview with Peter Birckmayer

Peter Birckmayer has been a mentor in business, management and economics at ESC's Northeast Center since September, 1983 and retired from his full-time faculty work in December, 1999. In June 2000, colleague Frank Rader interviewed Peter about a wide range of institutional and mentoring matters. What follows is an edited version of that conversation. Thanks to both Frank and Peter for their time and terrific patience in working on this piece.

FR: What did you do before coming to ESC?
PB: I came to Empire from a relatively short stint at an economic consulting firm. Before that, I spent ten years or so working as an economic researcher for state commissions, and then as a policy analyst and policy advisor for the State Assembly. Before that I taught at SUNY Albany. I've been a working economist for my whole life.

FR: When did you first hear about Empire State, and what did you hear about the College?
PB: Oddly enough, I first heard about ESC in the 70s. I knew some people teaching here and actually interviewed for a job. But that disappeared into thin air. I also had some chats at the end of the 70s, and again, nothing ever came of this. So I knew about the College, but my connection was limited, and not particularly positive. Then about two or three days before a search was going to be closed, an ESC tutor told me about the opening. Given my earlier experiences, my initial reaction was, "No way!" And then I realized I wanted to get back to teaching. I applied and got the job.

FR: What is the nontraditional aspect of ESC that lured you back into teaching?
PB: I really had never enjoyed lecturing or giving talks to large groups. Even my professional experience had to do with working with a small number of people usually explaining a policy issue. I certainly didn't come to ESC out of a classroom. I had last been in one in 1969! Working with adults and working in a tutorial mode were both very attractive to me.

FR: This was in 1983. During that initial year, what turned out to be the most surprising thing about learning the ropes, about really getting a sense of working with ESC students?
PB: I think probably two things stood out for me during that early period. One was the fact that I had to generate more paper than I had ever had to do at a traditional college. Second, was that I never had a sense of closure. Whenever I finished, there was always another student to see or another paper coming in. I could never walk away.

FR: How did these two qualities affect you?
PB: I don't think they affected me as an economist very much. I suspect I have always identified myself as an economist - as an economist working in different environments. Actually, I don't think I ever felt that I was a mentor, other than in the formal sense of job title. I never defined my profession as mentor. Even now, I think about my profession as being an economist.

FR: How have you adjusted to the different definitions of mentoring and professional roles in the College, given your own sense of identity? Have you ever found that to be a problem? For example, have you ever admitted to someone that you really didn't consider yourself to be a mentor?
PB: I am an economist doing certain tasks, which I have to do for this job. Some of these tasks I get a great deal of pleasure out of, some I get less pleasure out of, and some I mostly find frustrating.

FR: Do you think that one of the reasons you continued to think about yourself as an economist is that most of the students with whom you have worked, whether in educational planning or as a tutor, were in a single area-in

business?

PB: Occasionally, for example, I have worked with students in human services. I find that much more frustrating because I don't have the kind of intimate knowledge of student backgrounds or what they are doing, or the nature of the field, as much as I do in business and economics. And I say this even though, over the years, I have been called on to do various kinds of consulting and evaluating in the human service field. But when I think about advising a student who might be assigned to you - a history student - what would I do? So, no doubt, having a more homogeneous set of students in the primary mentor role has made a great deal of difference to the nature of my work. It has allowed me to continue to think about myself in a particular way.

FR: And your sense of the overall advisory role?

PB: To me, honestly, the advisory role has probably been more work than pleasure. Even in the best of times, I found it difficult and often frustrating. But the other side of all of this has been the student body. Our population of students is what makes this work something I can do. There is no doubt that for me, working with adults is one of the real upsides of ESC.

FR: What is your sense of the range of students with whom you have worked?

PB: I have had exceptionally bright students and weak students.With weak students, I continued to be puzzled by the reasons for their "weakness." For example, does it simply have to do with the background they are coming in with? And then I've had to ask myself; can I disentangle the reasons for their weak work in order to help them? I've always had students who basically want the credential. Not surprising to me, but really surprising to them, is that some of these students turn out to be genuinely interested in analysis and ideas. That's one of the things that's really good about this place. And this kind of "surprise" happens frequently.

FR: I suppose that in your business, management and economics area, you are dealing with students who come to ESC with a good deal of "advanced level" practice. Thus, at least one of your tasks is to help them gain the "principles" or the foundation they lack.

PB: I have always found the traditional textbook approach to what are known as the "principles of economics" to be really quite unsatisfactory. Over the last few decades, there has been a fair amount of literature on the teaching of economics that suggests that "principles" has a very short half-life for most students; that is, unless someone gets hooked! So in that sense, the fact that someone hasn't had a traditional economics background simply means that as a teacher, you have to do things differently.You have to "back into" theory from the experience students bring to their studies. "Here's the problem we are faced with. How do we choose our options? How do we design our options?" This line of thinking and working with students takes you both into theory and into the research literature. It's been very useful with our students who come to us with such varied and often substantial experiences and knowledge.

FR: How about your association with your ESC area of study? This is a connection that some see as similar to membership in a department? Has this been important to you?

PB: It's such an amorphous group, and I may be somewhat of an odd person out because I am not a management person, which most are. Also, I'm probably more interested in theoretical issues than a typical mentor in the business, management and economics area. I don't mean this in some superior way. It's just the nature of who we are and what we were hired to do in different places within the College.

FR: It's also that working with the kinds of students we see also changes what we have to know and how we work.

PB: What being at ESC and working with our students has done for me is to get me much more interested in organizations. It's got me away from the more typical issues economists deal with to issues of how organizations actually work. This is really what I have learned from my students. One of the great pleasures of this job is trading organizational war stories with my students, which I have processed and fed back to them. What this has also done for me is got me reading things I hadn't read at all since graduate school. I've had to teach myself some organizational sociology, looking at new material and reading journals I've never read before. This has been a very positive thing for me about being at ESC. I've learned a great deal.

FR: This sounds like great professional development. But did you ever feel that you were being forced into areas, forced to learn certain things you just needed to know to work with the students you were given?

PB: I've always had the opportunity to do study groups in things of my choice. For example, I got very interested in health policy. I knew something about this, but I learned more. I also put together groups on some aspects of changes in the workplace. To me, this is another one of the pleasures of ESC. I could work in study groups with adults on topics of mutual interest dealing with materials we have both just been reading. In effect, we help each other figure out what it all means.

FR: This sense of learning together is very present in our work, isn't it?

PB: It's always struck me that our own rhetoric of "lifelong learning" is as appropriate for us as faculty as it is for our

students. I have exactly the same responsibility they do. And the pay-offs are great. I have been able to think about things, which for any number of reasons, I hadn't thought about before. And the students are there with me.

FR: In terms of your students who are interested in organizations and in the changing nature of work, it's hard not to look at Empire State College and the administrative history of our own learning center. What do you make of this aspect of ESC life?

PB: There are times when I have described ESC to others as a place where someone could find the ten things one should not do in organizational change! It seems to me there has always been a problem with change at Empire. It has been top-down, and as is typical of top-down change when few on the ground neither participate nor fully understand, people find ways to work around those changes without really changing. Colleges and universities are, in this organizational sense, very conservative places. They are basically status quo institutions that are very difficult to change. And one of the specific problems with ESC is that it is very difficult to persuade people that change is needed.

FR: Isn't this surprising to you? Here is a place that is so innovative at the student-mentor level, but may be so traditional at this organizational level.

PB: Probably not that surprising. I have always felt that there are interesting things about colleges and universities. For one thing, there is a great deal of rhetoric that we are not really organizations; we're only communities of scholars. This has many consequences. For example, this pretense keeps politics, which is always there, underground. It keeps competition, which is always there, underground. It's difficult to be visibly ambitious in a university, other than in a scholarly sense. In such a decentralized place like ESC, it's easy, by and large, to exert a lot of control over our individual worklives. But because we have this "freedom" - at least comparatively so - we use it to resist change that we perceive as being imposed on us. I've always felt that the big failure of Empire was really a failure of leadership. It was a failure to communicate and persuade the independent practitioners out there that things have changed in the world and we need collectively to figure out how to change internally in order to better reflect the changes externally.We individual faculty members are not going to do this on our own.

FR: Do you think that individual ESC faculty members have also become more "conservative," in the sense of wanting to preserve their own particular sense of the original mission of the College?

PB: Of course. I suggest that the problem is how to learn from history and preserve what's good about the past. But I don't think we really know very much, in a systematic fashion, about even the things we should know! A very fundamental thing, for instance, concerns helping students make choices. As a faculty member I am trying to help a student decide between a tutorial, a distance learning course, a study group, or cross registration. I know nothing systematically about what student characteristics best match specific learning modalities. That's knowledge that would be immensely useful to me and to a particular student. There's a lot of learning in the College about this kind of thing, but it's all local, and much of it is even individual.We've never been able to effectively share this kind of knowledge. And at a slightly higher level, we have done no careful research. One would expect that an organization that perceives itself as an innovator would be willing to have an on-going research operation that would help to evaluate these many innovative alternatives.We need something
more systematic than opportunities, when they do exist, to share anecdotes. Absent data, it's very easy to maintain that what I do is the way to do it. All of this makes it very easy for us to resist change.

FR: It also creates a great deal of polarization within a statewide institution.

PB:We should be one College. But we have subcultures, and they tend to differentiate from each other over time, especially as they are staffed by senior people who have been working together for decades. This kind of subcultural isolation from each other makes change even more difficult.

FR: This takes us back to our earlier discussion of mentoring, and to the practice of so-called "primary mentoring." Here, here is a kind of institutional dogma at work. Has this method worked? Should there have been alternative ways of handling student needs? Have we failed to look at primary mentoring in a more careful and critical way?

PB: I have my personal feelings about this, but again, only my own data to substantiate it. I think the primary mentor model is a very good system in that it forces us to connect to the reality of who our students are, the reality of why they are here, and what they really want. It is an effective way to make a connection. Every once in a while when I have a baby crawling around the floor in my office, I am reminded of who this student really is who is sitting next to me. This is very important.

FR: But do we sometimes learn more about our students than we need to, or we even should? Does it sometimes take us off the track of a student's academic progress?

PB: I have known many things about my students over the years - alcoholism, divorce, job changes. Do I want to know these things? No. Should I know these things? Probably yes. They are relevant to any student's performance. And, as I

just mentioned, it's always good to be reminded that students come to us as adults with their own complex lives into which they are trying to fit their studies. They are simply not numbers in a gradebook. They are real people.

FR: It's my experience that much of what may seem peripheral at a single moment in time becomes relevant to understanding a student's learning.

PB: The one thing I feel I absolutely need from students is some sense of their workplace. What do they do? This tells me something about what they want to do, and thus of what they need to learn. This information is crucial to planning any degree and to working with a student on an individual tutorial.

FR: Have you felt confident with the methods you have used to describe and measure new student learning?

PB: I think I can fairly identify the extremes, but I often feel that my present methods of describing, or discriminating among students in that large middle, are not particularly good. Part of my feeling here is linked to the specific topic of "economics" as a field. I may be idiosyncratic here, but I have never thought it was necessary for our students to know economics in the traditional sense of "knowing." For example, I don't think it's essential to know certain theories - to know the material covered in the traditional texts we mentioned earlier. So because I'm idiosyncratic about what I want my students to learn, I need to evaluate them in a way that has to be different from traditional testing mechanisms. And I try to do this. Are my standards high enough? I don't know. Sometimes I think yes; sometimes I think no. But there is always a pay off. There are students, many of them, who may have been phobic about economics, and especially about economic theory, and complete a study and say something to me like: "This is really interesting stuff. I've really enjoyed this." This means a great deal to me and to them, but it doesn't do away with the ambivalence I have felt about evaluation.

FR: Earlier in this conversation, you spoke about the freedom you have had in developing study groups at ESC. Is it your experience that these groups are an effective learning alternative for our students? Do they bring us the best of the classroom and of the tutorial?

PB: I do two sorts of things. I do groups that are repetitive - something close to a sequence of "set pieces" on health-related studies that are relevant to a good number of our students. But there are other groups I do that are new, which I have never done before. Those are groups for which I sometimes draw up a large reading list that seems to add up to something like a semi-coherent whole. And these book lists are often made up, in part, of things I have only recently read. Those groups also tend to be much more free form, in which I freely admit that I haven't made up my mind and that I, too, am struggling with the questions and problems we will be dealing with together.

FR: Do you think our students view us differently than they would a traditional college teacher? How do they deal with the fact, for example, that you might admit that you don't know certain things? Do you think students are comfortable with this stance? Are we?

PB: I've always felt that this kind of "ignorance" was appropriate for any teacher to admit. To me this is an essential piece of being a good teacher in all situations, not just at Empire State College. You admit that you can't know everything off the top of your head; and, you let students see how you try to figure it out. This is exactly what we want our students to be able to do. Again, the parallel between the learning experience of the student and that of the teacher is very evident to me.

FR: This may be part of our on-going ESC discussion about the fine line between teaching and facilitating.

PB: I tend to think about this more in terms of levels. There is a kind of floor of information and data that you need to function in an area. Often, it's simple terminology - the language of the trade - but it's essential. Communicating that level is part of our "teaching" responsibility. But the next level has to do with how to use this information and how to connect it to something else. That's really a mixture of showing a student ways of putting things together - in economics, this means learning something about theoretical structures - and encouraging a student to take off. At the next level, it's helping them develop the ability to use this knowledge to apply to problems that are new to them. I'm not sure that the language of teaching versus facilitating versus mentoring is all that useful in describing this process. I think it's much more helpful to think about these as "levels of learning" and to figure out how to help students move from one level to another. That's our regular challenge as ESC faculty.

FR: Do you think this "challenge" is different now because our students are different - for example, more pragmatic in their approach and in their goals? Some people have argued, for instance, that ESC has become too much of a handmaiden of the corporation, that we are too deeply involved in professional or even more specifically business training for adults.

PB: I've always felt that ESC was the best kept educational secret for adults in New York State. Most people still learn about us by word of mouth. But my point is this: ESC started out as filling a unique niche where it was the only member in the set. This was a niche for working students who wanted and needed the educational credential, but could not meet the time restrictions of a traditional classroom. My impression is that in the earliest years of the College, there were at least some students who were of a more "free-form" nature. Maybe one of the things that went on is that the pool of that kind of student has not been replenished, though I must say that in 1983 when I came to the College, these students were

already gone! Who comes to us has always been significantly related to macro economic factors and to the transformation of the world of work. Job insecurity has surely increased. Today, most people know that a degree has become essential to their economic survival. The other piece of this story is that we are no longer the only member of the niche. Most, if not all, non-elite institutions found that they had to appeal to nontraditional students. They had no choice. The demographics dictated this. So in this context, what does an institution do? You either close up shop, or you try to figure out how to do your thing with a new audience.

FR: Part of the tension between distance learning and the face-to-face form of mentoring is surely connected to this.

PB:Yes. This is one of the difficult questions in the College today. There is a separation into two cultures: center people who are skeptical about distance learning, and distance learning people who are defensive because of this skepticism, which they feel undervalues their important and difficult work.We find it hard to talk with each other. I just don't believe that little ESC has the resources to compete with the big kids who are now involved in distance learning. I think we should think of ourselves as running a boutique that can provide something that other institutions cannot provide. But, more generally, I just think the difficult thing is how to peddle yourself to organizations in ways that don't make you a part of the larger societal production process. Is your function simply to do training? I don't think it ever should be. But more generally, let me also go back to your earlier question about the relationship between the College and the corporation. Given the decline in state funding, new sources are essential. The difficult thing is to persuade organizations to finance the education of their employees without being co-opted into being an assembly line for the production of willing workers. Workers need to acquire skills, but the necessary skills are more complex and sophisticated in this world of technological change and globalization. Our lives and those of our students involve more than work; knowledge and skills - and thus education - must extend beyond work.

FR: Can we exercise more influence on the direction the College will take?

PB: There have not been effective mechanisms in place to deal with this. Our governance structure has been largely incapable of doing this. It seems to me that the faculty needs to develop a new way of working together. This may require more confrontation among ourselves and with the administration.

FR: There has always been a certain camaraderie among the faculty, hasn't there been? Hasn't there been a regular effort to accommodate one another?

PB: My own feeling is that, by and large, people have found ways to be reasonably comfortable individually. But, in my experience, relatively few faculty members have been willing to challenge their colleagues or take stands on general principles. The combination of comfort, in spite of increasing workload, and the feeling of powerlessness relative to the administration inhibits activism. Meaningful participation by faculty in crucial decisions requires the confrontation of both colleagues and the administration, and this makes people uncomfortable. In the longer run, however, change in the College requires our participation. After all, the faculty are the experts on the ground - the ones with direct continuing contact with those we serve, the students.

FR: Thank you, Peter.

Service Learning: Does It Have a Place at Empire State College?
Maureen Kravec, Central New York Center

Although the term "service learning" has been used for some time now, I first noticed it in July 1999, at the Penn State Conference on Rhetoric and Composition. Some of the participants presented papers, most about their experiments in incorporating writing assignments linked to student community service into their freshman composition courses. Often, the writing assignments provided a link with the students' fieldwork placement experiences. I wondered whether this was just another way to make English "useful," or an exciting opportunity to foster interdisciplinary thinking and writing. It certainlyhad other advantages: it provided a supply of students to replace the shrinking numbers of adult volunteers in our fast-paced society, and it offered young students a bridge to a sense of community, purpose and, for some, career direction. As I listened further, I realized that sometimes,the students' volunteer activities involved areas other than community and human services, such as writing and theater groups, business training, and other forms of recreation and outreach. I decided "service learning" could be an exciting opportunity for almost any student to engage in Freirean "praxis"

A few months later, a friend who teaches writing at SUNY Cortland told me he was involved in a pilot program in service learning in the freshman composition program. His students, most of them young and campusbased, could earn an extra credit by participating in a community activity and completing a reflective journal and readings, plus formal essays, on the subject of "service." He noted that most students thoroughly enjoyed their service, which consisted of working with youngsters in the community who needed "big brother/big sister" role models. He seemed really excited about the quality of the work they produced. And he added that his administration believes "service learning" is "the wave of the future" in SUNY. (1)

It seemed to me that we at Empire State College have been engaged in service learning, or at least - through our assessment process - in the writing and reflecting phase, since our beginnings.Yet I hadn't heard the term in connection with our work. So I began asking colleagues in community and human services (CHS),human development (HD) and cultural studies (CS) how they might define "service learning," and how, or evenwhether, they see it operating at Empire State College.My colleagues in CHS and HD noted that most of ourstudents have chosen to volunteer in community projects even before attending Empire State College. Therefore,most do not need us to assign them "service learning" projects; they already are involved. One of them noted that the actual term "service learning" seldom appears in adult education literature. Rather, college work tends to offer adult students the theoretical perspectives from which to understand their practice. Mentors may also help students reflect, in discussion and writing, about those experiences, and often validate them during the assessment process. At best, this melding of theory and practice can lead students to a realization of Freirean "praxis" - An exciting event that I gathered my CHS and HD friends feel happens every day in their fields.

Indeed, one of them said that in focusing on CHSbased service learning, I was restating the obvious; the most interesting inquiry might be among mentors outside. And over the years, some of the cultural studies faculty had spoken to me about their participation in community-based literary projects. I knew, though, that some had felt a tension: should they spend time on these projects or on more traditional scholarly writing for their academic "communities"? So at our fall 2000 Area

of Study meeting, I asked about service learning. While the term itself seemed unfamiliar to most faculty, many of them had stories of students who became involved in projects (often less formal and career oriented than our internships and practicums). One in particular reminded us of our history, as Ken Abrams described a literacy project his students had embarked on in the early days of the ESC program in Israel. Other faculty discussed community theater, oral history and autobiography projects, and arts programs they or their students had done. After the residency, several of them e-mailed me with more stories and sources of scholarly writing. So apparently, "service learning," whether in the active or the reflective phase, is alive and well at Empire State College - though perhaps under other names.

All About Mentoring seems an obvious place to raise some questions for possible discussion. Perhaps in future issues or in some other forum, some of us might enjoy sharing our thoughts and reactions to these questions, or might raise others:

1. Is "service learning" a term for us to consider in our practice? Is it just a newly popular name for something we at ESC have been practicing all along?

2. How does "service learning" differ from the traditional 4-credit "internship" or "practicum"? Some definitions seem to suggest that the difference is that an internship or practicum yields credit, while community service is less formal, is not necessarily "career related," and is not for credit (although, as in the SUNY Cortland example, students sometimes do earn credit).

3. Is "service learning" best defined as an exploratory venture for young students? Or is it an integral aspect of all adult experiential learning, one which we enter perhaps in the middle of the process, as we validate it through our assessment of prior learning?

4. As a sequel to question 3, does Empire State College have a unique perspective to offer the broader academic community on the concept of service learning (or whatever we decide to call it) for adult students? Is ESC better situated to help students reflect on such learning than are other large distance-learning institutions (such as the University of Maryland or the University of Phoenix) that are not community based and do not rely as heavily on community learning resources?

5. After reading my first draft, Alan Mandell suggested that we consider how our own learning is enriched through our service:

> As I read your draft, I also thought about another connection - and it focuses on our work as mentors. The connection I am thinking about is with Ernest K. Boyer's Scholarship Reconsidered *and his notion of the "scholarship of application." It is my understanding that he wanted to include this dimension/form of scholarship in order to deal more seriously with those faculty whose "scholarship" is not focused on what he called "discovery" or "integration," but on the "application" of knowledge to "consequential problems." (His fourth model, about which many of us have recently been thinking, is the "scholarship of teaching.") In fact, I have seen a number of references to the "scholarship of engagement" another version of this same stream. Here is one definition I found: "The new scholarship of engagement encompasses application and dissemination through outreach, community service, service learning and professional service." This prompts an intriguing question: How might we apply this definition of scholarship in our own hiring, review and promotion processes?*

Thus far, I have not had much time to search the literature, and the sources listed at the end of this article are still on my "to read" list. But as usual, my students have been teaching me, and my involvement with the literature, thus far, has been through my own teaching in the master's in liberal studies program. I have had the pleasure of using a book Efrat Levy introduced as a text in the MALS East seminar in liberal studies, *Education and Democracy: Re-Imagining Liberal Education in America*, edited by Robert Orrill. The book's discussions of service learning have elicited some interesting comments. Some of my students assign service learning projects for their own young students. And one of our MALS students, who earned her bachelor's degree a number of years ago at the Auburn Unit, remembered the literacy tutoring her mentor, Lee Herman, encouraged her to do at the correctional facility as a particularly enriching experience.

Of course, there may be a dark side in the rush to service. A reviewer of Robert Coles' book, *The Call to Service* on

Amazon.com complains, "Coles focuses primarily on young, aspiring Harvard students who are surprised to find self-fulfillment as they pad their resumes with benevolent acts of charity towards blacks." None of us wishes to perpetuate a system of superficial "dogooding" that creates thousands of points of light but that gives off no more heat than the cigarette lighters that gleam briefly at the end of a rock concert. (Remember Neil Young's song "Keep on Rockin' in the Free World:" We've got a thousand points of light/ For the homeless man"?)

However, it is not fair to underestimate the short- and long-term impact of service learning on students' lives. While one pads a resume, another changes as a person. And, as we older adults know, working with the community can impel us to growth at any stage of development. Thus, I suspect that our own students, as well as our faculty, feel a genuine commitment to the projects they engage in within their own communities, and generally gain as much as they give. They bring an understanding of the local dynamics and of human nature that probably saves them from the pitfall of perfunctory do-gooding. Many of our own faculty find their community-based work invigorating and purposeful. In fact, we might ask ourselves: Do we value community service, its enrichment of our own and our students' lives as scholars and practitioners, as fully as we should?

Notes

1 Having named only four faculty and no students in this article, I would like to thank the rest who shared their insights and experiences and helped me focus my thoughts: Homer Mitchell, who uses service learning projects in his freshman classes at SUNY Cortland; Frances Mercer, who offered her perspective in community and human services; Thomas Hodgson, who brought his insights from the fields of adult development and education; all my AOS colleagues, in particular, Elaine Handley, Jim Hickey, Paul Pasquaretta, Mary Ellen Shaughnessy, Ken Abrams and Yvonne Murphy, who shared their own experiences; and Lee Herman (who recommended I read *The Michigan Journal of Community Service Learning*); student Joanne Cofrancesco, who wrote an excellent paper discussing service learning, including her own under Lee Herman's guidance; all the other colleagues and the many students who exemplify the call of service every day.

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Some Reflections on a Sabbatical
Ken Cohen, Genesee Valley Center

PRELUDE: A little search committee was formed a couple of months before my leave, resumes were solicited and received, and interviews were conducted to hire my replacement. This turned out to be time well spent as Jane DeSmith carried on in my absence in an exemplary manner. We spent the better part of a week in training together. I pondered my parting "words of wisdom" and I told her that when she finished a contract with a student, and they can both give the same answer to the question, "what is supposed to happen next?" things are probably going OK. During my time away, I had several informal meetings with Jane, no emergencies arose, and everything was smooth upon my return. Jane kept very good process notes, had the DOCPAC system down pat, and certainly kept the joint a lot neater than I ever did.

THE PROJECT: I have been involved with a national service project, Rochester Americorps, for the past seven years, initially assisting in designing the program and applying for federal funding, then as a member of the advisory board, and most recently as board chair for the past four years. Our program is devoted to youth development and violence prevention through the process of service-learning, including counseling, tutoring, coaching, community organizing and other activities. Each year we select close to 100 members and match them up with over 25 agencies in the community, which serve as host sites. Members always form a diverse group along many dimensions, including gender, race, age, education and experience, which provides for lively relationships and enhanced learning. The community agencies compete in an RFP process in which they propose how they will address the goals and purposes of our program, how they will utilize the members, how members will be trained and supervised, and other issues. Members work for a year in a full-time capacity at these sites that include recreation centers, community police sub-stations, schools, social service agencies, settlement houses. We have a staff who run and monitor the program, who, along with board members, are involved in many activities, such as resource development, strategic planning, selection of members and sites, and community relations. Over the seven years of the program, we are now approaching one million hours of community service put in by our members. Our Rochester program has even received national recognition and I have often described my own work in the program as truly a "labor of love." I enjoy the enthusiasm, esprit de corps and growth of the members; working with our dedicated staff; the commitment of our board members; and the opportunity for me to meet many people in the community who are out there "getting things done" (our motto). I wondered if there were other ways of evaluating the impact of such a complex and multifaceted project beyond our collecting data on hours put in, number of people served and some other numbers. This became the focus of my sabbatical period.

MY ACTIVITIES: I started doing bibliographic research, dutifully going to the library each day and exploring the Internet as well. I focused on an area called "the evaluation of complex community initiatives," and found a great deal of relevant material about how to address research when you cannot have control groups, random sampling, manipulation of variables and all of the other niceties and requisites of social science research. To my delight, I came to an understanding of how to go about this task by learning about and developing a "theory of change" and "outcomes model." This entailed specifying desired goals, the chain of events and variables that would lead up to the goals, and where the aspect of interest — the work of the Americorps members — would fit into the model. To my dismay, however, I found that the work necessary to really pull this off was very daunting, well beyond the capacities of a single individual, and extending in time well beyond the six months that I was allotted for this project. Well, what to do? Proceed, of course. While in the library, I

did not stay glued to my seat reading constantly about the evaluation of complex community initiatives. I gave myself permission to take some breaks to do other things and since I was in the library, about the only other thing to do was to read off subject. Here, I accidentally came across James Agee's *Let Us Now Praise Famous Men*, a wonderful work that I had, of course, heard of, but had never read. Although I easily understood that I was no James Agee, I felt encouraged by the richness and soundness of ethnographic study and began to feel more comfortable with diverging from my commitment and training in controlled social science research. I also connected with a person who was a past participant in the Americorps program and was now serving in a leadership position with responsibilities for training and assisting the current members. Together, we visited host sites, schools, settlement houses, youth detention centers and others; took tours; met with supervisors and other staff at the sites; and most importantly, interviewed the members about their experiences and perceptions. Eventually, almost all of the members were contacted in this way and I went on to sort through and summarize their interview protocols. I also mingled with the members in a variety of activities during my project. I reported on these results in a variety of venues to the members, staff, students at ESC and others in the community. I also collected data from a questionnaire that was sent to supervisors concerning the impact of the members' service at their sites. The data was returned in the fall, after the members had completed their assignments for the year and I have not yet had the opportunity to review this information. This situation was complicated when I unexpectedly started work on another project in collaboration with an ESC student which is on-going at the current time. We have been conducting interviews and developing a questionnaire in the area of retirement issues.

MEMORIES: The interviews with members touched on many aspects of their experiences, including goals and objectives, reactions to their sites, challenges, skills developed, accomplishments, organizational experiences, supervision and training, evaluation of activities, and other areas. These sessions which typically lasted between one-and-a-half to three hours, demonstrated a strong sense of candidness, and typically left me feeling very impressed and inspired by the work that was being accomplished. I came away with many memories and statements made by members that were recorded on the interview protocols. The following is one vignette from many that I recollect and have recorded and spoken about with a variety of people in the program and in the community.

> While visiting a secure juvenile detention center, complete with high barbed wire fences, metal detectors, many locked doors, and stark, cell-like rooms, our site member, Megan, greeted me with the comment, "This is a great place — you're really going to like it." At first, I thought that she must be kidding — "this is a jail." As we toured the premises and learned about the various programs, I realized that she really did love the facility, participated with great enthusiasm, and believed that she was making a difference. The youth were being given doses of attention, care and respect that were probably lacking in their outside lives. While in the gymnasium of the facility, I learned that our Americorps member, a petite woman, had been a point guard on her college basketball team. At this placement, she gained much respect and forged many relationships on the hardwood while teaching a few lessons to the strapping adolescents under her charge. I later learned that her supervisors were very impressed with her performance and hoped to offer her a fulltime staff position upon completion of her Americorps service. Like many of the other members whom I had visited, Megan found herself in a challenging situation, rose to the occasion, and achieved some very positive outcomes.

PLEASURES AND PITFALLS: My sabbatical worked best for me when I got out and moved around, talked to people, and experienced a sense of validation for the work that I had been putting in along with other members of the community. Often these efforts go unsung. To do some singing felt good to me and, I expect, to others who also toil in community efforts without much feedback. The nods and smiles that I perceived from others while giving various talks felt good and were mutually rewarding. I also enjoyed doing some unanticipated things, like attending a wonderful arts and lecture series where I was not only able to hear such speakers as Daniel Boorstin, David Maybury-Lewis, Witold Rybcznski and others, but I was also able to read some of their works in the week preceding the event — that was cool. I was also able to keep up with my jogging throughout the period. Meanwhile, other personal goals that I thought would be accomplished during the six months away from the office — for example, learning to make sushi and taking saxophone lessons — never got off the ground.

Yet, toward the end of the project, when the fieldwork was completed, I began to feel a little down and lonely. I realized that I missed the nutriment that I get from the kind of free flowing, give and take inquiry that I daily engaged in at my learning center with students and colleagues. I realized that the solitary life of the scholar was not my main or preferred way of being. The researcher and the ethnographer must remain as outside observers, while I opt to be on the team that's

getting it done. I looked forward to getting back to my command post, at my desk, a student in front of me, a computer at my side, trying to make something happen. Wistfully, my days of shooting hoops with teenagers are long gone, but at ESC, I can intellectually sweat, run around, make some moves, and every now and then, swish, nothing but net!

Good luck to others who will have the opportunity to partake of this special time.

ALL ABOUT MENTORING

A Publication of Empire State College

Critical Mentoring: Do we have a philosophical basis for doing what we do?
Alan Hunt, Metropolitan Center

As a mentor, I must confess that coming to grips with what mentoring is has been far more difficult than I originally thought. Naively, I presumed that mentoring would be far easier than lecturing! I have been learning the complexity of mentoring for three years; it remains a work in progress. Part of that progress is thinking about the philosophical underpinnings of mentoring and knowledge. Hopefully as a result of a greater understanding of these concepts I will become a more proficient mentor. At a more personal level, I would hope that we all would or could have epiphanies that liberate us from closely held, but erroneous truths. I have come to realize that truth is not absolute and the quest for truth is mostly what education is about. Observation and discourse are the vehicles with which we find truth. They are also the tools of mentoring.

I have placed mentoring in a philosophical frame, namely critical theory. This placement has, I believe, enabled me to more fully address issues of mentoring and how to be effective as a mentor. I use critical theory in a pragmatic way. I seek guidance towards what is good. To accomplish that, I extract what I feel is usable from a philosophy. I do this at the expense of subtlety and nuance. Presently, much philosophical debate is locked into critiquing, discounting and redeeming the finer points of critical theory. I look for broad concepts — usability and practicality guide me.

An understanding of mentoring rests on sorting out what knowledge and truth are. Knowledge has a great deal to do with truth. A knowledgeable person is able to discern truth from fiction and is able to come to decisions about "truth." Truth is a slippery concept! At one point, it was a widely held truth that if you sailed far enough west you would fall off the end of a flat earth, a frightening prospect that kept many people from testing that truth. In other times, great moralists felt no compunction about owning and exploiting slaves. Seeing the moral hypocrisy of that situation was beyond the ken of even those enlightened minds to whom we owe a substantial intellectual debt.

Much philosophy starts with Kant. To him **reason** was a *priori* to all. Kant held that reason and rationality were socially bound within an ethical community (1). Critical theory has a Kantian root but refines Kant's "reason" as a basic biological and humanistic process — **speech/ discourse**, and tries to show how it is used to mediate and promote intersubjective cooperation. So at the outset, I make a controversial claim that this philosophy is not relative; it has the quality of a "categorical imperative." Yet it allows for varying truths to evolve over time and space and can account for variety in the results of its application. In effect, it provides a *categorical procss*, not a categorical answer. Herein lies the essential quality of mentoring: Our students must learn process not answers.

Early 20th century philosophy spawned critical theory, which offered a universal, self-evident truth as its basis — discourse. Critical theory avoids a precise definition of itself. It is demarcated by broad areas of interest. It rejects the schism between morals, politics and economics. "It shared the intentions of the traditional teachings of ethics and politics to unite the claim of reason with the happiness and freedom of individuals and the justice of the collectivity." (2) Critical theory straddles practical philosophy and social science, utilizing and molding both. It resembles Aristotelian philosophy in espousing the free development of individuals in a rationally constituted society. In the 1960s, the face of capitalism began to change from entrepreneurial capitalism to institutional capitalism. Revision, in light of changing reality, is a

feature of critical theory, and so as capitalism changed a newer "modern" critical theory started to emerge with the works of German philosopher and political social theorist, Jürgen Habermas.

Habermas has reformulated Kant's categorical imperative. Rather than willing the universality of laws, Habermas has these laws ("assertions") submitted to the affected community for discursive testing. Upon being consensually accepted as truth, they become redeemed and temporarily universalized (3). Knowledge and truth, he argues, are "interest bound" and various truths evolve from within three knowledge-interest groupings or sciences: the empirical, the normative, and, what he calls, the "emancipatory."

Habermas holds that observation and discourse are the principle engines of three scientific methodologies. These methodologies are the place where varying validity claims are spoken. Through the process of discourse, one claim gains precedence over the others. The dominant validity claim then becomes temporarily accepted as knowledge or truth. Within critical theory, discourse should not be confused with monologue. Integral to critical discourse is criticism, which is the rationalization process yielding legitimate knowledge or learning. Habermas (3) describes a learning process as follows:

> Argumentation plays an important role in the learning process as well. Thus we call a person rational who, in the cognitive-instrumental sphere, expresses reasonable opinions and acts efficiently; but this rationality remains accidental if it is not coupled with the ability to learn from mistakes, from the refutation of hypotheses and from the failure of interventions. (p.18)

Critical theory provides a substantial foundation for the development of a learning ethic. The learning paradigm, which follows here, offers details of what a dynamic and flexible learning community would look like. Put in the broadest terms, this community would be healthy and robust as it focuses on truth and knowledge through discourse.

As noted above, Habermas argues that knowledge (learning) can be classified into three categories: the empirical, the normative and the emancipatory. The empirical sciences are those typically referred to as natural sciences, such as biology, chemistry and astronomy. These sciences involve the measure of definitive data and the interpretation of that data into an explanatory-causal relationship between phenomena and observation. The normative sciences are those typically involved with interpretation. For example, there is no single objective true historical interpretation transcending all view points. But because we are not forever confined within our own view points, interpretation is something to be arrived at from interplay between subject-matter and the interpreter's initial position. History and philosophy are examples of normative sciences. The emancipatory sciences are those activities that seek through rational criticism to change and improve situations. Art criticism, literary criticism, rhetoric and critical social theory are examples of emancipatory sciences.

Thus, for Habermas, varied and different learning takes place in these three sciences or learning paradigms. The uniqueness of each prescribes what qualifies as rational knowledge and what questions may be asked and regarded as rational within that domain. This proves to be a crucial issue for any type of educational endeavor, as not only the methodology comes into question, but the questions are subject to critique. As Habermas put it: "Rationality has less to do with the possession of knowledge than with how speaking and acting subjects acquire and use knowledge." (3) The general methodology of knowledge acquisition is summarized as follows:

Figure 1 A TYPOLOGY OF LEARNING

1. A REFERENT is made the subject of a	**VALIDITY CLAIM**
2. the validity claim is made	**PURPOSEFULLY**
3. the validity claim is made in a	**SPEECH-LIKE FUNCTION**
which is subject to	**DISCOURSE**
4. after appropriate discourse the speechfunction may be accepted as ...... or rejected in favor of an alternate validity claim or wholly rejected.	**KNOWLEDGE**

Lessons for appropriate mentorship flow from this simple typology. Clarity of "referent" and "validity claim" is essential as ambiguity in either produces fuzzy discourse. Mentor guidance becomes essential to avoid fuzzy discourse. The ability to articulate the validity claim in speech or a speech-like function is a major life skill and something that learning must inculcate and encourage. A mentor must be able to critique the speech function as a representation of the purposefully made validity claim, yet keep that critique separate from the ensuing discourse. The true anvil whereon truth is forged is discourse. Here much learning is possible, as we have to learn to recognize and discount dogma and ideology, while letting truth evolve from the force of the unforced argument. Finally the metal of learning — knowledge — has been forged and will remain until it is superceded by yet a more forceful argument. In effect, a mentor must create due skepticism and an appreciation of the transient nature of knowledge.

This general typology admits of greater specificity when visited on specific sciences. The following illustrates the greater specificity of this typology and provides deeper insight into the pedagogic significance of each step in the learning process. Habermas' three sciences are interrelated by methodology, as follows:

Figure 2 IMAGE OF CRITICAL METHODOLOGY MATRIX

These methodologies are integral to the development of knowledge and are vital to understanding learning communities as a form of rational discourse. The trichotomous nature of these three learning areas is immediately apparent in the types of "worlds" to which the sciences relate. Learning moves from the physical world about us to the intersubjective world of social interaction and into the inner world of subjective reflection.

Validity claims articulate truths relative to their particular "worlds." This allows for varying types of truth. Truth is uttered in speech or speech-like functions. Speech-like functions can span the universe of communication, encompassing visual and performing art, craft or any other communication media. The purposefulness of the speech function is a critical element in good pedagogy. It becomes legitimate to come back to students and ask the purpose of their assertions or even to question the purpose. This clarification is not a pejorative exercise, but one of clarification — a pushing of the student to higher levels of questioning and skepticism. It is also a means to ensure that discourse is "directed."

Discourse is the keystone of critical theory and education, or truth generation. The elements of discourse are the subject of the next two papers in this series that I hope to present in All About Mentoring. Suffice it to say that discourse must be understandable. To be understood, members of the learning community must convey what they intend to convey to each other. Ambiguity has no place in discourse. The understandability of utterances faces a continual tension, for as a species we strive (at times unknowingly) to create sub-communities of membership within larger communities. The principal tool of cultural adhesion is language and particularly using language to exclude others from our budding subcommunities. Illustratively and ironically the language of philosophy, as much as it facilitates efficient communication within its community, also excludes many people from participating in that community. Colloquialisms are tools of cohesion as well as exclusion. The mentor's task is to facilitate full communication so that the learning community is as inclusive as is possible and that members of the community can use discourse to grow, not to isolate. Knowledge is ephemeral. The longevity of knowledge will vary by science — by knowledge type. Mentorship needs to stress the transient nature of knowledge. In Figure 2, I have also included examples of people who have written about knowledge within each of these knowledge domains. This may help to clarify the scope of each science.

Despite the clear delineation in the earlier matrix, life tends to be less clear and much of what we teach really spans and intersects forms of knowledge or sciences. For example, seldom could we teach "pure science" (the empirical domain) without asking questions of its morality. It would be equally difficult to mentor a study in ethical theory (the normative domain) without referring to the potential of internally coercive ideology (the emancipatory domain). This crossover between sciences that is encouraged by effective mentoring also adds complexity and interest to the art and science of mentoring.

What is essential in the development of a learning community is to ensure that the rules or maxims of rational discourse (what Habermas would call the "ideal speech situation" within the ideal community of communication) are enabled, and that the methodology of knowledge generation is followed. In this sense, part of the mentor's task is to ensure that learners respect and follow these critical guidelines. For example, if learning happens to fall within the emancipatory realm, then much of that learning will be self-discovery and communication with others where "sincerity" is the arbiter of

truth/learning.Yet, if learning happens to fall within one of the other sciences, the artificial creation of communities focussed on self-awareness would detract from the basic mission of the study and would confuse the criteria used to validate truth.

The road to and from Hades is paved with sound philosophic intentions. Hopefully, this road that I have started to travel will lead to a more proficient and honest mentoring. The hope I hold is that by seeing the road before me and by thinking through its twists and turns, I can stay on that road and become centered.

In the remaining three sections of this paper, I first explore "rules" of conduct to ensure that within the learning community discourse occurs and leads to learning, not just bombastic rhetoric. The perfect speech situation, which ensures that the force of the unforced argument is felt and prevails, is discussed. The second section argues that we as imperfect players within imperfect communities should not seek the ideal speech situation. It is like the holy grail — many seek it but none find it. Reasonable speech situations are considered, as mentor friendly surrogates for their perfect cousins. The final section considers if it is possible from this philosophic framework to draw ethical guidance as to what good mentoring is and if there are bounds to what discourse a mentor can or should engage in.

1 A less obvious benefit of the division of learning into science groups is an examination of the social content of each science. The social content or context is a critical element in deconstructing learning to an electronic medium (eEducation). Social content is not easily mimicked and a lack of translatability and transportability to an electronic medium can reduce the effectiveness of eEducation in the normative and emancipatory science areas.

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Extended Causality as a Model of Quantum Gravity Or, How I Spent My Summer Vacation
Brian Koberlein, Genesee Valley Center

Physics is a powerful science. Through it, we understand the behavior of galaxies, stars and planets, atoms, molecules and electrons. It is a science that has allowed us to create everything from computers to space shuttles. But despite its power, physics has a central problem — it must be wrong.

The problem started around the turn of the century when scientists were able to do very precise experiments on tiny things like atoms. These experiments showed that Newton's laws of physics (known as classical mechanics) didn't apply to atoms. For example, heated atoms always gave off light at only a handful of specific colors, when Newton said they should shine at all colors. Apparently, small things like atoms, electrons and light consisted of tiny discrete packets, called quanta. It took physicists nearly 30 years to develop a type of physics to describe this, known as quantum mechanics.

Quantum mechanics is the most powerful model physicists have. It has made predictions about things like atoms, which are more accurate than any model ever devised. The catch is, it only works for very small objects. If you apply the model to anything larger than a handful of molecules, it doesn't work. For larger things you have to go back to classical mechanics. And therein lies the problem — two models which contradict each other, both of which work on specific scales.

What physicists would like is a single model that somehow acts like quantum mechanics on the scale of atoms, and like classical mechanics on the scale of baseballs. Such a model is sometimes called the final theory, or theory of everything, and is the Holy Grail of physics. Physicists such as Albert Einstein and Stephen Hawking have tried to find this model, with no success. In the past decade a great deal of work has been done on a theory known as superstrings, where particles are tiny vibrating strings. Many physicists hope the superstring theory will be this ultimate model, but it is so complicated few truly understand it. Surely there has to be a simpler way.

For about five years, I have been working with a handful of scientists on a different approach, known as discrete physics. In our model everything is discrete, not only electrons and light, but even space and time itself. Think of space as a piece of graph paper where particles can only travel along the lines of the graph and you begin to get the idea. The squares on the paper are so small you can't see them with the naked eye, but they are still there. Discrete physics describes quantum mechanics in a very simple way, so we know it works for small things. The real challenge has been in describing classical mechanics.

For my particular research, I have tried to use discrete physics to understand gravity, specifically Einstein's theory of relativity. Central to Einstein's model is the concept of causality, which requires a cause for every effect. Causality might seem obvious, but Einstein stated it in a very precise way. Einstein's causality is true even when time slows down and space bends. For discrete physics I needed to extend causality to points on a grid (hence the title of this paper). Essentially this was done by assuming two adjacent points on the grid were identical as far as causality was concerned. This created a causal description for the grid in the same way Einstein's causality described regular space and time. By using extended causality I was able to create a simple model of quantum gravity. The model reduces to that of Einstein at large scales and

seems to produce a form of quantum mechanics at small scales.

This past August, I was fortunate to receive a PDQWL award for travel funds. The award allowed me to present my latest findings at Cambridge University in England. My talk was part of an international conference focusing on new approaches to physics. I was also fortunate to have a number of post-talk discussions with several colleagues, which has helped to focus the direction of research. There is much more work to be done in this area, but so far I have been led down a very interesting path.

"Defining Moments" For a Beloved Mentor: An Interview with Irene Rivera de Royston

As many of you know, Irene Rivera de Royston has been a mentor at Empire State College since 1991. She is now in the process of relocating to Virginia with her family. I have had the privilege and pleasure of working with Irene at the Genesee Valley Center for the past three years. It was with the utmost respect and admiration that I asked Irene if she would like to discuss her experiences and insights about ESC. She graciously agreed.

Margaret Clark-Plaskie, Central New York Center

M: Please think of this as an opportunity to share whatever you'd like with your ESC colleagues.

I: I'd like to start by thanking people across the College for sharing their knowledge with me. This includes APC, UUP, task forces, the search committee for the VPAA, and CHS colleagues. It has truly been 10 years of collaborating with people about policy, work life, workload, and core principles of the College. I think of the talent here in terms of intelligence, creativity, flexibility, freeing education, honoring and respecting adult development, listening, and seeing the potential in human beings. The women's studies and multiculturalism residencies with the synergy they'd create — stimulating faculty, seeing students as equal partners, the openness of faculty and students, exploring issues … I thank people for those experiences and the opportunity to grow and learn with them.

M: What originally brought you to ESC?

I: A need for change. I was feeling stagnant, trapped by the curriculum in a traditional college. I thought we had lost the student in the process. Then a friend of mine on the Human Resource Community Board knew Walt Frykholm and told me about the SUNY ESC initiative to reach out to minority faculty. I didn't know a lot about ESC, but I thought it would be interesting and I would bring my own experiences with me. Multicultural issues have always been a part of my life and I thought maybe it was time to move beyond the rhetoric. I knew I could bring to ESC an enormous amount of human service experience. I had been both a counselor and instructor with a split appointment. I wasn't frightened by the change; in fact, I was intrigued by educational planning.

M: What happened once you became a mentor at ESC?

I: It was a good match. The creative and innovative environment was good for me and my own learning and my experiences and contributions were good for ESC. I had never before seen myself as an academic or as an intellectual. I was more of a worker bee: inquisitive and intuitively smart, but an ordinary person, doing ordinary things. I was helping students by planning and networking. I taught Psych 101 and Human Service Systems, but I never recognized myself as investigating concepts and theories. I was just processing information. At ESC, I recognized that teaching goes beyond that. I still see myself as a worker, but also as an academic and as intellectually capable of investigating and exploring concepts and skilled at stimulating that in others. I benefited from trying to do this with my students. I became more of a thinker, more of a contemplative mind, and not as quick to act. Now I look for different perspectives.

M: It sounds like the kind of transcending experience we hope our students have at ESC. What kind of training did you

have to help you learn about effective mentoring?

I: When I joined the Genesee Valley Center in 1991, there was a new center director. Two senior mentors, Bob Seidel and Bob Milton were supportive, but they went on sabbaticals right away. So I was left asking, "Who is going to be my mentor?" There wasn't a structure in place to provide a buddy mentor and we didn't have the new mentor workshops that we have through the Mentoring Institute today (there weren't many new hires then).

I learned gradually. I wasn't given a full load of students right away. I was given resources to read; I went to information and orientation sessions and assessment committee meetings; and I made appointments to talk with Ken Cohen, Ellen Hawkes, Walt Frykholm and Betty Lawrence. You have to understand, I left a secure position that I had for 17 years, in which I wasn't fully using my brain, and now of course, I wondered if I had made the right choice. There were long hours, personal sacrifices, lots of travelling for governance committees; really living your work, well beyond routine office hours. Then there was the technical aspect: writing learning contracts and contract evaluations and varying forms of submitting documents — how to use the computer and a system called Enable!

M: Even at the beginning, did this new way of teaching and learning feel right for you?

I: Yes. It felt good from the start in terms of educational planning and mentoring in my areas of expertise, although I recognized that I'd have to stretch. At first I felt like I had to be an expert on everything. It took three-four years to realize that I didn't have to be an authority on the academic matter, but on how to learn. I needed the foundation, but not all the ins and outs. I couldn't read everything every student was reading, but I had to know how to evaluate what the students learned.

Then an opportunity was given to me. A team of mentors — Xenia Coulter, Lee Herman, Joyce Elliott, Judy Gerardi, Alan Mandell, Sylvan Nagler and Tom Hutchinson — were working on the question of mentoring, particularly CBE's and educational planning. They were looking at what it was about mentoring that was central to the College's values, regardless of method or mode of delivery. They invited me to join them and we videotaped each other in meetings with students to discover what happens in mentoring. We wanted to explore different approaches and to critique each other. It was a form of participant research and it became my training.

M: What did you learn from that?

I: The value of asking good questions, stimulating inquiry, the importance of clear communication, the value of the interpersonal nature of the mentoring relationship, and the fact that it is student-centered, rather than content-centered. Both the dynamics of the relationship and the integrity of the academic material are important, but it's not curriculum-driven as in traditional teaching. We presented our theories at conferences and published papers. We got a National Council on Adult Learning grant to explore further. Judy and I kept working together, investigating multicultural perspectives on cognition. We presented at Alliance, where we were seen as major contributors to alternative education, creating a strong presence of ESC there. This was very invigorating and the basis of a lot of my training and scholarship.

M: Are there other learning experiences you'd like to discuss?

I: In his book, On Becoming a Person, Carl Rogers explained that we can choose to use our educational institutions in ways which will: (1) free, not control; (2) bring about constructive variability, not conformity; (3) develop creativity, not contentment; (4) facilitate each person in his/her self-directed process of becoming; and (5) aid individuals in becoming self-transcending in their adaptive ways of meeting life and its problems. His idea of a "defining moment" is one which leads you to a deeper understanding of who you are and what you're expected to do. It could involve unsuccessful experiences or successful ones. I remember a few examples of such defining moments with my students at ESC. These involve success stories, with a sense of accomplishment in watching someone find their voice and gain confidence. In the process, the educational system did facilitate freedom, variability, creativity, self-directedness and self-transcendence.

M: Can you give us some examples?

I: I have experienced this more with the students who have minimal preparation for college work, yet who are wise

beyond any textbook. For example, I remember having a pre-orientation meeting with a quiet student. I gave her the Student Handbook and Planning Guide and I was talking about ESC, when she started crying. She told me that she was a high school dropout, had earned her GED, but really wanted to have a college degree. It was her dream, but she didn't think she could do it. She suffered from social phobia and couldn't envision herself walking into a traditional classroom. She was a strong reader, but had not been in a formal educational setting since the 8th grade (she had been a caretaker for her siblings). There was such emotion behind her sense of not being able to achieve her dream. This was a defining moment for me, as I had never thought of education as inaccessible in this way. She was successful with ESC, eventually participating in a study group, too. She got a job working with children at a shelter for battered women. She had been highly motivated and willing to take it step by step, creating her own path to be educated. This was so impressive to me. I recognized the challenges some students face and their sense of inadequacy.

On the other end of the spectrum, I had a very strong student who had attended several universities in the Midwest and worked for Cornell. She had been a bit of a radical student, in that she challenged her professors, always questioning them on their material. She came well-prepared on a fast-track to certification and was a good student at ESC. This was a defining moment in the recognition that lifelong learning continues even when you've read a lot and know a lot.

In another situation, I was working on a study in multiculturalism with a male student who worked in a correctional facility. He read a textbook and when I asked him what he learned and what was the most valuable part of the book, he said it was the list at the back of the book. There was a chronology of significant contributions and inventions by African American and Latino people; just the idea that these ordinary citizens had created things that affect his everyday life meant more to this student than all the history, political ideologies and questions of justice/injustice. He gained respect for diverse people by making this personal connection. This list of contributions that seemed so small to me was important to him. We can get pretty heady — and this experience was illuminating to me in terms of how we may reach individuals.

These "defining moments" are reinforced on a monthly basis, as we review graduates at the end of each GVC business meeting. We bring alive the personal nature of what we do, how we help adults realize their dreams, and how hard they work to accomplish them.

M: Have you noticed any changes in the students and/or mentors over the years?

I: No, the students are not that much different. They have similar goals and there is still a wide range in their level of preparation. They have the same desire to learn and sometimes that's all you need. Technology has changed, but not the mentors.

M: Do you have any advice for new mentors?

I: Keep alive the idea that the student is at the center of the learning.

M: Did the 10 years go quickly or slowly for you?

I: They went fast. They were really rich and full of personal growth … I wouldn't trade a single year for anything.

M: Is there anything else you'd like to share?

I: Some things just can't be said … Suffice it to say, "Hasta luego/Until we meet again."

Sabbatical Report: Of Wolves, Engels and General Education
Deborah Kleese, Hudson Valley Center

During my year's sabbatical, I set out to examine how psychologists have understood and used the term, nature. Because the word is so complex, connoting not only the essential quality of something but also the idea of a great biophysical entity (akin to the term coined by Foreman and Wolke, the "big outside"), its meaning and use in the field of psychology has been confusing. Three things resulted from my examination: an article on the contested nature of wolves, titled "Contested Natures: Wolves in Late Modernity;" an article outlining the general use of the term nature in psychology, titled "Nature and Nature in Psychology;" and, stemming from the overview presented in the psychology paper, about 80 pages of the draft of a book to be titled, The Psychology of Nature. Rather than writing about the specific content of each of these works, about what I did, I would like to discuss how I carried out my year's work, and how it relates to my work with students and to my thoughts about the general education guidelines.

In Jorge Luis Borges's short story, "The Aleph," the protagonist describes his experience of entering an ordinary cellar and finding, within a small, brilliant oneinch sphere, the entire universe. I think everyone taking a sabbatical leave wishes for that moment of ultimate clarity. Of course, we settle for something else. With luck, though, we might view fragments of the sphere or at least get the feeling of what such an experience might entail; sometimes, for instance, I felt as if time and space were compressed within the duration of the sabbatical, and that the most disparate and contradictory events intermingled. Here is where one of the lessons of my research became salient; our thoughts are, in part, embodied. The way we move through and in the world provides metaphors for our conceptual understanding. And the route to understanding, at least for me, was never the shortest distance between two points, but a staggering, weaving trip with detours and unexpected turns, a random walk rather than a straight trajectory.

I started out with what I thought was a simple task: examining how the concept of nature is used within the field of psychology in modern times. At one and the same time, however, I had to delve into postmodern readings as well as into works of ancient Greece, and everywhere in between. I originally thought that I would weave three main interests together: the postmodern critique of psychology, the "contested" nature of nature, and an examination of those modern psychological scholars who had included one variant of nature, the " environment," in their writings. Interestingly, the postmodern emphasis on discourse and language, and its critical stance regarding grand narratives and universal truths, led me to some of the stalwarts of the traditional canon: Plato, Aristotle, Socrates and St. Augustine! When I began reading about the derivations and meanings of the word nature I knew I was in trouble; as both Neil Evernden and C.S. Lewis point out, in one of its meanings, nature becomes a conceptual container for everything. At one point, then, I felt as if completing my task was about as likely as discovering Borges's Aleph.

I ended my year with a number of accomplishments and a number of unfulfilled tasks. My sabbatical warm-up involved examining the contested nature of nature in a very particular example: wolves. Since I had been following the activities surrounding restoration and reintroduction of gray wolves, this topic was a good starting point for an examination of nature. Not only are wolves prime objects of nature, but reintroduction efforts typically claim that wolves are a natural part of areas such as the Greater Yellowstone ecosystem. Additionally, the perspectives of groups rallying for and against reintroduction always include sweeping statements about the "nature" of wolves. I was able to attend an international

conference, held every five years, that examines the status of wolves worldwide and to deliver a paper about the contested nature of wolves. That was the easy part; the topic was contained and gave me entrée into literature on the social construction of nature.

Then came the hard part — shifting from wolves to humans. It became clear to me as I examined the changing conceptions about wolves that our understanding about and use of the term nature was something that was constantly transforming and morphing. To understand the categories of nature in common use, I had to go back to their origins; this task reinforced the postmodern notion that discourse contains not only what is taken for granted, but also what is hidden. At this point, the route to discovering the uses of the term nature in psychology, and its variants, such as environment, settings and place, took a detour into the meanings of nature in Greek antiquity through the Middle Ages and into the period of the Enlightenment.

This task was at the same time wonderful and slightly overwhelming. It was an incredible luxury and privilege to have an entire year to think constantly about my subject without the distraction of DOCPAK, enrollments, and the chronic crises surrounding the search for appropriate tutors and evaluators.Yet my students were rarely out of my thoughts. The ability to read widely increased the ideas and possibilities for future contracts. My constant struggles with writing, and rewriting and rewriting yet once again reminded me that our students struggle with the same task, and I will be a bit more patient with their complaints after spending a year doing little else. I also was in the same position as our students when it came to obtaining resources.Working at a distance from major research libraries was challenging, but every reference I requested was obtained. There is no doubt that computer technology was extremely helpful, and I was reassured that our students can access a vast amount of material. However, time is sometimes an issue. Given the luxury of a year's leave, I could afford to shift to alternate readings and wait for interlibrary loan requests. Students working under 16-week deadlines are not so fortunate.

Periodically, I also thought about general education, and what was so troubling about the SUNY trustee's notion of general education. If my experience is at all typical of what our students go through in planning their studies, concentrations and larger degree programs, the route one takes is often not a straight trajectory from point a to point b, but rather a random walk. Random walk models, which I first encountered in neurophysiology but now seem to be popular with economists as well, predict the location of a point given random movement. The analogy of the staggering movements of a drunk person is the most commonly used illustration of the random walk. Learning, like the behavior of neurons or economic events, often takes abrupt detours and dizzying turns. And here is where my sabbatical experience may differ from the experience of our students under the new general education policy. The route to understanding has been pretty well plotted for future students. Like the AAA Triptik, the map has been outlined. There will be little time for detours or side trips. The "text" of the landscape, as envisioned by the SUNY Board of Trustees, is readerly, plotted for a specific message and goal. A writerly text, rewritten with every reading, navigated by the individual student, will be much harder to achieve.

At the start of my project, I didn't think I would travel quite so far afield as I did. The rewards, however, were many. What midway appeared scattered and tangential became cohesive and meaningful near the end, and the ability to choose my own route, my own path, was both revelatory and exciting. It reminded me of why I had chosen academia as a career path in the first place, for the sheer joy of learning and discovery.We sometimes see this same experience occurring in our students, when their ideas and readings come together in a really meaningful way. Often this experience occurs precisely because they have had the ability to take matters into their own hands and have had choice over their selections. I wonder how a lockstep list of givens, now added to their program requirements, might reduce the boundaries for travel. I suppose the issue will hinge on the degree to which there is room to maneuver within the confines of the requirements. That will be the challenge.

One of the surprising discoveries of my sabbatical was revisiting some works that I had originally read as an undergraduate many, many years ago. Two works that especially aged well and had a significant impact on the second reading were Horkheimer and Adorno's Dialectic of Enlightenment and Frederick Engels's Dialectics of Nature. I was struck by a passage from the 1944 edition of the Horkheimer and Adorno work, which still rings true today: "…the growth of economic productivity furnishes the conditions for a world of greater justice; on the other hand it allows the technical apparatus and the social groups which administer it a disproportionate superiority to the rest of the population" (Horkheimer and Adorno, 1944/1972, xiv). Engels' book is remarkable not only for its analysis of nature, but as a model

for learning. J.B.S. Haldane makes this point so eloquently in the preface that he wrote for this work. In describing why he thought Engels was perhaps the most widely educated man of his day, Haldane remarks:

> He needed this knowledge because dialectical materialism, the philosophy which, along with Marx, he founded, is not merely a philosophy of history, but a philosophy which illuminates all events whatever, from the falling of a stone to a poet's imaginings. And it lays particular emphasis on the inter-connection of all processes, and the artificial character of the distinctions which men have drawn, not merely between vertebrates and invertebrates or liquids and gasses, but between the different fields of human knowledge such as economics, history and natural science (Engels, 1940, p. xv).

Parsing out knowledge into discrete categories and credit chunks may seem like an efficient and effective strategy for attaining a broad-based education. However, such a process also runs the risk of creating one huge superhighway, a one-way road with few exits and points of intersection, where the back roads and off-course ambles quickly become paved over.

Notes:

Engels, F. (1940). Dialectics of Nature. New York: International Publishers.

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Voter Apathy: A Demonstration of Confidence in the American Political System
Justin Giordano, Metropolitan Center

Author's Note: This article was originally published simultaneously in the November, 2000 editions of The Suffolk Lawyer and The Queens Bar Bulletin. These are the monthly publications of the Suffolk County Bar Association and the Queens County Bar Association. While it was written and submitted prior to the events that have surrounded this now historic and unprecedented presidential election, I believe that the thrust and theme of the article remain relevant today.

The issue of low voter turnout, be it for presidential elections or the so-called off-year elections (namely when the presidency is not at stake), has been the subject for many a commentator and pundit. The general consensus, given the well known fact that approximately half (and as low as one third during off-year elections) of those eligible to vote actually do avail themselves of that right in presidential elections, is that voters are turned off by the entire process and consequently have either become apathetic or have concluded that their individual vote is absolutely insignificant. After all, "what difference can a single vote make?" is the most common heard mantra. The perception is further reinforced — whether intentionally or not — by the media and politicians harping on the so-called disproportionate power of the "special interests." Whereas there may be some truth to the latter, perhaps a great deal more is made of this all-powerful "boogey man" than need be.

In the face of the aforementioned circumstances, it would seem that one could hardly blame the average non-voter for experiencing a sense of "disconnect." Nevertheless, while the above constitutes the most offered and accepted explanation for this massive level of voter apathy, a different hypothesis more rationally reflects this current state of affairs. The hypothesis in question maintains that apathy is a luxury that only a society that is truly enshrined in a secure system (one with quasi-impenetrable safeguards) can afford. In fact, it could be said that apathy and the choice not to get involved constitute the flip side of a virtually unshakable confidence in the system.

Human history and development provide significant and nearly irrefutable evidence in support of the hypothesis enunciated above. More specifically, whenever individuals have felt that their voices needed to be heard, because failure to do so entailed potentially dire and extreme consequences, they did get involved regardless of the peril. One need only revisit the numerous revolutions, which gave birth to the most dramatic changes in human history, to realize this undeniable reality. Short of revolutions, one need only consider contemporary elections around the globe where major socio-political shifts are the unmistakable outcome of a given election, to realize that individuals will literally put their lives on the line for the privilege of casting their vote. Nicaragua and Haiti are two of the most recent examples. There, international observers were on hand to prevent voter fraud and most importantly, intimidation, threats and violence against eager and determined voters. Should anyone conclude from the above that the average Nicaraguan or Haitian is a better equipped (via access to information and such) or a more astute voter than the average American?

The answer is clearly no. Nevertheless the crucial question beckons: Why the hideously low turnout in the United States? The answer is in fact quite simple and obvious. The average American no-voter knows full well (whether consciously or not) that whether he/she votes or not, his/her life will not be fundamentally altered. The average American voter is apt to say: "What difference does my vote make anyway?" or its sequel, "They're (politicians and political parties) all the same

anyhow." And in fact those conclusions, which appear fairly naïve at first glance are, upon closer inspection, not far from the truth if the individual in question isn't committed to a specific political ideology.

Basically the individual that subscribes to this nonchalant and uninspired philosophy is loudly proclaiming his political impotency, but is also shouting his unshakable faith in the American system. He is in effect saying, yes, there may be some changes around the edges, perhaps even significant geo-political implications given the United States' superpower position, but as far as he's concerned, the United States Constitution, the legal system it spawned, and the overall socio-economic safety net are in no danger of being uprooted or even altered in any significant manner.

Therefore, the low turnout in American elections when contrasted and compared in historical or contemporary terms (i.e. compared to the higher turnouts in Europe or other parts of the world where voting is permitted) demonstrates an unparalleled confidence in the American political system. In effect, it reaffirms what most people already know, namely that the United States as a political entity is head and shoulders above any nation in history.

ALL ABOUT
MENTORING
A Publication of Empire State College

Bosnians in Upstate New York: Stories of War, Displacement and Transition
Reed Coughlan, Central New York Center and Judith Owens-Manley, Hamilton College

The following paper reports on work completed under the auspices of the Imperatore Community Forum Fellowship.1 A word of introduction may be appropriate since the project marks something of a departure from my prior scholarly efforts. My prior work dealt with the history, causes and dynamics of ethnic conflict in Northern Ireland, Cyprus and in Sri Lanka as well as more general theories of ethnic conflict and world politics. I had begun to read about the wars in Yugoslavia as they were unfolding and I was unsatisfied with the explanations I encountered, especially the oversimplifications bandied about in the press and media. I became intrigued when I learned that Utica was host to increasing numbers of Bosnian refugees.

I had heard that many Bosnians were finding employment as unskilled laborers in Utica's factories. I wondered whether some of them might experience downward mobility if they came from middle class, white collar employment in Sarajevo or any of the larger cities and towns of Bosnia. I secured funding for a modest study to explore that hunch.Working with people at the local refugee center, I interviewed about 20 refugees who were known to have begun or even finished college prior to coming to Utica. Five of the 25 subsequently enrolled at Empire State College.

As that project was drawing to a close, I saw the call for proposals for the Imperatore Fellowship. I thought, wouldn't it be fascinating to learn more about the community of Bosnians and to talk with them about their perceptions of the conflict and their experiences of the war? So, I decided to undertake a series of in-depth interviews to explore their views of the war and their experiences of resettlement. The paper is a collaborative effort with Dr. Judy Owens-Manley, a psychotherapist with clinical experience and academic interests in the area of post-traumatic stress syndrome.

Reed Coughlan

This paper presents the preliminary results of a study of a Bosnian refugee community in upstate New York. A region of upstate New York has been host to a large contingent of refugees, most recently from the former Yugoslavia. Because of the existence of a refugee resettlement center supported by the Lutheran Immigration Refugee Service (LIRS) nationally, this area has one of the highest densities of refugee populations in the United States.

The study addressed the site of resettlement of 8759 refugees between 1979 and 1999, with nearly 3500 Bosnian refugees coming between 1993 and 1999. From an annual total of 79 refugees from Bosnia in 1993, there was a peak of 1145 arriving during 1997, and a decline to 501 in 1999. Refugees from Bosnia currently entering the United States are joining family members under the auspices of a reunification program; their numbers will therefore, probably continue to dwindle.We became interested in the psychological, socio-cultural and economic adaptations of the Bosnian refugees to this community and the strategies they have used for successful adjustment.

Table 1. Bosnian Refugee Arrivals in an Upstate New York City

1993	1994	1995	1996	1997	1998	1999
79	104	232	808	1145	604	501

This research project focused on the lives and experiences of a sample of 100 Bosnian families. The initial sample was chosen for having shown signs of successful adjustment or adaptation from those refugees who had either achieved United States citizenship, for which application is allowed after five years in residence, and those who had purchased homes in the United States. The interviews were semi-structured and dealt with their lives before the war, their experiences during and after the war, and their efforts to adapt to life in upstate New York.

Background and Approach to Research

The researchers come from different theoretical and experiential backgrounds, which influenced both the direction of the research and the lenses through which it was viewed. One is a sociologist with an expertise and interest in ethnic conflict, which drew us to focus on the origins of the war and the Bosnians' understandings of what the war was about. The other is a social worker and psychotherapist with an expertise and interest in psychological trauma, which focused us on the disruptions of displacement, mental health issues, and the impact for both refugees and the community in adapting to a new culture.We drew from the literature on refugees to provide a basis for understanding cross-cultural transitions in the areas of psychological, sociocultural and economic adaptation.

Questions of Method

Survey questionnaires were personally administered during in-home interviews, often with other family members, friends or neighbors in attendance. Interviews were conducted in English, and interpretation, when needed, was initially supplied by another relative. In later interviews, a paid interpreter was used. One page of the questionnaire, the Hopkins-25 Symptom Checklist,i was given directly to respondents to check off in their native language. Many of the people being interviewed spontaneously supplemented their accounts of their lives prior to or during the war in Bosnia, at times, with photographs or videotapes. These visual materials might show their towns or villages and landmarks they were proud of, but were as likely to illustrate signs of destruction or mass graves, or the exodus from those towns or from prison camps. Interviews took approximately one hour to one and one-half hours.

Second interviews were arranged with 20 families and were targeted to those families showing distress on the Symptom Checklist. These second interviews lasted between one and one-half hours and three hours and allowed us to explore adaptation issues in more depth. Second interviews were also used to screen for difficulties in adjustment that needed more attention and to make referrals for services in the community where appropriate.

Our Sample of Refugee Citizens and Homeowners

Out of the 100 Bosnian heads of household interviewed in the sample, 82 are homeowners. The average age of a head of household is 38, while 50 percent are younger than 36, and only four in the sample are over 60. Over 90 percent of the households have children, and the average number of children per household is less than two (1.75). In addition, the children of Bosnian families are relatively young. Fully 45 percent of families have one or more children under the age of six, 34 percent have children between the ages of seven and 12, and 27 percent have children between the ages of 13 and 18. About 18 percent have older children or young adults between the ages of 19 and 25.

Language is one of the biggest barriers to integration for Bosnians. Therefore, English as a Second Language has been an important aspect of resettlement. The average number of months of ESL for a Bosnian refugee is 3.10, but 75 percent of the sample had less than four months of English training. The longest amount of time spent in ESL classes by a refugee in the sample was 12 months. By the interviewer's estimation, 36 percent of the sample were at a beginner level of English skill, 30 percent were at an intermediate level, and 34 percent were at an advanced level.

Former Life and Displacement

We begin with some observations about life in the former Yugoslavia, or as it is typically portrayed, "the beautiful life." In the sample of families interviewed, almost half (43 percent) were from cities in Bosnia. City dwellers describe a specifically European cityscape in which evening strolls along the streets of one's town were a common event and in which young and old alike frequented cafes and bars to chat and meet with neighbors and friends. Schools, workplaces

and apartment buildings were all characterized as multiethnic. A set of common and insistent themes reverberated throughout the interviews: "I didn't know who was what, I didn't care about ethnicity. It was not allowed to ask about religion.2 We never expected war to come to Bosnia."

The literature suggests that about 30-40 percent of marriages in Sarajevo and other large cities in Bosnia were mixed (Donia and Fine, 1994). Our sample seems roughly representative of larger demographic patterns since about a third of our respondents from urban areas reported that they were either in mixed marriages or were the products of a mixed marriage.

The other half of the interview sample included people from rural areas who typically reported that they had lived "in the country" or "in a village." Villages were more ethnically homogenous, but regional schools were typically mixed. Here again, respondents denied that the other's ethnic identity had any significance to them. Some respondents said that ethnic distinctions became evident only after war broke out: "I never thought to ask before." Everyday life was marked by the rhythms of the seasons, specifically because most villagers and country dwellers had large gardens and numerous barnyard animals. Many reported that they were virtually self-sufficient in their subsistence agricultural activities. They talked about the crops they raised, the chickens, sheep and cattle they had, though most families had only one or two cows for the milk, butter and cheese needed for family consumption. Mixed marriages were much less common in the villages and countryside, but more than half of the entire sample indicated they had a relative who had married someone from another religion.

Our respondents came from varied socio-economic backgrounds ranging from agriculturists and working classes (miners and laborers) to lower middle class (office workers) and middle classes (teachers and lawyers). A significant number worked abroad or had family members who worked abroad in Croatia, Slovenia, Austria or Germany. In spite of the very high rates of inflation which are known to have plagued Yugoslavia's economy in the years before the war, most of our respondents reported a comfortable lifestyle and standard of living in the 1980s.

Ethnic Conflict and Wartime Experiences

In considering the adaptation of refugees, we were particularly interested in the experiences of ethnic conflict and ethnic cleansing, in wartime experiences, and how adapting to a new country and new community might be impacted by those traumas and the resultant displacement from home and country. The literature suggests that negative life events, both pre and post-migratory, continue to have an impact on economic, social and psychological adaptation, years after the initial events. (Pernice and Brook, 1996; Uba and Chung, 1990)3

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 conationals.

Some respondents reported watching their homes burn to the ground, an especially painful sight to Bosnian Muslims for whom home ownership occupies such a central place in their culture. This value was evident in many interviews, especially among subjects from the countryside, and it is born out in ethnographic literature on village life in central Bosnia. Before the war, newly married couples apparently expected to invest many years of labor and a great deal of money in the construction of their own home (Bringa, 1995, p. 85-6). The special value attached to home ownership in Bosnia made ethnic cleansing all the more painful for those who witnessed destruction of their homes by the Serb militia.4 Even for those who left Bosnia before ethnic cleansing began in earnest, the agony of watching nightly newscasts in which fellow Muslims were forcibly moved, imprisoned in concentration camps or killed in massacres had a terrible impact.

Displacement and Trauma

As a part of the post-migratory process, most Bosnians must deal with loss of home and country and traumatic stress related to war experiences, in addition to new employment experiences and demands in a strange cultural setting for adaptation and resettlement. The experience of displacement may be stronger with refugees than any other group, in that their emigration was not chosen or executed with any sense of order. Refugees often flee without funds or belongings, and the separation from family and other attachments may be abrupt, forced and unplanned. These distinctions between immigrants and refugees have been well noted in the literature.5

Knowing that one has a place in the world may be a fundamental requirement for security and identity. Fullilove (1996) writes of the experience of displacement as one in which a sense of belonging is disrupted and in which the loss of even that material and relational world can be devastating. One's home, Fullilove explains, represents "the accumulation of many relationships and much history" (1996, p. 1519). Refugees, by definition, have suffered losses of relationship and history, and the Bosnians that we interviewed were no exception. One refugee explained,

> *Can you imagine our lives after losing parents, home, neighborhood, school, church, nation, country in a short period of time, almost instantly? This chain can not be fixed ever.We can just pretend that we are doing well, but all these lost links are like amputated arms; they do not grow again.*

The impact caused by traumatic experiences is said to be "one of the most critical clinical, societal and research challenges facing the health communities in the decade of the '90s" (Miller, 1996, p. xxii).We have every reason to expect that to continue into this next century. Judith Herman (1992) argues that although traumatic experiences have been defined as "out of the ordinary," this is sadly, untrue. Herman describes rape, domestic violence, assault and even military trauma as now "a common part of human experience; only the fortunate find it unusual" (1992, p. 33). Indeed, in our interviews, respondents frequently seemed to regard their traumatic experiences as almost commonplace as family after family suffered personal loss of life, prison and concentration camps; combat in one, two or possibly three different armies; and terrible conditions of hunger and deprivation in refugee camps. Even families relatively unaffected by direct combat suffered the deprivations of war in experiencing fear for themselves and their loved ones, hunger and other restrictions on the essentials of everyday life, and the dismantling of a way of life that had been experienced as good and solid.

Adjustment and Adaptation

Pre-migratory traumas, significant in the refugee populations, have been found to have important effects on financial and physical health, both of which are key determinants of self-sufficiency and well-being (Uba & Chung, 1990). Models of the process of acculturation for refugees have emphasized psychological adaptation, socio-cultural adaptation, and economic adaptation as three distinct and equally important measures of successful adjustment in a new host country (Aycan & Berry, 1996). Our attempts to study adaptation of refugees in upstate New York considered how refugees were feeling about their lives and their futures, how well they were adjusting to new demands and changed circumstances, and how they were faring economically.

Refugees who came to this area were met at the airport by employees of a refugee center, which then provided an apartment with the first month's rent paid, food in the refrigerator, and minimal furniture and household goods to begin a

new life here. The center contracts with the State of New York to provide supportive services to refugees such as English as a Second Language (ESL) training, employment counseling and support, school enrollment for the children, and connections with public welfare for cash assistance, Food Stamps and health insurance.

Responses to our questions about adaptation must, of course, be understood in light of what we know about the frames of reference used by Bosnians here in the United States. Many of our respondents have returned to Bosnia since the war to visit relatives and friends. Almost all report at least weekly telephone contact with Bosnia.6 As a result, our respondents are acutely aware of the economic and political conditions there.With a few notable exceptions, we were told that there is very little employment available in Bosnia, and most relatives and friends are known to be living off what they can produce on the land, if they have it, together with what economic remittances they receive from relatives in Europe, Australia, Canada and the United States. Unlike refugees in Norway, Sweden and some other European countries which have taken in but not absorbed Bosnian refugees, the vast majority of Bosnians in upstate New York are fully employed and are economically independent. As such, they are well on the way to re-establishing a sense of what has often been described as their objective, that is, "a normal life."

It may be that this economic success is the single most important factor in facilitating overall adjustment. In a study of Bosnian Muslims in Sweden, Eastmond (1998) found that social marginality, a function of lack of success in the labor market, probably accounted for the large number of families who said they wanted to return. Our sample included only one family from the Balkans who looked forward to returning, and this was a family which had left their home in Kosovo in 1992. While some of our respondents thought that they might return "someday," they all qualified their response with reference to the importance of their children's preferences.

Those for whom a return would mean rejoining the majority group in their canton only consider the possibility of returning to their homes in Bosnia. Those whose homes are now in the "other's" region, i.e., Muslims whose former homes are now in Republica Serbska, for example, simply say, "we can't." Similarly, Muslims whose homes are in the "wrong" side of Mostar, say, "no, we can't go there." This is in spite of the explicit provision for voluntary returns spelled out in Annex 7 of the Dayton Accords which states that:

> All refugees and displaced persons have the right freely to return to their homes of origin. They shall have the right to have restored to them their property of which they were deprived in the course of hostilities since 1991 and to be compensated for any property that cannot be restored to them. (Quoted in Phuong, 2000:165)7

While many of our respondents were clearly happy to have had an opportunity to visit relatives and friends on their return visits to Bosnia, it is clear from their reports that the disruptions of war and the damage done to the economy are such that the nostalgia and homesickness which such visits might provoke are very much tempered by the sense that the "place" called Bosnia is no longer the fondly remembered place of pre-war home. As such, it may be that the wrenching and emotional impact of displacement for these people has been mitigated by the sense of relief which must accompany the knowledge that the place they have come to is so profoundly more comfortable and safe than the place they were forced to leave originally. That relief, in turn, is tempered by guilt, which must accompany the realization that relatives and friends are left behind in Bosnia with little or no hope of getting out. One respondent told us of his recent trip to Bosnia. He had stayed in Bosnia for a year after the war and then came to the United States. He returned last spring after being away for three years.

> "It is much worse now. In people's minds they lose hope. In war, you focus, then after war you have some hope things will get better month by month. Afterwards you see that the war profiteers are rich, common soldiers have nothing. In my canton, in 1999, six people my age or younger committed suicide. Assholes on top took five - six years of our lives. After war it was OK for Serbs and Croats, they just returned to their farms. Muslims were in cities and they aren't happy with that."

The First Year is the Hardest

While many Bosnians told us that the first year was the hardest in terms of their overall adjustment, many also

emphasized the total disorientation they experienced in the first hours and days after their arrival in the US. Here is an account which vividly illustrates the confusion and bafflement reflected in one man's first impressions:

> *Year and half after applying we finally arrived to America. JFK Airport was a big shock to us after glossy airport in Frankfurt, Germany. Everything was so old and dirty. People walked, actually they ran, in funny clothes. Everything looked like a big joke. This was America?!? Through the mass of people I went outside the building to light up my cigarette. An old van was parked in front of the entrance. Its body was rusted, dirty with lots of holes on it. Bumper was made of wood?!? What is this? Where are the big buildings? Where are people in suits and ties? Where are limousines? This cannot be America! This is more like Romania. My wife was crying.We were all sweaty. It was June 26, 1996. The heat was incredible. What are we doing here? That day they sent us to our city in upstate New York. Our apartment was its own story. If it weren't sad we would have laughed about it. But it was sad. Sad and scary. Out on the street was loud. Some people were screaming. Glass was breaking somewhere. Three houses across the street were burned almost to the ground. Is there maybe a civil war in America that we didn't know about? Maybe Bosnia would have been really better place to live. But, I was telling myself that this was just a beginning.We will move somewhere else. Talking to some Bosnians who are longer here we started to fear even more: low rate of pay, no jobs just few factories, bad health insurance or not at all, police in schools, expensive day care. Situation got worse. My wife was crying constantly. She even called German Embassy to beg them to take us back. After several days my wife convinced me that I would find a good job again.*

The first impressions are naturally shaped, in part, by expectation new arrivals bring with them. Many Bosnians came here because relatives who were already here sponsored them. Some of our subjects reported that they had seen videotapes of life in upstate New York, so they were less surprised by what they found. Others were shocked by the gap between what they imagined life would be like in "America" and the conditions they encountered on arrival. One of our respondents reflected back on his expectations while waiting for word on his application to emigrate from Germany:

> *We applied to immigrate to Australia, Canada, New Zealand and USA. USA was the only country that accepted us.We went through a long process. It took us a year and half to come to America. In that year we didn't know what to expect.We knew America only through movies, newspapers and music videos. On one hand we admired richness and glory that some people enjoy, we feared of homelessness and criminal on the other.We expected completely different way of living than people live in Europe.We were afraid of poverty. Will it wait for us? We thought that we wouldn't be able to step out on street because of drugs, murders and similar things.We were afraid that there was no health insurance similar to what we had.We were really scared for our daughter. But, everything looked better than going back to Bosnia with no future at all!*

Life Is Not So Bad

Most refugees reported being relatively satisfied with their lives. However, a leader in the Bosnian community cautioned us that refugees are being polite and are much more dissatisfied than they revealed. Although still working for some of the important things they want, and acknowledging that conditions are not excellent, many refugees described the United States as a place that has offered support and one that offers opportunity. One refugee reports, "We take U.S. support to build positive futures for our children." And another states, "We're healthy, it's okay." For others, however, "life is a struggle still."

Some refugees who had lived in Germany for several years prior to their arrival in the U.S. complained that, although Germany had provided temporary support and respite, it became a place of limbo where they couldn't get on with their lives in a permanent way:

> *I felt like a baby there, very helpless.We wasted six years in Germany and in two years here have big accomplishments.*

Refugees talked to us about having had a good life and a normal life that changed completely and unexpectedly. Their hometowns are described in glowing terms and with a sense of nostalgia. Descriptions of lives that were comfortable, home construction "better than here," with good food, "Euro-style cities," and plentiful rivers, trees and parks are common.

Some want that life back and have homesickness, but others have seen the change as opportunity. There is also a genuine feeling of loss among many refugees for Bosnian cities and countryside: "We all miss our European city; this is different concept of city… I would like my prior life and my own house. I miss former life and own language, I had better job there." There is a sense, though, of a willingness to start again, and some enterprising individuals had always planned to leave: "I always thought I would leave Bosnia and go to Germany or the US… I'm waiting to start my life. Not too bad to start again…Who wants to learn here can."

The future is spoken of as belonging to the next generation and includes plans for citizenship for most. Consistent strategies are observed to work their way up the economic ladder and replace the financial and material security they had lost. Family members often work more than one job to save money, they live together and pool resources, try not to rely on credit and pay cash, and work different shifts to minimize the need for child care outside of the family. Children's education and family's health resonated as themes to be concerned about as well as better jobs and planning for retirement.

Refugees continue to struggle with separation from family members who are still in Bosnia, Croatia or, in some cases, other countries abroad. This often produces feelings of homesickness, concern about family still dealing with poor economic conditions, and internal conflicts about having left them behind. Many refugees were still struggling to bring family here in a race against time as immigration rules increasingly restrict who can be admitted to the United States. Family members in Bosnia continued to go through prolonged application processes and inconvenient procedures that kept some of them from being able to complete the journey. Respondents also told of years spent in refugee camps in Croatia and the sudden need to go back to Bosnia to obtain more money or do some bit of business that then disqualified their refugee status, since they had left their first country of asylum. Respondents expressed some of their feelings toward their families and family separation in the following:

> My parents are in Bosnia and are old and sick. I wish I could be with them, but they don't want to come. I feel I'm not here nor there.

> When citizenship is complete, I will go back for visit. Friends in Bosnia tell me, "Be lucky you are there — no job, no money here."

Many refugee families here send money on a regular basis to relatives in Bosnia and say their families would be little able to survive without it.

Economic Adaptation

Central to U.S. refugee policy is the requirement that refugees be gainfully employed, and they sign contracts upon arrival in the resettlement city agreeing to accept any work that is available. However, economic adaptation has been defined as a

"sense of accomplishment and full participation in the economic life" of the new country (Aycan & Berry, 1996, p. 242), and displacement for refugees has been generally noted to be associated with significant underemployment and downward mobility (Aycan & Berry, 1996; Beiser et al., 1993;Young & Evans, 1997;Westermeyer, 1986; Stein, 1986). A report completed by Hagstrom (2000) on the economic impact of refugees in upstate New York indicates that the duration of intensive English training is dependent on how quickly jobs become available, and limited English skills predict refugees moving into very low level positions.

Bosnians have integrated into many sectors of this city's economy, mainly occupying jobs as operators and laborers. Approximately 22 percent of women and 12 percent of men, however, are currently employed in service occupations, while the majority (60 percent of women and 68 percent of men) are operators, fabricators or laborers. The average starting wage for Bosnians several years ago was $6.36, and it has risen to a current average wage of $8.13. However, there are disparities between the wages earned by men and women. The starting wage for women was $6.03 per hour, and the starting wage for men was $6.49. While the men's average wages rose to $8.89 (a difference of $2.40) over time, the women's average wages only rose to $7.31 (a difference of $1.28). The disparity is even greater in certain occupations. For example, among operators, fabricators and laborers, the average women's rate increased by only $0.77 (from $6.25 to $7.02), while the average men's wage increased by $2.18 (from $6.20 to $8.38). Moreover, within service occupations, women's wages increased by $1.54 while men's increased by $2.30.

There are correlations between wage rates and English skill level. The average wage of males increased directly with English skill level. Bosnians labeled as "beginners" were making, on average, $8.07; while intermediates were making $8.66, and advanced English speakers were making $9.95 per hour. The data concerning the relationship between wage rate and time in the United States, moreover, does not reveal any significant correlation. There are also a significant number of respondents who have higher education and training in their native country and are seriously underemployed here in the United States.

On the consumption side, Bosnians spend much of their earnings on a mortgage or rent, health insurance, and contact with friends and family in Bosnia. The average cost of mortgage or rent for a Bosnian household in the sample is $420, and 90 percent of households have a mortgage or rent below $600. The lowest cost is $227, and the highest is $900.Workers pay an average of $136 per month for health care coverage when they are covered through employee benefits at work, and this represents about nine percent of the head of household salary. Bosnians are not used to paying for health insurance, and many are generally dissatisfied with the cost and the waiting periods for medical appointments.

Most of the Bosnian families interviewed keep in close contact with their friends and family overseas. The average phone bill per month for households is $95, ranging from $30 to $200. In addition, Bosnians send significant amounts of their modest salaries overseas, with an average of $216 per month.

Social and Psychological Adaptation

Difficulties in adjustment have come in understanding the system, needing to know better English, and in separation from family members. It was anticipated that refugees might not feel accepted in the community, but most people stated they felt welcomed in some way and did not experience discrimination here. Adjustment appears to be particularly difficult for the elderly. At a time in their lives when familiarity, attachment and comfort appear to be most important, they have perhaps suffered the greatest losses. One gentleman expresses his concern for his in-laws:

> *It's tough for my in-laws and the elderly. They can't go back, my mother-in-law is lost. She has no friends here and complains. Has no newspapers to read, there is a big difference between the old and the young… the social life is disrupted.*

Another woman over 65 explains: "I have no friends here — nobody would notice if I died."

Another significant area of adjustment problems may be the resolution of trauma and displacement experiences and the symptoms of depression and anxiety that are common to those experiences. Studies of refugees have found high rates of mental health problems (Kinzie et al., 1990; Mollica et al., 1990). More particular to the study of Bosnian refugees are

findings by Weine and colleagues that mental health problems are present at the time of resettlement and persist after one year, both of which may come several years after an initial trauma (Weine et al., 1998). Many of our refugee respondents reported quite a bit of nervousness or shakiness inside; feeling tense or keyed up; feeling blue; having headaches; being low in energy; blaming themselves for things; and feeling lonely, trapped or caught. Nearly half of the refugees who have completed these interviews showed signs of depression and anxiety. Some refugees were clearly traumatized by events leading to their refugee status and cried during the interviews. One respondent, for instance, reported a number of severe symptoms, looks about 10 years older than his chronological age, and is balding, with poor teeth and poor health. This sentiment seemed to sum up the feelings of many: "War changed life, we lost everything. I can't forget."

Services Are Mostly Good

Most refugees reported being somewhat satisfied with most of the services that were being provided. There were some complaints about public assistance not being sufficient and taking too long to start, employment assistance being "not so good," and too little information being provided generally. Families had to wait an average of one month for their cash assistance to start, but there were reports of some families waiting up to five months. For those who had family members here to cushion their arrival and adjustment, there was more satisfaction, but in the earlier years of resettlement in the community some people who came virtually on their own experienced more difficulty. Inadequate transportation and poor housing, furniture and household goods were other complaints. Others were more satisfied and had no complaints now other than homesickness and understanding how things work:

We have no problems with services now, but had to learn to 'understand the system'.

No difficulties in getting help and no problems now, except a little always needing to know better English and severe homesickness.

We are mostly satisfied with services, but we could have used more help with being pretty poor and with cash assistance.

Refugee interviews indicate that although some workers are very satisfied with their employment experiences, others are seriously mismatched and have skills and training that either do not transition well to the new culture or require more extensive English skills. One woman said:

Before, I worked nine years in a financial department at a higher level with more creativity, but here I have English limitations.

Another woman explains the limitations of her English and the response of those around her saying: "I feel most people act as though my accent equals stupidity." Yet another man was dissatisfied with his job as an assembler:

I worked as medical technician in Bosnia, and I want to work in a health field, but my poor English is the barrier.

Barriers to language acquisition are exacerbated by employment patterns that result in large numbers of Bosnians working in establishments where interaction with other Bosnians does not require them to speak English.

Working conditions are sometimes a problem, and some respondents complained about inadequate employment benefits. Several of the refugees that we've interviewed have been hurt on the job, which is perhaps a greater hazard in low-paying occupations. Problems with physical health compromise both their economic well-being and their psychological well-being. One man explains:

My wife worked for three years, but in a job that was bad for her hands and could not find better. I was a vet with large animals and never worked in a factory. It made me depressed… I've been on disability now for six months, and my wife receives no money but cannot work.

Also, workers used to benefits in European countries note there is not enough time off, that maternity leaves are "ridiculously short," and that health insurance practices in the United States are "terrible" and keep people from getting the care they need.

A War Within a War

Adaptation to life in America may be made more difficult by virtue of a conflict within the Bosnian refugee community. After we began our research we discovered that about half of the Bosnian Muslims in Utica come from an area in the Northwest of Bosnia which broke away from Izetbegovic's Sarajevo-based government in the fall of 1993 and fought against it for almost a year in an attempt to create an Autonomous Province of Northwest Bosnia. Their leader was a businessman named Fikret Abdic who was the director of the largest food-processing conglomerate in Yugoslavia. Abdic and his followers were eventually defeated and routed in battle in August 1995 by fellow Muslims loyal to the Sarajevo government. About 20,000 of "Abdic's people" crossed the borders into Croatia and flooded the already overflowing refugee camps in the Krajina. The significance of this war within a war for the community of Bosnians in upstate New York is embodied in the antagonisms between the two factions of Muslims which many say are more serious than any between Serb, Croat and Muslims from Bosnia.

The depth of feeling, the vehemence and antipathy directed at Abdic and his supporters by Muslims in the rest of Bosnia must be understood in light of Abdic's collusion with the Serbs in the Northwest. It was not merely that Abdic broke off from the Sarajevo government nor that he disagreed with the decision taken by the Bosnian parliament (engineered by Izetbegovic, some would argue) to reject the Vance-Owen peace plan and to continue the war. Rather, Abdic signed treaties with Radovan Karadzic, leader of the Bosnian Serbs and indicted war criminal, which went beyond a cessation of hostilities to encompass active military cooperation between Serb and Abdic military forces. Hence Serb and Abdic military units fought actively side by side against V Corps brigades of the Bosnian army, against their former countrymen, brothers, fathers, relatives, friends and fellow villagers.

Again, this constituted treachery and collusion with the enemy, but the resentments went further. The Serbs in the northwest of Bosnia had engaged in some of the most brutal acts of ethnic cleansing witnessed in the war and they operated some of the most notorious and barbarous concentration camps in that region. The Omarska concentration camp near Prijedor, the Manjaca concentration camp and the camp located in the soccer stadium in Ljubija were well known for the horrendous conditions, torture and mass executions inflicted on the Muslim population.

Conclusion

Much has been written about the particular experience of the Bosnian Muslims in this war, where their captors and tormentors were former friends, neighbors, business associates with whom they had broken bread in their homes, with whom they had worked side-by-side, and intermingled in all aspects of everyday life. The ability to have secure attachments in relationships is the basis for human development, and "the damage to the survivor's faith and sense of community is particularly severe when the traumatic events themselves involve the betrayal of important relationships" (Herman, 1992, p. 55). Dr. Stevan Weine, (1999) who has done extensive work with Bosnian refugees, observes that "the shattering of trust, so common in traumatized individuals, families and communities, is pervasive in Bosnians" (p. 166). These alterations in safety and trust affect basic assumptions about life, and change and disruption brought by war also bring traumatic stress to symptomatic levels for many refugees and their families.

One study of recent refugees in Sydney, Australia concluded that "a refugee's greatest need for guidance is during the initial stages of resettlement, with service providers playing a key role during this period of the refugee experience" (Waxman, 1998, p. 76). That initial transition is viewed as a critical time for all refugees with a potentially larger impact for long-term adjustment. U.S. refugee policy does not provide adequate mental health guidelines or fund mental health efforts sufficiently to screen for and treat stress-related symptoms for refugees in that initial transition, and there is some concern that in the emphasis on rapid employment, we are putting unneeded barriers in the way of truly successful adaptation.

Adjustment and adaptation have been correlated with the quality of an individual's intimate relationships and the care and support he or she receives. Bosnian families in this community in upstate New York have, for the most part, recreated family groups and even community, to some extent. Refugees have tended to cluster in common neighborhoods, not only due to low-cost housing, but also, it is believed, to be close to each other. These adaptive strategies are crucial efforts to counteract the insidious and long-term consequences of war related trauma. The stress of transition and recovery could also be greatly alleviated by changing the support systems so as to eliminate or minimize additional pressures of delayed assistance, insufficient English language training and inadequate health care.

Prolonged depression is the most common finding in nearly all studies of people who have experienced chronic trauma. There is some sense that this is complicated by the rage of helplessness, and a rage towards all who could have helped and failed to do so. For instance, Dizdarevic describes his writings about his own experiences in Sarajevo as "an attempt to tell what is happening to ordinary people, who find it incredible that such events can take place in plain view of the world, under the eyes of those who claim to respect justice, order, law and liberty" (Dizdarevic, Sarajevo, 1996).We have yet to see, any of us, the long-term effects on Bosnian refugees of a world that didn't intervene soon enough to save thousands of lives and allowed this ethnic cleansing to proceed.

The checklist was taken from the Harvard Trauma Manual.

1 The paper provides a description of the study with no attempt to locate the work in the context of sociological or psychological theory. For a discussion of a relevant theoretical orientation see, Robert Prus Symbolic Interaction and Ethnographic Research: Intersubjectivity and the Study of Human Lived Experience. SUNY Press, 1996.

2 One leader in the Bosnian community believes this was a misinterpretation and is a misleading statement. She insists religion was not asked about because it was not important when choosing friends and partners.

3 See William and Berry, 1991, for a discussion of a public health perspective on intervention with refugees as an at risk population due to acculturative stress.

4 The inexpensive and readily available stock of houses in Utica's East Side may also have served as a major attraction for the many Bosnian refugees who moved to Utica in the years following the war.

5 See the discussion of the distinctions in the literature in Jeremy Hein's article, Refugees, Immigrants, and the State, in the Annual Review of Sociology, 1993, 19, p. 43-59.

6 Whether or to what extent these contacts constitute an effort to maintain a sense of national consciousness, as Eastmond

(1998) argues, is a matter of debate.We tend to argue that these contacts are merely a reflection of the very strong emphasis on family values which characterizes Bosnian culture.

7 This is not to suggest that the Dayton Accords have been, or may in the future be, successfully implemented. In fact, the emphasis of international organizations, which has been on the implementation of minority returns, has been notably unsuccessful. Our view of the impediments to minority returns, as discussed in Phuong (2000) is that such an emphasis is unrealistic, in the extreme. The idealism embedded in the hope of restoring Bosnia as a multi-ethnic society seems almost ludicrous. It is one thing to deplore the strategy of ethnic cleansing, but clearly, this was a central objective of the conflict. The very fact of war and the violence and trauma which it brought about makes it highly unlikely that ethnic harmony can be restored in the near future simply because the UN would like everybody to kiss and make up.

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A Brief Report From Seattle
Xenia Coulter, Ithaca Unit

At the end of February (before the earthquake), I attended the 14th annual conference of the Washington Center for Improving the Quality of Undergraduate Education, which was held in Seattle, Washington. This center is attached to The Evergreen State College, our "sister" west coast "nontraditional" college that is best known for its emphasis upon the creation of "learning communities" (rather than, as at our college, on serving adult students). The topic of the conference was "Enriched Learning for All: Teaching and Organizing for Access and Excellence." The conference served to remind me that while we here in New York are very interested in what our students choose to study, we don't always spend as much time talking about the conditions that might affect how they learn.

The keynote speakers were Marilyn Frankenstein (UMass, Boston) and Arthur Powell (Rutgers-Newark), who consider themselves to be "ethnomathematicians." They emphasized two themes. The first was to remind the audience that the field of mathematics has a long and interesting history, and that the contributions of Africans are not always well recognized. Their presentation also reminded me that some years back all the faculty at Evergreen State College read and discussed together Bernal's controversial book, Black Athena (1991). At the time, I was impressed that an entire college could work together on a single project, an undertaking that seemed to me to truly exemplify that college's commitment to the value of a learning community. That they now, many years later, continue to consider that theme through the selection of their keynote speakers suggests that the reading and ensuing conversation must have had a major impact upon their thinking as teachers.

The second theme of the keynote speakers was that culture can affect the way in which people think and learn — in this case, quantitatively. They described a particular "holistic" culture in which, for example, belongings are held in common by the entire community. They observed that in this type of culture the mathematical concepts of division and fractions are quite difficult for the community members to grasp, whereas calculus is, relatively speaking, much easier. This cultural division seemed to me to contradict some (but not all) recent discussions about "embodied" knowledge where it is the human nervous system, not culture, that is thought (for example by philosophers Lakoff & Johnson in their Philosophy of the Flesh, 1999), to constrain our ways of thinking and learning. How might Lakoff & Johnson interpret the quantitative differences described by Frankenstein and Powell, I wondered. Indeed, how might they explain any such profound cultural differences in basic thinking processes; or would they, as I suspect, regard such differences at best as superimposed rather than fundamental? Since they make the point that humans are constructed so as to automatically categorize (i.e., subdivide) our experiences, Lakoff & Johnson would have to argue that learning fractions and division cannot possibly be as difficult as Frankenstein and Powell claim.

Many other disputable issues related to student diversity permeated the conference. One workshop that I attended addressed religious (or ideological) differences, and the question of how teachers ought to handle the kinds of diversity they might encounter in the classroom. While the workshop participants struggled to find a way to be inclusive, it seemed clear to me that certain types of fundamentalism and belief systems, such as those promulgated by Nazis, are not acceptable in the academic world. Even by trying to be inclusive, even by just modeling what we call tolerance, teachers do promote a point of view that is different and in many instances contrary to that which might be held by some of our

students. This discussion reminded me of a conversation we once had in Central New York a number of years ago in which one of our mentors, who is Jewish, described her very difficult efforts to mentor an openly anti-Semitic skinhead. It also reminded me of discussions we had, even longer ago in Rochester, about whether or not we as teachers should be more honest about our values and stand up for them when we see students violating them.

The conference, of course, did not begin to resolve any of these issues, but, as good conferences should, it whetted my appetite for more discussion. As our college begins to consider questions about faculty development, workload, and strategic plans, we need to remind ourselves of the many complicated and important academic issues that relate, not just to the content of student contracts, but to the potential constraints upon learning, often unrecognized, that students bring with them.We need somehow to find time in our work to keep alive questions of how, as well as what, students learn, and to find ways to consider the ambiguities and complexities of these issues in work settings that allow for thoughtful and unrushed reflection.We too are subject to our own bodily, cultural and even day-to-day contexts that affect our sensitivity to the diverse backgrounds of our students. Being able to have the time to recognize, consider and discuss how to address our own constraints, as well as student differences, ought to be an important goal as we think about the future of our ESC learning community.

Doing Mentoring: A Review of *The Mentor's Guide: Facilitating Effective Learning Relationships*
by Lois J. Zachary
(2000) San Francisco: Jossey-Bass
Nancy Gadbow, Genesee Valley Center

Even for those of us who "mentor" at Empire State College and feel we have a pretty good understanding of what this role means, Zachary's book presents some valuable concepts and useful strategies for increasing our effectiveness. She is a colleague with whom I have worked for a number of years. Through early morning walks and conversations at conferences and meetings, I have learned from her extensive experience as an adult educator and consultant. Her knowledge of adult development and learning is evident throughout this book, which is solidly grounded in adult education principles. As Laurent Daloz notes in the forward to this book, Zachary provides us with an excellent guide to mentor us about our mentoring roles.

Moving from the old view of teachers and mentors as those who transfer knowledge to the learner, the shift to a learner-centered approach requires that a mentor facilitate the learning relationship. This focus on learning is evident throughout the book and is described as the primary purpose of mentoring. Zachary has provided examples, exercises and worksheets that force us to examine and reflect on our own experiences as mentors and to learn from them.

The focus on learning in Chapter One ("Grounding the Work: Focusing on Learning") provides the foundation for this journey for both the mentor and mentee.We are reminded to use our own experiences as our teacher. Reflection is emphasized as the way we learn from our journey as a mentor. Careful observation involves selfawareness, understanding the mentee's journey, and re-examination along the way in order to gain new perspective.We are challenged to test our assumptions about others and their experiences by the regular use of a journal. Part of this self-examination involves an identification of our own "ecology," which includes the web of relationships and forces affecting us at a given time in our lives. In addition, we are urged to become familiar with the dynamic interactive process involved in the facilitation of adult learning. Finally, Zachary provides specific strategies to help in facilitating learning.

Chapter Two ("Working the Ground: Considering Context") describes the "context" as the circumstances, conditions and other contributing forces that may affect the overall mentoring process.We are reminded of the multilayered contexts that underlie each mentoring relationship. Specific mentoring situations, such as long-distance mentoring and cross-cultural mentoring, are discussed, with exercises provided to guide our selfexamination and reflection.

The predictable phases that a mentoring relationship may go through are examined in Chapter Three ("To Everything There is a Season: Predictable Phases"). Using a four-phase model — preparing, negotiating, enabling and coming to closure, we are guided through this mentoring cycle. Once again, the focus is on learning, which is described not only as the desired end result, but also an integral part of the ongoing mentoring experience itself. Again, the reader is provided with exercises and specific strategies for successful reflection on each of these steps in the mentoring cycle. Zachary's ROS model (readiness, opportunity and support) is used as a tool in each of the four phases to help us examine where we are in the mentoring process. Commitment and investment in time are emphasized as key elements necessary for a successful mentoring experience.

Preparation for this mentoring experience is described by Zachary as "tilling the soil" in Chapter Four. Lack of preparation can be the downfall in a mentoring relationship. Mentors are encouraged to examine and understand their own motivation in a mentoring relationship by using a mentor motivation checklist provided to guide this reflective process. A mentoring skills inventory also provides an opportunity to consider the level of our abilities in key areas of mentoring. Zachary asserts that it is essential to develop and implement a personal learning plan. Strategies for development of such a plan are detailed. She describes specific steps for preparing and beginning the relationship including approaches that may be helpful, as well as those that generally are not effective.

For Zachary, negotiating, a phase of the cycle that begins a mentoring partnership, involves conversation, consensus and commitment. Chapter Five ("Planting Seeds: Negotiating") reviews these steps of negotiation between the mentor and mentee, which should result in a mentoring work plan with defined goals, ways to measure success, clarification of mutual responsibility, accountability and strategies for dealing with barriers that may arise. A mentoring agreement, similar to a learning contract, spells out the objectives, evidence of accomplishment, learning strategies, criteria and ways to demonstrate that the learning has occurred. Zachary again provides worksheets that guide this negotiation process.

The "enabling" phase is discussed in Chapter Six ("Nurturing Growth: Enabling"). Integrating many of the concepts described in previous chapters, the mentor's role in nurturing growth is described in three central conditions: support, challenge and vision. The learning climate, a central theme in adult education literature, is also a critical factor in this phase of the mentoring process. Providing support in a trusting safe environment and building the relationship are critical to this building stage. The mentor challenges the mentee to move from the present state toward the learning objectives that have been established. Careful monitoring, evaluation and reflection help the mentor review the quality of the mentoring interaction and keep the process on track. Maintaining a clear vision helps the mentor to guide the process effectively. The mentor models the reflection and action cycle. These enabling processes combine to nurture the developing relationship. Tools are provided to help obtain feedback throughout this phase, as well as to overcome obstacles as they arise.

Eventually, the time comes to move toward closure of the mentoring process. Chapter Seven describes this phase as "Reaping the Harvest: Coming to Closure." The seeds for such closure have been planted earlier in the negotiating phase. This phase offers opportunity for growth and reflection. The difficulties and issues that may arise are presented, along with signals that suggest it is time for closure. Preparation for this stage includes several steps, including integration of what has been learned and celebrating the results.

The final chapter ("Regenerating Personal Growth Through Mentoring") recaps the role of a mentor today and highlights the regeneration and renewal that can be gifts for the mentor. Personal growth continues to be enhanced by the reflection process. The book concludes with an extensive appendix dedicated to creating a mentoring culture and an appendix containing an annotated bibliography of resources for further learning.

Zachary's book, a true workbook/practitioner's guide for people in many professional fields, is comprehensive, useful and insightful. It provides a critical analysis of the mentoring process and practical tools for facilitating the experience from beginning to end. The strategies presented can be helpful to managers, teachers and leaders from any professional or educational setting. Clearly, the reader is shown that a carefully planned and well-developed mentoring experience can be a fruitful learning journey for both participants.

MI NEWS

Applications Sought for Scholars Across the College

In 2000-2001, we chose two mentors, Barbara Kantz and Mel Rosenthal, who were honored as ESC Scholars Across the College. Barbara and Mel have been available to share their ideas, research, reading and/or writing with members of the ESC community during this year.We are now pleased to welcome applications for two scholars for the 2001-2002 academic year.

The goal of this program is to acknowledge two colleagues who can serve as resources for the entire College, offering all of us new access to their intellectual work as scholars of discovery, integration, application and teaching. Scholars could be invited by a center or College program to make a presentation at a faculty gathering, address an alumni or community meeting, or lead a discussion in a study group or residency.

Mentors interested in this program should apply by submitting a description of the nature of the work they are proposing to share with us. The period of this award will be September 1, 2001 to July 31, 2002. Recipients will receive an honorarium of $500 for being chosen and for making their first two presentations. An additional honorarium of $100 will be awarded for presentations beyond the expected two. Travel expenses relevant to a scholar's presentations will be covered.

A successful proposal will:

• offer a topic of interest to a variety of people in a variety of communities (faculty, students, alums) across the College;
• provide at least three specific ideas for possible presentations;
• show that the recipient can use this award as an important opportunity to share his/her own research, mentoring practice, or overall professional work with colleagues.

The application review group will consist of the director of The Mentoring Institute, a representative of the Office of Academic Affairs, the two previous recipients of the award, and a member of The Mentoring Institute Board.

Proposals should be submitted to the Office of Academic Affairs by June 15, 2001. Notification will occur by July 31, 2001.

Please address all questions to Alan Mandell, director of The Mentoring Institute, at the Metropolitan Center (or via e-mail at Alan.Mandell@esc.edu).

Upcoming Workshop: There will be a new mentor workshop on Wednesday and Thursday, September 5-6 in Saratoga Springs. This workshop follows the April 28 Workshop for Part-Time Mentors held at the Genesee Valley Center.

Conference on Faculty Roles and Rewards

From February 1-4, Duncan RyanMann, Toni Kania, Peggy Tally and I attended the Forum on Faculty Roles and Rewards sponsored by the American Association of Higher Education. The theme of this meeting, held in Tampa, Florida, was "The Changing Professoriate: New Technologies, New Generations." This was the ninth annual AAHE conference on this topic. Last year's gathering in New Orleans had focused on the "scholarship of teaching," and offered us another opportunity to reflect on our institutional assumptions about scholarship. Insights from that meeting also became part of our ongoing ESC conversation about the meaning of "faculty development," and served as a bridge to our participation in the Carnegie Academy for the Scholarship of Teaching and Learning.

Four major themes linked this year's many plenaries, talks and workshops: The Impact of Technology on the Faculty Role; The Generational Changing of the Guard; Honoring Different Forms of Scholarly Excellence; and Academic Careers for a New Century. With close to 2000 attendees representing a wide range of institutional experiences and interests, and a 104 page conference directory in hand, the four of us were able to see our own work as individuals and as a college in a new context.We came away thinking we had much to learn but also a great deal to offer, and that, in the future, our ESC voice should be heard more clearly in settings such as this one.

What follows are the reflections of Duncan RyanMann, Toni Kania and Peggy Tally on this AAHE Conference.

Alan Mandell, Mentor and Director, Mentoring Institute
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Duncan RyanMann
Office of Academic Affairs

Overall, this was an invigorating and rewarding three days. Invigorating because there were a number of very interesting presentations and sessions that grappled with many issues and questions that we at Empire State College have discussed and examined over the past few years dealing with technology, changing demographics of faculty and organizational change. Hearing a range of new perspectives was useful, and hearing affirmation of struggles with similar issues was encouraging. I believe that Empire State College has a richness of experience and ideas to contribute to these on-going exchanges. Groups of individuals from ESC would be very well prepared for presenting sessions at future AAHE conferences.

This particular organization draws together individuals from institutions that range from small liberal arts colleges and community colleges through large research institutions, although it seemed to me that the bulk of participants represented public and private comprehensive colleges and universities.

I attended a pre-conference workshop on "Sustaining Innovation in a Skeptical Academy." John O'Connor (AAHE) and Roberta Matthews (CUNY) led this allmorning session. Both of these individuals have interests in "learning communities" and Roberta has worked with Barbara Leigh Smith of The Evergreen State College and one of the

originators of the learning community movement. The session offered valuable confirmation of the similar difficulties that different organizations face in creating and sustaining change and innovation. In the final large group setting, obstacles to change were identified and consolidated into six broad areas: resources; turf, bureaucracy and reallocation issues; poor communication processes; traditions and expectations; antiquated and inappropriate rewards and motivation; and fear/comfort level. (If anyone is interested, I have more detailed information and notes from this session that the presenters e-mailed after the conference.)

Randy Bass provided a thoughtful and intelligent critique of the question, "Is technology enhancing or diminishing learning?" (To which his clear answer was, YES!") He identified a series of tensions created by technology. These included: 1) models of commodity versus community, 2) scalability versus individualization, and 3) broadening versus narrowing of faculty work. He argued that these tensions are not going to go away, and that they need to be recognized and thoughtfully managed. His closing aphorism was, "We get used by what we get used to."

I attended a session, "Scholarship of Teaching and Learning: One Size Does Not Fit All," that included a series of neat mini-presentations on how individual institutions have provided opportunities for faculty to engage in the scholarship of teaching. The schools represented included Augustana College, Youngstown State University, The Eastman School of Music, Oakton Community College and a research university. The diversity of approaches and models for providing faculty opportunities for research and interaction on this topic was impressive. Several of these efforts were on-going and the presentations enriched the set of alternatives for these projects as they move forward.

Another session I attended focused on "Teaching in Flexible Ways, Times and Places." A trio from Indiana University-Purdue University Indianapolis presented this session. They discussed a couple of alternative delivery formats for traditional and nontraditional students in the university's engineering school. They are even running a three-day conference this summer titled, "National Conference on Flexible Teaching and Learning Formats in Higher Education." Empire State College could easily have organized and run a session on this topic.

A plenary session by Jack Schuster and Martin Finkelstein provided an overview of the changing faculty demographics, "What We Know About Generational Change: Who's in the Pipeline? What are the Policy Implications?" This presentation highlighted the dramatic increase in female, minority and non-native born faculty over the past three decades. Data presented also highlighted the increase in the amount of research that young faculty are doing and the decline in the amount of time devoted to "service" by senior faculty. Over the last 30 years, the types of faculty appointments have changed dramatically and worrisomely. The proportion of faculty on tenured/tenure track lines has declined from 98.8 percent to almost 68 percent, while the proportion of faculty on non-tenured/off-line appointments has increased from 1.2 percent to nearly 32 percent. In fact, the data reveal that in the 1990s, the majority of full-time appointments in higher education have been non-tenure track!

Helen and Sandy Astin presented a large group session on "Leadership Reconsidered: Engaging Faculty in Institutional Transformation." Art Chickering moderated this session. They described a series of principles or generalizations that their research highlights as central to change in institutions. Some of the more obvious include: change takes time, change generates resistance and change from an initial plan is inevitable. They highlighted the role of culture and beliefs in creating change and in stymieing change.

The last, and one of the most useful sessions for me, focused on faculty and administrator development and was titled, "Mentoring Faculty for a Changing Profession." Three presenters from UNC at Wilmington (prospective administrators), Colby Sawyer College (early-career faculty) and Georgia College and State University (new faculty) provided overviews of programs that their institutions have established to provide help to these three groups of individuals. The resources and thoughtful design devoted to these efforts was impressive. GC and SU makes serious use of the web in the hiring, orientation and mentoring process for new faculty. The institution expects to hire 31 new faculty this year and possibly 60 next year. The program for early career faculty at Colby Sawyer College spans the first three years after a new faculty member is hired. The program recognizes the need for on-going support from administrators, experienced faculty and others to faculty early in their careers. UNC at Wilmington's innovative program for prospective administrators allows individuals to develop administrative skills and understanding before they move into these positions. The primary vehicle for this process involves matching prospective administrators with experienced individuals through a process described as a bit like a dating service.

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Toni Kania
Long Island Center

It's always nice to get away and to have a chance to think and to listen — a rare commodity in everyday, hectic ESC center life. The four of us were struck by how many of the topics being discussed were "new" directions that traditional colleges and universities were finding themselves moving into. There was talk of more collaborative teaching and learning styles among faculty and students; individualized instruction; benefits of independent, learning contract type study; flexible scheduling; recognition of the needs and constraints of adult learners, need for competency-based, prior learning assessment; use of new technologies, etc.We could see how much ESC could add to these discussions with its 30 years of experience with what are still considered by many more nontraditional concepts of teaching and learning.We agreed that we should make a serious effort to present at this conference next year.

The following are some things that I learned about which I believe can be of great benefit to us to consider and to further explore: 1) the notion of differentiated faculty workload, which recognizes the breadth of activities that faculty take on in addition to their teaching (i.e. scholarly activity, governance, committee work, recruiting), and the suggestion that these activities can be identified and shared across the College in ways that both benefit the College and the faculty member(s), while alleviating some of the burden for at least some of the faculty some of the time; 2) the many online faculty development resources, connections and actual coursework which are broadly available over the web (I got a good starter list); 3) suggestions on how to craft policy and procedure documents that are clear and consistent to guide faculty and administration through the promotion, reappointment and tenure review processes; 4) the significance of nurturing and supporting adjunct and part-time faculty; and 5) the importance of increasing efforts to recruit, and after recruiting, support and nurture, underrepresented faculty.

These are the things that stand out most clearly in my mind as I think back on the conference. These are the things that most excited me, and that I wanted to bring back to ESC.
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Peggy Tally
Verizon Corporate/College Program

The first session I attended was the plenary session, titled, "Paved With Good Inventions: Shaping a Future for Faculty in a Wired World." Randy Bass was a very impressive speaker in this session. He is the executive director, Center for New Designs in Learning and Scholarship, and director of the American Studies Crossroads Project, Georgetown University.

The primary question he posed to the audience was: "Are we empowered or diminished by the technological tools?" This question was asked both in terms of ourselves, our students and our culture overall.

He opened by asking us to think about the conjunction between technology and thinking. He showed a picture of a human brain pattern, and asked us what it meant to have this kind of information about the brain so readily transparent and available? Does this tell us anything more about how we think?

According to Bass, as a result of the technology, the nature of our conversation has changed with regard to how we think about learning. One of the problems with our enrapturement with new technologies is that our critical distance towards these technologies tends to disappear. What he would ask us to do as we move forward with the new educational technologies is to preserve the complexities of this change. Don't look for monolithic solutions to educational problems. He asks whether we can articulate principles by which we can manage the changes unfolding before us.

Bass also raised the question of the university in terms of "commodity" and "community models," and encouraged us to think about the role technology plays in both these frameworks. He spoke of the university in competition and as a source of human and intellectual capital in the commodity model, while in the community model, the university is perceived as an idealized microcosm whose primary purpose is the pooling and exchange of knowledge and the socialization of new members into a community. In sum, Bass was perhaps the most thoughtful and reflective speaker I heard. I think it would

be good to contact his organization to get more written information and learning materials about his work.

I also attended a group session on "The Impact of Scholarship of Teaching and Learning on Faculty Roles and Institutional Goals: Seasons and Generations." This session was presented by Samuel Thompson, Craig Nelson and Rita Naremore, all of Indiana University. This session looked at the "seasons" of an academic life. They recommended an article titled: "Seasons of Academic Life: Honoring our Collective Autobiography," in Liberal Education, 76.3 by Lee Knefelkamp, 1990. They also recommended Kegan's In Over Our Heads. A final article they felt was useful was, "A Discourse on Professional Melancholia" by David Machell, 1989, Community Review, 9:41-50.

Describing the seasons of an academic life, the presenters made the distinction between early career, mid-career and late career, and noted that changes from one "season" to another occurred in terms of such issues as the power of ideas, faculty roles, students, public self, multiple and competing commitments, etc. For example, in the early stages, the power of ideas and faculty roles are central. As one moves along, the public self increasingly emerges, as do multiple and competing commitments. Finally, toward the end of one's career, one needs to be able to step out, as one becomes increasingly marginal. Finally, Thompson, Nelson and Naremore discussed the importance of courage as one faces the end of one's career.

The second part of this interesting session focused directly on the scholarship on teaching and learning (SOTL). These folks talked about it as a concrete activity and even a "movement" in college settings today. A common theme ran through their discussion:We all have much to offer from our respective disciplines about how best to teach difficult and perplexing topics; and scholarship based on how we translate this content to students should be encouraged and supported, rather than looked down upon as of lesser value than scholarship on content alone. They recognized that this kind of change was not at all simple, and really depended on broad cultural change within an institution. This includes massive administrative support (not only financial), a dedicated director, a faculty advisory council, and a core of committed researchers (i.e. "scholars of teaching") willing to share their work. In terms of getting faculty involved, they offered that it was important to showcase campus scholars, identify campus-wide needs and interests, exhibit administrative support; provide "scaffolding" and connect faculty with national initiatives.

Overall, these Indiana University colleagues spoke of the need to re-think scholarship — to view scholarship as something that becomes public and an object of critical review. The reasons to pursue a SOTL initiative are many: It is an important means of building community in a college; it allows one to capture the wisdom of practice; it facilitates the mentoring of new generations of scholars; it helps individuals to honor the seasons of an academic life; and finally, it offers a way to recreate the concept of scholarly excellence.

For these faculty members, one of the most important ways one can reduce the feelings of professional melancholia that creep into one's academic life is to reduce the sense of isolation by recreating a sense of local community. They noted that we often keep secret our unique ways of teaching; and SOTL provides a way of capturing and communicating that wisdom. They pointed out that we are increasingly finding ourselves in a bi-polar faculty, that of young faculty just entering and older faculty facing the end of their careers. The young faculty need to develop their public selves while the old need to become private people. Both groups need courage.

There were several other sessions of value. There was an excellent large group presentation on "Teaching, Learning and Technology: The Last Five Years, The Next Five Years." The speakers, Steve Ehrmann and Stephen Gilbert, gave a wonderful presentation on the need to slow down and think about what we are doing in terms of our rush to use technology in education. For a copy of the presentation Ehrmann gave (he is vice president of the teaching, learning and technology affiliate of the American Association of Higher Education), you can log onto their web site at: http://www.tltgroup.org. At their homepage, choose "resources," then "articles," then "visions," in order to get to the paper on "Technology and Educational Revolution: Ending the Cycle of Failure," which also appeared in Liberal Education, Sept. 2000.

CIRCLE NEWS
Judith Gerardi, Metropolitan Center

At the October 1996 All Areas of Study meeting, several faculty members met as an affinity group interested in Adult Developmental Theory Applied to Student Learning.We began by reporting on the recent ACE Alliance conference where workshops explored theory practice links. We were particularly interested in a question addressed in several workshops at Alliance: How does adult developmental theory drive your practice?

It was an early goal of the group, which came to be known as CIRCLE, to satisfy faculty's thirst for scholarly nourishment and connection with each other in a college environment that had become increasingly fragmented and alienating for mentors. Initial activities were: 1) reading adult developmental and learning theories and using them to enhance our analysis, understanding and success with adults in higher education; 2) formation of small research groups; and 3) attending conferences in which we presented our own work and heard from leaders in adult higher education.We continue to meet at least twice a year, at All College and All Areas of Study, and our group continues to grow. New participants are welcome.

At the March 2001 All College Conference, we discussed "Contesting Criticality: Epistemological and Practical Contradictions in Critical Reflection," by Stephen Brookfield, a current leader in adult higher education. The piece was published as part of the materials from the Adult Education Research Conference 2000. Brookfield describes three types of criticality: ideological, psychocultural and pragmatist/constructivist.We discussed different assumptions about knowledge, including the assumption of an objective truth that can be known.We discussed relativistic views of truth and their implications for teaching and learning.

Also at the March meeting, we recommended upcoming conferences concerning adult higher education: The ACE Alliance meeting 10-12 October in Austin; the CAEL meeting 8-10 November in Orlando; and the ninth International Cambridge Conference 7-10 October in Cambridge, UK.We also began to plan an adult learning discussion area on Mentorspace, and selected a new chair. Judy Gerardi has chaired CIRCLE since its establishment and is happy and enthused to welcome Xenia Coulter in the role.

ALL ABOUT
MENTORING

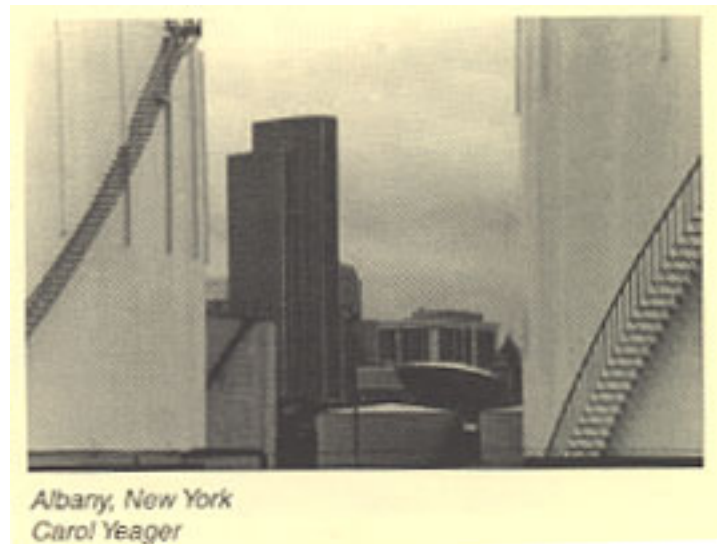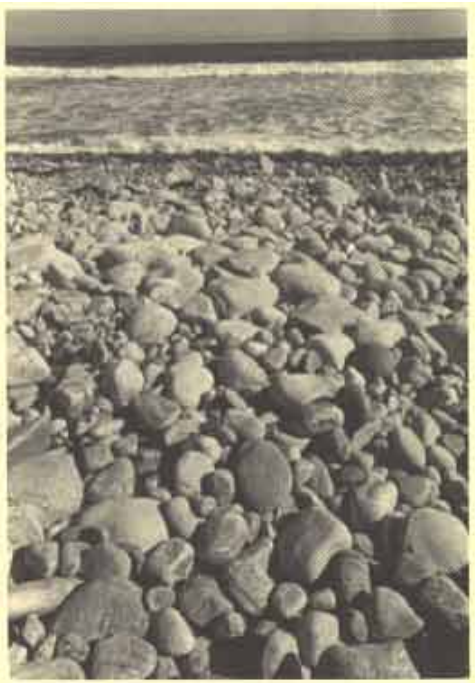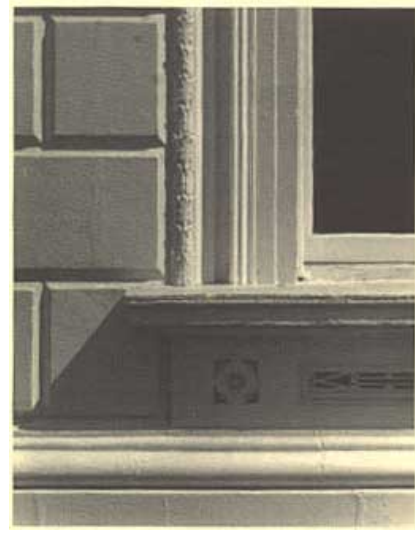A Publication of Empire State College

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