EMPIRE STATE
COLLEGE

STATE UNIVERSITY OF NEW YORK

ALL ABOUT MENTORING

A Publication of Empire State College

Issue 23, Spring 2002

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Losing and Keeping Our Way
Alan Mandell and Lee Herman

At Empire State College, mentoring has been the name of a form of education, which alters our conventional understandings of what teachers and students are supposed to do. Mentors do not determine nor do they profess the knowledge most worth having. Students do not accept nor do they receive the knowledge they are told they ought to have. Rather, mentors are midwives who begin their work with students by asking, "What do you want to learn?" A mentor's skills lies in being able to figure out how to help all students, one at a time and in all their variations, learn what they want to learn. Students, for their part, become skilled at articulating the contents of their curiosity and at learning how to satisfy it. Both mentor and student accept the responsibility and the shared authority for following and sustaining their collaborative inquiry, wherever it goes, with whatever academic tools it requires, and for however long it takes. In exchange for this freedom and this democratic approach to education, mentors and students realize that this process will be neither easy nor simple. Indeed, the beauty of this higher education emanates from the uncertainties of discovery.

Institutions offering and celebrating learning as collaborative discovery must be extraordinarily flexible in all of their systems, policies and procedures. And the official authority figures in those institutions — both faculty and administrators — must be extraordinarily vigilant in restraining their own claims to expertise and in extending freedom and trust to their students. Thus, to protect and cultivate those virtues, Empire State College created practices encoded in a deliberately distinctive language. For example, we use the term "bulletin" instead of "catalog." We use the term "enrollment period" instead of "semester." We use the word "degree program" instead of "curriculum." We use the term "learning contract" instead of "course." And we use the word "mentor" instead of "professor." These usages are not about institutional narcissism, and keeping them alive is not an act of nostalgia. Rather, they are supposed to remind us of a precious vision: People learn best when they learn what they are genuinely curious about. When that curiosity is respected and supported, their inquiries will take them to places they had never imagined they wished to or could explore.

But precious as this vision is, we are attracted to authority, power, certainty and order. Institutions operate more efficiently, they control their products more reliably, and they market themselves more fashionably when they squash uncertainty and replace efforts to understand with rules to obey. In the press of our everyday work at ESC — too many students, not enough time, too many external political and economic demands, and too much distraction from our own obligations to learn — it is easy to lose sight of the thing we've said we love.

Sadly, we at ESC have not merely tolerated but have begun to embrace general education requirements, intake and outcome testing, stiffened schedules for learning, packaged plans of study, and the comforts of conventional academic roles. These accouterments of the traditional academy might sometimes make college easier for everyone. However, none of them essentially serves the learning of anyone. Moreover, when these devices of control are touted as equivalent to "educational quality," they signify a deep anti-intellectualism. Celebrating our new rules and requirements, we presume to say, in effect, "we know all the truth you need to learn; we know how you need to learn it and how quickly; we know how you should show your learning; and we know the person you ought to be."

Such arrogance betrays the heart and the very promise of mentoring: When people are free to learn what, when, and how

they choose, they will find the truths that matter.

Practicing Mentoring
Sylvain Nagler, Northeast Center

The following remarks were offered by Mentor Sylvain Nagler at the Northeast Center graduation celebration in Albany on 16 September 2001.

I joined the Empire State College faculty in July 1972, a little more than 29 years ago, having been recruited by a dear friend who was herself already working at the College. "You'll love this place, Sylvain," she encouraged. "There is a freedom to work with students that you would not believe." Now nearly three decades later, my own experience has confirmed her promise. Empire State College is, in fact, a place where we, students and faculty, have a unique opportunity to fashion an educational experience that allows and, indeed, encourages a degree of freedom not found at many other institutions. This opportunity derives from a foundational belief that was an essential cornerstone of the College's birth; namely, that students, like yourselves, and faculty, like me and my colleagues, can together design an educational journey that respects and honors both our unique personal histories and the paths we have chosen to pursue for the future. The line between teacher and student is frequently blurred. When you shared a story about your life, a chapter from your personal book of memories, an insight about your world, it is you who become the guide and we who become the traveler. It is quite a marvelous arrangement this mentoring connection.
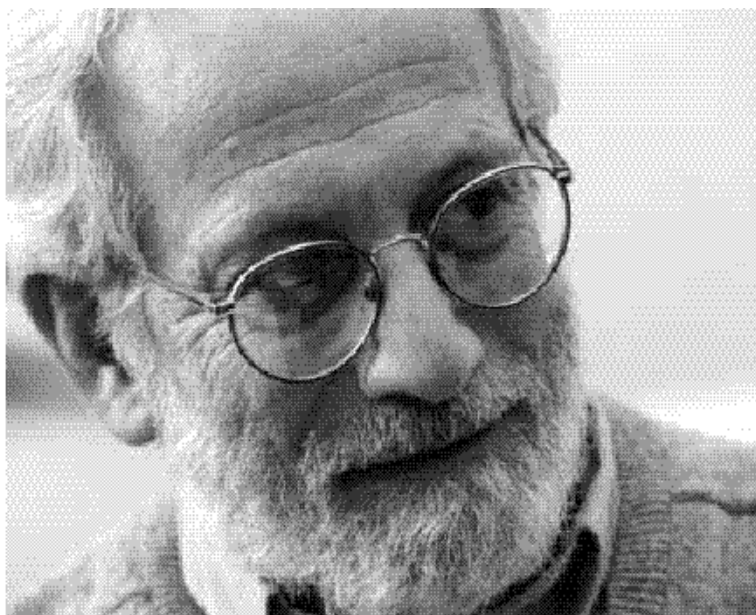
Sylvain Nagler

I was exceptionally fortunate to have had an extraordinary mentor before coming to the College. Some of you may

recognize his name and know of his work. He authored what has become for me a bible of sorts. His name is Bill Ryan and his book is *Blaming the Victim.* Let me tell you a bit about our relationship because, I believe, it has considerable relevance for our own work here.

I was a neophyte in my field and stumbled quite often. Bill, forever forbearing, had both a caring sensitivity and keen talent for making me feel comfortable in my role as student, although I was, in fact, a junior faculty member. Thus, I cannot recall ever being made to feel embarrassed for admitting to errors in judgment, no matter how egregious my slip had seemed to me. Bill had the skill to use the opportunity not to judge but to establish a platform from which I was encouraged to state my opinions and question those of others, a license that made me feel that my beliefs, no matter how prematurely and clumsily fashioned, remained legitimate points for discussion. Making mistakes was okay. Here is a quote from a kindergarten teacher who some of you may have come across in your studies. Her name is Vivian Gussin Paley, and this is what she had to say about listening to young children:

"When we are curious about a child's words and our responses to those words, the child feels respected. The child is respected. 'What are these ideas I have that are so interesting to the teacher? I must be someone with good ideas.' Children who know that others are listening may begin to listen to themselves, and if the teacher acts like a tape recorder, they may one day become their own critics." (Paley, 1986, p. 127).

I am persuaded what this talented teacher had to say about the relationship with children applies no less to what happens in the mentor-student relationship that characterizes Empire State College. Delving into unfamiliar terrain can be scary and intimidating, especially when you realize how much others seem to know about the subject and how many books have already been written about it. So, a natural response is: "What do I know?" Bill Ryan helped me appreciate that what a student has to say is a stepping stone for mentor and student learning. Bill emboldened me to make references to my own personal history as an important source of validation. He made me and my experience relevant and intimately linked to what I was learning.

I hope what I have described about my relationship with my most esteemed mentor rings a strong bell with you and reminds you of your own experiences at this exceptional College. We are exceptional in many regards. I shall cite two of these qualities. First, we have exceptional students. A demographic analysis of this year's graduates from our center would reveal that you are certainly not the typical graduating class. You look older and rather than having only your parents in the audience cheering you on, many of you also have children who are old enough to recognize and acknowledge with pride your wonderful feat. Rather than struggling for what sort of career path to pursue, many of you already have begun your career paths. And, many others of you are here just because you always wanted that degree after all these years — maybe even trying to beat out your children.

We are exceptional in a second regard. I submit to you that Empire State College is also exceptional in the way we regard and treat our students. We begin with a view that may be too often absent from conventional education; namely, that our students already know a lot. You may not have credentials that our society seems so intent on, but you arrive at the first orientation filled with a wealth of knowledge, a rich catalog of informative stories to share and an appetite to advance yourselves intellectually, professionally and personally. Our job is to respect that history you bring with you and help you earn your degree and with it the accompanying rewards. Some of those rewards are palpable — a promotion, a new career opportunity. Some of the rewards remain less visible and more personal: the recognition and feeling that I am now a college graduate.

Sylvain Nagler mentoring a student

It is traditional for commencement speakers to leave the graduates with challenges for their future. I will not depart from that tradition and offer two of my own. To be a mentor is a wonderful thing. For me it represents an opportunity to develop and practice a craft that has been a source of immense reward for me. What a lovely thing to be able to commune together. I have trouble calling you students, because I think in so many cases we are jointly learning from each other and about the world we live in. We mentors may have read more books. We may be a bit older. But the common experiential ground we share becomes the plate from which we can both feast. You came to Empire State College knowing more than you thought you knew. We understood and appreciated that from the outset. By now, we have hope we have convinced you of that as well.

So, here is one challenge. See yourselves as mentors. See about regarding others who may seem to be less educated than you as rich potential sources of learning. Ask them questions about their lives. Inquire about their views of their world. See what you have to share together. You can be a mentor to your friends, to your co-workers, to your family and, especially for those of you who are parents, to your children. Being a mentor is a noble endeavor.

I had originally planned to end here but if you will allow I would like to go on for a moment or two and share an experience I had just this past weekend which I believe is relevant and embodies my second challenge to you. It was last Saturday. I was actually taking a break from composing this talk when I went to town — I live in a small rural community in Columbia County — to buy some paint to finish staining my back porch. While waiting at the checkout counter for the paint to be mixed, I stood next to two men, friends who had apparently not seen each other in a while. They were already in the middle of their conversation when I began to eavesdrop. One had just returned from a trip to the South and was offering his comparison between the lifestyle there with the one here in the Northeast. Having a daughter who lives in North Carolina, I remained interested but was taken back when he shifted from general observations to particular ones about the differences in how African-Americans behave in the two regions. In the South, he proposed, they were more genteel and friendly. That comparison incited his buddy to try to top him. So he added how the South was being flooded with Hispanics, and he warned they are much more dangerous to be around because they carry knives. Not to be outdone, the original speaker began to talk about how Asians are the most threatening of all. My patience exhausted, I did not wait to hear his reasoning and blurted out that perhaps they ought to be most worried about whites, especially if these men had young children attending public school given the wanton violence perpetrated by white youths. An impulsive, not well thought out reply but all I could muster at the moment. They were less than kind in their response. I returned home, shared the episode with my wife and struggled with what to make of it.

Now a week later, here is what I think. I hardly practiced any mentoring skills. Sure, I vented my spleen and maybe felt better for a brief instant but my impetuousness hardly served to engage them in any way that might encourage these

neighbors of mine to examine their beliefs, the origin of those beliefs, and the consequences of those beliefs. How easy it was at the moment to fight one version of bigotry with another. No conversation followed. No fruitful dialogue ensued. We had each dug in our heels and a deeper gulf now exists between us.

Then on the next day on my way back from the same idyllic town to buy morning bagels, I heard a piece on National Public Radio about how a Jewish Israeli and a Christian Palestinian had found a way of partially bridging the huge chasm that exists between their two people. You may have heard the story. She lives in a house that was his father's. During the war in 1948, he and his family fled their home in Ramle and are now West Bank residents. She came to Israel as an immigrant and was granted ownership over that house. It is now a daycare center and houses a camp for Arab and Jewish children, a testimony to what is possible in a region where the possible seems to be so elusive. I hope, some day the house will be returned to its original owners.

The details of the relationship between these two residents of the same land moved me deeply. I cite it here because it raises for me another challenge that I place at your doorstep, graduates. I believe that if we, the faculty and administration of Empire State College, are to say that we have been successful in our mission, it needs to mean more than hoping that you will carry on the mission of mentoring with others, doing better than I did last weekend at the paint store. It means that we have somehow helped each other become better citizens of the world, committed to bringing to our respective communities a much greater sense of caring and tolerance, and indeed, celebration, for how we are different. Such a pursuit would be very much in the same spirit that animates the struggle that these two descendants of the same tribe find themselves in today in a land that seems to make such reconciliations so terribly difficult.

So, let me urge you to look upon your degree as a license to mentor others while not forgiving your obligation to use what you have learned and the legitimacy that your Empire State College degree may confer on you to engage in your own struggle to foster decency and caring with your neighbors, near and far, whatever your degree, whatever your concentration. After the tragedy of September 11, this mission becomes even more imperative.

On behalf of my faculty colleagues, I extend to you congratulations and best wishes, and to all prayers for peace and justice.

Reference Paley, Vivian. On Listening to What the Children Say. *Harvard Educational Review.* Vol. 56, No. 2, May 1986, pp. 122-131.

Empire State College is, in fact, a place where we, students and faculty, have a unique opportunity to fashion an educational experience that allows and, indeed, encourages a degree of freedom not found at many other institutions.

USING JOURNALS TO BUILD REFLECTIVE SPACE
Marie Eaton

Marie Eaton, professor at Fairhaven College, Western Washington University, visited ESC in the fall 2000.

During my sabbatical last year (after nearly 30 years of teaching and 20 years in educational administration and leadership), I spent time interviewing faculty in colleges and universities across the U.S. and in Australia about reflective practice — faculty who are hungry for a different kind of learning experience and who struggle to create spaces in the teaching/learning paradigm. I'd like to share some of what I've learned from listening to them, particularly about how to use journal writing more effectively. Their stories are a small part of a much larger story about reflective practice, but as journals are an increasingly common strategy faculty use to invite reflection, paying attention to emerging strategies to use them to enhance learning seems important.

WHAT IS REFLECTIVE PRACTICE?

To set a context for these stories, let me start by talking for a moment about reflective practice, because that's the term I used to pull out the faculty stories about silence, space, stories and journal writing. The words, reflection and reflective practice, have multiple meanings as we talk about the ways we work with students in classrooms, in tutorials or in field settings.[2] I have been most interested in the kind of reflective practice described by educational philosopher Max Van Manen[3] — a practice in which understanding is constructed through a dialectic between theory and the stories of our personal experience, through movement back and forth between the text and our lives. This practice views knowledge as emergent and transactional, with the learner engaged in a continual reframing, recasting and reconstruction of past understandings. This kind of pedagogy values personal history and experiences in field settings as vehicles to develop fresh appreciation for tensions between ideas, theories and application, and as tools to help us rethink the assumptions on which our initial understandings of a problem are based. Emphasis on the importance of reflection in the learning equation is not new. Educational theorists have written about the importance of reflection as part of the learning process. David Kolb's learning cycle (Kolb, 1981) included "reflective observation" as an essential part of a four-stage process. John Dewey reminded us that "Reflective thinking … involves a state of doubt, hesitation, perplexity, mental difficulty …. [Reflective] persons ... weigh, ponder [and] deliberate … a process of evaluating what occurs to them in order to decide upon its force and weight for their problem."[4] Jack Mezirow[5] observed that reflective discourse involves both critical assessment of our assumptions and an examination of collective or common experiences to either affirm or shift and transform our previously held judgments. There are no formulas for becoming a reflective practitioner or for encouraging reflective practice in our students, only a stance of questioning. Reflective practice involves creating the space where previously held assumptions can be questioned as we work back and forth to mediate their meanings against the collective experiences represented by others in our classes, authors in our texts, and practitioners in field settings. In order to capture the doubting, wondering, questioning space that Dewey describes, reflection must be dialogic. Reflection involves entertaining multiple perspectives including our own, always against the backdrop of our own experience, remembering that we are situated beings, situated in gender, in race, in ethnicity, in heritage, in sexual orientation, in class structure.

Reflection calls us to engaged, active and persistent consideration and re-consideration of our beliefs and values. To build reflection into the teaching/ learning dynamic means paying attention to creating space. Judy Brown's eloquent poem about fire reminds us that fire needs space to burn; learning needs reflective "space" and time to deepen and connect to other learning.

FIRE

What makes a fire burn is space between the logs, a breathing space.
Too much of a good thing, too many logs packed in too tight can squelch a fire,
can douse the flames almost as surely as a pail of water can.

So building fires requires tending in a special way,
attention to the wood as well as to the spaces in between,
so fire can catch, can grow, can breathe, can build its energy
and warmth which we so need in order to survive the cold.

We need to practice building open spaces just as clearly as we learn to pile on the logs.
It's fuel, and absence of the fuel together, that make fire possible,
let it develop in the way that's possible when we lay logs in just the way the fire wants to go.

Then we can watch it as it leaps and plays, burns down and
then flames up in unexpected ways. Then we need only lay a log on it from time to time.
Then it has life all of its own, a beauty that emerges not where spaces can invite the flames to burn,
to form exquisite patterns of their own, their beauty possible simply because the space is there,
an opening in which flame that knows just how it wants to burn can find its way.

Judy Brown[6]

Faculty interested in building in reflective space are increasingly turning to the practice of asking students to keep journals. (At my college, students often complain that they're asked to keep a journal in **every** class.) At their best, journals provide an avenue to build more complex understanding, synthesis and integration. At their worst, the journals become a "'make-work" exercise for students in which any "reflective" activity remains in shallow waters. Effective journal entries that build deeper reflection require more than telling a personal story and are also distinctly different than an objective description of factual content from a reading or a list of observations made in a field setting.

Good reflective exercises help students examine their own sets of lived experiences and their constructed ideas about reality, which shape the way they interact with their community partners, hear and think about their experiences in the field setting and examine these experiences and ideas. Reflection builds bridges between personal experience and theory and helps learners become more skilled at assessing their own work.

Often when students come upon a new experience in a field setting or new idea in a reading that conflicts with their own previously held ideas or ways of doing things, they do not examine these tensions. Instead, they assume, "I'm right and they're wrong," or "I must have been wrong."

Reflective writing in a journal may help students explore these tensions and examine why they might have developed different ideas or different practices than others. Reflective writing also may slow them down enough to think about how theory relates to their actions. Reflective writing can also be a diagnostic tool for the faculty member. Often the intended outcomes of a field experience may be missed by a student, or other kinds of unintended learning may happen that surface in a reflective exercise. As one faculty member remarked,

"Their reflective journals are also a place where they can identify gaps in their learning. Without that kind of reflection, I can only assume where the gaps are. Without it, it's hard to meet their needs beyond what the syllabus requires. Reflection allows me to tailor my teaching to meet their real needs."[7]

PROMOTING REFLECTIVE JOURNALS

Many faculty use students' observational logs or journal descriptions of actual events as the base to build toward deeper reflection about readings or community-based experiences. Writing in a journal is not necessarily a reflective activity, however. Journal writing should be carefully considered and constructed to enhance the desired reflection and shifts in learning. Initial journal entries are often organized around logistical obstacles (finding daycare, supervisor not there, transportation, community partner not prepared for them, couldn't find the place, clients didn't come). To promote reflection, journal or log exercises should ask students to move beyond these logistical challenges. The "reflective stance" in the context of required journals could be nurtured in a variety of ways. Some of the following examples may illustrate how practitioners are using journals to deepen reflective practice.

In-class writing exercises

"Freewrites" — Many courses that include a field component for which a journal or log is required feature an on campus seminar as a means of monitoring student performance and learning. Short (three to five minutes) in-class writing exercises on a focused question, posed by the faculty member or by a student leader, can be an effective strategy to help students reflect about their field experiences. These writing pieces can be used to begin a discussion, either within small groups or with the whole class, or to build toward a longer journal entry as an out of class assignment. Shifting back and forth between talking and writing a number of times during the discussion may help students find the questions that matter as they explore the connections between theory and their community experiences. Stopping the discussion to do a reflective writing exercise helps them slow down enough to be reflective and encourages them to talk to the flow of meaning in the discussion instead of simply debating each other.

Metaphor/Simile — Colleen Dyrud, a field supervisor in Portland State's teacher education program uses metaphors and similes as a vehicle to surface deeper reflection in her student journals. "I get good reflection when I ask the students to use a metaphor or simile to start a reflective writing. For example, I give them a sentence stem, 'This stage of my practicum is like … because ... ' In class they do a brief twominute write with their first idea, and then share their writing in small groups. Metaphor and simile seem to pull out more reflective language and insight." She then asks the class to explore patterns and common themes of these similes and metaphors, and follows this exercise with a longer journal entry.

Drawings or Mind Maps — Not all successful exercises to promote deeper reflection in journals involve narrative writing or even language as an opening into reflection. Varying the form to launch reflection can often surface some different ideas about the community experience and connections to the course content. Some faculty use quick in-class drawings or mind-maps to explore reflections about community experiences. In a learning community at Fairhaven College connected with community service in schools, a series of quick drawings, done without words and based on students' experiences in the field, were used effectively to frame a discussion of positive and challenging learning environments and the differences between them. These drawings became an important part of the students' final journals.

In-depth reflective assignments Although these short exercises can help begin the reflective process, the opportunity to build the reflective stance through a longer or more sustained journal writing can enrich the quality of reflection. Like the in-class exercises, these assignments can take many forms.

Artifacts — Jennifer Samison, in the early childhood education program at Macquarie University in Sydney, Australia, encourages students to select a three-dimensional artifact that symbolizes something important in their philosophy of practice and explain the links between the artifact, their thinking and their experiences in the field. Through the artifact they explore the following reflective questions: "What have you learned from your practicum, from guided experience that has helped you further develop your philosophy. To what extent do you think your current thinking will assist or hinder you in becoming the kind of teacher you want to become?" This written exploration is followed by a more sustained journal writing assignment. The students report talking from the artifact helps shape the reflection and makes them think more deeply than a simple writing exercise.

Prompting questions — Too often faculty assign a journal without modeling the kinds of questioning that leads toward

deep reflection. At the end of the term as we read through their journals, we find ourselves disappointed that "they didn't get it" or missed some important opportunity for learning and connection. Prompting questions can guide the student to deeper reflection. "What does this experience tell us about the role you play here? What does this say about this particular community?" For example, at Portland State University, a service-learning component was connected to a course about technology with very computer savvy students. Their community partners were senior citizen volunteers in schools who had asked for a computer tutorial (getting e-mail, using the Internet, surfing the web). The faculty member's goal was to help students understand the concept of a "digital divide." When some seniors did not show up for the tutorials at the field site, the students were disgruntled. Through prompting questions and reflective journal writing, the faculty member helped the students move beyond the logistical problem of nonattendance as they examined this experience as a core example of the "digital divide." Through reflection, students began to understand that the issue for seniors was not just access, but the development of an understanding about why technology might be helpful.

Multiple-entry journals — Multiple entry journals can also be effective in building a more reflective voice. To help students make connections between the text and their own thoughts and experiences, Ann Berthoff uses dialectical notebooks or double entry journals, a strategy many faculty use.8 One side of the journal page is used as the place to record questions about the readings and notes on class discussions. After reflection, students write a response to these earlier notes, making personal connections. This exercise calls forth personal, emotional responses that may illuminate the issues raised by the text.

Diane Dubose Brunner, who teaches in the Department of Education at Michigan State University, also uses double entry journals to link text to students' lives. Her implementation is a little different. She leaves five minutes at the end of class for students to write a sentence or two in the right-hand column about what happened in class that day, much like the one-minute writing exercises that Tom Angelo and Pat Cross9 suggested. She puts a reflective twist on the exercise. Before coming to class again, students are asked to write in the left-hand column their personal reflections and the connections they see to the text and what they wrote in the right-hand column. She begins each class with volunteers sharing from both sides. At first she was stunned at how the cross-class dialogue surfaced radical differences in perceptions the students had about what had happened in class.10 Brunner uses these narratives to develop a way of reading and thinking about the world and as a way to begin inquiry about our pluralistic differences. She stresses that she is not working toward agreement or "harmony," which she believes tends to co-opt or norm differences, but to open the door to deeper discussions about our contradictions and tensions. "Reflection is the enemy of authoritarian conditioning. Some teachers who lecture constantly presume both consensus and understanding — or perhaps, don't care if students disagree or misunderstand. If by contrast, we talk, reflect, keep silence, and encourage multi-vocalism, our classrooms are going to be a lot more edgy and astonishing."11

In Colleen Dyrud's early childhood practicum course at Portland State University, students divide their journals into three columns. In column one, they write a direct narration of what happened in the field setting — their actions and the actions of others. In column two they respond to the "actors," using the following questions: "What do you suppose they were feeling? What are your feelings? What do you think was going on?" In column three, students re-read both column one and two and respond again after a day or two to reflect. "What happened? How did you feel? What now? What can you add after a little time and space? Dig a little deeper." Colleen found that if students do all three steps, they tend to be more reflective as the third step addresses their assumptions and values. "How did I come to this place? Why was this incident challenging to me? What assumptions did I bring into the room? Will I make a change?"

Toby Smith, at Fairhaven College, uses a similar strategy, but adds an additional writing task in her "course workbooks" in which students are asked reflect on the intersection between their observations in community settings and the readings and theories they have been discussing in class. This extra step transforms and translates the service work, inviting students to bring their skills of critical analysis to their field experience.

Miriam Raider-Roth and Carol Rodgers, faculty in the teacher education program at SUNY Albany, both stressed during their interviews how important it is for students to be given experiences where their voice matters. Moving back and forth between text and story, between outer thought and inner life, invites students to review and reflect on their own work and experiences and bring them into the classroom space. This practice asks them to give their experience and stories the same careful attention and the analytical review as they give to the texts. Effective journal work helps students view their own experiences as important enough not to be taken for granted, to recognize that examined experience is as important an

instance of learning as text, and that not all learning happens in an abstract environment distant from their lives in the world.

The transactional nature of this practice, building a live circuit between the reader and the text, between life experience and theory, is very profound. The reader's role is active, bringing prior experiences to the text, while the text offers new insights and ideas; both change in the transaction. The reader grows and the text is (re)written in the reader's mind.12

Reflection can build bridges between the theory and personal experience, and primary or personal relationships with the text lead the way toward more critical analyses. Of course, inviting personal stories into the room can be dangerous. Problems arise when students focus on their own experience to the exclusion of the text. When they do not engage in a transaction, do not visit the text at all, they can all too easily adopt an essentialist view that their own personal experience reflects all truth.

Or, as Lori Shorr at Temple University wondered aloud with me, are we inviting "reflection as conversion stories," pushing students to tell more and more dramatic stories by the prompts we use? She wonders if naïve students who aren't naturally reflective may miss the subtleties of change, and so create the "big" stories they think are expected. She reminds students that reflection is more than telling your personal story; it is gaining perspective about what one knows personally and putting it into a larger context.

Judith Davidov at the University of Massachusetts has stopped referring to these assignments as journals. In her experience, journals, by their name, may invite too much ungrounded personal reflection. Instead she calls them "think pieces" and models for her students the way that reflection can ground and connect experience to the text and to theory.

Summary exercises for deeper reflection

Too often university learning experiences are like being in the supermarket, getting all the right packages from the list to the checkout stand, but not really thinking about if it's a meal.13 Students do all the assigned readings, make all the required community visits, and enter the appropriate number of journal entries, but do not always step back to view the whole experience. Summary reflective journal exercises ask students to go back and look at their work over time and make meaning. "What does it add up to? How have your perspectives changed? What will you take forward?"

Summary reflective narratives invite students to go back to their first assignments or early writings with new lenses to build another layer of reflection. They examine how these experiences might be understood differently now that they know more about the content, the issues and the context. Self-assessment and reflection can affirm that there has been change, even if a grade may not reflect this aspect of their work.

Colleen Dyrud from Portland State University said, "There are times when I have been frustrated with the journal entries. It seems that they are done in haste, just touching the surface, yet I know that the student is capable of more. When I ask them to go back and do a summary narrative, they often turn out to be very good. Perhaps they are more familiar with the summary than commenting on the on-going process?"

Summative exercises can also help faculty use journals or logs more effectively. Two challenges for teachers of using any kind of observational logs or journals are the time required reading them and providing careful critical feedback and the difficulty of "grading" such personal work. Catherine Patterson, in the early childhood education program at Macquarie University in Sydney, Australia, collects and reads student field journals periodically, but she asks students to write and submit an analysis of their journals. In this analysis and summary they highlight themes that recur in their observations and connections to the course, identifying both key issues and the things they **did not** write about. She skims the whole journal, but carefully reads and marks only the analysis. Jodi Levine at Temple University uses a similar strategy. In the teacher education master's program, she asks students to select passages from their journals that reflect their growth as teachers and write short essays that comment on this growth.

Although I have been sharing some examples of what other faculty are doing, there are no recipes for the steps to build reflective practice. Any attempt to boil reflection down to a series of "how to's disregards the complex interaction that lies at the core of the relationships in the classroom. Reflection is built on unraveling *what is* to find *what might be,* allowing

the invisible to emerge from the visible by creating space. Reflection does not depend on thinking and questioning as usual, but on finding ways to ask harder, deeper questions that question the unquestionable, beginning with a self-critical, self-conscious awareness and eventually extending to wider contexts to include questions about knowledge, power, voice, position, action and love.

We should resist any definition of reflective practice that suggests simple solutions to the complex job of teaching and learning, and also resist any movement to simply replace other models with journal practices that may be just as directive and dominating. Reflective practice is not about method or technique, but of a continued questioning about how to create the space to draw reflection forth. Parker Palmer reminds us, "Tips, tricks and techniques are not the heart of education — fire is. I mean finding light in the darkness, staying warm in a cold world, avoiding being burned if you can, and knowing what really brings healing if you cannot. That is the knowledge that our students really want, and that is the knowledge we owe them. Not merely the facts, not merely the theories, but a deep knowing of what it means to kindle the gift of life in ourselves, in others and in the world."14 And, as Judy Brown reminds us, "What makes a fire burn is space."

END NOTES

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2 Process that leads to thoughtful mediated action. Knowledge from external authority (theory) reflected on and put into practice. Contemplation leads to deliberate moves/action in order to apply theory or research in particular environment. The *knower* uses knowledge to *direct* practice. (Cruickshank, D. R. (1985) *Uses and benefits of reflective teaching.* Phi Delta Kappan 66(10). 704-706.) 2. Process of deliberating between conflicting or competing theories, anticipating outcomes and choosing. Knowledge is seen as relativistic. Reflection is used not to *direct* practice but to *inform* it. Attention to the context of events and the idea that reflecting about the outcomes of these events in context (Schwab. J. (1969) The practical: A language for curriculum. Washington D.C.: National Education Association. & Zumwalt, K.K. (1982) *Research on teaching: policy implications for teacher education.* In A. Lieberman & M. McLaughlin (Eds.) Policy making in education. Chicago: National Society for the Study of Education.) 3. Process of reorganization or reconstruction of experience. Source of knowledge is in the setting and in the personal knowledge. Dialectical. Knowledge is emergent. Continual reframing, recasting, reconstruction of past understandings. Knowledge includes personal experience and the applied situations, all are used to transform understanding. Fresh appreciation of puzzlement. Rethinking assumptions on which initial understandings of a problem were based. (Van Manen, M. (1987) *Human science and the study of pedagogy.* Paper presented at the annual meeting of the Canadian Society for the Study of Education. Hamilton, Ontario)

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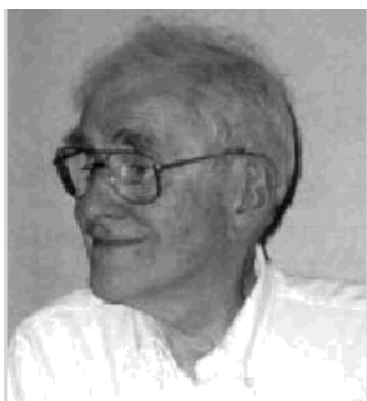
*There are no formulas for becoming a reflective
practitioner or for encouraging reflective practice
in our students, only a stance of questioning.*

ESC'S Experience in Prison Education
Forest K. Davis, Professor Emeritus

Forest Davis

Note: In an earlier form, this piece was originally published as The Philosophy Motion #319. *Thanks to Forest Davis for incorporating responses to that essay in this version, and for sharing it with* All About Mentoring.

An inquiry a few months ago into educational work over a 20-year period in state and local prisons produced 14-15 responses from three states. The accounts being given were of work in a variety of correctional institutions, most involving ESC and other New York State programs, with two each from Vermont and North Carolina. Twenty-five to 30 different programs, mostly in New York, seemed to be referred to. Teacher and student commitment was high in most of them. Mentors often became heavily involved, it being a field in which student interest was exceptionally high, perhaps for reasons of contrast to everyday prison life. A number of responders knew of programs besides their own, so that the implied perspective was even broader. Fields of student study included history, the social sciences, arts, writing, literature, painting, poetry, business subjects, economics and — of course — educational planning. This was a spread of possible studies limited only by the availability of appropriate resources, as normally occurs in units and centers. Extended programs (1974-79) and programs of the Center for Distance Learning (1979 and following) were both more than ordinarily effective, perhaps because ESC was moving in those directions anyway, because both programs could follow students from place to place better than unit or center staffs, and because the adaptation of educational programs to inmates' educational needs was notably successful in the judgments of mentors and tutors.

There were also difficulties. Prison society presented its distinctive problems. Not every prison officer was likely to favor education. Not everyone wished prisoners to succeed. Blocks could be put in a student's way. Several responders mentioned prisoner transfers as common phenomena, these often occurring suddenly and for unexplained reasons, not necessarily an expression of opposition to education as such, but always raising questions. No doubt, the resulting interruptions and loss of contact produced negative effects. Inmate transfers also showed up as common in other states besides New York. This is interesting and not at present well understood as an operating condition. Perhaps it represents a

social device worked out in most state correctional systems because of inherent dangers in prison society; that is, as a defensive and socially anticipatory reactive mechanism, which helps to modify undesirable conditions/circumstances or to gain more control over the prison population. This is speculation at present; clearly, further study of prison transfers should be applied. The immediate response of a mentor to a prison transfer without explanation is that it reflects a basic rudeness on the part of the correctional system directed against the educational system and against education more broadly.

In general, prison educational work has quite evidently been a significant element in the fields and circumstances in which Empire State College has worked. In most settings, other educational institutions and systems were also effective. Sometimes the community colleges were major players in educational programs within the prisons; four-year colleges and universities were also commonly involved. Church supported educational activities were encountered, perhaps more often in the south (North Carolina).

In the mid-1990s, after some 20 years of ESC experience with prison education programs, a negative trend set in beginning with congressional pressure to eliminate Pell Grant financial aid assistance to prisoners. Up to this time, state and federal financial aid programs had routinely been available to inmates. Then state financial aid programs also became casualties. As long as financial aid was available, Empire State considered that educational programs in the prison were a socially valuable service and part of the institution's commitment to access. Various administrative figures stood behind them and kept them going. Theoretically, an inmate's family could still pay for prisoner studies after that, and perhaps some may have continued at ESC or elsewhere under these more restrictive conditions. Perhaps most ESC prison programs ceased under later, even more stringent circumstances (1995). These stages of decline may need further clarification.

Certainly, a more conservative political philosophy was replacing the social service idea. As it is argued, if people are in prison, they should be held accountable for being there. Their punishment should be that whatever is helpful to them should be blocked. Prisons might then be better seen as places for punishment than as settings for helpful programs — educational, cultural, ethical, social or otherwise. If this is so, the meaning of "corrections" as a term or an idea may have changed. What is its meaning now? Why not ask the department of corrections what its philosophy is with respect to education? Conversely, it used to be thought that education is everyone's tool for self improvement What has happened with that conceptual framework and with its implied goal of access to relevant programs of study? What has been discovered in the present inquiry is that there is an active interest at ESC (and probably in other two and four-year SUNY institutions) in educational programs in prisons as part of a mentor's regular responsibilities. Mentors and teachers are, further, very good at what they do in prisons by way of education, and they like doing it. All of this is very encouraging.

Yet, building prisons is on political agendas in many regions. Shocking numbers and percentages of citizenry are in or anticipated to be in prison. Are we to suppose this is a good idea? Why is society seemingly less interested in making use of education as a way of encouraging inmates to work toward a better future? Mentors are well able to encourage and carry out constructive educational programs in prison settings. Representative numbers of them like to do it, even if it is demanding work. Levels of enthusiasm for their encouraging results seem high. What stands in the way? Does *anything* stand in the way?

What about financial aid programs at the present time? Why were they derailed? Costs of more and newer prisons will inevitably be high. Does it not make sense to encourage education as a promising alternative? Are departments of corrections definitely opposed to education in the prisons? All forms of education? If so, why? Reports suggest that corrections staff administrative positions in education, once numerous and influential, even when their influences were negative (as sometimes happened), have been severely reduced, allegedly for budgetary reasons. Does this matter? Quite possibly, educators could manage well enough in prison on their own initiatives, without formal assistance. But this question needs to be examined on appropriate levels.

Speaking of levels, it strikes us that here is a job for SUNY Central. Empire State and other SUNY institutions occupied with or interested in prison education programs need diplomatic assistance. Someone on a level difficult to ignore should be in touch with departments of corrections over the general issues of education programs in prisons, conditions encouraging such programs, and conditions discouraging them. Questions of educational philosophy and practice would arise; mentors and other teachers should be available at appropriate points to shake them out and to clarify relations

between philosophies and programs. Departments of corrections may just not know the significant points about educational programs operating in their institutions. Wider social implications may also need to be taken into account, wider public dealt with, including legislatures (both on the state and national level), not to mention the voters who elect their members.

This may indeed be a job for SUNY Central. Bear in mind, however, the values inherent in local initiatives. Let us not see ghosts where there are none. Mentors can and frequently do move mountains. They should perhaps be encouraged to move them regularly.

As long as financial aid was available, Empire State considered that educational programs in the prison were a socially valuable service and part of the institution's commitment to access.

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ALL ABOUT
MENTORING

A Publication of Empire State College

Euro
Jeff Sussman, Long Island Center

In February of 2001 I began a six-month sabbatical that focused on various aspects of the euro and the impending single currency revolution of the European Union. I had an interesting time: I traveled, researched, and wrote a large paper on the topic, which was great fun for me. What follows is a greatly condensed version of that paper.

The euro is the European Union's (EU) future single currency, which will be introduced on January 1, 2002. On this date the euro will replace national currencies; each country's currency will cease to exist. Actually, the euro became legal currency on January 1, 1999 when it began its use in financial markets and for a range of company activities. The euro and the adoption of a single currency was ratified with the Maastricht Treaty of May 1992, adopted by the Treaty on European Union (1992), and ratified on behalf of the people by the parliaments of the member states. The Treaty of Rome (1958) had declared a common European objective of increasing economic prosperity and contributing to closer union among the peoples of Europe. In June 1997, the European Council adopted the Stability and Growth Pact and the framework for the exchange rate mechanism. The European Central Bank (ECB) was established on June 1, 1998 with its base in Frankfurt, Germany. Its aim is to maintain price stability across the euro area. Together, the ECB and the euro area national central banks (NCBs) are known as the Eurosystem. Twelve member States will be introducing the new euro banknotes and coins (Belgium, Germany, Greece, Spain, France, Ireland, Italy, Luxembourg, The Netherlands, Austria, Portugal and Finland). Denmark, Sweden and the United Kingdom have a special status, which allows them to conduct their own national monetary policies, but not to take part in deciding or implementing monetary policy for the euro area.

The Eurosystem's primary responsibility to maintain price stability will be achieved through deciding and implementing monetary policy, conducting foreign exchange operations, and operating payments systems. The NCBs of the participating member states are playing a key role in the transition to the euro. Their responsibilities include: introducing the euro in their respective countries, managing the changeover from national currencies to the euro, creating the necessary systems to effectively circulate the euro banknotes and coins, withdrawing national currencies, and providing advice about and promoting the use of the euro. With the European Monetary Union (EMU), the EU countries replaced their national currencies and national monetary policy autonomy with a common currency, the euro, and with a common monetary policy that is designed and implemented by the ECB. A common currency was considered to complete the Single Market **Euro** Jeff Sussman, Long Island Center Program. This would include the free movement of all goods as well as labor and capital markets. The distinguishing feature of the EMU is the establishment of a full monetary union without a political and fiscal union.

The introduction of a single currency for Europe will produce both benefits and economic costs. This is true of any economic change. Any movement toward free trade between nations entails benefits to consumers who can now purchase foreign goods at lower prices and costs to producers who can no longer compete. In addition, there are costs incurred by workers who lose their jobs when the company they work for can no longer compete. Typically, there are net economic benefits for society.

One cost that the introduction of the euro creates is the elimination of exchange rate policy as a stabilization tool of the member nations. A country's ability to adjust to economic shocks is diminished when a single currency replaces the autonomy of individual currencies. Specifically, a single currency eliminates the ability of currencies to adjust prices between economic regions. Individual country exchange rate adjustment will not be available under the euro regime. It is useful to summarize the lost benefits (costs) that different exchange rates provide. First, different exchange rates help a country adjust to asymmetric economic shocks. A sudden collapse in exports, inflation or other economic shocks can lead to a recession. One option available to combat that recession is to lower prices, which will increase demand for goods, but prices of labor and goods rise more easily than they fall. In effect, a decline in the value of the currency (currency devaluation) lowers the price of all goods within the country thereby enabling the country to become more competitive. It

is significantly easier to lower prices through the exchange rate than by getting everyone to accept lower wages and all firms to lower their prices.

Consequently, the adjustment must be made in some alternative manner. Since individual member states will no longer have autonomous monetary or exchange rate policies as tools for stabilization functions, other mechanisms will have to replace them. Labor must be mobile so that workers can move from a recession area to an expansion area. Wages and prices must be flexible so that the economy can respond to changes in supply and demand. There must also be a way of transferring resources from one country to another. The impact of the euro on economic trade, economic growth and economic choice raises questions that will only be answered with time.

The successful development of the euro is central to the realization of a Europe in which people, services, capital and goods can move freely. European Union members do more than 70 percent of their trade with each other. That number is expected to increase dramatically with the advent of a single stable currency. The euro is expected to create a stronger economy growing at a faster rate. The resultant faster growth is expected to increase employment and achieve a rising standard of living for individuals and families. The European Economic and Monetary Union will not have a central fiscal authority. Although monetary and exchange rate policies will be fully centralized, fiscal policy will remain largely a national responsibility. Fiscal policies will be coordinated through the multilateral surveillance and excessive deficit procedures of the Maastricht Treaty, as clarified in the Stability and Growth Pact.

What are the expectations that the alternative adjustment mechanisms will take place? With respect to labor mobility, the likelihood that labor will freely flow between the countries of Europe is very low. Labor mobility between Mexico and the United States is probably as great as it is between some European countries. Legal, linguistic and cultural barriers to labor mobility are clearly the reason for this. But the lack of labor mobility problem can be solved. First, multinational corporations, which operate in several countries that share a single currency, can switch their operations to low cost regions, just as corporations have switched production from the northern states to the southern states in the U.S. Businesses can adjust rather than labor. Second, the introduction of a single currency encourages labor mobility to a degree that might not exist prior to the introduction of the euro. The common euro will make it easier for individuals and corporations to find jobs outside of their own country and thus increases their willingness to move from one country to another. Wage and price flexibility has not occurred significantly in Europe's economies. This lack of wage and price flexibility should not in and of itself prevent the euro from being successful. Fiscal transfers between countries of Europe could alleviate this problem.

Adopting a common currency represents a major movement toward closer political and economic integration. The utilization of European public goods and increasing tax competition resulting from greater price information could require closer policy coordination among the member states. In the future, close fiscal policy coordination may not be sufficient given the growing demands and needs of economic monetary integration. Then it may be desirable to create a central fiscal authority. Having a single currency for Europe makes economic transactions easier than having a different currency for each country, just as having a single currency for all states of the United States makes economic transactions easier in the U.S. A single currency increases the transparency of prices. In Europe, if you are trying to find the best price you have to compare prices in 12 different currencies. Even when you find the lowest price, changes in the exchange rate or the cost of converting to the other currency could eliminate your cost advantage. These facts discourage people from comparative shopping across international borders. Although people may not travel to different countries to compare prices, the Internet and mail order are available to compare prices.

A major benefit of the euro and a single currency for all 12 member states is that competition is encouraged because of the ease of price comparisons. Individuals and firms will now be able to compare costs in the same currency throughout Europe in order to buy goods at the lowest possible cost. Low cost producers will now have the incentive to market their product to a wider market knowing that they can increase their customer base because of their more competitive prices. If someone sees a bar of soap costs four French Francs in Paris and 1500 Italian Lira in Rome, it is not as easy to see which is less expensive. But if the cost is 70 cents in Paris and 80 cents in Rome then it becomes apparent.

The inability to compare prices directly hurts corporations as well as individuals because multiple currencies limit the corporations' ability to sell goods in other countries. Corporations know that consumers may not want to compare prices in a dozen different currencies to find out which is the lowest, so they reduce their marketing efforts. Compare this

situation with the U.S. where the currency is the same whether goods are ordered from Florida or from Texas. Prices can easily be compared, and corporations have an incentive to pursue customers across the country. Corporations will also benefit from the euro because it is easier for them to compare their own costs in different countries in order to determine which countries or suppliers have the lowest production costs.

A single currency also reduces the transaction costs of buying and selling goods. Even if you find a better price for a good in another country, you still have to convert to that currency, and this will entail a cost. Anyone who has traveled through Europe can immediately recognize the benefit of having a single currency. Changing small amounts of currency can cost between five to 10 percent of the face value of the amount that is converted, and this cost is incurred every time a border is crossed. It has been estimated that if you converted $1 into each of Europe's 12 currencies you would end up with about 50 cents once all the transaction costs were paid. With foreign exchange transactions totaling over $1 trillion every day, the introduction of the euro should substantially reduce currency conversion costs, saving corporations and individuals billions of dollars. Managing revenues and costs because of firms operating in many countries with a single currency should be dramatically reduced as well. In addition, the introduction of the euro will eliminate exchange rate risk among the 12 member countries. Foreign exchange risks are a major cost of multinational corporations and they are willing to bear these costs because expanding the firm's operations internationally opens up new markets and enables the firm to diversify. These risks will now be greatly reduced.

Once the euro is in place there will be a greater emphasis on flexible prices, labor mobility and fiscal transfers. When monetary and exchange rate policy cannot adjust to differences in the economic activity between the countries of the Eurosystem, prices, labor and fiscal policy must make the adjustments for them. On the other hand, because flexible prices and labor mobility will become more important under the Eurosystem, governments will have more incentive to make markets work more efficiently because governments can no longer rely on monetary policy to smooth out fluctuations in the business cycle. When the euro is introduced, the cost of putting up structural barriers in labor and consumer markets becomes even costlier. The incentives to encourage competition will be a residual benefit of the Eurosystem.

One question that needs to be answered is how fiscal policy will be conducted under EMU, and in the process to consider whether a well functioning monetary union requires a central fiscal authority. There are three basic functions of fiscal policy: allocation, redistribution and stabilization. These are normally carried out by central governments with varying degrees of participation from intermediate and local governments. This is the case because most of government spending is related to objectives (the provision of public goods, redistribution and macroeconomic stabilization) that cannot be satisfied by countries that make up a federation or community, and because centralization of tax responsibilities is generally more efficient and equitable.

The Maastricht Treaty makes the stabilization function the prerogative of each member state, but subject to multilateral surveillance and excessive deficit procedures. The latter procedures have been clarified by the Stability and Growth Pact (SGP). The SGP call for a medium-term fiscal position for EMU participating states that is close to balance or in surplus. As a general rule, a government deficit exceeding the reference value of three percent of GDP is considered excessive and should be corrected, or financial sanctions will be imposed.

To summarize, a main consequence of EMU lies in the loss of national adjustment variables, such as the exchange rate or the interest rate, and in the resulting need for alternative flexible mechanisms to correct possible asymmetric shocks among EMU countries. It will certainly be interesting to monitor the euro's successes or failures.

The successful development of the euro is central to the realization of a Europe in which people, services, capital and goods can move freely.

Reflections on Wood Splitting
Alan Hunt, Metropolitan Center

Since that day I have been careful to keep myself in the present, counting every drop of life as worthy of conservation — precious. Immediately after that inhuman act, I chopped wood and prepared my garden for winter. To balance that physical release, I followed Thoreau about Walden Pond as he grappled with life and its living. He sought life out, following it into the recessed corners of humanity to see if in those dark hidings some aberrant specter dwelt. His goal was to find if life was mean, and if so, to publish it; and if life was of wonder, he wanted to pass on that wonder as legacy. He reported on a humanity that was not mean, but which was and remains to this day susceptible to the deformations of evil. It is many years from Walden Pond to Ground Zero, that deep and distant reach of humanity. Yet in the rhythmic cutting of wood, I weighed Thoreau's goal and outcomes.

Preparing wood for splitting starts when the tree is felled. It is dropped in such a way that it can be bucked easily. The trunk is cut into manageable pieces — the size needed for the hearth. These cylinders are then split into four pieces. Quartering is accomplished with a steel wedge that is driven into the cut top of the trunk. The wedge is aligned with a radius and tapped into the wood. Once initially secure, a light but firm tap with the sledgehammer fixes it firmly in place. Several hard blows with the sledge drive the wedge into the trunk. Archimedes lives yet again as the energy of each blow is stored in the wedge until the trunk splits asunder, each half free from the other. Once the round has been broken, dividing each half again is relatively simple. The quarters of my oak trees are left to dry for upwards of two years.

It is these dried and more fragile oak quarters that I split in September and October. A splitting maul makes light work of each quarter, cutting two to four segments from each. Again the splitting maul cuts on the radius. The speed of the maul determines its effect. A sure swing carried through to the chopping block splits the oak cleanly. A tentative, hesitant swing buries the maul in the oak quarter and I must struggle to free it. I fantasize that it is like cutting diamonds: You line up the natural fault or weakest zone and with a quick deft strike the gem is apart.

The smell of fresh split wood is intoxicating; it is fresh, clean and smells of life. Wood, akin to life, has knots and aberrations. These can complicate its splitting/living, forcing alternate routes to the end goal.

It is not the sharpness of the wedge or maul that determines their effect but their regular smooth shape which allows the energy of the swing to be transferred to the wood, splitting it. Although it is a repetitive task, splitting requires a constant concentration, and the wood demands it. The events of September 11 demand our attention too, forcing a reassessment of living and a redefinition of what is important. Splitting and stacking wood to warm the hearth in our winters is far more poignant than ever before. The warmth of love and family and an abundance of friends become a new currency, giving great wealth. The eudemonia of Aristotle rings clear and true. A life well lived is not accidental; it too requires careful and deliberate planning and our undivided attention.

Musings of this sort and about these times bring one's mortality to the fore. Perhaps as a sign of age, I worry less about me and more about my loved ones and the adventures we have yet to start. I suppose at the end of a life well lived there are tasks left undone. I would hope these to be few and far between. I wonder about that ending. What is better, to quietly await the reaper or to comb every reach finding all the joys that lurk on life's way? I hope to harvest and split all the wood in my lot.

Given my druthers, I too would like to spend years wandering about my brackish pond, seeing its life, and being a steward of its magic. Like Thoreau, I too would like to think and to write about life, praising and passing on its great humanity, and when needed publicizing what little meanness I may find. Unlike Thoreau, I am blessed with loved ones I cherish and with whom I will share all these adventures as they share their adventures with me. I am blessed. I have much to share and little meanness to publish. My Walden has no frozen tears that flow into the Ganges, only warmed tears that nurture.

The quality of a society's humanity declares itself in actions, not in pronouncements. Evil may bend and deform humanity. The human spirit may remove a deformation, returning humanity to a beneficent form, much as I may return the shape to my maul, when through my inattention it hits a rock and its shape is ruined, its function imperiled. I could ignore the deformation and try to continue to split wood, but that would only sap my energy and produce splittings of a poor quality. I must stop, take my file and hammer and return the shaped edge to the maul just as we must deliberately and with care return humanity to these inhuman times. I fear that this September will give license to those dark souls who author meanness and have neither joy nor humanity to share. I fear that they will deform the metal of civil society. The times we are entering will be ones of extremes. Retribution and retaliation will take immediate precedence over reconciliation and rebuilding. We have been assaulted by an enemy unknown and unseen, one that does not hate individuals but ideologies and those that live by them. This is an enemy that sees us as anathema to their life. Response to an enemy such as this will test the metal of any society. Hopefully our temper will resist distortion.

My small part in this will remain as I have described it: The passing on of wonders and laying up a store of dried wood to warm my loved one's hearth through this winter of hope and humanity.

"Power is omnipresent in adult education. It is evident in the processes of curriculum decision making and evaluation, in the teaching methods instinctively adopted, in the kinds of discourse allowed in learner speech and writing, even in the way the chairs are set out. The flow of power can be named and redirected or made to serve the interests of the many rather than the few, but it can never be denied or erased."

Stephen Brookfield, "Transformative Learning as Ideology Critique," in Mezirow and Associates, Learning as Transformation *(2000). p. 136*

The Parents as Scholars Program: Higher Education for Poor Women in Post-Welfare Reform

Sandra S. Butler, University of Maine
Luisa Deprez, University of Southern Maine

Note: This piece is part of the ongoing research that we are doing on the Parents as Scholars (PaS) Program in Maine. In 2000, we received a $5,000 award from the National Center on Adult Learning (NCAL) to examine the effects of the PaS Program on the lives of its low-income parent participants. What follows is a brief review of the policy context of PaS and a summary of some of our findings regarding this innovative program. A longer version of this article will be published in Affilia: Journal of Women & Social Work *early this spring (Butler & Deprez, 2002).*

Introduction

On May 17, 1997, less than one year after signing the historic Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA), President Clinton declared in a radio address to the nation:

Education has always been the heart of opportunity in this country. And it is the embodiment of everything we must do to prepare for the 21st century. Nothing will do more to open the doors of opportunity to every American and prepare them for unimagined new work and careers. (Cited in Gruber, 1998, p.296-7)

Clinton's signing of PRWORA in 1996 made clear that neither he nor Congress believed that welfare recipients deserved the educational opportunity that he proclaimed was the "heart of our country." The removal of the college option for poor women was only one of many punitive aspects of this welfare reform, which required recipients to "work" for their benefits and valued only out-of-home work.

Impact on Access

To meet its stated purpose of ending "dependence" by poor women with children on government benefits, PRWORA made two significant changes to the welfare system. First, it established a five-year lifetime limit on benefits, eliminating a 61-year-old entitlement to cash assistance for low-income mothers and children. Second, it required welfare recipients to work in exchange for their benefits (Duncan, Harris, & Boisjoly, 2000; Gruber, 1998). The work requirements of PRWORA radically reduced the opportunities for women on welfare to pursue post-secondary education.

Unlike past federal welfare-to-work laws, which considered most education and training activities "work," PRWORA does not. A person participating in a jobrelated education or training program lasting more than one year cannot be "counted" in a state's work "participation rate." As a condition of receiving federal welfare block grants, states are required to meet participation rates, demonstrating that they are moving significant numbers of parents into "work" activities. In 1997, states were expected to have 25 percent of their single-parent families working at least 20 hours per week; by 2002, 50 percent of these families must work at least 30 hours a week.

PRWORA intended to give states greater latitude in designing programs for recipients; states could decide what activities would satisfy the work requirement. Presumably if a state decided to include post-secondary education in its definition of

work that would be acceptable and, for the most part, it is. However, the federal government also established aggregate work participation rate requirements, and for these, the states are not primary decision makers. States were free to allow recipients of Temporary Assistance for Needy Families (TANF) to go to college in order to satisfy their individual work requirement, but college does not count toward a state's mandated aggregate work participation rate (Duncan et al., 2000). Hence, most states did not allow welfare recipients to count post-secondary education as their work requirement, as PRWORA (at the federal level) does not consider post-secondary education to be a "work activity." (Greenberg, Strawn & Plimpton, 2000; Gruber, 1998; Sweeney, et al., 2000). In the immediate aftermath of PRWORA, all but two states — Maine and Wyoming — restricted recipients' access to higher education as an acceptable alternative to work (Deprez, Hastedt & Henderson, 1999). These restrictions led to sharp declines (up to 82 percent) in college enrollments by TANF participants across the country (Gruber, 1998; Kahn & Polakow, 2000; Karier, 2000; Precipitous declines, 1998).

The Work-First Rationale

The theory of investing in human capital is well established and rarely questioned in our society, until, that is, it is applied to the welfare population (Gittell, Gross & Holdaway, 1993; Naples, 1998). With the passage of PRWORA, policymakers who were promoting education for everyone else in society eschewed the benefits of higher education for low-income women with children. While others were encouraged to gain the knowledge and skills necessary to participate in the new economy, TANF participants were expected to take *any* job they could find no matter how low-wage or insecure that job might be. The 1996 "welfare reform" rejected the emphasis which had been given to education and training in previous law in favor of a "work first" emphasis. This work-first philosophy promotes a quick entrance into the labor market rather than an investment in future marketability through education, as the best route out of poverty and into long-term economic self-sufficiency (Dinerman & Faulkner, 2000; Gruber, 1998; Pearce, 2000; Weinberg, 2000).

Benefits of Post-Secondary Education

There is little debate that higher education can increase a person's earning capacity and is particularly helpful for women trying to escape poverty (Blau, 1998; Gittell et al., 1993; Gittell, 1991a,b; Gittell & Moore, 1989; Kates, 1996b; Nettles, 1991; Post-secondary education leads, 1998; Thompson, 1993). Kane and Rouse (1995), for example, found a four to six percent increase in earnings for every completed 30 credits (about one year of higher education), while others have documented a six to 12 percent increase in earnings for every year of post-secondary education (Sweeney et al., 2000).

Education is particularly important in enabling women and people of color to increase their earning capacity. The wage gaps between men and women, and between whites and people of color, are the most extreme among those individuals with the least education (Gittell et al., 1993). Furthermore, in the last quarter of the 20th century, the gap in earnings between workers with different educational levels grew. In 1975, for example, women with college degrees earned 45 percent more than women with high-school degrees, while in 1995, the gap was 68 percent (Gruber, 1998).

Maine's Parents as Scholars Program

As noted above, Maine was one of two states to maintain the option of post-secondary education for women on welfare immediately after the passage of PRWORA. It is useful to examine how Maine was able to resist the national trend to restrict higher education to recipients of TANF. There were three conditions that advocates in Maine had in their favor as they worked to pass state welfare legislation that would allow parents receiving public assistance to attend either a two-year or four-year institution of higher education as established with the Parents as Scholars (PaS) program. First, because Maine had a tradition of providing access to two- and four-year post-secondary education in its welfare-to-work programs at the time of PRWORA's passage, many women who had benefited from this policy were able to testify in favor of maintaining the higher education option for parents receiving TANF in Maine (Deprez et al., 1999). Second, a well-established coalition of groups representing women, low-income families, religious and labor organizations, and social service agencies had been working together for many years to counter the powerful anti-welfare sentiments sweeping the nation and the state. And third, the legislative sponsor of PaS played an active role in its passage.

The PaS Program provides cash assistance (at the same level as the state's TANF program) for parents who are otherwise eligible for TANF and who are enrolled in a two-year or four-year postsecondary educational institution. PaS does not pay tuition, and there are no special PaS classes. The program is limited to 2000 TANF-eligible participants. The PaS Program provides the same support services as are available through the state TANF program. There is a work participation requirement which can be met primarily through class and course preparation time. Maine has been able to maintain relatively progressive welfare policies by providing data to state legislators about the real lives and circumstances of

impoverished families in the state (Butler & Nevin, 1997; Butler & Seguino, 2000; Seguino, 1995; Seguino & Butler, 1998). As feminist social work scholars, we see the investigation reported on here as an essential step in documenting the experiences of PaS participants and securing a program critical to the future well-being of women. Future longitudinal inquiries will continue to examine the long-term impact of higher education for these families — primarily female-headed — who have received welfare. Our concern is both with informing welfare policy makers at the state level and in contributing to the national discussion about the reauthorization of PRWORA in 2002.

Method

In July 1999, a 19-page survey was sent to all participants in the PaS Program (n=848). The instrument comprised questions about the participants' current and past educational experience; work and welfare receipt history; health and the health of their children; current financial situation; children and child care circumstances; time use in their daily lives; experience in the PaS Program and with their postsecondary educational institution; and, beliefs about how PaS had impacted their lives. Most of the questionnaire items were close-ended or short-answer questions, though there were several places for respondents to explain their answers more fully if they wished. The last several pages of the survey included open-ended questions exploring how PaS had impacted the respondents' feelings about themselves, their relationships with family members, and their future plans. This article focuses particularly on these narrative responses. We received 222 completed surveys, a response rate of 26.2 percent. Given the length of the survey and the multiple responsibilities borne by respondents, we were pleased with this rate of return.

FINDINGS
Profile of the PaS Participants

All but seven of the respondents were women (96.8 percent), and most were either single (36.9 percent) or divorced (34.7 percent). The survey respondents ranged in age from 20 to 56 with a median age of 30. All respondents had biological children living with them. Most had just one child (43.2 percent) or two children (34.2 percent). Forty-five respondents (20.3 percent) reported that they had a disability and 56 (25.2 percent) said they had a child with a disability. In the three years prior to entering the PaS Program, the vast majority of respondents had been employed in either full-time or part-time work (81.4 percent). The median hourly wage was $6.50.

Most respondents (83.6 percent) had received traditional high school diplomas before entering post-secondary education; the remainder had completed their General Equivalency Diploma (GED). Respondents were fairly evenly split between pursuing two- and four-year degrees, though slightly more were in four-year programs (56 percent). Respondent grade point averages (GPA) ranged from 1.83 to 4.0 — five respondents reported 4.0 averages — with a mean GPA of 3.21. Respondents seemed happy with their post-secondary education (PSE) institutions; 92.5 percent rated their institutions as either good or excellent.

Change in Self-Concept The survey concluded with several open-ended questions. The first of the open-ended survey questions was: "Has your participation in a post-secondary program affected your feelings about yourself?" Nearly all the respondents answered this question affirmatively and included narrative comments describing changes in their self-concept. An analysis of the responses revealed three dominant themes in the data: "empowerment," "self-esteem" and "well-being." The themes represent the overwhelming positive transformative experience of returning to school for the respondents. While many cited initial nervousness and insecurity as they began classes, nearly all reported that this melted away as they met the challenges of higher education and often exceeded their own expectations.

Many respondents (57.5 percent) reported a feeling of independence and liberation as a result of their participation in post-secondary education. For example, some women spoke specifically of how they would no longer allow abusive men to push them around and tell them what to do. A 30-year-old divorced mother of three children, formerly in an abusive relationship, spoke of her increased feeling of empowerment in the following way:

I feel confident in my ability to face challenges. I have ambition. Before I used to crumble in the face of adversity and wait for someone to "rescue" me — either my parents or a boyfriend. Now I know I can make it on my own. I don't have to "settle" anymore.

This respondent was a third year sociology student with the career goal of teaching.

Over half the respondents (56.5 percent) who answered this question reported increased self-esteem, greater confidence and strengthened self-respect as a primary impact of going back to school. This theme is illustrated by the following two comments. One 27-year old woman working on her bachelor's degree in human services wrote:

I have gained so much confidence in myself through this experience. Before I began school I felt absolutely worthless, as if I was a total waste of life. I am now on the dean's list and have been from semester one! I am very proud of my efforts and achievements, I cannot imagine how life would be if I had not entered this institution.

This respondent cared for a sevenyear- old child who suffered from migraines and was diagnosed with Attention Deficit Hyperactivity Disorder. A 39-year-old senior majoring in political science, said:

My self-esteem has greatly improved. For most of my life I believed I was not intelligent enough to go to college. When I began school I was very nervous and stressed about whether I could succeed; I have! I now feel confident in my ability to think, process and produce answers both academically and personally.

This mother of two teenagers maintained a 3.7 GPA and hoped to go on to law school.

The final theme that emerged from the narrative responses about how postsecondary education had affected their feelings about themselves indicated a sense of greater well-being. Seventy-six   respondents (38.0 percent) mentioned this feeling of being happier and healthier. Many reported that they found school to be fun. The following quote from a 34-year-old divorced woman with three children reflects this sense of wellbeing:

I feel much more self-confident and comfortable. I have new friends and a social life. I feel like a complete person now that my life has direction and goals. I am much happier and my children are also. I feel smarter and very encouraged about the future. I have goals and hope now. I have gotten to understand myself more deeply and am becoming a much better person.

This woman had nearly completed her degree in plant and soil technology and looked forward to more job stability than she had had in the past, when she had had to hold down several jobs at a time.

Impact on Lives

Closely related to the change in selfconcept brought about by higher education, was the change in anticipated life prospects for the respondents. The second open-ended question asked respondents whether they thought postsecondary education had changed their lives or enhanced their opportunities. All but 10 respondents answered this question, and 99.5 percent indicated that they felt college had changed their lives. Three themes emerged from the analysis of these narrative responses: "opportunity," "goals" and "enrichment." The respondents' narratives reflected a mood of anticipation and excitement. They believed their hard work in school would pay off in terms of opening doors to employment that would be personally satisfying and financially lucrative, and that would bring them respect. Being in school had introduced them to new ideas, new friends, new ambitions and new ways of looking at the world.

About three-quarters of the respondents wrote about the increased opportunities that their post-secondary training afforded them by opening doors to better jobs, increased pay and more stable employment. This theme is illuminated by the words of a senior nursing student:

Without the education I have received I would still be cocktail waitressing for $2.13 per hour and tips until 3:30 a.m. (W)ith a BSN I will have the opportunity to provide for my children, work for good pay, receive employee benefits, and have a marketable career, especially since I chose the field of nursing.

This 25-year-old mother of two with severe health problems — one with epilepsy and the other with asthma — maintained a 3.4 GPA.

Many respondents (46.7 percent) wrote about how college was helping them both meet their current goals and create new goals for the future. Some respondents stated that they were realizing their dreams, while others spoke of the dreams that college was helping them establish. As stated by a junior in human development:

I realize the potential that I have had within me and feel that I can and will attain all of the goals I have set for myself. I have so much to offer my future employers and clients.

This student parent with three special needs children — two with mental health diagnoses and one with a behavioral impairment — planned to make her career working with children with behavioral problems.

A final theme that emerged from the narrative responses from this question on how post-secondary education had changed their lives appeared in nearly a quarter of the responses (23.1 percent). Respondents indicated that college had broadened their horizons, enriched their lives, and allowed them to see things in new ways. This theme of enrichment is illustrated by the words of a senior in behavioral sciences:

I became a senator on student government. I learned about politics when once I hadn't a clue. I've learned so much about so many different things. I'm really excited about the spectrum of opportunities open to me and the easy availability of learning opportunities to do those things I want to. Life sure is good these days.

This mother of four children, ages six to 10, hoped to pursue a master's degree in occupational therapy upon finishing her undergraduate degree.

Not surprisingly, the changes in selfconcept and life goals impacted the relationships respondents had with their children, partners, parents and friends. As one element of the system shifts, other elements must adjust. Next, we will examine the impact that going to school had on respondents' relationships with their children.

Effect on Relationships

One of the final questions of the survey asked respondents whether postsecondary education had affected their relationships with their children. One hundred and eighty respondents reported that college had affected these relationships. The thematic analysis of the narrative responses to this question resulted in two primary themes: "role model" and "understanding," and two lesser themes, "pride" and "stress." About one third of the respondents (33.0 percent) spoke about how their return to school modeled good decisions and behavior for their children. Some spoke of doing homework together with their children, others said their children were doing better in school, and others said their children now spoke of going to college themselves. A 37-year-old student of business management said her return   to school had impacted her two children — ages nine and 10 — in the following manner:

It has inspired them to get a good education and has shown them that they can aspire to be what they want to be career wise. It has shown them that to be self-sufficient they must work towards their careers and that education is a life-long journey.

This respondent, who had a 3.85 GPA, had never worked before returning to school as she claimed she had never had enough education. Her career plans were to own her own business after completing her degree.

Similarly, over one quarter of the respondents (26.2 percent) wrote about the better understanding they had of their children, and the enhancement of quality time they were spending together. These respondents indicated that they had learned more about child development, enhanced their parenting skills and gained patience. They spoke of enjoying their children more, talking with them more and having more fun with them. The following quote from a sophomore in criminal justice speaks to this theme:

My daughter and I do our homework at about the same time each night. I am less stressed about everything in my life, therefore, I am more pleasant to be around. My daughter and I get along a lot better.

This 35-year-old respondent maintained a 3.8 GPA and hoped to be a probation officer once she graduated; prior to returning to school she had been a waitress and had made about $5.00 per hour.

Discussion

While the data from this crosssectional survey of PaS participants cannot offer policy makers *proof* that college leads to

higher wages and economic self-sufficiency, they do give evidence of that potential. A longitudinal study of these participants is currently following their lives as they leave the PaS program, allowing us to document the employment outcomes of higher education for this sample of individuals. In the meantime, the data from this survey give testimony to the hope, selfrespect and independence that higher education can provide for low-income mothers. Completing coursework while raising children on very limited funds is clearly not easy — and certainly **not** necessarily the choice of all TANF recipients. Yet with adequate support from postsecondary educational institutions and state welfare programs, higher education can be a more promising route for some women on welfare to higher wages, more secure employment and more fulfilling lives than current workfirst strategies.

That higher education was discouraged in PRWORA is in marked contrast to current societal attitudes about education. A recent survey by the Public Agenda found that nearly nine out of 10 Americans agree that college education has become as important as a high school diploma once was (Morin, 2000a). Moreover, it appears that the public now supports higher education for women on welfare. Recent polling by Celinda Lake found eight in 10 Americans say they favor government paying for education for people leaving welfare, even if it means an increase in government spending (Morin, 2000b). The PRWORA is up for reauthorization this year. Now is the time to capture this public sentiment and work to open up the opportunities for higher education that were slammed shut to welfare recipients in most states in 1997.

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My self-esteem has greatly improved. For most of my life I believed I was not intelligent enough to go to college. When I began school I was very nervous and stressed about whether I could succeed; I have!

September 11, Empire State College and Me

Ken Abrams, Center for International Programs

Ken Abrams offered the following reflections as a member of a panel on "The Experiences of Other Cultures" at the All Area of Study Meeting held in Albany on November 8, 2001. Other texts from the meeting will join this one as part of a developing ESC web site documenting this College gathering.

Ken Abrams in Athens

I wish to make some disparate points that grow from my experiential learning. Though I read some, perhaps at times much, of the informed journalism that is meant to inform us, much of what I am saying this evening grows from dialogue, oral and written, with students and friends.

Earlier today I referred to a change in the tenor of the dialogue, if not in the substance of it, that takes place among us. Has it changed us? Will it change us? If it has changed us, as both faculty and members of a larger social structure, are these changes profound and lasting or immediate and apparent without being real?

The answer to the questions, I think, is that we don't know, but just as our antennae have been sensitized to possible danger, our awareness of the riskiness of contemporary life heightened, so will our sensitivity to the nuance of the ways in which we communicate with one another have been modified. We do and shall listen differently. The nature of our

dialogue, even if temporarily — and here, as a gambler, I think for the duration of my lifetime, perhaps in my case, synonymous with "temporarily" — is changed.

Do I mean that we are no longer capable of distraction? No. The seventh game of the World Series can still arrest our attention. Music, theater, the arts, literature can and will still arrest our attention. We shall, as our colleague Fernand Brunschwig rightly reminded us, help our students "get on with it," as if the "it" were somehow separable from the who, when and where of our academic us.

If ever there were an academic institution that was designed to defy the distinctions that plague higher education, town and gown, academic study and real life, it is Empire State College. We celebrate what we have made that can integrate the world of work and the world of study, the study carrel and the voting booth, the arena for change, the university, and the baby changing room.

How can we pretend that what happened here to us will not affect how we behave professionally and personally from 9/11 on? It doesn't matter now that we might have viewed terrorism, injustice, despair and hatred in more profound ways because they were all there, if we prefer to believe not here, before September 11. September 11 focused us, and, in some ways, adjusted the world's focus. Would that we could will that it hadn't, that I could see and talk with my students in some of the complex but uncomplicated ways that I had conversed with my own academic guides when I was a student, that I could deal with my children and grandchildren and friends as my parents were able to interact with me, and my children, and their friends. But after September 11, 2001, that is not possible.

I believe in human experience and I believe in the learning and change that come from it. My commitment to the educational process is based on the notion that it makes a difference, that the dialogue that is a part of it helps us, faculty and students alike, to understand who we are, who we are becoming, where we are at this time and in that place. I believe that working at Empire State College for more than 30 years has changed me, has made me different from what I should have been had I continued to work more deeply in my academic discipline, to teach that about which I knew more but which limited the ways in which I might work, talk, and most importantly, listen to those things about which I knew a good deal less. It is nice that I continue to be paid though clearly an amateur. It has made me feel something like a college football or basketball player, officially an amateur but getting the paycheck every two weeks anyway.

If all that is true for me, and may be true for some of you, how can we expect September 11, surely a profound national event if not a singular world one, not to have changed the ways we engage with our students from Prague, Athens, Omsk, not to hyperbolize by selecting those in Jerusalem and Beirut? I'm not even sure how. I have lived in London and Jerusalem and I have experienced terror and terrorism before. Did it change me; did it inform me? Sure. Did those experiences make September 11 just a lesson of globalization in reverse, inverse globalization, an import rather than an export? Of course not. A change in venue, a change in style, the raising of the stakes got my attention, my shock, my grief just as it did those who never contemplated it. The time, the place, made for a different experience, one that changed how I read condolence notes from Lebanon and how I looked at my grandchildren and thought about them, my students, and even about me.

Why, I had to ask myself, though I deal with 500 different international students in any academic year, why was it only my students and colleagues from Lebanon who felt compelled to write to me? How does it help me to understand them, to understand the complexity of their culture, to recognize them as individuals whose home is in Lebanon rather than merely as generalized Lebanese, and in what ways have these expressions of sympathy and condolences begun to help them to see me and our faculty as vulnerable rather than imperious, to reverse the roles in seeing us as victims and modifying the way in which we had historically accepted their victimization?

I don't know the answers to all of these questions, and as my students and colleagues know, *ad nauseam,* I don't believe that higher education provides answers; it only gets one to the next harder set of questions. But as we, our students, our faculty colleagues, get to that next harder set, I'll bet we are changed as I have been changed by working with you, by listening to you, by being engaged with you and by you. I am who I am not merely because I was born of poor but Jewish parents, but because I have encountered all of you, listened to my students and sought useful ways to respond to them, because World War II democratized higher education in the United States and made it conceivable for me to aspire to a Ph.D. and an academic career, and because September 11, 2001, like all of those other cited and uncited experiences in

my life, changed me, or, to put it another way, contributed to my learning.

The nature of our dialogue, even if temporarily — and here, as a gambler, I think for the duration of my lifetime, perhaps in my case, synonymous with "temporarily" — is changed.

Quest for Dignity

Pamela Parlapiano has worked with ESC students for many years and has been a major contributor to the Metropolitan Center's on-going photography workshops. Her book, and exhibit, Quest for Dignity: Personal Victories Over Leprosy/Hansen's Disease *opened in the United Nations in 1997 and is traveling around the world to educate people about the modern day realities of Hansen's disease.*

Personal Statement: All About Mentoring

My approach to teaching is very much like my approach to photographing. In both instances my feeling of accomplishment happens when I know that a student or person I have photographed feels safe or encouraged enough by me the photographer or me the mentor to uncover their deep place. It is in that deep place that photographers and their individual ways of seeing are born. It is when people reveal that deep place that intimate meaningful portraits are created.

When I was sent on assignment to photograph people who once had Hansen's disease/leprosy around the world, I did not want to photograph people's illness, but their spirit. I wanted to bring an individual face to people who had been solely defined by their illness. That kind of portraiture takes time and one needs to watch and interact with people to earn their trust and respect and to really understand who they are as individuals.

That is also true of teaching. As I spend time with students, look at their work and hear their desires, I have an opportunity to get a glimmer of who they are as individuals. When that happens I can look at the whole person and better guide them. I always tell my students: "Though you will be hearing from and about many great photographers, the person you have to be most influenced by, impressed with and knowledgeable about is yourself." That is where your unique vision will come from. If I can help students begin to identify their individual point of view and show them how they can use that to create a good photographic project, I feel like I am truly being a mentor.

My Project: Quest for Dignity

In photographing people who have had Hansen's disease in China, Ethiopia, India, Thailand, Sri Lanka, Brazil, Spain and the United States, there were two common threads among the people I met. One was that people spent very little time telling me sad stories over the loss of the feeling in their hands or feet, or the loss of their sight from their disease. Instead, people told me many sad stories about losing their families, their friends, their jobs, as they were forced into exile because they had leprosy.

And then, in spite of being isolated in leprosy hospitals, villages and settlements, people with Hansen's disease went on to have full lives including marriage, friendships and helping one another survive.

I have met people with incredible kindness and courage.

I hope my photographs show the dignity people have maintained while experiencing society's worst reaction.

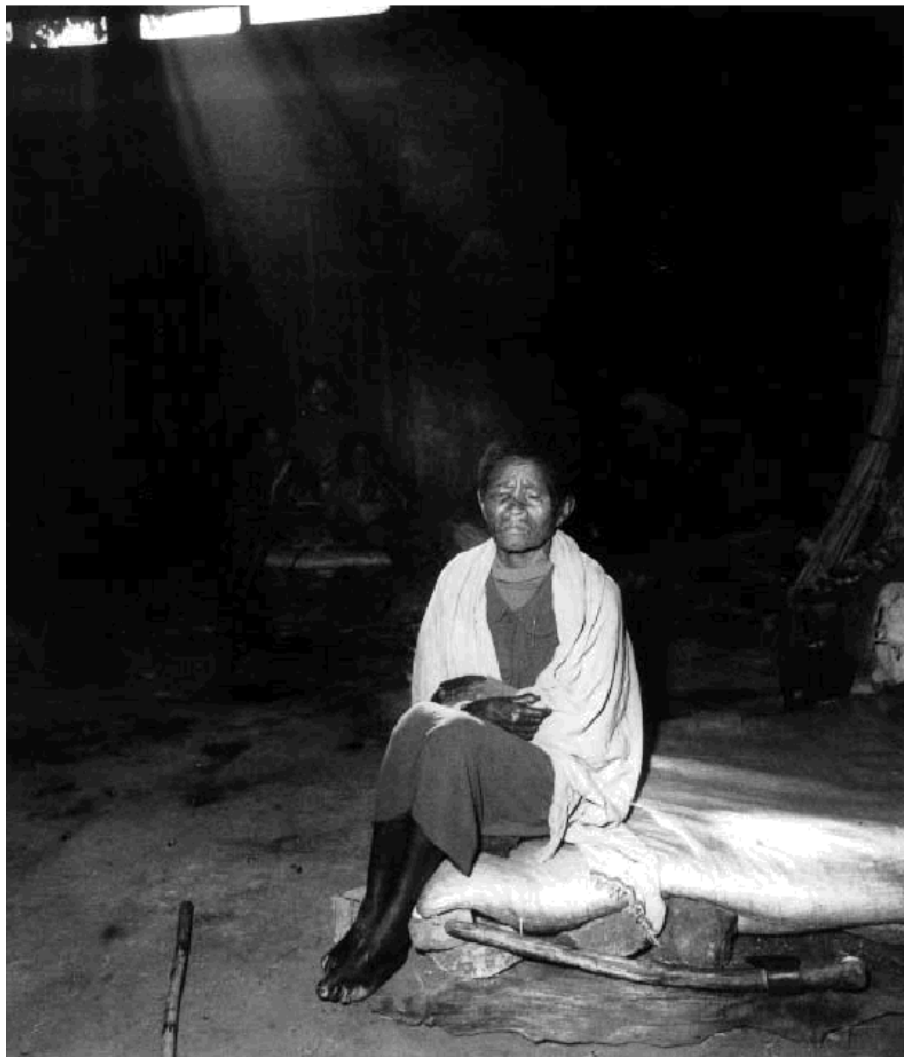It is in their honor and for all the people who still live in exile that I dedicate my work..

"Leprosy must be second to everything. Second to me being a man, a teacher, a human being."
-Endale Andrage, Ethiopia

Father and son, outside ALERT Hospital, Ethiopia

"Our lives were such that we could have quietly disappeared from the earth without anyone knowing it."
-Anonymous woman, Ethiopia

"While we were in New Delhi, we went to Connaught Circly and I noticed this person just a few feet away from me. He had this heavy blanket around him and his face was just exposed around the eyes, but I could see his hands and I noticed right off that he didn't have eyebrows and his fingers were almost like mine. I knew right away that he had Hansen's disease. I looked into his eyes and knew he was ostracized and shunned wherever he went. I'm sure he recognized that he and I share the same disease and yet here I was with this other guyand it was as if we owned the world. We went where we pleased. We looked at each other for a few brief moments and then he was gone. But the contact had been made. Though from different parts of the world, the road we traveled was the same. We knew that we were brothers."

— Bernard K. Punikai'a, Hawaii, U.S.A.

President of IDEA (Integration, Dignity and Economic Advancement) for people who have been affected by Hansen's disease/leprosy.

"To many of us worse than the very disease is the prejudice that comes along with it. Many of us stopped being called Francisco, Joe, Maria, and we started being called leprosy patients, 'lepers' and recently Hansenites … I believe that our greatest challenge is to make sure that millions of people who have lost their identities will go back to being called by their own names."
— Francisco A. V. Nunes, "Bacurau," Brazil

Finding Time: An Interview with Rhoda Miller

Miriam Tatzel, Hudson Valley Center

Rhoda Miller joined Empire State College in 1974 in the New Models for Career Education program. Together with Nancy Bunch, she represented the Human Services component. This program morphed into the Lower Hudson and then into the Hudson Valley Center. Rhoda has served the center in five different locations. Somewhere in the middle, she was the director of the Corporate College Program. Before coming to ESC, she was an elementary school teacher, a Peace Corps volunteer in Liberia, and the director of social services for Planned Parenthood of New York City. Rhoda retired as a full-time ESC mentor at the end of December, 2000.

Rhoda Miller

MT: Let me ask you the question that is on the mind of all of us who are thinking about retiring. Tell us what it is like to stop being a full-time mentor at Empire and how your life has changed.

RM: I don't know if it's truly changed, but I also don't know how I ever had time to work! I'm always busy. I am doing a lot of the things I didn't have time for before like doing stuff in the house, going to see plays, taking walks and reading! You don't have time to do that if you're a mentor, you really don't. And the reading thing, that's really changed a lot.

MT: Here's the thing I think about. When I'm retired and I have all this time to indulge in the many things that I'm interested in, I won't have anybody to share it with because I'll be unemployed.

RM: One of the nice things about continuing to work at ESC one day a week, is that certainly there is a possibility of sharing. I also hope that all of us will remain friends and keep on talking.

MT: I would look forward to that. I thought about stopping working totally, suddenly. It seems like that would be a big loss; and yet, I certainly could lose some of what I'm doing and not miss it terribly.

RM: I think you have to plan a little bit too. I had already planned in my head some of the things — traveling, for example, but really just spending more time with people. And, after a while, getting in touch, as I always say, with myself. I never had time. When I think about the last couple of years in Middletown, it was a riot. It was overwhelming. There really wasn't a lot of time to think.

MT: Well, you wound up with a bang, not a whimper. You were dealing with a situation of covering for somebody on sabbatical, so you were covering a whole lot more than a single mentor's load.

RM: I actually hadn't thought about retiring when I did. And I did it because I began to feel the College really changing. And that's what pushed me into it. It had changed so dramatically for me in the last two or three years. If I think about over time, when I came back from Corporate College, the degree programs were much more traditional, and nobody recognized the change because there hadn't been a break for people; they just didn't have enough time to think. But given the distance I had, I could see it.

MT: Because you had been away for a couple of years …

RM: … and because we didn't have as much time anymore. And now if I go back and look at the degree programs that I've done since then, the same thing is true for me. And when I do a program like, "Working with Minority Families," I get comments back like, "My God, what an innovative program!" But this kind of approach was much more commonplace when we began, and that, for me, is too bad.

MT: I was thinking about comparing then and now, where "then" was 1974 for me. But a lot has happened in the last 27 years.

RM: My time frame is just about the same. I came to ESC only a few months before you. It was February of 1974. I think about how the mentoring process has changed. Actually I've been thinking about it now that I'm working one day a week. How to fit everything in on one day is a challenge. I think we all were involved in a mentoring process that is similar to what I consider social work practice. I still do this, but I don't do this in exactly the same way now. Before I went to work in the morning, before I got into the car, I'd remember whom I had for the day, and then say to myself, "OK. What is it for each of these people that I'd done?" I was setting my head to go and meet with the students. I had already obviously done some work before, but this was getting myself back into it again. Then when the meeting began, there were different parts to the meeting. There was the introduction with the student, not only about how they were doing, but what they needed to talk about as well. You had a process. I think everybody does this. But now the process is shortened because of the time element.

Rhoda Miller

MT: That's very interesting to me to hear what you would see as the different phases of a meeting with a student.

RM: Yes. There was that introduction, and then at the end of all of these meetings was the question of: "OK. Where are we? What is your part to do, and what is my part to do?" We all have parts to do. That's the partnership of mentoring. You do something, and I have to do it. The student and I would talk about those things. I think the difference today is that when I do it, I compact because I don't have enough time. Then, I was spending an hour and a half to two hours with each student. There's also less professional development. We never talk about case studies or good contracts. We need to be re-energized. I always think about how we would go to a meeting where we'd have faculty development, and we would go away re-energized. It's the question of trying to think of things in other ways. I think that was the other piece I miss now. At our faculty meetings (thank God we only have them once a month!) we're talking about business. The reason we don't want to have them twice a month is that we don't want to talk about business twice a month. We don't work on becoming better mentors. I also don't think that we have time to recruit tutors and evaluators. And, then there's the question of assessment. When I was at Corporate College, I could see other centers and how assessment was done differently in every place. For sure there are commonalties, but there are differences. It's not that everybody should follow the same practice, but we should know what's going on in other centers. This is never discussed across the College by faculty. If we had this kind of exchange, we would have new ideas again.

MT: Do you think we are in the dark about what's going on in other places.

RM: I do. I think we don't have time to think about it. If somebody tells me something — they're doing this at Metro, or they're doing that at Northeast — they'll tell me and it will go in my head, but I don't really have time to think about it any more. Previously, I think it was a strength of the College to share what we were doing, and I think this is what the Mentoring Institute tends to do. Remember, with Tom Clark and the Center for Individualized Education? We used to talk about all these things, so you knew what was happening in other centers. And then you'd say, "Oh, that's another way to do that" or "I don't want to do that at all."

MT: I remember we had a lot more philosophical kinds of discussions about taking the student where the student starts, about what it means to distinguish between introductory and advanced level. And from an educational point of view, aren't we really just concerned about bringing the student as far as possible? In particular, you were involved in New Models for Careers, and we were very concerned about marrying theory and practice, where now our practice is to separate theory from practice. That was a strength for me when I joined what became the Hudson Valley Center, we really were an interdisciplinary group and could feed off one another and really see the connections. It was *When they come to ESC, I tell students that we have to find a balance between the College, your interests and the external world. That's how your degree needs to be.* **Rhoda Miller** fun too. Back when the College was new, we didn't have a lot of structures and rules, and things were very much more fluid.

RM: In the early days, we were faced with building a new college and we had to help the external audience believe we were a "real college." So we discussed students, how would we bring them along, and we made our own structures. Many of these then became policies. But the fluidity of the College was a strength and helped to define an alternative college. There was much better communication. We talked forever. And although this also was a problem (yes, we did get sick of talking about some of these things!), we were trying to match the structure of the College with student learning. I remember some of the discussions we had, such as about introductory and advanced level, "inverted curriculum," liberal and non-liberal. Alan (Mandell) and I did some co mentoring with a student. I can't remember whether he ever got a bachelor's degree. We were both in agreement; he would never do advanced level work, but he could go on and get a bachelor's degree. It made sense given this particular student.

MT: So you would start with someone where that person was, and the endpoint might or might not be "advanced" level. I get to thinking about what makes a really significant learning experience for students. One of my students is a nutritional counselor with WIC. She's doing a contract with me on food and culture and she's studying all the cultures of the people she counsels and is looking into the kinds of food that they eat. She loves this study. I wouldn't say that her work is publishable or has yet met all requirements of scholarly documentation, but I know in my heart that this study is something she'll keep with her for the rest of her life. It is really making a difference for her.

RM: Who picked it?

MT: I have to tell you the origin. When we were interviewing Sandy Raviv for the human services position in Middletown, I presented this student as a case study and Sandy suggested a contract in food and culture. And I had been at kind of a loss with this student. But as soon as I suggested this, the student just grabbed onto it, and really loved it. She just gave me her paper on African Americans, and she had a whole thing on Kwanzaa. And then she called me and said, "Don't read it. I have some more information. I want to re-do the paper."

RM: When they come to ESC, I tell students that we have to find a balance between the College, your interests and the external world. That's how your degree needs to be. The other piece, which fits in here, is that it's easy to learn stuff you're interested in. But I worry that we are now making people take things — sometimes it's foundation studies — that are not needed. I'm very proud of my study group. Students make presentations and there's conversation that occurs when they're doing the presentation. Over the years, this has gotten to be "better-er and better-er." In the last group, students made videos. Students led; I facilitated. We were talking about human service issues (it was a policy group) and how they fit into the larger society. It becomes very interdisciplinary, and they began to realize how much they already knew and hadn't really thought about. So they became very excited. People wrote me e-mails about what fun they had. I think we have moved away from students doing their thing, the things they need to do for themselves. We know that learning should be active. I have been after people at All College and elsewhere to talk about learning. Why don't we talk about these things any more?

MT: Believe me, I don't want to go back to the days when every single contract was scribbled out by hand, then it was typed, then it was proofread, then it was retyped! And these contracts were much longer because we didn't just have topics, we had general purposes, which was the student's life plan, and then we had specific purposes, which was what this study was going to do and how it was part of the student's life plan. I'm glad I don't have to write out those things by hand any more.

RM: What are we doing to help students learn in our new world? I made up a bunch of contracts. Some are much more structured than others. We don't push students to be self directed It's easier for us if they're not. "This is what you need to do," and they're relieved because they know what to do and don't have to think about it for themselves.

MT: What does the student lose by doing courses that are pre-structured?

RM: Sometimes they are not losing anything because that's what they need. I think the piece they lose is the whole question of going off in another direction, thinking creatively on their own, finding their own way. But when I think back on it, all in all, I would not have exchanged my Empire State College experience for anything.

Miriam Tatzel

Learning, Development and Change
Rae W. Rohfield, Center for Distance Learning

A Review of Jack Mezirow & Associates. *Learning as Transformation: Critical Perspectives on a Theory in Progress.* San Francisco: Jossey-Bass, 2000.

Transformative learning is a subject of considerable interest among ESC mentors. We have talked about it, written about it, presented papers at conferences dealing with it. Yet it remains somewhat elusive. We seem always to be asking essential questions about transformative learning: What is it? How is it different from other learning? How do we know it when we see it? And, especially, what can we, as mentors, do to facilitate transformative learning for our students?

These same questions engage the contributors to this volume. The book emerged from the First National Conference on Transformative Learning, which took place at Teachers College, Columbia University in April 1998. That year marked 20 years of exploration of the topic, from Jack Mezirow's first articulation of the theory in his study of women's re-entry programs in 1978. One striking aspect of this volume is that the contributors do, indeed, speak to and with each other. Not surprisingly, the book opens with Mezirow's overview, "Learning to Think Like an Adult: Core Concepts of Transformation Theory." He summarizes the component ideas in his current thinking on the matter. Succeeding authors then relate to the concepts Mezirow has set forth. Some elaborate, bringing complementary concepts into the picture; some sharpen definitions, thus delimiting what is transformational learning; some report on transformational learning in specific contexts; and some look at the relationship of theory to empirical findings. The book itself provides an example of the reflective discourse that these writers argue is central to the search for common understanding.

Mezirow believes the central feature of the adult learning process is formulating more dependable beliefs about our experience than we had before. This requires changing our assumed "frames of reference" (i.e. meaning perspectives, habits of mind) "to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so they may generate beliefs and opinions that will prove more true or justified to guide action." (7-8) Transformative learning has occurred when we have achieved such a change in frame of reference. "Transformation Theory," says Mezirow, "attempts to explain the process and to examine its implications for action-oriented adult educators." (4)

In developing his theory, Mezirow drew on Jurgen Habermas, particularly his notion of the three domains of learning. (These ideas also attracted the attention of Alan Hunt, who drew on their implications for mentoring in articles in the spring and fall, 2001 issues of All About Mentoring.) Following Habermas' lead, Mezirow originally referred to these three domains as instrumental, communicative and emancipatory. However, some years after the initial statement of his Transformation Theory, he came to think in terms of only two learning domains, instrumental and communicative, and believed that "a transformation in frame of reference" could occur in either. (9) Instrumental learning deals with performing tasks and rests on empirical methods. Communicative learning focuses on negotiating meaning through discourse with others. (10) The process of reflective discourse is central to the discussion of transformative learning.

While reflective discourse is essential, it is not a sufficient condition for transformative learning. Participants engage in "constructive discourse to use the experience of others to assess reasons justifying … assumptions and making an action decision based on the resulting insight." (8) Thus, a significant aspect of transformative learning is becoming aware of our assumptions and how we came to hold them, and engaging in critical reflection about them. This requires a clear understanding of the personal, social and historical contexts in which we acquired them. Engaging in open, reflective discourse enables us to test these assumptions and come to understand them better, thus enabling us to change them. Mezirow has laid out a set of ideal conditions for discourse that will encourage "feelings of trust, solidarity, security and empathy" and, thereby, enhance participation. These conditions include, among others, complete information, freedom from coercion, openness to many points of view, and willingness to seek agreement. (13-14) These are ideal conditions. They are never fully achieved in practice, but necessary to strive for — an idea of Learning, 36 Habermas', which Mezirow keeps. Much of the adult educator's role is to foster these conditions.

Robert Kegan's chapter follows Mezirow's opening and elaborates considerably on the idea of transformative learning. He puts the notion of transformation of meaning perspective (or frames of reference) into a "constructive-developmental approach" and elaborates several levels of transformation that may occur in a person's life. (53) For him, transformative learning is not limited to adulthood. However, to deal with the demands of adult life, moving to the later stages of knowing is essential. (48)

His chapter title asks "What 'Form' Transforms?" His answer is that the form of knowing is what is transformed. (52) For example, one changes from being dependent on external validation of what we know to internal validation. (62) Using different vocabulary, he agrees with Mezirow that transformative learning is not the only worthwhile learning. Kegan distinguishes between informative learning, through which we change what we know, and transformative learning, through which we change how we know. Transformative learning is essentially about epistemological issues. Informative learning is necessary to add depth and breadth to what we know, but we can do it within the same frame of reference. However, transformative learning changes our frame of reference and enables us to take more control over our learning, to raise new questions and to chart new directions (49). Kegan allows that a person might go through a learning process and come out with the same beliefs as before, but this would still be transformative learning "because the form of knowing that gives rise to these beliefs has been transformed." (58) The view that people may arrive at the same beliefs and still have a transformative learning experience is at odds with some of the other authors; but the view that transformative learning deals with epistemology is a common theme.

For educators to help people learn, they have to determine where those learners are in their development and support activities to help them move along. Mary Belenky and Ann Stanton take this notion of Kegan's and look at what happens when people approach learning in different stages of development. Many learners are not ready to engage in the kind of community of discourse that Mezirow places at the center of adult learning. Effective learning in such a group requires a "level playing field." (88) Drawing on Belenky, et al., Women's Ways of Knowing (1996), Belenky and Stanton explore how people develop to become ready to participate in communities of discourse and how adult educators can facilitate this development. Many of the women Belenky and her colleagues interviewed were "silenced learners," people who know how to do many things, but can not talk about how or why they go about their particular activities. (82) Others were "received knowers," who understand things when explained, but do not realize how authorities obtain knowledge. (83) They have no sense of being able to develop ideas on their own. "Subjective knowers," on the other hand, realize they can develop ideas on their own and believe their ideas are as good as anyone's. But they are not able to engage in critical reflection on their ideas nor do they believe that discussion can clarify and enhance ideas. People in any of these groups do not flourish in an educational approach that depends on the assumption of peers learning from each other.

It is only when people become "procedural knowers" that discourse becomes a viable way of learning. (86-87) Belenky and Stanton identify two elements of "procedural knowing" — "separate knowing," which tests the assumptions, judgments, expertise and rationale of participants: and "connected knowing," in which learners try to see how the ideas of others work, how they might link to other ideas, and how they can make connections. The writers refer to these as the "doubting game" and the "believing game." (86) They observe that many discussions emphasize the skills of "separate knowing," but argue that "connected knowing" has been undervalued. "Connected knowing" encourages listening and works to help learners at all levels develop a voice. Finally, "constructivist knowers" are most able to cultivate all approaches to an idea and construct new knowledge. (90) Understanding these different epistemological approaches can help teachers of adults pose questions and conduct discussions for people at their level of development. Again, drawing on

Women's Ways of Knowing, they refer to midwife teachers who work to help students do their best thinking and to come to see themselves as constructing knowledge. (92) Hence, Belenky and Stanton begin to delve more into strategies of adult educators in fostering transformative learning than some other theorists do.

Each chapter of the book offers rich material for reflection and discussion. Stephen Brookfield picks up Mezirow's idea of critical reflection and develops the notion that ideology critique must be central to critical reflection. Thus for Brookfield, the first concern of critical reflection is to uncover hidden power dynamics. (131) Laurent Daloz, in Transformative Learning for the Common Good explores the life and learning of Nelson Mandela, tying it to Mezirow's stated conditions necessary for transformative learning. Several writers discuss how they have tried to apply aspects of transformative learning theory in different situations with different populations and purposes. They look at classroom situations, residential learning Kegan distinguishes between informative learning, through which we change what we know, and transformative learning, through which we change how we know. 37 experiences, organizational development and several others. In the last section of the volume, Edward Taylor analyzes research on transformative learning theory, discussing what has been supported and what needs further study. Mezirow and Colleen Aalsburg Wiessner close with a discussion of the collaborative inquiry that occurred at the conference itself and what participants learned. They also discuss how transformative learning theory has changed over the past 20 years and what tasks remain.

An issue not addressed in this volume is the extent to which transformation is a shared expectation of teachers and learners. In passing, Mezirow refers to differences between the goals of adult education (transformative learning) and the objectives of learners, which adult educators seek to facilitate. (348) But this brief mention is in the context of explaining the differences in educators' perspectives on transformative learning rather than in any consideration of the ethical issue of informed agreement. Some years ago, Daloz recognized that teachers and learners might disagree on how learners should change. In The Story of Gladys Who Refused to Grow: A Morality Tale for Mentors, (1988), Daloz related Gladys's work with him and her decision not to change any more, a decision he had to accept. It does seem that, if teachers and mentors commit themselves to a goal of fostering transformative learning, they need to resolve this ethical issue. Reflective discourse could be an effective process here.

For those of us at ESC who want to promote transformative learning, this book is an invaluable resource to help us test our assumptions, reflect on our mentoring behaviors, and raise questions we need to consider about our goals, our knowledge, our strategies and our relationships. Beyond the ethical question discussed above, several issues come to mind that call for exploration: Often, when we discuss mentoring, we think of a one-to-one relationship. Yet for every author in this book, discourse, communities and peer relationships are central to the ability to enlarge the range of perspectives learners hear. This is true whether the writers are talking about students in a classroom or an individual, such as Nelson Mandela, whose learning Daloz traces through family, community and work, as well as academia. How do we incorporate these elements into our mentoring? Another theme is the importance of readiness for various learning experiences. How do we determine where particular students are in their ways of knowing, and what means do we use to reach them there and help them grow? Another strain of discussion is around emotional aspects of learning. While it is important to consider cognitive development, the contributors have come to see feeling, intuition and relationships of trust and support as important elements in understanding transformative learning. How do we consider, assess, and develop these qualities? No doubt, this volume provides a rich resource for our own questioning and reflecting about what we do and what we want to do in our work with adult learners.

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From a New York Times "note" by Karen W. Arenson of 31 January 02: "When the trustees of the City University of New York added Marshall Berman, a professor of political science at City College, to its pantheon of distinguished professors on Monday, he offered them an observation about his more than 30 years at the university. 'Some of my friends who came out of grad school 30 years ago with me, who taught, got jobs and entrenched themselves in much classier universities than ours, came to feel that they were very bored and empty and couldn't think what they were doing there,' Dr. Berman said. 'And that's one thing that I have never felt. I have often felt tired at City University, but I have never felt bored.'" (The photo of Berman in The New York Times was taken by Mel Rosenthal.)

Disaster Counseling: When Theory Becomes Reality
David Gechlik, Verizon Corporate College Program

About two years ago at a community and human service area of study meeting in Saratoga Springs, I had the opportunity to hear a presentation by Barbara Kantz, mentor at the Long Island Center. Her research on the topic of "disaster studies" conducted during her sabbatical was compelling and motivating. This prompted me to consider what role a mentor can play in time of disaster, as well as how academic institutions, as communities, may prepare for these possible future events.

Flooding in Manhattan? An earthquake in the Bronx? A 747 crash at a major city airport? A terrorist attack? All of these seemed highly improbable in 1999, and yet Dr. Kantz's presentation would plant a seed within my conscience to be able to do some kind of good in such emergencies. In a few months' time, I was planning a study for the Verizon Corporate College Program (CCP), in which students would play a major role as paraprofessionals prepared to respond in the event of disasters, both natural and man-made. Steve Dauz, a professional associate and tutor for the Corporate College Program, coincidentally, related to me his concerns about the aftereffects of Hurricane Andrew. As a result, he had recently become active with the American Red Cross as a volunteer.

Through my research, it became clear that the provision of mental health services to disaster/crisis victims has emerged as a much-needed endeavor, as confirmed by professional and service organizations such as the American Red Cross, the American Counseling Association, and the American Psychological Association. The literature has begun to address the role of disaster counseling (Gist & Lubin, 1999; Mitchell, 1999; Hodgkinson & Stewart, 1998; Shelby and Tredinnick, 1995), with whole journals devoted to the topic (e.g., *Journal of Traumatic Stress*). It has been found that the presence of helping professionals in a time of crisis provides a critical point of reference for factual information and support resources that victims tend to utilize (Archer, 1992). Data also suggests that early counseling intervention during crisis may attenuate the development of long-term dysfunction in victims of post-traumatic stress disorder (PTSD) (Goode, 2001). I decided to plan a group study of the variety called, in CCP, a "mini-residency," with a voluntary component upon completion of the mini-residency.

How to begin such a daunting task as to attract students to such an unlikely volunteer effort, when they often have little enough time for studying and family life? During meetings with students, I tried to ascertain their interests and needs in this area, which, to my surprise, were quite strong. Since all of my students work for Verizon, many were interested in workplace disasters, while others discussed interest in acquiring some basic intervention skills in dealing with fires, floods and airplane crashes. It became clear to me that we all seemed to face disasters on a "regular" basis and a percentage of students were eager and willing to give of themselves to acquire the skills needed to become volunteers in times of disaster.

The initial idealism of my students lent me enough confidence to present the idea of a mini-residency to my CCP colleagues, who were very supportive. They did, however, raise questions as to the usefulness of such a study, given the absence of reported disasters in our media. Little did any of us have an inkling of what lay ahead.

Some months later, with 20 students signed aboard, I contacted and met with representatives from the American Red

Cross (ARC) to explore what workshops and trainings they offered to both clinical professionals and student paraprofessionals. The American Red Cross had developed a Disaster Mental Health Program designed to assist disaster victims in coping with the overwhelming stresses experienced in the aftermath of disaster. I joined the disaster mental health team and underwent its training.

I became familiar with counseling organizations also networking with ARC. According to Dingman and Ginter (1995), the American Counseling Association (ACA) has joined the ARC to learn disaster mental health services (DMHS) training procedures and to deliver mental health services to those affected by disasters and crises. The American Red Cross also has a Disaster Reserve Partner Group (DRPG), which helps run shelter operations during times of disaster. The DRPG consists of employees from various organizations, church members and students from various colleges around New York City. The DRPG training, I decided, would fit nicely as one of the learning activities of my planned residency.

Over the past two years, over 40 CCP students have completed disaster counseling mini-residencies (including devoting two full-day Saturdays to ARC training) or taken disaster counseling studies independently. At the American Red Cross training sessions, students learned about shelter management and operations. The training was also a good opportunity for our students to network with other college students across the city. Throughout the mini-residency, students learned about the psychological, ecological and community perspectives on disaster response. We also discussed the short and long term psychological impact of disasters, as well as post traumatic stress disorder (PTSD). We explored crisis intervention and coping with disaster. Many of the students wrote research papers focusing on many types of disasters. However, none could have predicted the events of September 11th.

The collaborative effort between Empire State College and the American Red Cross was put into practice on September 12th when the Disaster Reserve Partner Group (DRPG) of the American Red Cross was called into active duty. Members of the ESC Corporate College DRPG included myself, Steve Dauz and five students: Stephanie Blackman, Michelle Chinnis, Karen Heck, Victoria Johnson and Lesli Jones. Throughout the week we worked 12-15 hour shifts per day, arriving at the American Red Cross of Greater New York Headquarters at 5:30 a.m.

Upon arrival, we were escorted to a shelter site in a school a few blocks away from Ground Zero. As soon as we arrived, we went into action as a team, suddenly in charge of answering a table of ringing phones, responding to a nonstop stream of calls from the frightened and confused community. Some citizens were calling to locate social services, while others were desperately trying to confirm whether loved ones had found refuge at our site. Challenged in ways they had never expected to experience, students as paraprofessionals were guiding community members through the maze of social services to provide shelter to displaced families, firefighters, police and medical personnel. We conducted Mass Care, which included feedings, shelter and showers, for displaced people staying at the shelter.

Working around the clock and stimulated and energized by each other's determination to help, we also distributed breathing masks to workers and residents of the neighborhood. Overtaken by the fumes of Ground Zero ourselves, besieged by community calls to locate facemasks, our group of volunteers went to city hospitals to beg and borrow masks for the community at risk.

We also faced the challenge of providing bedding. Volunteers had been contacted by the local firehouse, a block away, which was in need of cots for out of town firefighters who had come in from other states to help and who were forced to sleep on the floor due to lack of beds. We distributed food and blankets, as well as cots, to these local and out of town firefighters, who were exhausted and overworked.

One of the most challenging parts of this assignment was assisting people who had come in with posters and pictures of those missing. Some were in search of elderly parents who lived nearby the disaster site and had been evacuated. Others were in search of friends and siblings. We filled out a number of Disaster Welfare Inquiries forms for missing persons and contacted other shelters trying to locate the missing. The important skill of listening became critical; we all heard many stories of concern, loss, hope, displacement and grief. Using their training, the students offered counseling and support to many in need.

As mentors, what role can we play when a disaster or crisis occurs? Colleges across the United States face student homicides, hurricanes, floods, residence hall fires and student deaths from plane crashes (most recently, see "Hedging

Against Disaster," *Chronicle of Higher Education,* December, 27, 2001). Annually, institutions across the country deal with these and many other catastrophic occurrences that affect institutional operations and students' well being (Caudle, 1994). Siegel (1994) has explored how colleges and universities cope with various tragedies, focusing on student services and counseling services in the traditional college. At ESC, we don't have a central counseling facility. One of the many roles mentors take on is that of counselor. We as mentors know our students well; they trust us and share their feelings, concerns and fears with us. After 9/11, several of my students discussed with me their feelings of anxiety, depression and difficulty sleeping. Some students were forced to work long periods of fatiguing overtime to help get telephone service working in the downtown Manhattan area, creating limited time for their studies.

Working in the American Red Cross shelters was an incredible learning experience for myself and our students who were able to utilize what we had learned from the disaster counseling miniresidency. It gave students practical insight into the theory they had learned; ironically, this is the reverse of what is often the sequence of learning at ESC, where students who have learned experientially proceed through our studies, to develop a theoretical context for their learning. And, no doubt, working side by side in the wake of Ground Zero brought new meaning to the uniqueness of the student-mentor relationship.

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Sabbatical Report
Isaac Rabino, Metropolitian Center

Issac Rabino

For the past 15 years I have studied the interplay between science and society; in particular, I have focused on the development of new genetic research and products and their social implications. As a member of the scientific community, I have been most interested in the way scientists viewed these developments in the agricultural, medical and basic research areas, as well as their legal, ethical and social implications.

Over the last dozen years, I have surveyed members of respective professional associations in the U.S. and Europe where scientific developments in biotechnology, genetic engineering and gene therapy were the most pronounced. I have published widely on these topics in scientific and in other academic journals. In addition, I have had many opportunities to present the data that I have assembled at both national and international meetings.

My current research effort focuses on the value systems of science and society. It looks at the ethical and social responsibility of scientists who work on human genetics. Topics covered in the questionnaire/survey for scientists that I have developed include: • The Human Genome Project and Patenting DNA sequences • Genetic testing • Gene Therapy • Stem cells, cloning in research • Regulation of human genetic research

This is by far the least neutral topic that I have chosen to look at, not only because of its inherent interest, but because it is a topic whose history and importance is planted in the memory of many, especially in the Western world. Records of these nations include experiments in euthanasia, ideas of racial purity and genocide. Certainly, mass killing does not have to rely on scientific theories, but, for obvious reasons, in the most scientifically and technologically advanced societies, it did. Even in the U.S., due to the sensitivity of the subject, it took years to get the written endorsement of the president of the American Society of Human Genetics, a 6,000-member organization, for the research I was doing.

In 1999, I received a strong endorsement from this group. Only much later did I learn that Dr. Uta Franka, the president at the time, was a noted Stanford University scientist who had a prominent career in Germany. In order to add to the study of the international community, to learn the issues firsthand, and to get permission for a survey, in the fall of 2000, I embarked on a two-month visit to Europe, in particular to Germany and, to a lesser degree, to Austria and Switzerland. For obvious reasons, a study of this kind in German-speaking countries raises the sharpest and most sensitive issues because of the events of 1933 to 1945. Between these years, at least 100,000 individuals perished as a result of euthanasia carried out in the interest of medical research, and millions of other individuals perished in genocide, based on theories of race. Such a record of euthanasia, of highly sophisticated racial theories, and of the implementations of these theories did not create a neutral atmosphere at the 75 interviews that I conducted all over Germany.

In Germany, I met with almost the entire German scientific establishment in the bio-medical area — from academia, government and industry — scientists, medical people and directors of research, government officials, sociologists, philosophers and ethics experts. All of our meetings, conducted in the most formal and professional manner and borrowing from the areas of history, philosophy, politics, religion, ethics, law and, of course, science, contained some of the richest conversations I had. In all discussions, the events of the past had a direct influence on how the conversations developed. Each interviewee was either explicitly or implicitly reflective about what had happened in the past and how these events impact directly on current public policy, ethical and social concerns. In all the interviews, it was the host who initiated these reflections on the past.

Current policies of Germany, vis-a-vis human genetics, reflect the greatest consideration for ethics and human dignity. The German policymakers are adamant that policies regarding human genetics will receive the most careful review. They would like to extend the same careful review of human genetics to the rest of the members of the European Union. I was extremely impressed with the thoughtfulness and caution when the Germans discussed issues relating to human genetics. It is said that their colleagues within the European Union at times get irritated with the German representatives because of their insistence on restrictions based on ethical considerations. I told my Germany colleagues that creating one last obstacle before allowing a controversial human genetic procedure to take place should be only greeted with appreciation; the Germans, of course, believe this as well. Upon my return to the U.S., I considered the trip to Germany to be of paramount importance, both professionally and personally.

A shorter trip of a different nature involved Iceland in the spring of 2001, where I looked into the issue relating to "database" — a new system which attempts to cross genealogical information with information derived from clinical files and genetic testing files. This has been a hotly debated topic in Iceland and the world for the last five years; and the debate continues.

Iceland, a country of 285,000 inhabitants, has some of the most sophisticated infrastructures in science, technology, biomedical establishments, health delivery systems and biotech industry that I have seen. Many of the scientific leaders were educated and trained in leading U.S. and U.K. universities and industries, and they are doing cutting-edge research

and development. At times their work is intertwined with U.S. and European establishments. The unique gene pool of Iceland, emanating primarily from the Vikings who left West Norway, with additional genes originating from individuals from the British Islands, created a tempting opportunity to study the origins of genetic disorders, and hopefully to create strategies to eliminate them. Iceland, like other Scandinavian countries, has very sophisticated information regarding its citizens. The Icelandic people told me that genealogical information can be dated hundreds of years back. Detailed medical patient files, which are at least 100 years old, and even more detailed genetic/DNA profiles exist for the last few years. From a public health point of view, crossing all these sources of information can lead to valuable genetic data. The biotech industry in Iceland hopes to use the information to develop effective methods to combat inherited diseases. While industry promised a highly effective way to protect patients' privacy (people in government seem to support industry's position), some Icelanders remain opposed to the plan, expressing concern vis-a-vis privacy and commercialization of the information. The survey I carried out there will, hopefully, provide some understanding of the way scientists view the merit of this project.

The survey itself is intended to disclose the attitudes and concerns of the practitioners of science on the issues stated above and their positions on social and ethical issues that arise from these developments. It may also be possible to see if there are national differences between, for example, scientists in the U.S. and in Europe, in particular the German-speaking countries, and how the current debate in Iceland defines public policy when it comes to considering the risks/benefits of patient database use for preventive approaches in medicine. The surveys in progress include scientists involved in various projects: T

he German Society for Human Genetics
The German Human Genome Project
The Austrian Society for Human Genetics
The Swiss Society for Human Genetics
The European Molecular Biology organization
Various scientific societies in Iceland

Earlier in the summer of 2001 one of the editors of Science (AAAS) was interested in publishing the results of U.S. scientists' position regarding stem cells research. The results were published in the form of a letter to the journal. Obviously, within the U.S., the tragic events of September delayed this important debate to the spring of 2002 when Congress will resume discussions on public policy. And, as reflected in a recent two-day symposium in New York City on stem cell research, the enormous promise of innovative solutions to horrible neurological diseases is gearing up the scientific community for the renewed debate.

From my view, debates around the world on the social, ethical, theological and legal issues, should be careful not to impede scientific research and development to a point where millions who are afflicted with horrible hereditary diseases will miss an opportunity for a good, healthy and productive life. It is the function of constructive debate to insure that genetic research will succeed to deliver products for the benefit of humanity.

The Europeans informed me that they cannot comprehend the level of influence on scientific research that the creationist and anti-abortion movements exert in the U.S. vis-a-vis scientific research. Only time will tell if the tremendous promise of stem cell research and cloning for research and medical purposes will be allowed in the U.S., as they are allowed in the U.K. The survey may be able to shed new light on these currently celebrated issues as well.

The following list of publications have resulted from the project described above, which has been sponsored by the Richard Lounsbery Foundation:

Rabino, I., Genetic Testing and its Implications: Human Genetics Researchers Grapple with Ethical Issues, has just been received for publication in *Science, Technology, and Human Values.* (In press)

Rabino, I., 2001, How Human Geneticists in U.S. view commercialization of the Human Genome Project. *Nature Genetics,* v. 29, pp. 15-16.

Rabino, I., 2001, Geneticists' Views on Embryonic Stem Cell. *Science,* v. 293, p. 1433-1434

Rabino, I., 1998, Ethical Debates in Genetics Engineering: U.S. Scientists' Attitudes on Patenting, Germ-Line Research, Food labeling and Agri-Biotech issues. *Politics and the Life Sciences,* 17:147-163.

Rabino, I., 1998, The Biotech Future, *American Scientist,* 86:110-112. Rabino, I., 1998, Societal and Commercial Issues Affecting the Future of Biotechnology in the United States: A Survey of Researchers' Perceptions, *Natur Wissenschaften,* 85: 109-116.

Rabino, I., 1997, The New Biotechnology- Innovations, Issues and Risks, *All About Mentoring,* 11:12-17. Editorial, 1996, Research Funding: Port Barrel or Real Need? *Nature Biotechnology,* 14:242.

Rabino, I., 1996, What U. S. Researchers Think of Regulations and Regulators. *Bio/Technology,* 14:147-150.

Rabino, I., 1994. German Genetic Engineering Scientists and the German Public: Complementary Perceptions in a Changing European Context, *Public Understanding of Science,* 3:365-384.

Rabino, I., 1994. How European and U.S. Genetic Engineering Scientists View the Impact of Public Attention on Their Field — A Comparison, *Science, Technology & Human Values,* 19(1).

Rabino, I., 1992. A Study of Attitudes and Concerns of Genetic Engineering Scientists in Western Europe, *Biotech Forum Europe,* 9(10): 636-640.

Rabino, I., 1991. The Impact of Activist Pressures on Recombinant DNA Research, *Science Technology and Human Values,* 16(1): 70-87.

The survey itself is intended to disclose the attitudes and concerns of the practitioners of science on the issues stated above and their positions on social and ethical issues that arise from these developments.

Building Cross-Cultural Communication OnLine
Silvia Chelala, Long Island Center
Emilie Gould, Center for Learning and Technology
Bidhan Chandra, Center for Distance Learning and Center for International Programs

During November 1-3, 2001, about 150 people from community colleges, colleges and universities in the United States and Canada attended the Association of American Colleges and Universities Baltimore conference, "Technology, Learning and Intellectual Development: Challenges at the Crossroads of the Education Revolution." Three members of the ESC community presented papers in a panel called "Distance Learning: Building Cross-Cultural Communities Online." The purpose of this panel was to demonstrate that successful and meaningful online learning communities can be formed that transcend geographical and cultural boundaries and can contribute to the development of a truly "global classroom." Comments on the presentations were published in Education Technology News, *Vol. 18: 23, Nov.7, 2001. Edited versions of the three presentations are offered here.*

Teaching Language at a Distance – Silvia Chelala

Silvia Chelala

When some years ago I would discuss with colleagues in linguistics future trends in our field, we always wondered how we would be able to teach language through the new and developing forms of technology.

In 1999, our institution was faced with the need to have distance learning foreign language courses so that students living in rural areas or far away from other educational institutions could fulfill requirements of one or two semesters of foreign language study. Faced with this need, I was asked to develop a pilot introductory course. In order to do this, a design

group assisted my efforts: the area coordinator, a support person for the more technological aspects, and two people experienced in foreign language course design. This group reviewed all materials and the course at several stages of development. Not too many courses had been developed for foreign language teaching at other institutions in the SUNY system, and no other ones at the introductory level. I was new to distance education through the web and new to developing a course in this way, so that the project was a great challenge for me personally. I must say that I was skeptical at the beginning; I did not know if it was going to be successful.

I also did not know if other institutions around the country were doing something similar. Some were. However, the examples that I found were courses that had been developed for learn a foreign language at home by speaking it, but are not fluent in reading or writing in that language. Students with this knowledge tend to think that they do not need to learn grammatical structures or vocabulary that are outside of their daily use. However, the task at hand was not to develop a course for people who knew Spanish but for those with little or no experience with the language.

My first way of dealing with the problem was to think about what a foreign language teacher would do in a classroom and then try to translate those activities into the course. In my bag of resources I included a text. Then I thought about how these students would even know how the words were pronounced, so I included CDs that accompany the text for vocabulary, listening and answering exercises, and some reading comprehension.

I also thought of the four basic activities in such a class: listening, speaking, reading and writing. If only the CDs were used for listening, that would not be enough; thus, I wanted to ask students to listen to local Spanish radio or TV. If that were not available, they could listen to a Colombian radio through the Internet. (There are links in the course so that students can have access to it.) Students report to the whole class what they hear, how much they understand, what their frustrations are. Reading and writing are practiced through activities using the text and workbook. For the last aspect, speaking, I tried some methods that led me nowhere. For example, I tried the idea of having students read into a cassette and then send it to me. The problem of this approach was that students did not get corrections until much later. I also tried having questions taped into an answering machine so that students could answer them. I then called them with corrections but also that did not work. Finally, we decided to hire teaching assistants who call students once a week for 20 minutes to practice pronunciation and intonation. This has been the most satisfactory approach.

One of the difficulties of learning a language on one's own, is that students feel isolated. I learned from another mentor, Susan Oaks, that it is a good idea to call students at the beginning of the term to introduce oneself and make sure that students know the instructor is a "live" person. This has been very successful.

During the term, students work hard at mastering grammatical structures and vocabulary, but it's a lonely effort. Although the teaching assistant helps, students must see that they can use the language to communicate. So in the "discussion section" of the course, students ask three questions of other students and they in turn have to answer questions from others. I monitor these answers and questions and correct any grammatical problems. In effect, the students build a course community by learning about each other. By the end of one semester, I was able to joke with a student who loved to go to parties with his friends and drink beer! Each student becomes an individual one gets to know by the contributions he/she makes to the conversation. (It is true that sometimes a student gives an answer that is not true to reality. A student once completed a whole series of exercises and question/answers as though he were a physician. Since some of our students are adults and could well be physicians, I was surprised later on to learn that this student was a counselor.)

Students use other parts of the course, such as the bulletin board as a place to exchange information about material that is not explicitly connected to course content. Thus, they might share information about jobs that require Spanish fluency or exchange their favorite web sites. From the beginning, we were aware that we would need ways to connect students. We have instituted conference calls four times during the term in order for the instructor to talk to students, answer questions and make sure students feel that there is a live person behind the messages that I send.

Most foreign language courses introduce students to the culture of countries that speak that language. This online Spanish course is no different. The text that I chose has a companion web site with information about different Spanish-speaking countries. Students use that web site to begin a search for as much information as they can find about a particular country in Europe (Spain) or Latin America where Spanish is spoken. Students also share the most fruitful web sites they have discovered.

Early on in the development of the project, the technical support person thought that we should have other resources online. So she created a special resource site in our College's web site for language resources in Spanish. In this site there are dictionaries, a list of sites that have audio material, and a description of ways to download a free computer program to be able to capture audio files. However, exposing students to the "feel" of the culture is trickier. Radio, films, TV programs, videotapes can add to the learning. Most importantly, students need to see people model non-verbal behaviors. To date, we have not been successful at being able to provide these for students.

I have several thoughts about teaching language online:

1. Although any course deals with language (that is language of a profession or discipline), teaching a foreign language online is possible but very difficult. I make no bones about the idea that my course is *not* a conversational Spanish course. Students who identify "conversation" as one of their objectives for taking the course are made aware that they will learn grammatical structures and vocabulary, and that they will exercise their listening skills. However, they will not be able to be actively involved in practicing the language as it would be taught in a classroom. I encourage those students to seek resources in their communities such as a community center with Spanish speakers, an adult basic education program, or their local high school Spanish teacher who may be willing to practice with them. Some have hired tutors. Even if we replace the conference calls with audio conferencing, nothing can replace the time and effort needed to practice one's developing language skills in conversation.

2. Very soon into one's efforts at designing a distance learning course, one realizes that the faculty member has become a facilitator not the authority figure of a traditional faculty in the classroom. One still retains the power of grading student's efforts but students also have to realize that they are teaching the language to themselves, facilitated by a faculty person.

3. Related to the issue of self-teaching, I make every effort to explain grammatical structures that have not been well mastered by giving explanations about the language itself and by making comparisons with English. The comparison between the grammatical structures of the two languages also fosters reflection on the students' own language. Although some language teachers would strongly disagree with this approach, I think it is important that students are learning about English grammar even as they are learning about Spanish grammar. When students complain that newscasters speak too quickly, I explain that the same thing happens to others who are trying to learn English and that they should listen to the news as way of helping their pronunciation. Although not an explicit part of this study, I hope that one important outcome of a students' learning is that they will become more tolerant of those who are learning English as a second language.

4. Teaching online has disadvantages: One has to include in the design some way of checking for quality concerns. For example, how do I know that this student is doing his or her work? In some countries, online work is preparation for a common examination so that the issue of who is learning gets resolved through testing. But creating very specific assignments is one way of dealing with such issues. An additional method is to have students work in small groups either doing research or making an online presentation about the group's research. Another disadvantage to online teaching is that there seems to be an expectation that the instructor will be forever present and ready to answer any question on the spot. Posting times when the mentor will log on may help with unrealistic expectations.

5. Teaching online has advantages. Neither students nor faculty are tied down by schedule requirements. Just like writing e-mails instead of calling people on the phone, one can respond at one's leisure as long as the activities are designed asynchronously. Other advantages are that students can catch up if "life gets in between." Each module in this course has a span of three weeks, so that students can complete their work even if they have been away on a business trip or on vacation. All modules are also "open" from the first day of the course so that students can progress at their own pace.

One of the interesting outcomes of this presentation at AAC&U was that a reporter from *Education Technology News* who reported on our three presentations, made a point of indicating that in my design I had mixed *old* technologies (telephone) with new ones.

There is no doubt that teaching in this online environment is very different from what most of us, students and faculty, best know. It encourages students to be more independent and to become more adept at seeking out answers to their questions. However, some of the intimacy of a classroom so vital to language learning is lost. Non-verbal behaviors are

not evident. One also has to be particularly careful about what one writes. Just as e-mailing is not the same as writing a letter, teaching online is different from working in a classroom.

Applying Cross-Cultural Theory to Instructional Design
– Emilie Gould

Emilie Gould

I have been collaborating with Norhayati Zakaria, a professor from Universiti Utara Malaysia, for several years. Both of us are interested in intercultural communication and we have been exploring the effect of culture on business communication, web design and distance education. At the AACU conference, I presented some of our speculations and discoveries on the effects of cultural differences on instructional design using Malaysia and the United States as case studies.

People developing online courses have two design choices:

• Global design — the development of one instructional design and one class web site for all students; or
• Localized designs — the development of different web sites with different instructional features for each national group.

In some cases, you can develop a single site; in other cases, it may be more pedagogically effective to develop multiple sites. However, whatever you choose, it must be a principled decision based on audience requirements.

But how can you make that choice? Cross-cultural communication theories provide one method to develop an appropriate internationalization strategy.

Cross-Cultural Communication Theories

Since the 1950s, there have been a number of theorists interested in the problem of communicating across cultures. Edward T. Hall, Geert Hofstede and Fons Trompenaars have developed insights that are particularly relevant to instructional design:

Hall, one of the pioneers in this area, was the first to note cultural differences in the value of verbal/nonverbal speech, ideas of time, and orientations to space. His *Context Theory* distinguished between "high-context cultures" in which the meaning of a message depends on the rhetorical situation and the relationship of the speakers, and "low-context cultures," in which the meaning is directly encoded into the words of the message itself. (By contrast, in highcontext communication, nonverbal information is more important than text.) As a result, in high-context cultures, "yes" may mean "no" — depending on the setting and who says it, while in lowcontext cultures, "yes" really means "yes" and "no" really means "no."

Hall also noted differences in the social use of time. Often (but not always), high-context societies were also

"polychronic." People try to do many things at a time — for instance, attending to social requirements while completing tasks. They apply circular logic to accommodate more uncertainty. Lowcontext societies tended to be "monochronic." People do one thing at a time and apply a linear, process-oriented logic.

Finally, Hall developed a theory of "proxemics" that found meaning encoded in the social organization of space. Different societies based different inferences on such spatial phenomena as the relative distances of people from one another, types and amount of eye contact, and furniture arrangements. In addition, he found that people from different cultures gave different importance to figure and ground (foregrounding) and negative space. ***Emilie Gould***

In the 1980s, Geert Hofstede did a large survey of IBM employees in 53 countries and cultural regions and found four work dimensions that explained much of the variance among them:

1. *Power Distance* — acceptance of hierarchical or interdependent relationships;

2. *Individualism and Collectivism* — resistance or willingness to subordinate personal goals to the goals of strong, cohesive in-groups;

3. *Masculinity and Femininity* — acceptance of role-based behaviors or the desirability of assertive/ modest behavior;

4. *Uncertainty Avoidance* — the extent that unknown situations are seen as threatening. Later, when his survey was criticized for lack of fit to Asia, he developed another survey and defined another work dimension:

5. *Long-term versus Short-term Orientation* — the time horizon that people base their actions upon. Long-term orientation shares elements of power distance, collectivism and high aversion to risks.

We relied most on Hofstede's top two factors, which had the greatest explanatory power. "Power distance" was not just based on the existence of power differences in society, but on the acceptance of inequality. An orientation to either individualism or collectivism was related to tension between individual goals and those of social or family (lineal) groups.

These work dimensions had visible social effects. The higher the power distance, the more people used social titles, required information about the fit of new acquaintances into business and social hierarchies, and grounded social authority in legal, patriotic and religious value systems. The lower the power distance, the more egalitarian the decision making and the less likely people were to defer to social superiors. The more individualistic the society, the more people acted in their own selfinterest, sought to maximize economic rewards and claimed responsibility for their contributions to decision making. The more collectivist the society, the more people deferred to the needs of the group, shared rewards with others to enhance their own status, and viewed modesty as a virtue.

Finally, Fons Trompenaars picked up many of these same themes in his list of cultural differences (based on work by Talcott Parsons, Kluckhohn and Strodtbeck, and Hall as well as Hofstede):

1. *Universalism and Particularism* — rule versus relationship orientation;

2. *Individualism and Communitarianism* — the balance between the needs of individuals and groups;

3. *Specific or Diffuse Relationships* — how closely people get involved with one another;

4. *Neutral or Affective Communication Styles* — whether people check or show their emotions; how much focus people place on the content or emotion elements of a message;

5. *Achievement or Ascription* — how people accord status;

6. *Time Orientation* — the time horizon (past, present, future) upon which people base their actions; whether time is experienced as sequential or synchronic;

7. *Nature Orientation* — the relationship of nature (and technology) in people's lives; is it one of mastery, harmony or fatalism?

We added Trompenaars' construct of specific and diffuse relationships to our examination of distance education because it highlighted problems of trust and credibility. For instance, it helps explain how people distinguish between — or merge — their personal and business relationships. In specific societies, people compartmentalize their relationships (so that your boss can be your friend out of work); in diffuse societies, relationships extend into all phases of your life (so you must defer to your boss at all times.) In addition, the idea of specific and diffuse relationships defines different values for actions in private or public spaces. In specific cultures, you are entitled to privacy; in diffuse societies, you are not so you tend to regulate self-expression. Finally, because a new relationship in a diffuse culture involves a broad obligation to support that person in all phases of your life, people tend to use more circular strategies to get to know one another. They require much more information and take much longer to make a commitment than people in specific cultures.

Malaysia	United States
High context	Low context
Polychronic	Monochronic
Proxemics encodes status and group identity	Proxemics encodes individualist orientation
High power distance	Low power distance
Collectivist	Individualistic
Diffuse relationships	Specific relationships

Case Study: Malaysia and the United States

According to cross-cultural theory, different national cultures should result in different requirements for distance learning in terms of social roles, student/ teacher relationships, choice of content, and pedagogical style. Malaysia and the United States made a good case study for identifying such differences (and localization requirements) because they strongly contrasted with one another in many of the cultural dimensions from Hall, Hofstede and Trompenaars. High context Low context Polychronic Monochronic Proxemics encodes status and Proxemics encodes individualist group identity orientation High power distance Low power distance Collectivist Individualistic Diffuse relationships Specific relationships

When it came to context and time, the Malaysian academic environment presented a large contrast to American practices.

In Malaysia:
• Free speech is constrained by relationships in classroom;
• Disagreements with teachers must be avoided at all costs;
• Information from teachers and texts is mirrored back by students;
• Classroom exchanges are never unambiguously about education; there are always elements of courting status and identifying one's self with the group.

In the United States:
• Students strive to stand out from the crowd by what they say;
• Disagreement and argument are viewed as legitimate classroom practice;
• Students are often weak on reading background texts and rely on their own interpretations to demonstrate mastery;
• Classroom interaction is expected to focus on academic tasks and the object of study. There were similar differences in terms of power distance and individualism.

In Malaysia:
• The higher the position one holds, the more one is looked up to by society;
• People respect teachers and accept unequal power in the classroom;
• Students prefer clear instructions which they tend to follow without questions;
• The main attributes of teacherstudent relationships are obedience, loyalty and respect;
• People prefer to work in groups and have strong ties with each member of their "in-group;
• People moderate their individual expression to support group goals;

• Personal motivation is based on shame and the need for harmony.

In the United States:
• Status and power are only earned through personal achievement;
• Everyone is "created equal" -- even teachers and students;
• Argument and discussion show respect;
• Students expect to participate in their education;
• Social groups are more heterogeneous but friendships are not as wide-ranging and intense. There are fewer obvious barriers in business and academics based on class, race, religion and immigration.
• "In-groups" and "out-groups" are relatively weak factors in social and school life;
• Individual expression is highly valued; one is expected to be "true to one's self;"
• Personal motivation is based on guilt and individuality.

Finally, the development of classroom relationships in Malaysia and the United States follows Trompenaars' pattern. **In Malaysia:**
• Group roles constrain all teacherstudent actions;
• Since group identity is so constraining, people are often indirect in words and body language;
• Conversely, privacy is valued highly; in public settings, there is limited discussion of personal life and opinions because one is expected to defer to group norms;
• People confront new topics and people warily; before committing themselves publicly, they need a "warm-up" period.

In the United States:
• Every context is separate; a teacher meeting a student out of class may be treated as a peer;
• Speech is often direct and criticism in a course is not taken personally;
• Educational evaluation is based on individual performance, not on one's relationship with the instructor.

Guidelines for Course Development

Norhayati Zakaria and I then examined several academic web sites from Malaysia and the United States to identify guidelines that might be generalized to other countries with the same cultural differences. At present, these guidelines are speculative and heuristic. We hope to be able to test some of them in our future work.

High context cultures require more attention to nonverbal elements of course design and procedures. Thus, in such cultures, it is necessary to:
• Give students a sense of the organizational context;
• Use graphical (nonverbal) information to present or reinforce basic content;
• Remember that text is likely to be accepted as authoritative and not subject to critical analysis;
• Factor in the "message" students receive from payment and enrollment procedures;
• Give official assignments more importance than fuzzy contributions like "participation."

Low context cultures require all content to be placed in text. Thus, here, the following kinds of guidelines would be important to acknowledge:
• Text is primary; graphics and design are secondary;
• Text (like speech) should be direct and reinforce previous topics;
• Don't expect students to fill in the blanks; lessons must be complete in themselves;
• Arguments should be developed with deductive logic;
• Missing information or arguments reduce credibility.

High power distance cultures are based on traditional hierarchical distinctions between teacher and students. In such situations, one should thus:
• Provide extensive information on instructor qualifications;
• Expect students to feel more comfortable with a teacher-centered pedagogy;
• Assume that teachers should make strong assertions;
• Tie course themes to national (not personal) goals;

• Understand that teachers should accept honorifics used to show respect;
• Recognize that students can be introduced to more egalitarian classroom practices, but that the transition will take a great deal of time and require extensive teacher modeling and support.

Low power distance cultures tend to focus on students as peers and customers. Here,
• Students are expected to emphasize their needs and maximize their opportunities to act (studentcentered pedagogy); • "Extra" information may be viewed as "wasting" students' time; • Faculty reputation and prestige are less critical to students than outcomes that enhance their sense of empowerment and build their resumes;
• Organizational image is only important when it enhances students' view of themselves.

In *collectivist cultures,* students' freedom of action is limited by their membership in groups. As a result, instructors should:
• Use team projects;
• Emphasize broad organizational and social goals that transcend classroom differences;
• Build collective truths;
• Expect indirect, impersonal speaking and writing styles, and extensive discussion of backing and claims;
• Avoid conflict or highlighting differences between fellow students (avoid shame);
• Approach students personally (out of class) if you want their individual opinions;
• Use third party intermediaries to negotiate conflicts.

In *individualistic cultures,* students feel the purpose of education is to maximize self-expression and selfdetermination. They often have little patience with indirection in academic areas or what they consider bad usability in course interfaces. Thus,
• Pedagogy should maximize student activity and input since empowerment is more valued than knowledge;
• Faculty should function as facilitators or counselors;
• All student contributions need to be acknowledged;
• Text and assessments require "you attitude" (writing directed to the reader);
• Graphics should show individuals achieving goals;
• Differences between students can be highlighted in the effort to generate debate.

In societies based on *diffuse relationships,* instructors need to remember that relationships and the building of trust take time. In such societies:
• Teachers always operate from a superior position;
• "Character" is critical to students' respect for the subject matter;
• Favored classroom behavior should be allowed to emerge over time;
• Teachers should not single out any student or put anyone "on the spot" while attempting to impose "active learning;"
• Teachers should respect inductive logic (reasoning from general to specific);
• Teachers should preserve formality in address and word choice to show respect to the students (as well as to present themselves as worth respect).

Finally, in societies based on *specific relationships,* classroom and personal contexts are separate and relationships are limited in time and scope. This means that instructors should focus on class outcomes and expect students to question various aspects of the course. In developing courses in these kinds of societies, one should recognize that:
• Teachers must earn students' respect;
• Faculty credibility will be established through professional activities;
• If students provide personal information about themselves in class, it can be used; otherwise, teachers should emphasize intellectual products, not relationships or personal information;
• Teachers are expected to display deductive logic (specific to general);
• Informality is prized as evidence that the classroom is open to different perspectives.

Conclusion
Not all of these guidelines are operative at all times, particularly in countries that only nominally differ from each other. One of the strengths of Hofstede and Trompenaars' theories is that they have developed rankings for countries that allow instructional designers to decide whether to develop one globalized interface or a set of localized interfaces. Courses need

to be localized only when there are extreme variations in the rankings. However, instructors can benefit from recognizing more subtle differences in classroom behavior due to cultural differences.

Using Technology to Create an Online Intercultural Learning Community of Lebanese and American Students
– Bidhan Chandra
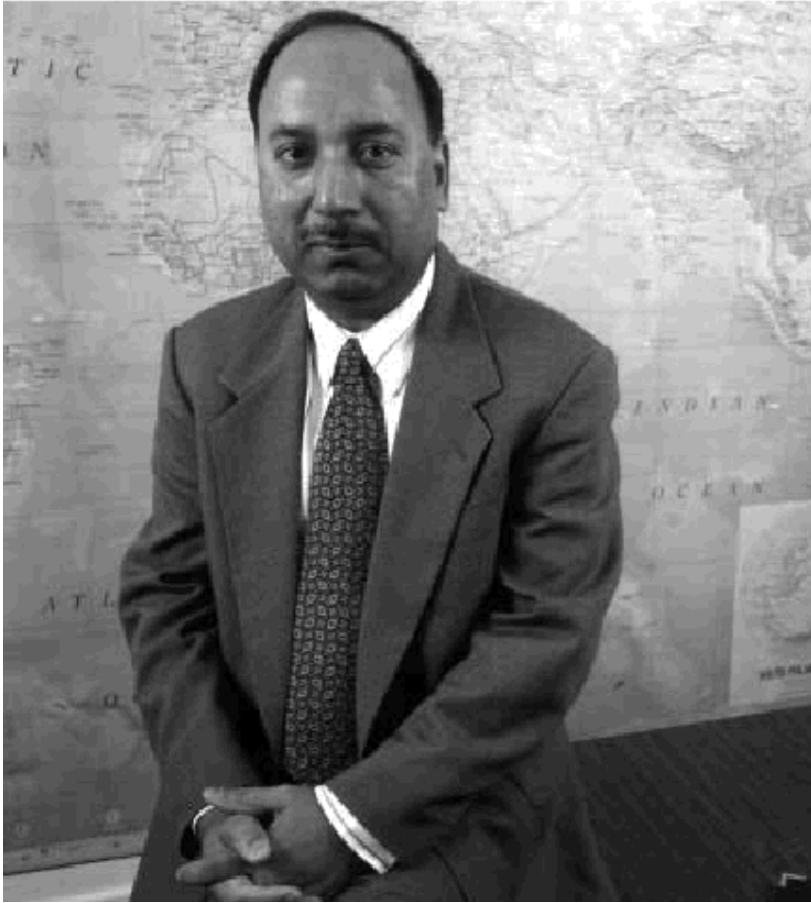
Bidhan Chandra

The focus of this presentation will be my experience of creating an Internet-based global classroom consisting of 15 Lebanese and 15 American students who participated in my International Cross-Cultural Management (ICCM) course in two different programs of Empire State College.

What has always fascinated me about web-based technologies are not the technical aspects of the technology per se, but each technology's potential applications in enhancing the learning process of my students and myself. Thus, for me, technology is not an end in itself but a tool to achieve something useful. Having experimented with a number of user-friendly web-based tools since 1995, I decided in 1999 that it was time to put some of these tools to educational use. Some members of the ESC community had already started a dialogue and were exploring the idea of online learning communities. But at that time we did not get much beyond discussing the matter in abstract terms.

In 1999, I was teaching my ICCM course to Lebanese students in the Cyprus Residency Program, which is part of International Programs (CRP). I was also invited in the fall of that year by Forum East to teach the same course in New York. Both classes were residencybased, aided by e-mail exchanges between the students and myself, between the face-to-face residency meetings. I immediately sensed that the time for me to move from an abstract idea of an online learning community to actually creating an online learning community across national boundaries had come. I was quite excited by the opportunity to put some of my own knowledge of webbased tools to use in experimenting with the creation of such a community. Thus far, the Lebanese and American groups had been used to learning activities within their own cohort

group. Why not combine these two cohort groups, virtually, so that they could start sharing their cultural knowledge? My experiment would serve two purposes:

• to create an opportunity for students in the USA and Lebanon to form virtual cross-cultural teams and create an online learning community; and,
• to develop a prototype of an online learning experiment transcending geographical and cultural boundaries so the lessons learned from this exercise could be used by other distance learning faculty.

The Online Learning Community Project I knew right then that this was easier said than done. There were several challenges ahead of me. The first challenge, to get this idea accepted by students in both cohort groups, was easily met. Without exception, every student was enthusiastic about the possibility of learning together with another cultural group. Other challenges surfaced because of structural and demographic differences in the two programs. Just to name a few: the CRP residencies were held two times each term while Forum East residencies occurred three times per term. Almost all Lebanese students were in their earlier 20s; the American students represented the average age of ESC students of 37-38 years. A few were even 45 or older. The *Bidhan Chandra* Lebanese group had very little work experience. Everyone in the American group was a manager with significant work experience. And then, there were significant behavioral differences between the two groups. This last challenge did not bother me because the whole idea of the project was to recognize and understand some of these differences. I also firmly believed that the similarities between two groups (same college, same course, same mentor, and same eagerness to engage in collaborative learning experience) would help us to resolve the differences and that it was well worth the try!

Once the idea of online collaboration was accepted by both classes, we decided to complete the intercultural teambuilding process. The learning contract was slightly modified to include an intercultural team-based project in which both American and Lebanese students would engage in analyzing and comparing the cross-cultural differences between American and Lebanese managers using a theoretical typology of relationships suggested by Fons Trompenaars in his famous book, *Riding the Waves of Culture.*

The entire student population in these two classes was divided into seven teams, each team consisting of three to four students from each cohort. I took the liberty of assigning a leader for each team. The leader was expected to coordinate his/her team efforts, seek any clarifications from me, and be responsible for assembling the report for his/her group. Most of this process was achieved by e-mail. After exchanging email addresses and initial introductions, the students continued to carry out the project activities by using various Internet tools.

Using Technology for Communication

In the first residency meeting of each group, I recorded video introductions of all students. I shared them, along with some photographs, with each group. The Lebanese students openly expressed surprise at seeing much older adults as their classmates. Up to this point, each cohort had real-time interaction within its own membership; the interaction with the other cohort was by e-mail exchanges only. Once the momentum picked up, students within an assigned team started to seek out easy-to-use communication tools (other than just e-mail) to collaborate in the research activity. For example, one resourceful Forum East student utilized a phone conference for his team. Phone calls from Lebanon to USA are very expensive. But some Lebanese students were innovative and utilized Yahoo Internet phone (free at that time, it is now two cents per minute and available from Yahoo Instant Messenger) for calling their partners in USA. For monitoring the work-inprogress, I utilized e-mail/phone calls/voice mail for Forum East students and e-mail plus web-based fax and voice transmission using e-Fax (www.efax.com) and voice mail transmission using Wimba (www.wimba.com) programs for Lebanese students. Fortunately, all these programs were, and still are, free for anyone to use. Therefore, additional costs of using the technology were not an inhibiting factor in international communication. However, all of these tools provided only asynchronous communication.

The "high-context" culture in Lebanese students made them eager to hear and talk with the Americans in real time. Therefore, I was looking for an appropriate synchronous technology to bring the two groups together for some limited real-time communication. Such an opportunity was provided when a Forum student recommended the use of Paltalk (www.paltalk.com) voice conferencing system. This program only required the use of the World Wide Web and a microphone headset. There were no charges for using the program. I experimented with this tool for a while and decided to adopt it for this project.

The climax of this online learning community came during January 2000. The Lebanese students were invited to join the conference from their own homes, friends' homes or Internet cafes. Instructions for using the system were sent to them in advance. All American students would be in the residency class with me on the chosen date in Saratoga Springs, New York. Since the Forum East residency class for this course began at 1:15 p.m., the decision was that we would start the audio conference at 2:00 p.m., when it would be 9:00 p.m. in Lebanon. The response from the Lebanese students was overwhelming. One of them logged on from Kuwait where he was working at that time. Other students logged on from various places in the Beirut area. I will never forget one group of four to five Lebanese students who were initially logged on from a girl student's home. When they found that their Internet connection through the cable modem was not working properly, they immediately ran off to an Internet café in their neighborhood and continued the link and participated actively! For almost one and a half-hours, the Lebanese and American students were engrossed in a serious dialogue about understanding the cultural differences between American and Lebanese managers. We had probably created history at ESC by synchronous linking of two cohorts of students who were 6,000 miles apart.

The research work and writing of the project report continued for another two months. At the end of the project, each team presented its findings to its own class residency. Presentations from one class were shared with the other class through videotapes during residencies held in Albany, New York and Nicosia, Cyprus. In spite of some loose ends here and there in their reports, I felt certain that each student had learned something new from the other culturally different students. The enhancement of learning was evident from the quality of the papers and students' self-evaluation reports.

Final Comments

Despite its overall success, it is not that this experimental project was carried out without its share of problems. To begin with, I faced some difficulties in team building. It was relatively easily accomplished for the American group. For the Lebanese group, I had to deal with a lot of bargaining and negotiations for forming teams because some students clearly showed strong emotions in favor of or against working with some particular classmates.

The second problem arose from two dysfunctional teams in which the students simply failed to communicate with each other because of conflicting demands on their time. I was, however, flexible and moved the defaulting students to other individual projects. Sometimes, we also faced communication bottlenecks because of the relative slowness or breakdown of Internet service in Lebanon.

Surprisingly for me, in spite of all that we stereotype about the Middle Eastern more relaxed attitude towards time, the Lebanese students were far ahead of their American counterparts in completing their tasks, and more than 95 percent of them successfully completed the course on time. I had also feared differences in technological sophistication between Lebanese and American students, but those fears were mostly unfounded.

I had to work many extra days to monitor the work in progress and to keep the teams focused on their tasks. What kept me ticking was the fact that the intercultural online learning community kept working. Student comments and feedback from both sides after completion of the exercise were very encouraging. Up to this day, some of the Lebanese and American students continue to communicate and exchange ideas.

Despite some intercultural and technological challenges facing the collaborative project, the overall results show that benefits from this experiment far outweigh the costs. This experiment clearly demonstrates that an online classroom across intercultural boundaries can indeed work and can provide a rich learning environment by promoting active collaboration among students. I hope to continue similar experiments in the future and would be most willing to consult with other colleagues who might need any assistance in trying something like this.

> *"I think we have to assume that the new breed of learner has neither the time nor the inclination for extended interactions and institutional affiliations — rather, ease of access, quality of information and tailorability of access are the key concerns. These learners have reasonably good learning skills, focused motivation and less concern for certification than for appropriate, effective learning opportunities. Furthermore, these learners are usually not socially or intellectually isolated, and have opportunities in their personal and workplace contexts to discuss or apply course concepts."*
>
> *Robin Mason, The Open University, from a paper given at The Cambridge Conference, fall 2001, "Online Learners and Supporting Students: New Possibilities."*

All About Mentoring Now Available on ESCNet

Thanks to the generous help of the staff of the Center for Learning and Technology, *All About Mentoring* is now available on ESC's internet.

It is now possible for someone to find the full contents of all 23 issues of *All About Mentoring* online, and to carry out a search based on author, title and key words. All new issues will automatically become part of this database.

Please let me know if you have any questions about this project or suggestions about making it clearer or more accessible. *All About Mentoring* can be found at: www.esc.edu/aam or by using the

All About Mentoring link in the "resources" section of ESCnet.

Upcoming Workshops

The Mentoring Institute is sponsoring two upcoming workshops for new mentors. On Saturday, April 27 there will be a workshop for downstate, part-time mentors at the Metropolitan Center. On September 11 and 12, there will be a new mentor workshop in Saratoga Springs.

Submissions to *All About Mentoring*

As you see from these pages, beginning with this issue, *All About Mentoring* has a new look! Thanks to the helpful work of Gael Fischer, ESC's director of publications, and to a committee of advisors (Mary Folliet [Metro], Nancy Gadbow [Genesee Valley], Susan Oaks [CDL] and Debra Park [Office of College Relations]), we have tried to present *AAM* in a more accessible, welcoming form. Please let us know if you have any comments or suggestions about our new style. We would appreciate them.

A new issue of *All About Mentoring* (#24) is in the works. We are expecting its publication this summer. Please send us articles, book reviews, reflections on mentoring practices, examples of your scholarly activities, and/or responses to any of the materials in earlier issues of *AAM*.

Send submissions to Alan Mandell (SUNY Empire State College, 225 Varick Street, New York, NY 10014-4382). It is most convenient if your materials are sent via e-mail or on disk. Please send your contribution for the summer 2002 issue of *AAM* by 15 May 2002.

Materials for Review

All About Mentoring always has included reviews of books, articles and presentations dealing with adult teaching-learning and mentoring. Such reflections have provided us with one way to become more aware of work being done in the field. They also can be a way for us to test out some of our own ideas within the context of new writings.

We welcome such reviews. We also welcome the names of texts to which someone else could respond. Please send along the name of something that should be reviewed. If a new book, we will do our best to provide a review copy.

Here is a start:

Aslanian, C., *Adult Students Today.* New York: The College Board, 2001.

Evans, T. D. and Nation, D. E., *Changing University Teaching: Reflections on Creating Educational Technologies.* London: Kogan Page, 2000.

Hart, T., *From Information to Transformation: Education for the Evolutions of Consciousness.* NY: Peter Lang, 2001.

Hayes, E., et al., *The Significance of Gender in Adult Learning.* San Francisco: Jossey-Bass, 2000.

Martin, Rachel. *Listening Up: Reinventing Ourselves as Teachers and Students.* Portsmith, N.H.: Boynton/Cook, 2000.

O'Sullivan, E., *Transformative Learning: Educational Vision for the 21st Century.* London: Zed Books, 1999.

Rose, A. D. and Leahy, M. A., *Assessing Adult Learning in Diverse Settings: Current Issues and Approaches.* San Francisco: Jossey-Bass, fall 1997 (#75 in the New Directions for Adult and Continuing Education series).

Wlodkowski, R. J., *Enhancing Adult Motivation to Learn.* San Francisco: Jossey-Bass, 1999.