ALL ABOUT

MENTORING

A Publication of the Empire State College Mentoring Institute

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Tending to Our Culture
Alan Mandell, Metropolitan Center

Every educational system both needs and creates a culture. For example, in order for the traditional academy to thrive, it needs professors who are the keepers of accepted bodies of knowledge and students who are there to take in all there is to learn. Such a culture needs clear divisions between those who know and those who don't and layers within the professoriate itself. Such a culture creates and seeks to maintain a particular kind of structure – one that, through simple and more elaborate schemes, judges who can make claims to what. For example, a single quiz, the grade at the end of a course, a "prize" awarded to a student or a teacher, and/or the rite of passage from "associate" to "full" professor are accepted as legitimate means by which differences of authority, power and excellence are determined. Traditional institutions exist, at least in part, to articulate and protect these moments of privilege.

Of course there have been changes. New "open universities" are thriving around the world and through their success they have shown others that the hierarchies that we take for granted are not the only way to go. Thus, for example, more institutions have come to accept that part-time adult students are as serious and as academically strong as those attending full time. More institutions have fought for ways to judge meaningful learning without the use of so-called "high stakes" testing. And through the institutionalization of prior learning assessment, thousands of colleges have, in effect, undercut the monopoly of the university as the only source of knowledge.

However, the underlying culture of the academy is impressively resilient. Fixed roles and comfortable habits, dependable institutional codes and prerogatives of power – all of these things tantalizingly hover over our efforts at reform. It is thus not unusual, especially in the face of internal confusion or external pressure, for us to slip back into the culture in which most of us have lived and learned. Put in another way, even while places like Empire State College have emerged as significant academic alternatives, the culture of the traditional academy – the culture of hierarchy – is never far away. We can always be seduced by its language, its structures, its legitimacy, its history, its purported neatness. We can always forget its power.

Thus, as we continue to reflect on specific academic policies and even on our broader "core values," we need to also ask ourselves two interrelated questions: What kind of academic culture does a college of mentors need? And secondly, what kind of academic culture do we want to create?

Mentoring, in a face-to-face tutorial, a residency, a study at a distance, or a group learning experience, thrives as a direct result of opportunities for regular interactions and rich conversations. Whether administratively or pedagogically, we need dialogue and the time it takes for dialogues to emerge and to be sustained. The culture we rely on is not one that is organized around the grand eloquence of the brilliant orator but one that supports the care, the finesse, and the patience of the informed and inquisitive listener. Thus, we cherish a kind of academic lightness – not lightness-as-academic-weakness, but a lightness of manner that is informed by a genuine interest in and openness to what we don't know. We are all learners together, every one of us.

Our college culture also needs to create open spaces for the broadest range of ideas to be heard and grappled with. It

promises a quality of individual attention and a call for genuine participation (whatever our formal role in the institution might be) most often lacking in schools, at work, and even in many of our homes. Indeed, such a culture of learning is necessarily small scale, even intimate. It is a world that respects the experiences and the questions of every individual, regardless of signs of sophistication or station in life. And, knowing the damage they have done to each of us, a culture of mentoring tries not to lend further weight to the myriad hierarchies that permeate contemporary society. Rather, we devote ourselves to smoothing out inequalities and dampening competition, whether this is between administrators and faculty, faculty and support staff, faculty and students, faculty among themselves, or students with each other.

A culture of mentoring depends on a belief in civility and a devotion to fairness in every process and in every outcome. It thus also presumes that people study, teach, learn, and understand each other best when they are treated as equals. And too, when we do judge each other (and in different ways, we all need to be judged), or when we judge ourselves (for an urge to questioning ourselves is vital to our college of mentors), such judgments should be made based on thoughtfully developed and publicly known criteria. Such judgments shouldn't be pronounced as ways to shut anyone down, treat policy as Scripture (whether old or new), or perpetually punish someone for their academic history. Rather, judging should offer each of us a chance to ask "why?" In doing so, we are encouraged to make our contribution to this community of learners.

In all of these ways, whether we are faculty, professionals, administrators, support staff or students, we contribute to a culture that needs to keep the questions and the conversations alive. This is our power.

Strengthening Civic Learning
Arthur W. Chickering

In celebration of the 30th anniversary of the opening of the Genesee Valley Center, several special events were held linked to our graduation celebration over a three-day period from 26 to 28 October, 2002. These included an alumni reception, the graduation ceremony at George Eastman House and a faculty colloquium/workshop that included guests from several Empire State College locations. We were honored to have Arthur Chickering as our keynote graduation speaker and colloquium presenter. Currently a visiting distinguished professor at Vermont College of the Union Institute and research professor at the New England Resource Center for Higher Education at the University of Massachusetts-Boston, Chick has a long history of professional involvement focusing on issues of civic engagement and the engaged scholar. He gave a stirring speech to the graduates, faculty and guests about the responsibilities and commitments of active citizenship in the context of current events and he continued this theme into the colloquium on the next day. As Empire State College's founding vice president for academic affairs, Chick was primarily responsible for many of our core values and concepts at the college that were expressed in our early college bulletins, including notions of civic engagement, civic learning and affective development. Over the years, these concepts have receded from the foreground of our pedagogy and based on this event, Genesee Valley Center faculty are looking forward to exploring possibilities of their renewal on the institutional level, in our work with students and in our own professional and personal lives. Chick's paper, presented here, served as the touchstone for our group and plenary discussions.

Ken Cohen, Genesee Valley Center

A photo of Arthur W. Chickering

On the occasion of this 30th anniversary I thought it might be appropriate and useful, to remind ourselves of at least part of Empire State College's original perspective. These quotes come from the first bulletin written in 1971.

"In 1900, most Americans made a living on the farm. By 1940 the man on the assembly line, the industrial worker, the semi-skilled machine operator, dominated the work force. Today the center of the work force is the 'knowledge worker' – the person who applies ideas, concepts and information to his job rather than manual skill or muscle. Until the last half of this century the boundaries between 'work' and 'school' were quite clear. You stopped going to school and went to work. That was the end of schooling. Now, as knowledge becomes increasingly important to effective work, easy access to education is necessary."

"A rapidly changing society requires persons who have learned how to learn, who know how to pursue effectively their own learning and development in response to changing personal interests and social demands. None of us knows for sure the knowledge and competence he will need 10 or 15 years from now. We do know that much of that knowledge does not yet exist and that we have to be able to put it to work as it is generated."

"Man's fate and the fate of education are inextricably linked. Education has become the principal instrument by which Americans develop their young. Family and community used to be primary. But now, from age six to 18 most children spend as many waking hours pursuing activities determined by the schools as they spend in all other waking activities combined and now social change requires that education become an integrated part of adult existence. Education, therefore, is the dominant force shaping contemporary man. Education now creates the images of man we live by. These images are self-fulfilling prophecies. Bit by bit we make ourselves into what we imagine ourselves to be. Therefore, the future of the world and of man's relationship to it, depends on the wisdom of our actions concerning future educational priorities and programs. Sound judgments and wise priorities will support the major re-orientations required for the expansion of human satisfactions and potentials. Misjudgment and misplaced priorities may lead to a new human nature combining the animal irrationality of primitive man with the materialistic greed and lust of industrial man, powered by the destructive forces available from modern technology. That could lead to the end of man."

"This is the moment for an entirely new approach to undergraduate education within the State University of New York. Fundamental changes in energy and work, in population and human relations, in generating information and in the exchange of knowledge and experiences have created fundamental changes in human existence and human requirements … ."

"Extensive information, fast processing and rapid exchange, intense and inescapable human contact and massive energy to power the whole have set the basic conditions for profound and accelerating change in social conditions and human existence … ."

"These changes and many others challenge conventional wisdom about education. Institutions of higher education must peel off layers of crusty assumptions about who should go to college, what purposes college should serve and how those purposes may be achieved. Empire State College questions many past assumptions and tests new responses to the diverse needs spawned by social change … ."

"This is the challenge." (*Empire State College Bulletin, 1971-72,* pp. 9-15)

Perhaps it is simply hubris or pride of authorship, but those words seem to me to be as pertinent to our society and to higher education as they were when I wrote them for the first Empire State College catalog back in 1971. This anniversary seems like an excellent occasion to re-examine what purposes the college should serve, to question past assumptions and to test new responses to the diverse needs, which characterize today's troubled world. The workshop we have designed for today suggests one arena for change: strengthening civic engagement for the institution and for strengthening civic learning and responsible citizenship for its adult learners.

For some time, concerned persons have recognized shortfalls in civic engagement. In August, 1999, the President's Fourth of July Declaration on the Civic Responsibility of Higher Education, drafted by Harry Boyt and Elizabeth Hollander, hit the streets. It said,

"We have a fundamental task to renew our role as agents of our democracy. This task is both urgent and long term. There is growing evidence of disengagement of many Americans from the communal life of our society, in general, and from the responsibilities of democracy in particular. We share a special concern about the disengagement of college students

from democratic participation. A chorus of studies reveals that students are not connected to the larger purposes and aspirations of the American democracy. Voter turnout is low. Feelings that political participation will not make any difference are high. Added to this, there is a profound sense of cynicism and lack of trust n the political process … ."

"This country cannot afford to educate a generation that acquires knowledge without ever understanding how that knowledge can benefit society or how to influence democratic decision making. We must teach the skills and values of democracy, creating innumerable opportunities for our students to practice and reap the results of the real, hard work of citizenship."

The most recent data I know of concerning this problem was reported in the September, 2001 *Washington Post National Weekly Edition.* "The study team headed by Scott Keeter of the Pew Research Center for the People and the Press and GMU … examined two distinct types of engagement, civic and political. 'While both are positive pathways leading to robust citizen life, many choose to walk only one road and there is clearly a wide generational schism in the choice Americans make.'

Researchers characterized about half of all Americans as engaged. About 20 percent were largely politically engaged, demonstrated by voting, working for a candidate or party, or engaged in other forms of direct political involvement.

'Another 16 percent confine their efforts to the civic realm (working on problems in their community, raising money for charities, or volunteering),' the researchers wrote. 'Those who are active in both the civic and electoral arenas (16 percent) are quite different and quite remarkable in their contribution to citizenship.'" (*The Washington Post National Weekly Edition,* 9/23-29/02)

So there is a clear need here and colleges and universities are the best positioned social institutions to respond. By strengthening Genesee Valley Center action in response to this need, it also will speak to three of Empire State College's core values: (a) using the community as a learning resource, (b) serving the community and broader society, and (c) generating new ways of learning and teaching in pursuit of these core values. By addressing this agenda, this center can provide examples and resources for other units of the college sharing these concerns. It is also worth noting that, despite the fact that many colleges and universities across the country are becoming "engaged institutions," none of the current adult learner-centered institutions around the country that share Empire State College's educational orientation, are explicitly tackling this social need. So there is a national leadership role for the center and the college as well.
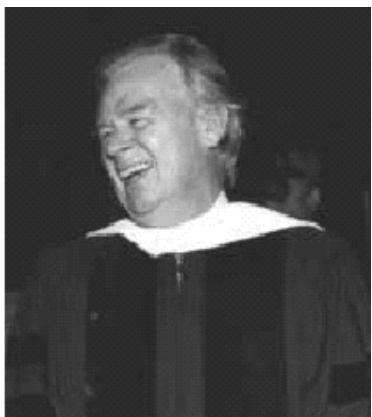
Now I'd like to share some thoughts about potential changes which can provide a basis for our sub-group discussions, our plenary session and for follow-up activities. These thoughts and pertinent research are based on my own recent experiences with diverse institutions tackling issues of civic engagement and civic learning that were part of a Kellogg Foundation project I directed.

The Preface to *Civic Responsibility and Higher Education,* (Ehrlich, T. American Council on Education and Oryx Press, 2000) says, "Enriching the moral and civic responsibility of all members of the campus community is best achieved through the cumulative, interactive effect of numerous curricular and extracurricular programs, within an environment of

sustained institutional commitment to these overarching goals." (Colby, Ehrlich, Beaumont, Rosner and Stephens, p. xxvi) This morning I aim to describe the "numerous curricular and extracurricular programs" called for if a college or university is to achieve that cumulative effect.

Clear Purposes

In the 1980's, Boyer found a pervasive absence of clear and consistent objectives. He said, "during our study we found divisions on campus, conflicting priorities and competing interests that diminish the intellectual and social quality of the undergraduate experiences and restrict the capacity of the college effectively to serve its students. At most colleges and universities we visited, these special points of tension appeared with such regularity and seemed so consistently to sap the vitality of the baccalaureate experience that we have made them the focus of this report" (1987, p. 2).

Until an institution's purposes are clear, conflicting priorities and competing interests will prevail. Once clear purposes concerning desired outcomes for students are defined, then educational practices can be coordinated in their service. Each institution needs its own, widely shared, definition, in language consistent with its mission, culture and constituents. For what it's worth, my outcome candidates are knowledge, intellectual competence, interpersonal competence, emotional intelligence, integrity and motivation. It is no coincidence that these outcomes are almost identical to those given for Empire State College in that first bulletin. They were, "developing competence, increasing awareness, clarifying purposes, becoming autonomous, understanding oneself, understanding others and developing integrity."

I must say that I am disappointed to find no similar language in Empire State College's current literature. The only language I could find pertinent to outcomes appears on page 30 of the 2000-2001 Bulletin under "Degree Expectations." It says,

"All students at Empire State College are expected to develop their skills in reading, speaking and writing, so that they may do these clearly, correctly and effectively. The college also expects them to acquire the mathematical, technical, language and other skills that may be essential to their particular programs of study.

"The college expects all our students, in whatever studies they undertake, to gain a basic knowledge of the facts, theories and methods appropriate to those studies. Comprehensive knowledge does not mean only the ability to repeat facts, theories and methods from memory, but also the capacity to translate what is learned into a different context, to interpret, to extrapolate.

> *Many of our adult learners certainly are more mature than typical college age students, but it also is the case that few of us are so mature that we cannot profit from opportunities for further development.*

"In addition, our students are expected to develop analytical skills. Different subject areas require different methods of analysis and competence in a subject requires a mastery of that subject's approach to analysis."

Now these critical thinking skills are certainly necessary. But they are insufficient for a successful career, for effective citizenship, and for a lasting marriage and successful parenting. Most important work gets done by groups and most groups are increasingly diverse in gender, race, ethnicity and national origin. High levels of interpersonal competence are required to be effective in such settings, wherever they are encountered. And most important issues and significant relationships, are emotionally loaded. So emotional intelligence is another key requirement. Many of our adult learners certainly are more mature than typical college age students, but it also is the case that few of us are so mature that we cannot profit from opportunities for further development.

Here is what I mean by the outcomes I suggest.

Knowledge:

When fools rush in where angels fear to tread, even though their motives and ideals are admirable, they often do more

harm than good. Someone suggested a revision of the opening line of Kipling's poem "If" to read, "If you can keep your head when all about you are losing theirs – maybe you just don't know the score." The key point is that being well informed and reasonably sophisticated about general political and economic systems and processes as well as about particular contexts or issues, is the starting point for civic learning and socially responsible citizenship. Powerful curricular implications which flow from this purpose are discussed below.

Intellectual Competence:

The ability to analyze and synthesize stacks of data, diverse theoretical perspectives, wide-ranging opinions is critical. So is the ability to evaluate the soundness of varied inferences, to recognize underlying assumptions, to distinguish between elegant, emotionally-loaded rhetoric and hard-nosed logic. Well-honed critical thinking skills and high levels of cognitive complexity are required to convert information into sound, working knowledge.

Interpersonal Competence:

All the significant civic work in our society is done by groups. These groups increasingly include participants diverse in gender, race, ethnicity, national origin and socio-economic status. The ability to listen empathetically, to repeat accurately others' points of view, to be aware of one's own mental models and biases, to understand productive group processes and to call attention to unproductive behaviors, to exercise leadership and to be a courageous follower, all are required for effective contribution.

Emotional Intelligence:

Most social issues generate strong feelings, in ourselves and among others who hold varied points of view. Being tuned in to our own reactions and expressing those feelings in ways which do not demean or antagonize others who differ is critical for reaching the compromises inevitably required for sound, broadly owned, decisions and actions.

Integrity:

Every social issue is value laden. Every dollar we spend is a value statement. Understanding the implied as well as the espoused values which underlie varied positions and decisions, is critical for dealing with means-ends issues and for anticipating the long-range implications of particular actions. Being clear and open about our own values so there is internal consistency between word and word, word and deed, deed and deed, means that others, whether or not they agree, know where we stand. Furthermore, because significant social change takes substantial investments of time, energy and emotion, unless we are value driven we are unlikely to hang in there for the long haul.

Motivation:

Finally, the capacity to invest oneself in something larger than one's own self-interest is fundamental. All change starts with a single person. The sense that we, working well with others, can make a difference, rather than seeing ourselves as feeble pawns in the hands of fate, underlies any civic contribution.

Clearly, Empire State College will need to develop its own set and its own language. But the starting point for maximizing civic learning and social responsibility is reaching reasonable consensus on desired institutional outcomes for learners. Then we need to address academic policies and practices.

Academic Policies and Practices at the Core

Although it is true that "moral and civic responsibility … is best achieved through the cumulative, interactive effect of numerous curricular and extracurricular programs," appropriate academic policies and practices are critical to maximizing these outcomes. Unless curricular content and structures, pedagogical practices, experiential learning, peer relationships and student-faculty relationships are properly aligned, there will not be much contribution to the knowledge, intellectual competence, interpersonal competence, emotional intelligence, integrity and motivation necessary for responsible citizenship.

We need curricular content concerning the general structures, systems and processes that characterize varied political and economic systems. We also need content pertinent to local, regional, national and global issues such as prejudice (i.e., gender, race, sexual orientation, religious beliefs, national origin), the environment (i.e., consumption, water resources, land use, energy, air pollution), the economy (i.e., poverty and wealth, corporate hegemony, employment opportunities and dislocations) and morality (i.e., political corruption, abortion, crime and punishment, disinformation and mis-information).

But strengthening curricular content will not have much impact if it is "delivered" only by a text, lectures and multiple choice exams, even if that delivery is jazzed up with technological bells and whistles, PowerPoint presentations and such. Pedagogical practices need to call for behaviors that are consistent with our desired outcomes and that generate learning that lasts: collaborative and problem-based learning, case studies, learning teams, community-based research, socially responsible learning contracts and criterion referenced evaluation.

These pedagogical practices need to incorporate concrete experiences and reflection, applying and testing academic concepts, principles and theories in real life situations. Service learning, internships, field studies and volunteer activities make powerful contributions. The potential of learning from varied kinds of community service is especially great for Empire State College's adult learners, many of whom have been, are and will continue to be, significantly involved in varied community activities.

By now we have unequivocal evidence concerning the impact of service learning on students. Here is an excerpt from just one report by Alexander Astin. He and his colleagues examined 35 measures of student outcomes concerning civic responsibility, academic development and life skill development. Here are some of their findings.

"All 12 measures of civic responsibility show significant effects of service participation … . More than **twice** as many service participants as non-participants report … that their commitment to serving the community is either 'stronger' or 'much stronger' compared to when they were freshmen … The largest differential change favoring service participation occurs with the values, 'promoting racial understanding,' 'participating in community action programs,' and 'influencing social values.'"

For outcomes concerning academic development, they say,

"Perhaps the strongest effect occurred in the case of interaction with faculty: service participants, compared to non-participants are nearly 50 percent more likely to spend at least an hour per week interacting with faculty … And despite the additional time required for service participation, students who engage in volunteer service actually spend more time with studies and homework than do non-participants … . Service participants are also significantly more likely than non-participants to report 'stronger' or 'much stronger' changes during college in general knowledge of a field or discipline and preparation for graduate or professional school.

"Service participants show greater positive change than do non-participants on all eight (life skill) items, with the largest differences occurring on understanding community problems, knowledge of different races/cultures, acceptance of different races/cultures and interpersonal skills. Other significant differences favoring service participants include understanding of the nation's social problems, ability to work cooperatively, conflict resolution skills and ability to think critically."

Subsequent studies have shown that service learning has the most powerful consequences when it is an integral part of the academic program. Making varied service activities Empire State College's adult learners already pursue an integral part of learning contracts, accompanied by pertinent readings and self-reflective exercises, would powerfully augment their civic learning and their capacity to function more effectively in the varied roles they assume. Moreover, recognizing and assessing the prior learning gained through past service activities would validate the value of those investments.

Ed Zlotkowski, a Bentley College professor and a senior associate at the American Association for Higher Education, has been editing a collection of publications on service learning across the disciplines, written by various disciplinary experts. They currently have 18 monographs available with more on the way. They include Composition, Communication Studies,

Spanish, Political Science, Environmental Studies, Biology, Peace Studies, History, Sociology, Psychology, Philosophy, Women's Studies and others. In the "Rationale Behind the Series," Ed says, "since experience has shown that there is probably no disciplinary area – from architecture to zoology – where service learning cannot be fruitfully employed to strengthen students' ability to become active learners as well as responsible citizens, a primary goal in putting the series together has been to demonstrate that fact. Thus, some rather natural choices for inclusion – disciplines such as anthropology, geology and religious studies – have been passed over in favor of other, sometimes less obvious selections from the business disciplines and natural sciences as well as several interdisciplinary areas … . If concern for variety has helped shape the series as a whole, a concern for legitimacy has been central to the design of the individual issues. To this end each volume has been both written by and aimed primarily at academics working in a particular disciplinary/ interdisciplinary area."

I commend this collection to your attention. You might also visit the American Association of Higher Education's (AAHE) web site where you will find links to "Service Learning Resources" and to "Models for Good Practice" at a variety of institutions. Many of those practices could be adapted to Empire State College's particular condition.

Engaged Faculty

All these formal academic policies and practices need to be supported by faculty members who are psychologically, physically and temporally accessible. "We must honestly encounter, on their terms, our students' cynicism and self-involvement. This means we must empathize with and not resent our students' pessimism, ambivalence and alienation from public life." (Cone, *et al.,* About Campus, 7)

Innovative curriculum development and teaching that engages students in understanding and problem solving on major social challenges in the world of today requires a re-orientation of the institution's faculty from their traditional disciplinary focus. Without an engaged faculty, no institution can generate powerful civic learning and social responsibility. It is crucial to re-design the reward structure to weight faculty professional service, innovative teaching and involvement with students, equally with the more established forms of academic scholarship.

Faculty Rewards

Boyer's "scholarship of teaching" and "scholarship of application" must be explicitly encouraged. Criteria and processes for faculty renewal, promotion and tenure need to reward community contributions and civic engagement on and off campus.

Institutional Evaluation

Institutional program evaluation needs to examine the degree to which varied interventions concerning curricula, pedagogical strategies, student-faculty relationships, peer interactions, experiential learning and new governance arrangements actually improve civic learning and social responsibility among students, faculty, staff and administrators.

Institutional Governance and Decision Making

"Each institution should consider whether it has its own 'democratic community' in order … At many colleges and universities, the typically hierarchical governance structures fail to follow democratic principles. Institutions might consider conducting an internal review of their decision making processes, with particular attention to faculty and student roles, written policies vis-à-vis actual practices and institutional values. They should face issues and problems squarely, invite diverse opinions and dissent, discuss how to balance competing interests and encourage collaborative decision-making authority and responsibility. In short, colleges and universities should practice, not just teach, the 'arts of democracy – dialogue, engagement and shared participation'" (Thomas 2000, 94). Cone *et al.* ask, "How often do our campuses model the spirit of democracy in the way decisions are debated and made?" (About Campus, 8)

Participatory decision making provides opportunities to experience the challenges, frustrations, satisfactions and contributions that accompany shared problem solving. Student participation on all major institutional committees, including those that make personnel decisions, can provide useful opportunities for many students. Constituent

representation, by students, staff and faculty, as well as administrators, on boards of trustees expose key stakeholders to larger issues concerning institutional policies, practices and support.

"Our ways of handling power differences and diverse points of view and cultures should be models of the civic life we wish to engender in our communities. Encouraging the articulation of differences and then finding areas for collaboration, should be the norm rather than the exception." (Gamson 2000, 372)

Institutional Culture

Most colleges and universities have mission statements that articulate their commitment to enriching the communities in which they reside. The challenge of becoming an engaged institution is to make this commitment a real part of the day-to-day life of the institution. Developing an institutional culture of civic engagement takes time, often occurs in incremental ways and can be accomplished through a number of mechanisms.

We will know we have made substantial progress when the institutional culture reflects an overarching concern for civic engagement and social responsibility. We will be getting there when desired outcomes for adult learners are fully endorsed, widely known and part of the community vocabulary. We will be getting there when we share institutional rituals and symbols that emphasize civic learning and social responsibility.

Summary

To summarize, here are some areas for change the center and the college might undertake:

• Make sure every student's program includes curricular content which addresses critical local, regional, national and global issues. Contracts and courses should speak to issues like social injustice, equitable management of environmental resources, the distribution of wealth and the root causes of poverty, moral corruption in political and civic life and educational inequality.

• Encourage multi-disciplinary contracts, courses and degree programs that tackle the true complexities of critical issues.

• Develop pedagogies such as collaborative learning, problem-based learning, use of case studies, as well as learning and research teams, as effective approaches for developing the competencies required for responsible citizenship.

• Incorporate experiential learning, such as service learning, internships, volunteer work, community-based research, integrated with pertinent content and with systematic processes for reflection, in ways that recognize, energize and enrich the varied community responsibilities students already carry.

To promote faculty engagement:

• Recognize and reward faculty for applying their expertise to community needs and for their skillful teaching approaches to engage students in community action.

• Develop methods to document and evaluate the work of faculty, students and their community partners so that it is visible and subject to rigorous review.

• Inquire as to ways in which faculty members, administrators and staff already are engaged with their communities.

• Inquire as to ways faculty members already are integrating varied kinds of civic engagement by their learners in contracts and group studies.

• Encourage faculty to become engaged with critical issues by developing criteria and processes for faculty evaluation, promotion and tenure.

To create and sustain a culture of institutional engagement:

• Develop strategies designed to fulfill in practice Empire State College core values to enrich the community in which centers reside.

• Establish structures to coordinate and consolidate the diverse community-based initiatives and activities carried out by diverse faculty members, administrators and students.

• Initiate processes for center-wide and institution-wide examination and re-formulation to strengthen Empire State College's civic engagement.

• Model democratic processes by establishing mechanisms to incorporate all components of the institution in participatory decision making.

Conclusion

My basic premise is that Empire State College can play a critical role in helping its adult learners to become more socially responsible and effective citizens. Higher education must reaffirm that liberal learning and civic engagement are key to preparing students for responsible and satisfying lives in a pluralistic democracy. Empire State College is well positioned to create concrete policies and practices that can be adapted by other adult learner-centered institutions across the country. As more and more institutions turn toward adult learners, we cannot afford to ignore the powerful constituency we serve.

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In Manhattan, Protesting
Robert Congemi, Northeast Center

It was just before the beginning of our staff meeting, my colleague Arthur called out, "Who wants to go to New York and protest with me? when suddenly I found myself, somewhat to my surprise, answering him, saying, "I will. Yes, I think I will." I **was** surprised. No doubt I had been distressed by my government for quite some time, feeling a contradiction between it and all I had ever known about my country, but, to actually go, at my age, and to join a veritable sea of people and loudly, vigorously, protest my disagreement, when I had always been conflicted to do such a thing even as a young man, **that** was a surprise to me.

My colleague looked at me, happily enough I thought, but politely incredulous. "You will, Benjamin? You will?"

"Yes, I will," I heard myself saying.

The first part of our trip went much as I expected, at least, as I understood it and a propos of my part in it. I had been careful to take enough money with me for the trip, enough Advil hopefully to chase away the pain of an aging body, though I did not dress nearly warmly enough, a function, I suppose, of my rather indefensible interest in still wanting to look good. I stopped off before joining Arthur and others who were coming with us long enough to buy coffee from my neighborhood diner. In Arthur's car down the Thruway – we had judiciously planned to drive to Poughkeepsie and then take Metro North into the City – conversation was appropriately friendly, as well as instructive. In the car was a female psychologist I had known on and off over the years, and two young men, one a computer expert at our college, the other, his companion. We talked about how cold it was presently in Albany, but how it probably would be warmer in New York. The sky, the countryside surrounding us, the very air were all disconcertingly white-gray.

"Thank goodness for that small prospect," our computer expert said. He was a big, pleasant man, about 40, wearing the black shirt and white collar of a minister.

"With so many people protesting, maybe it will be even warmer," his companion added. The companion was about in his late 20s, wearing a motorcycle jacket, with straight, black hair hanging down below his shoulders. The psychologist, a woman who had won several professional awards, I knew, was Jessica, the computer expert James, and his companion Joshua.

Nor to my mind was the conversation at that point much more than the amiable conversation of well-intentioned, middle class people, even the abundant instruction by young Joshua.

"There are a couple of things you have to know," he informed us, we five in a small SUV, Joshua, Jessica and James sitting tightly together in the back seat, Arthur and myself a bit more comfortably in the front. I had been deemed navigator and was holding the Map Quest directions to the Poughkeepsie Train Station in my hands.

"One is," Joshua informed us, "that you have to go limp if the cops decide to arrest you. That way it takes three of them to

carry you – at least, there better be three of them, if they don't want to drop you and have a good law suit against them.

” I took note of this.

“Another is that you hold hands and link together with other people, whether you're sitting down protesting or trying to get through the crowd. Then you don't lose each other.

” I also carefully watched for our exit from the Thruway. I wanted to discharge my duties as a navigator successfully.

“Finally, if they arrest you, don't get too upset. They'll let you out in a couple of hours. There's always civil rights lawyers right on the spot to make that happen.

” Nor, too, did the next part of our journey seem any different to me, I still wondering a bit **why** I was going, if I were doing the right thing, if this entire journey were not merely an outing for me, a gesture to cover over a guilty-feeling social conscience, the situation to my mind, by the way, to one degree or another of my fellow travelers as well. We found the train station with only some wandering about downtown Poughkeepsie in the SUV, and we were happy to get seats all together, my seat with Arthur and Jessica on the Hudson River side, for better scenery. Young people with signs of protest in our car and on the train platform provided zest for our journey.

“God bless young people,” James commented to the group, smiling.

Older people, looking suspiciously, no, surely, like aging hippies, comfortably surrounded us. I overheard people speaking of protests of long ago, and saw at least two couples of young lovers quite publicly showing their affection for each other, which reminded me how years ago I had heard how sexy political protests often were.

And once in the city, that, **as well,** seemed more of the same. We worried about bathroom facilities, and I mentally thanked MacDonald's for providing them for me and my friends. We saw venders selling signs as we walked several blocks north to the site of the protest, and I noted how well-dressed, in the latest L.L. Bean coats and gloves, I surmised, so many of the other soon-to-beprotesters were in their efforts to combat the relentless cold of the day, even here in New York.

But, once we had finally reached the protest site, everything, it seemed, started to change. I noticed, to my concern, that we were being herded into only the center of the street of First Avenue, which had been narrowed in this way by police barriers, and that some very grim-faced men and women were handing out pamphlets urging violent protest. The numbers of people before and behind me were increasing very quickly, even upon the first moments of our arrival, still quite some time before the protest, and I began to worry about claustrophobia. I had had that feeling a few times before in my life. I watched my companions. They seemed merely to be settling in, apparently not feeling arrested in their movements as I was, but establishing themselves appropriately at their spot in the thickening and swelling crowd, as were all the other people around us. Joshua and James began to ready the sign of protest that they had prepared on the train. (I had been amused by their art supplies, the white board material and their plastic black letters.) Jessica and Arthur looked around thoughtfully, appreciatively, I saw, at the crowd about us, so very rapid in its build-up, and at the police supervising this extraordinary assembling of people.

"This city has nearly 50,000 police," Arthur pointed out, a fact which startled me. There was an abundant line of police between us, on both sides – we truly were penned up in the middle of the street – and the sidewalks and buildings of First Avenue.

"And, look, there are police at the top of the buildings. Sharpshooters!" Jessica said.

Behind me people continued to push forward, and soon I did indeed become claustrophobic. There was simply nowhere to go! I was pushed more tightly than ever into the people in front of me, and yet a line of protesters behind me kept pressing their way still forward and even forcing themselves past me, a seemingly impossible task. Very upset, I made note of the ironpost barriers only a few yards to one side of me, and, then, in the next few seconds, pushed my way towards one of them, and clambered over the top of it, to release my panic. At that moment, I didn't care what any policeman might say or do to me. Fortunately, none of the police tried to stop my panicky escape from the press of the crowd.

A few minutes later, somewhat calmed and wondering if I had acted foolishly, I looked back at the crowd from the sidewalk where I had taken refuge, and studied my friends to see what they were thinking of my behavior. They seemed undisturbed by it and kindly smiled toward me. Embarrassed, I waved back at them.

Now outside the crowd of people, who indeed to me did seem penned up like herded animals, a great number of herded animals, I was able to assume the role of observer, and I was impressed by what I saw. Yes, there were still people having their photographs taken, people in stylish clothing, even expensive clothing, but the mass of protesters that continued to build, people who simply would not stop streaming into First Avenue, that was filling it for blocks, began to be a fact which cleared my head. More and more signs and banners of protest and anger showed above the heads of the protesters. A huge, grotesque head-and-shoulders effigy of George Bush pulsed above the swelling crowds. Chants and litanies of protest broke out.

"What do we want?!" a man with a megaphone, near me on the sidewalk, asked the crowd. "No war, no war!!" answered the crowd.

"What?!"

"No war, no war!!!" "

Yesss, yessss!" exulted the man into the megaphone, momentarily satisfied.

"No war for oil! No war for oil!" A loud, angry chant came from the other side of First Avenue.

"Thousands will die! Thousands will die! Why?! Thousands will die! Thousands will die! Why?!" This chant, a defiant one, came from up the avenue, towards Fifty-fourth Street.

For the next several minutes, I continued to observe the crowd. I again looked up and down First Avenue as far as I could, and saw that the great number of protesting people had increased even more, until I could not see their end. Now powerful, insistent, but the mostly unintelligible voices of speakers upon a broad and huge stage erected at the corner of First Avenue and Fifty-second Street pounded electronically upon the air, hurting my eardrums. The crowds cried back at the speakers, in fistshaking approval. I heard a middle-aged woman say that Bishop Desmond Tutu of South Africa was one of the speakers. Again the man with the megaphone bellowed out a question to the part of the protesting crowd near me.

"What do we want?! What do we want?!"

"Find peace, find peace!! Find peace, find peace!!" again chanted back an angry, desperate crowd of people, more passionate than ever before.

On and on insisted the powerful, unintelligible voices of the speakers on the stage a block away from me. Instinctively, I backed up against the plate glass window of the restaurant before which I was standing, realizing that I was also starting to become discomforted now by the relentless cold air of the morning. The day, even here in New York City, simply would not warm up.

Then, a policeman confronted me. He was an imposing young man, much over six feet tall, clearly well-muscled, his revolver and belt of ammunition at his waist. What struck me at first was how someone so young and familiar-looking could be so threatening.

> "But … but, this is America after all, isn't it?" I searched his face for a reaction to my remark, but he remained scrupulously aloof. "I said you have to keep moving," he repeated.

"Keep moving, mister. You can't stand there," he commanded.

I tried to say something. I wanted to discuss the situation at least a little with him. And, also there were my friends, who I had to keep in clear sight, simply had to. What would happen to me if I lost them?

He would hear none of it. He raised his large hand.

"We have to keep the sidewalks clear. That's it. People have to keep moving. And we need the intersection clear, too."

"But … but, this is America after all, isn't it?"

I searched his face for a reaction to my remark, but he remained scrupulously aloof.

"I said you have to keep moving," he repeated.

Not knowing quite what to do, I started walking up and down the street, making circles, really, never taking my eyes off of my friends for more than a few moments. There seemed to be even more police now, undoubtedly in response to the ever-increasing and intensifying crowd of protesters, far more, I supposed, than anyone had imagined. Had hundreds of thousands of people come into New York? I saw policemen with dogs.

Finally, on a whim, not knowing at all what else to do, I went inside the restaurant. I reasoned that I could still keep in eye-contact with my friends, who, I saw, were trying to stay in contact with me. Within moments, a maitre d' was at my side. The restaurant was well-crowded with patrons, apparently lunching, seemingly oblivious to the protesting going on outside in the streets.

"Sir? A table? How many?"

"Two," I told him, more disarmed, thinking as fast as I could. "I'm waiting for a lady. She should be here any minute."

I didn't think he believed me.

"Your name?"

"King," I told him, stupid.

"Very good, sir," he said. Indisputably, his voice was quite sour. Over his shoulder, I could see that every table in the restaurant was taken and nearly full, waiters and waitresses scurrying among the tables, carrying food, clearing dishes. I continued to believe that the luncheoners were proceeding with their meal as usual or proceeding protesters be damned.

I turned my back to the goings-on in the restaurant and for a few more minutes continued to watch the protesters outside, and tried as hard as ever to keep my friends in view, thankful that James was tall enough to use as an orientation point. They still hadn't moved from their spots, I could see, and I told myself that they were staying where they were partly out of kindness to me.

Again, the maitre d' was at my elbow. "Sir, your table is ready." He looked at me with what I thought was a staged, quizzical air, an eyebrow up in question. "Has your party arrived?"

"No," I told him, a little wildly, surely.

"I will have to give it to someone else," he told me.

"Oh, that's quite all right," I answered him.

Trying to remain as unobjectionable as I could, I saw the maitre d' move away from me and engage an authentic pair of patrons and ask them to follow him. But, then, suddenly, from outside there came a great swelling of sound, a great swell of surprise and then of deep concern, and then of cheering. I saw men and women throwing their arms into the air in approval, and others of the protesters jumping up and down, almost like happy children, if they hadn't been so agitated. Faces lit up, signs were pumped vigorously again and again into the air, and the thrust forward of people pushed some protesters tighter against the police barriers. The great swell of cheering repeated itself, refused to cease, and then the police were running from all directions into the intersection of First Avenue and Fifty-third Street and down towards Second Avenue. They ran past the window of the restaurant that was on Fifty-third, collecting with extraordinary quickness, and almost immediately came up against, I could see, a crowd of both young and middle-aged protesters running forward as fast as **they** could, the police holding onto their revolvers and rifles. The wild cheering from the crowd on First Avenue and at our intersection of First Avenue and Fifty-third Street continued stubbornly, and a number of people climbed over the barriers there to follow behind the running police. An unmarked police car, a van, sped along First Avenue and, turned with conviction down Fifty-third to also confront the rapidly approaching people coming up Fifty-third. Something extraordinary had happened, was happening. Quickly, I exited the restaurant and was immediately met by a group of the rushing, undeniable people, who had now already reached the intersection. The protesters behind the First Avenue barriers pushed forward more, and large numbers more of the protesters broke through and over the barriers, so that the intersection was quickly becoming filled with people, fiercely passionate people. Desperately, I tried to understand what was going on, assuming that barriers and police lines on Second Avenue had been broken through, but as always careful to keep my friends in sight, who remained in the avenue quite a number of yards away from me.

"They've broken free, they've broken free," a woman wearing a scarf yelled into my face as she, too, rushed from the hitherto pent-up crowd of First Avenue protestors to join the dangerously swarming confluence of protesters at the intersection.

"Yes! Yes! Yes!" the crowd cried out. They were so happy! There was no other way to understand it.

"They've gotten past the police! They're joining the rally, from Second Avenue! Here they come! The police can't stop all of them!" Indeed, the police didn't seem to know quite what to do about such numbers of people.

Then, again suddenly, I was taken by surprise. The intersection and First Avenue were now filling up so tempestuously with protesters on First Avenue from the blocks on both sides of the intersection that, shamefully or not, once again I began to panic, this time more than before. This was no longer a reaction to claustrophobia on one, weak man's part, I could see, this was part of a quickly-developing reaction of masses of people. I was able make out my friends running – did they feel as I did or were they just moving with the crowd? – but they were also thankfully moving in the same direction as I was, all of us apparently choosing to move away from the dangerously clotted, manic intersection of First Avenue and Fifty-third, towards Fifty-fourth. Finally, we came together and then moved together, reaching out our hands to keep in touch as best we could, as Joshua had instructed us to do in Arthur's car on the way down the Thruway. We ran judiciously, concerned to be out of what was without question considerable harm's way, but also wanting to know more about what was generally happening. Were there conditions like ours occurring in other parts of the City? Our own virtual sea of protesters were now running or moving quickly, for one reason or another. But where to? And why, exactly? I wasn't sure.

Then, for a third time, I was surprised by events. Just as we reached Fifty-fourth Street, a cohort of policemen on horses began to gallop straight at our section of the crowd. I looked towards the faces of the policemen, but could gain no sense of their feelings other than a gravely-serious professional air. The people among whom I and my friends moved seemed to become even more panicky.

"Why? What are they doing?" protesters called out to each other. "Why are they galloping? What is happening?"

The horses galloped fiercely by me, their legs high, their hooves clacking loudly on the pavement. Horse and rider, horse and rider passed, relentless, and I followed along, along with all the others in the street, not knowing one more time quite what to do, except to try and gain some sense of what was happening, what was the destination of these seemingly-implacable horses and riders. We followed behind as closely as we could, until we saw that the horses and riders had formed a thick, closed circle in front of an apartment house, an ordinary apartment house, the horses extremely high-strung but maintaining their position. At first, I simply did not know what was going on, though I tried very hard to see what was happening or to understand. Finally, it became apparent that the police had cornered someone, quite completely, and those who remained on horseback were waiting for the conclusion of the arrest. I, my friends, the protesters who had come down Fifty-fourth Street with us, waited, too.

"What did he do?" someone asked.

"Did they get him?"

I looked at my friends.

"Get press people," a man in a heavy overcoat said, the mounted police in front of us, totally obscuring our view. "Get this all on national television."

Finally, the horses parted a little, the arrest apparently fully made, and I could see that a number of police had apprehended a youth, a young man about 18, perhaps 19 years old. He was a dark-looking young man, with his hair in corn rows. He seemed well dressed in slacks and pullover sweater. I could also see that he had gone completely limp, and the officers were carrying him by the arms, as his body hung without resistance from their hands. He seemed so familiar to me, a youth like any other, not that different from the youth I had seen earlier, the young policeman in front of the restaurant.

"He knows what he's doing," an older man said. The man had gloves and a ski-cap on, his breath white on the cold air. I hadn't noticed him before. He was older

I was. "He's hanging limp." "That a boy," a young woman said. She was wearing a college jacket, not much protection from the cold. "What did he do?" I asked aloud to my friends, to the other protesters surrounding us. I was much upset. "For God's sake, what did he do? He's only a boy among all those horses and men. What could he have possibly done?" I was amazed also, simply amazed, aware of this feeling but not knowing fully where it came from. "What did he do?" I asked a third time.

The boy hung between the men, and they carried him away, until the police on their horses and the crowd closing upon them all cut him off from my vision.

When it was clear that the boy and his captors indeed had gone from me for good, I continued to be very upset by what I had seen. I thought of what others would have said. I had some idea of what my family would have said. I had called my sister about this trip to New York to protest, and apparently she had called my son in turn, and, when I spoke with him, my granddaughter also knew about the trip. My sister had been disappointed in me, but amused and patronizing as well.

She lived across the Hudson River in New Jersey.

"Benjamin, you've got to be kidding. You're well over 60, for God's sakes. You're an old man."

My son was thoroughly disapproving. "You're really all wrong you know – we can't take any chances. Too much is at stake. It's as simple as that. And the President is absolutely right. We've got to get Saddam Hussain before he gets us, or helps somebody to get us. You're just trying to re-live your youth.

My son would have said the young man had gotten absolutely what he deserved.

And my granddaughter had been terribly worried. She was eight. "Poppa, don't go. You could die, Poppa. I don't want you to die."

But the people around me were as distressed as I about such things as the arrest of the boy. That was clear. They looked sad-faced and very grim. They, too, looked behind them, up the street where the boy and the men and the horses had gone. What had happened was not a surprise at all for them I perceived.

"God, but that was a nasty business, wasn't it?" I told my friends.

"Wasn't it, though," Arthur responded, quietly. He was our senior professor, a psychologist, too.

"I think I admire him," I heard myself saying. "I admire him."

As I pondered further what I had seen, I thought of my own life, my life of endless hesitations – the life I had lived rightly or wrongly – and of whether this trip had been fundamentally right or wrong. It came to me that my day had obviously been a day of some reality, that I had broken through a little that skin of ordinary life and routine most of us live within. I had found myself, I don't think it is melodramatic to say, where a measure of meaning was. I couldn't deny that perception, and didn't want to. Looking at my friends, I of course felt a kinship with them. **Kinship** is my exact word, not solidarity, or even union, though those are good words, too. Yes, we had shared something of value, and I felt this same kinship with the people on the street close by me, virtual strangers to me. My feelings told me that what I had done and experienced was good, irrefutably good, no matter my opponent to this belief, an assertion that I insist upon is correct, the kind of belief I unfortunately haven't held much in my life, whatever the reasons.

All the long way back to Albany I continued to feel this way – modestly proud, modestly vindicated, an individual who

had spent a coin of his life without regret. I continued to feel this way, without any other emotion, until later that evening, when at home I scanned the news coverage on television to determine what was being broadcast about our protest. At that particular time, I found little about it in the news, scarcely more than a few moments of coverage. If there was reference to protest, it was about the protests that had occurred overseas, around the world. To my mind, there was only the usual programming or the viewpoint that supported war. The coverage only deepened my conviction and resolve.

We are first cast into the world as embodied beings trying to understand. From particular situated locations, we open ourselves to fields of perception. Doing so, we begin to inhabit varied and always incomplete multiuniverses of forms, contours, structures, colors and shadows. We become present to them as consciousness in the midst of them, not as outside observers; and so we see aspects and profiles but never totalities. We reach into the world – touching, listening, watching what presents itself to us from our own prereflective landscapes, primordial landscapes.

Maxine Greene, *Releasing the Imagination: Essays on Education, the Arts and Social Change.* San Francisco: Jossey-Bass, 1995. (Thanks to Wendy Kohli.)

All Area of Study Meeting 2002

This year's All Area of Study Meeting (November 2002) was organized around the theme, "How We Know What We Know."

Our guest Elizabeth Minnich from the Union Graduate School of the Union Institute opened the meeting with a keynote address: "The Broad Context of Changing Ideas of Knowledge in the Academy Today." Minnich's provocative ideas and questions set the tone for two faculty panels. The essays by Lucy Winner, Michael Fortunato, Marilyn Grapin and Xenia Coulter that follow were among the panel presentations made by Empire State College colleagues. We are very glad to include them here.

Faculty panelist enjoying a presentation.

Keynote speaker Elizabeth Minnich from the Union Graduate School of the Union Institute

At the Crossroads of Creativity, Critique and Citizenship
Lucy Winner, Metropolitan Center

It was like a disaster movie. The towers falling over and over. Firefighter funerals were staged like spectacles on the streets of the city. It was like a disaster movie. Fields of flowers covered firehouse entrances and sidewalks – a stage set, dimly lit by hundreds of candles. Taped to walls, photos, notes, prayers and poems formed a backdrop. People stood quietly and stared. Flags appeared everywhere. Some were waved in hands as props. Others were pinned as accessories onto costumes. Patriotic fervor brought audiences to their feet to sing the "Star Spangled Banner" with Broadway casts right in the middle of a play. The same fervor brought tourists to New York City to touch the "tragedy,"
to support the theater and to go to the other theater, ground zero.

This was a time when what was real and what was performed became increasingly enmeshed. My theater history study group spent one year looking at how New York City was "performing," both on and off stage, after 9/11 and tried to understand something about ourselves and our city through these performances. Some were performances of grief and mourning. Others were of nationalism, capitalism and, soon, war. Embarking on a study of Greek tragedy the day the center reopened after the attack, we could not but compare the notions of the tragic that we read with those that we were living through. We became participants/observers/ spectators/citizens.

My professional background is in theater. I am going to talk about some expanded ways of rethinking performance and theater, how this affects the way theater is made, how we think and teach about it and how we can use the tools of theater to help us grapple with major issues. Much of this hinges on an expanded and interdisciplinary conception of the field of performance and an attempt to look beyond the split between making art and thinking about it.

In the 1950's, Erving Goffman introduced, from the world of sociology, the idea of performance as a useful lens through which we might better understand our world. He framed the idea of the performance of everyday life, saying, "All the world is not, of course, a stage, but the crucial ways in which it isn't are not easy to specify" (Goffman 72). In recent years, scholars and practitioners in the field of performance have turned the lens in the other direction, using methods and theories of anthropology and sociology to make and interpret theater. In fact, the field of "performance studies" emerged from a joining of anthropology and theater and an attempt to look at performed behavior, on and off the stage, in our own culture as well as in other cultures.

A contemporary performance ethnographer, Dwight Conquergood, suggests that the study of performance lies in three overlapping c's – creativity, critique and citizenship. I am going to look at how understandings of performance have shifted in terms of these c's.

* * *

By creativity, I mean the making and performing of the work of art.

By critique, I mean the thinking about it and interpreting it.

By citizenship, I mean the idea of theater as a vehicle for civic dialogue.

* * *

Creativity:

The notion of the making of theater has expanded beyond the model of the individual playwright who creates plays, alone in a room or coffeehouse or writer's colony. Some playwrights are seeing themselves as artist/fieldworkers, drawing material from a kind of ethnographic research into a community, learning directly from the people they will write about, who are seen as experts in their own lives. This is not an entirely new idea. In 1930, when Zora Neale Hurston, an anthropologist as well as novelist and playwright, collaborated with Langston Hughes to write *MuleBone,* she used her ethnographic skills to uncover and give voice to the folk life of black communities of the rural south.

A contemporary playwright/performer who has expanded the notion of ethnographer as maker of theater is Anna Deveare Smith. In her well-known early piece, *Fires in the Mirror,* she pioneered a kind of docudrama based on listening to people talk about major issues. She took a tape recorder into Crown Heights, Brooklyn and interviewed witnesses, family members and political figures, many of whom had conflicting accounts about the events that led up to the Crown Heights riots of 1991. What I want to emphasize here is her process. She edited the interviews into a one-woman piece and juxtaposed them in order to create a dialogue on stage where one did not exist in the community. Smith performed all the characters herself – actually rehearsing by putting the earphone into her ear and speaking the words along with the character, until she felt she embodied that person.

This project illustrates the way the creative act of making theater has changed. New models include, among many others, community-based theater that acknowledges interaction with a community as an integral part of the creative process.

As ways of creating theater change, so must the education of the creator. In 1993, in a seminal talk at the Association for Theatre in Higher Education, Smith said that one of the dangers in theater and theater education is the idea that actors and art are special. Theater practitioners, she said, need to have the skills to move within and between communities, to research, to find what is "special" in the world and bring it to their audiences. In practical terms, this involves students engaging in community-based arts projects, in schools, museums, hospitals and settlement houses, studying ethnography and learning such techniques as facilitation and mediation.

Critique:

One of the things that is changing in how we interpret and critique is who does it. There is a disruption of the critical hierarchy between those who make and those who think about what is made. Artist/scholars move back and forth between the two ways of working and knowing.

We look differently at performance. We expand the frame to reach beyond the analysis of a particular dramatic text or even what happens in the ephemeral moment of performance. We look at what happens "on stage," and we imagine pulling at both sides of the proscenium arch, dragging the two sides out until everything is in the picture. We look at what's backstage, who is in the audience and what their expectations are. We analyze the theater lobby and what is on the walls, the cost of the tickets, the building, the neighborhood, the community of thinkers – the history. We also expand the frame in time. We look at what happens before the performance: the research, the preparation, the creation, rehearsal and warm-up. Finally, we look at what happens afterwards: how the performers cool down and what kinds of dialogues emerge for the audience.

Citizenship:

The idea of the spectator-as-citizen is an old one. It was the civic responsibility of the Greek citizen to close his shop and attend the theater at the City Dionysia. In the outdoor amphitheater, from which the spectator/citizens could simultaneously see their city and the performance, theater was part of a way that the community came to know itself, to understand through image what is not otherwise understandable. If we acknowledge the active nature of this spectatorship,

then we see the performance not as a commodity, but as an opportunity for social engagement.

Fourteen centuries later, Frederick Douglass writes about participating in another kind of performance. Recalling African-American slave songs, he writes:

In the most boisterous outbursts of rapturous sentiment, there was ever a tinge of deep melancholy … I have sometimes thought that the mere hearing of those songs would do more to impress truly spiritual-minded men and women with the soul-crushing and death-dealing character of slavery, than the reading of whole volumes (Douglass, 99).

Lucy Winner

In this instance, performance is an opportunity for protest and forbidden expression. Being an audience member, in this case, listening, is an opportunity for understanding deeply and possibly, later, for engaging in activism and intervention.

If we look at theater as this kind of opportunity for civic dialogue, then we can see that knowledge lies not only *in* the work of art itself, but also is made out of the dialogue that exists at *both* ends of the performance.

Our year-long theater history project took up the convergence of creativity, critique and citizenship. Ultimately, we felt the great distance between our fragmented and frightening experience and the containment and resolution we understood to be the stuff of tragedy. However, participation required the kind of listening and looking that Douglass talks about and I believe it afforded each of us, like the Greek citizens at the City Dionysia, an opportunity to grapple with images and feelings that we could not otherwise understand – to have a dialogue with each other and with our city.

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Tversky's Ghost: Disequilibrium in the Market for "Truth" in Economics
Michael Fortunato, Graduate Studies

Just as Beatles fans couldn't fully appreciate the 1997 knighting of Sir Paul McCartney in the absence of the late John Lennon, so the announcement of this year's Nobel Memorial Prize in Economic Science felt incomplete. At a news conference at Princeton University on Oct. 9, the psychologist Daniel Kahneman, who won the Nobel this year along with the economist Vernon L. Smith, expressed regret that his longtime collaborator Amos Tversky wasn't able to share the distinction with him. Tversky died in 1996 and while he did receive a citation from the prize committee, he couldn't receive the prize itself: Nobels are not awarded posthumously. James Ryerson, Legal Affairs.

Michael Fortunato

The title of my talk today is "Tversky's Ghost" in honor of Amos Tversky (1937-1996) who died too soon to earn the Nobel Prize he richly deserved.

The challenge posed to our panel today is an epistemological one and consists of three questions:

1) What constitutes knowledge within our disciplines?

2) Has that definition – or the entire paradigm in which it is embedded – changed or is it now changing? And

3) If so, how?

My own training was as a social scientist, specifically in the discipline of economics. But I am obliged to ask for your forgiveness at the outset, for I must wander in and out of my field of training in order to answer these questions about the changing nature of knowledge within economics.

Let me defend my intended interdisciplinary wanderlust by beginning with a discussion of this year's Nobel. The 2002 Nobel Memorial Prize in Economic Science was shared by two men: Vernon Smith and Daniel Kahneman. Smith, admittedly trained as an economist, is a professor of economics and *law* at George Mason and teaches in the Interdisciplinary Center for Economic Science there. Kahneman is a *psychologist* and a professor of psychology and public affairs at Princeton. Most of Kahneman's professional work and the work for which he received the Nobel, was conducted with the late Amos Tversky, who was also trained as a psychologist. Smith's work in experimental economics represents something of a departure from ordinary ways of demonstrating truth in economics, but it can be argued that it is nonetheless economics research for which he earned his prize. On the other hand, there is no arguing that Kahneman earned a Nobel Prize in economics for "doing" economics – he and Tversky may have wandered into the fields of economics for hypotheses, but they tested them with the sensibilities and research methods of cognitive psychologists.

Examples of scholars and great thinkers who crossed disciplinary lines to make outstanding contributions to new fields are not infrequent. Think of Howard Gardener's studies of creative genius if you need reminding that great innovation is often the product of combining old ideas with new ones from outside the old paradigm. What is especially interesting about Kahneman's Nobel (and the work that it represents) is, therefore, not that he was a psychologist when he came to economics, but that he is a psychologist to this day, one who has never adopted the paradigm or research methods or concerns of economics. His contribution to economics was and remains that of an outsider. Kahneman and Tversky's critique of the economic paradigm and their apparent contribution to it, came entirely from outside the paradigm itself. In fact, the Nobel committee explicitly awarded Kahneman the prize "for having integrated insights *from* psychological research *into* economic science." (Italics mine.)

Laymen may not think much of this, but scholars trained in the social sciences have been trained to believe that disciplinary truths are truths that are relative only to the conventions of the discipline itself. Other than axioms, which are, of course, definitionally untestable, disciplinary truths are testable only *within* that structure and proclaimed "false" or "true" in the limited sense that they are either inconsistent with or not inconsistent with the data and the tests performed upon them. As the evolutionary psychologists Tooby and Cosmides have pointed out, unlike the sciences, in which each discipline cannot accept a research result that is inconsistent with the findings of the other sciences, in the social sciences, there is no such requirement. That is, there is no meta-theory in the social sciences, what Tooby and Cosmides call an "integrated causal model," that obliges researchers to build and test theories that are consistent with the underlying and demonstrated logical and empirical structures of their fellow social sciences. Hence, there is no requirement that economics reject as false hypotheses that, for example, psychologists have demonstrated to be false. What is true in economics is true according to the particularistic conventions of economic theory and research methodologies and the history of both theory and research at any time. This is apparently true in the other social sciences as well.

Despite all this, many economists are not unhappy with the choice of a psychologist and his ghostly pal for this year's Nobel. Because Kahneman and Tversky did not operate from within the economics discipline, their research has not easily found itself a place in the edifice of economics. Yet the questions they raise are profoundly important and even if the answers are couched in the language of another discipline, many economists, favoring Popper and Einstein, would choose to demand of economics research the higher standard of an integrated causal model in the social sciences or even the whole of the academic enterprise.

Whatever our personal inclinations for or against such a unified theory of knowledge, however, we who were trained in the social sciences instinctively pause before conceding that a unified theory, or an integrated causal model, is actually possible. While most of us have only a vague familiarity with the formal epistemological language, most of us cut our disciplinary eye teeth on a philosophical foundation imported into the social sciences from analytical philosophy in the 1950s. That foundation drew a distinction between two views of disciplinary knowledge: the *coherence* view on the one hand and the *correspondence* view on the other.

In the *coherence* view, disciplines should be organized according to the logical rules of axiomatic rationality. At some unspecified, embryonic moment in the birth of a discipline, its Greek Gods (that is, its real or fictitious seminal thinkers) apply Occam's Razor to a set of possible axioms, culling that set to its minimalist core and thereafter the work of the field is to deduce testable hypotheses from the untestable axioms and to test those hypotheses against data gathered and processed according to carefully circumscribed research methods. The test of one's mastery of the field resides in one's familiarity with the axioms and the rules of inference for manipulating them, as well as the facts of the field, which consist of both past findings and styles of reasoning. In the coherence view, the fundamental requirement of disciplinary reasoning is *coherence* – that is, the logical validity of the analytical process. Notably, if the hypothesis tested fails to be confirmed by the data, it is the deductive machinery, not the axioms, that is called into question – not by logical necessity (this turns out to be impossible upon reflection) but nonetheless by compelling convention. In economics, for example, failures to confirm theories cast aspersions on the researcher, the data, the research method or the deductive line of reasoning that led to the hypothesis – but the axioms themselves are sacrosanct. Theories that are inconsistent with the axioms are rejected by the mainstream and if they survive, they survive as marginalized "alternative paradigms" sometimes granted a single lecture in a principles course or even a course in the curriculum of open-minded departments. While some economists (and certainly many "customers" of economic analysis) do care about the applicability of their models, what is more important is the capacity of the model to demonstrate an approach to the problem that is consistent with economic theory to date – that is, an approach that is demonstrably "coherent."

A view that is usually contrasted with coherence is that of correspondence. In the correspondence view, the requirement of the theory is not coherence, but correspondence with reality. That is, the intrinsic merit of a discipline broadly (or theories within it) is determined by *its capacity to accurately describe or predict* the actual activities undertaken by people, groups, governments, corporations, etc. The advantages of a correspondence theory is that each portion of the discipline is either "true" or it is rejected – and the discipline need not maintain complex structures that sustain its myriad parts into a coherent whole. The disadvantages of a correspondence theory is that, unlike a "true" coherence theory that captures the workings of a process so that it will be capable of generating predictions even in the face of substantial changes in the environment, reasons for the success of a correspondence theory are fundamentally unknown, so its robustness in the face of environmental changes cannot be predicted.

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According to the dictates of analytical philosophy of the 1950s, when these ideas were imported into and formalized in the social sciences, a discipline must make a choice between coherence and correspondence. *Formally, the social sciences chose coherence, although that has meant different things to the different social science disciplines.*

In economics, for example, Von Neumann and Morgenstern (a mathematician and an economist, respectively), following Samuelson's mathematization of economic theory, advanced and formalized the axiomatic core of economic theory in the 1940s. Before Von Neumann and Morgenstern, economic theory advanced propositions consistent with the idea that rational people, making decisions in the face of perfect information and certainty, would behave in such a way as to maximize their utility. Such behavior could be spelled out precisely in mathematical terms and the aggregation of thousands or millions of such individuals led to clear predictions for how markets of various types and structures would behave. By comparing results of these aggregations of rational individuals deciding with perfect foresight in different market structures, economists could easily demonstrate the efficacy and social desirability of competitive market structures over others. Hence, an axiomatic theory of rationality could make pronouncements that were both descriptive

and normative, serving a wide variety of ends, including public policy ends. (Our intuition would suggest that the accuracy of such models might have depended upon the accuracy of the original assumptions about how people behaved, but that's actually begging a critical question, so I'll postpone remarks on that one.)

The main problem perceived by economists at the time was that people in real life did not always have perfect information and foresight, but instead needed to make decisions in the face of uncertainty. Unfortunately, the theory didn't have any means of showing how people might cope with the imperfections of reality. Von Neumann and Morgenstern brilliantly (but opaquely) showed that *if* people obeyed a short list of apparently innocuous axioms – assumptions that most of us would actually agree are quite reasonable – then those same people would be rational to apply to their decisions an extended version of utility theory (called expected utility theory) – developed by VNM. To my knowledge, Von Neumann and Morgenstern never claimed people actually obeyed these axioms, nor did they claim that people must obey them to be rational – they merely observed that IF they obeyed them, there was a method available for them to pursue their interests rationally. Nonetheless, in the spirit of coherence theory, that didn't really matter. The new way of thinking in economics was to deduce theories of behavior and their implications from these axioms (and revisions of them, some of which came from Savage in his seminal work rewriting the field of statistical inference in the mid 1950s) and get to work showing that hypotheses so created could be shown to be consistent with data gathered and processed. There was no going back to show that the axioms of rationality – as they became known, somewhat inaccurately – might not be accurate descriptions of the way people really thought. Of course, if people don't obey the axioms, it substantively impacts our predictions of how they behave and how markets in which they interact function, but coherence theory does not look critically at its axioms.

This is where Kahneman and Tversky enter the picture. Kenneth Arrow, another Nobel laureate, an economist who won it in 1972, said this upon Amos Tversky's death in 1996:

Through a combination of carefully wrought experiments, elegant formalizations and an uncanny ability to draw upon everyday experience, they offered compelling accounts of processes and shortcomings that characterize human judgment and decision making. Amos' work already has exerted a major impact not only on virtually every sub discipline of psychology, but also in statistics, law, medicine, business and other fields in which decision makers must weigh costs and benefits in the face of uncertainty. The decision of litigants pondering whether to settle or go to court, engineers weighing safety measures and young couples considering whether to invest in a trip to Paris or the down payment on a car can be understood (and often could have been made wiser) through his theorizing and research. It is the science of economics, however, in which Tversky's and Kahneman's ultimate influence is likely to be most lasting and profound. *Most economic analysis presupposes the rationality of actors' decisions and of the judgments and predictions upon which those decisions are based. Tversky and Kahneman challenged such presumptions.* (Italics mine.) They demonstrated that very small risks are given disproportionate weight, that prospective losses and gains are not treated symmetrically, that the presence or absence of non-selected alternatives can reverse preference orderings and that the manner in which options are semantically or mathematically "framed" can exert undue influence on decision makers. These violations of normative standards, in turn, are apt to distort private decisions and public policy alike.

In a paper that was widely circulated before it was published, Kahneman and Tversky summarized years of criticizing the axioms of rationality in economics with the pronouncement that actual human behavior was *irreconcilable* with axiomatic rationality. With the exception of a simple minor axiom called the transparency principle – which required that rational people make the correct choice when one choice "transparently" dominates the other – people violated every requirement of rational thinking.

There are dissenters to be sure. Even among psychologists, there are those, such as Kenneth Hammond, who at least in part reject the findings of a generation of cognitive psychologists who, in his words, have spent too much time "celebrating human failing." While there are few simple criticisms of the findings of Kahneman, Tversky and those who followed them, there are some subtle criticisms (and defenses of economic theory) that are not without merit. Before I turn to some of them, let me first pose this question, however: What should a discipline do if virtually every one of its axioms is in fact shown to be violated by the subjects of its theory?

At one extreme, the discipline should do nothing. The ultra-coherentist view was expressed by Fritz Machlup when he quipped: 'What facts?' As an *apriorist,* Machlup is in good company among economists – his bedfellows include, for

example, Mises and Robbins – who, I believe, was a colleague of Hammond's at the University of Colorado. To the pure coherence theorist, one simply doesn't dispute the axioms, so the whole Kahneman and Tversky cross-disciplinary enterprise is misguided.

Another defense of economics and one that borders on the extremism of *apriorism,* but is wholly unlike it, is a defense rooted in the assumption of *as-if theorizing.* As Friedman described it, the economic agent under scrutiny – whether it's an individual consumer or a large corporation – is assumed to be a black box. That is, economists do not peer inside that (opaque) box and theorize about the machinations within, but merely posit a theory which is only testable by their manifest outcomes. According to this view, economists don't care if people really seek to maximize utility or even that utility is a meaningful concept to them. Economists don't care if firms really seek to maximize profits or even that they think about profits in this way. What economists care about is merely whether or not individuals and firms behave *as if* they maximize utility and profits.

But what sort of defense is this? First of all, if accurate prediction is required, a model of human or firm behavior which is not accurate in its modeling of how humans or firms behave is likely to fail. If the rationality assumptions that we impute to the black box are not actually right, by what reason should we expect people and firms to behave as if they were right? Second, it should be clear that as-if theorizing is an idea that has a greater kinship with correspondence theory than with the coherence theory in which it is imbedded. After all, the quality of an as-if theory is not measured by its coherent view of what makes people or firms behave the way they do (freeing the theory from criticisms that say people and firms don't behave that way), but by the capacity of the theory to make accurate predictions about its subjects. As long as a dichotomous choice between coherence and correspondence theory is maintained, as-if theorizing cannot be part of a coherence theory of economics, even if it could overcome its deficiencies as an accurate predictor.

Alternatively, the discipline might seek to retain its status as a coherence theory but nonetheless review the descriptive validity ("truth" in the sense of correspondence theory) of each of the axioms and seek to replace any found to be defective. Replacement may be problematic for many reasons, however. Not only is it likely to be true that the revision of a single axiom forces an extraordinarily substantial and probably impossible, review of all disciplinary theory, but there are subtle philosophical objections to partial rejection of the theoretical foundation. There is a body of thinking that argues that the axioms must be retained or rejected as a whole. This would require the wholesale rejection of the discipline of economics if even a small part of the Kahneman-Tversky critique were accepted as valid.

A discipline-saving alternative may be to trade in the coherence view of the discipline for the correspondentist view. This would mean no longer thinking of theory as "correct" if the logical machinery is correct and conforming with the axioms and theories of economics. Instead, each theory would be evaluated purely on his capacity to predict accurately – its correspondence with reality. Economic theory could be saved by its qualities as a predictive or forecasting science. This is critical because it can be saved *in parts,* if parts are found to be predictively *accurate.* Once transformed to a correspondentist paradigm, economics would be ultra-empirical, subjecting all assumptions to verification. Apart from the difficulties standing in the way of making such a profound transition, building models that are robust to environmental changes are the stock and trade of economists and they are not possible in the correspondence paradigm.

But must we choose coherence *or* correspondence? Is there nothing in-between? Although this was indeed the view of analytical philosophy in the 1950s adopted into the social sciences at around that time, it is no longer the view of epistemology. As was brought out in the debate between McCloskey and Maki in the mid-90s, the social sciences continue to think of coherence and correspondence as a dichotomous choice, even though modern epistemology has long since abandoned this idea. For reasons that I cannot get into here, the disciplines might find a mixture of the two both appropriate and philosophically acceptable.

In the case of economics, as is probably the case of the other social sciences, a mixture of the two actually *already exists,* as the case of *as if* theorizing illustrates. What the modern epistemological view allows is for that diversity of methodologies to become part of an *acceptable defense* of economics as well as a part of the solution to the discipline's difficulties.

> *If the rationality assumptions that we impute to the black box are not actually right, by what reason should we expect people and firms to behave as if they were right?*

Imagining an acceptable defense

Free to rebuild a discipline that is comprised of both coherence and correspondence elements, one can imagine a new view of economic rationality that might sustain the discipline. The axioms of rationality have been shown by cognitive psychologists to be descriptively invalid – although their claims are overstated for reasons we cannot get into here. Those faulty axioms might be profitably replaced with axioms that are descriptively valid, axioms that reflect the view that people adhere to an "approximate rationality" of sorts, one that is reflected in the useful rules-of-thumb and other heuristics. (These axioms of approximate rationality actually have profound roots in evolutionary biology.) Testable hypotheses aimed at showing that people do in fact behave according to an evolutionarily-consistent heuristic-laden, "approximate rationality" would be generated and tested. Deductions from these axioms might generate a myriad of complex but testable theories of how individuals, organizations and markets might behave.

This revised discipline is just one sort that could be developed once freed to incorporate both coherence elements (theories of how people will behave in new environments, generated from a model of how they behave generally) and correspondence elements (as-if and other instrumental models that aim at accurate prediction only).

Will such an enterprise be undertaken by economists? Will a unified theory of the social sciences or even a Hawkinsian 'theory of everything' ever be undertaken seriously? Probably not, but economists *have* grown increasingly amenable to intrusions from the outside (e.g., psychology) and increasingly curious about descriptively valid models (e.g., experimental modeling). In fact, these are the two areas rewarded by this year's Nobel to Kahneman and Smith. Nobel Prizes in economics have now been awarded to Simon, Allais and Kahneman – all who contributed to our understanding of human irrationality and limitation. Is this a trend and therefore the incentive future laureates need to transform the discipline? Hopefully, those future laureates will never have read Tversky's 1985 paper on "hot hands" in sports – Amos showed they don't exist, that they are just an illusion created by our distorted, pattern-creating minds. His work kept us honest and so, as well, will his ghost. Like Tversky, we may have to do it for the sake of the work, not the prizes.

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The Adult Learner and Math
Marilyn K. Grapin, Verizon Corporate College Program

Recent studies reported in the "Campus Clips" section of the *On Campus* September 2002 issue find that 73 recent of undergraduates in American colleges are adults returning to school after a hiatus of several years. Given this information, it is no longer realistic to call the adult learner an atypical or nontraditional student.

Students at Empire State College, such as those at the Corporate College Program, are fairly representative of the adult learner. They are working adults who hope to acquire a college degree. Many of them entered the working world directly from high school and eventually realized that an education might provide them with the necessary credentials for advancement.

The returning adult tends to be more goal-oriented than the younger undergraduate (Conrad, 1993). Adults also bring to their studies a sense of responsibility, discipline and a strong work ethic. In fact, the adult learner has accumulated an extensive base of realistic problem-solving experience often lacking in the younger student (Fenwick, 2001). For example, adults regularly deal with reports, budgets, productivity analyses, sales projections, check books, banking and investments, but do not consider these experiences to be "math." Put in another way, many adults are sophisticated users of math who have absorbed a great deal of knowledge as experiential or "incidental" learning – learning that has been gained through informal methods constructed in context (Fenwick, 2001).

But the task of formal college math study is usually not so simple. Mathematics is the only subject people freely admit they hate (Kerka, 1995)! This attitude is not limited to those who lack formal education. Even some colleagues with earned doctorates have no hesitation in voicing that opinion. For a good number of adults, the antipathy toward mathematics is often a reflection of negative past experiences. Not only are many adults unaware of their own current knowledge, but adults confront an assortment of school memories that have become obstacles to dealing with numbers. No doubt, too, because a good number of adults lack confidence in their own math ability, they expect the study of math to be difficult. They thus run the risk of creating a self-fulfilling prophecy by devoting too little effort to the endeavor. Why try, they think, if you'll never succeed?

Few successful adult students are entirely unaware of the "Math of Life." But it is often difficult for them to connect their skills and confidence in the practical events of paying a restaurant check, negotiating a car purchase or thinking about the long-term financial burdens of a 30-year mortgage (Lawrence, 1988). It is difficult for them to describe the generalized algebraic realities of what they have done. Guiding the student to make these connections between experience with numbers and the formal study of mathematics is the educator's task.

Perhaps ironically, it may very well be that "application" or "word" problems found in typical mathematics text books, even very good ones such as *Basic College Mathematics: An Applied Approach (Aufmann and Barker, 1995),* are responsible in some measure for the negative attitudes students bring to the math classroom and find when they get there. The wording of some these problems can be rather cryptic. Here are two examples.

Example 1: "The sum of two numbers is 16. The difference between four times the smaller number and two is two more than twice the larger number. Find the two numbers (109)."

Example 2: "Two trains, one traveling at twice the speed of the other, start at the same time on parallel tracks from stations that are 288 miles apart and travel toward each other. In three hours the trains pass each other. Find the rate of each train (142)."

But there is no doubt that examples using realistic problems relevant to real life situations are less threatening and more "doable." For instance, almost every adult student in a group study can answer questions about calculating overtime. Most students do the calculations in their heads and quickly arrive at an accurate answer

Example: Samantha's salary is $800 for a 40-hour week. What is her total pay if she works two hours overtime? All the students can answer this.

To figure out Samantha's total salary, students use some form of "time and a half for overtime" and apply that process to the rate of overtime pay or to the number of extra hours. If they calculated the overtime pay rate, they multiplied the regular rate by one and a half (overtime pay rate = (20) x (1.5) or $30 for each overtime hour). If they calculated the number of overtime hours, they multiplied the extra hours by one and a half (overtime hours = (2) x (1.5) or three overtime hours at $20 an hour). In both cases, overtime pay is $60, which is added to Samantha's regular salary of $800 for a total of $860.

The objective is to help the adult learners think about what they did and how they did it because, in fact, they have applied a multi-step process to arrive at the solution. They have to be able to see that the solution process for what is a familiar situation has become so internalized and so automatic that they are no longer consciously aware of the steps they have taken to arrive at an answer.

Here lies an excellent opportunity to engage students in a discussion aimed at eliciting the method they used and arriving at a generalization – an equation – for the process. How do you know that? What did you do? What steps did you take? What were your "moves?" Students should be able to discuss the various approaches they used to arrive at the answer. They should also be able to differentiate between the variables (the information you need to know, in this case, pay rate and hours) and the process (what you do with the information). In all likelihood, a group of students will come up with more than one way to make this calculation – and all will probably be correct.

It's now possible to set the stage for another type of relevant situation people tend to resolve unconsciously.

Example: Your eccentric, never-been-married, childless, wealthy, elderly Uncle Wilbur is getting ready to update his will. Uncle Wilbur has informed you that he's coming for a visit. His plane gets in at two in the afternoon and you are to meet him at the airport. It is obviously vitally important that you get to the airport on time.

In order to accomplish your goal, what do you have to take into account? What constraints will have an effect on your arrival time? Where will you meet Uncle Wilbur? Do you have to park your car? Do you have enough gas? What is the traffic like at that time of day?

Whether students overestimate or underestimate the time, the distance or the rate of speed required to get there, they are aware of the importance of getting to the airport on time. They also know how to solve this problem by drawing upon their own past experiences. They are, consciously or unconsciously, applying the basic distance formula: distance = rate x time

What do these kinds of examples mean to the teacher of the adult learner? The effort required of adult learners in an introductory college math study should make sense and should be grounded in reality or in their particular experience. In this way, the student's life aids in making the connection to formal mathematics (Imel, 2000).

Productive situations for making the experience-to-math connection might be: taking a trip, time management, everyday measurements, household repairs, college tuition, buying a car/house, budgeting and mortgage payments. These are

familiar situations that lend themselves to discussion and have relevance to the student.

But discussions need to take another step. They should create a link between the students' own experiences and the examples and exercises found in a math text, so that students can see this relationship. Such a step would be in keeping with the ideas of the "constructivist movement," which was influenced by such educational theorists as John Dewey who, early in the 20th century, identified two key ingredients to a meaningful academic learning event: first, the connection of a new experience to something the learner already knows; and second, the active participation of the learner in that experience. Dewey believed that it fell to the educator to help create the bridge between old and new experiences (Fenwick, 2001). Creating such a bridge is certainly the goal of the math teacher of adult learners.

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ALL ABOUT **MENTORING**

A Publication of Empire State College

Imposition from Outside
Xenia Coulter, Central New York Center

I am honored to be here as part of this All Area of Study Meeting and to have a chance, hopefully, to stimulate an exchange among us about how we deal with externally imposed academic requirements.

Xenia Coulter

Before I begin, I do want to make a small comment about the title of this panel: When Society Tells Us What We Should Know. When I was invited to participate, I was somewhat taken aback by that title. Empire State College has always been, much more than most four-year institutions, very sympathetic to the needs and expectations of the nonacademic world (which is how I interpret the word "society"). We value our students as a community members; we eschew the idea of an elite and distant "ivory tower;" indeed, we have embedded our college into local societies all across the state and have made as much use as we can of the interests, talents and opportunities developed, not by us, but by these communities. So the metaphor of an "arranged marriage" (which implies two not very willing partners) seemed wrong to me. I even wrote to Anne Breznau and said something like, "Don't you mean an illegitimate relationship – folks living together who actually like each other but who are not legally married?"

It seems to me that the impositions that we have to deal with come from our academic colleagues, not from community

leaders, employers, employees and other ordinary people who make up our society. In other words, the arranged marriage is between us and (for the most part) SUNY. It's SUNY that says a degree program must have at least 45 advanced-level credits; it's SUNY that says a degree program must have so many liberal arts credits in order to justify a particular degree name; it's SUNY that says we must require 30 general education credits; it's various graduate schools who tell our students that we must provide letter grades and most recently it's the Higher Education Services Corporation (TAP) that has told us we must impose time limits on our students or else their learning doesn't count.

These impositions have come, I would guess, from a singular view of what it means to be college educated, which our colleagues, in their zeal, want us all to encompass. Our college, of course, has always adhered to quite a different perspective. Knowledge has expanded enormously since the traditional ideas of a liberal education were first delineated more than 2000 years ago and we have always argued that no one curriculum (much less 30 credits) can possibly capture all that is important. Through educational planning, we have also been forced to examine, almost on a daily basis, most of what is ordinarily taken for granted by colleagues at other institutions – such as the concepts of breadth and depth, of advanced-level study or of a liberal education particularly in a world of globalization, rapid change and extreme dependence upon technology. Now, suddenly, maybe in an effort to make us feel more secure in a world that is otherwise chaotic and uncertain, our academic colleagues insist that we regard the shape, purposes and outcomes of higher education as if they are fixed and known.

So what are we to do? Should we succumb and tell our students to simply follow the rules – to accept these impositions without question – to acquire a predetermined body of knowledge as if it were immutable? Should we consider our advising complete as long as their programs list somewhere studies in western civilization, a nonwestern country, U.S. history, a foreign language, the creative arts and so forth? Should we in effect tell our students to simply learn what they are told? Or is there more that we can do?

What I happen to believe is that what we should do is what we already do and always have done – that is, be mentors. Instead of telling our students what to do, we ask them what they want to do. Instead of shrugging our shoulders about these particular requirements, we engage them in conversations about what these requirements might signify – in the academic world as well as to them. Instead of advising them about what is available, we explore with them what is possible. Instead of counseling them to accept what is given, we help them see, once again, just how fluid and uncertain even traditional knowledge can be. Instead of considering these and all other impositions from the outside world as isolated requirements, we help our students find Xenia Coulter ways of relating them to their own purposes and interests and needs.

My student John is a salesman. He is charming, articulate and eager to learn. He's also idealistic about education. He explained at one point that he didn't want any credits from life experience, even though his life was rich with opportunity for learning, because he was "hungry," as he put it, for as much new learning as possible. And he wants to learn so that he can make a difference. To do that he chose psychology as his concentration in the hope that he will eventually be able to counsel young people in trouble. I met him in order to help him complete the degree planning process that he began with another mentor. As a starting document we had his draft program that still needed quite a bit of fixing. For example, it lacked sufficient advanced-level credits, was repetitious and did not include several studies considered critical in a psychology degree. Ten minutes into our discussion I also realized that it also didn't address the general education requirements. With that realization, here's something approximating our conversation.

Whoops, I said as I shared with him a couple of (orange) general education advisory handouts. SUNY has some specific requirements intended to make sure you degree program has breadth and that you share a certain common level of literacy with all SUNY students. Hmmm … let's see here – ah, yes history – you need to include in your program some study in U.S. history. Does this make sense in terms of your learning objectives? Oh, I love history, he said! I think it would really be cool to take a standard U.S. history course. In fact, he said, I have seriously considered, rather than being a counselor, that I might like to be a teacher – because it might offer me a way of influencing a lot more young people at one time. Oh, I said. But psychology is not a subject area that in the state of New York you can expect to teach. Oh, I know that, he said – if I were to be a teacher, I'd want to major in history and then he reeled off a list of history books that he had read during the last year. Well, then, I said – I guess a standard course in U.S. history would be a very good idea – not only for gen. ed., but so you could check out and consider whether you might want to change your concentration. And we talked then about the learning options available to him – individualized study, cross-registered courses or

perhaps he might want to try out a web-based course. Whatever option, we agreed that he would want to be exposed to what the world defines as a standard course in U.S. history – most particularly because of his possible interest in being a history teacher and in acquiring the expected knowledge of that discipline.

Oh ... here's something else, I said – another world civilization – which I guess means something like studying Africa, China, Asia, the Middle East or – Oh, he interrupted – I absolutely want to learn about the Middle East – My God, who isn't curious about what in the world the Arabs are thinking about and why! I need to better understand Islamic fundamentalism (and off we went on a discussion of religious fundamentalism – Christian and Islamic and otherwise)Ultimately we decided on a study about Islam probably with a tutor from Binghamton, a Ph.D. candidate who is also a Muslim cleric

In thinking about doing a study with someone embedded within a given culture we began also to talk about the various assumptions, limitations and blind spots we hold with respect to our own culture. How in the history of the Western World did our basic beliefs about freedom, say or individualism, come to the forefront and thus co-opt other potential world views Could John do a study, we wondered, in Western Civ. that might address questions such as that? We called in for a brief consultation Paul Miller, who is our "history" mentor in Ithaca and for five or ten minutes we three tried to imagine what such a study might be like – when in history would the study begin (renaissance, Paul thought) and what might it include? Thus, tentatively we considered what questions this third gen. ed. requirement might address and how such a study might be constructed.

When Paul left, I returned to the list and said – well, there's this language requirement and here John was not as wildly enthusiastic as before, but then when I asked him whether there might be any language and culture of interest to him, he confessed that his family was Italian and that if he actually had a choice – he'd very much like to learn Italian. Oh, my, I said – no problem here at all – indeed, one of our students is totally fluent in Italian and teaches the first two years of Italian at Cornell. We also began to discuss the new technologies and how with the use of CD's and tapes it's possible for students to acquire language skills quite effectively via the computer.

Returning to his program, I then noted its lack of anything related to the arts. Are you interested in the creative arts, I asked – like photography? Or painting? Or – again, I was interrupted. Well, he said, I do play the guitar. Are you accomplished at it? Hmm. He said – I've been playing quite seriously now for five years – and I have a pretty big repertory – and yes, I'd say I was pretty accomplished. But, he said, I know chords and scales and keys, of course, but I'm really not interested in learning theory – what I enjoy is creating music and performing. We then read the "creative arts" section of the gen. ed. requirements and it seemed apparent that "theory" is not what is expected in meeting that requirement. Well, I said, is there any chance that you might consider asking for credit for your existing knowledge in order to meet this requirement? He wanted to know how much work this might be and so we went off into a discussion of credit by evaluation and who I thought might do the evaluation and what he would need to do to demonstrate his competency and so forth ...

Well ... you get the idea

You can see, then, that in addressing the imposed general education requirements, John and I engaged in a conversation that was not much different from (and indeed included components of) a dialogue concerning the student's concentration, rationale, degree program, topics of study and, of course, different learning modes. In essence, although not as systematically as was recently described by Lee Herman, I simply asked the student questions – the same old questions that begin so many of our conversations: What are you trying to accomplish? What are you interested in? What is the best way to meet your purposes? Almost any response or comment or reflection by the student started a discussion that helped him take ownership of the various gen. ed. requirements. Thus, what began as an imposition was converted into an integral part of the student's academic program. And the conversation through which this conversion occurred provided any number of opportunities for teaching, advising and mutual discovery. Requiring breadth in student programs has always been Empire State College policy. What I don't like and I'm sure many of you agree, is that the general education options are so narrow and so few. But obviously the conversation that they stimulate can be broad and useful nonetheless. As long as we remember that we are mentors and not gatekeepers and that we do mentoring and not course assignments, I think we can use these particular requirements as yet another opportunity through which our students can learn to make

good and useful decisions about their own education.

> In Empire State College's model, the teacher did not stand in front of the classroom as an authority figure. The model was one of collaboration between the guiding faculty member and the student. So, too, the model of administration that seemed most appropriate to me was one of collaboration. The faculty of the center were dedicated, creative, intelligent and caring people. A top-down type of administration could easily have negative results and stifled creativity. They would best thrive in an atmosphere of rational discourse, respect, recognition of extraordinary service and development of goals for the center and individuals.
>
> Mary Ann Biller, "Excerpts from Early Recollections of the Hudson Valley Center"
> (Note: Biller was the first dean of the Hudson Valley Center) (Thanks to Sandy Raviv.)

Off the Treadmill: Transforming the System of Academic Assessment
Lee-Anne Broadhead

Lee-Anne Broadhead is an assistant professor of political science at the University College of Cape Breton, Canada. Her piece was originally published in Resurgence: An International Forum for Ecological and Spiritual Thinking, *No. 216, January/February 2003 (Cornwall, U.K.; www.resurgence.org). We thank* Resurgence *editor, Satish Kumar, for kind permission to reprint this essay.*

Academics have always faced the threat, *publish or perish.* Career advancement depends on ensuring that the time granted for research is used wisely and is not spent taking extended holidays. Fair enough. Emphasis has long been placed on publishing in academic journals and the peer-review process has traditionally been seen as a way of ensuring that we undertake quality research and share it with others.

But many academics have traditionally valued the wider dissemination of their ideas which popular journals afford them. Most of us see ourselves as part of many communities and the academic community, while important, is a limited one. It is, of course, wonderful to receive feedback from academic colleagues who have accepted or indeed wish to challenge, some point or other made in an academic journal, but for many of us, it is not enough.

My own experience tells me that the real thrill of research comes from finding a voice in a magazine such as *Resurgence.* Connecting with a community of readers which not only shares the basic ethical stance which underlies my own work, but which is also actively involved in the task of changing the world, is far more fulfilling than publishing any number of academic articles. Sharing knowledge, information, ideas and even strategies for change is the real goal of academic research. If we only talk among ourselves, what is the point? Spending the necessary time and effort on this broader goal has, alas, become more difficult for many academics especially those within the context of the UK and the Research Assessment Exercise (RAE). From the time of its inception, this conservative government-inspired process has led to the selective allocation of scarce research resources, a task which in itself is not terribly problematic. The problem lies, however, in the dictates of what constitutes effective academic research.

While the process of the RAE takes an increasingly utilitarian view of research, the focus is on business users and certainly is not intended to include community activists. Representatives of industrial, business and professional organizations are nominated to panels to assess academic research which, alongside the many other changes that encourage direct private investment in research projects, has limited the freedom of students and academics alike to determine the direction of their academic inquiry. Commercial benefits are to be applauded by this system but community benefits are rarely considered.

The definition of research output is limited. A single-authored book is at the top of the list followed by a single-authored, academic journal article, then a joint-authored article, then (if certain conditions are met) a chapter in a book. Nowhere, at least in my own field of study, does an article in a nonspecialist magazine "count" for anything.

A personal story may serve to amplify this point. The day after receiving the exciting news that an article I had submitted

to *Resurgence* had been accepted for publication (*Resurgence* 193, "The Big Picture"), I had a meeting with the "research assessors" in my own department. When I announced my good news, I was met with the chilling words: "It does not count." Count for whom? I knew the regulations and I had been told often enough about the need to "get my four" (refereed publications, that is) for the so-called assessment period. But I continued to value my work outside the strict limits of the academic publishing circuit, as, I must point out, did many of my colleagues.

Resurgence is an impressive, literate and widely read publication and one which always includes articles which inspire me to think more deeply and broadly in my own work. Given this scenario, I could only reply to my colleagues that the publication counted for me. When my annual list of publications was produced at the end of that year, sure enough, the *Resurgence* article was nowhere to be seen. It disappeared in the void of publications deemed unworthy of citation in a system which discourages academics from speaking outside of their academic space.

The pressures have become enormous and academics now meet to share tips on how to publish the same research in more than one place. The research output may have increased in quantitative terms but is this really an indication of value? No, like much else in a society that has become almost entirely commodified, more is seen as better. Value is not accorded to thoughtful, ongoing research, in part because it cannot be easily measured. The government wants "more bang for its buck" or, to put it in terms more familiar to public administration experts, "a national resource of knowledge and expertise for the benefit of international competitiveness."

The current environment dissuades academics from undertaking long-term projects within a context of a lifelong commitment. Research can be reduced to calculable output at regular intervals only with a profound cost to the process of thinking and learning. And, of course, students must share the costs of such a system, as the impacts on the academic's teaching duties are myriad.

It is a brave academic indeed who will devote any substantial amount of time to the research demanded by delving new courses. Spending a summer reading and thinking through the best way to encourage learning in a challenging educational environment is not to be encouraged by a department competing with others for scare research grants. Course development cannot be classified as research to the new quantifiers because it does not have any "output." The split between research and teaching is thus deepened. Academics who value research and teaching and see the essential linkage – indeed the symbiotic relationship inherent in it – must work especially hard to maintain their principles within a system which regards such thinking as out of date.

It is extraordinarily difficult to gauge the full extent of the damage done by the limitations of the current research assessment focus to the classroom experience. Nonetheless, it is safe to assume that the pressures on academics limit the amount of time they have for developing and refreshing their course material and, of course, for out-of class intellectual engagement with students. While the basic tasks will continue to be undertaken, providing assistance with essays and intellectual questions becomes more limited and this is a profound loss to today's student. It also demonstrates a significant reduction of the learning experience of the academic.

The necessary relationship between teaching and research as well as between intellectual enquiry and practical action can be summed up by North American peace researcher Anthony Bing's description of "acting one's way into new thinking and using research in the classroom to think our way into new patterns of action." But it is precisely such an integrated and holistic approach to teaching, research and wide social change that is dissuaded by the false separation of tasks which many of today's academics face. Both public and private funding bodies celebrate the demise of such critical engagement with society's problems. To assume that the acquisition of specific job related skills precludes critical thinking is the hallmark of a society overly focused on management, efficiency and maintenance of the status quo.

When my *Resurgence* article was deemed irrelevant because of the dictates of a system designed to discourage academic participation in important public debates, I chose the only course of action I felt was open to me: I vacated that academic space in favour of one which has not yet given up its belief that academics have a role to play in the community in which they live. In my new location – a university college in Canada – teaching, research and community involvement are treated as mutually supporting and enriching dimensions of a rounded professional career. Academics are neither perceived as shut in an ivory tower nor expected to be chained to a publication treadmill. Thus, my new peers and colleagues would fully appreciate my excitement and sense of personal and professional satisfaction at being able to share

my work with an engaged international readership such as that which is attracted to *Resurgence.* How sad it is and politically disturbing as well, that the modern "business" of higher education in so many countries is designed to prevent academics from breaking out of their institutions into the communities of which they are part.

> Research can be reduced to calculable output at regular intervals only with a profound cost to the process of thinking and learning.

But there are other ways to respond to the current limitations. After all, moving to a fishing village on the other side of the ocean and beginning a new academic career is neither possible nor desirable for many people. The necessary first step for academics in the British context is to lobby hard for the inclusion of course development in the definition of research. This would be an important breakthrough and help to encourage professional and social support for the ongoing learning process of both the academic and the student. This step alone would serve to reinvigorate the belief that the development of new, and the refinement of old, courses is an essential practice and one we should encourage.

Demanding that an academic's engagement with public debate also be regarded as an important research activity is a logical second step. Such academic involvement might take the form of writing for "unrefereed" publications (such as *Resurgence*), participating in the development of strategies for nongovernmental organizations, delivering presentations to community groups or even writing policy briefs for political parties or activists. All of these activities involve research and a refinement of the variety of skills necessary to articulate the findings that result from it. And finally, advocating a redefinition of the standards of evaluation to allow for long-term projects would lead to a healthier research environment in which the sheer number of articles published in specific journals is not the measuring stick by which an academic's career is judged. It is not beyond the abilities of academics to explain where in their own cycle of research and learning they are; and the evaluative process for funding purposes should be able to accommodate such nuance.

Taken together, these measures would account for a significant step toward rejuvenating the proper place of thoughtful research in the academy and celebrating it all the more when it is of benefit to the wider community.

Midlife Transitions and Mentoring
Sandra Johnson, Genesee Valley Center

According to Creel (1996), educators in adult higher education, "whether they deal primarily with traditional or with nontraditional students, are working with students in varying stages of transitions" (p. 162). Merriam and Clark state that transitions "seem to generate major, transformative learning experiences" (as cited in Creel 1996, p. 67). These researchers found that (a) transitions seem to affect the whole person and (b), involve a change in perspective and or values. This idea of transitions involving a change in perspective or values seems to have been addressed by Levinson who states that the work of transitions is "to reappraise the existing structure, to explore possibilities for change in the self and the world, and to move toward commitment to the crucial choices that form the basis for a new life structuring the ensuring period" (Creel, 1996, p. 68).

It would thus seem that the understanding of transitions is crucial for educators working with adult learners in order to assist them in the self-reflective and critical thinking processes they need in order to create the new life structure as an autonomous learner. In this paper, I will present four key areas that will clarify (a) the nature of transitions; (b) the role of the educator in facilitating the transitional process; (c) the role of self-reflection in the transition process (d) the neuroscience of transitions; and (e) the mentor and the creation of the psycho-social environment in order to empower the learner and reconstruct a new self.

According to Bridges (1980) transitions may be developmentally driven or may be life or situational transitions. A developmental transition is "produced by a natural, inner unfolding of the aspects of ourselves that are built right into who we are and how we are made" (Bridges, 1980, p. 5). A situational or reactive transition is triggered by a specific, external change that represents the way that people deal with or get through the specific change. In other words, a change occurs and then a transition takes place (p. 4). Bridges (1980) further states that transitions are characterized by an ending, a neutral zone and a new beginning. Bridges (2000) looks at endings as "the first phase of the transition process and a precondition of self-renewal" (p. 90). Endings must be dealt with in order to move on to what ever comes next in our lives. The next phase, the neutral zone, becomes the time for the "breakdown of the old enchantment" (p. 117). Ritualized routine and what Bridges (2000) calls "attentive inactivity" seem to occupy individuals during the time of the neutral zone. The neutral zone is a "gap between the old life and the new … the process of disintegration and reintegration" (p. 121). The beginning comes at the end of the neutral zone. This is the time when individuals can launch out anew. "Psychologically, the process of return brings us back to ourselves and involves a reintegration of the new identity and elements of the old one" (Bridges, 2000, p. 149).

The Role of the Adult Educator

Transition stages of adult learners are a time for reappraisal and a search for meaning or a reconstruction of the self. Whatever type of transitions adult learners are moving through, this reappraisal and reconstruction of the self brings on questions and, according to Daloz, (1960, adult educators can give these questions "a broader context, legitimize them and allow the learner to draw on far wide experiences for answers" (p. 60).

Brookfield describes the role of the adult educator as that of a "facilitator who enables learners to integrate their life experiences in the light of new perspectives offered by the teacher and by other students" (Creel, 1996, p. 63). However, according to Mezirow (1991), during this time of integration, adult educators need to recognize that adult learners, when engaged in giving up old frames of reference, are experiencing what he described as a "disorienting dilemma."

Transformative learning that leads to developmental change does not occur without disequilibrium. Disequilibrium is frequently uncomfortable and, in some cases, can even be frightening. As Kegan (1982) has noted, giving up old frames of reference, old world views or, in this case, old meaning perspectives about how and what we can know, is like losing the self. When the self is lost, individuals are often unsure that a new self or frame of reference can be found. As educators, when we accept the task of deliberately educating to promote development, we must also accept the responsibility of providing students with both an emotionally and intellectually supportive environment. In other words, we must not only challenge old perspectives but must support people in their search for new ones. Thus, we must create an educational milieu that is developmentally appropriate. (Mezirow, 1991, p. 168)

Bridges (1980) looks at the process of disequilibrium as producing feelings of identity loss. Identity loss means that one's sense of self has been challenged by the loss of the holding environment or the context in which the development of our identity had taken place. Bridge's concept of identity loss can be compared and contrasted to, Kegan (1994) who states, that we are hatched out of a succession of psycho-social holding environments or the contexts in which development takes place. They are the psycho-social environment "which holds us (with which we are fused) and which let go of us (from which we differentiate)" (p. 116). As we look at what neuroscience has to say about transitions we realize the importance of this psycho-educational space as a holding environment during the reconstruction of the self.

Neuroscience and Transitions

Looking at the field of neuroscience through the prism of feeling a loss of identity during a transition makes sense in terms of how the brain functions. According to Siegel (1999), the brain acts in the moment or is capable of representing in the moment, patterns of activity encoded from the past. This function of the brain is called spatiotemporal integration. This organization of memory, capable of acting in the moment, means that the brain anticipates or functions as an anticipatory machine, which enables it to represent the future (Siegel, 1999, p. 305). Siegel (1999) states that an encoded representation pattern from the past seeks out particular forms of interacting in the environment to match its expectations. The system is biased or self-reinforcing. As development evolves, "the circuits involved become more elaborately ingrained in an integrated system that continues to support its own characteristics" (Siegel, 1999, p. 305).

In a transition, or what Siegel (1999) terms a "phase transition," the anticipatory brain that has formed as a result of what Siegel calls a "synchronic integration with its environment" reaches out, or seeks out with its mental representation, the psycho-social environment. If the known mental representations of its psycho-social environment are no longer present, the system can go through a temporary disorganization. This temporary disorganization is an actual neurophysiological state that manifests affectively as a feeling of loss. The brain must reorganize around another psycho-social environment. Until this happens, the individual may feel as Kegan (1982) suggests, depressed due to object loss; the loss of the part of self that had merged with the psycho-social representation or the holding environment.

When the large scale pattern that combines both self and object collapses due to a transition, we lose our sense of self because we can no longer merge with the object or the psycho-social environment. When our psycho-social world collapses we may move into a state of object loss which Kegan (1982) would describe as depression.

All theorists agree that the substrate of depression is loss. Ego psychology looks to a loss to the *self,* object relations theory to a loss of the *object;* existential theory to a loss of *meaning.* When equilibrate activity is taken as the grounding phenomenon of personality and depression is understood as a threat to the evolutionary truce, then depression must necessarily be about a threat to the *self* and the *object* and (since it is the relationship between the two which constitutes *meaning*) a threat to meaning, as well (Kegan, 1982, p. 268.)

Kegan (1982) states that the world has become doubtful and "what I doubt is my capacity to live in such a world" (p. 269).

> Daloz (1986) states that mentors "hang around through transitions, a foot on either side of the gulf, they offer a hand to help us swing across. By their existence, mentors are proof that the journey can be made, the leap taken" (p. 231).

Attachment and Transitions

Attachment or interpersonal relationships can assist people in transitions to selforganize. Guidano (1995) states that "attachments exert an organizing role in the development of a sense of self" (p. 97). He further states, "Just as primary bonds seem to be necessary prerequisites for 'perceiving a world' and recognizing one's being in it … so in adulthood is building a unique relationship an important way to perceive a consistent sense of uniqueness in his or her 'being in the world'" (p. 99). The mentor can be, what psychologists would term, the constant object or attachment figure. Daloz (1986) states that mentors "hang around through transitions, a foot on either side of the gulf, they offer a hand to help us swing across. By their existence, mentors are proof that the journey can be made, the leap taken" (p. 231). The psycho-social holding environment created by the mentor creates a "safe place" for the learner. Daloz (1986) states that the "good enough holding environment calls forth an essential developmental dialogue, an internal conversation through which we struggle to make sense of the conflicting messages coming from a changing world" (p. 193). According to Daloz (1986), this holding environment is essential to adults in transition as the environment provides meaning, coherence, consistency and encouragement. It also provides the bridge between the old world and the perceptual shifts or the reality for the learner's new world. Daloz (1986). It provides the place where learners can get in touch with the "emotional level of the transitions they face" (Daloz, 1996, as cited in Ferro, 1993, p. 29).

According to Rossiter (1999), this narrative or telling one's story that happens in the psycho-social holding environment, "is a primary structure through which human beings organize and make meaning of their experience" (p. 78).

The construction of the personal narrative is seen as a means of maintaining coherence and unity during times of *transition* [italics are mine]. Thus the life narrative, through which development is experienced and expressed, is not fixed but is told and retold in response to situational change throughout the life course (p. 85).

Guidano (1995) sees the narrative as initiating the "sense of self that continually emerges as a result of abstractly self-referencing the ongoing experience" (p. 96).

The initially ambivalent experience of being a self emerges with varying constraints of definition as a result of intersubjective experiences, especially those associated with intense emotional activity … The self-feeling immediately and tacitly perceived as an inner kinesthetic sense of I is primarily organized around prototypical *).*   emotional schemata differentiated out emotional reciprocity (p. 98).

As the mentor asks questions concerning the "whole lives of their students" (Daloz, 1996, p. 232), the learner starts to self-reflect through the resulting dialogue. Indeed, according to Daloz (1996), the dialogue is central to the mentor's role. The mentor's most effective object can be interjected and this mental representation becomes the basis for self-nurturing and, therefore, self-modulation.

The learner needs to feel that his or her relationship with the mentor is special, that he or she is "uniquely seen by the mentor" (Daloz, 1986, p. 220).

This specialness creates a kind of twoperson hothouse. Within the walls the student can reveal herself in ways that she would not to others, for there is an understood quality of trust about it. The relationship becomes a special culture in which certain kinds of growth are encouraged … To an extent, the outside world is sealed off, as it must be if this "inside world" is to offer special opportunities not available under ordinary circumstance. Because the experience of being closely listened to is so rare for many people, it can also be just the needed catalyst for the cautious emergence of a new sense of self (Daloz, 1986, p. 220).

As a result of this special "two-person hothouse" or holding environment, the learner can move toward merging with the newly created psycho-social environment (Daloz, 1986) addresses the merging between the mentor and the learner.

As the relationship progresses, pressure increases for the teacher to reveal himself as human, not god. Conversely, as he does so, the protégé finds it increasingly easy to project himself into the mind and spirit of the mentor, thus speeding the breakdown of a constructed ideal and inappropriate authority … In effect the student comes to incorporate the mentor with herself … . Ultimately, the student becomes her own guide – a blend of her own shape and that of her mentor (Daloz, 1986, p. 220).

It would seem that the self is attempting to reorganize around the new psycho-social environment, utilizing the mentor as the secure attachment. This quotation sounds similar to Kegan's (1994) in which the author was describing the function of the holding environment as the psycho-social environment not only different from, but as providing the context in which development takes place. It would seem that the self of the learner, when confronted with the loss of a psycho-social environment, finds a constant object (the mentor who has prepared the holding environment) from which to be, as Kegan stated, "hatched out – but over and over again" (p. 85).

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From the Diary of a Still-New Mentor: An Afternoon at Empire State College
Mark Peters, Niagara Frontier Center

1:05 p.m.

My office hours are 4:00-7:00 today, but I'm here early to make photocopies and otherwise prep for four writing students; I have a 2:00 phone appointment and three in-person meetings after that. Plus, I really like the coffee and soup downstairs (especially the clam chowder and a wonderful cheese concoction called "California Medley") that I miss out on when I'm here in the evening.

While eating my soup, I go through e-mail, look at Salon.com and leave a phone message with Rosemary Ruper, wondering when she needs a credit by evaluation (CBE) finished by – it's my first. The student is seeking credit in African-American literature and I think I'm going to have her write a more specific analysis of the literature she's read. I bet she does deserve the credit, but I'd like to make sure she can do some fairly close reading before I say OK.

I then ask Jaci Bradt, the secretary for the FORUM Management Education Program and a close neighbor in the office, to interpret a memo for me. It turns out the memo is about mentor quotas and who's got a full load, a light load or an overload. Despite getting increasingly busy, I'm still on the light side.

It's been a few months, but I'm still learning the lingo of Empire State College. For years I wrote syllabi, taught classes and gave grades. Now I write learning contracts, mentor study groups, and write evaluations. Office hours used to be a light appetizer on my teaching menu. Now they're the main course. I'm loving the adjustment, but it is an adjustment.

1:49 p.m.

In the hallway, I bump into Rosemary and we talk about the CBE process. I then proceed to Dean Anne Bertholf's office with a question about a confusing registration issue and we end up discussing the history of the college, the writing center that I'm helping Carole Southwood to found, the juggling workshop I teach in an after school program, how Anne started at the college and more. Anne is one of those rare busy people who don't give off a busy vibe and always seem to have time to talk. I'd like to be a boss like that, though I'm not sure I'd like to be a boss …

2:34 p.m.

I talked to Anne a little longer than I planned, so I'm late calling my student, Scott. This is pure procrastination on my part. Scott is not one of my regular students; he is part of the FORUM West program and I tutor him on assignments for his FORUM classes rather than conduct a separate study. Since Scott doesn't live in Buffalo, we have to work on the phone, which has turned out to be a little more difficult than I expected. It's harder to feel like we're working together and too many times I end up telling him what to do instead of helping him discover and decide what to do. The combination of the unusual tutoring situation, Scott's multiple writing problems and a strongly-expressed determination to achieve "high

grades" have left me a little perplexed. Just as writing teachers like to insert "awk" in the margins next to ugly, awkward sentences, I feel like an "awk" should accompany my rambling and sometimes contradictory suggestions to Scott. Yikes.

As a further delay, I make my photocopies before calling. Well, I have to make them sometime …

2:40 p.m.

Finally, I call Scott and we get to work. He doesn't seem as focused on the grade as before, which is a bit of a relief. I think we're both eager to finish working on this paper – an analysis of two short stories – which has proven particularly challenging. As I have preferred since my days as a writing tutor, I ask Scott to read his essay aloud and then he or I interrupt when we want to make a suggestion. We get through half the paper before he needs to sell a car and has to hang up.

3:05 p.m.

Scott's interruption works well for me, as I only keep my student Craig waiting five minutes. Craig is a 30-year veteran of the Navy, a perfect example of the diverse students I work with at Empire State College but would probably never run into elsewhere. My other students include an interior designer, a pre-school teacher, a salesman and a resident of a drug-treatment program, so Craig is a typically atypical Empire State College student.

Scott's timely farewell is great for my punctuality but does little for my concentration; I remember Craig, but not what we did or decided at our last (and first) meeting. I've again made the mistake of trying to do too many other things just before meeting with students … not good mentoring. My brain feels like oatmeal. Craig, who seems to be in a great mood, reminds me that, as with Scott, we are also working on FORUM projects, specifically his theme study, which focuses on family leave policy for businesses.

We get to work on Craig's summary and analysis of two articles and I'm able to make some good suggestions about organization. Though Craig is sheepish about his writing ability, he is quick, hard working and pleasant.

Good students are a great cure for oatmeal in the brain. The phone rings, interrupting us: a new student needs an appointment and we agree on next Tuesday. Back to Craig. The student calls again. Our appointment is on Election Day and is the college open? I have no idea.

Back to Craig. We finish discussing his essay and as Craig is about to leave, he mentions that several of his friends at work will soon be transferring to Empire State College from other adult-oriented colleges. Craig says he should be a recruiter for Empire State College and I don't argue with that. I tend to think Empire State College is the perfect learning situation for both teachers and students, but it's nice to hear a student say it.

3:51 p.m.

After this productive meeting with Craig, I call Scott back, but get put on hold by somebody else for five minutes, after which I hang up and go to the fridge to grab some grapes.

My 4:00 appointment is with Charles – a student who hasn't exactly been diligent. He hasn't turned in writing, doesn't generally return phone calls, etc. Charles has many great ideas for essays, most of which stem from his career as a musician, but can't seem to get the writing done and I haven't figured out how to help. I'm expecting he won't show up. Part of me (the bad, dastardly part?) is actively hoping he won't show up, because I could use some breathing room.

4:11 p.m.

My unprofessional wish comes true and in the break provided by Charles's no-show and Scott's faulty phone, I enter a learning contract in DocPak and rummage through the piles on my desk for some paperwork related to the CBE that Rosemary needs. My phone rings twice, but nobody's there. Terrific, more phone problems!

While still enjoying my grapes, I try Scott again, hoping to finish going through his paper before my 5:00 appointment arrives. We finally connect, in more ways than one and I manage to learn several useful things during this conversation. One, it seems that Scott uses a voice-recognition program to write his papers, which explains some bizarre errors. (My friend Lee, who is dyslexic, writes with a similar program and it is always making odd though poetic substitutions like "The hymn of the black mini-skirt" for "The hem of the black miniskirt.") Two, Scott is able to tell me much more than he wrote about the literature he's analyzing. By filling in these blanks, Scott helps me help him turn some vague generalizations into logical, supported statements. In both cases, these revelations show that Scott knows more than he's demonstrating on paper. This is very promising for Scott's future writing with and without me.

4:48 p.m.

Diane, my 5:00 appointment, arrives. It's our first meeting.

The conversation begins shakily, as I ask her some questions about her job and educational plans and receive one-word answers. I mention some different types of writing that might be included in our study, such as fiction or business letters, but she doesn't say anything. She's not comfortable. Neither am I, but I do have a lot of adrenaline and a bit of a hop in my step from making progress with Scott, so I plow on.

When I first started at Empire State College, I thought mentoring was easier than teaching. In many ways, it is and I've seen too many big and bored college classes and oversized and out-of-control high school classes to question the wonderfulness of the one-to-one teaching situation.

But there's an intensity to mentoring that is far from easy. When working with a student individually, there's no one else to jump in or call on, so establishing a rapport isn't an option. It's a necessity. There's nowhere to hide, for either party and both mentor and mentee need to take risks and make themselves vulnerable.

Back to Diane: I look at her "Introduction of yourself as a writer essay" that I had asked her to write by phone. It's only one paragraph but has several areas that could be expanded and I point them out. Diane says she's interested in grant writing and I say we could include some in the study.

Is the ice breaking? Maybe. Talking about grants leads to talking about her job working with mentally-ill people and Diane mentions that she sometimes leads groups in creative writing there. She's interested in learning more about writing so she can get better at leading these groups.

"So, you're a writing teacher too!" I say and mention my work as a poet and teaching artist – I've worked with children from pre-K up to high school, including special education classrooms. I mention that freewriting is an activity frequently done in both writing classes and therapeutic situations; I suggest we go down to the conveniently-located computer lab to do ten minutes of freewriting and we do so. Whenever possible, I enjoy doing a little actual writing during meetings – it makes me feel like I'm helping students to fulfill Natalie Goldberg's pronouncement that one is a writer while writing, not otherwise.

Since Diane is completely new to computers, I have to put more thought than usual into my instructions and I keep the freewriting short because (coincidentally) she has to go to a computer skills class soon. We open Microsoft Word, I check the clock and we start typing. With common interests established and both of us in the act of composition, I'm pleased that this mentor-mentee relationship has a foundation we can build on.

As we finish our freewriting, Diane says, "You type so fast." I deflect her compliment, saying, "Well, I've been doing this a long time," and make the deflection more meaningful (I hope) by pointing out that when she teaches freewriting she will need to discourage participants from comparing themselves to her or each other. I don't pressure Diane to share what she wrote and she doesn't volunteer to share (nor do I). We print up our writing and I urge her to keep what she wrote, as it may be useful for a future writing assignment.

We then go back to my office and make another appointment. Diane expresses more interest in grant writing and I promise to find resources on the subject, which I've been meaning to do for years anyway. Her interest and mine coincide

nicely.

5:47 p.m.

Diane's gone; I have no more appointments. But I have these notes, begun during freewriting and I have some time on my hands. I think maybe I finally have that *All About Mentoring* article started. We'll see. Now if I could just get some more soup …

Changing Times and Changing Lives: An Introduction to Transformational Learning Research and Practice
Kathleen King, Fordham University

On 17 September 02, the faculty development committee of the Long Island Center (Judith Rockway, Silvia Chelala, Peter Schneider and David Quay) organized a workshop on the topic: What Does Transformative Learning Mean for Adult Learners? Katherine P. King, associate professor of adult education and program director of the M.S. program in adult education and human resource development at Fordham University, was the invited guest. Dr. King focused the session on the changing lives of adult learners and on the vision of adult learning as "transformational." She also used the occasion to introduce a new journal, Perspectives: The New York Journal of Adult Learning, *of which she is the founding editor. Dr. King has kindly offered us the following essay that describes and builds upon the presentation she made.*

Kathleen King

One of the rewards of working with adult learners is seeing them explore, validate and build on their prior experience as they actively create their future. Among the changes they experience are not only substantial advances in the particular knowledge base under study, but also developmental changes in selfunderstanding and their own fundamental, "ways of knowing" (Belenky, Clinchy, Goldberger and Tarule, 1996). Adult learning is more than academic theory and research; my belief is that it is fundamentally grounded in the lives and experiences of our increasingly diverse adult learners. We can be reminded of this as we reflect on those learners with whom we have worked over the years – remembering their stories, how they met the challenges they faced, came to a deeper understanding and appreciation of themselves and reached deeply within themselves to grasp and proactively build a vision of what was possible for them. These experiences and perspectives are at the core of adult education practice built on a humanistic educational philosophy (Elias and Merriam, 1995; Merriam and Caffarella, 1999) and the basis from which the underlying research and concomitant theory of transformational learning have developed. In considering how adults learn and focusing on adult

learning theory, we also build a foundation to better comprehend and address the needs of the learners with which we work today and tomorrow.

In our increasingly global- and technology-driven society, adult learners are constantly confronted with change. Economic conditions, labor forecasts and international political dynamics are all relentlessly changing. One of the major impetuses of this pervasive theme may be found in how technology is driving change in our society. Adult learners who will succeed in their studies and life work need lifelong skills to help them cope with the rapid and incessant changes in technology skills, greater performance expectations and changing responsibilities. Transformational learning is a framework that has at its core the dynamic process that learners experience as they gain new insight and knowledge, evaluate their prior beliefs and expectations and determine how to incorporate them into their existing and changing perspective or frame of references. This transformation is not only one of content and substance, but also includes radical changes in how learners understand their world. This theory has gained great prominence in the adult education literature and much like Knowles' andragogy was the cornerstone of adult education for many years, some would say that transformational learning could move into that central a role (Merriam and Caffarella, 1999; Taylor, 2000a, 2000b).

At the center of transformational learning is the process of meaning-making that adults navigate as they critically reflect on their values, beliefs and assumptions and consider fundamentally new orientations of perceiving and "organizing" their meaning perspective or frame of reference (Mezirow, 2000). In philosophical terms, transformational learning deals with the epistemology of the learner. As Kegan (2000) so aptly states, it is not so much *what* we know as *how* we know it when we consider transformational learning. The *processes* of learning and the development of new frames of reference/meaning perspectives are recognized as learning in and of themselves. By learners experiencing transformational learning and becoming familiar with the lifelong learning skills related to it, they are appropriating new ways to successfully cope with the constant change within which they live daily.

Stories of Transformation

As faculty working with adult learners day by day, when one considers perspective transformation, it is the "face" of our adult learners that may come to mind. In my research I have seen the continuing education students who return to school and study the career to which they aspire. During the process they begin to see the full picture of that career, what it really is and what perspective and way of knowing is predominate in their field (King, 1997). Sometimes the students continue on excited by what they have found, other times they realize the true delineation of the career is not what they desire and they move on to another career choice. The changing understanding, the new vision, the new ways that they understand their lives and their prospective work – these are examples of the transformational learning process.

In other aspects of this research one recognizes the men and women who enter into the educational process and realize a reawakening of their intellectual side. They engage in critical reflection of their beliefs, values and assumptions and begin to discover new perspectives. As they reflect on their purposes and futures, they may also gain confidence in their abilities and from this confidence be empowered to envision and develop new possibilities and goals for themselves. It is with growing confidence in their understanding and vision, that some of these learners appropriate the means to constructing new futures, that is new career and life pathways, for themselves. Seen in many contexts, transformations such as these may be experienced in learners engaged in continuing education, adult ESL, graduate studies or professional development (King, 1997, 2000, 2002, 2003). Transformational learning brings a new orientation, a new focus to learners' lives and the many possibilities that spring from this new world view are often empowering and sometimes also startling.

The literature on transformational learning (Mezirow and Associates, 2000) has begun to describe these transformations as changes in "habits of mind." This phrase captures the foundational and unconscious role that adults' "ways of knowing" intertwine with their understanding of the world and the decisions they make about new knowledge. When adults leave behind a "habit of mind," they find the new view of the world significantly different from the vantage point of where they "stood" before. This new perspective brings with it a host of changes that evolves into a new paradigm for making sense of their world on a consistent basis.

> *When adults leave behind a "habit of mind," they find the new view of the world significantly different from the vantage point of where they "stood" before.*

One dramatic example is seen in the life of an adult ESL learner who after several semesters of study at the local college, said she was more confident to leave her apartment. She said that before she took classes she was frightened to go out in public because she was afraid that people would think she was "stupid" because she did not know English. She was decidedly ashamed and fearful of living in this "foreign" American community. Upon examining her account, I was surprised to see that this woman had been in the country 10 years and in ESL classes one year. She related how, through her classes, she had moved from those many years of fear and shame, to confidence and new hope. This change was accomplished through a fundamental transformation of her understanding of herself, her understanding of people different from herself and her assumptions about herself and others. Her orientations in these respects were fundamentally challenged and reframed to bear a new way of understanding her world. As Mezirow describes, her way of understanding the world became more inclusive, more permeable and more adaptable through these experiences. There lies the power of transformational learning – fundamental, basic, grounding transformation that serves as a base to generate new "meaning perspectives" (Mezirow, 1978), new frames of reference (Mezirow, 2000), new "habits of mind" (Mezirow, 2000) and new world views (King, 2002, 2003) for learners to understand their experiences.

The Theory and Research

Perspective transformation is a process of coping through cognitive changes, meaning-making and outward change. Mezirow's (1978) original theory had 10 stages leading from a "disorienting dilemma," through critical self-evaluation, exploration of new possibilities for roles, responsibilities and actions, the provisional testing of new roles, the building of self-confidence in the new perspectives and the final reintegration into the learner's life of these fundamental changes (Mezirow, 1991, pp. 168-169). This is a process that is decidedly not lock-step or rigid. Instead one should envision an ascending spiral of experience and understanding as learners progressively experience, reflect, understand and appropriate new perspectives of their experience (Baumgartner, 2001; King, 2002, 2003). Importantly, there is not a target or "preferred" time schedule for this process and as we know so well with adults everyone processes experiences at very different rates and from infinitely different perspectives (King, 2002, 2003). The emphasis of this experience instead is on the process of critically examining beliefs that may have been previously unexamined or unquestioned and developing a frame of reference that is more inclusive of diverse understandings, perceptions and even realities.

This is a process that is integrally bound to critical reflection and dialogue. In theory and some research, it is evident that as learners engage in discussing the changes in perspective, consider new possibilities and exchange insights, the process progresses. Using the framework presented by Belenky *et al.* (1996), it is that developmental transition from subjective knowing, through connected knowing to constructed knowing that encompasses this experience of transformation learning. The theory has offered a framework within which to examine this cognitive change, explore its representation and influence on other aspects of adult learner's development and lives and consider how to facilitate and support it in the educational process. Kegan's (2000) "What 'form' transforms?" *When adults leave behind a "habit of mind," they find the new view of the world significantly different from the vantage point of where they "stood" before.* is an apt title to help us understand the breadth and depth of this inquiry; rather than procedural, performance-based outcomes, more rooted, core learning and "ways of knowing" are at the heart of transformational learning.

Over the past 20-plus years, the field of adult learning has grappled with the multiple meanings, dimensions and implications of transformational learning. Researchers and theorists have started to explore the cognitive, affective (King, 2002), spiritual (Dirkx, 1997), ethical (Taylor, 2000) and collaborative aspects of the theory. It clearly is a theory that addresses complex issues of both adult learning and adult development. Complicating the examination of the theory are a number of factors, a few of which are listed here. First, it is difficult to operationalize transformational learning; therefore, in-depth and perhaps innovative forms of research need to be conducted in order to identify that transformational learning has occurred (King, 2002; Taylor, 2000a, 2000b). Two, it needs to be studied in-depth in still more educational contexts to see how it is experienced and what the results are. Such studies could offer insight into meta-analysis trends within and across contexts and content areas. Third, transformational learning is not an isolated experience so many factors influence the experience and need to be represented in the research because they appear to have culminating affects. Fourth, there is not usually one catalyst for change; in fact many circumstances or influences may be propelling a person towards this path. And finally, fifth, time plays a largely unpredictable role in transformational learning as individuals may experience the process over a brief or extended period of time. Specifically in educational settings, learners may have educational/classroom experiences that result in perspective transformation the following month or 10 years later. Many times educators do not see the full process played out during one semester, but in research we do see more of it evidenced over several years of study (King, 1997, 2002, 2003).

The challenges that transformational learning generates mean that we need to consider research paradigms that will meet the needs. The research paradigm that I have developed for my research over the years is a mixed or descriptive model that has moved progressively towards a highly qualitative model, but also includes a quantitative component. Studying these complex life experiences requires researchers to use multiple forms of data collection and triangulation becomes a critical and powerful component of the research design. The instrument originally developed in 1997 has seen many revisions and new purposes as I now use it in two major ways: 1) as a screening tool to canvas large groups of learners and lead me to those who may have had pronounced transformational learning that can be investigated more in-depth and 2) as a basis for learner self reflection and accompanying small group discussions.

The model has also resulted in my developing ways to use the adapted research tool as a valuable instructional activity for learners to gain understanding of themselves and others in specific contexts (King, 2002, 2003). Certainly as Taylor states (2000b), we need to continue to explore new ways of conducting research about transformational learning. My perspective is that transformational learning is such a broad topic and variously evidenced in different contexts that a single, rigid research method is not recommended. Instead, I believe we should take the best characteristics of research practice, explore how they could address the research problem at hand and develop innovative, mixed-method and multi-modality research designs. Transformational learning offers a vibrant, rich context within which to explore adult learning. More specific adult learning contexts need to be deeply mined to bring the field into a greater understanding of its diverse manifestations and meanings.

The Theory and Practice

As we consider the adult learners we work with daily, it is imperative to consider how transformational learning theory and research may translate into practice. The facilitators most noted in the research and literature include, focusing on learner experiences to determine readiness, recognizing history and validate experience, recognizing needs as learners

prepare for college entry and as they need support through different stages, engaging learners in goal setting as a basis for self-directed learning, utilizing problem solving, critical reflection and analysis and finally reflective practice (Cranton, 1994; King, 2002). Mentors at Empire State College already use many instructional strategies that are consistent with facilitating transformational learning. A pressing question remains as to how curriculum, instructional goals, personal learning plans and assignments can incorporate these facilitators in greater ways. As educators, we need ourselves need to be engaged in thoughtful reflective practice, that leads us into new insights into our learners, their needs and our roles. A collaborative research project that examines transformational learning within the Empire State College mentoring paradigm and across disciplines could provide insight for the field in a broad-based manner that is not feasible elsewhere. The unique educational philosophy and practice of the college offer distinct opportunities. Embedded in such research needs to be the multidimensional experiences of your adult learners and the expertise that your faculty/mentors bring to crafting lifelong learning opportunities.

An Invitation

At Empire State College, you have a unique "curriculum," which likely affords unique educational, professional and personal outcomes. As stated you may find that transformational learning research could be   one way to document these outcomes and share them with the adult and continuing education field. The New York Association of Continuing/Community Education (NYACCE) and Fordham's Graduate School of Education have partnered to publish a new adult education journal – *Perspectives: The New York Journal of Adult Learning* and I would encourage you to consider this publication a possible venue for you to share your adult learning research, best practice, insight into current issues and trends in adult education or book reviews on transformational learning and other topics.

The mission of *Perspectives* is to bridge research, theory and practice in a unique manner by having this variety of articles in each issue. We desire to create a forum and discussion for educators working with adult learners, which are sustained across the miles that separate so many of us. The journal represents adult educators working in adult literacy, continuing education, higher education, professional development, workplace education, community education and more. We desire to build an inclusive community where academics, researchers and practitioners share their insights and experience from their multiple and valuable perspectives. We see the journal as a banner of sorts to represent and welcome those who teach or direct program for adult learners. We envision the journal as facilitating sharing across disciplines and contexts with this common foundation to advance our field.

> *As educators, we need ourselves need to be engaged in thoughtful reflective practice, that leads us into new insights into our learners, their needs and our roles.*

The journal's inaugural issue was published in November 2002. In fact, Empire State College's own Dr. Nancy Gadbow has an invited article in this first issue! The reach of the journal is seen in that we already have an international representation of readers and contributors, so our desire to dialogue across the field is beginning to be realized. As editor of the journal, I would be pleased to receive submissions from Empire State College faculty for our editorial board to review for possible publication. For more information and guidelines for manuscripts, you may visit our web site – www.fordham.edu/ gse/aded/ perspectives and contact us via e-mail – Perspectives@ fordham.edu. Subscriptions may be secured through NYACCE via e-mail NYACCE@literacyprogram.org or telephone: 1 888 492-7900.

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Two Poems
Elaine Handley, FORUM Management Education

Germination

Consider the rough predicament of soil and seeds,
the competition of browns and greens, rocks and weeds,
rediscover the back muscles that know rake and hoe,
sit in the newly greened grass, eyes slitted like a snake's
conjure up just what was planted where the year before.

In a single afternoon the trees have sparked leaves
and edged the florescent world in chlorophyll.
The earth is still cool to the touch, the sun on my cheek, a miracle.
In the evening I am serenaded by castrati peepers, while a charm
of finches bid goodnight at the feeder and robins, suddenly ubiquitous,
nestle into newly woven homes.

I like the brown study of stones and dirt, the call of the garden's simple chores
that need my body, its sinew and care, the rewards of unpredictable gifts,
the little suns of colt's foot and marsh marigold and the tomatoes
who seeded themselves from last year's rot.
I've come to count on germination, foliage, verdure,
bud, blossom, bough, scent
and the dark earth
from where all singing comes.

Omen

Light fades early
and the house grows cold.
The call of a lone starling
splinters the air
in a warning too lately made.

With us in it
our home is as empty
as our arms.
The space left for winter

is vast,
and our faces are turning
as blank as the walls.

No small joys this season,
only hands as hungry
as mouths,
or plains
where hope ends
in the lines of the palms.

Transparency, the American Legal System and Corporate Malfeasance
Justin Giordano, Metropolitan Center

Investors, who now include approximately over 60 percent of the American population (through mutual funds and various other investment and retirement vehicles), have seen their portfolios steadily shrink since the spring of 2000. Some of the losses have been nothing short of devastating, principally for those individuals heavily invested in the NASDAQ, which at its height on March 10, 2000 had reached its high mark of 5,048. By August of 2002, it had shed approximately 75 percent of its value. During the same time period, the S&P 500 and the Dow Jones Industrial slide were less drastic, but nonetheless substantial, with the former falling from its all-time high of 1,527 on March 24, 2000 to below 800 on July 2002 (a fall of more than 45 percent) and the latter going from 11,723 on January 14, 2000 to below 8,000 on July 2002 (a fall of more than 20 percent).

This kind of pullback hadn't been seen since the great depression of 1929. The reasons for this decline are obviously varied and perhaps even to be somewhat expected, given the complexity of our free market system. Among those reasons one can find the business cycle effect, which dictates that where there are peaks, eventually there will be valleys; the technology stocks bubble of the late 1990's; and the "irrational exuberance" (to quote Dr. Greenspan – the Federal Reserve Bank Chairman testifying before Congress and commenting on the meteoric rise of the market in the late 1990's) approach which investors were espousing while ignoring warning signs emanating from financial measurement tools such as sky-rocketing P/E (price/earnings) ratios. And the list goes on.

Consequently, one could conclude that in light of the aforementioned factors, coupled with the economic downturn and/or brief recession of 2001, the market was overdue for a major correction of its overvalued stocks. It is only fair to underscore that market corrections have occurred periodically throughout the greater part of the 20th century. Nonetheless over the time span in question, the market has provided better returns than any other type of investment. Case in point, since (and excluding) the "great depression of 1929" the stock market has receded for two consecutive years on only two occasions, namely 1973 and 1974 and 2000 and 2001. From 1929 to 1973, the market yielded average annual returns of approximately 11.5 percent. This translates into a return of approximately 9.2 percent when adjusted for inflation. During the period of 1973- 2000, the average compounded rate of return approximated 12 percent or 6.5 percent when adjusted for inflation. The stock/equities market has even outperformed real estate as a long term investment.

What was unexpected, however, were the revelations of corporate malfeasance that led to the demise of some of the major Wall Street corporations. Among them have been WorldCom, Enron, Global Crossing and ImClone, to mention but four of the supercorporations that were swept by this gigantic wave of corruption. This was accompanied by irregularities and outright illegal accounting practices perpetrated by mega-accounting firms – the partners and facilitators in this pantheon of corruption. One of the most apparently willing accomplices in this endeavor was no less than one of the most prominent American and international accounting firms, Arthur Anderson.

Congressional hearings have been, and in all likelihood might continue to be, held for some time, indictments have been handed out and highly publicized arrests were made. As a result, the stock market was saddled by the added weight of investor distrust, which of course only served to further contribute to Wall Street's woes. Corruption, sad to say, is

unfortunately an inextricable element of the human condition. While the overwhelming majority of the world's population does not practice it, it is nevertheless a resilient vice that permeates every society on earth. It's been present throughout history and at all class levels. In some societies it is officially condoned or at the very least accepted as part of the cost of doing business. The crucial question then becomes, How does a society respond/deal with the corruption in its midst? The manner in which the legal system responds to corruption when it flares up, as well as the preventative mechanism it sets in place to thwart it, demonstrate how intent that society is in stemming the corruption element.

In the case at hand (and as has occurred on different occasions throughout the two centuries plus that the United States has been in existence), many, particularly outside these borders, have criticized our legal (and political) system for being too aggressive in the pursuit of so-called "white-collar" crimes and criminals. After all, why wash our dirty linen in such a public manner and with such fanfare? It only serves to belittle us in the eyes of the world, which is often eager to see the United States knocked down a peg or two and expose many of our foibles and weaknesses. Not too long before these examples of corporate malfeasance and scandals, similar utterances were voiced in response to President Clinton's impeachment hearings and other related legal entanglements. Going back a little further, the same was said of President Nixon's legal problems, which ultimately led to Nixon's resignation in 1974. And of course, a number of other examples can be found throughout the pages of American history if we rummage through the last 21 or 22 decades.

In the case at issue, the stock market is reeling partly due to the effects of corporate malfeasance. Clearly this group of corporate pirates comprises a minuscule potion of corporate executives and senior management. Nevertheless, this remains a matter of significant importance and of national and even international proportions given the sums of money involved and the fact that so many average Americans have been negatively impacted. Indeed, many individuals have seen their savings and/or retirement funds (i.e., 401K plans) shrink to alarming levels, thus compromising, in numerous cases, their expectations in regard to retirement, their major purchases, their children's higher education and a myriad of other future plans.

In light of the aforementioned, the critical issue thus becomes, Can the American legal system restore investor confidence and in the broadest sense, the general public's confidence in the free-market system, which is the underpinning and embodiment of the American economic philosophy? The answer is quite simply a resounding "yes."

A nation's legal system reflects the values and principles that that society espouses and embraces. Numerous if not most modern nations and societies profess uncompromising adherence to the rule of law and to the concept of fair play. However, the true test is whether those societies are willing to actually and robustly utilize the relevant legal statutes to publicly and unabashedly prosecute wrongdoers, regardless of societal stature or economic rank. All available data indicates that many, if not most, of the societies currently organized as nations are in fact not all that eager to engage in the type of practices required for full transparency. This is not only the case where developing nations are concerned, but includes in varying degrees (typically to a lesser degree) industrialized/ first world nations – including some of our allies and major trading partners – that presumably benefit from more sophisticated regulations and regulatory bodies.

On occasion, some of these counties' elite, intelligentsia, journalists and social critics gleefully mock American openness and even the strict adherence to the rule of law it firmly subscribes to. This is particularly true as it pertains to white-collar crimes. In essence, the general "transparency" of the American legal system, especially when such high stakes are involved, namely the negative repercussions on the United States economy itself, leaves many befuddled. Some consider this persistence with holding to the letter of the law whenever possible evidence of a simplistic, juvenile and unsophisticated national character, in sum its "Achilles' heel." While there's little doubt that being transparent may at times yield undesirable consequences, over the long run, it is precisely this transparency, openness and willingness to enforce the law that instills trust and confidence in the mighty American economic/industrial machine, embodied in large part by Wall Street.

Foreign investment and infusion of funds in the United States economy, be it in publicly traded securities, real estate and/or government treasuries, is voluminous. This is premised on the general consensus (among international economists and financiers) that the United States is the refuge of last resort. Basically and in plain terms, should the world go to "hell in a hand-basket" (to quote an old cliché) in a doomsday scenario, the last place to go (to the presumed hell) would be the United States. Therefore, given that assumption, that the United States indeed constitutes the last haven of protection, international financial institutions and wealthy financiers generally opt to maintain some of their financial assets and

reserves securely tied to the U.S. economy.

It must be underscored, however, that no matter how complex an economic system may be, contemporary requirements for the proper and effective functioning of the system must be addressed. These include protection of shareholders, the public at large and all other interested parties. Therefore, this precludes a totally unregulated or unfettered form of capitalism functioning de-facto outside the bounds of the law as, for example, was the case in post-cold war Russia of the 1990's. Nor does it favor too close a relationship between government and business, as is still the case in the Japanese system. In the Japanese situation the "turn a blind eye" approach by that country's regulatory agencies (particularly as it relates to the banking industry) dramatically halted the expansion of the world's second largest economy. A combination of failed and/or half-hearted attempts at revamping their system has mired the Japanese economy in a state of non-growth, alternating between negative and zero G.D.P. (Gross Domestic Product) growth.

This is one of the principal reasons why the United States does not promote totally selfregulated business and/or market transactions. As the above amply demonstrates, this is for no other reason than it wouldn't prove beneficial to American economic well-being and its social order, essentially violating the primary rule of "enlightened self-interest." Ultimately the enforcement of American laws across the board and the transparency of the legal system have proven to be quite resilient and rewarding. Furthermore, all indications are that it will continue to do so long after the latest corporate scandals have receded into our collective memory and the corporate wrong-doers have been dealt with.

Corruption, be it on Wall Street or in other areas affecting the economy and social order, will be eventually and inescapably addressed when its practitioners risk causing significant damage to the system as a whole. They may escape detection for a while, occasionally for many years. (Certainly, the majority of the corporate corruption that is being dealt with in the early 2000's had its incubation period in the 1990's.) Nevertheless, given a legal system that is founded on pragmatism and the ostentatious yet simple "pursuit of justice" ideal, major acts of malfeasance stand a high probability of having the light of justice shone on them in open court.
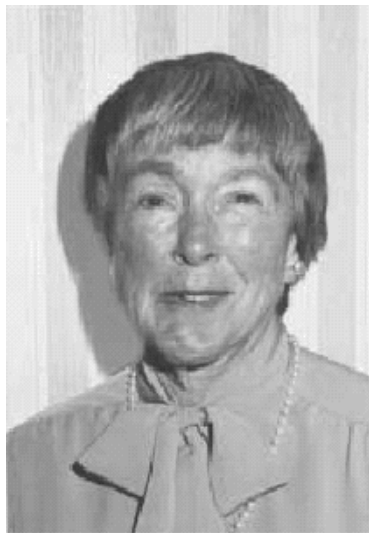

When There are Silences, Let There be Silences An Interview with Ellen Hawkes

Ken Cohen, Genesee Valley Center

Ellen Hawkes

Ken: How did you first hear about the college? Why did you decide to come to Empire State College?

Ellen: It was really a coincidence. I was working at the University of Rochester Cancer Center as coordinator of cancer control research. We had a secretary who was an Empire State College student. She knew that I was on the prowl, looking for something else and told me to go over to Empire State College. "What is that? Where is it?" She explained and then told me that the college was in search of a faculty member in health. "I'm not a nurse. I'm not a researcher in a laboratory." "But you know everything about community health. I bet they might hire you!" Casual as that. So I called. Bill Laidlaw was the dean and Vic Montana was the associate dean. They told me to come over; they'd be glad to talk with me.

Ken: So you took them up on their offer.

Ellen: Yes. I guess I had my resume. I graduated from Teachers College at Columbia University in curriculum and teaching, so I thought this might be an interesting opportunity to get in with a college that was very young. We had a very pleasant talk. They explained the college and it sounded very similar to what I was doing in Connecticut, which was team teaching. We had individualization. Every student competed with himself or herself. We were doing something that was so innovative in Connecticut at that time. Only through the state were we given any particular kudos or credits because the other teachers didn't really relish seeing us spend so much time with students when they weren't.

Ken: And you were hired immediately?

Ellen: I don't know if they told me immediately, but it was very shortly thereafter. Our house on the lake wasn't even finished. We were still living in the cabin on a cliff overlooking Canandaigua Lake. They hired me at quarter time to teach community health. Nancy Avakian was the only full-time woman mentor in the center. And when she left to go to the Missouri State Education Department, I asked if I could take her place. I think I was on some kind of "soft money," temporarily at half time and then I became the only full-time woman mentor. There were several other women, but all part time. It took a tremendous amount of time, but I enjoyed it thoroughly.

Ken: And when was this?

Ellen: It was in 1977. I started in February 1977 at quarter time; by November I was full time. I used to meet some students in Canandaigua. Lloyd Lill had opened a small unit down at the community college. I met some students there and some students up here in Rochester. It would take forever to write up a learning contract or an evaluation. I remember we'd go out on our little fishing boat – my husband would be fishing and there I'd be in the stern with all my evaluations, which we did longhand in those days and then gave them to a secretary to type. I enjoyed it from the very beginning.

Ken: When you think of mentoring and your career in mentoring, what experiences did you have prior to coming to the college that prepared you to do this kind of work?

Ellen: I'll go back to my undergraduate years at Barnard. I majored in government and had even started a few courses in law at Columbia. My brother was an international lawyer and lived in London. Then my first husband, Larry Hawkes, returned from the Pacific in World War II and we were married right after I graduated from Barnard College. So I put law school ideas aside. Housing was very difficult, he was an engineer, we lived in Pennsylvania, I had three children in a short time and then my husband died of polio. And all of a sudden I was confronted with the fact that law school was not going to be a reality. I needed to get a job quite quickly. There were also extenuating circumstances. My husband had been ill advised about investments by his own father so there was really nothing for the children and me.

Connecticut, where my mom and dad had retired, needed emergency teachers and since I had a college degree they were willing to hire me in New Town teaching fourth grade at $3,500 a year. I had never been in a public school because I had gone to a little country day school in Pelham, New York, where the entire school followed the John Dewey method. Everything we learned was by touching, by doing and by manipulating. I think the largest class consisted of eight students. I went there from grades one through eight. I had gone to high school in ninth grade, but the family thought I was having too much fun so they sent me to a boarding school, St. Margaret's School in Waterbury, Connecticut.

Ken: You really found yourself in new circumstances!

Ellen: I think I probably played "school" when I was a child, but I never really worked in a public school or even been in an elementary public school setting, but I was game. We moved and I had a class of 45 students and in those days they didn't differentiate between those who needed special assistance and those who were gifted. They were all there! And as a classroom teacher you were responsible for art and music and phys. ed. You were even responsible for having lunch with them. My claim to fame was that I learned to play the piano by facing the students and holding my hands backwards. It was quite an interesting challenge and experience.

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Ken: But you obviously survived.

Ellen: Yes. I survived the first year and then continued on to fourth and then to fifth grade and then on to the high school. I was certified for quite a lot of things; I don't know why, but in the high school I was certified in English and in the social studies of all kinds. I finally ended up in the middle school, which seemed to be my favorite age group. It was then that we began to do the research and experimentation on the team-teaching approach for University of Connecticut. I taught there for 17 years. I also ran a summer girls camp for 11 years. I also taught tennis and tutored students in Latin and math. We were pretty busy!

Ken: How did you get to Rochester?

Ellen: Well, along came an old flame, a widower who wanted to marry me and that's how I ended up in Rochester living in the cabin. I had never *not* worked. I did substitute teaching. Without any introduction, I called RIT (Rochester Institute of Technology) and spoke with a gentleman in the continuing education field and asked if I could get some advice from him. He was extremely courteous and gracious and told me about Empire State College, probably, but it never really registered. But he wrote me letters of introduction to a number of the college presidents. I was hired by the University of Rochester, soft money, to do some research – health manpower research and cancer control research. And then you know the rest.

Ken: Your experience is very varied! And in terms of things like alternative education, educational philosophy, the John Dewey approach that you mentioned, many different experiences with people developing themselves educationally and psychologically – you did have a very rich background, probably more than most of us, in working with people.

Ellen: I certainly worked with people and parents also, which was rather uncommon in the public schools at that time. So I was delighted to come to Empire State College and I have remained so. I wouldn't say euphoria for 25 years, but it has *always* been exciting.

Ken: Twenty-five years – two-and-a-half decades: Would you say that there have been changes or stages in your work here as a mentor or changes in your perception of the college?

Ellen: Well, certainly things were almost laissez-faire at the beginning. There were many trips to New York City for committee meetings because being new, I was put on many committees, college-wide and center committees. We had a very, very active area of study group in educational studies and were encouraged to design and create an undergraduate teaching degree. So I spent a great deal of time with that and worked with students in a broad variety of learning activities, above and beyond the educational studies. And I guess that in one way or another, I was able to meet their needs in women's studies, higher education, theories of learning and a number of sociology – psychology studies. It gave me a great deal of pleasure to see students becoming creative where they'd been rather mundane before. But most of my research was designing the educational program towards New York State certification and we were doing very well indeed and almost ready to have the State Education Department sign-off when we were hit rather broadside with opposition from other teacher colleges. So that ended. After that I did research in higher education and adult learning theory, but I never had the motivation or commitment to completely turn around into another field.

Ken: You were deeply involved in early childhood education programs, weren't you?

Ellen: By this time, early childhood education was becoming important and I did put my energy into that too. I made a lot of contacts throughout the greater Rochester area. We had a little cadre of early childhood tutors who were retired city schoolteachers. At the beginning I don't think our center was too enthusiastic about bringing day care workers here. Yet some of our tutors must have had their ear to the ground either in Washington D.C. or Albany because they kept telling us that those teachers would need to get a degree. Nobody really believed that here at the center, but we kept working away. We had a nice person at Nazareth College who helped us develop learning contracts. And we used our tutors and the number of students increased. The years went by so quickly that as far as going into details of what I did, I just can say that I was fully engaged.

Ken: Yes, you surely always have been. You also said that when you came here, a handbook was created for students pursuing programs in health-related fields and I remember you were very involved in that.

Ellen: We got many, many nurses coming to us. And we had many laboratory technologists and women and men who worked in the radiology field and all of a sudden they needed to be credentialed, with either an associate or a bachelor's degree. But they had learned on-the-job training, sometimes very casually, but they had learned how to do things efficiently in a specific area. But they were also limited. So that was a challenge too. But when I was with Cancer Control, I learned a great deal about the ins and outs of the health care field and the health manpower field and credentialing. So here and there I picked up a real wealth of information and knowledge. All of it was very important to me at Empire State College.

Ken: When you look at the work you've done and your career here, what aspects of the work have you found especially gratifying?

Ellen: I think the most gratifying was working with students who suddenly find themselves caught up in what they're doing. So many came to get a degree and get it quickly and get out of here "because I won't have my job." Then, they became very interested. I don't know exactly how they became motivated that way, except I think our approach with students can enhance learning considerably. As I used to say at faculty meetings when there would be discussion about how do you work with such and such or someone who isn't motivated – I used to say that you have to make a student realize that he or she is a very important person and be sincere about it. You, yourself as a mentor, need to realize that you are not many stories above them just because you have a lot more educational background. But they've gotten to where they are, they've walked into our establishment, they want to get a degree and sometimes they don't even know what a degree means! And a second thing I used to say at faculty meetings was just *listen* to them – don't talk so much. When there are silences, let there be silences. And the student will often break the silence with a question that has a lot of validity. So it's, I don't want to say it's transcendental, but there can be a bonding between mentor and student in many cases. It doesn't always happen. But often, the students, to their surprise, find themselves very caught up in learning. And, in many cases, go on to graduate school.

Ken: Yes, that's interesting. The student is just hoping to come here and get a degree. They have no idea when they are first sitting there that they are going to end up in graduate school and get a graduate degree as well. It's a very interesting thing I think that we do.

Ellen: Several students have gone on to get their doctorate or gone on to law school.

Ken: I know there are hundreds of students, but does one come to mind that had this kind of experience – this kind of transformation or an experience you felt was an especially rewarding experience for them and for you?

Ellen: Yes, well fairly recently, two or three years past, we had a retired officer of our police force who came to us. He liked to write and had been writing articles for, I don't know if it's called the *Police Gazette,* but there is something that is distributed nationally – a magazine that goes out. And he'd also, as a retiree, begun to teach at the community college new recruits who were beginning to get a degree in criminal justice. He enjoyed that. Technology was just beginning to come in and he became interested in putting his lessons onto a video, so that they could be distributed around the state to different police academies. He became extremely interested in theories of adult learning and development. Here was

somebody who had retired who was now one of the leaders in continuing education for the sheriffs' and police departments all over the country. So he has done well and he is very fulfilled.

Ken: These examples are always incredible to hear.

> And a second thing I used to say at faculty meetings was just listen to them – don't talk so much. When there are silences, let there be silences. And the student will often break the silence with a question that has a lot of validity.

Ellen: Actually, there have been hundreds of students who felt they found their niche. Another one was a secretary to the dean at Damon Center, part of Monroe Community College. She also did a lot with physical fitness and became caught up in helping students who came to Damon Center to take better care of themselves nutritionally and through exercise. She also was a very good student and gradually, by putting several things together like writing learning contracts that would include what she was doing at Monroe Community College with physical fitness and with development of wellness programs which Damon Center approved, she was able to reach out beyond the students who came to Monroe Community College. She was able to bring in those who were on public assistance and made contact with people in the health field who donated their time with lectures and demonstrations. And she became very expert in program planning and development. She graduated and she is now getting her master's and she's teaching over at Monroe Community College in that field. No longer a secretary; going beyond. She never thought she'd do it. She didn't like studying, she said. And I said, "Well, look how you're doing and how you're helping people!"

Ken: What aspects of the work have you found to be especially difficult or most challenging?

Ellen: Time, I guess. Time constraints. I know it has to be done and I feel very guilty if I don't get it done. And yet there were other demands clamoring on my time. Because I do have family and community work and things like that. It always gets done, but sometimes I get a little edgy with myself because I'm not finishing up. But then, I don't think I've ever been caught up in 25 years! When the August break comes, there's always more to do. I have loved the times I was able to take time off, a couple of sabbaticals, I went to Cyprus. I'm tremendously interested in the Middle East and its history. During retirement I'm certainly not going to be idle. I'm going to be fully engaged in reading, also doing volunteer work. We have the College of Lifelong Learning of the University of New Hampshire in Concord and I'll touch base with them and see if I can do a little consulting or a little volunteer work there. And also in the early childhood field, I'm very interested in seeing what New Hampshire is doing because New York State is one of the leaders along with California. There is a lot going to happen in that field.

Ken: So mostly you would say the challenge was time. But you have made time to travel and among the mentors that I know, you might be the most traveled. You've been to China, Europe many times and, as you mentioned, to our program in Cyprus.

Ellen: I thoroughly enjoyed doing this because my brother lived abroad and my father, of course, lived abroad during World War I. Many people in the family had taught abroad. I just got very caught up in planning trips and so forth.

Ken: Do you find that this kind of experience, this traveling, has been mostly refreshing for you or have there been ways you've brought it to bear at the college and with your students?

Ellen: Oh certainly. I've taught a great deal in multiculturalism in the last 10 years. I've learned a great deal about how people lived culturally and often I have rented a place and stayed in a community overseas so I could become absorbed in a culture. When my students are learning about multiculturalism, we often exchange anecdotes and have very interesting discussions and dialogues. I've seen a great many changes in attitude just by the give and take between mentor and student. Students and I can get very caught up in the ideas. For example, I remember telling a few students that when in Cyprus, I had been questioned about my independence. A woman alone trying to find dinner in a restaurant there was usually out of luck! They think a woman solo is a little bit dangerous. So, it was a good idea to have your large meal in the middle of the day, so that you weren't so suspect. Little pieces of information like this, little anecdotes about something that had happened to me, can usually engage a student in dialogue at a meeting where that student might not do too much talking. These things can elicit further conversation. It's what mentoring can provide.

Ken: I want to stay with the theme of things beyond the day-to-day work with your students – things like yourself as a scholar, a professional or as a member of your community.

Ellen: I do participate in several community activities. One is a very old conservation club, over a hundred years old, called the Middlesex Conservation Club. We do a great deal of work with youth, teaching them how to hunt and shoot safely. We raise money with pancake breakfasts and all during summer time, we work up in a lovely location near High Tor, which is near Middlesex, New York, with beautiful views of mountains and hills. We have a very active young team group. I am involved in horticulture too and with The Pure Waters Association and all of the interesting ins and outs of pure water as each little village near Canandaigua Lake does or doesn't adhere to pure water laws. That brings me to town government and to the question of why there is such opposition to the people who live around the lake and who are interested in keeping the water clean. We need to educate the whole area, the whole water shed community, that these issues are critical and that some people will have to change what they've been doing (like using fertilizer) for years. And then with my church, we do a great deal including a community kitchen. I belong to the American Association of University Women, which does a great deal with teenage girls and tries to motivate them toward higher education. And then there is my family: I have two grandchildren who are grown and a great grandchild. So I'm able to give some time to them, but not enough. There are lots of tugs and pulls on my time! It continues!

Ken: On the more scholarly level, I know that, over the years, you have been involved in writing numerous college documents and have been on many panels, for example, at All College meetings. I also know that you have done other writing, like the paper you, Irene Rivera de Royston and I delivered at the ACE/Alliance Conference in San Diego a few years ago. These were mostly on mentoring in different student situations.

> *Little pieces of information like this, little anecdotes about something that had happened to me, can usually engage a student in dialogue at a meeting where that student might not do too much talking.*

Ellen: That topic has been of great interest to me and the topic of learning styles has gotten very interesting to me too. I've done some research on that, but my chief commitment has been in the educational field. I have not written a book, but I have certainly written articles, but most recently I haven't been able to pursue some of these activities because of my knee problems!

Ken: Part of my image of you involves the very wide range of students with whom you have worked, especially the work you've done with students who have not had the strongest either personal or educational preparation for college. What are your reflections on your work in these areas?

Ellen: Having taught in the public school system has been a great deal of help to me. I put myself in my students' shoes. Some of these students are very unprepared educationally; they are very timid. The concept of college is unknown and they are very frightened. I spend my first meetings with those students trying to listen. It's very hard for some of them to open up and talk. I try to find something in which they're very interested and just listen. And I then we talk about how they'd like to get started and often they just don't know. They don't know what will be required of them or have never seen a college catalog. So we try to create and design a study. For example, it might be something like "issues in early childhood education," or "issues in education." I do a lot in the human service field, so we begin with some kind of introduction to human services. That entails becoming familiar with some of the agencies. They usually know the Red Cross and The Lung Association, but they really don't know what other agencies there are. So we develop other opportunities for them to touch base with agencies and if they don't know where to go, I show them the *Human Service Directory* and how to make contact with the director of volunteers and how to design a focused, brief questionnaire. Step by step by step, they begin to get confidence in themselves. And by the end of a contract of that type, they have been able to talk to people they don't know. You can see that they are more confident. They talk to their co-workers and even encourage them to join them at Empire State College. Yes, there are students so lacking in preparation – in reading, writing or even in speaking – that we send them to the local Educational Opportunity Center to get further assistance. It's a challenge. It's like working as hard as you can to find something that is college level that will meet their ability. That's been very interesting to me.

Ken: It sounds like this kind of work is very intensive in terms of being with the student and getting to know the student.

Ellen: Yes, but the work often gives them a foundation and launches them into different areas, like college math or writing. And on we go.

Ken: When you think about Empire State College and our mission, how do you think we're doing?

Ellen: Well I can see differences there. The initial focus on individualization naturally can't remain forever. We're a business and we're bigger and we have more organization. There are also state education requirements like the core curriculum. We have to adhere to this. So, if we can become more creative with the technology that is now available and with study groups, I think we will be able to manage our time better. It's then up to us to retain all we can of individualization. I also hope we can encourage our students to become more involved in our alumni associations so we can learn more about their current needs. With Adele Anderson's help, we have already done some very interesting work with focus groups, interviewing students on their opinion of the college and how we can strengthen what we are doing and help them. We need to do more of this.

Ken: It sounds like you see some threats out there to the way we used to work with students in a very individualized way. We are under pressures that we have to respond to.

Ellen: I think that realistically we are going to have to. We have to respond, otherwise we'll be left behind. For example, we need to be able to use the new technologies.

Ken: Do you have any thoughts about what we should be doing?

Ellen: I'd like to see more collaboration among our units. I'd like to see more collaboration among the different centers. I know the Mentoring Institute has some excellent ideas and I anticipate there will be more interactions across centers, more cross-center mentoring, more opportunities for mentors to take six months and work in another center. Sometimes there seems to be a kind of rivalry or one center will become suspect to another center. We can learn a great deal from each other, even though colleagues may be doing things differently. We waste too much energy complaining or not following through or not taking up opportunities that are offered. I think that the Mentoring Institute influence will help us retain the individualization we have found so successful. I also think our Center for Distance Learning, our Student Learning Network – all of these parts of the college can be a tremendous help to mentors and students.

Ken: It sounds like after 25 years, you're feeling pretty good about how you have spent your time.

Ellen: Oh yes. Here I am, with just a few days before retirement and students are still calling me. I don't think there will be a clean break on August 1st. I envision that there will be papers going back and forth and I'll just write the evaluation and talk with my students. I told them they could call me any time.

Ken: This might be some good advice to other mentors who might be contemplating retirement: Don't expect to make a clean getaway! And probably we don't want to.

Ellen: I think that once you've been a mentor here, it's in your whole lifeblood. It's been such a valuable experience. I've found it to be the kind of experience that I wouldn't have had in a traditional college. It would be ridiculous to say that I would never think about Empire State College again. I will. I want to talk to anyone who wants to hear about the college. It's more than just a job. It's been something that few people have the opportunity to experience – to really get to know students the way we do and to help them find success. That's the greatest reward I can think of.

Ken: I do hope you'll get to do some writing because I think you have some interesting stories to tell.

Ellen: I hope that what I had to say in some small way will inspire others.

Ken: You have been inspirational to many of us and we look to you as a model in terms of your activity and your interests. Your work with students is something that I do not think will be easily replaced. It has been wonderful having you here and it is a bitter- sweet moment – I don't know about the "sweet" part, it's only the sad part that I'm feeling. I just hope I will get to see you in the future in your travels. Thank you so much.

Thanks to Sandy Coulter for helping to bring this interview to these pages.

Re-interpreting the World: Experiential Learning and Personal History

Elana Michelson, Graduate Studies

Elana Michelson

The shape of the address that follows grows out of the context in which it was first delivered. As part of a dual keynote session for the 2002 conference of the International Consortium on Experiential Learning, it is rooted in a particular text: Common Fire: Leading Lives of Commitment in a Complex World *(1996). One of the authors of that text, Cheryl Keen, presented an address before this one and showed a video version of* Common Fire *(n.d.) that introduced the conference to some of the individuals chronicled in the text.*

Common Fire sets out to answer the question: over the course of a lifetime, how do individuals sustain lives of commitment to the common good? The authors had "recognized that throughout our society and in the wider world, there is a wide variety of people who, aware of the new and complex connections among us, are neither simply overwhelmed nor retreating to safe, manageable havens" (5). Through interviews and qualitative research, they sought to answer four primary questions: "What are such people like? How do they become that way? What keeps them going in spite of inevitable discouragement? What can be done to encourage this kind of citizenship to meet the challenges of the 21st century?" (5).

One of the key variables identified by the authors of *Common Fire* is that those deeply committed to the common good have often been transformed by what they call "a constructive engagement with otherness" (54). Their case studies relate

repeatedly how a meeting with another, different human being and the feeling of empathy and shared life across that difference have left them with a broader vision, a deeper self and a commitment to struggling for a world of justice and equity. The videoed interviews are especially moving to witness at a conference for experiential educators, because this is what so many of us dream about: helping learners move beyond the narrow duality of self and other toward an active commitment to our common humanity.

And yet, for those of us in the field of adult experiential learning, the theories of experience we draw upon provide us with a quite contradictory understanding of difference and commonality. Most of us have come from traditions in which the universal is prized; we want to affirm and we want our students to experience, the common humanity of all. True to its Enlightenment origins, this dream of universality is also a dream of reason and consensus, of rational dialogue among human beings who can transcend the narrowness of their own subjective vision to solve the common problems of humankind. Within that construct, the educator plays a central role: to help learners re-examine their experience, "consider alternative perspectives on their personal, political, work and social lives," to "reinterpret" the world with greater coherence and objectivity (Knowles 1990:59). Out of that process can come what Jack Mezirow calls "consensual validation" (1991:75), in which the goal is to arrive at shared interpretations with which "any informed, objective and rational person who examined the evidence and heard the argument would agree" (Mezirow 1990:11).

But something odd happens in this version of experiential learning, something that negates the idea of experience as the source of knowledge. While many adult educators echo the idea that "experience is the adult learner's living textbook" (Lindeman, quoted in Knowles 1990:30), the goal of adult learning, ironically, is often the transcendence of experience. The objective is to overcome the influence of what John Dewey called "the influence of context and culture" (quoted in Kolb 1984:1). Experience – and for those who know *The African Queen,* I intend the colonialist implications of this – is what we were put on this earth to rise above.

There are, to be sure, at least two versions of these ideas, which come from what are broadly understood as the liberal humanist and critical traditions of experiential learning. I want to suggest that, in each case, there is ultimately a denial of experience as teacher that contradicts what the theories are supposed to be about. In both cases, the assumption is that experience is in fact a *block* on future learning. The hope is that through the exploration of experience in dialogue with others, the scales will drop from the learners' eyes. They will be able to see and see through, the biases and assumptions about the world that have come from their own narrow frame of reference. What we have here is an image of somehow transcending the self, leaving the messiness of our own human partiality behind us. What is typically missing is any notion that the partial, historically and socially bounded "conditions of our experiencing" (Mezirow, 1991) lead, not only to biases and distortions, but to vital, reliable understandings of the world.

As African philosopher Molefi Kete Asante has said, however, "we cannot dream of universality until we have slept on the bed of particularity" (1987:168). And feminist philosophers, among others, have offered an alternative to the ideal of objective knowledge in which the value of human specificity is denied. Sandra Harding calls the alternative "strong objectivity," in which learners and educators come to understand our own social and historical positionality, not to pull ourselves out of the frame, but to ground ourselves within it and understand more fully how the particularities of our own human experience condition what we know and how we feel about the world. It's not that the old questions about knowledge have suddenly become political ones; debates about knowledge have always been politics by other means. But the old philosophical questions themselves have been refreshed by the intellectual and political dialogues of the late 20th century. Who is the self who speaks? Who is the self that we bring to the dialogue? What power relationships are challenged, maintained or erased by the ways in which we talk about – and judge the truth of – our experience?

What is striking about the lives of commitment depicted in *Common Fire* is how rooted all of these individuals are in their own human specificity. Their wisdom and commitment come, not from a transcendent self, but from one deeply grounded in history. Thus, it is important to John, as a young Latino man, that his mentor, Jose, has a vision "of the integrity and the dignity of our people." It is important to Mike, as an African American, that his white colleague Bill doesn't insist that what happens to black folks is no different from what "happens to everybody." Experience, as depicted in *Common Fire,* is allowed to stand with the power of emotion still attached. Valerie, a church-based activist, talks of the people who have "taken their anger and mobilized it to sharpen their own voice," while Andy, an environmentalist and community organizer, says simply, "our calling is that which we love." As the narrator of the video reminds the viewer, the need for dialogue still remains: "now it is the listening and the dialogue that help us be at home in a world of many voices different

from our own." To educate from that point of view requires that we stay in touch with the specifics of our own and our students' specificity, with a politically and personally responsible self-awareness of our own categories of privilege and marginalization and, perhaps most importantly, with our own struggles to be human. The process is not one of transcending the self, but of owning and drawing deeper into our own experience, of allowing pain and hope, love and anger to teach us about solidarity.

In this context, I am going to ask you to speak about yourselves for a moment. I'd like you to think for a moment about the self that you have brought to this conference, the self that you will be for the next five days. I am going to introduce myself twice. Each time, I'd like you to take a piece of paper and each time make some notes to yourself about what you might say. Then, turn to someone next to you and introduce yourself.

My first introduction is as follows:

I'm a professor in the branch of the State University of New York that specializes in higher education for adults. Our delivery method favors individualized and experiential learning and the accreditation of prior learning. I do a great deal of work in South Africa as a consultant and visiting scholar. I am just completing the second edition of a book called *Portfolio Development and Adult Learning.*

Now, I am going to introduce myself again.

I am a white, middle-class American and, as such, am one of the most profoundly privileged beings on the planet. I am also Jewish and a lesbian. I have spent the past year of my life in various treatments for breast cancer. Four days after my last chemotherapy treatment, I stood on my roof and watched the World Trade Center fall a mile away.

Let's now come back together. What you have on your piece of paper is a choice, two answers to the question: Who is the self who speaks? Who is the self you have brought to this conference? What history has traveled with you? How will that history condition what you will say in the next few days?

It was hard for me to say the things I said to you just now. Part of that was fear. You have come from all over the world and I only know a few of you. There may be some people in this room who hate me because I am a Jew or think I am sick because the person I love most is another woman. And I feel the need to tell you quickly that I'm perfectly healthy now because I can't bear for any of you to feel sorry for me. But those things are important, not because my own personal life history is any more interesting and important than anyone else's, but because those are the places in which my own struggle for my own humanity reside. All of those things have taught me something about being hated and frightened and angry and ashamed. My experience of them is what reminds me as an educator that I can only ever lead a vulnerable, fragile, conflicted human life, just like my students, just like everybody else.

In the beginning of the book version of *Common Fire,* Cheryl and her colleagues quote a woman named Margo as saying, "It is harder to be human than it used to be." (See note.) I'm not sure I entirely agree: I think it has always been difficult to be human. From the ground on which I stand, it has been a particularly hard year to be human, a rich and painful year in which I have struggled with my own personal loyalties and my own shared humanity. As a New Yorker seeking to grieve equally for the American and Afghani dead, my heroes are the families of the World Trade Center dead who went to Afghanistan to extend aid to the families of civilians killed in the months that followed. As a Jew seeking to grieve equally for the Israeli and Palestinian dead, my heroes have been the Israelis and Palestinians who, in spite of the bloodshed and the hardening of hearts, have continued to work together for peace. It is important to me that those people could act as they have, not because they have somehow overcome their own, very particular grief and hope but because they have let grief and hope be their teachers and thus enlarged the boundaries of their humanity.

We live in a time in which human experience is being relentlessly silenced. I've now attended three conferences held by this organization: in Washington, D.C.; Cape Town, South Africa; and now Ljubljana, Slovenia. According to the hegemonic view, the tale of those three cities is the victory of America in the Cold War and the victory of liberal democracy over colonialism and racism and the victory of capitalism over socialism. But what grief and hope, what experiential learning, does that version of events erase? The struggle for liberation among colonized peoples was not only against political oppression but also economic injustice and suffering. We must remember to ask whether old forms of

imperialism have simply been replaced by new ones, leaving the black folks of this world still with few resources and opportunities. The dream of socialism that informed the former Yugoslavia, however flawed in practice, started out as a dream of greater equity, of workers' having access to the fruits of their labor. Out of the tragedy of its failure, we must ask ourselves: how do we continue to affirm the dignity of labor, to struggle toward a more equitable distribution of the world's goods and to insist that the point is still not just to interpret the world, but to change it?

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Note: I do not know, of course, what the people in that auditorium said to each other. I know that the first introductions exploded in sound almost as soon as I'd stopped speaking. I know that, after my second introduction, the room stayed silent for a time that seems agonizingly long. I had to keep telling myself not to fill what was for me an uncomfortable silence but to allow what I had put in motion to proceed. Even so, I was about to begin speaking again when the room slowly filled with conversation.

> Humility was the answer. In this case, humility meant forgoing the advantages of expertise. It meant listening carefully. It meant asking questions more than making statements. It meant granting the most generous meaning to the remarks of others. It meant focusing on the interests of others to draw them out and to draw them together. Humility meant restraint in offering guidance and summaries.
>
> John Churchill, "Making Good Talk Happen"
> *The Key Reporter*, fall 2002

Two Poems
Yvonne Murphy, Long Island Center

Hummingbirds

We do the dearest, small darling
movements around and near each other.

Reverse and forward, the stirring
rush buzz of your wings.

Red, the throat full of warmth
or embarrassment as we flit

and somersault – chirping and chattering.
You'll impress me, I'll move towards you.

You'll retreat upwards and back, forward
and close, twittering, thrilling

until our little bodies are together
and hover. The sweet nectar, sugar-water

we gorge ourselves with: red flowery
feeders, Enchantment Lilies, Honeysuckle.

How summer it is with you, is with
you now, before sundown, my rareness,

my kin. Jack rabbits scurry
around the perimeter of the yard—

the mountainous backdrop of the world
so huge to our ministrations.

Federoff Triangle (Queens NY)

They gather here. Watching pigeons scoop down for food,

senior citizens hold plastic bags with crumbs saved up

from plenty of meals alone. The aged, soft glow of streetlights

at early evening when the cars thin out on the boulevard

circumnavigates park benches, illuminating gray and white

hair. The way they come back each night, chatting a dim

clamor of gossip, sacred words about who forgot to do what,

who moved, what happened in the morning, other news.

Across the street, the Bagel Star gleams, a constant stream

of customers files in for lox and schmears. Pigeons circle overhead,

then back, settling again for more crumbs underneath the trees.

One man, in a wheel chair, looks out, confident, rubs his hands

and rests them gently on his knees. His aide talks into her cell phone,

doesn't notice the aviarial congregation scrambling at his feet.

A metal walker stands triumphant at the curb, a monumental H.

Heroic and hearty, birds take tiny communion from old folks

while more rushed citizens scurry to make their deadlines home.

Families waiting for their missing links—Mom, lover, or Dad

weighted down with their briefcases of blessings. Busy and alive,

triangulating the sharp corners of time, physical decline.

Isn't this life's spectacle? Grieving happens in small but

detectable moments here, wrapped in rococo curlicues

of jokes and complaints. Sarcasm and chatter blossom

into flights of grace, zingers lobbed and flung with such

elegance the pigeons look up from their scraps.

("Federoff Triangle" was previously published in Oberon magazine.)

ALL ABOUT
MENTORING
A Publication of Empire State College

A Return to Mentoring

Shirley Ariker, Metropolitan Center

Shirley Ariker

After the first shock of September 11th, I began to think of what could be done for our students to help them and all of us understand some of what had happened. The result was to organize a teach-in and to have a forum where students and their guests could listen to various people talk about the history of Central Asia, what the U.S. involvement has been there and how this might help us understand the events of September 11th.

I've been at Empire State College long enough (since 1975) that I can say most of my teaching career has involved working closely with individual students, meeting with them regularly and thus having a sense of the way they learn and how well they are progressing. I also work with students in small groups more akin to seminars than classes. Here, too, it's possible to know the students' styles of learning and to address problems students may have with their studies almost at once, when they occur.

What I was proposing to do was a departure from either mode and even from a typical class mode. I planned two evenings when students and anyone they wanted to invite – their community, in other words – could gather together to discuss the events of September 11th.

I called for help from Tom Grunfeld, a Metro faculty member who has studied Asia, and Jeanne Smith, a former undergraduate and graduate student whom I had worked with and who had a long career at the United Nations. Both were more knowledgeable about Central Asia than I was and both made suggestions for the topics that should be covered, suggested speakers and helped with the structure of the program.

I decided upon five lectures held on two nights during the period when there were no workshops being given at the Metro Center, in order to avoided conflicts with ongoing groups and, more important, to maximize student access. Flyers and posters were placed all around the center. Students did indeed invite guests and there was a sign-up sheet to keep track of the number of people attending. Several faculty as well as outside speakers lectured.

I made a critical decision. Students could participate in this teach-in for credit. They could take this for 1-4 credits based on the study option they chose. In order to maximize flexibility, students could choose from six topics, each with its own bibliography, five of which were related to the five topics covered by the speakers. The sixth was one that I was sufficiently familiar with to cover.

On both evenings there were over one 100 people in a space that seats about 80 comfortably. That added to the general excitement and reflected the urgency we all felt to understand such reality-altering acts that occurred on September 11th.

The lectures were generally very successful. Everyone asked thoughtful questions, questions that reflected the desire to resist "axes of evil" or other simplistic slogans as a way to think about the events. If that were as far as it went, I would rate the two gatherings a resounding success, but the students who chose to take the teach-in for credit inadvertently raised some serious pedagogical issues.

I met with those students a third time in order to help them understand some of the terms and ideas that were unfamiliar and to explain the learning contract that I had developed. Briefly, they had to write a one page summary on each speaker (five short papers), read eight articles that I had gathered as a packet of readings and write a synopsis of each author's points of view and whether and why they agreed or disagreed (eight more short papers). This was sufficient for 2 credits at an introductory level.

The students who chose to earn 4 credits for this study had to write a research paper on one of the six suggested topics. Once they completed the short papers, they were to set up individual appointments with me to discuss their research projects, submit outlines for their research papers and have an opportunity to discuss any aspect of the study they needed to discuss.

I had anticipated the third meeting would last one hour; it lasted two and a half hours. The students were very lively and had many questions about information the different speakers had given, as well as about how to proceed with the rest of the contract. I read it as a sign of their engagement with the topic. It was that, but I think it was also a sign that some of the students needed much more guidance. They were not familiar with how to proceed with so unfamiliar a subject and with so independent a study. Those latter issues only became apparent later, though.

Within two weeks I began to get the first short papers and then met with those students ready to do their research. The first papers and the discussions with the individual students were encouraging. There was a several week hiatus after those first 10 or so students handed in their first 13 short papers.

When the next group of students submitted their short papers the problems with the lack of continual contact in this form of study became apparent. Some students clearly had a limited ability to write critical papers, let alone research papers. Their short papers were passable, but the students needed closer guidance about how to read carefully, organize their ideas and then how to write correctly and effectively. In a typical group study I get weekly papers from the students and so can address writing and critical thinking problems (not always successfully, but at least I do have the opportunity).

Some of the papers summarizing the talks were not even minimally acceptable. Of the 20-plus students who took the study for credit, about half had some writing difficulties; those difficulties ranged from writing at a basic college level to writing below college level. A few had difficulty understanding the speakers and the point of views expressed in the articles (most of which were from newspapers around the world). No matter how enthusiastic they were about the subject

– and they were no less enthusiastic than the first group of students who did all the assignments with apparent ease in spite of the unfamiliarity of the subject – enthusiasm was not enough to help the second group understand the speakers and writers, organize their ideas and write short, coherent papers, let alone do well-organized research papers. This form of study had not served them well.

They had signed up for a study that was beyond their study skills. Had they simply attended the teach-in, they would have heard voices and ideas that were new and that deepened their appreciation for the complexity of the situation in the world. Had I offered to do a tutorial that was far more guided, with papers handed in one at a time, they might have learned far more than working so independently. Even the summaries were difficult for a few of the students because they did not yet have the skill of listening, taking notes and summarizing what they had heard. Their lack of familiarity with the subject was exacerbated by their overall academic limitations.

I am left with the conviction that the flaw was primarily in the way the study was designed. In a study that is a tutorial, much time is spent discussing the subject and the short papers and the final paper evolves out of the student's interest. In a study group, when students meet regularly and frequently and have short papers to write on any aspect of the subject/book being studied, by the time the final paper is due, they have learned something about reading, organizing their ideas and writing. However daunting the final paper may be – and that is often the point when students do have their greatest difficulty – it happens in a context of feedback and discussions. The teach-in was a study with minimal contact. Any additional contact would have been at the student's initiation rather than the usual regularly scheduled appointments or group meetings. Further, they were working with an unfamiliar mentor and so might have been hesitant to call me when they ran into difficulties.

I would organize another symposium because it brings students and their community together and responds to a real need for a gathering of scholars and scholars-in-the-making; however, I would structure it differently. I would follow the symposium with regularly scheduled meetings, much as with any study group, with students sharing their work and handing in the writing assignments serially rather than all at once. I would try to create a community of scholars exploring a subject together without the pressure to come up with answers or to work in such isolation from each other and from a mentor. The quest for understanding should be the goal and not a paper done with so minimal a context. In other words, I would return to a mentoring model, something more in the mode of what has made this college unique in what it offers students.

A Mentor's Charge of Obligation

Alan J. Hunt, Metropolitan Center

Alan Hunt

Introduction:

The following is the fourth and final part of a series of articles that explores the philosophic foundations of what we do – mentoring. For those who have made it through the past three articles, the end is near, well almost. Critical theory, which is the philosophic foundation for these four articles never admits of finality. Geuss (1981) in *The Idea of Critical Theory* tells us that discursive consensual settlements, those hewn of critical theory must contain institutional frameworks to implement the settlement and to serve as templates to carry on further discourse. This leads me to two documents that should be housed within the academy and that could become frameworks for continued discourse: "A Learner's Bill of Discursive Rights and Obligations" and a "Mentor's Charge of Obligation." These documents flow from the work of Chambers (1996) in *Reasonable Democracy*.

Learner's Bill of Discursive Rights and Obligations

A learner has the right to:

1. make any assertion,

2. have their assertion critiqued,

3. be free of coercion (in formulating, asserting and concluding),

4. challenge insincerity, and

5. change their assertion.

A learner has the obligation to:

1. critique any legitimate assertion sincerely made by others,

2. respond to any critique and acknowledge unanswerable objections,

3. identify coercion and problematize it in discourse,

4. be sincere in making assertions and seeking agreement, and

5. be open to persuasion.

A Mentor's Charge of Discursive Obligation

A mentor as a facilitator of student-centered discourse has a unique role which transcends that of mere participant. The role is both passive and assertive. It is passive in letting learners come to their own conclusions and assertive in ensuring that a critical process is followed. A mentor has the obligation to:

1. facilitate discourse by problematizing issues, encouraging student assertions and fostering productive discourse,

2. encourage student critique of assertion by others,

3. be non-coercive/non-imperialistic,

4. challenge insincerity, and

5. be non-strategic in thought and actions.

The mentor's charge or obligation requires that all five precepts be adhered to. In what follows, each of these precepts is explored:

1. **Facilitate Discourse** by Problematizing Issues, Encouraging Student Assertions and Fostering Productive Discourse

A mentor has an obligation to prepare and to encourage the student to engage in critical discourse. Issues that focus on a curricula need to be identified and presented in such a way that they become problematic; that is, their resolution is not self evident. Self-evident learning is resolved through memorization and rote, while problematized issues need critical thinking skills. Self-evident learning doesn't really need a mentor. All that is needed is guidance as to what to memorize and a testing method to ensure that it is memorized. The more complex part of education requires the student to use what has been learned by rote in critical thinking – to actually demonstrate that they are educated. For example, the assertion that Columbus came to America in 1492 is a subject of rote and memory, but the problem of why Columbus came to America is an issue worthy of discourse and critique and provides a mentor with much grist for discourse. Memorization and rote learning provide a scaffolding to build on. A common body of accepted knowledge is essential for critical discourse. The mentor must move learning beyond rote to student-based critical discourse.

2. **Encourage Student Critique**

Students are generally able to provide an opinion on a topic, but can they participate in critique? One technique to add to critique formation is debate. Students could/should be encouraged to enter into and participate in formal debate. The structure of debate trains the student in critical discourse. Should we "educate" our students in the elements and process of critical discourse? Yes we should and critical discourse should flow across the curricula, just as good writing should.

3. **Avoid Imperialism/Coercion in Mentoring**

Mentoring could be regarded as an intellectual free for all, where mentor and learner mix it up and the student grows from association with the mentor, but this is not the case. Because of her special relationship with the learner, the mentor has a position where trust is presumed and wisdom is assumed. By necessity of ethical discourse, these dual virtues limit how the mentor interacts with the learner. A mentor cannot be an ordinary participant in discourse. This is not the original intent of the relationship. The mentor by wealth of discipline-specific knowledge and an enthusiasm for the topic can and does exert an imperialistic and coercive influence on students. If I pronounce what is to me a truth, the student by coercive (albeit unintended) force may accept that pronouncement. This acceptance violates the most primary facet of critical theory; namely, that truth is generated by critical discourse. It is learned and earned, not adopted. An adopted truth is one that I implant by strategic force and it becomes far less permanent and cherished than a truth earned by self-realized truth.

This particular brand of imperialism and coercion although strangely borne of wisdom and trust limits how a mentor can ethically interact with a learner. The type of knowledge being generated in a mentor/student relationship determines the limits of their interaction. The following considers those limits for the three critical sciences.

Empirical Science: There appears to be no limit to the extent that a mentor can or should participate in the generation of empirical knowledge. The mentor may pose the questions, assess their validity, participate in the discourse and reach conclusions with regard to what new empirical knowledge is produced. This knowledge can be reported to and used by learners for whatever purpose they choose. Empirical knowledge is relatively devoid of a unique social and cultural content in that the culture of empiricism is global. Empiricism also appears to be the building block of rote learning and, as pointed out above, is an essential component of any educational process.

Normative Science: Normative knowledge differs considerably from global empirical knowledge, as it is culturally bound both in the history of a specific culture and in its contemporary expression. Normative discourse should have limits on the participation of mentors. In the process of socially and culturally generated normative knowledge, a mentor should be able to pose the question and comment on its purposefulness, but should not enter into the discourse that results in knowledge. Especially because of their potential to be coercive or imperialistic, mentors should refrain from discourse in this particular science. A result of this exclusion of mentors from the formation of normative knowledge is the possibility that the mentor once viewing the student-generated knowledge may disagree that it is, in fact, truth. In this instance the mentor has two options: the first is to question the process of discourse and critique that led to the formation of the normative knowledge and if warranted, point out procedural errors such as missed information, new information or deficiency in the methods of discourse and critique. If the mentor is sufficiently persuasive, the learners may reconsider their new knowledge and formulate a better truth. Second, should the mentor find that the process of normative knowledge formation was sufficient, yet still disagree with the knowledge; the mentor must leave the engagement and refrain from any additional advice or criticism of the normative knowledge. This is very much the technique that Paulo Freire (1986) argues in *Pedagogy of the Oppressed.*

Emancipatory Science: In the third science, the mentor is further restricted in his participation in the formation of knowledge/truth by students. The mentor is restricted to fostering an awareness of the referent and suggesting that if learners so desired they could make purposeful validity claims about emancipation and proceed to form new emancipatory knowledge; that is, to free themselves from restrictive ideologies. Mentors should not participate within this area of knowledge formation. Should the mentor feel that new emancipatory knowledge produced by students (which, by definition, is personal, subjective, culturally and historically bound) is not valid, even the option of suggesting a reappraisal of the new emancipatory knowledge is not legitimate. The mentor has absolutely no grounds whatsoever upon which to judge the validity of emancipatory knowledge. It may be strikingly apparent to the mentor that a learner suffers from a self-imposed oppression or delusion, but this realization must form independently within the group/student. The mentor is ethically restricted from proselytizing emancipation.

> *Should the mentor feel that new emancipatory knowledge produced by students … is not valid, even the option of suggesting a reappraisal of the new emancipatory knowledge is not legitimate.*

4. **Challenge Insincerity**

Perhaps the most demanding role that the mentor can fulfill is to challenge insincerity. The genesis of insincerity is an uncommitted attitude. The lack of engagement may relate to a lack of common lexicon, a lack of shared history or simple disinterest, apathy or noninvolvement. Students offering flippant opinions and/or moving the discourse off topic are violating their charge to be sincere.

5. **Be Non-Strategic In Thought and Actions**

Strategic actions coerce people to norms they would not otherwise choose. Strategic action produces transient results, as once the coercive force is removed, the victims quickly regress to their previous uncoerced norms. Requiring students to undertake activities on threat of failure or poor grades is only strategic. A much harder task is to allow students to come to the conclusion that they should do the work and that their participation is self-beneficial. This is truly a Utopian vision of an academy in which students are motivated, demand assignments and work from the mentor and are truly in charge of their own learning.

However, a charge of Utopianism is not sufficient to discredit this goal of critical learning. Students should be in the academy of their own volition. We know that this is not the case as volition is tempered by economic necessity, expediency and prudence – none of which garner commitment. Thus, a final charge of mentor obligation is to nurture the development of commitment so that students can abandon their self-imposed coercion and adopt a critical approach to education.

Conclusion

Kant (1777) in *Groundwork for the Metaphysics of Morals* places moral theory within the realm of common sense and at its service:

Would it not accordingly be more advisable in moral things to stay with the judgment of common reason and bring in philosophy at most only in order to exhibit the system of morals all the more completely and comprehensively … and through philosophy to set it on a new route of investigation and instruction?

I hope that the issues raised in these past four articles have been grounded, as Kant suggested, in common reason and that critical theory can be used to foster new routes of investigation and instruction for mentoring. Unlike other philosophies that seek final answers, critical theory accepts that the human condition is evolving and that its truths have a relatively short tenure. Critical theory demands the on-going involvement of the philosopher with the subject matter and demands that discourse be continual. Hopefully, too, this essay will stimulate new discourse and will contribute to the ongoing and necessary debate about what constitutes good mentoring.

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The ultimate aim of education is to enable individuals to become the architects of their own education and through that process to continually reinvent themselves. I start with the assumption that in a certain significant sense, mind is not present at birth. Minds are invented when humans interact with the culture in and through which they live. Brains are biological. They are conferred at life's beginning. Minds are cultural; and although there is no sharp line between what is biological and what is cultural – they define each other – the overriding perspective I want to commend is that schools have something significant to do with the invention of the mind. The invention of mind in schools is promoted by the opportunities located in the curriculum and by the school's wider culture. They are found in the forms of mediation through which the curriculum and schooling as a culture take place. In this sense, the curriculum is … a mind-altering device.

The important outcomes of schooling include not only the acquisition of new conceptual tools, refined sensibilities, a developed imagination and new routines and techniques, but also new attitudes and dispositions. The disposition to continue to learn throughout life is perhaps one of the most important contributions that schools can make to an individual's development …

Elliot W. Eisner, *The Arts and the Creation of Mind.*
New Haven: Yale University Press, 2002. (Thanks to Xenia Coulter.)

ALL ABOUT
MENTORING
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Inching Toward Utopia
A Review of M. Joseph Sirgy's *Handbook of Quality of Life Research:*
An Ethical Marketing Perspective. Netherlands: Kluwer Academic Publishers, 2001
Miriam Tatzel, Hudson Valley Center

Quality of Life (QOL) is a vast subject. It matters for every dimension of existence, from the well-being of the individual to the well-being of the planet. It covers all we hope and strive for: health, prosperity and happiness; love, peace and freedom. Research on QOL began with a marketing focus on consumer well being and like ripples in a pond it has widened to encompass communities, countries and the environment. It is the quest for a "just society." To map what is known about this expanding field is an ambitious project and this is what M. Joseph Sirgy has undertaken with impressive success. He has organized the topics and brought us up-to-date on the literature (a sizable amount of which is his own). The unifying focus is that QOL is viewed "through a marketing lens." Yet the meaning of marketing itself is transformed by the QOL mandate. "Marketing science is no longer the science of bridging the gap between production and consumption of economic goods. *It is the science of positive social change"* (p. 11; italics original). This handbook, then, is of interest not only to marketers but also to social scientists and practitioners from many fields who seek societal betterment.

The book is organized into chapters representing different levels of analysis: conceptual frameworks, measurement, marketing perspectives, populations, life domains and selected industries. Carefully, methodically and exhaustively, Sirgy has organized and outlined the vast amount of research and sketched out the managerial and policy implications. One can read the book through from beginning to end or use it as a reference to search out a particular topic. Whether one's interest is broad, such as consumer well-being or more specific, such as leisure, pharmaceuticals, housing or the elderly, there is a mine of information here on theory, research and measuring instruments.

It comes as no surprise that consumption itself is a threat to QOL. Consumerism is routinely blamed for contributing to environmental exploitation and social inequity. Sirgy addresses the social problems that are linked to consumption. He bases his positions on research, for example, that overproduction and overconsumption do not enhance QOL on the individual level and are harmful on the macro level. The mission is to enhance QOL for the individual consumer while preserving the environment and promoting social justice. "Hyper-consumption" is to be replaced by sustainable, reduced consumption.

The subtitle of the text is "An Ethical Marketing Perspective," and Sirgy catalogs unethical advertising and business practices. How can unethical practices be prevented and how can businesses be enlisted to get on the QOL bandwagon? His argument is that in the long run practices that promote QOL will have success and profit. This is most easily apparent when we think of customer satisfaction – where quality and affordable price bring repeat business and popularity. But looking beyond the individual consumer to the sphere of public well-being, the "long run" attenuates the problem and the consequences can seem remote and uncertain. For example, environmental health is a long-range goal more than it is a pressing need. The benefits of preventing pollution are difficult to measure and different stakeholders hold conflicting interests. And yet, the reality of environmental degradation is upon us, along with its monetary and health costs.

Sirgy tries, particularly in the chapter on marketing perspectives, to present practical approaches to social and environmental problems. Many of these suggest incremental improvements. To give one such example out of very many: "Marketers should apply their *demand detecting skills* to better forecast demand. Better forecasts help curb excessive inventory build-ups. Most businesses when faced with excessive inventories resort to marketing strategies that encourage unnecessary consumption" (p. 136; italics original).

Sirgy claims that free competition is an unrealistic model for a technological world. He argues that technology undercuts free competition because, to take a major example, large firms have more resources to innovate. The QOL mission calls for a shift in traditional business assumptions. Economic competition is to be replaced with economic cooperation. Rather than seeking to maximize profit, profit goals should be *reasonable* for meeting organizational needs and *affordable* to the consumer. Business indicators based on quality of life would track consumer well-being rather than market share. When business and environmental goals are brought together, profit is seen as deriving from meeting consumer and community needs with environmentally-friendly products and services.

To give a flavor of the experience of reading this handbook, I will describe one section, "Leisure Well Being" (pp. 270-277), number 37 out of 49 sections in the book. It opens, as do each of the sections, with bullets announcing the questions that research has addressed. In this case:

• What is leisure well being?

• What are the determinants of leisure well being?

• Does leisure well being affect QOL?

• What are some factors affecting leisure well being?

Research pertaining to each of these four questions is summarized and there are tables and a figure which display dimensions of leisure experience and leisure satisfaction. Sub-section 37.4, "What are some factors affecting leisure well being?" is further broken down into four components. Of these, 37.4.2 is "Preference for Activities having Skill, Identity and Autonomy." This sub-sub-section reports on research by Argyle on types of leisure activities and "joyful" activities (like dancing) and Csikszentmihaly is cited for showing that engrossing, demanding activities produce "flow" experience. These findings suggest actions, which are bulleted in 37.5, "Managerial and Policy Implications:"

• Have elements of identity, mastery, involvement and autonomy at the tourist destinations.

We can see from this example the systematic method Sirgy applies throughout the handbook and the level of detail to which he goes as he traces out the far reaches of QOL research. The amount of research he covers is enormous. How good is the research and how meaningful are its implications? The reader, in the role of researcher or critic, will have to make those judgments. Putting myself in that role, as a seeker of information and guidance, I would say that this handbook points the way for me to do my digging and scopes out what I am likely to find. Joseph Sirgy, a leader in the quality of life movement, has complied a rich, encyclopedic reference that includes most any topic related to QOL research. It is a work of scholarship in the service of a cause of global significance.

Citizens, Governments and Well-being A Review Essay of David Porter and Chester L. Mirsky, *Megamall on the Hudson: Planning, Wal-Mart and Grassroots Resistance* **(Victoria, B.C., Canada: Trafford: 2002).**
Robert Seidel, Professor Emeritus, Genesee Valley Center

Robert Seidel

Participatory democracy is a fragile ideal in a post-Cold War era of consumerist-driven capitalism and governmental devolution. Threats to community, equity and human well-being abound amid considerable affluence. Frustrated expectations, stunted human growth and significant poverty are only growing. And, intensifying and inadequately monitored transnational movements of capital, goods and workers seeking jobs have contributed to a political economy that is fraught with uncertainty. One need not look beyond the borders of the United States to perceive this reality.

Paradoxically, over the last 40 years, participatory democratic concepts have become more widely articulated, disseminated and even integrated into American political rhetoric. It is in this context that two participant-scholars, our colleague David Porter and Chester L. Mirsky, make a genuine contribution in *Megamall on the Hudson,* a hefty volume that can be read as two books in one.

Megamall is first an exceptionally detailed and well-documented case study of the relative effectiveness of citizen

environmental protectionist activism defeating megamall land use projects on the edge of Ashbury (aka New Paltz, New York) through the New York State Environmental Quality Review Act (SEQRA) process.

This is an admirable story-in-itself. With colorful historical background, the case is set in the 1990s. It relates how citizen leaders mobilized ideologically, strategically and politically to safeguard – at least for the time being – the historic, residential, state college-oriented and "main street" mercantile character of a relatively small community whose polity is some 6,500 voters strong.

Intended to illuminate and generalize about grassroots movements, *Megamall* in fact features a "largely privileged" (p. 7) group. The local group drew upon outside expertise and did significant technical research. Members quickly learned how to manipulate a complicated legal and administrative process as well as to survive in the give-and take of power politics.

Skilled members and professional consultants wrote lengthy and persuasive analyses on narrowly environmental issues. They largely demolished arguments that forecast, without satisfactory proof, community economic benefits of the megamall. In part with the aid of an ally, the local newspaper's editor, and via publicity and public meetings, the Ashbury coalition successfully mobilized local majorities to achieve reasonable, widely-accepted goals against local opposition and well-heeled out-of- town interests. They raised money for legal fees, mailings and other campaign costs.

Second, *Megamall* is a sound case analysis that generalizes on the possibilities, largely disappointing, of SEQRA reviews serving participatory environmental and citizen interests elsewhere. On this level, *Megamall* is an incomplete normative discourse, limited to "the nature of the issues and the struggle involved" [p. 380], on theoretical and practical dimensions of participatory democracy in municipalities of various sizes. Several questions arise.

Does principled participatory democracy require governmental legislation and regulation, such as a strong SEQRA, in order to advance community interests?

• To what degree is legislation, such as New York's SEQRA, likely to enhance and protect participatory democratic processes?

• Can principled participatory democracy offer clearer guidance than pluralistic political bargaining and periodic elections with regard to progressive causes like land-use planning and other efforts to improve residents' well-being?

Porter and Mirsky assist readers in addressing these queries. Chapter 16 refers to studies of or set in, Atlanta, Boston, Chicago, Dayton, Kansas City, Los Angeles, Pittsburgh and San Francisco. All of these cities are much larger than Ashbury. They illuminate vibrant citizen activism, but none of the cases, as far as I know, involve environmental activism. Chapter 16 also contrasts writing on these topics by Harry Boyte, James Fishkin, David Mathews and Michael Walzer. *Megamall's* extensive bibliography shows exactly how to find relevant published sources.

Extracted from this literature are guidelines for viable participatory movements. Ample time for organizing and constructing a basis for coherent public discussion and attention to diverse community interests are absolutely necessary. Full equality of participation is essential. Discourse – a word that raises eyebrows in neighborhoods I frequent – must be open and candid. Participants must be willing to contemplate "alternative rationalities" and learn political and social skills. Movements must acknowledge members' individuality, personalities and culture. This is all thoughtful and highly useful.

Furthermore, I see applications daily in the urban setting of Rochester, New York, where I participate. Citizen, neighborhood and grass-roots movements are progressive when they exhibit all or many of the characteristics Porter and Mirsky discuss. One can find the concepts explicitly in community and faith-based organizing and training manuals and in literature that is accessible to most, but not all, people with a high school education.

My experience suggests as well that participatory democratic practices can arise also without formal prior learning. They grow up under the guidance of forward-looking, mature citizens striving through the context of their traditional community structures, sectarian religious and civic perspectives, congregational organizations, urban political networks, anger at highly visible and no longer tolerable injustices and (on occasion) support from local governments. They are

pragmatic and malleable. Such practices shun formal organizations because they challenge systems; yet, at the same time, they require structures (structures which sometimes handicap them) in order to sustain their efforts.

Of course, conflicts among various conceptual guidelines create practical difficulties. For example, sectarian faith-based organizations can rise to genuine ecumenism on a cause yet break off from unity when fundamental, prior-existing tenets, personalities or goals are threatened and become defensive. Similarly, acknowledging and being open to the individuality and culture of all participants makes hearts beat more warmly yet requires extended time for all to hear others out and for the group to reach or even to move toward, consensus. And group fragmentation is always a possibility, as *Megamall* makes clear in a setting more homogeneous than those of middle-sized and big cities (p. 297).

So, Porter and Mirsky's worthwhile case study does not mesh as well as some readers may wish with *Megamall's* theoretical sections and Chapter 18's "Socio-Political Conclusions." One can only speculate that a prior version of the apparently longer prepublication manuscript elaborated more fully on the details and relevance of the urban regime studies that are, in part, the subject of Chapter 16.

Let's look at another case, one with which I am familiar. Rochester is a middle-sized municipality of some 210,00 residents. In contrast with Ashbury, megamalls have hit Rochester big time. They are ubiquitous just beyond the city's borders and beyond.

Rochester's problems are typical of aging American industrial cities. In the early 1950s, Rochester completely dominated its region in economy, education, culture and wealth. Now the metropolitan area of some one million relies much less on its core. Rochester's population and tax base are diminishing and suburban sprawl still moves out in a largely unplanned way that wastes infrastructure. Income and well-being disparities between city residents and suburbanites are as great as anywhere in the country, with attendant urban capital flight, racial and ethnic divides (including outright discrimination), weak employment opportunities, poor educational system results and oppressive general economic trends.

Consider the desolation of large, ungainly and empty former electrical-chemical manufacturing buildings I'll call the Saxon- Orchard Plant. It's not too far west of the Genesee River and bordered by North Broad, Lime and Whitney Streets and Lyell Avenue. The neighborhood is victimized by high rates (about 33 percent) of child leadpaint poisoning, which causes serious mental and developmental disorders.

Poverty, unemployment, drug dealing, crime, prostitution and poor school achievement are widespread. Much of the housing stock is old and too much of it is vacant or abandoned. In the past year, about 10 drug related murders have occurred within seven blocks of the Saxon-Orchard.

This part of Rochester, from the Genesee River on the east to the Erie Canal on the west still contains, in its western quarter, some of the region's most productive medium and large corporations. It is now known as Sector 3 and is home to 32,000 residents. Two and three generations ago, thousands of family breadwinners in tightly knit ethnic neighborhoods walked to work and stopped for groceries or liquid refreshment on treks homeward from Saxon-Orchard and dozens of other plants turning out furniture, construction materials and a variety of other light manufactured goods. Well-used trolley lines served the sector. A branch railroad line and Erie Canal section, both now gone forever, provided convenient, low-cost freight transportation.

Sector 3 has lost most of its affluent residents to the suburbs. I'm willing to bet that no more than a handful of physicians, lawyers and dentists reside in Sector 3. With the advent of megamalls, small businesses along Jay Street and Lyell Avenue – hardware stores, butcher shops, decent little supermarkets, clothing stores and little bakeries – shut down long ago, leaving in their wake too many bars, nail and hair salons, used car lots, storefront congregations and unsavory-looking convenience stores.

What would be better for this neighborhood: A clean, job-producing use of the Saxon-Orchard property? (Activists envision a new industry; bringing in affiliates of large, established local companies.) Or building an incubator job-training center for at-risk young men and women and those, highly-vulnerable to recidivism, who are released from prison?

Let's put this in a participatory democratic setting. Rochester has gained national recognition for its Neighbors Building

Neighbors Program (NBN). NBN fostered organization in all 10 city sectors to bring together scores of existing block clubs, neighborhood groups and business associations. NBN aimed to articulate sectorial action plans, influence city policy and practices, and affect city resource allocations and in these it was relatively successful. Sector 3, one of the four city sectors most burdened today by poverty, crime and disinvestment, did its NBN part with intelligence. And it got back some real goods in return: new housing and infrastructure on decaying Fulton Avenue, improved lighting along the heavily-traveled Lyell Avenue and location of an interagency Neighborhood Empowerment Team office to contend with quality of life issues, are three examples.

Sector 3's action plan also said exactly the right things, clearly and unambiguously. It called for safe, livable, handicap-accessible neighborhoods; improved school outcomes; decent, affordable housing; and truancy and dropout reduction. It spoke economic development, job training and small business enhancement. It hyped benefits to be derived from better recreational facilities and beautification.

The people of Sector 3 would like nothing better than the demolition of the Saxon- Orange plant and a cleaned-up site or the factory complex's complete rehabilitation and productive use. Whatever, with regard to the Saxon-Orange environmental nightmare, Sector 3 cannot get anything done. It is stuck.

The passionate former principal of Saxon- Orange's nearby city elementary School #17 brought neighbors together, got huge grants to build and staff a medical-dental addition to the school building and co-chairs a "lead-free" coalition to coordinate lead-abatement training and funding, and direct medical attention to lead-affected children and their families.

The neighborhood's organizational structure had been in abeyance for several years. But it was energized to form up again, mobilized by a drug dealer's June 2001 murder of a talented and innocent 10-year-old, only five doors from where the lad's mother was sitting on her porch.

Thus, Jay-Orange Street Area Neighborhood Association (JOSANA) became part of Sector 3's NBN structure. Equally significant, it partnered with Project Believe of the University of Rochester School of Medicine and Dentistry. Project Believe says it expects to make Rochester the nation's "healthiest city by 2020," and I can attest to the fact that, against huge odds, the work has begun with vigor and élan. All this in the shadow of Saxon-Orange!

Environmentally progressive in so many ways, Rochester simply does not have the resources, its own or from state and federal governments, to fix the site. No venture capitalist has stepped forward. Action plans and grassroots citizen organizations have a direct, open line to City Hall and get a sympathetic hearing, but that's about it for the Saxon-Orange danger.

Participatory democracy could be much stronger in Sector 3. But this is not the issue. The advent of megamalls was co-existent with the metropolitan area's transformation and Rochester's relative socio-economic isolation and deepening poverty. Activist groups are growing in adherents and energy, yet are having to settle, at least for now, with often miniscule gains. Other than a few allies from beyond the city, there is no indication that a suburban groundswell exists to mount a frontal attack on the Saxon-Orange dump.

Indeed, there's virtually nothing Sector 3 and JOSANA neighbors can do at this point about the environmental peril of the Saxon- Orange Plant.

Megamall offers a sobering and paradoxical perspective: Nearly all participatory politics and much environmental activism, is local. As distinguishing elements of American participatory democracy, then, localism and local government, thus, also separate citizens and communities. They focus passion, reason and power on what is nearby and can be experienced close at hand.

It might be better for America if there were a means to bring into confluence the progressive participatory democratic possibilities of all communities. This energy and vision could infuse and help distribute resources more equitably among all. A next project, *Beyond Megamall* might offer possibilities for such an analysis.