

ALL ABOUT

MENTORING

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From the Editors

A frequent topic of dispute during our assessment meetings, faculty discussions, in governance committees, and across the College, concerns the meaning of a "liberal education." Apparently we are not alone in our disagreements. Bruce Kimball tracked down every reference to the term "liberal" throughout Western history, and in his book, *Orators and Philosophers*, concluded that much of the dispute we know today has existed almost since the beginnings of higher education. For the philosopher Socrates (and those who followed him) higher learning, or that which liberates the intellect, emerges out of the process of pure inquiry. On the other hand, for the orator Cicero (and those who followed him), higher learning comes from preserving and passing on the received wisdom of the times.

It is impossible to read this book and not be reminded of the dispute between Baritz and Chickering so poignantly portrayed by Richard Bonnabeau in *The Promise Continues*. Much of what they argued about -for example, modules versus mentoring -models almost perfectly the distinction described by Kimball between the oratorical and philosophical tradition. It is an echo of this same argument that reverberates in faculty discussions today, particularly when we are considering the pros and cons of distance education. For many, distance education is associated with the type of education propagated by Baritz -the delivery of knowledge in skillfully prepared packages developed by experts. Those who advocate the Chickering model see distance study, so defined, as a poor substitute for what can occur face-to-face, namely, collaborative inquiry between mentor and student (see, for example, the article by Sylvain Nagler in a recent issue of *All About Mentoring*). In contrast, those who see education as the passing on of already acquired knowledge see structured distance courses as perfectly appropriate ways of delivering a liberal education.

Clearly, these two views of education represent, in reality, the extremes of a relatively complex continuum. Indeed, Kimball spends many pages describing how these two traditions are often combined. It is hard to imagine a study of "pure inquiry" today that would not also be informed by the vast amounts of knowledge that have accumulated since the time of Socrates. Similarly, it is hard to imagine a study of some major body of information that didn't also include an important critical component. Nonetheless, the distinction is still a valid one. One way of illustrating the reality of this difference is to compare the role of case studies in Problem-Based Learning (PBL, as described in an earlier issue of *All About Mentoring*) to their role in a typical textbook. With PBL, the study is defined, conceptualized and organized around an initial case study that drives the student's inquiry (and search for relevant information). With textbooks, it is the text that defines, conceptualizes and organizes the study, and the role of the case study is to provide a way for the student to practice the knowledge already identified in the text. Perhaps the historical conflict between the philosophical and oratorical traditions plays itself out today in terms of a difference in the amount of control exercised by a teacher or mentor over the extent and direction of what the student is to learn.

Given the long history of "correspondence schools" in the United States (where students have no say in the structure of their courses), it is not surprising that distance learning is easily regarded as an exemplar of the oratorical tradition. Nonetheless, it recently occurred to us that this association is not a logical necessity. It may be merely the result of historical accident, convenience or simple convention. There is no inherent reason why distance studies couldn't be arranged such that, when appropriate, students no matter where located could engage in collaborative inquiry with their mentors. Certainly, studies that occur when students see their mentors face-to-face are not necessarily "Socratic" -many

are prepared by the mentor alone and frequently emphasize the delivery of new information. So too, studies offered by mentors at a distance need not necessarily be "Ciceronian." Given the varieties of practice at our College, it may well be that in less formal settings, students and mentors are already engaged in some form of Socratic distance learning.

Still, the uncoupling of the different approaches to liberal education from different ways of doing distance education would seem to be much more easily described in theory than done in practice. How exactly does one go about creating a once-only study, introducing modifications in direction and purpose along the way, and integrating resources as they serendipitously appear -all by telephone, e-mail and/or computer conference? Is the quality of feedback from mentor to student inadequate by these modalities, or do we overstate the flexibility of face-to-face interactions? If not, how can modality limitations be overcome? Is flexibility compromised (or is it enhanced?) if more than one student is involved (as in computer conferencing)? These questions can be approached in a variety of ways -by trial and error, by listening to the experience of others, by reading what others have done in this area, and by studying research on student learning and figuring out the answer by deduction. No matter how we go about investigating these issues, however, it seems clear that if we wish to expand our understanding of the relation of distance to liberal learning, these questions are well worth pursuing.

Coincidentally, these issues and many others related to learning at a distance will be explored at a workshop sponsored by the Mentoring Institute to be held at the Century House Inn near Albany on September 19th and 20th. It will provide an opportunity for mentors to consider new ways of improving their skills as distance tutors and to work out ways of addressing their concerns about helping students learn at a distance. It seems to us that it will also provide a good opportunity to reflect seriously upon the meaning of mentoring. What aspects of mentoring remain constant despite changes in context and distance? What aspects must be altered to accommodate those changes? When all is said and done, what then remains as the "essence" of the mentoring relationship? Be sure to save those dates -we look forward to what promises to be an interesting and worthwhile collaborative learning experience. Meanwhile, we wish you all a relaxed and stimulating summer!

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Sex Works

David Livesay, Central New York Center

Editors' Note: This selection is one of many submitted for the "What Works" project of the Mentoring Institute.

About two years ago, my center director asked me to teach another group study for the students in the FORUM program. She was interested in offering a study in a scientific subject in order to supplement the business offerings in the program. During my first semester at the College I had offered a study in evolution, which had been an immensely popular subject for non-science majors at Cornell, and I expected it would also stimulate and challenge the business students in the FORUM program. Although I got a modicum of positive feedback from some of the students, I was less than satisfied with the overall level of enthusiasm. When I discussed this with the director, she suggested that I try to think of a subject that was "sexier."

I couldn't think of anything sexier than sex itself, but my dilemma was how to present a serious study of the subject that would be interesting but not titillating, substantive and frank but not offensive. Sex has posed something of a perennial problem for biologists in the Darwinian paradigm, because it is not at all obvious why this mechanism of reproduction ever evolved. A number of hypotheses have been offered, from group selection to historical accident, but none of these has withstood close scrutiny. Not only has sexual reproduction arisen independently in separate lineages; it is actively maintained by individual selection, but why?

In as much as this question has eluded some of the most celebrated minds in the history of biology, I had to wonder if the question was simply too subtle, too arcane, for students with no experience in the biological sciences. And how could I give them enough information in a single course to enable them to understand the complexity of the problem?

At about this time I happened to find a book called *The Red Queen*, by Matthew Ridley. This book gives an excellent treatment of the problem, explaining the problem very clearly, and then presenting each of the major hypotheses that has been offered and discussing the strengths and weaknesses of each in a wonderful display of how evolutionary reasoning works in action. Best of all, since Ridley is a science journalist rather than a career scientist, his explanations are exceptionally clear, lucid and accessible. Ridley also provided me with another valuable insight which is reflected in the subtitle of his book: *Sex and the Evolution of Human Nature*. Ridley develops a fascinating and controversial theory of how the existence of two sexes inevitably leads to a reproductive ecology that explains a great deal about the evolution of human nature.

The course I developed featured this book, along with four chapters from a textbook on animal behavior to provide some theoretical foundation and Larry Gonick's whimsical, yet substantive and accurate, *Cartoon Guide to Genetics*. I also used a book called *The Anatomy of Love*, by Helen Fisher. This book takes an approach based more on natural history than evolutionary theory, and it focuses more on the dynamics of sexual relationships.

I had considered Ridley's book to be better than Fisher's. I found his logic to be very tight, his treatment of the subject to be very balanced, and his writing to be clear and precise, but after the students had read both books I discovered

something very surprising: the women tended to prefer Fisher's book, and the men tended to prefer Ridley's book. Although I haven't been able to change my mind about the two books, I have recognized that my preference arises more from my own bias than from some kind of objective criteria. Imagine that!

The students' enthusiasm and achievements in this study have far exceeded my expectations. I was really surprised at how well they were able to understand and work with some fairly sophisticated evolutionary concepts. I have also been impressed with how well the students have been able to use these concepts to gain insights into subjects that are important to them. Several business students have discussed how the understanding of reproductive strategies offers insights into how men and women conduct business transactions. Several students have also gained valuable insights into deeply personal issues. One student wrote a final paper on the responses of men and women to bereavement, and another wrote on her ongoing process of coping with a history of sexual abuse.

This study not only accomplished my goal of informing students about evolutionary theory, but it also enabled students to integrate this theory with their various disciplinary perspectives. I feel that any truly educational experience permanently changes the way in which someone sees the world. Sometimes the change may be profound and far-reaching; more often it is only subtle. I feel confident that none of my students will ever look at sex in quite the same way, but many of them see their relationships, their disciplines, and even their own behaviors and emotions, in a very different light.

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Anatomy of a Task Force **Miriam Tatzel, Hudson Valley Center**

In early November 1995, I was asked by the College's program, planning and budget committee (PPBC) chair, Ken Cohen, to chair a task force on assessment, with recommendations due to PPBC for its February 15th meeting. I took a night to mull it over. On the one hand, here was an opportunity to go forward with the many ideas I had about assessment and to do something that could make the process work better. On the other hand, I had recently become coordinator for the MALS program in the downstate region, and I had more than enough extra responsibilities. Moreover, to pull a task force report together in short order would require intense and concentrated effort. Yet the short timeframe was also in its favor: the work would end relatively soon, a sprint. In a way, I was attracted by the challenge to "just do it." The next day I was off on a remarkable committee experience that I want to tell you about.

Soon we were six on the task force with a seventh member not yet committed. Ken advised me not to wait but to go ahead and organize the group. The Office of Academic Affairs sent us a stack of reports on assessment that had accrued over the years from various committees, retreats and research efforts. We would digest this background and then meet.

I set about to arrange a meeting as soon as practicable. The All Area of Study meeting was just around the corner, with Thanksgiving not far behind. November calendars were filling fast. One committee member would be leaving the country soon for three weeks and would have to miss the first meeting. After polling the group, I picked Friday, December 1st to meet. The seventh member then joined the group, but could not make that date. So now we were down to five. Then there were differences over where to meet, Albany or New York, with one member strongly for New York, and another equally opposed. With all the back-and-forth, the other two group members got confused over what was decided, and one had commitments to be downstate, while the other had commitments upstate, so we would lose one more attendee.

The seven-person committee was now down to four for a first meeting. All my energy had gone into arranging the meeting, rather than to the subject, and despite my efforts, things were falling apart. I sent Ken an e-mail, pouring out my frustrations. He called. Ken took a rather lighter view of the situation than I did, and his advice to me was to make sure everyone in the task force felt connected to the group. That gave me the handle I needed for how to proceed.

I called the people who could not attend and interviewed them on their ideas for assessment and educational planning and the related activities they were engaged in. I would make sure to present their positions at the meeting. I guess this approach worked, and/or the people had their own sense of connectedness and responsibility; they tried to be at the meeting in spirit, and communicated with the group by e-mail.

I gathered my thoughts and wrote out an agenda for the meeting; I couldn't say we actually followed it, but it did provide bouncing-off points for our far-ranging explorations of the topic. Marie Rhatigan, who could not be at the meeting when it was finally held in Albany, joined us in the afternoon by speakerphone; I was surprised by how well that method worked. Peter Murphy took detailed notes, providing all members with an account of how we had mapped out the territory.

You may not recall, but it snowed on December 1st, a date I thought likely to be pre-snow season. Given the hassles of

setting up this first meeting, plus the fact that we were getting deeper into high-risk travel conditions, I, a true weather-wimp, was loath to schedule another winter meeting. We would see how far we could get in our work using e-mail and conference calls. We picked two times for a conference call, and I would check with the absent members.

We gave ourselves tasks to accomplish and communicate about prior to a conference call on January 17th, in which by the way, six of the seven members participated. We sent around (e-mail, again) what we had distilled from the reports of earlier committees on "best ideas in assessment." We also did drafts of our individual pet projects. During the conference call, I think we all felt the need for a face-to-face meeting. We homed in on the major issues, which helped set the next meeting's agenda. We agreed we would bring to the meeting the materials we had, whether developed centrally or locally, for student use in educational planning.

We had a full-group meeting on February 1st in New York City: Meg Benke, Bob Milton, Peter Murphy, Karen Pass, Marie Rhatigan, Marty Thorsland, and I. We spent the morning hashing out a bunch of issues, and we came up with an idea for an interactive degree program guide. After lunch we each presented the materials we had brought. Lastly, we reviewed what we'd covered during the day and created an outline from which I would write the final report. Particular ideas in the report would be fleshed out through appendices.

Less than two weeks remained to put the report together in time for the February 15th PPBC meeting. I got a draft to the committee by midway through the first week. Bob Milton wrote a preamble for it, which I edited into the report. There were a number of minor questions and disagreements that came up among us which were resolved in a kind of ping-pong of e-mail. Individuals tinkered with their position papers, and got them out to the group. I e-mailed my report to PPBC in the nick of time, and spent the day before the meeting cutting, pasting and xeroxing the hard copies.

This was a new model of committee work for me. The short timeframe was one component. The committee membership was another, for it seemed to me that each individual brought to the group an important and matured perspective on assessment. E-mail was another significant component. Without it, there would have been all that xeroxing and envelope addressing (ugh). And with the time delays of surface mail, we could never have done drafts and revisions in under two weeks, for example. E-mail also lent an immediacy which kept everyone connected. I think we all felt a sense of achievement and synergy in working together. In a way, it was fun.

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Using Storytelling to Identify Practice-Based Competencies of Advising **Morry Fiddler, School for New Learning, DePaul University**

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Advising, sometimes referred to as mentoring, is a complex activity that involves an integration of skills, knowledge, attitudes and values. The complexity is deepened when working with adult learners who bring to their participation in formal education a host of experiences, responsibilities, goals, and emotions. In addition, adults claim knowledge and skills developed and applied in a variety of contexts.

Because advising is primarily a "private" exchange between an advisor and learner, a shared understanding of advising strategies, philosophies, techniques, behaviors, and attitudes, as well as roles and responsibilities of an advisor, may not develop within an academic unit or organization. While regard for the importance of advising as an element of academic success and student retention has been elevated in recent years (Crookson, 1972; O'Banion, 1972; Creamer and Creamer, 1994; Shields, 1994), training and professional development of those who advise may be inadequate for quality assurance and improvement. This is particularly true given increases in the number of academic personnel providing advising services to a growing number of adult learners. The assurance and progressive improvement of what learners experience in their advising encounters rests, in part, on a shared understanding of what comprises good advising practices.

One of the problems facing practitioners in the field of adult learning, however, is the adequate translation of the wealth of experience we have accumulated into a descriptive set of effective behaviors. I describe here a process for articulating a set of competencies (i.e., skills, knowledge and attitudes) derived through a collective examination of the experience and practices of those who engage in a range of advising activities with adults. An overview of the outcome of the process -a set of advising competencies -is also offered, the specifics of which are detailed elsewhere (Fiddler and Alicea, in press).

Context

The process described here was originally applied at the School for New Learning (SNL), one of eight colleges of DePaul University (Chicago); SNL exclusively serves adults (>24 years) through competence-based undergraduate and graduate programs. Several elements of the college's mission and history have led to advising as a central avenue of student learning and development: the school's individualized curriculum, the goal of developing self-management learning, and an ethos of personalism and learning-centeredness. A critical philosophical premise of the college is the belief that the learner is the primary agent of her/his learning and education and that the curriculum is both an outgrowth of that "learner centeredness" and a contributor to it. Against this backdrop, almost any encounter that a member of the colleges personnel has with a student, or potential student, has come to be viewed as an advising opportunity. A student may encounter approximately 15 different contexts for advising over the course of her/his involvement with the school. These various contexts include initial inquiry regarding programs or courses, decision-making regarding returning to college and selecting a school, admissions, exploration of educational and professional goals, program and learning plan development, course selection, planning and implementing independent learning activities, preparation for prior or independent learning assessment, major project(s) development, and special services. Students routinely engage in advising interactions with

assigned faculty, practitioners in their degree concentration, and an advising staff as well as part-time instructors who teach courses. Additionally, the school also recognizes that exchanges with peers, friends, alumni, family, and community contacts constitute an additional, informal source of advising that adult learners experience. Thus, the merging of these contexts and people forms a complex matrix to describe what a student experiences under the umbrella of "advising," certainly not a unique situation for adult oriented programs.

Methods

A process is described here, and was modeled in the conference workshop, for using the stories of faculty and staff who engage in advising adults. This work was initially developed in working with faculty and staff at SNL, who were invited to a workshop "to engage in a dialogue and process toward developing a set of advising competencies through reflection on practice." Prior to the meeting each participant was asked to do two things: a) think about two significant advising encounters and jot down some details that they recalled; and, b) start a list of behaviors, skills and attitudes that (s)he considered to be competencies of good advising. The first of these assignments was intended to get participants in the frame of mind to work with narrative during the workshop; the second was preparation for a step that would come near the end of the process.

A narrative strategy was used for several reasons. The exchange of stories about work with students is a commonplace activity in the organization. The faculty and staff informally use each other's stories as reference points for their own work. Thus, storytelling was a way to take an everyday practice into a slightly more formal setting and draw on aspects of critical incident techniques (Flanagan, 1954) to focus stories and behavioral event interview strategies (McClelland, 1978) that slow down the narrative process to enrich the data and extract the embedded competencies.

Below is an overview of the process that 35 members of the college, distributed between two workshops, engaged in to develop a set of competencies drawn from their experiences; details regarding each of the steps follow.

- 1) Introduction and Objectives (full group)
- 2) Storytelling - Description of Advising Encounters (sub-groups)
- 3) Identification of Competencies - First Cut (sub-groups)
- 4) Refinement of Competencies (sub-groups)
- 5) Report out and Consolidation (full group)
- 6) What's Missing? (full group)
- 7) Next Steps and Wrap-up (full group)

Introduction and Objectives

The whole group (17-18 people) was welcomed and provided a brief statement reflecting the following desired outcomes: a) to develop a draft set of statements that describe the competencies to provide excellent advising to learners in the school; and, b) to provide an opportunity for self-assessment of one's knowledge and practice, framed in a practice-based orientation. A description of the sequence and purposes of ensuing events was intentionally avoided at the beginning of the workshop so that participants would not circumvent any of the steps, particularly the storytelling phase.

Storytelling - Describing Advising Encounters

The large group was divided into smaller groups of three to five and asked to focus their attention on a specific advising context. Each group was given a context from among a variety described earlier in the Context section, e.g., prospective student, program planning, admissions, independent learning, major project development, etc. The small groups were asked to have one to two people over the ensuing 30 minutes relate a specific encounter within the assigned context while

the other members of the group probed for specificity of behaviors, thoughts and dialogue through questions phrased as non-directively as possible. The stories need not have been ones of "successful" or positive encounters but rather informative interactions that conveyed a range of behaviors and skills. One member of the group was also asked to record the narrative in detail.

Identifying Competencies in the Narratives

The full group was reconvened briefly and asked, upon returning to their small groups, to analyze their notes for the skills, knowledge and attitudes reflected in the stories. The groups were requested to use the general syntax of a competency statement in which the third person is understood and the format is "Can....." Special emphasis was placed on choosing verbs that reflected abilities expressed in the narratives.

Refining the Competencies

Once a draft set had been generated, each group was asked to review each statement for clarity; in addition, if underlying or contributing areas of knowledge could be identified, the statement was to be extended into the form: "Can.....based on an understanding of....."

Reporting Out

The full group was then gathered for reporting out the sets of statements. A useful strategy for this step was having the first group, arbitrarily designated, report out its full set, the second group adding only those statements that did not duplicate any from the first, the third group adding only their statements that were unique to the growing set, etc.

What's Missing?

Once all the groups had reported out, thus creating the first full draft of a collective set of competency statements, each member of the group was asked to examine the statements and to ask her/himself, "What's missing?" from the list. It was at this point that the competencies that each person drafted in preparation for the workshop were drawn on to supplement, with individual reflections, what had emerged from the groups' effort.

Outcomes of the Process

A total of 108 draft competency statements was generated by the 35 staff and faculty over the course of two workshops. These were then analyzed by the author and several colleagues who participated in the workshops with respect to themes, redundancy and consistency. The base list of 108 statements was distilled to 30 and organized into five categories. Items from the base list that expressed values and attitudes regarding a dimension of advising were drawn on to provide explanatory text for the competence statements. Twice during the process of consolidation and thematic analysis the interim drafts were circulated among those who participated for their interpretation, commentary and suggestions.

A set of competencies describing advising ultimately emerged from this reiterative narrative process. These competencies were preceded by a preamble setting the philosophy and context for advising adult learners -the key points of the preamble emphasized that advising is a valuable means to help "unlock learners" potential for maximum growth, development and academic progress. It reflected that advising is a primary means to actualized the individualization of learners curriculum and educational experience. It also set forth that advising is an interactive transaction that honors learners individuality and that advisors are "at their best when proactively seeking and responding to the opportunity to engage students in the joys and struggles of learning."

The five categories into which the 30 competencies were organized are: Planning and Organizing; Assessment; Communicating and Counseling; Teaching and Learning/Facilitating Learning; Professional Ethics, Values, and Development. The complete list is discussed in Fiddler and Alicea (in press).

Discussion

The strategy of drawing on a commonplace means of communication -storytelling -and exploiting it by providing some structure, prescribed focus, and intentionality to the interaction between narrator and audience proved to be an effective means of fostering reflection and analysis. Storytelling is also a powerful means of capturing the complexities, spontaneity and interpretive nature of advising. It allowed communication of seemingly paradoxical or contradictory experiences. The narrative process illuminated possibilities and permitted capture of those aspects of advising that are nonlinear, subjective and uncertain (Witherell and Noddings, 1991). Storytelling as a narrative way of knowing integrated abstract theories and concepts to the particular case (Montgomery-Hunter, 1991) and thus allowed the participants to join together thoughts, feelings, values, and attitudes. This provided a rich data source from which to extract embedded competencies. As a collective statement of ethics and values, articulated advising competencies can build on growing efforts to outline ethical dimensions of academic advising and identify its core values as exemplified by the National Academic Advising Association's (NACADA) "Statement of Core Values of Academic Advising" and, as Lowenstein and Grites (1993) point out, by NACADA's adoption of "the 1988 Standards and Guidelines developed by the Council for the Advancement of Standards for Student Services/Development Programs." Lowenstein and Grites (1993) more recently have outlined a set of ethical principles advisors can use to guide practice.

It was our experience that there are many ways to organize competencies and to phrase them; on the whole, however, they reflected overarching beliefs that a fundamental purpose of academic advising is to help students "become effective agents for their own lifelong learning and personal development" (Chickering, 1994) and that advisors serve as mentor, in almost every context, in the process of that development (Daloz, 1988). While these dimensions were already an understanding of most of those who participated in the articulation of the competencies, it is the recognition of this ethos in the practices themselves that underscored their importance to the entire academic unit as well.

Each workshop took approximately three and a half hours; follow-up work to refine, consolidate, organize, and circulate the base list for feedback toward its current configuration took another 15-20 hours. In both workshops, the participants continued the conversation beyond the structured time, particularly to explore assumptions regarding adult learners, dimensions of advising, and roles and responsibilities. Thus, the process of eliciting a set of competencies proved to be a stimulus to discussion about advising and professional development in a broader way than the focused task. The inquiry process became embedded in a collective act of reflection and development. Participants expressed both enjoyment in the process and appreciation for the outcomes; it is anticipated their engagement in the effort to produce a statement of good practices will result in a greater sense of ownership as the competencies are drawn on for professional development and performance assessment. Early experience is supporting this belief.

Use of this narrative methodology in other settings would undoubtedly surface other values and beliefs that inform and underlie practices in units with different missions, histories and populations. From an organizational viewpoint, a set of competencies may also be seen as a collective statement of ethics, offering expectations for engaging in advising that reflect assumptions and values across the organization.

The competencies may be used in several ways: a) to assist those who engage in advising to expand their awareness of the activities in which they engage; b) to provide a basis for assuming responsibility for and assessing one's own performance; c) to provide a framework for designing and engaging in continuous professional development; d) to review performance or credentials for new hires; and e) to serve as a catalyst and platform for research efforts around specific advising issues or skills. We foresee the use of the competencies will proceed incrementally as they are adopted initially for self-assessment and a basis for professional development activities. Assessment and the recognition of indicators of quality for each and any given competence pose their own challenges as a set of competencies becomes a basis for periodic performance review of staff and faculty, including the context of promotion and tenure. The competencies are both a testimony to the complexity of advising and the responsibilities of an advisor; indeed, taken as a whole, they can be overwhelming in their breadth or invigorating in the actualization. Recognizing that a set of competencies is drawn from actual practice and articulated by a collective process helps to keep a focus on the latter.

While certainly not a new approach to describing elements of good practice (e.g., Schneider et. al., 1981), the use of articulated competencies has been gaining currency. For example, the American College of Preventive Medicine recently adopted a set of competencies for medical residents (Lane et. al., 1995) developed through a process that engaged various practitioners and medical educators in a consensus-building process (Lane and Ross, 1994). The American Board of Genetic Counselors has integrated a set of competencies into its program accreditation documentation; those

competencies were developed through the process described here (Fiddler and Fine, in press) with a group of graduate training program directors for whom storytelling amongst themselves was not a routine source of exchange, suggesting the strength of the method is not reliant on that dimension of familiarity within an organization's culture.

Stories attach us to others and provide connections to our own personal histories. Through narrative, we can reorganize, reassess and realign our experiences and current practices.

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A Challenging Evaluation of Life Experience: Irina Rostova's Request for Credit in the Psychology of Bi-Culturalism

Xenia Coulter, Central New York Center

Background

Irina immigrated to the United States (specifically, a small town in upstate New York) from Russia (via German "dp" camps) when she was six years old. As the youngest child of ten, she eventually became the most fully acculturated to the United States in the family, with less acculturation by her increasingly older siblings. Her parents, who were the least acculturated (never even learning the rudiments of English), throughout their lives communicated with Irina in simple Russian and used her as much as possible as their translator.

Preparation for Requesting Experiential Credit

Irina described the agony of growing up in two cultures, the communication problems that ensued, and her constant feelings of being a misfit, and she also wrote an essay as a means of formally requesting credit for the knowledge she acquired from these experiences. Both her description and the essay lacked "abstraction." I interpreted her inability to extract herself from experience as a sign of intellectual immaturity, and I urged her to do some research on the subject of cross-cultural psychology. We also agreed that instead of writing another essay on the subject, she would make a presentation at the Diversity Workshop sponsored by the Genesee Valley Center in Rochester. Thus, Irina watched the movie and read the book, *The Joy Luck Club*; she also read *Woman Warrior* and *How the Garcia Girls Lost Their Accent*. She examined about six books on the immigration experience and the nature of culture, read three major articles on cross-cultural psychology and the bi-cultural experience, and studied an American Psychological Association audiotape of psychologist Padillo on the bi-cultural research he conducts in California. Finally, she and I presented an hour-and-a-half talk about bi-culturalism in Rochester as we planned.

Evaluation

Irina clearly did her homework. Stimulated by her reflections, she contacted her older brothers and sisters to acquire a better understanding of the history of her family and their own experiences in two different cultures. She organized the data, that is, her own experiences and theirs, according to "cultural" categories, and at the workshop conveyed very convincingly how and why her family experienced such difficulties. She also made good use of her readings in labeling their experiences with such terms as marginality, assimilation and acculturation. Her readings, research and presentation clearly entitled her to the four advanced liberal credits she requested.

Analysis

Nonetheless, she did not accomplish the "abstraction" task that I had requested as a final outcome. However, as I too did some reading in the field of cross-cultural psychology, I began slowly to appreciate the enormity of my request to Irina that she produce an analysis of bi-culturalism and locate (or develop) an organizational scheme to account for her

experiences. Let me just quote a selection from the *1996 Annual Review of Psychology* from the chapter by Bond & Smith on cross-cultural psychology (p. 206):

I have a sense that the field [of cross-cultural psychology] is suffering not just from an identity crisis, but from the overwhelming magnitude of the task we are undertaking and enormous difficulty of doing valuable research in this area...it is clear that the field is really in its infancy, and to my way of thinking, it confronts the most difficult domain of knowledge in the social sciences.

If experienced professional psychologists are having difficulty in characterizing the field, why should I expect (even for advanced level credit) an undergraduate to do as well? When I reflect upon what Irina did accomplish, it becomes clear that she, as would any scientist at the beginning of a study (see Aristotle, for example!), collected and organized raw data and then appropriately subjected it to tentative and flexible categorization. That the data were her own experiences makes the task she confronted all the more challenging. Clearly, the development of theory and structure to account for her data was an unreasonable expectation on my part.

Why bring this up in a simple evaluation that ought to be no more than a couple of paragraphs in length? I do this because this experience has turned into a learning opportunity for me as well as Irina, and its one that I'd like to share with the assessment committee. What I have learned is that we should not hold too fiercely to our "standards" regarding what constitutes an appropriate description of learning from life experience. We should remind ourselves that the processes developed by our College allow us, through the evaluation process, to explore knowledge that may not yet have entered the academy. We and our students may even be at the cutting edge of what may not be fully explored until some unknown time in the future (if ever). I do not think what I required Irina to do was wrong in any real sense -the task before her was simply much more difficult than I realized. There are no maps within psychology to show how we should think about multiple cultures -indeed, it is as yet a truly unknown territory. As it happens, my willingness to do the exploring with her turned out to be providential. Otherwise, I might still be concerned about Irina's intellectual development. Hopefully, my newly found appreciation of how students experiential knowledge interacts with society's formal knowledge of that area may raise the awareness of other faculty to this same issue.

ALL ABOUT
MENTORING
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Three Poems
Maureen Kravec, Central New York Center

At the Women's Writing Workshop

I must have heard the word "validate"
at least seven or eight times.
You can validate my parking ticket,
but how can you validate my existence
so I'll feel comfortable parking my carcass
or my psyche?
Do you stand inside some little toll booth of the soul
ready to punch a hole in the ticket of my whole?

We perform a communal ritual.
We worship the goddess within.
We walk around in circles
and we're asked to discard
something we don't want to keep.
Most of us choose pieces of paper -
bus schedules, tickets to children's matinees...
parking tickets.
But I think for now that I want to hang on to mine.
I'll throw it away or stamp or punch it myself
when I decide it's time.

Thoughts and Preyers

Your mind snaps shut
like a steel trap
to capture puny, undeveloped thoughts,
too small to be legally taken and kept.
They break their fragile legs
or suffocate under the bushel-basket
of your intellect.
Sometimes, you go for the jugular;
other times, you simply worry
your prey to death.

Thoughts flutter and twitter around me
like birds around some simple statue.
I flick my wrist to shoo them away
as they divebomb and dart,
never quite coming to rest on my shoulders.

But that old buzzard
who bides his time in the bare-branched tree
at the outer rim of sight -
he's eyeing both of us.

**Past Midway:
American Poets**

Step out of the collagetown
streets full of cobble
stones that pass
for stanzas,

And you'll enter
the palaz of -whom?
that old comedian.

And you'll see postmodern signposts:

T.S. ELIOT IMMORTALIZED BY CATS
IN THE GREAT WHITE WAY!
EZRA POUND'S SPIRIT
CAUGHT IN JOHN'S CAGE.
MARIANNE MOORED.
H.D. IN THE NEW-AGE ISIS CULT.
HEMINGWAY PLAYING
THE STEIN WAY.
WHITMAN SHINING
IN SUNFLOWER SUTRA.
e.e. cummings
and goings.
WAS JAMES RIGHT?
OR JIM, OR RICHARD?
LONGFELLOW LEMONADE
MADE IN THE SHADE
OF THE FOREST PRIMEVAL.
PRIZEWINNING
ZUKOFSKY ZUCCHINI:
RECIPE INSIDE!
ROBERT FROST
BITTEN BY THE MOONDOG.
ARE DYLAN'S WORDS WORTH A BOB,
ANYWAY?

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The Philosophy Motion - # 258
Toward the Long View: April 25th, 1996 Goddard and the Hundred Flowers
Forest K. Davis, Mentor Emeritus

By now, some know, we have completed a study, such as it is, of the reasons why the Goddard educational experiment was effective in Royce S. Pitkin's 30 years as head (1938-1969). This study was undertaken in an effort to discover how Royce had done what he had done, partly because, although we were there and in it from 1950-67, and perhaps ought to have known the answers, we were not at all sure we did -and besides his terms as president had given way to a series of later administrations in which Goddard had seemed to plunge itself into financial and perhaps related procedural swamps which lasted for years and all but finished it. It was as if nobody had ever bothered to ask how Royce had brought it off. No one had troubled to read his files to see what he had said -about his policies, about his views of serious dangers to the college and the conditions which might produce them, or about lines of development which would have been full of promise to follow. It was all marvelously strange, strange and seemingly vapid.

The book was run off by Adamant Press, as most of our stuff has been, over the years, and appeared in late March, 1996.* In early April the Goddard campus, according to the local newspapers and television reports, erupted in another of its long series of protests against alleged pressures from its presidents, amid claims that the creative impulses of its students and personnel were being stifled. There was no connection between the book and the campus upheaval; no one had had time to read it by then; if they had, and had observed what it said, they might have been less inclined to go on the hustings making noise and fussing about restrictions to their freedom. Goddard students have always enjoyed doing those things; they did them now and again even in Tim Pitkin's day, no doubt oftener since. It may have been a saving grace in the later history of the college that its students and staffers were full of the devil, and could go out in protest at the drop of a hat. It may promise well for the future of the institution and its people that they can still do this every so often. Just in terms of the energies involved, it is even reassuring to see it all happening again.

At the risk of laboring the point, let us review what we think Tim did so effectively during his long period of forming the college....

First, he established that the college was an educational environment committed to a common purpose, to be a learning situation the conditions of which were constantly tailored to learning purposes, the great thrust of which was in the direction of educational experimentation on institutional grounds. Notice that education and learning came first (first, first) among his priorities: in his view it was urgent for students and student learning interests to be central among concerns of the college and of everyone in the college. Else what were we all doing there?

But then notice an apparently contrary thing: these positive educational and learning vectors existed (and thrive) in the midst of severe restrictions. Goddard never had as much money as it needed and wanted, to do the many things it had in mind to do. Financial conditions came second in the hierarchy of common concerns, educational conditions and objectives being always and forever first, but financial conditions did come, and they did affect and they did control what the college could do educationally and experimentally. The person who time and again was charged with the responsibility to say no (in very considerate ways) to ideas of students and faculty for things to do and to learn, was the president of the college, in

those days Royce S. Pitkin. He appointed all those great staffers, full of imagination and ideas and creative impulses, ready to try anything, especially if they had thought it up themselves, and then told them, also time and again, that they could not do what they wanted to do: the college was always close to being broke, and it was of the utmost importance to stay solvent enough to meet the payroll and to keep the educational activities going which made up the fundamental concerns of a given semester or year. Several times the New England Association told the college that it would not be admitted to membership simply because it did not have the expected financial reliability. Tim was never surprised by this; he knew all about financial reliability. He just did not have enough of it. When this happened (read all about it in his reports!) he had first to eat it, and then to refocus the college upon its educational and developmental tasks. It enabled him to reorganize the energies of the institution to address fund raising at points when that was directly the next thing to do.

In the midst of all this financial moderation it proved possible to sustain educational excitement, active learning and studying, activities based upon student concerns and interests, original thought and a steady torrent of new ideas and interpretations, just as if the bothersome monetary restrictions were somewhere else on the planet. Ask the graduates of those days, and the graduating classes since, how all that worked. Goddard has always known how to get along well and do better with less than is common on college campuses. It surely still knows well enough how to do this. It has seemed to be a remarkable characteristic of the place that its enduring educational themes have never been submerged in the lesser crises of the moment. One college generation passes these understandings and capabilities to the next; they are not lost; they constantly reappear to provide and to express the same capabilities among community members of later and more recent, even contemporary, times.

What then of the hundred flowers? These are the student expressions of creative work and learning, theoretical and applied, which have been characteristics of each generation of Goddard students, and which have produced graduates who seemed to have clear ideas of what they wanted to do, and often did those things. Parts of their education lay in community government, the daily work program, and the non-resident term -major channels of student learning. What has become of them? We do not hear. Students sometimes did well with these programs, and sometimes less well. They always appeared to learn from their experience; they helped the college to run in practical ways. The hundred flowers bloomed in times that may have been far more restrictive than now. They bloom today. In focus? With perspective? Effectively?

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The Grail Quest **James Robinson, Long Island Center**

It is a late May morning at the Midlothian Center. The air is bright, the breeze gentle and the budding trees outside Crummet House have begun to strew pollen on the newly mown lawn. Darla Tracer, half-time instructor in psychology, sips her diet Coke and dabs stoically at her runny nose as she waits in the Mauve Room for the faculty meeting to begin. Jason Frimby, the math mentor, swings into the seat beside Darla, dropping his briefcase triumphantly onto the table.

Jason: Hiya, Darla. You look great. Did you do your hair or something?

Darla: (Wearily) No. Same old hair, Jason.

Jason: Sorry. (rubbing his hands with anticipation) Anyhow, I've solved our governance problems.

Darla: I didn't know we had a governance problem. Do you have a Kleenex?

Jason: Sure. (offers a tissue) Look. Nobody wants to be elected, right? Nobody goes to the meetings when they are elected.

Darla: I thought that had to do with workload. And what difference does it make, anyway?

Jason: It matters. Listen, if we don't go, all the faculty who do go hate us. But I got it, see? (shows her his notes) I call it virtual collegiality.

Darla: Jason, this is e-mail! What's so great about that? I got five messages yesterday from Cindy Van Waterbeek. She wants a new subcommittee to deal with student bookmarks. Bookmarks, I ask you.

Jason: This is not e-mail. It's hypernet-hardwired users, node to node. Everything you want on the screen.

Darla: But what about seeing each other?

Jason: For what? It's cleaner this way. No germs. Plus, you can say whatever you want and you don't get any dirty looks.

Darla: You can't just eliminate meetings, Jason. What if the faculty refuse?

Jason: (Nodding) I thought of that.

Darla: And?

Jason: You wire the keyboard. First they get a little buzz, maybe only a few volts...

Darla: (Stunned) You're serious.

Jason: You bet. I figure it would take Kurt a little extra wire and a couple of steel mousepads to be sure it works. It's cost effective.

Darla: Jason, have you ever heard of the Milgram experiment?

Jason: (Pensive) We might try it on some part-timers first. Or that new secretary on the night shift...

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Love and Thomas Mann

Lee Herman, Central New York Center

A Review of Anthony Heilbut's Biography, *Thomas Mann: Eros and Literature* (Alfred A. Knopf, 1996)

Sex, in modern biography and literary criticism, is too often a giggle or a weapon. Whether we are invited into famous persons' sex lives as voyeurs or sadists, the effect is frequently iconoclastic, a reduction. Dwelling on "doing it" - how, how often, with whom and with what gender -distracts us from recalling and savoring why, in the first place, we should want to remember them and their accomplishments. They become more like the rest of us, more anonymous in the sense of their lives and works being driven by the same undifferentiating urges which make our individual mortality unmemorable. And they become less than the rest of us as well, for their quite ordinary smells and secretions, to which their remarkable purposes are reduced and which for most of us remain private, become objects of public inspection. Thus do the heroes and villains of our culture become "celebrities."

With the publication of the last of his extant diaries in the 1980s, there would have been no more delectable object for such treatment than Thomas Mann. And with the publication this year of Anthony Heilbut's interpretative biography, subtitled in seemingly titillating grandeur, *Eros and Literature*, we might have been treated to a no less fitting carney-barker's spiel for such high-falutin, tawdry entertainment. It is, therefore, a delightful surprise that "Der Zauberer" (the Magician), as his children called him, emerges from Heilbut's biography as a great artist. Eros, in its awesome, never completely intelligible way, retains the power to transform lusts of the blood into sublime art, and literature, the power to remind us that our better hopes need not be merely cheap disguises for the sweaty, serious work of filling our purses.

Here's the juicy stuff: the diaries confirm that Mann could be arrogant, uncaring, cold, ambitious for fame, jealous of his good fortune, complacent about his middle class comforts, occasionally anti-Semitic, bisexual and the unconsummated lover of much younger men and boys (including, for a time, his son Klaus). Mann is such an inviting target because, as the diaries also confirm, he so meticulously tried to live a life and create an art of princely "representation." He consciously and publicly intended that his life and work not ascetically and aesthetically transcend our humbling and humiliating earthy, selfish desires but rather demonstrate or represent a freedom of consciousness and of will to nudge our private lives and public culture toward love and civility. This delicate freedom was achieved through a combination of bourgeois work (a discipline inherited from his merchant ancestors) and charming irony (inspired, in part, by Goethe and Nietzsche). How satisfying it would be, in our post-everything era, to deconstruct such labor and charm into petty plays of power and lust. By and large, Heilbut resists the impulse.

Among Mann's abiding themes as an artist are reserve, renunciation, and the risky, elaborately self-conscious play between intellectual detachment and passionate impulse. Like the purposes of the monumental bulk, learnedness and themes ("art" and "life," "spirit" and "nature") of his major novels, his main characters struggle mightily to be larger or higher than life. Yet they never surrender the desire for or deny the authority of a comfortable dwelling, neat clothes, delicious and ample food, bodily health, good friends, money in the bank, and a peacefully loving family.

Almost impossibly, but with deliberately ironic effect, Thomas Mann tried to place high romanticism and intellectuality in

service to a vision of quite ordinary, middle class happiness. Even Joseph, his most exotic character, not only the product of Mann's most elaborate mythopoetic research and imagination, but also the possessor of a charmingly ironic dream-laden self-consciousness -even Joseph says, "First bread, then the hosannahs." This Joseph happily fulfills nearly all his dreams when, modeled as he was on FDR, he creates and administers an ancient Egyptian version of the New Deal. Moreover, it is a sign of Mann's personal courage and of his hope in the moral and political power of art that he completed and published in Nazi Germany, before his exile, the first three volumes of the Joseph tetralogy, this massive celebration of an androgynous, Old Testament Jewish boy.

During the period of his greatest international esteem, from the early 1920s, when he began to speak up for Weimar and against the Nazis, through the late 1940s, when he spoke out against McCarthyism, Mann sought a larger-than-life public dignity and moral gravitas. In Germany, and later in exile, through lectures, pamphlets, radio broadcasts, lectures, and of course through his novels and stories, he tried to rescue his nation -its politics, culture and even its language -from barbarity. "Where I am," he astoundingly said in 1938, "is Germany." In America, where he lived between '38 and 1952, he also spoke up for a socialist democracy and against the red-baiting of Nixon and his ilk. The European and American left ridiculed him for insufficient radicalism and for the creature comforts and public honors he enjoyed in Los Angeles. The American right considered him a closet communist. They eventually provoked him into another exile; Mann lived his last years in Switzerland. The German right, both passive and active Nazis, deemed him a traitor to the nation and to the patriotic cultural conservatism he espoused before the close of the First World War. Nazi propagandists branded socialist humanists, "Die Thomasmanner," and the S.S. apparently plotted to assassinate him. Had his enemies known of the homosexual yearnings amply recorded in the diaries, had they attended to the homoeroticism suffusing, as Heilbut demonstrates, so many of the stories and novels, Mann would have been subject to summary arrest in Germany. During an era of political hysteria, barbarism and fascism on both left and right, Thomas Mann deliberately (as always) tried to make himself into the representative artist and citizen of a liberal, humane world. How venomously his enemies tried to take him down then. How eagerly might the heart of his carefully and sometimes pompously cultivated mystery be plucked now.

Heilbut, to be sure, frets upon the politics and aesthetics of Mann's sexuality, but not so much to play upon as learn from him. In the main, he does not reduce Mann's artistic and political work to anonymous dust and private desire. Rather, in a sympathetic reconstruction, he tries to show that Mann transformed, in his closeted imagination, his passions, both material and sexual, into artistic fertility and political vision. Heilbut's theme is, by and large, not libido, but "yearning," *Sehnsucht*. This quality is a transformation of wanting and grasping into a kind of seeking. It is a seeking that depends upon consciously played and grieved renunciation, a hopeful, comic, rueful sublimation. Touching is restrained for looking; looking sublimes into reflecting; reflecting provokes imagining; and in imagination there is inspired the vision of that which one would have touched and lain with, transformed into a constituent of a not-yet better world. But Heilbut's portrait is not quite so light, nor was Mann quite so easily hopeful. Dark forces, without which, as Mann poignantly knew, abide. His last years, as Heilbut shows, were often filled with personal and political melancholy. And there is no modern artist who so earnestly tried to integrate spiritual and physical ecstasy, while never forgetting or failing to remind his readers, with sometimes comic and sometimes simply horrible irony, that our bodies and our instincts, which give us our only reasons to live, also pull us toward power, disease, putrefaction and death. Heilbut shows that Mann was able to transform his own private struggles, through Eros and literature, into a vision at once hopeful yet accepting of every cause any of us has ever had for cynicism and despair. Heilbut can't explain this magic, but he does chronicle its performances.

Heilbut crafts an ingenious structure for his theme. The narrative is by no means comprehensive and it becomes more and more precipitously attenuated once Mann has begun to publish the Joseph novels in the mid to late 30s. The biography, thus, climaxes at the time of his most hopeful artistic production and most courageous political activity. The last two decades of Mann's 80 years, a darker and more melancholy time for him than most of the rest, occupy less than 100 pages in a nearly 600 page text. *Doctor Faustus*, the masterpiece of that era, and by far Mann's saddest and most painful work, receives from Heilbut comparatively little comment and few references -this, in a book which offers substantial interpretations of most of the preceding major works: *Buddenbrooks*, *Tonio Kroger*, *Death in Venice*, *The Magic Mountain* and the *Joseph* tetralogy. Moreover, despite the emphasis given to his earlier decades and, within them, the time of his infatuation with Paul Ehrenberg (the man with whom Mann is most likely to have consummated his homosexual desire), Heilbut's interpretation tends to be prospective rather than retrospective. Even in dealing with *Death in Venice*, Mann's most obviously and persistently homoerotic work, Heilbut does not, for the most part, interpret it to be merely the unconsciously worked over data of the author's suppressed sexual history. Rather, as befits its overt and elegantly figured

theme of melancholy renunciation of and fatal abandonment to passion, Heilbut shows that Mann transformed his private, "forbidden" lusts and behaviors into a beautifully sad and powerful tale of yearning. Generally, Heilbut seeks forward, to the generative intellectual and visionary possibilities of the art, rather than reaching back to grasp, as though the work were a complex of symptoms, at an aetiology.

This is fitting, if one chooses to be at all sympathetic to Mann's enterprise. For it is in the slim, usually lonely space of self-consciousness, between body and spirit, the intractable past and the not entirely predictable future, that Mann located hope. In the play of the deliberate, the reflective, the ironic upon our powerful sexual and political mythologies, we create chances of freedom and civility. The boy Joseph, for instance, is in love with the past and with himself. He believes that he is the charming vessel of his people's history and the blessing for their future. Convinced that others will love him more than they love themselves, he is seen, early on, autoerotically worshipping the moon and slyly stripping to mesmerize his watching father, Jacob, holder of God's blessing. But young Joseph's self-love, his efforts to seduce great and ancient powers merely to his desire, cause him to be thrown by his brothers into the pit, to be sold as a slave, and in Egypt to be humiliated again and imprisoned. Only later, more detached, more mindful of others and of the future, does he become Joseph the interpreter of dreams others care for, Joseph the provider. Then, in some contentment with his shrewd and inventive labors, having given up his claim to both erotic bliss and divine blessing, but still yearning, can he eagerly, hopefully say, "...lightness... the artful jest, that is God's very best gift....Only in lightness can the human spirit rise: so that with a cordial jest upon unanswering God, we just might make the Almighty Unanswering crack a smile."

Lightness, artful jests, smiles? Such words barely appear in Heilbut's biography. And those who know Mann's works somewhat distantly, or by their reputation for endless, sinuous sentences meandering among thickets of learned allusions, or merely by the sheer weight and space they demand upon a bookshelf -they will find it peculiar to associate such words with Thomas Mann. I would ask the still curious to postpone Anthony Heilbut's respectful, sometimes illuminating biography. Instead, read something by Mann himself; something big, slowly but with leisure. Then, do wonder if the Magician hasn't kept his mystery while so generously shedding its light.

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Two Case Studies: Examples of Empire State College Practice

Jay Gilbert, Hudson Valley Center

Chris Rounds, Central New York Center

Editors' Note: The past and present Mentoring Institute co-chairs, in developing ways of familiarizing new faculty and administrators with the workings of our College, each assigned themselves the task of describing a real student case that, for them, exemplified an important aspect of mentoring at Empire State College. Below, we reproduce two of them. We hope to continue publishing these cases as a regular feature in of *All About Mentoring*. We, therefore, invite our readers to submit illustrative cases of their own and look forward to sharing them with you.

Jay's Case: Mr. X

Overview

This is an example of a "senior thesis/capping project" contract that illustrates our ability to develop a study "from scratch" that responds to the professional interests of the student and capitalizes on the resources of a student's workplace. This was a three-stage 8-credit contract for a student who is an employee of the major power utility in the NY Metropolitan area. He identified a significant problem of his industry, and through discussion between us, we developed a study project that included metallurgical research, literature investigation, significant scientific testing and laboratory analysis of materials from real equipment at his location, discussion and consultation with a number of local and distant industry experts, and a sizable final report to Empire State College and to his own company management.

Contract Evaluation

Power Plant Life Extension 8 credits

In order to bring together his academic learning and knowledge in his area of concentration, Mr. X sought to learn more about the engineering aspects of major power plant life extension. He examined in this study the primary equipment involved in attempting to extend the useful life of major electric power generating plants. He sought this knowledge not only for himself, but as a way to directly benefit the industry in which he works.

Mr. X examined the primary equipment involved in power plant life extension work, including boilers and parts exposed to elevated temperatures and pressures. He carried out the work of this contract in three stages. He first conducted a literature search to determine current philosophy and to find out information on the subject, then carried out a study of the metallurgical principles and mechanisms involved, and finally applied what he had learned to an examination and analysis of a major piece of equipment at his place of work. During his study he consulted with knowledgeable people in his industry and sought guidance from them on various parts of this project as necessary and appropriate. We met regularly to discuss his work in progress.

For his general literature search, Mr. X examined and developed an excellent bibliography of books, professional journals,

trade periodicals, manufacturers reports, conference proceedings, and other relevant material as available. Based on his readings, he wrote a well-documented review paper in which he described the major factors underlying interest in life extension within the power generation industry, provided a synopsis of the present approaches being taken by the industry, and included an overview of the current state of power plant life extension technology.

He then studied the metallurgical mechanisms of metal alloy degradation at high temperatures such as creep, oxidation and fatigue. He sought to understand these mechanisms for the particular ferrous and non-ferrous materials of interest in his industry, and sought to focus on how they apply to large boilers operating at high temperatures and pressures. He conducted a search of the metallurgical literature including texts, handbooks, professional and technical journals, and professional society material. He especially included material covering the interactions involved when several mechanisms act simultaneously in a metal or alloy.

He wrote a clear, thorough, and very comprehensive review paper that described what he had learned about the primary degradation mechanisms involved. He discussed and provided illustrative examples of their effects in industrial steels as well as in generalized materials, and he discussed what he projected to be their relative importance and influence on the parts and systems under study. As a metallurgical review paper, it reflected a professional level of sophistication, clarity and coverage. It is probably one of the finest pieces of undergraduate engineering or scientific work that I have ever seen.

He then selected a major piece of operating equipment (a high pressure boiler) at his place of work and performed a life extension study on it. He provided an operating history of the equipment; directed site inspections by technical personnel to determine likely or potential problem areas for material failure; removed material samples from appropriate portions of those areas; and oversaw the subsequent metallurgical analysis of those samples by laboratory personnel. Laboratory procedures included grain and grain boundary structure analysis using light and electron microscopy; accelerated creep testing of representative material samples; and *in situ* fatigue microcrack examination using replication techniques. Mr. X familiarized himself with these procedures, including their benefits and limitations, and compared the laboratory results with those that he predicted would occur based on what he had learned from theory.

He wrote a final paper in which he discussed and analyzed the laboratory tests and provided extensive interpretation of the test results. Based upon his learning in this project, he extrapolated the test results to predict material behavior in the operating equipment over time and estimated, thereby, the potential extension of equipment life.

Mr. X's papers in this study were written at a level of quality that would be appropriate for publication in professional journals. His clear discussions and analyses make his work directly useful by engineering and technical professionals in the power generation industry. He has clearly and convincingly demonstrated his learning and understanding in the three areas described above through discussion, illustration, example, comparison, and analysis of current theories and practices.

Chris' Case: Nancy and Pat

Overview

The degree programs designed by these students illustrate the wide range of approaches that can be taken to the mustering of learning resources in service to Empire State College students. Nancy was interested in pursuing a fairly non-traditional program and found that more individualized studies suited her needs best. Pat, on the other hand, very much enjoyed the structure and independence characteristic of Center for Distance Learning (CDL) courses, relying on them heavily. I will argue that each of these approaches should be viewed as entirely acceptable...so long as the learning resource decisions we make are prompted primarily by the needs, interests and styles of the student. I will also argue that given budgetary realities, I could not respond to the needs of students like Nancy if many of my students weren't more like Pat.

Nancy

Nancy came to Empire State College with a two-year degree in medical laboratory technology and many years of lab experience. She gained credit by evaluation for her work as a laboratory technologist. Nancy was determined to spread her wings; to move beyond the confines of the lab and to explore larger issues rooted in her scientific background but merging

into other fields, including ecology, public policy and environmental studies. While she wanted a degree which would prepare her for a new career, she was at least as interested in gaining a broader perspective on herself in the world.

The program she designed included 36 credits of contract learning. Of these, 16 credits were completed with me (including Educational Planning). Eight credits were completed in study groups. Eight credits were completed through the Biology Department at SUNY Binghamton, including a field practicum. A final study was an internship in environmental science. Nancy was a wonderful student, but a very "resource intensive" one. She took full advantage of the substantial range of learning resources available to our students.

Pat

Pat came to Empire State College with 58 transcript credits, and earned an additional 6 credits by evaluation. Pat was an intensely independent learner, but she required a significant amount of structure. She was happiest when there was absolute clarity about what was required and when. She held a very demanding job, had plenty of other responsibilities, and didn't feel the need for any more uncertainty than she was already experiencing. Pat insisted on completing Educational Planning in her first contract, discovered CDL at the same time, and relied heavily on the *CDL Catalog* in designing the kind of traditional management information systems degree she wanted.

She completed 64 credits with us. Of those 64 credits, 44 were completed through CDL, eight (including Educational Planning) were done with me, and 12 were completed with tutors. Pat was a "low impact" student from my perspective. She preferred the phone to face-to-face meetings, was extremely disciplined once she was clear about the expectations set for her, and only got ruffled on those occasions when CDL tutors seemed to expect less of her than was set forth in the *Course Guide*. Once her degree program was in place, Pat would call toward the conclusion of each contract to let me know what she wanted to do in the next one. She'd give me my marching orders and get on with her work. I'd complete my assignment, send her the required paperwork, and rely on her to let me know if she encountered any problems. Pat was easy.

Implications

While I suspect most mentors would find the array of learning resources used in Nancy's case to be very much within the norms, they might react vehemently to Pat's case. Why bother to enroll in a unit if you're going to do most of your work through CDL, they might ask? My responses to this are, I think, both principled and pragmatic. On the pragmatic level, I must say that I found working with Pat somewhat unsatisfactory. She really didn't do much for my mentorial ego! Once her degree program was in place, she just didn't seem to need me. But, upon reflection, I realized that she didn't need me because the program she had designed meshed very well with the array of resources available to us. Things fell nicely into place and her learning style and content needs were well met through CDL. The fact that CDL is relatively "cheap" meant, quite concretely, that I was able to shift learning resources from Pat to Nancy. I could spend more time with Nancy, work with her through a rather prolonged planning process, and devote the tutorial resources to her that Pat didn't need.

ALL ABOUT
MENTORING
A Publication of Empire State College

Issue 9, Summer 1996

Sabbatical Report to the Academic Vice President Lucy Winner, Metropolitan Center

I returned from my sabbatical in September. It was extremely productive and nourishing and I came back to my work as a mentor inspired and excited.

The most important work I did during my sabbatical was to bring to fruition the project that I have been developing over the past few years, a study of the use of theatre with inner-city adolescents in issues of survival. The initial research and development of this project began in the spring of 1994, when I was the Imperatore Scholar. During that time I created the Theatre for Adolescent Survival Project and convened a community forum, "Theatre for Adolescent Survival: The Use of Theatre in Adolescent AIDS Education."

During my sabbatical I drew on the research I had begun, narrowing the scope to focus on the work of Teatro Vida (Life Theatre) and the SPARK Peer Players. These companies had begun to address a broad range of interlocking issues that threaten the health and even the survival of inner-city adolescent communities: HIV/AIDS, drug abuse, racism, guns and violence. Both use what I call "inter-activist" (interactive activist) theatre to intervene in the chaos of New York City adolescence. Teatro Vida and SPARK have developed approaches to meet the urgent needs of this population. Both work to reduce risk by providing information in a safe, creative, structured environment and to create a feeling of community in which the audience can learn through experience, identification and modeling. Both weave the fabric of their performance out of the threads of urban adolescent culture, but they do so in significantly contrasting ways.

I began my sabbatical by spending lots of time in the high schools, community centers and youth detention facilities of the South Bronx, East Harlem, Brooklyn and Queens, submerged in and colliding with the subcultures of inner-city adolescents. I observed rehearsals, meetings and performances of Teatro Vida and SPARK, interviewed performers, director/facilitators, choreographers, recorded and transcribed performer/facilitator/spectator "trilogues" and began to write.

By the end of the six months I had accomplished my primary goal -to complete a lengthy chapter, "Theatre for Survival: Adolescence and Activism" for a book-length collection titled, *Contaminating Theatre: Essays at the Intersections of Health Education/Therapy/Theatre*, edited by Jill MacDougal and Stanley Yoder.

In addition, I gave a number of talks: on "Theatre in the Moment" at Rutgers University Peer Leadership Training on HIV/AIDS; on interactive theatre at Hofstra (as a guest speaker in a class on dramaturgy); on "Interactive Theatre and Public Health" at the Eastern Central Theatre Conference, and on "Theatre for Survival," as part of a panel composed of contributors to the book, at the Association for Theatre in Higher Education Conference in San Francisco.

Finally, I had time once again to put myself to some of the tasks I ask of my students, to read carefully and critically, to think, plan and imagine. On a somewhat less academic level, I was able to spend more energetic time with my daughter just at the moment when she was learning to read, write, ride a bicycle and play the piano.

In sum, I had a wonderful, inspiring and creative time. I feel renewed, grounded and excited about my field and my work. Thank you, once again, for your support.

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Wars, Lies and Misrepresentations: United States-East Asian Relations

A. Tom Grunfeld, Metropolitan Center

This paper was presented at the 1996 All College Conference in Saratoga Springs.

Introduction

The United States has always regarded itself as a European nation. This widely shared assumption, as true today as two centuries ago, is based on the obvious truth that the vast majority of people who have come to this continent since the 16th century have, indeed, come from Europe. Trade, languages, religions, cultural assumptions and a world view were all consciously, and conspicuously, adopted from the European homelands. The much ballyhooed "melting pot" never resulted in a complete break with one's original ethnic and cultural identity.

While the majority of new Americans were from Europe, they were not the sole immigrants to these shores. Africans, in the millions, arrived here involuntarily. And East Asians as well; about one million arrived voluntarily between 1849 (the California Gold Rush) and 1924 (when legislation terminated all Asian migration). Despite their sizeable numbers, these non-European peoples remained invisible; in historian Ronald Takaki's phrase, "strangers from a different shore." An examination of history books written during most of the first two centuries of the American republic will turn up no serious discussion of any of these people. To take but a single example, the 1951 classic history of immigration by the noted historian Oscar Handlin, *The Uprooted. The Epic Story of the Great Migrations That Made the American People* does not have so much as a single paragraph on any non-European migrants.

Being aware of this invisibility is important to our understanding of our past because what and how we think about these people directly effects how we treat them. Here, I want to focus my attention on East Asians because I believe that the history of our relationship (made up largely, as my title suggests, of wars, lies and misrepresentations) has a direct bearing on our current relations with the countries of the Asia-Pacific region; countries which are fast becoming major, and dominant, economic and military powers.

It is safe to say that Americans and East Asians have never really understood each other, nor made much effort to do so.

Western contemptuousness of Asian cultures was matched by Asian disrespect of Western cultures. Mahatma Gandhi, when asked, "What do you think of Western civilization?" is said to have replied, "I think it would be a good idea."

Cultural misunderstandings of this sort are, of course, common and often of little consequence unless one side decides to act on and impose its misconceptions on the other. It is the Americans and the Europeans who went to East Asia to "civilize" the "heathen" Asians and not the other way around. "For though of old, it was from the East that civilization and learning dawned upon the civilized world," noted Caleb Cushing in the mid-19th century, speaking on the eve of his departure for China as the head of the first American diplomatic mission, "yet now, by the refluent tide of letters, knowledge is being rolled back from the West to the East, and we have become the teachers. I go to China... if I may so

express myself, in behalf of civilization."

Asians in America

Americans have always felt more about East Asia than they have actually known. We had, what one wag called, "a chop suey of prejudice." We were obvious even in our colloquial vernacular. When someone was without hope, at their lowest point, at the end of their rope, they were said to not even have "a Chinaman's chance."

Like everyone else, Americans acted on their feelings and prejudices. To be sure almost no immigrant group arrived here without experiencing anti-immigrant sentiment. When Eastern Europeans began arriving in large numbers a Boston newspaper complained that America was becoming "the sewer into which the pollutions of European jails are emptied." But only Asians, among voluntary immigrants, were singled out for legislative censure.

The first immigration law passed by the U.S. Congress was not to encourage but, rather, to limit it. The 1882 Chinese Exclusion Act, for the first time in U.S. history, blocked entry to some immigrants, specifically those who were, in the words of the Act, "imbeciles, paupers, prostitutes and Orientals." And if that wasn't enough, in 1922 the Cable Act provided that any American woman who married "an alien ineligible for citizenship shall cease to be a citizen of the United States." The only aliens ineligible for citizenship were non-Europeans since the 1790 Naturalization Law specified that naturalized citizenship was only accessible to "whites." In 1924, Congress passed the National Origins Act specifically forbidding Japanese migration to this country and, for good measure, totally excluded all Asian women, including wives of American citizens. European wives, meanwhile, were allowed to migrate freely and without quota. It wasn't until 1952 that non-whites were permitted to become naturalized U.S. citizens.

This anti-Asian racism manifested itself in a myriad of ways from exclusionary legislation to officially sanctioned physical violence but in no manner more glaring and hateful than Executive Order 9066 signed by President Franklin D. Roosevelt in the wake of the anger caused by the Japanese surprise attack on Pearl Harbor in December 1941. Roosevelt's action, supported by every political segment of American society, resulted in the internment of 120,000 Americans of Japanese descent; two-thirds of whom were U.S. citizens by birth. Arrest and internment were based solely on ethnic origin and meant to deter spying and potential sabotage. White Americans never questioned the loyalty of their neighbors of German and Italian descent just as they never questioned the notion that those of Japanese descent (including second and third generation Americans) were, and would forever be, unloyal and unpatriotic, solely by virtue of their ethnicity. Incidentally, there was never a single act of spying or sabotage. This directive was so non-controversial that even the much-touted liberal mayor of New York, Fiorella LaGuardia, embraced it enthusiastically rounding up over 100 Japanese-American New Yorkers and imprisoning them on Ellis Island until they could be deported to the camps in the West.

These various laws and continuing prejudice succeeded in keeping the ethnic Asian population of the United States quite small. The 1960 census counted less than 900,000 people of East Asian origin; about .5 percent of the American population. With the liberalization of immigration laws in the late 1960s and the influx of over one million Indochinese into the United States after the end of the war in Southeast Asia in 1975, those figures rose sharply. Between 1971 and 1990, the ethnic Asian population of the United States grew 335 percent. In 1985 the Census Bureau estimated some five million Asians, 2.1 percent of the population. By 1990, that latter figure rose to 2.9 percent and current estimates are that by the year 2025 ethnic Asians will make up some 8-10 percent of the American population and sometime soon after 2050 could very well outnumber African Americans.

America in Asia

While Americans were having trouble accepting Asians in their midst, they were, at the same time, venturing out to live amongst them in Asia itself.

The first American-East Asian contact came in 1784 when the trading vessel, the Empress of China, made a speculative trip to Canton resulting in a hefty 25 percent return on investment. Word spread quickly not only about the potential for profits but also about the accessibility of a port which was not monopolized by the European colonial powers.

Americans who eventually ventured into Pacific waters fell largely into three categories: merchants, military and

missionaries. Despite their European origins, Americans in Asia regarded themselves as distinct from their European counterparts. Americans had a special mission, they believed: America had no colonies and was seeking none; America was new to the game of international and imperial enterprise and thereby came to Asia without preconceived notions or a dubious history; America had something to teach Asians about individual enterprise, democracy and the rule of law. These beliefs notwithstanding, Americans behaved no differently from the Europeans they so spurned. All Westerners were, at best, ambivalent and, more typically, hostile, toward the traditional cultures and peoples of the region. Moreover, all Westerners eagerly availed themselves of the booty which was one of the consequences of colonialism and imperialism. To the Asians, not surprisingly, all Westerners were alike.

Perhaps the most egregious example of American nonexceptionalism was the trade in opium. The British got their foothold in the China trade through the illicit importation of opium in the late 18th century. The first American shipment of opium (from Turkey) came in 1804-1805 from a Mr. Wilcox of Philadelphia. By 1840, the Americans controlled one-third of the opium trade and such major entrepreneurs as John Jacob Astor were prominent participants. Indeed, clipper ships were developed in the United States specifically to facilitate the trade with China, especially the illegal trade in opium.

But trade does not lead to understanding. Few Americans knew very much about the "exotic East." By 1850, it has been estimated that no more than 100 Americans with experience in Asia were alive at one time. In the same year there were only 20 American Protestant missionaries in China with none in Japan nor any in the Philippines. A check of the Harvard Library, for example, found a total of only 16 books published in the United States prior to 1840 on China, Japan and Korea.

Next to opium East Asians despised imperial privilege as the most humiliating example of their weakness. While American rhetoric disdained these privileges, they, nevertheless, avidly embraced them, especially extraterritoriality. Of all the concessions wrung out of Asians at the end of a barrel of a gun, none was more abhorrent than extraterritoriality (as it was commonly called). By these treaty provisions, China and Japan were forced to agree that foreigners would not be subject to the laws of the Asian countries they lived in but rather only to the laws of the nations they were citizens of. This regulation made Asian authorities powerless to act against any criminal actions by Westerner residents in their countries. Americans fervently protected the privileges of extraterritoriality and hung on to it, in China, until 1944.

And it wasn't long before Americans began to commit the very acts they so derided the Europeans for. Once the United States had a sizeable fleet in the Pacific it immediately embarked on imperial adventures such as Commodore Matthew Perry's forcibly prying Japan out of its self-imposed isolation in 1854. America also acquired colonies such as Guam and Midway Island and, as a result of the Spanish-American War in 1898, the Philippines. But American efforts, in both the commercial and religious spheres, were concentrated in China where the potential of 450 million customers (whether for goods or souls) was too much of an enticement to pass up. The first American troops landed in China in 1900 to rescue Americans from an anti-foreign rebellion. But the troops stayed after the rebellion was put down and stayed...and stayed...and stayed, for the most part uninvited and unwelcome, until 1949.

By the 1930s, there were about 10,000 Americans in China; 4,000 of whom were missionaries (about 50 percent of all foreign missionaries). While many missionaries were disdainful of the Chinese and their culture, some did establish schools and hospitals and practiced "good works." For example, after the 1900 Boxer Rebellion, China was forced to pay an enormous reparation to each of the nations which felt violated. In 1908 the United States decided to remit its share of this Boxer Indemnity for the use of foreign controlled education in China and for scholarships to American universities. Tens of thousands of students benefited in China itself while some 20,000 Chinese students eventually came to study in the United States.

Much of what Americans knew about China in the final decades of the 19th century and the first few decades of the 20th century came from the cheap novels, comic books, plays and Hollywood movies which depicted Asians in general, but Chinese in particular, as evil, untrustworthy and deserving of revulsion.

From Fu Manchu to Charlie Chan, Asians were never hired to act in these roles nor was their knowledge and experience ever called upon. Another view came from the writings of Pearl Buck and missionary letters and films in which the Chinese were depicted in a more benign but, paternalistic, light as a people who could not manage on their own and who

needed and eagerly sought our enlightening contributions. During China's war with Japan, 1937-1945, Americans generously donated millions to Chinese relief agencies. But what Americans thought of the Chinese can be discerned from a widely used poster which depicted Uncle Sam sitting on a stool holding a young Chinese girl on his lap. Uncle Sam looks grim but determined and sympathetic as he nimbly uses chopsticks to feed the helpless child. It was what we thought of ourselves; a benign, all-knowing, generous father figure willingly sharing our bounty with the underprivileged child that was China. That the United States was supplying the Japanese aggressor with the strategic war materiel which facilitated its brutal scorched earth policy against the Chinese was a subject not frequently commented on in the United States. This was an arrogance born of piety and power.

Towards Japan, America had pretty much decided it didn't have much interest; taking on China was just too much. So while Americans directed their spiritual and economic crusades against the Chinese, they ignored (and, indeed, aided) the growing militarization of Japan. This lack of attention would play no small role in the outbreak of all-out war in the Pacific in 1941.

The destruction of the major industrial countries in Europe and Japan during the Second World War left the United States as the sole surviving superpower of the moment. Unfortunately, the Cold War created in the United States an even more intense arrogance and a crusading mentality that led to a half a century of deep, and often tragic, involvement in the East Asian region.

The Cold War led to a simple-minded notion that anything was acceptable in the name of anti-communism which, in turn, led to a litany of disasters whose origins and consequences we are only now beginning to fully unravel. There are, sadly, many examples. In 1950, the United States became involved in a war on the Korean peninsula which left millions dead and ended in a stalemate with both sides returned to their original positions before the slaughter. By the late 1940s, the United States began defending French colonialism in Indochina and in 1954 prevented an internationally supervised democratic election in Vietnam. Both of these actions frustrated a peaceful resolution of the conflict and initiated a major conflagration concluding in the death of about five million Indochinese and over 50,000 Americans. And that's only what was accomplished openly. Covertly the Central Intelligence Agency did even more. To mention only some of the more obvious examples; the CIA launched a war in Laos leaving hundreds of thousands of casualties, became active participants in the opium and heroin trade in Burma and Laos, fostered a coup in Indonesia which resulted in the slaughter of some 500,000 people, and misled Tibetans into giving up their lives in a hopeless armed conflict.

At the same time that American foreign policy actions were helping to destroy large parts of East Asia, it was also fostering the economies of some of the other nations in the region; most notably Japan and Taiwan. For example, in its efforts to further the growth of the war-ravaged Japanese economy in the 1950s, the Eisenhower Administration adopted an official policy which encouraged and championed Japanese exports to the point that American diplomats in the region were under instructions to facilitate Japanese trade even at the expense of American business.

This bifurcated policy taught East Asian nations to tread carefully when dealing with Washington. They learned the danger of evoking America's wrath by not fully complying with American foreign policy interests. On the other hand, by publicly supporting American foreign policy interests, they discovered that they could quietly develop economically on their own conditions. For example, while paying lip service to the American conception that the only way to true economic development is a market-driven capitalist economy with the necessary prerequisite of a democratic political system, several East Asian nations have become major economic powers by severely curtailing political rights while developing enormously successful economies that are a robust mixture of private democratic capitalism and government intervention. Americans listened to the rhetoric and believed what they have been conditioned to, that American conditions are universally applicable and that everyone in the world is eager to copy America's example. It's as erroneous a configuration now as it was in the 19th century.

The Current Situation

It has now been more than 50 years since the Second World War ended, more than 40 years since the end of the Korean War and over 20 years since the end of the conflict in Southeast Asia; yet America still finds it difficult to decide what exactly its role should be. American foreign policy and American public opinion remain frozen in the misperceptions of the past, locked in by an inadequate knowledge and understanding of the historical framework. Racism continues to be a large factor. And, there remains a persistent belief that only America can determine what is best for other nations.

But the world has changed dramatically since the conclusion of the Cold War. While geo-political concerns continue to be a factor, the growing importance of geo-economic factors and the trend toward globalization, in the Pacific region especially, mean that outdated thinking must be radically altered.

The U.S.-East Asian relationship has evolved from one of paternalism to antagonism to incipient cooperation to one, now, of ambiguity. The common threat (the Soviet Union) which, in the recent past, led to cooperation is gone. The relationship suffers from an absence of a consensus on a strategic framework for the current situation. In the forging of a new relationship Americans have to be mindful of a number of factors. Asians are increasingly unwilling to play second fiddle as they anticipate the dawning of a Pacific Century. And while Americans are oblivious, Asians are fully aware of, and acutely sensitive to, the ups and downs of the long history of U.S.-East Asian relations. There is now an economic rivalry and perhaps, not too long in the future, a military rivalry as well. Witness, for example, the evolution of ASEAN (Association of Southeast Asian Nations) from a loosely formed economic grouping with little influence among its own members to a more solid, intense and broader economic, and recently, military, alliance. This is the first post-colonial, post World War II regional alliance to exclude the United States. Or take, for example, the recent military pact signed by Australia and Indonesia which was concluded, to the fury of the United States, without prior consultation with Washington.

The United States has not responded well to this growing independence. Yet, Washington's equivocating foreign policy seems designed more to be domestic political theater rather than a search for long-term solutions. A foreign policy divorced from the realities of East Asia coupled with an absence of understanding of the region and its people can only exacerbate the current situation. Moreover, as their numbers grow, Asian-Americans are bound to exert influences on the conduct and direction of U.S. foreign policy. A foreign policy based on the ignorance, arrogance and condescension of years past is also bound to create friction. Americans are quite simply going to have to change their attitudes of superiority and omnipotence.

Self-righteous demands for free trade with Japan and human rights in China are not helpful. The first difficulty is American misunderstanding of Asian cultures. Human rights as an issue in its Western perspective has little resonance in East Asia, even among the democratic states such as Japan. Individual human rights is a problematic concept since a basic and fundamental teaching of East Asian/Confucian culture is that individual rights must be relegated to a position secondary to the rights of the larger community. American policy makers refuse to acknowledge this. Moreover, Americans see human rights in terms of political rights while Chinese see them in terms of economic rights. Today, despite continuing political restrictions and repression, Chinese are better off materially than they have ever been in their 5000 year history, something the current Chinese government is rightly proud of.

A second problem is misperceptions. Americans tend to still see only what they want to see. Take the confrontation in and around Tiananmen Square in Beijing in 1989. U.S. journalists saw a call for American-style democracy yet the students in the square sang the communist anthem, "The International," and called for a reform of the Chinese Communist Party. When asked to describe the democracy he was striving for, one prominent student leader said "I don't know exactly what we want, but we want more of it."

Then there is the issue of hypocrisy. While critical of Japanese trade restrictions, the United States forbids free trade here in a number of spheres, particularly with some agricultural products. Washington threatens retaliation against China and Vietnam unless they improve their human rights record while welcoming a mass murderer like Suharto of Indonesia to the White House and continuing to support thugs like Mobutu in Zaire. Boris Yeltsin can oversee the slaughter of over 40,000 Chechens and not only not be threatened with sanctions but get a Presidential visit and official American endorsement. Hilary and Chelsea Clinton visit Turkey on a state visit ignoring the on-going massacre of the Kurdish minority by Turkish troops (using American military supplies). China and Vietnam must adopt democracy, Washington insists, but Saudi Arabia, Kuwait and many other American allies are free not to. China is rightly lambasted for the killing of several hundred students in 1989 yet Indonesia is free from American criticism and retribution even though its American supplied military slaughtered upward of 200,000 East Timorese.

And then there are policies which leave America standing by itself to its own detriment. America's response to defeat in Vietnam was to go into deep denial -a refusal to acknowledge and accept that defeat. In America's eyes Vietnam remained

the enemy even after 1975 so Washington launched a political and economic war against the Vietnamese. So perverse and obsessive was this policy that it led the United States to champion, and rearm, the Khmer Rouge regime of Pol Pot which was responsible for the killing of over one million of their own people in one of the most notorious cases of attempted genocide. Talk about hypocrisy! Not only did this asinine policy lead to the further suffering of millions of Cambodian survivors but it also locked American businesses out of Vietnam since, in recent years, not a single country supported the American boycott of its erstwhile enemy, eagerly jumping at the opportunity to invest in that much benighted land.

Even America's closest ally in the region is not treated as an equal. Few nations have undergone a transformation as thorough as Japan yet there are many points of contention. One of the more sensitive issues is the 47,000 U.S. troops (53,000 if you add civilian employees and dependents) currently in Japan for which Tokyo reimburses the United States to the tune of \$6 billion per year. Originally the troops were sent there to protect Japan in any Cold War confrontation, a justification no longer applicable. In comparison, Germany has 80,000 American troops and pays \$1.4 billion per year. Recently former Prime Minister Morihiro Hosokawa asked if this 10 times per head difference wasn't a result of a "relationship with the United States [that] lacks reciprocity." To Japanese, Hosokawa was clearing asking if racism didn't play a part in this difference. Significantly, Hosokawa went on to call for a re-examination of this alliance with the United States, until now a taboo subject for mainstream politicians, and wondered why U. S. bases couldn't be moved to Guam or Hawaii.

The recent rape of a 12-year-old Okinawan girl by four American Marines brought this whole issue into sharp focus. In Okinawa there are 42 U.S. military installations. Large parts of the island, including two of the three airports and the major seaport, are off-limits to the local population. Jets routinely fly so low on a regular day and night basis that conversations, classroom instruction, etc. are frequently interrupted. The U.S. Navy practices with its 155 mm howitzers in areas only a few hundred feet from schools, temples and densely populated areas. The only golf course in Okinawa is off limits to the Okinawans unless accompanied by an American. And, then, there is the prostitution and the bars and the rapes. To Okinawans it feels like a military occupation. In recent weeks Washington has acknowledged this problem and offered token changes. The bottom line, however, is that Washington's attitude remains defiantly obdurate as it refuses to significantly alter its practices -the Okinawans be damned.

The current situation in Taiwan is yet another example of a potentially disastrous situation exacerbated by outdated American foreign policy gestures. After 30 years of belligerency, China and Taiwan had begun in recent years to slowly, and peacefully, work towards an accommodation. Taiwan now has \$24 billion invested in the mainland. Hundreds of thousands of Taiwanese visit the mainland each year. Direct flights, phone communications and postal services were being negotiated. Then, quite suddenly, with the blessing and encouragement of the U.S. Congress, Taiwanese President Lee Teng-hui derailed these negotiations by attempting to elevate Taiwan's official international status and raising the specter of an independent Taiwanese state.

China's reaction was not helpful. Belligerent and imperialistic as any 19th century colonial power, it rattled its sabres and engaged in good, old-fashioned gunboat diplomacy. Washington responded not with rational discourse in an attempt to defuse the situation by reigning in its support of Lee's efforts, but, rather, with its own sabre-rattling and gunboat diplomacy. "Beijing should know, and this will remind them," warned a stern and finger-pointing U.S. Defense Secretary William J. Perry, "that while they are a great military power, the premier -the strongest -military power in the Western Pacific is the United States." China then escalated the rhetoric, warning, in a pro-Beijing Hong Kong paper, that the United States will be "taught a lesson far stronger than the Korean War or the Vietnam War," if it continued to interfere in China's internal affairs. It sounded like two schoolyard bullies arguing over which boy had the largest one; only this competition was potentially more deadly.

The United States was not going to go to war over Taiwan, nor will it go to war over Hong Kong and probably not even over Korea where it maintains an additional 40,000 troops. American interests in the Pacific are best served by keeping the region stable, by encouraging economic growth, by further integrating the countries of the region into the international system by treating them as equals. The arrogance of the past and threats of bullying are becoming increasingly pointless and potentially harmful.

The time has come to change attitudes and policies. The United States will have to learn to treat its allies as equals. It will have to learn that regional solutions implemented without the participation of the United States may often be necessary,

however distasteful in Washington. It will have to learn to coordinate with its allies any responses to regional crises. It will have to learn to listen seriously to the needs and concerns of its allies. It will have to learn to live with solutions acceptable to the countries in the region even when it feels unpalatable to Washington. It will have to learn that Washington does not have all the answers to the problems of the region and that the history of the Asia-Pacific region does not revolve around the United States and its foreign and domestic policy objectives.

This does not mean that Washington cannot have legitimate concerns. The United States should reserve the right to speak out when it feels the need to, to reserve the right to raise issues of concern and to reserve the right to attempt to convince its allies to accept its solutions. It must also accept the reciprocity of other nations being critical of the U.S. Yet that can only be possible in the context of a recognition that other nations may not agree and, consequently, may not act, as the U.S. would like.

But, policy cannot change until attitudes change and attitudes cannot change until there is more understanding. We should all learn more about the history and experiences of Asian-Americans. No more than a small handful of American businesspeople currently in Asia speak Chinese and Japanese, Korean or Vietnamese. Very few journalists do. For example, the current Beijing Bureau Chief for *The New York Times* speaks no Chinese while their Tokyo Bureau Chief speaks no Japanese. We send people out there without proper training in languages, customs and cultures; we assume it is not necessary. There is an enormous divide between us - indeed even between us and our counterparts. While schools in Australia and New Zealand are actively encouraging the study of Asian languages and cultures, the United States cuts funds and discourages these very same studies. On the other hand, almost all Asians who work in the United States speak English and are reasonably familiar with American culture.

Are we prepared for this coming Pacific Century? Not at all. We know little about Asians in United States and even less about America in Asia and, worst of all, we don't care. The world is changing and the nations of East Asia are growing rapidly as major economic and military powers. China, India and Indonesia combined have more than half of the world's population. The East Asian economy, taken as a whole, will soon be the largest in the world. China may very well be the next military superpower. The time has come to put aside the wars, the lies, the misrepresentations and, especially, the arrogance; the time has come to become equal partners with the nations of East Asia.

ALL ABOUT

MENTORING

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MI News

Comments on this issue

Once again we include an article written by someone outside the College, which we hope will be of interest to the College community. If in reading a newsletter or attending a conference, you run across other interesting articles or papers from the outside world, please pass them on to us as possible submissions. Meanwhile, we welcome all other contributions from you -contracts, papers, book reviews, memos, personal reactions, reports, interviews, works in progress, and, as you will note, illustrative cases of Empire State College students. Drawings and photographs are also possible. Hopefully, the summer reading period will give us all some extra time in which to reflect, collect our thoughts and revitalize our commitment to our work.

Mailing List

We are interested in expanding the readership of *All About Mentoring*. If you send us the names and addresses of people you think would be interested in receiving future editions, we'll be glad to add them to our mailing list.

Mentoring Institute News

We met at the All College Conference where we discussed MI bylaws, projects, administrative issues, suggested workshops, and the orientation of our new academic vice president. Although the board will probably not meet again until next fall, some business of the institute will continue through the summer -specifically, planning for the fall workshop on distance learning, developing and publicizing three-hour workshops for new and part-time mentors to be offered in the evening hours at the various centers, exploring the exportation of a mentoring model of education to Third World countries, and preparing a special 25th edition of *All About Mentoring* (edited by one of the founding MI co-chairs, Lee Herman). Projects on hold to be taken up again in the fall include the collating of the "What Works" materials (from which we have taken a few items for publication in *All About Mentoring*) and the revision of the *New Mentoring Handbook*.