DOCUMENT RESUME

ED 337 070 HE 024 880

TITLE	Core Curriculum: Making the Connections. Proceedings of a Conference sponsored by the Texas Higher Education Coordinating Board (Houston, Texas, July 20-23, 1990).
INSTITUTION	Texas Higher Education Coordinating Board, Austin.
SPONS AGENCY	National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE	Jul 90
NOTE	80p.
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01/PC04 Plus Postage.
DESCRIPTORS	*Core Curriculum; Critical Thinking; *Curriculum Development; Educational Planning; *General Education; Higher Education; Integrated Curriculum; *Interdisciplinary Approach; Liberal Arts; Multicultural Education; Skill Development; Undergraduate Study; Writing (Composition)
IDENTIFIERS	Texas

ABSTRACT

Texas faculty and administrators from various colleges and various disciplines met to discuss the development and implementation of a core curriculum at their institutions. A summary provides brief synopses of the speeches delivered and the panel discussions. The document then provides the text of the welcoming remarks; the keynote address; closing remarks; and panel discussions and speeches from general sessions concerning the core curricula and multicultural education, learning communities, and stimulating critical thinking skills in freshman writing classes. Appendices include the conference program and list of conference participants. Contains 10 references. (GLR)

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Core Curriculum: Making the Connections

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A conference sponsored by the Texas Higher Education Coordinating Board

July 20-22, 1990
Houston, Texas

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Core Curriculum: Making the Connections

A conference
sponsored by the
Texas Higher Education
Coordinating Board
with major funding
by the National Endowment
for the Humanities

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A Conference sponsored by the Texas Higher Education Coordinating Board with major funding by the National Endowment for the Humanities.

SUMMARY

-- There was an Indian living in the desert whose sole job was putting together a bunch of bones. He had to find each bone in the sand and fit it to the next. He moved his hands again and again over the sand and found each little vertebra of the backbone, and he found the bones to the tail, the bones to the leg, and even part of the toenails and the feet. And he put together this marvelous skeleton and when it was finished, he saw that it was the skeleton of a wolf. And all night he sang over it. His song sounded like this: 'Auuummm, Auuummm.' In the morning, just as the light was coming up, he could see the hair on the skeleton begin to take shape -- multi-colored, black and gray and brown and yellow. And he could see the shoulders begin to flesh out. And he could see the nostrils moving slightly as the breath came through them. And then, as this wonderful animal stretched and leapt to its feet, the sun began to shine and he saw it wasn't an animal at all. It was a tall woman, laughing with joy, running out into the light with her hair streaming behind her -- gray, black, yellow, red, brown.

Told by Betty Sue Flowers, Professor of English, The University of Texas at Austin, to conclude the conference.

July 22, 1990

For three days in July, Texas faculty and administrators from junior and senior colleges; from public and private colleges; from large, medium and small colleges; and from different disciplines came to Houston to discuss developing and implementing a core curriculum at their institutions. In the course of the three days, they listened to experts in general sessions, participated in discussion workshops, informally explored topics, and argued in the hallways and at meals.

"Making the Connections" had different interpretations during the conference, but two major themes evolved: the need for building community and the need for developing a cohesive curriculum.

The conference resulted from a new focus on core curriculum in Texas. In January 1987, the Select Committee on Higher Education recommended that all Texas higher education institutions establish a core curriculum. The 70th Legislature endorsed that recommendation and passed legislation requiring core curricula for all public colleges and universities in the state. In 1989, as recommendations to the institutions, the Core Curriculum Subcommittee of the Advisory Committee on Undergraduate Education offered guidelines developed, for the most part, by an advisory committee of educators. These recommendations, with a slight change, were adopted by the Texas Higher Education Coordinating Board in October 1989. The Board also set May 1991 as the first deadline for institutions to report their progress. With major funding from the National Endowment for the Humanities, the Coordinating Board sponsored the July conference to allow a forum for an exchange of ideas among faculty and administrators from throughout the state.

Although the conference was open to participants statewide, grant money paid major portions of the expenses for faculty from the Gulf Coast area to attend. Institutions within that area provided the additional funds for necessary travel. Over 200 faculty and administrators from around the state came to Houston. (See participant list at end of proceedings). The variety of experiences offered at the conference is illustrated by the program reproduced at the end of the proceedings.

The conference was designed to allow as much exchange as possible within a structure that alternated workshop presentations and speakers and that offered topical workshops as well as discussion workshops. The general sessions provided speakers who explored different approaches to making connections through the curriculum.

Kenneth H. Ashworth, Commissioner of Higher Education, opened the conference with welcoming remarks on Friday afternoon. What followed was forty-eight hours of intense dialogue.

SPEAKERS

All the speakers addressed connecting the core curriculum with students. A common theme was the need to develop new senses of community. In his keynote speech Friday night, James Veninga, Executive Director of the Texas Committee for the Humanities, talked about a central omission in current discussions on the need for a core. He believes that inadequate or no attention is being given to the connection between higher education and the body politic, i.e., to linking the education of students to the needs of the larger community. "The connections between higher education and the body politic, between college and university education and the well-being of democracy and free institutions, between university education and civic responsibility, and between our universities and pressing social and cultural issues tend to be missing," he said. "The relationships between our colleges and universities and broad-based goals -- the extension of freedom and opportunity, the development of healthy environments, the elimination of racial, ethnic and gender discrimination, the quest for good and honest government, the application of sound values in public and private spheres -- are not articulated."

Veninga discussed the need to offer students a coherent undergraduate curriculum based on "a vision of what a college-educated person should know." He raised some central questions that students should explore and argued that faculty must be sure to raise the correct questions. Veninga views the state mandate requiring a core curriculum as "a chance to move our colleges and universities into the very center of society. It will take a new appreciation for synthesis and coherence and willingness to make connections . . . . It will take a new brand of public service scholarship that focuses on timely public questions and problems and on critical issues facing our society, with this scholarship enriching general education programs."

In conclusion, Veninga spoke of the need for new funding to allow improvements of general education at colleges and universities. "Of course, we must not let the lack of significant new funding keep us from moving ahead in the best possible ways; the risk to society of doing nothing is unacceptably high." But he emphasized the high costs of developing and implementing a first-rate core curriculum.

On Saturday morning, a panel focused on the core curriculum and multicultural education. Members of the panel agreed on the need to revise the core courses to include the scholarship developed during the last decades on the diversity of the American experience. They believe the students should understand the fullness and variety that makes up the American community. They agreed that the necessary connections will not be made by students until the core courses are revised.

Johnnella Butler, Chairperson of the American Ethnic Studies Program at the University of Washington, Seattle, and a literary scholar, said, "The missing pieces that finally make sense of our collective history -- men and women of color and white women -- have a history that must be incorporated into our history courses, literature, sociology, economics and politics." Butler identified race, class, gender and ethnicity as the four basic and shared components of our human identities. She used jazz as a metaphor to show how the components interact.

"The jazz ensemble of say, a piano, a saxophone, a trumpet and a bass, plays together, and periodically one of the musicians will step forward and improvise. We often say that's a solo," she explained, adding that it isn't a solo in the true sense of the word. "While what that musician plays is very

distinguishable from the ensemble's earlier work, it is connected, intertwined with what came before and with what is quietly supporting him or her during the 'solo' . . . . The improvising 'solo' musician is always aware of what the group is doing. . . . So too, gender interacts with race, class and ethnicity."

Butler believes that multicultural understanding should not be relegated to separate courses. "As long as we see multicultural education and its synonyms ('cultural diversity' or 'ethnicity' requirements) as yet another way to be inclusive without studying its substance, we are doomed to repeat our history of alienating a larger and larger number of Americans from education and our goals of democratic pluralism."

Exploring how to achieve multicultural education, Butler continued, "We can, therefore, choose to know the beautiful and the ugly, to know the truth and thus find the joy."

Nadine and Donald Hata, Jr., historians from El Camino Community College, Torrance, California and California State University, Dominguez Hills, respectively, alternated their remarks about the study of history in a core curriculum. "The task at hand, for all of us, to lay the foundation for a common history that is flexible and subject to change, but without the sacrifice of the best of a common core tradition, requires integration of the best of the old and the new."

The Hatas reminded conference participants that a sense of history can allow the past to function as a prologue. "Our contribution to this panel will be from the view of how far we've come in making the connections between cultural pluralism an integral part of our core curriculum," said Donald Hata. Commenting on the academic "uniform" they both wore -- ". . . blue blazers, striped neckties, . . . gray hair and academic tenure . . ." -- Nadine Hata said she became a history teacher out of revenge. "Indeed, revenge . . . for all those facts that we had not been taught about our ethnic forbearers in history courses and textbooks. There was no mention of Japanese immigrants or their descendants in the United States, except for World War II. And these sins of omission and distortion pervaded all levels of instruction, from kindergarten to graduate school." Reflecting on two decades of teaching, they pointed to the gap between rhetoric and reality. "There seem to have been changes, but are they more shadow than substance? Two immediate sets of references are college catalogs (which list academic departments and courses) and advertisements from new and continuing publications of U.S. history survey texts." Like Johnnella Butler, they deplored the continued separation rather than integration of core courses. They criticized textbooks that keep minorities separate by including limited materials without integrating or exploring connections to other historical events or developments.

In their conclusion, they asserted "a common integrated history that extols diversity without falling prey to divisiveness is within our grasp, or else we wouldn't be in this room today. It is within our grasp if we look hard at ourselves and our flaws as professionals and decide, among other things, to shed the artificial barriers of academic snobbery and territoriality."

Nadine Hata, like Johnnella Butler, used a metaphor to explain how she sees American society. "America is not a 'melting pot,' but more a 'salad.' Each individual ingredient in the perfect salad must be fresh, full of vivid individual colors and zesty individual flavors. The dressing binds the Jiversity into unity. We are, after all, all Americans and that is the dressing that binds us all together."

Panelist John Pappademos, Professor of Physics at the University of Illinois, Chicago, addressed the need for including a fuller understanding of scientific contributions. "One important part of culture is science and the history of science. The point I would like to address here is that up to the present time, American college students have been taught a very one-sided, biased view of the history of science." He discussed a survey of college physics and physical science texts he and some of his students conducted several years ago. People who are not involved in teaching science, Pappademos said, may be shocked "to learn that there was not a single sentence, or even a phrase, in any of the books we surveyed that would indicate that any African, or person of African descent, had ever contributed something of value to the development of science."

Pappademos offered examples of several rich contributions made by Africans to science. "It seems clear to me that to incorporate a multicultural approach in the teaching of science in a core curriculum, we have to revise childish and racist notions that science is merely a European creation that owes nothing to the darker races of the world."

The last panel speaker spoke not from a discipline point of view, but rather from an institutional point of view. Gilberto Hinojosa, Associate Vice President for Academic Affairs at The University of Texas at San Antonio, spoke of the need for local commitment to integrating core courses. "The most important point brought out by all the speakers this morning is that ethnic studies cannot be dealt with separately but, rather, must be incorporated into the existing courses." He believes that, to effect the incorporation, the professors who prepare syllabi must ask the questions "that would lead to inclusion of minority and women's issues in their courses."

Hinojosa believes part of the problem may lie in "the sometimes exclusive focus on oppression and the search for self-determination . . . studying ethnic and women's issues will reveal universal questions, questions that should be answered in all courses. Questions dealing with process of knowledge . . . . Questions dealing with the issues of research and how knowledge is acquired, and questions dealing with how people act and interact among one another."

Hinojosa discussed faculty preparation, commenting that "they are geared to ask certain kinds of questions from their graduate training, and they continue to ask those questions throughout most of their careers. In order to change this, we need to have time for faculty development." He offered some advice, saying, "Those of you in this conference who are administrators, you should consider whether or not you are going to give this issue the kind of attention it deserves or whether we are just going to, once again, say the right things in the right places away from home or in large gatherings as opposed to where it really counts, on our own campuses."

The Saturday afternoon session featured Barbara Leigh Smith, Academic Dean at the Evergreen State University, Olympia, Washington, and Director of the Washington Center for Improving the Quality of Undergraduate Education, who spoke about learning communities. She, however, focused on community in a different way from the keynote speaker and the panel. She linked students to each other and to faculty as well as faculty to faculty to create a community with the institution.

"I'd like to ask you to suspend your disbelief and open your minds to a radically different way of thinking about general education," she began. Instead of the predominant distribution approach used in designing curriculum, she proposed different ways of relating courses to each other.

"There are many well-established barriers that make genuine education reform very difficult, including the way we are funded; promotion, tenure and reward structures; our own role expectations; and that most deadly barrier of all, habit." She commented that the high attrition rate among first-year students is not surprising "when we look at how the freshman year is structured. Entering students are faced with large passive lecture classes, taught by those most marginal in the educational hierarchy . . . . There is little opportunity in most freshman classes for active learning or for critical thinking." Smith believes that there is a malaise, "a lack of connection," in society itself that is reflected in our institutions, the product of both rampant individualism and the bureaucratization of imagination. "While rampant individualism has undermined our community and our sense of commonality, the bureaucratization of imagination has destroyed individual initiative and taking of personal responsibility." She believes that the malaise will not be addressed by mandated curriculum reform because it is ". . . rooted in our structures and in our relationships to one another."

What Smith proposes is "a radically different approach to general education, but one that is gaining currency in many institutions throughout the United States." Learning communities, she says, "represent a structural response to these dilemmas. They build community and promote student involvement, which is the single variable most associated with student academic achievement and success. Learning communities represent a view that sees structure as both the problem and the solution in higher education reform."

While Smith discussed various models used in the state of Washington and throughout the country, she said they share various characteristics to some degree. Her words best describe the concept.

> Learning communities in general have the overall key characteristic of restructuring the curriculum in some way, creating a cohort, or community of students. Usually there's a central theme that justifies and rationalizes the lengthening of the classes. Students are asked through the structure, through the way it's taught, to build connections between the constituent parts. They are usually team designed, sometimes team taught to a greater or lesser extent. And in most cases, learning communities are associated with a distinctive pedagogy: one that emphasizes active learning; one that emphasizes student involvement; one that emphasizes embedded skill and content teaching; extensive use of speaking and writing; collaborative learning methods; and often, narrative assessments. Some do self assessments and use a variety of approaches to evaluating on an ongoing basis.

Learning communities, she went on to say, can be put in place with relatively little expense.

In conclusion, Smith said, "The neglected issues, I think, in general education today are about the character of our communities: our ways of making decisions, our willingness to trust one another, to experiment within boundaries, and about ways to build our common identity while still respecting our diversity. We need to get smarter about structure."

On Sunday, the final day of the conference, Richard Duran, Professor of Education and Psychology at the University of California, Santa Barbara, returned to the theme of community. He spoke of minorities and writing. "I have begun to realize the close connection between students' development of self-identity in society and their ability to benefit from schooling. I have also come to realize that helping students in their writing is fundamentally enacting a form of socialization for students." Duran believes ". . . teaching and learning activities that allow students to appreciate the social origins of communication and connections between the self-identity and sociocultural worlds of writer, reader, and writing teacher/mentor," will help students perform well in writing classes.

He said, "in order to improve writing we must be prepared to offer students strong forms of assistance that will allow them to see how their personal identities link with the act of communicating constitutively to others and how to respond to the advice of the writing mentor." Duran expressed concerned about minority experiences in writing classes. "When students find that their own world perspectives and competencies are recognized they become empowered to view other perspectives and competencies as opportunities for personal development and not as a threat to their own self identity and community identity."

Duran noted two examples from the conference experiences that could help minority students. He endorsed the learning community concept outlined by Barbara Smith, and he explained the value of the Common Ground approach presented in a workshop conducted by James Pickering, Dean of Humanities and Fine Arts at the University of Houston, on Friday. Pickering told of a university/high school project, provided by the University of Houston with a grant from the National Endowment for the Humanities, which linked faculties and texts. Duran said, "The Common Ground instructional strategy situates learning in discovering relationships between students' cultural background and the background of persons from another culture. It requires students to think analogically and inferentially about relationships among texts and about how to communicate in writing about these relations." Duran concluded, "Approaches such as these need our intensive attention."

As the final speaker, Betty Sue Flowers, Professor of English at The University of Texas at Austin drew together the different threads of the conference into a whole fabric.

Flowers urged participants, as they worked on their campuses, to remember, "It is the process that's important, and the openness of the process." She, like the other speakers, wanted inclusion, not exclusion.

In discussing what a core curriculum should do, Flowers said, "The heart of an education is what connects thought to action." She compared the concept of a core curriculum to an apple core. "The 'core,' although not immediately useful, contains the seeds out of which the future grows -- the seeds which connect generation to generation. Lately, we've had no garden in which to plant these seeds. That's what the core curriculum provides: the garden to plant the seeds that will grow in the future, even though they may not be immediately useful to a professional orientation."

She discussed changes that have occurred in the shared culture. "But these moments of celebrating our shared culture will never happen again. . . . Things are not what they used to be, and they never will be again, no matter how many curricular reforms we make." She went on to explain, "Now, I'm not saying we should give up on our Western heritage. But we have to find new ways to talk about it. We have to find how both to hold and to let go of it, to hold to it and to be open, to honor it and to criticize it."

In reviewing the multicultural panel discussion, she alluded to the three stages of multicultural consciousness raising brought up during a question-and-answer period. The first stage was one of discovery -- the "golly, gee whiz" stage. The second is the one of the "victim," and the third is the one now emerging. "These days a number of people have finally passed through the 'victim stage' and are no longer projecting their internal oppressors onto the outside. We can now reach stage three, the stage in which we celebrate difference and analyze it without defensiveness or stereotyping."

Flowers affirmed the diversity of American society by explaining, "We have a global market, and we live in a global village. The country that will get ahead in the long run is the country that has been able to celebrate differences without privileging one group over another."

Flowers concluded by telling the story printed at the opening of these proceedings. She cautioned her audience against attempting to arrive at any exact allegory to her remarks, or to the conference itself. "It's enough," she explained, "that you hear certain thematic threads: of the value of difference, of liberation, of hard work, piece by piece, of the creative fire that can leap out of commitment and dedicated attention, of forms that come to life."

WORKSHOPS AND DISCUSSION GROUPS

Only two of the break-out sessions left participants free to choose which group to attend. Friday afternoon workshops, held immediately after the opening session, offered fourteen presentations on topics ranging from descriptions of individual courses to full curricula, from planning the core to implementing it, and from internal linkages to cooperation of junior and senior colleges and the public schools. Many of them touched on the synthesizing possibilities of the core. Each participant could attend two of the presentations.

Late on Saturday afternoon, several workshops offered opportunities for participants with mutual concerns to meet. The ongoing workshop discussions on Saturday and Sunday were, however, a series of three sessions in which the same small group met, first to discuss issues, next to design a core, and finally to develop recommendations.

Participants were assigned to the three discussion workshops to provide diverse groups representing institutional types and disciplines. While each group made several unique points, some common concerns were expressed. Over and over again the need for faculty development was emphasized. Suggestions included the use of telecommunications to bring speakers to campus; or allowing release time for planning, discussion, and research; or developing new courses and revising existing courses.

Participants wanted a synthesized core through carefully selected courses, interdisciplinary courses, or learning communities. They believed the core might need to evolve but warned against a set of distribution requirements resulting from institutional turf battles.

Most participants believed that core development should be a local matter. Participants repeatedly argued against a mandated statewide core content. They said that faculty commitment at the local level is crucial for offering good core curricula. Some groups were concerned about transferability. All stressed that the Coordinating Board should play a facilitating role, but not dictate the core itself. Some stressed the need for local administrative support.

Recommendations for core content were truly varied, including endorsements for writing across the curriculum, teaching logic and critical thinking values, developing ethics, and goal setting, as well as a warning not to limit the core to basic skills but rather assure multiculturalism, environmental, and international education. Some wanted to include computer literacy, while others focused on teaching in the visual and performing arts. There were several calls for including science and technology. Funding needs, including suggestions for pilot programs and the possibility of the Coordinating Board serving as a regranting body, were also stressed.

While the groups' recommendations were rich in variety, the major issues concerned faculty development, synthesizing the core curricula, and assuring academic freedom.

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ACKNOWLEDGMENTS

As project director I would like to thank the following people: each speaker; each presenter at a workshop; each discussion leader (who did not know the task ahead of himself or herself when registering for the conference); Roselle Taylor and Jennifer Hutchens from the University of Houston, who helped at registration; the staff of the Marriott Brookhollow Hotel who made complex arrangements seem simple; Coordinating Board staff Bill Jobe, Catherine Parsoneault, Colleen Klein, Suzanne Lucignani, and Valerie Williams. Finally, thanks to Chairman Lynne Cheney and the National Endowment for the Humanities for providing the major portion of the conference funding.

Frances K. Sage
Project Director

FIRST GENERAL SESSION

Welcoming Remarks

Dr. James H. Pickering, Dean of Humanities and Fine Arts at the University of Houston, introduced the Commissioner of Higher Education for the State of Texas, Dr. Kenneth H. Ashworth. Dr. Ashworth welcomed the assembled participants to the conference.

Dr. Kenneth H. Ashworth: When James [Pickering] said that we know we can't just plan a core curriculum and then walk away, I can't help but be reminded of a quote attributed to Dwight Eisenhower. He said, "The plan is nothing; planning is everything," and that is certainly what this process is all about. I've come here this afternoon with the feeling that I'm preaching to the choir. I think everybody here is sold on what they're doing; otherwise you wouldn't be sacrificing a Friday afternoon and weekend to come here to talk about it.

Speaking of choirs, I remember hearing Senator Carl Parker say one time that when he was a young man and was in a choir in junior high school, the young lady who was the choir director said, "Everybody sing loud. If you're out of tune, I want to know it early." So that's what you're invited here to do. You're invited to sing, and sing loud, and we'll find out if you're out of tune. Coming out of these discussions, we ought to get a more harmonious result, although I'm told there's a broad representation here -- with institutions ranging from the largest universities to the smallest; private independent colleges; public colleges; and public junior colleges.

Joe Arbolino said one time in *Change* magazine that the purpose of a general education or liberal education is so that when a person grows up, gets out into the world, and someday has to knock on himself or herself, then there's someone there to answer. It seems to me that is a very appropriate definition of a general liberal arts education. Just yesterday I was talking with a woman who is going through a very difficult stage right now with her career. At the end she said, "Ken, this may seem strange to you, but I've been reading Shakespeare's sonnets." Well, that didn't strike me as unusual at all. She said, "I learned a lot about myself in re-reading those sonnets this many years after I studied them. I learned they can demote me and they can humiliate me but they cannot dishonor me."

In reference to Shakespeare's sonnets, I have a story from when I was Executive Vice President at UT-San Antonio that at least Jim and some of the others here have heard. One Saturday morning I was there in my office working on some of our plans for problems of the following week, and a lawyer came in and left some papers dealing with an issue we were addressing. He happened to spot Shakespeare's sonnets on my bookshelf there, and he said, "You know, when I was at Baylor as an undergraduate, I could never for the life of me figure out why in the world we were studying Shakespeare's sonnets. Then thirty years later, after I'd gotten out of school, I was going through a divorce and one of the most difficult times of my life. I actually had thought about killing myself, but I went back and read Shakespeare's sonnets and they literally saved my life." That's the answer to the old question one might ask: "What is the value of a liberal arts or a general education?" I guess the only way you can answer that is to conclude that if you live long enough and experience enough of the human condition, which means suffering loss throughout life in one form or another, only then can you come to a full appreciation of the value of a liberal arts education.

Well, as I say, I'm preaching to the choir here. I'm struck by the title for the conference: "Making the Connections." I know you're here to talk about how to connect different subject fields to each other, but that title, "Making the Connection," is almost a pun for the value of what a liberal education is all about. Those educated people in our society who can make the connections, who can see the consequences, who can rehearse the results of courses of action, and who can tie together and recognize the relationships that exist -- those are the people who are going to make the most informed decisions. Hopefully, those are the kinds of people who will lead us and hold the most meaningful and important decision-making positions in our society. You can ask employers what they want from a college graduate, and their answers depend on when you ask them and in what context. If you ask, "What do you expect of a new college graduate?",

they'll say "Well, I want somebody who can design a span that won't fall down. I want somebody who can interpret a financial statement. I want somebody who can interpret and knows the procedures of the field in which he's majored." They are talking about a specific match between a specialization and what they want in the job marketplace. However, if you walk around that cocktail party, have another drink, and later on come back to that same executive and ask, "What's the greatest deficiency you're finding in your employees after they've been with you for about ten years?", then the reply will be different. They'll tell you, "You know, the biggest problem we've got is that I'm embarrassed to send these people to a cocktail party like this or to a social gathering of any kind. They don't know anything about art, music, culture, literature, or current events, and they can't make connections with anything important. They are just so narrow."

Thus their reply depends on the context in which they've been questioned. My view has always been that our first responsibility is to prepare those people for that requirement of making the connections, which is the topic of this conference. I'm very pleased that our work, indeed I say modestly, our obscure work here in the state of Texas on the core curriculum captured the attention of the National Endowment for the Humanities. Several of us had the privilege of having lunch with Jerry Martin from NEH early in the process of working on this subject, and out of those luncheon discussions came not only the award and support for this conference, but also a number of awards that have been made to individual institutions in the state which are working on core curriculum. I'm very pleased also that Frank Frankfort is here representing NEH and will participate in the program.

I'm h[illegible] to welcome you. Thank you for taking your weekend time to join us here. I hope that all of you, above all else that you accomplish here, will continue to help us raise our expectations in the general education and liberal arts fields of higher education.

Thank you again, and welcome to the conference.

SECOND GENERAL SESSION

Keynote Address

Dr. Frances K. Sage, Program Director in the Universities and Health Affairs Division of the Texas Higher Education Coordinating Board, served as Project Director for the conference. She introduced the keynote speaker, Dr. James Veninga, Executive Director of the Texas Committee for the Humanities.

Dr. James Veninga: We have come together this weekend to take stock of undergraduate education, to reflect on the status of the core curriculum in our colleges and universities, and to offer ideas on how we should improve general education in the 1990s.

H.B. 2183, which requires all colleges and universities to establish a core curriculum, evidences the leadership role of key legislators concerned about our colleges and universities. That bill, passed in response to a recommendation of the Select Committee on Higher Education, provides a state mandate to move forward with ideas generated by the national reform movement of the 1980s. As such, it stands as a unique effort of a legislative body to deal with important challenges confronting undergraduate education in the United States.

Some observers of higher education mark the beginning of this latest reform movement with the core curriculum put in place at Harvard University in 1979. That curriculum, nearly six years in the making, was the first major attempt to overhaul the undergraduate curriculum at Harvard since 1945, when a general education program was introduced following the release of the Harvard Report, the so-called "Red Book." That report provided a philosophical groundwork for an approach to general education that by and large has dominated higher education in America for the last four decades.

The report was deeply concerned with the problem of how to provide a general education to the postwar generations. It noted that American democracy was threatened by a dramatic shift in political power from an educated elite to the unenlightened many. A democracy of equal citizens was replacing a small privileged class of well-trained leaders. Thus Harvard proposed to democratize what had once been the education of a gentleman.

Unfortunately, practice did not live up to rhetoric. What developed was quite different from what the original committee anticipated, and what happened at Harvard was repeated in the vast majority of colleges and universities across the country. In place of tightly focused core curriculum courses that required a high degree of faculty cooperativeness, availability, and willingness to move beyond specialized fields, the University, responding to departmental and faculty pressures, went for breadth, with the consequence that the contemporary cafeteria-like approach to general education evolved, in which a system of distribution requirements and electives have center stage. In 1975, David Riesman described Harvard's general education requirements as "minimal, not much more than a mild expectation that a student will take several courses outside his own area of specialization." By the late 1970s, to meet general education requirements at Harvard, students were free to choose from over one-hundred courses listed in the catalogue.

Thus from the end of World War II through the 1970s, general education in the United States became increasingly, as Ernest Boyer points out, "the neglected stepchild of undergraduate education." The concept of a core curriculum all but disappeared in the majority of our institutions of higher education. The reinstitution of a core curriculum at Harvard in 1979 signaled a swing of the curriculum pendulum once again, moving back toward prescription and away from permissiveness. The Harvard committee proposed that students take eight courses from five core areas: literature and the arts; history; social and philosophical analysis; science and mathematics; and foreign languages and cultures. While this may seem like a dramatic change in requirements, the level of prescription in this core curriculum is quite modest. Indeed, it is highly questionable whether what exists at Harvard can genuinely be called a "core" curriculum. At best, it may be what former Secretary of Education William Bennett called "core light," a description that did not sit well with the Harvard faculty.

But I cite the Harvard effort because it seems to mark -- despite its weakness -- the beginning of renewed interest to fashion general education programs that meet new needs. Throughout the 1980s, report after report of various blue-ribbon commissions has sought to restore general education to its rightful place in American higher education.

Critics have recognized growing public disenchantment with higher education. Public concerns have centered on the apparent cheapening of college and university degrees; on the inability of large numbers of graduates to have the writing, reading and analytical skills needed in today's economic marketplace; on the abundance of narrow and sometimes esoteric scholarship; and on the growing isolation of the university from community needs and public issues.

Building on these public concerns, the critics have argued that higher education is beset with major problems. For too long we have witnessed the decline of the liberal arts and the ascendancy of professional and vocational programs. The undergraduate curriculum appears fragmented, lacking an overriding coherence based on a vision of what a college-educated person should know. Introductory classes in our larger universities, frequently enrolling hundreds of students, are most often taught by graduate students, part-time lecturers, and young assistant professors rather than by experienced faculty members.

Despite the growing public recognition of the need for curricular reform, despite the numerous reports issued, and despite new experimental programs at a number of institutions, a 1989 survey commissioned by the NEH of 504 colleges and universities found little change in undergraduate general education requirements. For example, at four-year colleges, requirements in the humanities were increased an average of only 1.5 hours in the preceding five years. While approximately ninety-five percent of all baccalaureate-granting institutions have general education requirements for all undergraduate students, most of these institutions do not have genuine core curricula. Thus even though general education requirements may be high, it was possible in 1988 to graduate from almost eighty percent of the nation's colleges and universities without taking a course in Western civilization, from more than eighty percent without taking a course in American history, from forty-five percent without taking a course in English or American literature, and from seventy-seven percent without studying a foreign language.

Here in Texas, undergraduate education faces the same challenges that confront colleges and universities across the country. Of course some institutions have given much thought to general education in recent years, with very positive results, and the report released by the Coordinating Board's Subcommittee on Core Curriculum has proved most helpful. In spite of these and other efforts, however, much work remains.

Many factors have contributed to the current status of general education and to the difficulty institutions have in establishing coherent and integrated core curricula, including, most certainly, factors that seem to reinforce one another: the career-orientation of students; a society that tends to place more value on the practical than the theoretical; the supremacy of departments within the university structure; the over-specialization of faculty; the nature of graduate education; the priority placed on research at the expense of teaching; and so forth.

But I would like to propose to you that as important as these factors are, there is another reason -- one more sweeping and one more disturbing. I am referring to the gradual erosion of a sense of the civic function of our institutions of higher education, a sense of how our colleges and universities are related to a society of self-governing people, how these institutions might be able to contribute in new and deeper ways to the development of community through which challenging social, cultural, and political problems can be addressed. It is my belief that this loss has contributed to the increasing marginalization of our colleges and universities.

This difficulty can be seen in the February 1987 report of the Select Committee on Higher Education. That report identified three broad goals for higher education in Texas: (1) strengthening the traditional role of higher education; (2) firmly establishing the critical role of higher education as a powerful instrument for

economic development and an indispensable factor in producing a brighter economic future, especially through research; and (3) managing and controlling higher education for better results.

I do not want to dismiss the contribution made by the Select Committee in recommending ways of strengthening accountability and management, and the progress made by our colleges and universities since 1987. Nor do I want to minimize the importance of higher education to economic development. But the Committee's description of the "traditional role" of higher education is troubling. The introduction to that section of the report dealing with the "traditional role" states:

> Higher education traditionally has been valued as an end in itself for personal enrichment. Its role has been to transmit culture through general education, to impart and extend knowledge, and to teach and train students for vocations and professions. At the turn of the next century, our intensely competitive society will require a highly capable work force prepared to cope with change. Education, more than ever before in Texas, will be the road to individual success and achievement.

We are left with the argument that higher education is important for (a) individual enrichment and advancement; and (b) economic development, primarily through research. The connections between higher education and the body politic, between college and university education and the well-being of democracy and free institutions, between university education and civic responsibility, and between our universities and pressing social and cultural issues tend to be missing.

The missing links may reflect the peculiar historical and cultural background of the state, including our penchant for individualism and our passion for economic achievement. Missing is the recognition of Texas as a community, with our institutions of higher education playing a central role in supporting that community. The relationships between our colleges and universities and broad-based goals -- the extension of freedom and opportunity, the development of healthy environments, the elimination of racial, ethnic and gender discrimination, the quest for good and honest government, the application of sound values in public and private spheres -- are not articulated.

The report of the Select Committee was used in developing a series of bills passed in 1987 by the Texas Legislature. Some of those bills were designed to dramatically increase scientific and technological research, as an important dimension of the state's economic recovery. Others were designed to improve the quality of undergraduate education in the state, including H.B. 2183, dealing with the core curriculum. But these latter bills and the initiatives that have ensued from them do little to reestablish the civic function of our colleges and universities beyond that of ensuring a literate and skilled work force for a post-industrial, service-oriented economy. As a result, insufficient incentive has been given to think about general education and the core curriculum in ways that will make the kinds of connections that are needed if the broader civic function of higher education is to be achieved. Without this incentive, intellectual frameworks for thinking about the core curriculum are limited, focusing primarily on skills and competencies to be gained, on the one hand, and the transmission of culture through the study of traditional disciplines, on the other hand. In the end we are shortchanging society, for the enormous resources of our colleges and universities and the multiple talents of the faculty are insufficiently brought to bear on fundamentally important issues of democratic culture.

In pushing for reform, it has become fashionable to cite statistics. Report after report issued in the past decade provided us with dismal statistics regarding what it is that college graduates know about history and culture. For example, in one recent poll two-thirds of graduating seniors could not identify the authors of the *Divine Comedy* and *Paradise Lost*, and fully one-quarter of graduating seniors thought that Karl Marx's phrase "from each according to his own ability, to each according to his need," is part of the U.S. Constitution.

But there is a problem more serious than literary and historical gaps in the knowledge of our college seniors, and that has to do with statistics about the health of our democratic society and culture, statistics that surely must hold great relevance to the design of general education and a core curriculum.

Take, for example, statistics about the status of children in our society. Twenty-five percent of pre-schoolers live in poverty. One out of three girls and one out of every five boys born in the U.S.A. will experience sexual abuse by the time she or he is eighteen. Nearly 10,000 children in the U.S. die annually from poverty. Eighty percent of the children eligible for Head Start never get a chance to participate.

How about statistics on poverty? There are an estimated thirty-three million Americans who live in poverty. Approximately three million Americans are homeless, including 500,000 children.

Regarding violence: The United States leads all industrialized nations in homicides. In the United States, a woman is beaten every eighteen seconds and raped every six minutes.

Regarding education and literacy: Nearly thirty percent of our students nationally do not finish high school. There are now over four million young Americans age eighteen to thirty who are dropouts. Here in Texas, 80,000 kids drop out each year -- 444 every school day. One out of three Texans is functionally illiterate. Approximately thirty million American adults cannot read well enough to function effectively at work.

Regarding greed: The Savings & Loan scandal ultimately will cost $2,000 per U.S. citizen -- perhaps much more.

Regarding productivity: American productivity has dropped so significantly since 1973 -- the growth rate has been cut in half -- that many observers believe the United States is about to slip into the second rank of nations in terms of wealth and income, with the consequence that, as we move toward the twenty-first century, the high standard of living that we have known is in jeopardy.

Regarding the environment: Acid rain damage, normally associated with industrialized nations and regions, now can be seen in the virgin forests of Central America. We are told that the average temperature may increase as much as seven degrees Fahrenheit over the next century, promising dramatic climatic changes, unless major new environmental policies are put in place worldwide.

Regarding growing American cynicism: A recent survey found that forty-three percent of Americans -- and more than half of those under age twenty-four -- believe selfishness and fakery are at the core of human nature and that most Americans will lie and cheat if they can gain from it.

Regarding civic involvement: Fewer and fewer Americans bother to vote. Young adults aged eighteen to thirty in recent years have come to know and care less about public affairs than any other generation in the past half-century, according to a recent poll. Young Americans are less likely to read newspapers, less likely to watch news on television, less able to identify newsmakers, and consistently register less interest in public events than the preceding generation. In the last twenty-five years, the percentage of young adults who read newspapers has dropped from sixty-seven to twenty-four percent.

These statistics point to a democratic society that faces major challenges -- challenges that confront us at the very time when democratic values are taking hold around the world and in the most unlikely places. To be sure, all students who come through our general education programs should have some knowledge of Dante and Milton -- courses in Western culture and literature, including American history and literature, should be central to the core curriculum. But they also should know the problems that our society faces, the basic threats to American democracy as we move toward the twenty-first century, and what options might be available to us as a people in addressing these problems and threats. But even if one takes the longer look, if one identifies certain trends that will extend well into the twenty-first century, it is impossible to escape the conclusion that the future of our democratic society should be a fundamental concern of the core curriculum. All students -- no matter what their professional pursuits might be -- need a prescribed

curriculum in their general education program that familiarizes them with the most important issues facing our state, nation, and world.

For example, what is the connection between literacy and the well-being of democratic institutions and values? And what do we mean by literacy, and who should define what we mean?

What about multiculturalism, the extraordinary shift in demographics now occurring? How does a democratic culture deal with the questions of pluralism? What risks do we run if they are not dealt with successfully? Why do we have such a difficult time incorporating into our ideals of a common and shared culture the experiences, realities, and traditions of our multiple cultures?

What about internationalism, the maturing of the global village? We know that there are global problems demanding global solutions -- environmental problems, international debt, third-world political instability, drug trafficking, hunger and poverty, and terrorism -- and we know that the world's economies are increasingly interrelated. But what do these realities mean for citizens of a democracy? For ranchers and electricians and computer programmers and corporate executives and homemakers and engineers and doctors and bankers and teachers? Why must we know of these things? What is the danger to society if we don't?

What about technology? How is technology affecting our collective and individual lives, and how can American society deal with the moral and ethical dilemmas posed by modern technology?

What about equal opportunity? How important is equal opportunity to a maturing democratic society, and how does a society keep a commitment to equal opportunity alive?

And what about ethics and citizenship? A poll undertaken last year by the *Los Angeles Times* indicated that as we moved into the 1990s, issues of morality and ethics dominated the concerns of our fellow Americans.

If we wish to improve undergraduate education to meet in new ways the ends of a democratic culture, we must make sure that we are asking the right kinds of questions. I'm sure it is highly appropriate to ask, as did the Select Committee on Higher Education, whether or not our college and university students are graduating with the skills needed in a dramatically changing economy. And it is also appropriate to ask, as so many blue-ribbon commissions have asked in the past decade, whether or not our colleges and universities are successful in transmitting to this generation of youth the cultural wisdom of the past -- whether that wisdom is conceived narrowly in the sense of the Western tradition or more broadly in the sense of minority and non-Western traditions as well. And it is appropriate to ask, as so many faculty committees engaged in curricular reform have asked in recent years, whether students are gaining sufficient familiarity with the methods of inquiry of the various disciplines.

Those are important questions, but they are not the only ones that we must ask. Indeed, they may not even be the most important ones. If we stop with these questions, we will fall short in developing core curricula that might help us to reclaim in far-reaching ways the civic function of higher education. Thus to these questions we must add others:

What problems and issues of our society will need to be addressed by our college-educated citizens as we move into the next century?

And what kinds of knowledge, what forms of inquiry, and what methods of teaching might work to further democratic institutions and values, to develop a sense of community, and to extend to an ever-increasing number of our citizens the fruits of democracy and the joys of participating in this community?

To ask these questions is to ask whether or not it is possible for us to further develop a vision of higher education in which our colleges and universities are at the very center of democratic life. In such a vision, general education programs would take on new priority, for through such programs graduates of our colleges and universities would be prepared for creative and responsible membership in the self-governing

body politic, graduates who would possess an understanding of the most important public issues that need to be addressed by our society if democratic culture is to flourish.

The development of such a vision is the challenge now facing our colleges and universities. A remarkable opportunity has come your way. You have an open invitation from the State of Texas to develop general education programs that will meet the needs of students and society well into the twenty-first century. The mandate given to the higher education community by the state to develop core curricula should not be perceived as a burden but as a chance to move our colleges and universities into the very center of society, a chance to reclaim in new ways the civic function of higher learning, a chance to demonstrate that colleges and universities are important to the state not just because they feed the engines of economic growth, not just because they provide opportunity for individual advancement, and not just because they transmit the cultural wisdom of the past, but because they are absolutely essential to the well-being of democracy, to the preservation of free institutions, to the development of community, and to the quest for a more just, more peaceful, and happier world.

But what will it take to reclaim the civic function of higher learning through general education programs that meet in new and far deeper ways the needs of democratic culture?

It will take college and university administrators who are willing to place the advancement of general education at the top of their institutions' agendas.

It will take senior faculty members who are willing to allocate considerable time to the difficult process of undergraduate curriculum reform.

It will take faculty who are willing to reclaim the importance of teaching and to work toward a tenure system in our research universities in which devotion to and excellence in teaching are given new and expanded priority.

It will take faculty members who are willing to move beyond the boundaries of their disciplines in order to develop new interdisciplinary and multidisciplinary programs and courses and who show a willingness to engage in team teaching in introductory courses.

It will take departments that are willing to give up useless turf battles.

It will take a remarkable level of collegiality as the intellectual frameworks for new core curricula are developed.

It will take new mechanisms for sharing information among colleges and universities, so that schools can learn from each other.

It will take a new appreciation for synthesis and coherence and a willingness to make connections between the sciences and the humanities, between technology and human values, between history and literature, between general education and professional programs, and between general education and departmental majors.

It will take a new brand of public service scholarship that focuses on timely public questions and problems and on critical issues facing our society, with this scholarship enriching general education programs.

It will take new efforts to inform the public about what is going on, to solicit input from the community, and to demonstrate that our colleges and universities are repositioning themselves in society. And it will take money, lots and lots of money.

We cannot expect the reform of general education, we cannot expect the emplacement of substantial new core curricula without significant new funding. If the public is serious about this business of reform, if the Governor of Texas and Members of the Senate and House want to see our institutions of higher education functioning creatively in society, institutions that develop outstanding general education programs that meet the future needs of society and that relate directly to the challenges facing the state and the nation, then our political leaders must take the lead in articulating to their colleagues and to the public why new financial resources are very much needed.

No institution can reform undergraduate education on a shoestring budget. In the process of funding higher education, new priority must be given to general education programs. Funding must take into account the critical need to reduce class size, to employ more faculty, to assign larger numbers of senior faculty to general education courses, and to improve curricula.

Faculty need time off from teaching and research in order to develop new core curriculum courses. Colleges and universities need special funding to organize workshops and summer institutes whereby faculty can be introduced to all components of the core curriculum so that coherence and integration can be assured, and whereby new faculty can be introduced to the program. And we need a Public Service Scholarship fund, modeled after the $60 million programs established to encourage university research in science and technology, with this fund earmarked for research in the humanities and social sciences, with the bulk of funds reserved for projects that deal with issues and topics of grave importance to the state and nation, projects that also would help support core curricula programs. A fund that is even one-tenth the amount appropriated for science and technology would be welcomed and would make a major difference.

To the skeptic who believes that the state is already appropriating enough money for undergraduate education, I would suggest taking a close look at these recent NEH grants to Texas institutions for curricular development:

- Amarillo College, $95,000 to develop a new Western Civilization course;
- Galveston College, $25,967 to plan a core humanities course;
- Tarrant County Junior College, $92,000 for faculty development in support of a core curriculum; and
- The University of Texas at San Antonio, $100,000 to develop core courses for a new interdisciplinary degree for elementary school teachers.

These figures demonstrate the kind of money that is needed when colleges and universities take on the task of curricular reform. It is difficult to see how major progress in achieving the reform of undergraduate education can take place without significant new funding from the state. These grants from the federal government are extraordinarily important, and I am grateful -- and I know you are most grateful -- for the Endowment's ability to support worthwhile projects in Texas, but it is not the responsibility of the federal government to do for Texas what Texas ought to be able to do for itself. Nor is there enough federal money -- even if every college and university in the state could submit competitive proposals to NEH -- to make a sustained and major difference in undergraduate education in Texas, given the number of institutions in the state. In short, the state must accept its responsibility to provide enough funds to ensure that colleges and universities can proceed with the improvement of general education and can achieve the broad objectives established in the last several years.

Of course, we must not let the lack of significant new funding keep us from moving ahead in the best possible ways; the risk to society of doing nothing is unacceptably high. But if adequate financial resources are made available, I am confident that the 1990s can be a decade marked by the further advancement of undergraduate education in Texas and the repositioning of our colleges and universities for leadership in the twenty-first century.

Establishing in every college and university a first-rate core curriculum will be critical to achieving these goals. The dictionary tells us that the word "core" refers to "the innermost or most important part of anything," to the heart, center, essence. A core curriculum is the heart of undergraduate education -- the heart of the college and university -- and it should include those courses that all students must take, and it should be based on what it is that society needs these students to know and understand in order to function effectively in democratic society.

I recognize the need for institutional autonomy and the desire of each institution to determine what this center, this heart, ought to be. The core will undoubtedly be thought of differently across the state, in part because of the varying missions, resources, and constituencies of our institutions.

But this autonomy and variance should not foreclose discussion on an important question: Should there not be some common elements in the core curriculum of all colleges and universities in Texas?

Can we not take it for granted that there are certain issues of society and democratic culture that we want all college and university students in Texas to understand, and that there are certain traditions and subjects and modes of inquiry in the liberal arts that all students need to master in order to understand these issues?

I am of course suggesting that there is a core within a core -- an inner core that ought to be fully transferable and that ought to be fairly uniform in all our institutions, from Amarillo to McAllen, El Paso to Beaumont. This inner core would include those introductory courses frequently associated with liberal education, for example, the history and literature of Western civilization. But it would also include three or six or nine credit hours of multidisciplinary courses that seek to achieve with great clarity the civic function of general education; for example, courses in modern technology and human values, global issues of the twenty-first century, and contemporary democracy and its crises and opportunities.

It might be time for institutions to give up just a little bit of autonomy when it comes to the curriculum in order to help achieve the statewide reform of general education that all of us desire.

H.B. 2183 does provide a mandate to think about undergraduate education in new ways. It's time for all of us to dream about what undergraduate education in Texas could be, about how it might respond to social and political and spiritual needs as well as economic needs.

We should not underestimate the ultimate damage done when economic needs are excessively used to justify increased state appropriations for higher education. In the area of cultural policy we have a similar problem. I cannot tell you how many times I have heard the argument that Texas should fund the arts because the arts are important to economic development by creating jobs, encouraging the relocation of businesses, and stimulating tourism. I cringe every time I hear those arguments. I don't believe we fund the arts in this country because the arts are good for economic development. We fund the arts because the arts are central to civilization, because the arts provide meaning and joy and perspective, and because the arts help all of us to be more human.

The taxpayers of Texas provide funds for undergraduate education not just because undergraduate education is important to the economy, not just because we need skilled workers, not just because undergraduate education provides opportunities for individual advancement, indeed, not just because it is a wise and noble thing to transmit culture from one generation to another, but because we need citizens who understand the world about them, citizens who will vote and vote thoughtfully, citizens who are fully engaged in the issues of their time, citizens who can provide models of civility and decency and honesty and compassion, citizens who can dream of a better world, and citizens who are not afraid to work hard to achieve that dream.

I believe that's why the State of Texas funds undergraduate education. That's why we who are outside the academy are going to press hard for increased appropriations for undergraduate education. And that's why I hope all of you who are leaders in curriculum development will continue to move forward in building

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the very best general education programs possible. It's clear that you are off to a great start -- a start that promises only good things for undergraduate education in Texas in the 1990s.

THIRD GENERAL SESSION

The Core Curricula and Multicultural Education (Panel)

The Third General Session featured a panel presentation of issues relating multicultural issues in higher education and the core curricula. The moderator for the panel was Dr. Richard A. Cording, Dean of Arts and Sciences at Sam Houston State University. He introduced the panel.

Dr. Cording: The discussion for this session is the core curricula and multicultural education. The core committee found discussing multiculture, core courses, and their place within the general education requirement most perplexing. We talked with some ease about history and biology and art and algebra, but when we began to discuss multiculture and the courses and content, we found ourselves in something of a dilemma. We know that this is a very important issue. Surely it is addressed at the national level and, given the demography of Texas, it is clearly important for this State and for the core of the institutions to be clearly defined courses. We suspect that the institutions in our state do not include multicultural courses at all, or if they are included, it's probably a very broad category in which there are many pretending courses. If you have wondered about a definition of multiculture, if you have ever wondered about the purpose and value of multicultural courses, if you wanted to know what a multicultural course looks like, where it fits, about its purpose and value, you need worry no longer. At the conclusion of this session you will have the answers to all of those questions. The Coordinating Board staff has assembled for you five experts who can answer any question about anything, including multiculture. We have for you: Dr. Johnnella Butler, Chairperson, American Ethnic Studies Program, University of Washington, Seattle, Washington, seated here on my left; Dr. Donald Hata, Jr., Professor of History, California State University, Dominguez Hills, seated on my right. Next to him is his wife. Dr. Nadine I. Hata is Dean, Social and Behavioral Science Division at El Camino Community College in Torrance, California. We will also hear from Dr. John Pappademos, Associate Professor of Physics, University of Illinois, Chicago, and Dr. Gilberto M. Hinojosa, Assistant Vice President for Academic Affairs at The University of Texas at San Antonio. They will present in the order of their appearance in the program, and following their presentations we will have time, we think, for discussion.

Dr. Johnnella Butler: Good morning. Frances asked that we tell you something about ourselves that might be pertinent to our discussion and so, I will do that. I think it would be a lot easier for us to approach this topic if something were untrue about me that is very true. Professor Hata in a brief conversation earlier today, brought to my mind something that I am aware of subliminally, and that is that I am one of the rare survivors of people who are tenured in American Ethnic Studies. I was the first Black woman tenured at Smith College in any department, and my tenure was in the Afro-American Studies Department. And now, I am Chairperson of the American Ethnic Studies Department at the University of Washington. I say this, not as a boast, but rather as a signal of shame for the academy. There should be many more like me who are Asian American, African American, American Indian and Latino American.

Another little asset of my background that I think is relevant to our subject today is that presently I am a co-director of a Ford Foundation project to evaluate eleven major universities that Ford funded to incorporate material of women of color into general core courses. Our evaluation should be completed the fall of 1991. Lastly, I am co-editor right now of a book that should be of interest to you, *Transforming the Curriculum: Ethnic Studies and Women's Studies*. This text, which SUNY Press will have out in the spring of '91, provides a thoughtful guide to curriculum transformation. My specialization is African American literature; however, early on in my career, I realized that in order to have a place within colleges and universities to teach this literature, some of us would have to make the case. Thus, my work in curriculum transformation.

Let me begin with an anecdote. A year ago, as department chair, a colleague of mine presented the revised African American Studies major to his deans. At one point, when he stated that certain introductory courses in English, history, political science and economics should be service courses to the Afro-American Studies Department's major, one of the deans, startled, blurted out, "What do you mean, service courses?"

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It seemed to him, and he is not unusual by any means, that Afro-American Studies and other similar majors in American Ethnic Studies, provided service courses, not the traditional liberal arts courses.

One more anecdote. One of my Ph.D. students assumed a similarity of perspectives between two writers of the 19th century, an assumption he later defined as based on the hegemony, the political dominance, of the Euro-American aesthetic, measuring it by those norms and subordinating it to those norms. In our liberal mode, he demonstrated, that while, for example, we may accept Frederick Douglass' *Narrative* as a valid contemporary work comparable to Melville's *Benito Cereno*, we imply a sameness in perspective of the two works. As such, Melville is viewed as "better literature", because he represents the New England angst of the conflict between the Constitution and the Bill of Rights regarding slavery. Douglass, it is often argued in comparison, seems only to denounce American society for not being true to its own principles. My student demonstrates how in the Douglass narrative and in other works of African American literature, we fail to see alternative views and propositions because we accept a dominant, singular, cultural view of American and its aesthetics. We fail, for example, to see that Douglass presents "a collectivist vision of social change and social relation quite at odds with the free enterprise ideology" most critics see as energizing the Euro-American ethic and aesthetic.

As long as we see multicultural education and its synonyms ("cultural diversity," "ethnicity requirements"), as yet another way to be inclusive without studying its substance, we are doomed to repeat our history of alienating a larger and larger number of Americans from education and our goals of democratic pluralism. Fewer and fewer of our population -- white, black, brown, yellow and red -- will vote because fewer and fewer will have any sense of the issues of governing a democratic, pluralistic state. And the issues will become more and more irrelevant or extreme in relation to our needs and the restoration and maintenance of our dignity as human beings.

Multicultural education means various things. To some, it means acknowledging the cultural diversity of American society. To others, it is more of a process, a pedagogy of sensitivity. Those and similar meanings are useless to bring about the kind of social and civic responsibility and understanding of our world that is the liberal arts' job -- as Dr. Veninga pointed out last night. We have to address the issues and the subject contents that must be at the core of any core curriculum in order to give our students the ability to understand and cope with both other human beings and the world we have and the world we create by our omissions and distortions. The missing pieces that finally make sense of our collective history -- men and women of color and white women -- have a history that must be incorporated into our history courses, literature, sociology, economics and politics. Their alternative visions must be taken seriously. In so doing, we must then re-write, re-vision our history, literature, sociology, etc. Only then will we understand one another and only then will we find ways of living -- that is, economic structures, legal structures, artistic structures -- that will be sustaining to all of us.

How can we begin? First, multicultural education must permeate the entire curriculum. It is not a topic to be studied apart from everything else.

Second, the subject content of Ethnic Studies (African American Studies, American Indian Studies, Asian American Studies, Latino American Studies) must be taken seriously as fields of study with programs and/or departments to generate scholarship in these areas in addition to being incorporated in all other disciplines.

Third, in our "traditional" courses, the story of assimilation must be told, the American Jews' story must be told, complete with the meaning of anti-semitism and the paradoxical nature of their U.S. experience, being victims of bigotry and discrimination on the one hand, and enjoying the privileges of white skin on the other. Too often to our students, with their idealistic and distorted views of the American experience, the past and present realities of people of color seem unbelievable and exaggerated. Because they are unfamiliar with even the immediate past, they don't even accept the fact of the existence of racism.

Fourth, race, class, gender and ethnicity, as four basic and shared components of our human identities, should serve as the organizing principles and categories of analysis for multicultural education. Race, class,

gender and ethnicity function in a matrix-like manner. They are interconnected, shape one another. We must find ways in our scholarship to account for this interconnectedness. The most accessible example for understanding how we might incorporate this interconnectedness in our scholarship is through the metaphor of the jazz ensemble.

The jazz ensemble of say, a piano, a saxophone, a trumpet and a bass, plays together, and periodically one of the musicians will step forward and improvise. We often say that's a solo. But think about it. It isn't a solo at all in the true sense of the word. While what that musician plays is very distinguishable from the ensemble's earlier work, it is connected, intertwined with what came before and with what is quietly supporting him or her during the "solo." And the "solo" anticipates what follows when the "solo" musician steps back into the group. The improvising "solo" musician is always aware of what the group is doing. He or she bounces themes, variations off the group. They interact with and shape one another even while one is foregrounded. So too, gender interacts with race, class and ethnicity. In a similar manner, if gender is foregrounded, in the emphasis of a study, we must realize that it is interconnected with, defined and characterized to a great extent by race, class and ethnicity. The same holds true when foregrounding race, class or ethnicity.

Fifth, we must reconceptualize Western civilization. Historically and traditionally we have treated Western civilization as a perfect entity, not affected by other civilizations. In fact, we have denigrated other civilizations, claiming their inferiority to Western civilization. We must tell the true story, for example, of who the Moors who controlled Spain from 711–1492 really were; we must explain the relationships among imperialism, colonialism, colonization and racism; our students must know the "whys" of the genocide of American Indians, African peoples, indigenous Australian peoples, of the holocausts of Southeast Asians, as well as the better known recent holocaust in Germany. We must present our students with the beautiful and the ugly. They must understand the complexities of Western and American civilization. They must respect and be familiar with multiple points of view. So far, our students have the story of the elite pretty well told. Yet, they must understand that of the disenfranchised, the dispossessed in this nation, or else we will have an elite population that continues the suppression, and a majority population worse than a nation of sheep, for they won't be able to recognize the dangers emanating from their own ignorance.

Sixth, multicultural education must have as its goal the transformation of the curriculum. The academic areas that can guide us and interact with the "traditional" disciplines are Ethnic Studies and Women's Studies. Transformation requires an affirmation and a reckoning with the connections among disciplines and a radical shift in our cultural perception from the legacy of "rugged individualism" to the communality reflected in the jazz metaphor. It is aptly expressed through the West African proverb, "I am we." Structurally, it implies the need for faculty development, team teaching, and interdisciplinary programs and departments.

Finally, in your task of revising the core curriculum you have a choice. You can continue with business as usual, by, among other things:

- maintaining an ever growing population of alienated students of color and lower class whites;
- maintaining the fear that *Time* magazine recently, perhaps inadvertently, revealed: the fear of our becoming a nation of minorities;
- continuing to encourage the racism, classism, sexism and ethnocentrism that maims us now and that will ultimately destroy us; and
- maintaining open arms to East Europeans, Australians and other immigrants while not caring for our own.

Or, you can take up the challenge and accept the fact, as author Toni Cade Bambara, reminds us, that salvation is the issue:

> I start with the recognition that we are at war, and that war is not simply a hot debate between the capitalist camp and the socialist camp over which economic/political/social arrangement will have hegemony in the world. It's not just the battle over turf and who has the right to utilize resources for whomsoever's benefit. The war is being fought over the "truth": what is the truth about human nature, about the human potential? . . . to try to tell the truth. That ain't easy. There are so few truth-speaking traditions in this society in which the myth of "Western civilization" has claimed the allegiance of so many. We have rarely been encouraged and equipped to appreciate the fact that the truth works, that it releases the Spirit and that it is a joyous thing. We live in a part of the world, for example, that equates criticism with assault, that equates social responsibility with naive idealism, that defines the unrelenting pursuit of knowledge and wisdom as fanaticism.
>
> . . . So I work to tell the truth about people's lives; I work to celebrate struggle, to applaud the tradition of struggle in our lives, to bring to center stage all these characters, just ordinary folks on the block, who've been waiting in the wings, characters we thought we had to ignore because they weren't pimp flashy or hustler-slick or because they didn't fit easily into previously acceptable modes or stock types. I want to lift up some usable truths -- like the fact that the simple act of cornrowing one's hair is radical in a society that defines beauty as blond tresses blowing in the wind; that staying centered in the best of one's own cultural tradition is hip, is sane, is perfectly fine despite all claims to universality -- through Anglo-Saxonizing and other madnesses.[1]

We can, therefore, choose to know the beautiful and the ugly, to know the truth and thus find the joy. Thank you.

Dr. Butler yielded the podium to Donald and Nadine Hata, who co-presented.

The Drs. Hata: (DH) Let me tell you something more about Nadine Hata. She is my closest colleague. Nadine Hata is a yonsei, a fourth generation American of Japanese ancestry. She was born and raised in Honolulu, Hawaii. She has proletarian roots, working her way through school in the Dole pineapple factory. Her B.A. is in History from the University of Hawaii; a M.A. in Japanese Studies from the University of Michigan; and a Ph.D. from USC in History specializing in Western America. She's been a professor of history at El Camino Community College in Torrance, in Los Angeles County, since 1970; and the Dean of Behavioral and Social Sciences for the last six years, during which time she has also continued to teach.

She has not completely fallen away from the teaching ranks. She connects the campus to the community with several ongoing tasks. Her service includes a decade on the California Advisory Committee to the U.S. Commission On Civil Rights. Half of that time was a Vice Chair of the Advisory Committee for the southern part of the State. She has also served almost a decade on the California State Historical Resources Commission, a body that designates historical sites. She served two terms as Chair of that body. And finally, she was elected to the Teaching Division of the American Historical Association and continues to serve in that professional organization on a special select committee on increasing the membership. Her research and publications heavily emphasize civil rights concerns and other needs of Asian/Pacific Americans, as well as questions about cultural pluralism.

(NH) Don Hata is also a yonsei born shortly before World War II in the barrio of East Los Angeles. As a two-year-old alleged infant saboteur, he was forcibly incarcerated with his family in the U.S. War Relocation Authority concentration camp at Gila River, Arizona. After the war, on the road back to California, he worked as a migrant farm laborer.

[1] *Black Women Writers at Work*, edited by Claudia Tate (New York, Continuum, 1983) 17-18.

After living and going to school in Watts and East Los Angeles, he then worked his way through the University of Southern California where he earned his Bachelor of Arts in History, a Master of Arts in Asian Studies, and a Ph.D. in History specializing in modern Japan and Twentieth Century U.S.

His civic activities include service as Planning Commissioner and Councilman in the city of Gardena, the largest concentration of Japanese Americans in the continental United States, and a town in California where draw poker is legal. As Councilman he introduced ordinances which didn't make him very popular, regulating the draw poker industry, as well as an affirmative action plan for city employees. He recently completed two terms on the Board of Trustees of the California Historical Society, the official State historical society, where he also served as the Board's vice president.

Since 1970 he's taught history at California State University, Dominguez Hills, which is in the southern end of Watts in Los Angeles County. Half of his teaching load is, by choice, freshman American history. He has conducted research, as well as published in Asian American history and matters relating to civil rights and cultural pluralism. His administrative experiences include Director of Development and Planning and Executive Assistant to the president at California State University, Sacramento, from 1980 to 1983. And, most recently, he was selected one of two outstanding professors of the entire twenty campuses of California State University.

(DH) We are both historians but, as you can see, we are schizophrenic as well. We are going to try to convey a sense of the multiple roles we have played over the years, roles which we think are reflected in the ways we approach our classes. One reason for having a sense of history is for the past to serve as prologue. Our contribution to this panel will be from the view of how far we've come in making the connections between cultural pluralism an integral part of our core curriculum. In this review, we will be addressing the question, "Are we still separate and unequal? Have we passed Jim Crow?"

(NH) Our blue blazers, striped neckties, short haircuts, gray hair and academic tenure notwithstanding, the two of us were part of the passionate revisionism of the turbulent nineteen sixties and early seventies.

(DH) We were both graduate students then, in that era that now seems to have been so very long ago. We decided to pursue careers in the teaching of history. Our motive to becoming teachers of history at that time was very clear: Revenge!

(NH) Indeed, revenge . . . for all those facts that we had not been taught about our ethnic forbearers in history courses and textbooks. There was no mention of Japanese immigrants or their descendants in the United States, except for World War II. And these sins of omission and distortion pervaded all levels of instruction, from kindergarten to graduate school.

(DH) Almost two decades ago, in 1973, we co-authored our first publication, with a title partially inspired by the old Pepsodent toothpaste commercial: "I Wonder Where the Yellow Went?" Just to clarify it we added a subtitle: "Omissions and Distortions of Asian and Pacific Americans in California Education."

(NH) That frankly polemical piece was followed quickly by a short monograph entitled "Japanese Americans and World War II" (Forum Press, 1974). It was designed for classroom use as a brief and cheap supplement to already adopted "standard" U.S. survey texts which either omitted or distorted the mass evacuation and incarceration of the Nikkei (Americans of Japanese ancestry).

(DH) A supplement. The publishers rep very clearly advised us that, "You should write it as a very brief and very cheap affordable supplement to already existing adopted classroom survey texts. After all," said the very helpful publisher's rep, "the episode wasn't important enough to be included in histories of the entire nation, but it may have some interest in a few schools on the West Coast."

(NH) The monograph is now in its fifth printing and the publisher is waiting for us to submit another updated revision, so someone must be buying it. But not everyone. For back in 1974, a district official in the

Los Angeles City Unified School District rejected it for classroom use because of its "inappropriate language."

(DH) The offensive passage in question was a Nikkei incarceree, an insider's description of the lack of personal privacy in the World War II concentration camps for Japanese Americans. We quoted that incarceree as saying, "We lined up for everything . . . cheek to cheek, tit to tit, and butt to butt." That was the allegedly "inappropriate language." It seems that back in 1974 our attempt at verisimilitude via oral history was ahead of its time.

(NH) That was nearly two decades ago. Much time has passed. Several concurrent social revolutions have indelibly altered the roles and expectations of all Americans, including Anglo Saxon Protestant males.

(DH) Indeed, much time has passed and much has changed, but do the history courses and the history textbooks, and the college curriculum in general, reflect the realities of all the peoples of America and America's place in the world today? Does our teaching reflect measurable progress toward more accurate and inclusive descriptions of the rich multicultural mosaic of the peoples of this state, and of the nation at large?

(NH) There seem to have been changes, but are they more shadow than substance? Two immediate sets of references are college catalogs (which list academic departments and courses) and advertisements from new and continuing publications of U.S. history survey texts. Both categories of materials are more revealing than informative.

(DH) You all have access to the same information so let's compare notes. For example: With few exceptions, at least in California, campus "mission and goals" statements proclaim their commitment to serving students from a diverse range of community constituencies. We are now all very familiar, on the campuses, with courses and programs called "Women's Studies," "Afro- (or more recently Airican) American Studies," "Asian American Studies," "Chicano Studies," "Native American Studies," and "Labor Studies."

(NH) Extra-curricular clubs and support networks also abound . . . ranging from the Campus Christian Crusade, to the Gay and Lesbian Alliance, and the Gray Panthers who say, "There is sex after sixty."

A few course listings even linger from the program called "American Studies." In many cases, American Studies was entirely "WASP" (White Anglo Saxon Protestant) Studies. And mostly if not totally about WASP males . . . ignoring women, Jews, Catholics, and a wide range of "others" who did not fit easily into the arcane "either-or" dichotomy between "white versus black" folks.

(DH) The contemporary college campus suggests a wider range of different societal interests than ever before. But does this necessarily mean that students emerge with a broader appreciation of the global village nature of American society on the eve of the twenty-first century? While the total cast of characters in higher education seems to be very diverse, is it really simply a collection of divergent differences, separate and un-integrated? Indeed, in spite of all the cosmetic rhetoric about commitment to cultural pluralism, can the American educational establishment (and that means all of us in this room) be characterized as still separate, and therefore un-equal? Have we really put Jim Crow behind us?

(NH) Much of the problem regarding the gap between the noble rhetoric and dismal realities of teaching cultural pluralism was and continues to be, rooted in campus political rather than pedagogical priorities. Most of the ethnic, women's and special topics programs which were created in the sixties and seventies were interdepartmentally organized, with the promise of interdisciplinary cross-feeding, and therefore, the potential for influencing every nook and cranny across the broad spectrum of the campus.

(DH) That was the potential. But more cynical and self-serving political agendas prevailed. "Stop the stridency . . . return to normalcy . . . let's make a deal . . . ." Adroit administrators on many campuses saw

to it that each new program had its own office as a "hangout," and the status symbol of its own special telephone extension. That would keep the newcomers away from the faculty club and the free speech area.

(NH) In many cases, the inter-departmental mechanism became a self-destruct device, with new faculty facing double or multiple jeopardy without a single traditional departmental "home" to judge their qualifications for tenure and promotion. After all, went the conventional wisdom, the newcomers were "zealots"; they could survive on "psychic rewards," they didn't need or deserve security.

(DH) It was also assumed, or hoped, that faculty and students in each new program would teach and talk only among themselves. If students complained that a "conventional" history or social science or humanities course was racist or sexist due to sins of omission or distortion, he or she was quickly pointed to the appropriate ethnic or women's studies office. "Go see them . . . over there." So it was, and continues to be, in too many cases across the nation, separatism rather than integration.

(NH) There was, and continues to be, insufficient commitment to close and collegial exchange and integration of ideas and information between departments and other administrative units on too many college campuses.

Without a straightforward and concerted commitment to a pervasive integration of America's culturally pluralistic society throughout the total curriculum, we have not pushed beyond either Jim Crow or the mentality of the U.S. Supreme Court in the case of *Plessy vs. Ferguson*: separate but equal.

(DH) We in the educational establishment have yet to move collegially and cooperatively to pervasive themes which integrate rather than separate. There's a common need to teach the whole story, the collective cumulative history of this society whose citizens reflect the best of the global heritage of homo sapiens. But it must begin with collegial cooperative efforts among ourselves as professional educators.

(NH) This absence of strong and well traveled bridges between diverse interests on the college campuses is exacerbated by the paucity of real egalitarian relationships between "higher education" vs. "other levels of teaching." The terms themselves reflect and reinforce the arrogant and adversarial pecking order that is the unfortunate reality of what we call "professional interaction" between the colleges and the world of K-through-12.

(DH) If we were practitioners of medicine, if those titles "doctor" really had life saving qualities and indeed they should, we might do well to ponder the old adage, "physician heal thyself." Perhaps part of the de facto divisiveness within our common profession of teaching is of our own making. For example, the term "higher education" revealingly reduces the rest of the profession to "lower education." The phrase, "levels of teaching," instead of "dimensions of teaching," points to an obvious and odious hierarchy, with reserved places for the college and university professors who claim the exclusive role to lead, and unmarked seats for those who remain.

(NH) This sense of hierarchy must be altered and there are signs that things are changing. Not because of any sudden crisis of conscience among the incorrigible elitists, but for pragmatic reasons of professional survival as teachers of history. In every dimension of teaching, history is going to go the way of the dinosaurs unless we take part in the decisions about our disciplinal destiny. Survival is a reliable motive and survival that can only be achieved through mutual support offers wealth of the kind of involvement and commitment that must be the legacy of this conference.

(DH) After years of benign neglect, the major professional organizations, such as the American Historical Association and the Organization of American Historians, have embarked upon unprecedented outreach efforts, focusing on ways to improve the teaching of an integrated history for a culturally pluralistic society. K-through-12 faculty, as well as community college and university instructors, are increasingly involved in an egalitarian relationship, identifying both needs and solutions. Continued shared leadership, in these efforts and others, will continue to encourage expanding circles of involvement and commitment to a common cause.

(NH) Textbooks deserve special mention, for they illustrate the often ominous implications of "the medium is the message." Publishers were quick to respond to the demand, two decades ago, for "new" and "thoroughly revised" classroom texts that were "relevant" to a culturally pluralistic society.

(DH) Many of you probably had experiences similar to ours, as publishers' reps banged on our doors seeking teachers to review their "new" offerings (and also offered us consultant fees) for any "signs of prejudice."

A number of the initial "new" efforts a decade ago were laughable if not loathsome.

(NH) For example, some cunning publishers simply altered their original plates. Elementary readers with illustrations of Anglo-Saxon Dick and Jane went for the "quick fix." There were no really "new" illustrations commissioned, for it was cheaper and quicker to "adapt" the old originals with a bit of pencil work.

(DH) A "little bit of pencil work" meant that illustrations of African-American kids were the original Anglo-Saxons, but now with nostrils flaring, lips thickened. Afro-American kids in these illustrations looked like the hair on their heads had been stuck into electric sockets in bursts of black kinkiness. Epicanthic folds were penciled in to add eyelids for "all-purpose" Asian Americans.

(NH) More important is the question of what happened to narrative content. Again, the medium was more often the message. The new "revised" textbooks (not only elementary readers, but college texts as well) did not relegate the hitherto ignored faces and issues to footnotes. No indeed. Now, there were "special boxes," in which non-WASP ethnics and women were "highlighted."

(DH) But the trouble was that the so-called "special treatment," the "highlighting," the boxes, simply reinforced the reader's impression that the individuals in the "special treatment," boxes and sidebars were not representative. They were interpreted as simply being peripheral to the main story . . . novel and unique, but not essential, not integral to the whole story. And that's the problem of the persistence of tokenism.

(NH) As with the omissions and distortions of contributions by people of color, for too long history has been HIStory. In response, women's studies scholars have produced an impressive array of publications to chronicle HERstory. The task ahead is to integrate the facts of HERstory and HIStory into OURstory.

(DH) Indeed, the quest for OURstory is one of the priority items on the agenda of a conference such as this.

A few months ago, a zealous publisher's representative was giving us the hard sell again for a "new, truly integrated history of all the peoples of the United States." By now they know what our "hangups" are. The publisher's rep smiled at our epicanthic folds and pointed to the section's new comprehensive history of the United States by saying, "Look at what we've written about Japanese Americans."

Indeed it was all there, a paragraph and one half. . . briefly and predictably. There was mention of Imperial Japan's "sneak attack" at Pearl Harbor in 1941, and the subsequent evacuation and incarceration of Japanese Americans. But, there were omissions. There was no mention elsewhere in the book of Japanese Americans. There was no linkage to other pervasive themes aside from what had happened during World War II. No mention of Japanese immigrants in the mid nineteenth century and their contributions in agriculture or as urban entrepreneurs. Moreover, there was no discussion of the prior century of anti-Asian nativism in California against first, the Chinese, then the Japanese and later Filipinos and Koreans and, more recently, Southeast Asians. (Texas, by the way, had special concentration camps for Nikkei such as the one at Crystal City, part of a whole separate series of systems of U.S. government concentration camps and political prisoners, none of which have received the attention of scholars.)

(NH) The failure to link this event to related precedents, particularly those involving other groups in American history, negates the historical understanding and importance of the Nikkei experience by making it an isolated aberration. How can students come away with empathy for the common chords in this event if it is treated as a "unique" aberration in American history?

(DH) The pervasive themes of racism, nativism, xenophobia, and the image and treatment of any perceived "minority" in a time of national crisis are integral parts of the lesson to be learned in the Nikkei experience during World War II. To site a few obvious examples of linkages: links to the Trail of Tears of the Cherokee, the ever-lurking suspicions in this country about Catholics and Jews, the discrimination during World War I against Germans. The current fear of a united Germany. German Americans have had their times of troubles. In W.W.I sauerkraut was called "liberty cabbage," and German language classes were outlawed and deemed unpatriotic.

(NH) What about the positive contributions by so-called "minorities" that are so often left out? For example, how many students learn that Japanese immigrants helped to develop Texas at the turn of the century? Here in Houston, for example, the Chamber of Commerce was looking for settlers at the same time that Japan was seeking new sources of rice. Saito Saibara gave up his study of theology in Hartford, Connecticut and moved to Houston. He harvested his first crop of rice in 1904. In 1903 a second rice growing colony was established near Houston by Shinpei Mykawa. Santa Fe Railroad named a station "Mykawa" and a road by that name led from Houston to his farm.

(DH) There were many others who came to Texas from across the Pacific. We'll just give you a couple more examples to show you the information is there. There were many others. For example, in 1906 Saburo Arai, related to the very powerful Mitsui clan, invested $250,000 to plant an orange orchard in Alvin. He was frozen out three years later. Nobody had told him about the frost. Then he moved southeast of Houston and established a nursery. About the same time, 1906-1907, Kichimatsu Kishi and some friends invested $300,000 cash near Beaumont and grew rice, cabbage, figs and strawberries. Kishi built a Protestant church for his colony. People could not accuse him of being anti-Christian. He also started the Orange Petroleum Company which he later sold. By the eve of World War II, in 1940, it is estimated that there were about 500 Japanese in Texas, many of them truck farmers in the lower Rio Grande Valley. All of this information, by the way, comes from the Institute of Texas Cultures in San Antonio.

(NH) Can the mass evacuation and incarceration happen again? The answer, unfortunately, cannot be an unqualified "no." It may not happen to Japanese Americans, but it can happen to others. During the Iranian hostage crisis, S. I. Hayakawa, whose physiognomy is Japanese but whose title was U.S. Senator from California, strongly urged that all Iranians in the United States be incarcerated. Many of our Iranian students, and anyone who resembled whatever the "typical Iranian" is supposed to look like, suffered threats and physical violence.

(DH) In view of how little we teach about cultural pluralism, how many Americans know what a "typical" Iranian looks like? On the other hand, a common integrated history that extols diversity without falling prey to divisiveness is within our grasp, or else we wouldn't be in this room today. It is within our grasp if we look hard at ourselves and our flaws as professionals, and decide, among other things, to shed the artificial barriers of academic snobbery and territoriality.

The task at hand, for all of us, is to lay the foundation for a common history that is flexible and subject to change, but without the sacrifice of the best of a common core tradition, requires integration of the best of the old and the new.

There are no quick fixes. There are no easy answers. The discussions will go on and on and on, because they need to if there is going to be continuous flexibility and change. There is no room for Rambos or prima donnas in this approach.

(NH) This calls to mind a term that we too often take for granted: reSEARCH. Pronounced in a slightly different way, REsearch, we are reminded that it means to search and scrutinize again and again . . . always testing the validity of the old and the new in every generation . . . always open to inclusion rather that exclusion. To remain separate is self-serving and self-defeating. Separate is not equal.

(DH) We get to the close of these comments with several aphorisms that have kept us nominally sane over the years during these unending discussions on curricular reform.

(NH) America is not a "melting pot," but more a "salad." Each individual ingredient in the perfect salad must be fresh, full of vivid individual colors and zesty individual flavors. The dressing binds the diversity into unity. We are, after all, all Americans, and that is the dressing that binds us all together. But we also individually and collectively contribute to the rich ambience of American society and culture by the diversity of heritages that we bring to America from around the world.

(DH) Secondly, regarding the need for long-term commitment and involvement that we will all need to meet our charge. . . . One of our current athletic heroines, Martina Navratilova, once commented on the difference between "commitment and involvement." She said, "It's quite simple. The difference between 'commitment' vs. 'involvement' is visible every morning when you look at a plate of ham and eggs: the pig is committed; the chicken was involved."

(NH) What you do here will leave a legacy. A legacy for how well Americans deal with each other and the rest of the world as we look to the beginning of a new century. Let us prepare them to not merely survive, but to soar.

(DH) And to that end, we add a Japanese exhortation to an American language that is increasingly culturally pluralistic. A half-century ago it meant "long live the emperor," but if you look in the dictionary "Banzai" also means "may your legacy live forever."

BANZAI!

Dr. John Pappademos followed the Hatas.

Dr. Pappademos: My name is John Pappademos and I guess, like the others, I'll share a few things about myself before starting in my remarks. I am the son of a Greek immigrant and Scotch-Irish native American mother. I served in the U.S. Navy during World War II. My higher education started at St. Louis City Junior College where the tuition was free, and my last degree was at the University of Chicago in Theoretical Physics where I got started in a Federal Subsidy which was known as the GI Bill of Rights. Some of you might remember that.

A few years ago I had an opportunity to attend a conference in Atlanta, called the Nile Valley Conference, where I gave a paper on *The Roots of Isaac Newton's Physics* and, incidentally, I met the author of the article that is being circulated now, Martin Bernal, and if you get a chance to read that article you will see the relevance of what I'm going to say.[2]

Now, when I prepared for this conference I received a discussion article which spoke of the need for a general university education to impart a sense of shared culture, shared values to the student. That implies that all of us, black, white, yellow, brown, need to share our culture with each other.

One important part of culture is science and the history of science. The point I would like to address here is that up to the present time, American college students have been taught a very one-sided, biased view of the history of science. And, what I'm going to say is by no means new, it's all there in the books, but hasn't yet been applied to our general curriculum.

[2] This was an article arguing that the cradle of civilization was in Africa and Asia, not Europe.

A few years ago some of my physics students and I surveyed seventeen representative college physics and physical science texts to determine what kind of picture American college students get from the courses which they take to satisfy physical science requirement or science major requirement. The results of the survey weren't too surprising to me since I've been using a number of these same texts for years in teaching physics. But to the bulk of you that are not involved in teaching science, it may come as a shock to learn that there was not a single sentence, or even a phrase, in any of the books we surveyed, that would indicate that any African, or person of African descent, had ever contributed something of value to the development of science.

The cradle of science, according to these books, was in ancient Greece which is, of course, part of Europe. But, on the other hand, there were close to 2,000 references in these seventeen texts, by name, to scientists of European origins, such as Archimedes, Isaac Newton, Galileo, Einstein, and so on. Some of them, of course, were American, of European Caucasian background. But, of the African, or African American achievements in science, there was not a single word. And there was very little, I might add, about any other ethnic group. People's color was practically never mentioned either: any people's color.

Now this survey was done in 1980. More recent texts have not improved in this regard. Africa and Blacks have been stricken from the record as far as science history is concerned. The only change I've noticed is one or two books which basically do try to remedy omissions of fact regarding the present achievement of women scientists. Also, I did see one text mention a couple of things done in Egypt, although in a disparaging sort of way, but it failed to point out that no serious scholar will maintain that ancient Egypt was a White or a Caucasian civilization.

Egypt, in ancient times, was predominantly an African civilization. The Black African influence was a major, if not the major, factor in ancient Egypt's racial makeup. This is seen in paintings that have survived from ancient times of the number of pharaohs, including Menes, the first pharaoh, Zoser of the Third Dynasty, Khufu of the Fourth Dynasty and so on. Ancient writers like Herodotus and Aristotle called the Egyptians Black. Like that of the Ethiopians, the ancient Egyptian language (not the modern day Arabic which has come about after invasions) was an African tongue.

Many nineteenth century scholars were unashamed racists in their treatment of Africa, saying that Blacks were biologically inferior. For them, the advanced civilization of Egypt and its inconvenient location on the continent of Africa imposed a problem, so three solutions to the problem were developed. One was to deny that the ancient Egyptians were Black, or African, and that is why, to this day studies of ancient Egypt are often assigned to Oriental studies rather than African studies. The second solution was to deny any reference to achievements of Egyptian science. And the third solution, the one that is the most popular one, even today, was to make doubly sure by denying both. In other words, saying Egyptian science was not really science at all and even if it were, Egyptian science was not really African science, but maybe Middle Eastern or Oriental.

So what were these Black achievements in science technology that were of such a high order that racists found it necessary to expunge them from the records? The pyramids were, of course, well known, although not many appreciate the engineering precision and skill that went into their construction. But from a physicist's point of view, it is clear that the Egyptian establishment of the astronomical calendar, or sometimes called the tropical year, which was based on the rising of the star Sirius was the first scientific method for measuring time. We still use the Egyptian calendar today with only two minor modifications: the leap year and the leap century. Modern practice dividing the day into twenty-four hours is ascribed to the Egyptians as well as the custom of starting the day at midnight. Egyptian astronomers had charted forty-three constellations, distinguished five planets, and were familiar with the retrograde motion of the planet Mars. And it was to Egypt that the Greek astronomers, the students of astronomy, traveled to study.

It is well known from two papyri that have survived some of the mathematical achievements of the Egyptians. For example: solution, by the method of false position, of problems requiring quadratic equations and simultaneous linear equations, surface area of the sphere, the formula for the sum of N terms of

arithmetic series, and many others. So it was natural that the Greeks went to Egypt, to Africa, to study science. And other scientists: Pythagoras spent as much as twenty-two years in Egypt studying; Plato and Thales went there; so did Democritus. All went to Egypt to study.

Now, when African achievements were not just simply ignored, they were often Europeanized. Examples abound of Europeanizing Egyptian achievements. Just to mention a few: although Galileo was probably given the credit for establishing that bodies of different mass fall with the same acceleration (you know the famous experiment about dropping iron balls from the leaning Tower of Pisa), it is a fact that an African named Philoponus, a philosopher from Alexandria, who lived a thousand years before Galileo and wrote about the experiment (not using the Leaning Tower of Pisa, of course) had done that measurement, written about it, and Galileo was well, very well familiar with this work. He had studied the ancient philosophers and made careful notes.

Also, in traveling from one point to another while reflecting off a surface, a light ray always follows the path of least time. The principle of least time is conventionally called Ferat's Principle in the physics texts that we use -- after the French scientist. This totally ignores the fact that sixteen centuries earlier an Egyptian, Hero, had discovered that and written about it.

The Archimedean Screw, the device for lifting water, was not invented by the Greek, Archimedes, but actually, was commonly used in Egypt for many years before Archimedes came across it during one of his trips to Africa. And neither did Archimedes invent the lever. Temple paintings pre-dating Archimedes by 1,000 years show it was in use in Africa.

The so-called Father of Medicine, the Greek Hippocrates (his statue is often seen -- one of them is on my campus), lived as many years after an Egyptian multigenius named Imhotep as we live after Hippocrates. Imhotep was deified and worshiped after his death as a god of medicine, even by the ancient Greeks themselves. Egyptians wrote textbooks of medicine and surgery, two of which have survived. The ancient Greek, Homer, said that in medical knowledge Egypt leaves the rest of the world behind.

Obviously, there's not near enough time to cover but very few of the African achievements in science, but I hope that I've said enough to stimulate your curiosity to learn more about African achievements in science and mathematics. These achievements were to provide a platform for the further development of science in Europe. But, we should bear in mind that African and Asian dominance in science lasted over many centuries -- tens of thousands of years, while barely five or six centuries separate us today from the Middle Ages in Europe.

I should add that after Egypt fell behind, and the Muslem religion was spread over much of the world, Africa continued to be a center of world philosophy and, in 1000 A.D., there were twenty schools of philosophy in Cairo alone. And the writers in Arabic made very significant contributions to science. It was by translations of these Arabic writings that the natural sciences in Europe got their start. And from the first university in Europe, established in Italy, it was a Black African who translated many of these Arabic writings into European languages (Latin, I assume) which helped Europe ascend out of the Dark Ages.

It seems clear to me that to incorporate a multicultural approach in the teaching of science in a core curriculum, we have to revise childish and racist notions that science is merely a European creation owing nothing to the darker races of the world. Challenging the status quo is never easy and will not be easy here, because we will be confronting an entrenched viewpoint embodied in hundreds of textbooks, supported by powerful figures in education and in the giant textbook publishing houses, not only in the United States, but in European countries as well.

On the other side of the coin, I think that there was never a more favorable time to begin this task than in 1990 as we near the twenty-first century. Racism, a doctrine of the innate inferiority of people of color, has been thoroughly discredited. It is no longer fashionable to be a racist. Change is inevitable. I've seen some evidence of it in just the past ten years in the treatment of women scientists in the textbooks. I hope this conference will come to grips with this question and will mark a milestone in the process of changing

the stereotypes about Africans and African Americans as well as Asian, Hispanic and Native American contributions to our shared culture.

Dr. Gilberto M. Hinojosa concluded the panel presentations.

Dr. Hinojosa: The most important point brought out by all the speakers this morning is that ethnic studies cannot be dealt with separately but, rather, must be incorporated into the existing courses. This is, of course, the ideal. But when one advocates this, instructors will say, "There is not enough time. We have so many class hours and there is too much to cover." And one could, in fact, agree that there isn't enough time. But there isn't enough time if one is asking the wrong question. Just like the sources used by the instructors themselves, the questions the professor poses in putting together his or her course determines, to some extent, the answer that he/she will get. Same thing happens, of course, with researchers and research methods. The methods one uses will determine, to some extent, the answer one will get. So the big issue is, of course, that the professors themselves -- those who prepare the syllabi -- are not asking the questions that would lead to inclusion of minority and women's issues in their courses.

To some extent, one could say that possibly that's just as well because there's a good bit of ignorance of the field anyway. I sometimes think that it's just as well that instructors don't treat minority cultures because they will present cultural stereotypes. There is a drastic need for acquaintance with minority and women's studies so that class presentations go beyond the anecdote. Part of the problem also lies with the way which ethnic and women's studies have been researched by ethnic and women historians in the sometimes exclusive focus on oppression and the search for self-determination.

The field does go beyond these issues, beyond anecdotes, beyond passing references. Rather, studying ethnic and women's issues will reveal universal questions, questions that should be answered in all courses. Questions dealing with the process of knowledge, as was discussed in another session. Questions dealing with the issues of research and how knowledge is acquired, and questions dealing with how people act and interact among one another. In order to get this acquaintance with the field, faculty need commitment to teaching these larger intellectual issues.

Last night there was a call for funding for core curriculum revision to create a "true core." But we cannot wait until the officials of the State of Texas decide that the educational system needs a true core. What we need is local commitment. In a sense, local commitment is more difficult than far away commitment. It is one thing for the Coordinating Board to call for intercultural studies, multicultural studies, or cultural pluralism; it is something else to implement this. Who is going to say, at what level of the university, that we need to incorporate ethnic studies and multicultural issues into U.S. history courses, literature courses, etc? Is it going to be the Vice President for Academic Affairs? Is it going to be the Department Chair?

In one of the workshops yesterday there was a very well designed core curriculum with some very promising questions and issues that were asked of the core curriculum courses. However, the Core Curriculum Council at that institution did not have a supervisory role over the syllabi, a critical issue that has no type of follow-up. So the issue, it seems to me, is at what level do we incorporate multicultural issues into the curriculum?

In the same vein, the core curriculum needs local commitment. It needs local commitment with regard to faculty development, that is, giving faculty the opportunity to ask themselves those questions. Finding the resources so that faculty can reflect upon what they are doing and merely not completing the courses in order to fill their teaching load. It also means smaller classes. All of this means money, and it's the type of money that neither local officials nor system officials are willing to put up. It is the kind of intellectual abuse of students, in a sense, that is taken for granted, very much like segregation in many places was in the past, very much like other abuses are taken for granted in our society. Larger classes in the legislatively-required courses here in the state of Texas, as elsewhere, are an outrage. Yet it is taken for granted.

Back to the topic at hand, a multicultural perspective in the curriculum, allow me to reflect very briefly on some issues in Mexican American studies. We could, for example, look at the exclusion of Mexican Americans from mainstream society. Mexican Americans, incidentally, are possibly a little harder to study than Black Americans or Japanese Americans because Mexican Americans do not clearly constitute a racial group and have not been subjected to the same kinds of sweeping discrimination. Yet the study of Mexican Americans is like the study of other minority groups, which should see the groups as actors not merely as victims. And as actors, their story goes beyond the anecdotal, goes beyond the great contributions (with all due respect to the examples mentioned here before). These are not good ways of doing ethnic history. We need to study how ethnic groups interact. What are the gains and losses from different perspectives? What is the group looking for? What are the forces determining its destiny?

As I mentioned before, the types of questions that are asked determine the types of answers one will get. The types of research methods that are used determine the types of answers. And these are the kinds of issues, I think, that faculty across the university need to be exposed to. For example, I have written, with a colleague, an essay on early Southwest history, the Spanish colonial period and its incorporation into U.S. history. And I would venture to wonder of my own colleagues at U.T.S.A. who teach the first part of U.S. history, how many of them have even read my essay on that issue? Yet this may be understandable because, like everyone else, they are geared to ask certain kinds of questions from their graduate training, and they continue to ask those questions throughout most of their careers. In order to change this, we need to have time for faculty development. Time for faculty to get together and ask themselves what kind of issues, what kind of questions, what kind of research methodology will include minorities into the curriculum. We also need smaller classes where we can deal with these issues with students. I'm asking for the impossible, perhaps, because these have been accepted as simply not possible.

In a sense, we're spinning our wheels here this weekend, not only with issues of minorities, but with the kinds of issues that a core curriculum should include or should consider. These issues need local commitment. Those of you in this conference who are administrators, you should consider whether or not you are going to give this issue the kind of attention it deserves or whether we are just going to, once again, say the right things in the right places away from home or in large gatherings as opposed to where it really counts, on our own campuses. Thank you very much

FOURTH GENERAL SESSION

Learning Communities

Catherine Parsoneault, Associate Program Director, Universities and Health Affairs Division, Texas Higher Education Coordinating Board, introduced the Fourth General Session.

Ms. Parsoneault: I'd like to welcome you to the fourth general session of our conference. By now, you should have come to grips, either individually or in groups, with many of the important issues and problems we face in defining and designing a coherent core curriculum. Perhaps a number of you are feeling particularly incoherent by now, and a little bit at a loss for solutions to the problems.

My purpose today is to introduce someone who feels she can offer one sort of solution. Barbara Leigh Smith has a long and diverse experience with both education and politics. Currently the Senior Academic Dean of the Evergreen State College in Olympia, Washington, she is here this weekend in her role as the Director of the Washington State Center for the Improvement of Quality in Undergraduate Education. Dr. Smith holds degrees in political science and has taught, among other subjects, courses on the Politics of Education, Public Policy and Organizational Change. She was on the faculty at the University of Nebraska during the 1970s when that institution was developing curricular clusters, and has been a member of the faculty of the Evergreen State College since 1978. She has served frequently on task forces for the Washington State Higher Education Coordinating Board, and served on the Executive Committee of the Association for General and Liberal Studies from 1987 to 1989.

Dr. Smith has published extensively on reforming general education, and she will speak to us today about organizing a curriculum into learning communities, a model for coherence, she asserts, that is (1) inexpensive, (2) effective in almost any size or type of higher education institution, and (3) potent in the effect it can have on students and their teachers. Dr. Barbara Leigh Smith . . .

Dr. Smith: Thank you Catherine. Catherine told me this morning that by this point in the schedule you'd have lots of anxiety. Well, I was already here so that could not turn me around, so I reached into my understanding of psychology and remembered that learning, in fact, requires a state of disequilibrium and discomfort. So I'd like to ask you to suspend your disbelief and open your minds to a radically different way of thinking about general education. I like to give my remarks little subtitles in case you miss the main point and I started out with this one having the subtitle: "Let's Up the Ante." But, after hearing Nadine this morning, I decided, instead, to call it: "Rethinking the Three R's." Now that's about reading, writing and arithmetic, but it's also about researching, reframing, and reforming.

Recent studies in the *Chronicle of Higher Education* and elsewhere indicate that somewhere between forty and sixty percent of the nation's colleges and universities are re-examining their general education program, so Texas is certainly in the middle of a national trend. Judging from the two discussions I sat in on today, I think you are asking many of the right questions -- a hard-headed look at the reality of something that's very important and very difficult to do. Follow-up studies are showing that there is also a very large gap between the rhetoric and the reality of this reform effort. It began as early as the mid seventies in some institutions. In some institutions genuine change has taken place, but in many others, the reform effort has been likened to rearranging the chairs on the Titanic or, less cynically, simply re-dividing the turf. The distribution approach still represents the major approach. Core curricula are often nothing more than a weeded down distribution approach when you look at them closely. And in many cases, when you get down to the final results, the effort is nothing more than a limitation of the distribution list. Harvard reduced its course options from 2500 to 150 general education courses. When psychologists tell us that it's hard for human beings to deal with choices beyond seven, it's difficult to imagine what this kind of reform actually means. My reality side predicts that most of the effort will ultimately be of little consequence.

There are many well-established barriers that make genuine education reform very difficult, including the way we are funded; promotion, tenure and reward structures; our own role expectations; and that most deadly barrier of all, habit. The system serves faculty interests very well and yet, there is very important

work to be done. What we do or don't do with general education is a good mirror of our values. And the sad truth is we don't do this very well. In many respects, students come to our universities and serve as the economic fodder for a system that is no longer devoted to educating them. The drop-out rate in non-selective public universities is more than forty per cent. Most of this occurs in the freshman year. In two year colleges, the picture is even bleaker. There, retention is often measured, not in year-to-year figures but in beginning to end of quarter figures, where far too many classes lose half their students.

These grim statistics are not surprising when we look at how the freshman year is structured. Entering students are faced with large passive lecture classes, taught by those most marginal in the educational hierarchy. The skills that are cultivated are largely limited to listening, note taking, and regurgitation -- valuable skills, but not enough. There is little opportunity in most freshman classes for active learning or for critical thinking. There are few opportunities for close interaction with faculty or fellow students.

From the other side of the podium, it isn't easy, either. It's a difficult time to be a teacher; a difficult time to be an administrator as well. I don't buy the description of the faculty in some of your readings. I think it is a demeaning, uncharitable and untrue characterization. But I've had the opportunity to work with hundreds and hundreds of faculty, and there's a malaise -- a ceiling on their aspirations, a ceiling on their expectations, a lack of connection -- that is the product, I think, of two evils in our institutions and in our society at large: rampant individualism and the bureaucratization of imagination. While rampant individualism has undermined our community and our sense of commonality, the bureaucratization of imagination has destroyed individual initiative and taking of personal responsibility. And so I fear there is some deeper malaise that will not easily be addressed by legislative mandates or agency directives or mandated curriculum reform. This deeper malaise is, I believe, rooted in our structures and in our relationships to one another. This will be a very difficult reform process because we have dug ourselves into a very deep hole.

Learning communities represent a radically different approach to general education, but one that is gaining currency in many institutions throughout the United States. The approach offers a distinctive view about what some of the fundamental problems in higher education are, and, I think, a useful perspective on how change can take place. This is an approach that ups the ante on faculty and students while putting more responsibility and more control in their hands. This combination of control and responsibility is paying big dividends in Washington State.

I'd like to begin with an overview of the rationale behind learning communities. I'll then provide quick overviews of some of the most common models and conclude with some comments about what I see as the larger contribution with this approach.

In Washington State, twenty-five colleges and universities are experimenting with learning communities and this is a movement that is spreading throughout the nation. We're finding that this effort is reshaping the nature of our work and our relationships with one another in highly positive directions. This experience has made me completely rethink my assumptions about how genuine reform takes place and what's at stake. I now think the most meaningful reform is likely to come, paradoxically, out of a combination of more structure, of the right kind, and more freedom. General education reform requires, I think, that we address the deeper structural issues and develop new organizational forms to do this.

In a recent article, Gerald Graff vividly describes the organizational problem that our curriculum poses through an analogy with baseball.

> Imagine that you are a foreign visitor interested in understanding the game of baseball: You go to the ball park, but instead of being permitted to see the game, you are taken to a series of rooms in which you see the different baseball functionaries performing their roles separately. In one room the pitchers are going through their warm ups, in the next room the hitters are swinging their bats, in another room the umpires are signalling balls, strikes and outs. There are separate rooms for outfielders, infielders, catchers.

> Indeed, there are even separate rooms for field announcers, hot dog vendors, and ticket scalpers.[3]

Graff suggests that our visitor would gain little understanding of baseball as a result of this tour. He goes on to argue that our students find themselves in an analogous position as they are exposed to a series of unrelated courses, subjects and discourses with mostly implicit norms and rules. The solution, he suggests, is to find new organizational forms. Two other stories might convince you if the baseball analogy is not sufficiently compelling.

My colleague at Evergreen, Patrick Hill, formerly at the State University of New York, Stony Brook, likes to tell a story about the kind of education that many students experience in large universities. He was walking across the campus one day and met a student. He asked what she was taking in terms of courses that quarter. She replied that she was taking a course in behaviorism from ten to one and a course in existentialism from one to four. She was pulling A's in both classes. She was very happy. In the behaviorism course, which was almost pure Skinner, she was learning about the .67 predictability of human behavior and about the illusory character of human consciousness and intention. In the philosophy course, which focused on early Sartre, she was learning that we are ultimately free.

He was very perplexed by this combination of classes and so he asked her, "Well, which course was right?" She said, "What do you mean?" He went on to push a little harder. He said, "Well, if you had to choose between the two courses, which one would you choose?" She got very nervous about this line of questioning and responded, "Well I like the psychology teacher better." He went on, unwilling to give up and said, "That's not what I'm asking. Which one is correct about the nature of human beings?" She said, "I'm getting an A in both courses."

Sheila Tobias makes a similar point about the nature of our communities and the way we have taken apart knowledge. In a recent article in *Change* magazine, from a slightly different direction, she describes why there is a virtual hemorrhaging of the potential talent pool in the sciences in the freshman year and why small liberal arts colleges do so much better than big universities in this regard. "Students," she reports, "suffer mightily from the absence of community and the lack of contagious enthusiasm for the subject matter in their classes and this," she argues, "drains the talent pool."

Learning communities represent a structural response to these dilemmas. They build community and promote student involvement, which is the single variable most associated with student academic achievement and success. Learning communities represent a view that sees structure as both the problem and the solution in higher education reform. In learning communities, students and faculty members experience courses and disciplines as complementary and connected enterprises.

"Learning communities" is the generic name for a variety of approaches that link together courses or course work so that students find greater coherence in what they're studying and have greater opportunities for more intense involvement with fellow students and faculty members (see Figure 1). This represents a fundamentally different approach to how the course structure is experienced. In typical courses, the teacher has three separate classes of variable size with different students in each class and often different subjects in the courses (see Figure 2). This is, basically, a very fragmented way of relating to people, content, and work in general. From the other side of the podium students have a similar experience. They may be taking four different classes, from four different teachers. Learning communities try to break this pattern by re-arranging the curriculum into programs, or clusters of courses, structures that ultimately create more coherence in the curriculum and an intentional community. They re-arrange time and space so the students are together with one another in greater blocks of time for greater blocks of credit, and faculty are together with students for greater amounts of time and greater blocks of credit (see Figure 3). Learning communities can be structured around existing courses with some or all of the students in all of the parts (see Figure 4). They also can be organized as programs that eliminate the notion of courses altogether so that instead of a

[3] Gerald Graff. "How to Deal with the Humanities Crisis: Organize It." *ADE Bulletin* #95 (Spring 90) 4-10

student taking three courses (as in this case, three five-credit courses), they instead take a fifteen credit block that is taught and designed as a unified program.

There are five generic learning community models that share these characteristics to a greater or lesser degree (see Figure 5). They don't all do all of this. Some do and some don't. Some of these models are more intrusive on conventional structures than others. But learning communities in general have the overall key characteristic of restructuring the curriculum in some way, creating a cohort, or community of students. Usually there's a central theme that justifies and rationalizes the lengthening of the classes. Students are asked through the structure, through the way it's taught -- to build connections between the constituent parts. They are usually team designed, and sometimes team taught to a greater or lesser extent. And in most cases, learning communities are associated with a distinctive pedagogy: one that emphasizes active learning; one that emphasizes student involvement; one that emphasizes embedded skill and content teaching; extensive use of speaking and writing; collaborative learning methods; and often, narrative assessments. Some do self assessments and use a variety of approaches to evaluating on an ongoing basis.

One of the distinct things about a learning community effort is that it really isn't designed to address one problem (see Figure 6). It's a low cost approach that's designed to address a whole host of problems in higher education. All the studies, if you start boiling them down and go through them (and there are hundreds of them), point to some common problems in higher education. They talk about how there isn't enough intellectual interaction between faculty and between students and in the classroom in general. This is constantly pointed to as a problem. They also talk about how the curriculum is incoherent. This is not just a content issue; it is also an issue of structure and pedagogy, inadequate opportunities for practicing skills, for bringing together related ideas and information so that students gain a holistic and complex understanding of issues that ultimately are very complicated. Studies also point increasingly towards the need to address the student retention issue, to get more active learning in our classes, to understand more diverse points of view and to find faculty development approaches that achieve all of that at a time of declining resources.

There is one theme I've heard throughout the last two days, repeatedly. It's about needing more money and not having enough resources, basically, to reform anything much less do what we're doing well at the present time. The bad news about that is, I think, that there are not going to be many resources. The history of higher education is: the resource gap is always there. This suggests to me that we need to find ways to get smarter about how we use some of our own resources. Learning communities represent one way to do that.

There are five general learning community models that I want to talk about (see Figure 7). I don't want you to take this as an orthodoxy. It doesn't mean that these are sacred. They are generic models and they are infinitely adaptable. In fact, my message is always, "Be creative! Create your own!"

Linked Courses, sometimes called Combined Courses (they go under lots of different names) represent the simplest kind of learning community (see Figure 8). These are very popular throughout the United States. They evolved, in many cases, to bring back together skill and content areas. I don't know how reading ever got separated from content or speaking got separated from something to speak about, or writing got separated from something to write about, but that is a problem. And, increasingly, faculty in English and faculty in other areas are recognizing that. So the first moves are often, both for curriculum coherence and to better integrate skill and content teaching, to develop "linked" courses to integrate skill and content teaching. The University of Washington is the institution that piloted this the earliest in 1978. They began their interdisciplinary writing program which now links English Comp courses to fifteen different general education classes ranging from Art History to Intro Biology and pretty much everything in between. These fifteen general education classes are usually monster courses with 500 or more students in them. The English Comp linked part is just for a subset of the students in that larger class who sign up for a special section of English Comp. The writing teacher sits in on the general education class too, at least the first couple times through, to acquire facility with the material in the content course, and designs all the writing assignments around the content in that particular course and the distinct discourse norms of that

course. You can also, of course, link two classes with 100 per cent of the same students in the two linked classes. The courses are usually taught back-to-back. So in this case, Yakima Valley is linking their Biology and their Speech class and they are arranged for the ease of the students in terms of their schedule (see Figure 9). Contiguous time together also creates more rapport, creates more of a sense of community among the students. When all of the students overlap, the teachers have more latitude in terms of working together and adjusting the schedules.

In some linked classes, the parameters between the two courses are totally dissolved and the teachers team teach these two courses. In this case, at Edmunds Community College, Intermediate Algebra and Intro to Chemistry are being team taught by two faculty members.

So Linked Classes is one model. It is an easy model, and I think anybody in this room can probably think of a situation in which some linking makes sense and would be useful. One of the ways to think about it is whether there are some disciplinary courses that have some sort of prerequisite, and if you are getting a whole lot of students in the courses who don't have the skills. This means there is some disjuncture between your prerequisite and that course. Linking is often a very good move to solve that kind of a problem.

Freshmen Interest Groups is another model (see Figure 10). This is a very inexpensive model that is especially useful in large university settings. This model came out of the University of Oregon. At the University of Washington this model is extensively used and they have taken this very far. In comparison with a freshman seminar program at the University of Oregon which cost about $60,000 a year, they put $6,000 a year in their F.I.G. program. So this is a low cost, viable model. They started out calling this P.I.G. (Program Interest Groups), but the students didn't like it at all, so it was changed to Freshman Interest Groups.

What they've done here is just brilliant and so simple. What they did, basically, is write down what good advising offices already do orally. So you know, when students come in and they see this huge distribution list of things to take, they sit down with the advisor and they say, "Well, what should I take?" The advisor says, "Well, what's your interest, what's your major?," and they narrow it down. So the student says, "My interest is pre-law so what would make sense?" And then the advisor might say, "Well, I think a really good package would be American Government, Intro to Philosophy–Ethics, and Public Speaking." And so what they did, basically, is create Freshman Interest Groups (which are clusters of courses), gave them titles, (in this case "Pre-Law") and advised students into the sets of courses. They also added social support and an integrating role through a peer advisor who worked with each F.I.G. This is a senior student. It is a big honor to become a peer advisor. They're given one credit in leadership. They're trained by the Center for Instructional Developmental and Research (their Teaching and Learning Center) on how to be a peer advisor. The peer advisor convenes the students in the F.I.G. once a week, or once every two weeks; it's a quasi-social, quasi-academic role. Sometimes there are pizza and study groups, sometimes they convene to go through orientation tours to get to know the university and understand its resources.

Students are very sensitive to titles and the market is so complex in large institutions that titling F.I.G.s is very important. Cute little titles like, "Ourselves Among Others," students don't like. What they appreciate is Pre-Law, Pre-Business, Pre-Health, Pre-Engineering, something that makes a tangible connection to their major. These seem to fly better with students.

So here's a couple other examples of other things at the University of Washington (see Figure 11). This program started with two Freshman Interest Groups offered in the fall quarter because they thought that was when freshmen could most use the social support. And they're now up to nearly forty Freshman Interest Groups a year and this program is so effective at creating a sense of community among the students that the Educational Opportunities Program is becoming involved in it. They have a separate advising system that became sold on it and then it spread to one of the most intense communities at UW, the Department of Athletics.

There are probably lots of communities within your institutions that could adapt this kind of model. F.I.G. uses regular classes and the F.I.G. students are often just a subset of a larger class. It doesn't matter, really, whether that's the case. They still see each other in those three classes and they become a very active subgroup in those classes, often making the classes much more interesting for the faculty as well. Now the faculty are starting to come into the Center for Instructional Developmental Research with their colleagues to ask to become a F.I.G. because the students are so active and good. Academic achievement has been pulled up.

The Center evaluates this program very carefully. (They could send you information on it.) They've been tracking retention. They've been tracking motivation. They've been tracking social backgrounds and things like that. This program is very popular with students and with their parents. It's of particular interest to students from rural communities who have indicated a lot of anxiety about entering an urban university of 30,000 or more students. Because this program has worked so well, UW is now experimenting with Junior Interest Groups, kind of F.I.G. program in the major (see Figure 12). They started with one in sociology, which is one of their largest departments. They're assigning a peer advisor as before. They started by creating a F.I.G. of their three most difficult courses, thinking those students would benefit from getting to know one another through co-registration and through being in the same classes.

The third model I would like to point to is Learning Clusters (see Figure 13). Learning Clusters have the goal of creating a more coherent curriculum, imbedding skills in a content course, and generally creating a sense of community. Western Michigan University has gone big with this model. It started as a way of structuring their honors program. It's proven so easy to do and so popular with students and faculty that they're now doing clusters throughout the University. More than seventy-five faculty have been involved in just the last two years. So here you have large classes. These are the titles with only a subset of the students co-registered in all three classes but the subsets become an intentional community that gets to know each other and sees each other on a repeated basis. La Guardia Community College has been doing clusters for a long time and they have designed their Associates of Arts degree around this (see Figure 14). La Guardia is a huge commuter college. It has 35,000 students, mostly first generation immigrants. They require all daytime enrolled A.A. students to take one of two clusters. They developed these clusters around their mission and their student body, and that is really important. Don't try to be too uniform about this. Look at who you are and build on your distinctiveness. They chose two themes: There's the humanities cluster, called "Freedom and Seeing," and there's a social science cluster called "Work, Labor and Business." "Freedom and Seeing" came out of their first generation immigrant profile, and "Work, Labor and Business" came out of the fact that this is a co-op school. All the students at La Guardia Community College are enrolled in a cooperative education experience.

So, what you've got here are the linking of English, both 101 and the research paper course, and then two other classes. They found that the cluster enrollment needs to be limited to twenty-six, which is their limit for the English class. This tended to pull down the social science enrollment which used to be forty or forty-five, but it increased the humanities enrollment which tended to be lower. And so, in the larger scheme of things, this works well. All of our institutions, of course, have an internal political economy in which some areas subsidize others, and that's something that needs to be looked at for genuine reform to take place. If you try to assess the effectiveness of this approach in terms of student retention, it's been very successful. We need to get our state legislatures and our public more aware of the need to look at education in a more long-term way. These courses used to enroll thirty-six and end up with nineteen. Since they instituted clusters, the beginning enrollment was twenty-six, but twenty-five finished the class.

This next transparency just shows you how the schedule works (see Figure 15). You can see that the classes are scheduled back-to-back, again taking into account the busy schedules of students, who in many cases can't come to the campus to fit around the erratic kind of schedules faculty often put together. This model does not involve team teaching, so while this is the student's schedule, and all the students are together in all these classes, the faculty are not. That's enough, though, to make a community. Students can make the community without the faculty. Clusters can become kind of a bureaucratic nightmare, but they can also be done administratively in very clean and simple ways (see Figure 16). At La Guardia they have evolved cluster procedures that govern how they administer this. Faculty who teach in the cluster agree to

review syllabi of previous quarters so they don't re-invent the wheel every time. They review the cluster procedures and have one meeting at the beginning to talk about course objectives and assignments so they don't end up with all the tests on the same day. Some of the teachers meet more often than that, and some integration is more thorough than that, but it need not be. This can be a simple, non-intrusive way of doing learning communities.

The Federated Learning Model, or F.L.C. as it is sometimes called, is the fourth model that I'd like to talk about (see Figure 17). This is a very non-intrusive learning community model that works best in the political economy of a very large university. This is the model that was initiated at the State University of New York - Stony Brook, and a host of East Coast colleges are now using this model as well. What this model does is try and create a community by registering a cohort of students in large classes which are united by a common theme. In this case the theme is "Social and Ethical Issues in the Life Sciences," and it's built on a Biology course in Genetics, a History course, "The Healer and the Witch in History," and a Philosophy course called "Philosophy and Medicine." The F.L.C. students are subsets of the students in these three classes. There may be classes of 200, and the F.L.C. students may be only twenty-five students who are registered in each of the three classes as a group. In addition to those three classes, the F.L.C. students take an integrating seminar for three credits called "Social and Ethical Issues in the Life Sciences." This seminar often has no literature of its own. Its purpose is to draw from the three classes and develop linkages through those. Sometimes it's through activities, often it's through activities plus discussions. There's a new role in this model as well with a person called the "Master Learner" who is assigned to convene the seminar and act as a student in the other three classes. She goes to the classes, takes the tests, reads the assignments -- and if you want to learn about what it's like to be a student, you should do that. Even in our best lecture classes it's sometimes difficult to pay attention!

The F.L.C.'s at Stony Brook are now justified budgetarily mainly as a faculty development effort because of the Master Learner role.

Here's some other Federated Learning topics that have been very successful (Figure 18). Rollins College in Florida has been doing one called "The American Dream." Stony Brook has one that it does, often called "Technology, Values and Society." And many, many learning communities have been developed around the theme "Human Nature."

The biggest problem with the Federated Learning Community Model is always justifying the Master Learner (see Figure 19). Getting someone to teach that seminar who doesn't generate many student credit hours is very expensive. That's not much of a faculty load -- at least the Provosts don't think so! So, lot of variations on F.L.C. Models have developed to get around that problem. At Centralia College and Stockton State College in New Jersey the faculty teaching the three constituent classes contributed their time, and became the seminar leaders as a group. They valued it that much. At the University of Maryland Honors Program, the Master Learner is a high school teacher, paid for by the Montgomery County School System and chosen competitively. It's a great honor to be the Master Learner at the University of Maryland. People have sometimes suggested that the Master Learner could be a teaching assistant, or an emeritus faculty. There are many different ways that role could be paid for and profitably carried. The Seattle Central Community College came up with a different twist on the Master Learner role for a different reason. They ran a program called "Feeding the World." It consisted of Geology, Oceanography, and Economic Geography, and the Master Learner was an English teacher. They ended up having a seminar with their Master Learner and all the teachers of the linked classes. The reason that happened was because the scientists did not trust the English teacher to handle their material appropriately. After the suspicion ebbed, they kept coming just because it was so interesting.

The final model I would like to present is called the Coordinated Study Model (see Figure 20). This is the model around which the Evergreen State College was created. This is the most popular model, other than Linked Courses, in Washington State, despite the fact that this is the most radical model in terms of reconfiguring the curriculum. In the Coordinated Study Model courses are eliminated altogether and programs are created. Usually these are fifteen or sixteen credit blocks. These can be one-quarter programs or year-long programs. What happens basically is very generative. Issues or themes are the focus

of these programs. The team and the disciplines are used as diesels to develop and understand that theme. The burning complex question, the burning issue, becomes the center of the curriculum, and the way to focus study. Faculty at Evergreen teach in teams of three or four. They co-plan these programs. Some of these are repeated offerings that happen year after year, but a large number of these are created anew each year. A typical title, one of our core programs, is called "Great Books." It's an integrated study of art, philosophy, history, literature. We offer ten core programs a year for students so they don't have many choices. This is a forced choice principle of making a coherent curriculum, basically. All these core programs have mandated competencies to cover but they can deliver them in different ways. So it is a writing-across-the-curriculum program, a library-methods-across-the-curriculum. It includes a problem-solving and group process. There are a lot of competencies that we would like to see, but they are imbedded in different ways in different programs.

As a result of teaching one thing full time and enrolling full time, you get enormous developmental opportunities and enormous investment on the part of the students and the faculty. The stakes are very high when you stand to lose all your credits if you don't perform and when you are faced with the same students sixteen hours a week for ten weeks.

Here is a quick schedule (see Figure 21). The schedule in these programs tends to be multi-format and multi-method. There's a combination of lectures, small group activities and seminars. The schedule can be varied because you don't have to make room for other courses.

It is important to build the skills of the faculty to do the new curriculum and then evaluate how it's been going. We've been tracking student achievement, motivation and retention, and I'd just like to share a couple of measures. In many of these institutions, the average retention figure is fifty-five per cent from quarter-to-quarter, and so these retention figures are very good in learning communities. The payoff has been enormous in the E.S.L. and developmental areas in particular.

So, in conclusion, I'd like to say that learning communities have given me some very important lessons about what promotes and what undermines faculty commitment and vitality, and about how to foster change. The neglected issues, I think, in general education today are about the character of our communities: our ways of making decisions, our willingness to trust one another, to experiment within boundaries, and about ways to build our common identity while still respecting our diversity. We need to get smarter about structure. We need to take control of our structures. We need to exercise our own judgement. Pat Cross has put it pointedly when she says, "The biggest and most long lasting reforms of undergraduate education will come about when faculty adopt the view of themselves as reformers within their own immediate spheres of influence." This happens in learning communities. Faculty in Washington report that for the first time it is within their power to change the educational system. The only real reform will come when we own the general education reform effort in a way that honors who we are at this time and this place.

The following figures appeared as overhead transparencies to illustrate Dr. Smith's presentation during the Fourth General Session. Some of them have appeared in recent publications about learning communities, most notably in *Learning Communities: Creating Connections Among Students*, by Faith Gabelnick, Jean MacGregor, Roberta S. Matthews, and Barbara Leigh Smith (San Francisco, Jossey-Bass,1990). We appreciate their permission to reproduce the figures here.

Learning Communities

A variety of approaches for linking courses around a common theme or question so students have opportunities for deeper understanding and integration of the material they are learning, and more interaction with one another and their teachers.

Figure 1

This represents a fundamental change in the structure of teaching and learning. In traditional classrooms, teachers teach their separate courses to separate sets of students.....

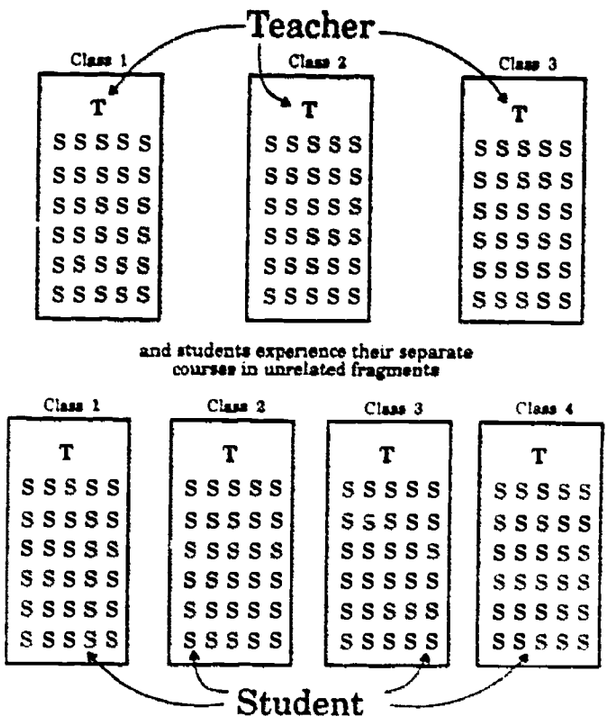


Figure 2

Programs

By pairing or clustering courses into programs, both teachers and students experience a more coherent and enriched teaching and learning environment.

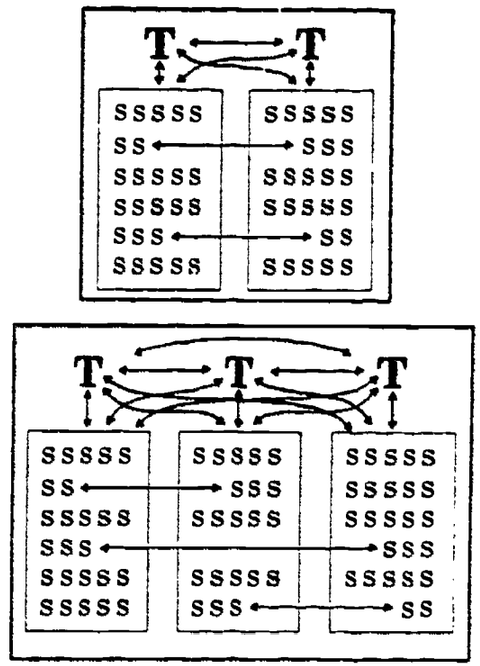
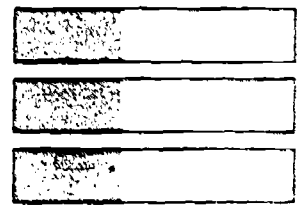


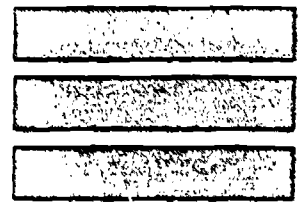
Figure 3

Learning Communities can be structured as:

Standing courses which a cohort of students takes together, and which the faculty do NOT coordinate:



Standing courses which a cohort of students takes together, and which faculty coordinate slightly, or a great deal.



Programs of coursework in which faculty team-teach. The course work is embedded in an integrated program of study.

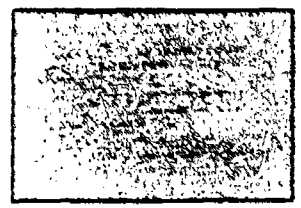


Figure 4

Key Characteristics of Learning Communities

- There is a purposeful restructuring of the curriculum.
- Students are enrolled in classes together; they travel as a cohort to larger classes, or are a self-contained learning group in two or more classes.
- There is usually a central theme or question around which the learning community program is focused, e.g. "The Paradox of Progress," "The American Character," "Molecule to Organism."
- Students are asked to build explicit connections between ideas and disciplines.
- Courses or programs are usually team-designed and in some models, are team-taught.
- Frequently, these elements are emphasized:
  - Student involvement and active learning, with discussions, seminars, workshops, and a great deal of writing;
  - Collaborative learning
  - Student self-evaluation as well as more typical forms of student evaluation.

Figure 5

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Learning Communities

address simultaneously the needs for:

- greater intellectual interaction
  - student ↔ student
  - student ↔ faculty
  - faculty ↔ faculty
- curricular coherence: reinforcement and/or integration of ideas.
- understanding issues which cross subject matter boundaries
- exploring and understanding diverse perspectives
- active learning
- student retention
- faculty development
- low cost methods for doing any or all of the above.

Figure 6

There are five general learning community models --

- **Linked or Paired Courses**
- **Freshman Interest Groups**
- **Learning Clusters**
- **Federated Learning Communities**
- **Coordinated Studies Programs**

...and literally dozens of adaptations of these at small and large institutions, and both two- and four-year campuses.

Figure 7

Linked Courses

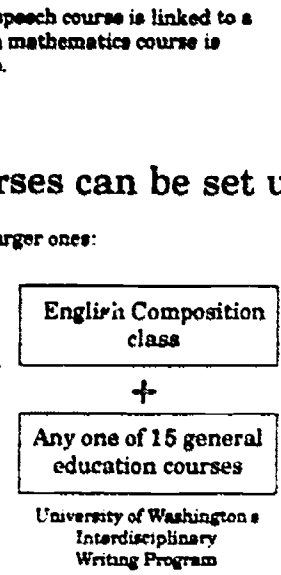
Goal: Curricular coherence and integrating skill and content teaching.

- Two courses for which students co-register.
- Generally, faculty work to coordinate syllabi and assignments.
- Frequently, a writing or speech course is linked to a lecture-centered one, or a mathematics course is linked to a science course.

Ways linked Courses can be set up:

Linking smaller classes to larger ones:

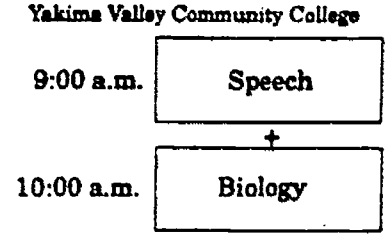
For example, specific sections of English composition require co-registration with a larger general education class.



University of Washington's Interdisciplinary Writing Program

Figure 8

Linking two classes with the same enrollment in each



Linking two classes and team-teaching them:

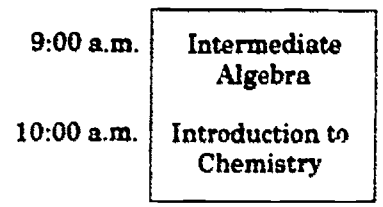


Figure 9

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"F.I.G.'s"
Freshman Interest Groups

GOAL: The creation of small freshman learning communities in a large University setting.

Vehicle: 15 triads of courses offered around "areas of interest." Each F.I.G. has assigned to it a peer advisor, a more advanced student who convenes the group weekly to form study groups, to learn about campus resources, and to plan social gatherings.

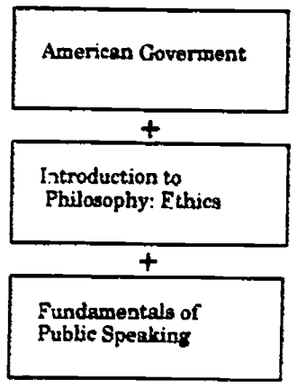

Figure 10

Examples of F.I.G.'s
at the University of Washington

The American State	Introduction to Politics Survey - U.S. History Interdisciplinary Writing FIG Discussion Group
The Spectrum of Behavior	Psychology as a Natural Science Introduction to Anthropology Composition: Social Issues FIG Discussion Group
Pre-Engineering	Calculus with Analytic Geometry General Chemistry Composition: Exposition Engineering Careers FIG Disscussion Group

Figure 11

A variation on Freshman Interest Groups:

Interest Groups in the Major

In 1989-90, the University of Washington began a pilot Junior Interest Group, to build coherence and community in a large university department. The peer advisor is a graduate teaching assistant who convenes weekly meetings to assist students with three demanding courses, typically taken in the major during the Junior Year.

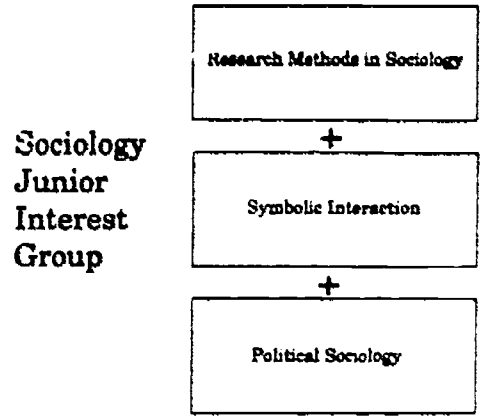

Figure 12

Learning Clusters

Goal: coherence, thinking and writing skills in a community setting.

Students enroll in three or four courses linked together by a common idea or theme. Faculty may coordinate their syllabi slightly-- or a great deal

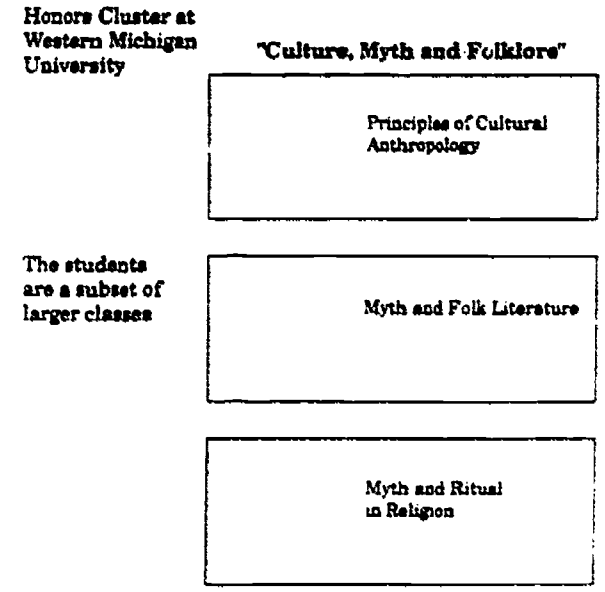

Figure 13

LaGuardia Community College's Learning Cluster

- All day-time enrolled students in Liberal Arts AA Program are required to take this 11 credit cluster.
- Students can choose a cluster with a humanities emphasis ("Freedom and Seeing") or a social science one ("Work, Business and Labor in American Life").
- Cluster enrollment is limited to 26 students, and students travel from class to class as a self-contained group.

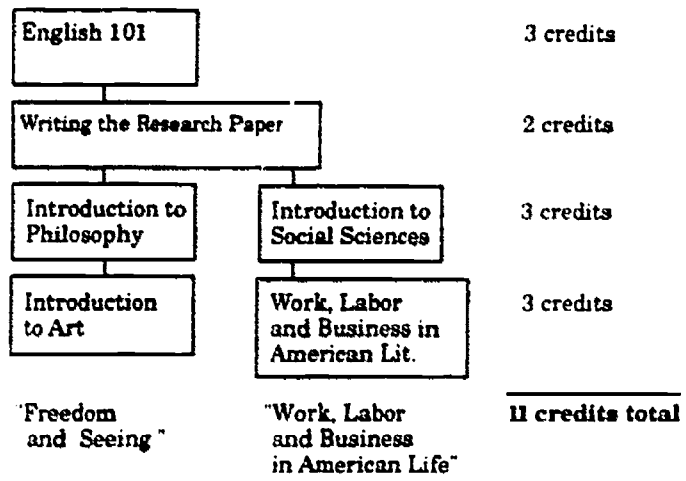

Figure 14

La Guardia Community College's Liberal Arts Cluster

"WORK LABOR AND BUSINESS IN AMERICAN SOCIETY"

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
10:40-11:50 Research Paper	9:20-11:50 Work, Labor and Business in American Literature	10:40-11:50 Research Paper	10:40-11:50 Work, Labor and Business in American Literature	
12:00-1:10 Composition		12:00-1:10 Composition	12:00-1:10 Composition	
1:20-2:30 Intro. to Social Science		1:20-2:30 Intro. to Social Science	1:20-2:30 Intro to Social Science	

Figure 15

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"Cluster Procedures"
at La Guardia Community College

Each spring, cluster teams are selected after consultation with and coordination with Liberal Arts Coordinator and Associate Dean of the Faculty.

◆ **Cluster team:**

- reviews syllabi of previous clusters
- reviews "Cluster Principles"
- shares tentative thematic course outlines
- discusses course descriptions, performance objectives
- shares intentions on text purchases
- decides on avenues of communication
- shares term paper suggestions, teaching approaches, pedagogical ideas
- exchanges office hours and location, phone numbers.

◆ End of Quarter: Evaluation and suggestions for the future are filed.

Figure 16

Federated Learning Communities (F.L.C.)

GOALS: learning community, faculty development and integrative learning in a large class environment.

Vehicle: a cohort of students co-registers for 3 "federated" courses linked by a common theme. In addition, they engage in an integrative seminar. The seminar leader is called the Master Learner. S/he takes all 3 federated courses *with* the students. The teachers of the federated courses may choose to participate in the FLC in a variety of ways - or, not at all.

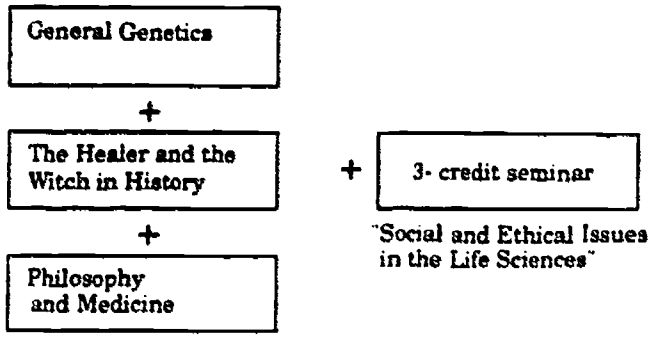

Figure 17

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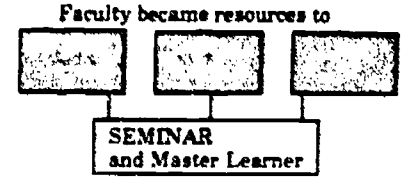
Some F.L.C. topics:

The American Experience: A Cultural History Economics of Contemporary Issues Literature of the American Dream	**"The American Dream"** Rollins College
Philosophy and Technology History of Technology Engineering: Man, Technology and Society	**"Technology, Values and Society"** SUNY - Stony Brook
Intro. to Psychology Honors World Lit. Ecology, Evolution and Behavior	**"Human Nature"** University of Maryland Honors Learning Community

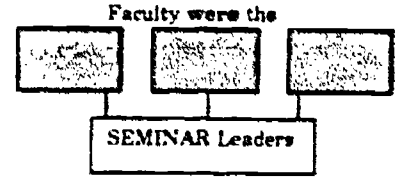
Figure 18

Variations on the F.L.C. model

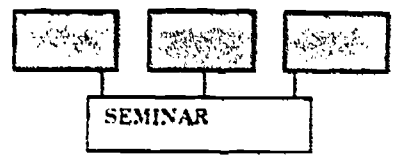
Seattle Central Community College



Centralia College



University of Maryland Honors Program



Master Learner is a High School teacher from the Montgomery County Schools

Figure 19

Coordinated Study Model

GOAL: Learning community engaged "full time" (15-18 credits) in interdisciplinary, active learning around themes. Faculty development through co-planning and team-teaching across disciplinary boundaries.

◆ Faculty teams of 3-4 co-plan the coordinated study around an over-arching theme, or around related content/skills subjects.

◆ Generally, faculty members teach **only** in the coordinated study, and students register for it as their entire "course load".

◆ Therefore, scheduling of class time becomes quite flexible: opportunities for BLOCKS of time for lectures, discussions, field trips, workshops...opportunities for active and cooperative learning.

◆ Frequent use of "book seminars"....the reading of primary texts and work on them in seminars and/or guided small group discussion.

Figure 20

Typical Schedule for coordinated study

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
Prep Day	Lecture 9-11	Seminar 9-11	Lecture 9-11	Seminar 9-11
	Writing Workshops 12-2	Faculty Seminar 12-2	Group Workshops 12-2	Faculty Office Hours 12-2

Figure 21

FIFTH GENERAL SESSION

Stimulating Critical Thinking Skills in Freshman Writing Classes: Diversity and the Development of Human Potential

The Fifth General Session was initiated by Dr. Bill D. Jobe, Director of Academic Programs, Universities and Health Affairs Division, Texas Higher Education Coordinating Board.

Dr. Jobe: Richard Duran is an Associate Professor in the Graduate School of Education, University of California, Santa Barbara. He also serves as Director of the U.C. systemwide Linguistic Minority Research Project -- a unit coordinating research of U.C. faculty on research improving educational outcomes for language minority students.

Dr. Duran received his Ph.D. in Psychology form the University of California, Berkeley in 1977. After receiving his Ph.D., Dr. Duran worked for seven years as a Research Scientist at Educational Testing Service, Princeton. While at ETS, he did research on the use of the SAT and other college admissions tests with Hispanic and other minority background students.

Dr. Duran is currently conducting research in collaboration with teachers and school administrators on the use of cooperative learning to teach reading and writing skills to language minority elementary students. Additionally, Dr. Duran has an active research program on literacy and development of thinking skills among students preparing for college.

Dr. Duran: Improving the performance of minority college students in freshman writing courses is a non-trivial challenge to educators. The challenge involves much more than doing a better job of selecting reading materials for students to write about and having students write a lot with rich feedback on their performance. The challenge, when fully appreciated, involves examining and transforming the very way we look at education and the development of literacy skills needed by students in college. In this session I will present to you my own personal insights and biases on the nature of this broader challenge and pathways to assist minority and other students freshman writing. My perspectives are very much shaped by my own background as a minority student having struggled to attend a university while growing up in a multiracial/multicultural inner city environment where very few community members had an education extending beyond high school. My views are also shaped by the history of my research in the fields of educational testing and cognitive sciences. As a result of these two different streams of experience, I have begun to realize the close connection between students' development of self-identity in society and their ability to benefit from schooling. I have also come to realize that helping students in their writing is fundamentally enacting a form of socialization for students. If we truly want to help minority and other students perform well in writing classes we need to create and foster teaching and learning activities that allow students to appreciate the social origins of communication and connections between the self-identity and sociocultural worlds of writer, reader, and writing teacher/mentor. This goal is all the more complicated by sociocultural and experiential diversity among writer, reader, and mentors. The upshot of these concerns is that we need to understand the preparation of minority students for college as a social developmental process. While it is imperative that we design more effective writing courses and programs for minority students, we must do more. We must be ready to create pathways for the literacy developments of students that bridge successive tiers of the education system.

Transmission model of education and limits of testing

Before discussing these concerns in more detail, I will review a distorted conception of education and testing which seems to drive many everyday conceptions of schooling.

A common conception of teaching is that students can learn if a teacher clearly communicates facts and ideas to students in a whole-group classroom learning context. James Cummins has termed this view a "transmission model" of teaching (Cummins, 1986). If students fail to learn in whole group instruction, then their failure to learn is typically believed to be evidenced by students' poor performance on standardized

achievement and aptitude tests. Criticisms of these views of instruction and testing are becoming commonplace, though they seldom come to affect educational policy as they should. For example, with regard to testing, Robert Mislevy, a leading psychometrician at ETS, has argued that current schooling testing practices are based on twentieth century mathematical statistics but nineteenth century theories of the mind (Mislevy, in press). Other recent critics of testing, such as the National Commission on Testing and Public Policy (1990) draw attention to the fact that test results have at best very little direct impact on improving instruction for students and in particular for minority students who are under-represented in higher education. My own research on the college admissions testing of Hispanic students is consistent with both criticisms (Duran, Enright and Rock, 1983).

SAT and ACT test scores along with high school grades or rank in class are the best predictors we have of early college grades for students. However, SAT and ACT test scores predict no more than ten to twenty-five percent of the variance in students' early college grades and they predict grades less accurately for Hispanic students. Other research I have done indicates that Hispanic students are accurately aware of their limitations in reading and writing in English and the demands in these areas that they face in school (Duran 1985). The value of admissions test scores are undermined because, e.g., SAT and ACT verbal test scores provide no specific diagnostic or prescriptive information for students. This is a serious shortcoming in existing college aptitude testing. The test scores don't give us enough information on students' specific learning needs so that we can go on to structure a curriculum to meet those specific learning needs.

Situated cognition

The transmission approach to instruction and existing use of standardized tests to select and screen students for college contrasts significantly with the emergence of situated cognition accounts of thinking and reasoning and skill acquisition (Brown, Collins, & Duguid, 1989; Sternberg & Wagner, 1986). These accounts hold that learning of higher order thinking skills is intimately tied to learning the role of a problem solver in everyday contexts requiring the use of these skills. Mentor-apprentice relationships are important to this conception of learning. A learner acquires new skills by initially receiving guidance from a more capable other who models the use of skills in real or realistic problem solving contexts. The mentor provides the novice with feedback and cues on his or her performance, and assists the learner in acquiring increasing independence in the performance of problem solving tasks.

A variant of this approach is provided by Roland Tharp and Ronald Gallimore (1989) in their notion of teaching as assisted performance. Tharp and Gallimore's model draws on the developmental theories of Vygotsky and the underlying notion that learners possess a "zone of proximal development" for a given problem solving or learning activity (Vygotsky, 1978). The zone of proximal development represents the capacity of an individual to perform a task successfully with varying degrees and types of advice under circumstances where the individual could not perform the task otherwise. Tharp and Gallimore go on to suggest a strong definition of teaching consistent with the concept of the zone of proximal development. They postulate that teaching only occurs when a teacher or more capable other actively assists a learner in accomplishing a task that the learner cannot accomplish independently.

Writing as situated cognition

The notions of teaching as assisted performance and situated cognition have important implications for helping students acquire writing skills. This becomes especially evident if we consider how communicative competence reflects sociolinguistic principles. Sociolinguists such as Hymes (1974) have helped us understand that successful communication can be analyzed in terms of multiple factors affecting the ways in which language is produced and understood. Hyme's approach is fundamentally situational. It outlines the different forms of knowledge that underlie interaction including elements such as knowledge of setting, purposes of communication, roles and social relations among interactants, genre for communication purpose, affective dispositions among interactants, and other language-specific elements such as choice of language, dialect and register, spoken or written form, and choice of discourse structures and other locutions. The bottom line is that communication can only proceed when interlocutors analyze the where, who, what, when, and why of communicative activities. Gumperz (1984) shares the view that sociocultural

knowledge is basic to communicative competence, but starts from the perspective that interaction and communication are constitutive processes that can only be understood in terms of the stream of inferences that interlocutors make as they interact.

If writing is a form of situated cognition, then, in order to improve writing we must be prepared to offer students strong forms of assistance that will allow them to see how their personal identities link with the act of communicating constitutively to others and how to respond to the advice of the writing mentor. The task of the writing mentor becomes to actively assist the writer in making inferences supporting successful communicative acts in writing that could not otherwise be done without assistance, and further, to assist the learner in developing writing strategies as a form of internalized knowledge about how to communicate.

Minority students and writing

Mike Rose (1989) highlights many of the problems faced by minority freshman students in their writing classes. Most importantly, he describes an underlying social disorientation which these students often face in performing well in their classes. Minority students often sense that they are academically at-risk in their classwork, and that they are stigmatized as academically inferior by other students. The conduct of classroom lectures and discussions strips away connections between what is being taught and the experience of students, forsaking such connections for the goal of establishing a more objective and universal frame of reference for students. Students' inability to understand and to express understandings in writing come to be viewed as shortcomings of the students. The fallacy in this view is that students' "errors" in writing are due to ignorance and lack of knowledge of English rather than to differences in acquired knowledge and acquired language competence.

Rose's criticism of the deficit model approach towards analyzing minority freshman's composition skills does not avoid the importance of teaching students specific writing skills in standard English. He specifically calls attention to the need for students to learn rhetorical, grammatical, and reasoning skills that will be needed by students in their college work and beyond. From my perspective, and I believe Rose would concur, the problem of successfully remediating minority students' writing skills is that the acquisition of these skills is not adequately situated in the experiential frame of reference of students so that they may benefit from writing instruction. In Vygotskian terms, writing instruction activities fall outside of the zone of proximal development of students for the writing tasks at hand.

If we accept the notion of teaching as assisted performance, successful writing instruction will require giving active assistance to students so that they go beyond their existing communicative and analytical competencies. Writing is a complex communicative activity from a sociolinguistic perspective and so it is important to ask: "What skills should be taught and when?" Situated accounts of cognition would suggest that we ought to begin with providing students with insights on the nature and purpose of communication to an intended audience, rather than on decontextualized, isolated development of highly specific language skills involving punctuation, word choice, grammar, and discourse structure. We need to start by assisting students in understanding the "world-view" and purpose of a writing activity, the nature of the audiences, and their relationship to the individual writer. We also need to help students understand the role of the writing mentor in the writing process. The success of these tactics are evident in Rose's own experience as a composition teacher. He cites multiple examples of improvement in the writing of minority students that begin by interfacing the personal world and background of students in college with the demands of writing classes. A key factor in this success is breaking down students' perception that they must be viewed by others as academically inferior by virtue of their minority background and culture. When students find that their own world perspectives and competencies are recognized they become empowered to view other perspectives and competencies as opportunities for personal development and not as a threat to their own self identity and community identity.

The importance of mentoring relationships between faculty and students in improving writing should not be underestimated. These relationships are not just means of social reinforcement for the minority student. Effective mentorships will require advising students in a full range of academic and writing skill areas.

Going beyond advising students on the world-view and purposes underlying writing activities, writing instructors clearly need to assist students in recognizing and coping with infelicities in writing at the level of language structure. Mina Shaughnessy (1977) was one of the first writing instructors to sense the importance of this concern and its complexity for the wave of minority students entering college under affirmative action admissions policies.

Shaughnessy viewed infelicities or "errors" in writing as resulting from deliberate strategies to enact communication. Infelicities in writing may arise for any number of reasons and the good writing teacher is alert to this possibility and to ways in which students can be informed of how their attempts to communicate differs from a more desirable standard. Common sources of grammatical and lexical difficulty for minority students include lack of knowledge of differences between conventions for speaking and writing, greater familiarity with non-standard varieties of English, and limited English proficiency. Each of these sources of difficulty need specific diagnosis and the affective writing teacher will need to have a good clinical sense of when and how such difficulties arise. Again, an active mentoring relationship between the writing teacher and student is indispensable early-on for providing students with feedback on advice on specific diagnoses of writing difficulty.

New solutions

The goals of providing minority students with individualized mentoring to improve writing may seem idealistic, but it is not infeasible. Creative solutions are likely to be necessary in order to enrich mentoring opportunities for learning. In conclusion I would like to refer to two examples discussed during this meeting that demonstrate these possibilities. One creative strategy is embodied in Barbara Smith's conception of learning communities. These communities organize the instructional experiences of students so that students concentrate on making sense of the world rather than solely for the purpose of answering questions occurring on exams. Courses designed around contemporary social problems and interdisciplinary approaches to understanding problems can help students see connections between everyday experiences and schooling. Further, the emphasis of collaborative learning among students in learning communities can permit students to mentor each other in the pursuit of learning and writing goals. Written assignments ought to make sense to members of a learning community and this overriding social perspective on learning is situated within the everyday experience of students across classroom boundaries and school activities.

Another exciting strategy for improving minority students' writing skills is exemplified by James Pickering's Common Ground project. This approach seems to fit well with a situated cognition and Vygotskian account of literacy development and learning. The approach features university faculty collaborating with high school teachers in conducting high school writing and literature analysis classes. The teachers work together to select literary texts with a common theme, but reflecting a familiar and unfamiliar cultural perspective. Students are required to reason and write about the similarities and differences among texts. The Common Ground instructional strategy situates learning in discovering relationships between students' cultural backgrounds and the backgrounds of persons from another culture. It requires students to think analogically and inferentially about relationships among texts and about how to communicate in writing about these relations.

Another important feature of the Common Ground strategy is that it situates the education of minority students as a collaborative process crossing tiers of the education system. Students come to see that their high school experiences are one step in their continuing education and that their pursuit of college is grounded in everyday schooling experiences.

The capacity of the Common Ground strategy to create academic and social linkages across tiers of the education system for minority students involves a restructuring of schooling and not just a fine-tuning of instruction. Approaches such as this need our intensive attention.

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SIXTH GENERAL SESSION

Reports from Workshop Leaders and Closing Remarks

Dr. Frances K. Sage chaired the Sixth and final General Session, calling upon the individual leaders of the workshop discussion groups for reports about the results of the workshops. Then she introduced Dr. Betty Sue Flowers, Professor of English and Director of the Plan II Undergraduate Honors Program at The University of Texas at Austin, to make closing remarks.

Dr. Sage: I would like to thank, and I must say it is my distinct pleasure to introduce to you, Dr. Betty Sue Flowers. She is taking on the impossible task of drawing the threads of our conference together into some sort of whole tapestry. She will attempt to make some connections of our conference on "Making the Connections."

Let me tell you a few facts about what I think is a remarkable lady, a lady with many roles who has obviously made the connections within her own life. She is currently director of Plan II Honors Program at The University of Texas at Austin. In addition, she is a full professor of English. She received her B.A. and M.A. from The University of Texas and her Ph.D. from the University of London. As you know, she served recently on the statewide committee that developed the core curriculum report. She has published over the years a number of scholarly works in her field. It is in her work outside academia, however, that she has drawn public attention. One area that interests me, in particular, is her poetry. Most recently she has written a book of poems entitled *Extending the Shade*. You also may be familiar with her work as series consultant for the television series "Joseph Campbell and the Power of Myth," a six-part program with Bill Moyers which has appeared, at least in our area, several times on PBS. In addition, she was editor of the book that was published from that series. I understand from what Betty Sue said that it is a best seller now in Holland. More recently, she has served as editor of the Bill Moyers' work, *A World of Ideas*. Let me stop now and turn the program over to her, please.

Dr. Betty Sue Flowers: Fran has thanked everybody but herself, and I think we should do that now. When Fran asked me to come without any prepared remarks but just to hang around with my mind open and my eyes hanging out, I accepted the task with great delight. But that delight is probably a confession that I should have stood up when Jim Veninga, on behalf of the N.E.H., asked, "Did any of you come to this conference with sadomasochistic intent?" Maybe we all should stand up, because we're probably all out of compliance with the N.E.H. guidelines, given that we undertook to design a core curriculum yesterday in 105 minutes. That probably qualifies for sadomasochistic intent.

I wish we had held this conference before the statewide subcommittee met. I sat with my colleagues for a year, sweating blood, and we could have used the good ideas produced here. One emphasis that came out of this conference was the openness of the process. James Hopkins, in his workshop, talked about the Catholic bishops who have been so active in formulating concepts about what we should do about the nuclear issue. Hopkins asked one of the bishops why their comments on the nuclear issue have been generally accepted, while the official statements on birth control have not. Both issues are controversial. The Bishop answered that he thought the difference had to do with the openness of the process. What came out of the Church on birth control was done behind closed doors, in a closed process, while the nuclear statement had been formulated after widespread consultation, so there was more commitment behind it. That's a very important point to remember when you go back to your own campuses and work on the core curriculum. It is the process that's important and the openness of the process.

I was reminded of this important point during the public hearings the Core Curriculum Committee held. We had considered so much for so long that I was sure nothing could be introduced that we hadn't thought of. We had considered everything -- or so I thought. But at the hearing the room was full of geographers. I couldn't believe it! We hadn't thought to say anything at all about geography. When I arrived here, the first thing I did was look behind me to make sure there weren't any geographers lurking around. And the second thing I did was to call my office and ask one of our work-study students to look up the etymology of "core" in our office dictionary. What made me think of this was noticing that the hotel was preparing for a

sweetheart banquet, and there were hearts all over. I thought, "Does 'core' come from 'cor,' heart? Is there a relationship?" And so I called my office.

I discovered, first of all, that my office does not have a very good dictionary. The student who answered the phone said there was no etymology, just this definition of core: "A central and often foundational part usually distinct from the enveloping part by a difference in nature." And then she went on to talk about the speculations that "core" was related to "chorus," a group of people singing in unison, which I thought was an interesting idea. But since "chorus" had an "h" I was reminded of "chordate," and how we have to build, bone by bone, the structure on which we put flesh and blood.

However, I still didn't have an answer to the "core-heart" question. If I were to answer for myself, I would say that the heart of an education is what connects thought to action. Thought is symbolized in the body by the head and action by the legs, and what connects them is the heart. That is what a core curriculum should do. It should be the heart of an education.

The last image I thought about in relation to "core," of course, was the "apple." Our cafeteria-type education has offered us many, many good things -- apples, oranges, bananas -- and a few less healthy things. We have been left to pick and choose from amongst those many things, to consume what filled our immediate hunger, and to throw away the "core." And yet, the "core," although not immediately useful, contains the seeds out of which the future grows -- the seeds which connect generation to generation. Lately, we've had no garden in which to plant these seeds. That's what the core curriculum provides: the garden to plant the seeds that will grow in the future, even though they may not be immediately useful to a professional orientation. All of these thoughts went through my head as I bemoaned the lack of a good dictionary in the Plan II office. That was the beginning of the conference for me.

But now we're at the end of the conference. One of the things we should do at the end of things is to ask about the beginning and how we got here. What was it that drove us to look at the core curriculum? I think there are three things. One, of course, is the connection the people of Texas see between economic prosperity and the ability to adapt -- which we associate with an educated person. Texans want a better economy so that they can compete, and they look to educational institutions to provide a more adaptable work force. This is an interesting development, because it is they who have mandated that we change so that we are capable of change.

Now there is a downside to this particular economic impetus. The strong economic incentive in our state is reflected by students. You hear them say, "Why do I have to take that? That's not going to help me find a job or get ahead." The faculty at S.M.U. woke up one day to find that half their students were majoring in business. At UT recently the same thing was beginning to happen, so we put a lid on the number of people majoring in business. There's been a tension ever since between liberal arts and business on campus exemplified by a popular T-shirt. I leave it to you to guess whether it is worn by business students or liberal arts students. The T-shirt says, "He who has the most toys when he dies, wins." I assume that is an ironic statement.

The upside of the economic impetus, however, is that this is a very powerful incentive because this is the myth that envelops us. The myth -- and I think of mythology as a form of truth -- the myth that envelops us in this culture is an economic one. Myths that we accept are those that we take for granted as truths. The economic myth we take for granted both empowers us and limits us. It draws us together. Its symbols are potent. My friend Sam Keen likes to go around talking about the economic mythology that envelops us. Sometimes he does a little exercise. He collects dollar bills from everyone in the audience, puts all these dollar bills into a big bowl, and sets them on fire. Immediately, as they leap into flame, you hear a gasp from the audience. You hear it in unison -- "aahhh." They're not so concerned that they've lost a dollar because, after all, what's a dollar these days? It's that the symbol that we care about so much is being burned.

We need to harness the power of this economic motive and, at the same time, examine our own assumptions. For example, we need to explore how dependent we think we are on economic forces to

change the heart, or the core, of the curriculum. That's not to say money is not important, but that we should examine our assumptions about how important it is.

A second reason for our being here at this conference is a concern with quality coupled with a concern for the common knowledge that we seem to have lost. What can we expect an educated person to be able to do and to share with knowledge and delight? There may be something of nostalgia in this latter concern. In the old days, if you were at a party with three educated people, you might strike up a conversation about pre-Columbian art. These days, if there were three educated people at a party, one person might strike up a conversation about pre-Columbian art, but the second person, coming from another institution, wouldn't have a clue as to what the first person was talking about, and the third person would be standing there very uncomfortably, thinking about the term "pre-Columbian" and how much of a Western bias that term reveals. It's like the idea that Columbus discovered America -- the Indians didn't need to be told they existed. So, here we are at the party, and there are three different conversations going on at once.

I, too, share this nostalgia for the return of a common culture. I look forward to attending meetings with a particular retired C.E.O. of a major oil company, because every time he sees me, he comes up and recites a poem: Keats, Shelley -- long poems. I'm amazed and delighted, and I can't help thinking as he recites these poems that this is something that connects two very different people. As a poetry professor, I don't have much in common with the C.E.O. of a major oil company. But when he recites those poems, we share a lot in that moment. It's a wonderful, beautiful moment. But these moments of celebrating our shared culture will never happen again. What if Milton were not already canonized? Imagine the faculty meeting to decide whether to include Milton with his sexism and Christian bias. Things are not what they used to be, and they never will be again, no matter how many curricular reforms we make.

Now, I'm not saying we should give up on our Western heritage. But we have to find new ways to talk about it. We have to find how both to hold and to let go of it, to hold to it and to be open, to honor it and to criticize it.

There is a third emphasis for curricular reform that is connected to the second. The process of revising the curriculum calls us to "re-vision" ourselves, looking at who we are and what our history is in the light of the new awareness that we are no longer what we thought we were. We never were what we thought we were. Here I'm talking in the royal "We." We thought we were all DEWMs, as they say at UT: Dead European White Males. Earlier a gentleman complained that at the rate WASPs are criticized these days, hell will be full of them. He wanted to exempt the Celts as non-WASPs. I'm here to tell him that Celts are included in the DEWM category, and hell will be full of DEWMs. I know, because I sent many of them there. Now I need to explain what I mean by that.

We heard during this conference about the three stages of multicultural consciousness raising. The first is the "golly, gee whiz" stage. This happened to me. I'm sure all of you could share your own experiences, just as our panel did so delightfully. I had the golly, gee-whiz experience when I went up the Nile and was shocked to discover pre-Christian iconography on the walls of the temples that reflected what I thought Christianity had invented. The Holy family. The child sitting on the lap of the mother. It was amazing. If I had seen in a textbook just one of the many mother and child images I saw in Egypt, it would have changed my life in a very profound way that cannot be fully articulated.

The second stage of multicultural consciousness raising is the stage of the victim. Here's where we send the DEWMs to hell. This is an important stage, not so much for condemning our colleagues, but because it is very important for those of us who have internalized oppression -- which is all of us, including the WASPs, in one form or another. It's an important stage because those of us who have internalized oppression need to be clear about what within ourselves we have used to oppress ourselves. If we thought, consciously or not, that our culture or our gender was inferior because of a voice we heard on the outside that we internalized, these internal voices of oppression are what we have to send to hell. In the victim stage we tend to project these voices onto the outside.

These days a number of people have finally passed through the victim stage and are no longer projecting their internal oppressors onto the outside. We can now reach stage three, the stage in which we celebrate difference and analyze it without defensiveness or stereotyping. This is a tricky undertaking because the human mind is built to divide the world into opposites. We learn male because there is female and learn light in contrast to dark. But the human mind also seems to have an irresistible tendency to view such distinctions as differences of quality also: light over dark, reason superior to emotion, white better than black. Any pair of opposites tends to have a privileged member. We now are faced with the challenge of analyzing difference without privileging one side or the other, even as we criticize certain aspects of difference. That will be the important task for this country in the future. I don't agree with those who say that Japan and Germany have a competitive advantage because their populations are homogeneous. We have a global market and we live in a global village. The country that will get ahead in the long run is the country that has been able to celebrate differences without privileging one group over another. We are in a perfect position to learn to do that. And we in educational institutions have been given the leadership role in that endeavor.

That is the third emphasis behind the change in the core curriculum, and it is one that comes legitimately from within our educational institutions. Those who have been marginalized are now looking for their place at the core. My institution among others has been called racist. I think now, looking at our institutions, we are facing not institutional racism but institutionalized racism. The curriculum institutionalizes some facts and world views and ignores others. A couple of weeks ago, in a room like this, I was with a group of alumni from UT who were deeply disturbed about an incident that had happened at UT in the spring. These alums had read in the newspaper that our president had come out to the mall to give a speech to the students, and the students had shouted him down in the middle of the speech. The alums articulated a deep distress that the rational dialogue, the free exchange of ideas that universities have traditionally stood for, seemed to be breaking down completely. But from the students' point of view, another process was going on. The students had planned in advance to interrupt the president, no matter what he said. Their interruption occurred not because they disagreed with the content of the president's speech but because, as they put it, they wanted to expand the dialogue. They wanted the media to pick up the event so that what was going on at UT could become an issue in the larger society. They wanted the dialogue to have an enlarged audience, and they knew that to do that, they had to create an incident, because the media reports on incidents and not on rational dialogue. Notice that their strategy was rational, even though their actions were not. I'm not in favor of cutting off speech -- but I think the incident raises questions about the way we teach and the level at which rational dialogue is situated and how you get a wider dialogue going.

I thought of these issues recently when one of my students turned in his term paper in Hypertext. He had to teach me how to read the thing. I was thinking, "Who's the illiterate one here?" Of course, I made him turn in the project in written form too -- that was because of my discomfort with Hypertext. Barbara Leigh Smith said yesterday that learning requires discomfort. Well, there's a lot of discomfort on campuses across the nation this year and a lot of learning. The president of our faculty senate began the spring meeting by reading a poem of Swinburne's about love. When he finished, he sighed and said, "It used to be that at this time of year students thought only of love and spring. But now -- "and he gestured toward the long line of students who were waiting to address the senate about classes and curriculum. His nostalgia, of course, was a performance for the occasion. Most of us are delighted and, frankly, amazed that students are so concerned with curriculum.

We have an underlying feeling that there are enormous shifts going on. We don't know the answers any more, but we do know how important the questions are. It was said in my curriculum writing workshop yesterday afternoon that the public approves a core curriculum because it will support what it perceives as a shared vision and a commitment to making that vision a reality. It is the process of coming together and shaping that vision that's important -- more important, I believe, than the actual content of any institution's core. That's why we on the Coordinating Board Subcommittee resisted mandating a specific set of courses but instead insisted that faculty at every institution begin a process of working together, struggling through to consensus, and singing over the bones until they come to life.

I want to end with an old story that contains an image for this process. It's a story about patience and hard work. I was initially drawn to the story because it is also a story of liberation. This story is about a wolf and a wild woman -- two images that have been viewed negatively in our Western culture. The fact that in this Indian story they are viewed positively illustrates what we can gain by going to other cultures. Other cultures lead us to look anew at the values we take for granted.

Like all good stories, the one that follows doesn't simply illustrate a point, it operates at a different level, a little mysteriously. Don't try to work out an exact allegory of what I've been saying here. It's enough that you hear certain thematic threads: of the value of difference, of liberation, of hard work, piece by piece, of the creative fire that can leap out of commitment and dedicated attention, of forms that come to life. Here's the story.

There was an Indian living in the desert whose sole job was putting together a bunch of bones. He had to find each bone in the sand and fit it to the next. He moved his hands again and again over the sand and found each little vertebra of the backbone, and he found the bones to the tail, the bones to the leg, and even part of the toenails and the feet. And he put together this marvelous skeleton and when it was finished, he saw that it was the skeleton of a wolf. And all night he sang over it. His song sounded like this: "Auuummm, Auuummm." In the morning, just as the light was coming up, he could see the hair on the skeleton begin to take shape -- multi-colored, black and gray and brown and yellow. And he could see the shoulders begin to flesh out. And he could see the nostrils moving slightly as the breath came through them. And then, as this wonderful animal stretched and leapt to its feet, the sun began to shine and he saw it wasn't an animal at all. It was a tall woman, laughing with joy, running out into the light with her hair streaming behind her -- gray, black, yellow, red, brown.

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APPENDIX A: CONFERENCE PROGRAM

CORE CURRICULUM: MAKING THE CONNECTIONS

Friday, July 20, 1990

12:00 noon - 7:00 p.m.	**Registration**
3:30 - 4:00 p.m. Salon D	**First General Session** Platform Host Dr. James H. Pickering Dean of Humanities & Fine Art University of Houston Welcoming Remarks Dr. Kenneth H. Ashworth Commissioner of Higher Education Announcements Staff
4:00 - 4:50 p.m. Salon A	**Workshop Sessions** (open choice) Workshop 1 "Innovative Design: (Failure 101)" Dr. Jack Matson, Engineering, University of Houston A core course for engineers and other interested students
Salon E	Workshop 2 "The Core Curriculum and Ways of Knowing" Dr. Bruce Drury, Faculty Senate Chair, Lamar University The core curriculum design o be implemented Fall 1990 at Lamar University using epistemology as the central means of synthesizing the core requirements
Salon F	Workshop 3 "Classic Learning Core" Dr. Jerry Don Vann, English, University of North Texas A well-established program at UNT using the classics
Willow Bend	Workshop 4 "Planning a Core Humanities Course: A Thematic Approach" Dr. Sandra Tomlinson, Dr. William Cozart and Dr. Michael P. Berberich, Galveston College An NEH funded project to be implemented Fall 1991
Salon G	Workshop 5 "An Interdisciplinary Studies Degree" Dr. Tony W. Johnson and Dr. Woodruff D. Smith, The University of Texas at San Antonio, and Dr. Douglas Johnston, San Antonio College A new degree program using interdisciplinary studies in core requirements with close cooperative course development with San Antonio College
Hunter's Creek	Workshop 6 "The Core Curriculum as a Vehicle for Internationalization" Dr. Sveta Dave, Associate Director of International Programs, Southwestern University

River Oaks	Workshop 7 "The Academic Connection Program" Dr. Wilkes Berry, Associate Vice President for Academic Affairs, Texas Women's University Discussion of courses for Occupational Therapy majors which link required courses in the major with required liberal arts courses
5:00 - 5:50 p.m. Salon A	**Workshop Sessions** Workshop 8 "New Beginnings" Dr. C. Alan Berkebile and Dr. Paul L. Hain, Corpus Christi State University In 1994, CCSU, and upper-level institution, will become a four-year institution. CCSU faculty will outline core curriculum planning. CCSU faculty will outline core curriculum planning.
Salon E	Workshop 9 "The Interdisciplinary Matrix" Dr. James Hopkins, Southern Methodist University The design of the core with discussion of course options from interdisciplinary courses
Salon F	Workshop 10 "The Public School/College Connection" Dr. James Pickering, Dean of Humanities and Fine Arts, University of Houston NEH funded program designed to integrate American literature texts, using college faculty to prepare public school faculty to teach the courses
Salon G	Workshop 11 "Community and Senior College Cooperation" Ms. Jeanne Foskett and Mr. James Gonzalez, El Paso Community College, and Dr. Robert M. Esch, The University of Texas at El Paso Description of a grant program linking both institutions in developing a writing course
Quail Valley	Workshop 12 "An Integrative Core" Dr. Robert Connelly, Core Curriculum Coordinator, Incarnate Word College Description of a newly adopted core curriculum
Hunter's Creek	Workshop 13 "New Beginnings" Dr. Christopher Parr, The University of Texas at Dallas The core curriculum design at UT-Dallas, formerly an upper-level school, admitting freshmen, Fall 1990
Willow Bend	Workshop 14 "Writing Across the Curriculum" Dr. Joseph Rice, University of Houston Discussion of writing needs across the campus
6:00 - 7:00 p.m. Salons B & C	**Reception/Cash Bar**
7:00 - 8:00 p.m. Salon D	**Banquet**
8:00 - 9:30 p.m.	**Second General Session** Keynote Address, "Making the Connections" Dr. James Veninga Executive Director Texas Committee for the Humanities

Saturday, July 21, 1990

7:30 - 8:30 a.m. Salon D Foyer	**Continental Breakfast**
8:30 - 10:40 a.m. Salon D	**Third General Session** The Core Curricula and Multicultural Education (Panel) Moderator: Dr. Richard A. Cording, Dean of Arts and Sciences, Sam Houston State University Dr. Johnnella Butler, Chairperson, American Ethnic Studies Program, University of Washington, Seattle, Washington Dr. Donald Hata, Jr., Professor of History, California State University, Dominguez Hills, Carson, California Dr. Nadine I. Hata, Chair, Social and Behavioral Science Department, El Camino Community College, Torrance, California Dr. John Pappademos, Professor of Physics, University of Illinois, Chicago, Illinois Dr. Gilberto M. Hinojosa, Assistant Vice President for Academic Affairs, The University of Texas at San Antonio, San Antonio, Texas
10:40 - 11:00 a.m. Salon D Foyer	**Refreshment Break**
11:00 - 12:15 p.m. Salon A - Red Salon B - Green Salon C - Yellow Salon E - Blue Salon F - Black Salon G - Gold Northbrook - Silver Suite 1017 - Dark Blue	**Discussion Workshops (Assigned)** Discussion of Specific Core Curriculum Issues
12:15 - 1:30 p.m. Salon D	**Lunch**
1:30 - 3:15 p.m. Salon A - Red Salon B - Green Salon C - Yellow Salon E - Blue Salon F - Black Salon G - Gold Suite 1033 - Silver Suite 1017 - Dark Blue	**Discussion Workshops (Assigned)** Designing a Core: An Exercise
3:15 - 3:30 p.m. Salon D Foyer	**Refreshment Break**

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3:30 - 4:15 p.m. Salon D	**Fourth General Session** "Learning Communities" Dr. Barbara Leigh Smith, Director Washington Center for Improving the Quality of Undergraduate Education
4:30 - 5:45 p.m. Suite 1017	**Discussion Workshops (Open Choice)** A. Upper Division/Community College Dr. John Snyder, University of Houston-Clear Lake
Suite 1033	B. Professions and the Core Dr. David Shattuck, University of Houston
Parlor 1025	C. Interdisciplinary Courses Dr. James Hopkins, Southern Methodist University
Parlor 1027	D. International Education Dr. Shirley Ezell, University of Houston
Parlor 225	E. Multicultural Education Dr. Johnnella Butler, University of Washington
River Oaks	F. National Endowment for the Humanities – 'Profiles of Core Curriculum Grants" Dr. Frank Frankfort, National Endowment for the Humanities
Parlor 325	G. Public School/University Links Dr. Nancy Bowen, Del Mar College
Quail Valley	H. Learning Communities Dr. Barbara Smith, Washington Center for Improving the Quality of Undergraduate Education
6:00 - 9:00 p.m. Northbrook	**Dinner and Workshop Session for Workshop** Leaders/Dinner on one's own for other participants

Sunday, July 22, 1990

7:30 - 8:30 a.m. Salon D Foyer	**Continental Breakfast**
8:30 - 9:30 a.m. Salon D	**Fifth General Session** "Stimulating Critical Thinking Skills in Freshman Writing Courses: Diversity and the Development of Human Potential" Dr. Richard Duran, Professor of Education and Psychology, University of California, Santa Barbara
9:30 - 10:30 a.m. Salon A - Red Salon B - Green Salon C - Yellow Salon E - Blue Salon F - Black Salon G - Gold Hunter's Creek - Silver Willow Bend - Dark Blue	**Discussion Groups** Response to material developed by Saturday evening working group
10:30 - 10:45 a.m. Salon D Foyer	**Refreshment Break**
10:45 - 11:30 a.m. Salon D	**Sixth General Session** Report on action plan from discussion groups
11:30 - 12:00 p.m. Salon D	**Closing Remarks** Dr. Betty Sue Flowers, Professor of English The University of Texas at Austin

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