SETTING THE TABLE FOR DIVERSITY

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ACKNOWLEDGEMENTS

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Final and heartfelt thanks to my husband, Ronnie, and daughter, Sarah, who are the reason for everything I do.

—Lisa L. Coleman

I am deeply indebted and grateful to Lisa Coleman for her mentorship in the process of developing this monograph. Although I brought no experience to the table, Lisa graciously accepted me as her co-editor; she gave sound advice on my writing and was thoughtfully engaged; she encouraged the ideas that I brought to the discussion. Most of all, she was willing to support my suggestion to bring Dr. Finnie Coleman to the 2007 NCHC Conference in Denver. I have no doubt that NCHC will continue to reap the dividends of the tireless effort that Lisa has poured into the Diversity Issues Committee, the Diversity Forum, and this volume.

My gratitude goes out for the guidance and support of the NCHC Publications Board. I am especially grateful to Bruce Carter, whose thoughtful criticism and pointed challenge helped crystallize my contribution to this monograph. My friend and colleague Dave Louis was also instrumental in helping me find a direction for my chapter. I would like to thank the many contributors to this monograph; Lisa has been kind enough to name them each in turn. I have truly relished the conversations generated by their work at the Philadelphia, Denver, and San Antonio conferences, and I expect that their contributions in this monograph will help us, as an organization, continue to hold these conversations as an integral part of what we do. Special thanks are due to Violetta Cook, Director for Sponsored Student Programs in the International Student Services office at Texas A&M, for providing background information on the chapter evaluating international student achievement, "International Students and the Challenges of Honors." Many thanks to Whitney Barringer for contributing to the process of developing this volume. I would be remiss if I neglected to thank also those who responded to our call for statements on diversity and structural diversity data: Rita Barnes; Donna Birdwell; Bill Bogley; Valerie Burks; Lisa L. Coleman; Mark Farris; Jayati Ghosh; William Knox; Esther Materón-Arum; Richard Milo; John Newell, Jr.; Evelina Panayotova; Matthew Silliman; Michael Sloane; Christopher Swanson; Tanya Ulsted; Betsy Yarrison; and John Zubizarreta. These responses are gratefully acknowledged and truly important in fleshing out this monograph.

I would very likely not be a part of these conversations were it not for the apprenticeship I am still serving under Dr. Finnie Coleman. I am who and what I am because of him.

FOREWORD

Jonathan D. Kotinek
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Few issues in modern American culture engender as much debate as the push for diversity. For some, diversity is a watchword that symbolizes a progressive perspective and noble calling. Others cringe at the word "diversity," understanding it as a placeholder for the term "politically correct," a dystopian sanitization and repression of earnest thought and feeling. Higher education is particularly concerned with diversity, first because the academy is populated by people who have strong feelings on both ends of the spectrum and also because institutions of higher learning, especially public schools, must answer to a number of stakeholders for whom diversity has become a buzzword: politicians, donors, and watchdog groups.

As laboratories for process and learning in our colleges and universities, honors programs and colleges are a good place to look at how the fraught topic of diversity is being addressed through policy and practice (NCHC). This monograph is an attempt to provide a cross section of policy and practice through the voices and experiences of honors faculty, staff, and students from across the nation. While far from comprehensive, this volume does pick up different strands of thinking on diversity to present a rich and complicated understanding of what diversity is, why it is important, and how it might be usefully engaged by various communities of learners.

This monograph is limited in scope by a number of factors, not the least of which is the multifaceted nature of diversity. The editors have made a conscious effort to bring in as many definitions and perspectives on diversity as possible from within the membership of the National Collegiate Honors Council. We are pleased that the resulting essays provide the opportunity to explore the issues of misrepresentation and underrepresentation for African American, disabled, Latina/o, international, and first-generation college students in honors. The following chapters also make a number of suggestions for curricular and programmatic approaches to incorporate diversity in practice in terms of race, ethnicity, gender, sexual orientation, class, and religious/cultural practices.

We have divided the monograph into the following sections:

Section I   Defining Diversity in Honors

Section II   Diversity Challenges and Opportunities

In the call for papers, we committed ourselves to diversity in form as well as theme. The essays we gathered that now constitute the chapters of this monograph do a superb job of pathfinding for colleges and universities and, in the various facets of diversity highlighted, indicate that a diversity of diversity exists. We received Ellen Riek and Kathryn Sheridan's essay as we were heading into the NCHC conference in Denver in October 2007; this essay helped shape the conversation about diversity at that conference and has become an organizing theme for this monograph.

In analyzing the history of honors education and looking toward our future, we hope that the collected perspectives and strategies in this volume will direct honors practice and policy, thus allowing honors education to be the laboratory for transformative diversity. We expect that at some later date a new volume describing diversity as a characteristic of a fully developed honors program will be possible.

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INTRODUCTION:
CHANGING OUR SELVES,
CHANGING THE WORLD:
SETTING THE TABLE FOR DIVERSITY

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There are all kinds of tables to which we literally and figuratively feel comfortable pulling up a chair. The periodic table of elements welcomes scientists in search of the known elements and their components. The Linnaean Taxonomy is another familiar table, classifying and creating a hierarchy of living things: kingdom, phylum, class, order, family, genus, species. Other taxonomic systems, however, may appear unfamiliar. In the preface to *The Order of Things*, for example, Michel Foucault confronts us with a taxonomic table he found in a passage from Jorge Luis Borges:

> The passage quotes "a certain Chinese encyclopedia" in which it is written that "animals are divided into: (a) belonging to the Emperor, (b) embalmed, (c) tame, (d) sucking pigs, (e) sirens, (f) fabulous, (g) stray dogs, (h) included in the present classification, (i) frenzied, (j) innumerable, (k) drawn with a very fine camel hair brush, (l) *etcetera*, (m) having just broken the water pitcher, (n) that from a long way off look like flies." (qtd. in Foucault xv)

Perhaps like Foucault, in reading what Western thinkers perceive as the strange juxtapositions on this list, we are struck, as he puts it, by "the stark impossibility of thinking *that*" (xv). Foucault's point is much like the point of this monograph, which is to ask—in relation to diversity and honors—what is it impossible to think and why?

When we say that we seek to set the table for diversity, we intimate that we will not suggest putting the "right" elements or implements (chopsticks or knives and forks) on the table. Rather, we ask how we set our minds, our mindsets, so that diversity, difference, and the multiplicity of perspectives they afford are welcome and desirable goals, not just in honors programs but in hearts and minds. This is not a simple task. At every level diversity is fraught. As we learn from Finnie Coleman in "The Problem with Diversity: Moving Past the Numbers"—the chapter that closes Part III of this volume and provides the opening

message as well—diversity cannot exist on its own. Diversity does not serve honors if it remains nothing more than a structural, numbers-oriented tally. Diversity can serve us only if it is part of the triad Finnie Coleman names, diversity, equity, and inclusion, a phrase that does not simply address itself to altering numbers but to celebrating differences and addressing social justice with the goal of changing our "selves," our communities, our nation, and ultimately the world.

On a number of levels, the chapters in this monograph address this mandate for diversity, equity, and inclusion at the personal, local, national, and global levels. They do so by asking and addressing a number of related questions: Who is in our honors programs, who isn't, and why? Do we serve all members and potential members equally by providing them with the support systems, resources, mentors, and faculty and staff with whom they can identify? Do we help our students and ourselves address difference and do so in a respectful and constructive manner that enables all students to feel welcome and at home in the honors space? Do we construct curricula and create experiential-learning and service-learning opportunities that serve the ends of diversity (equity and inclusion) and social justice? Once diversity *is* on the table, and we gather around it, how do we handle and learn from both the communication and the inevitable *mis*communication noted by Krista Ratcliffe that take place in cross-cultural exchange? (2–3). When we teach for diversity or cultural critique, how do we know we are being successful? If we teach for transformation via diversity, are teacher and student alike being transformed at both conscious and unconscious levels? Again, how do we know? (Rickert 160–75; see also L. Coleman's essay in this volume).

When I first proposed the outline of this monograph, I thought that the collected chapters would move from definitions of diversity in honors, to practices of diversity, to descriptions of programs that have fully integrated diversity. I thought the chapters would progress so neatly that they would offer a fully developed exemplar or model for diversity in honors. When I put this monograph proposal before the National Collegiate Honors Council Publications Board, I was struck by board member Mark Anderson's comment that *everyone*, all programs, could do *something* to improve their performance vis-à-vis diversity and that this might be the best message we could put forward. Indeed, totalization is not what we are after; totalization, after all, is not diverse.

I am indebted to Mark Anderson for his observation. In fact, we had potential contributors from honors programs that have taken many steps down the road toward incorporating diversity into their culture or

whose institutional missions have long included practices of diversity, but they were unable to find the time to write chapters explaining or detailing that success. Nevertheless, a number of dedicated faculty, staff, directors, and students in honors from large universities and small colleges have contributed both by providing chapters on diversity and honors and by sharing diversity mission statements and information about the populations of their institutions' honors programs and student bodies.

I have learned in the process of co-editing this monograph that diversity takes many forms and may be approached in countless ways. I have also learned that seeking diversity in honors is a challenge that requires ongoing effort and the knowledgeable assistance of others. Whatever efforts toward diversity that we put in place at our home institutions, successful practices are not accidental. I have already taken some of the steps suggested by our contributors, and time will tell which ones, given my unique campus and my unique program, will succeed or fail. While failure is often anathema in honors, I have also learned that failure vis-á-vis diversity can be quite instructive, as my chapter "Psyche as Text: Diversity Issues and First-Year Honors Composition" chronicles.

I briefly address the themes, commonalities, and perspectives provided by the contributors to our monograph below.

"Setting the Table for Diversity," by Ellen Riek and Kathryn Sheridan, offers a philosophy that brings individuals together in their diversity to share what they hold in common: their differences. This initial monograph chapter explains how to avoid remarginalizing students, which can result from misguided curricular efforts to teach diversity without a context that also shows students how to develop and foster a "visiting imagination" that enables them to question their perspectives and the source of their views.

Several monograph contributors fall neatly in line with the agenda laid out by Riek and Sheridan by asking how well honors programs draw all possible constituents of their universities into their programs and, when these constituents are assembled, what they are doing in their programs to serve these student populations (Arcus; F. Coleman; DeLeon; Materón-Arum; Pearson and Kohl; Sanon-Jules; Yaneva et al.). Other contributors whose programs have managed some small measure of success at diversity in their student populations have done so by dint of hard work, daily effort, mentoring, and feedback loops that keep them apprised of the successes and failures of their students (Materón-Arum). Several have carefully studied the reasons for limited representation of particular groups like African American men, Latinas

and Latinos, and first-generation students to help readers understand why these groups may not see honors on their horizon and what might be done to make it appear there. These writers offer a number of ways to improve recruitment and retention of a diverse student population (DeLeon; Materón-Arum; Pearson and Kohl; Sanon-Jules).

Again in line with Riek and Sheridan, other writers ask if the experience of the students and professors is what program faculty, staff, or administrators think it is and what role curriculum plays in this process. In other words, what does not get said or consciously thought in terms of gender or ethnicity issues may, nevertheless, powerfully influence honors program constituents (F. Coleman; L. Coleman; DeLeon; Heber et al.; Kotinek; Newell and Baxter). Finally, several contributors discuss issues of diversity and social justice in the honors curriculum, offering a broad array of course descriptions, experiential-learning activities, scientific experiments, and well-developed and thoughtfully deployed experiential and service-learning components (F. Coleman; L. Coleman; DeLeon; Ghosh et al.; Heber et al.; McCoy; Newell and Baxter). These writers ask, "To what degree does our curriculum and the way in which it is delivered forward or hinder the cause of diversity?"

Just as Riek and Sheridan's chapter teaches how to welcome diverse perspectives to the honors table, so this monograph gathers and welcomes a number of authors to share their perspectives on diversity in honors. In "African American Males and Honors Programs: Why Are Enrollments So Low? What Can Be Done?" Bridal Pearson and Deborah Kohl examine the perfect storm of influences that discourages African American males from high academic achievement and from honors program membership; they advocate a number of "thoughtful interventions," including the recruitment and referral of such promising students to the program by faculty and staff paired with a multi-layered support system for incoming honors students.

Doreen Arcus, in "Welcoming Einstein: Students with Disabilities in the Honors Program," advocates for students with disabilities as well as those, like Einstein, with dual exceptionalities. She explains that the 1990 Americans with Disabilities Act has helped educate and prepare students with disabilities for higher education. In an effort to determine how ready honors programs are to welcome such students, she undertakes an empirical study of diversity and disability statements on the websites of twenty percent of NCHC member programs. Her chapter also provides a thorough explanation of learning disabilities and

makes recommendations for accommodating a varied range of abilities by way of universal design.

In "*Mira al Espejo*: A Reflection on Serving Latina/o Honors Students in Texas," Michael R. DeLeon offers the complex history of the fastest-growing population in the United States, which is composed of many sub-groups who may or may not identify themselves as Latina/Latino. As DeLeon explains, such a split in self-identification challenges any unity of identity among the groups. His chapter describes the dramatic drop-off rate of these students who enter but fail to exit the education pipeline. He also discusses the efforts that Texas in general and Texas A&M in particular have made to bring these students to higher education and the challenges to persistence and retention that exist in Predominantly White Institutions (PWIs).

"International Students and the Challenges of Honors," written by Gergana Yaneva, John Zubizarreta, and Natalia Miteva, explains how honors may benefit when a confluence of fortuitous circumstances brings diversity to campus. The Columbia College Honors Program has welcomed international students, whose personal achievements in their program have created a line back to these students' home cultures that continues to draw new international students and thus a multiplicity of perspectives into honors. Since international study brings with it a host of challenges, a list of resources for international students is provided.

In "African American Males in Honors Programs: Suggestions and Best Practices for Success," Esther Materón-Arum offers hard-won advice on recruiting African American males and seeing them succeed in honors. Drawing upon her own experience as an honors coordinator and that of African American males who have graduated from the Helen P. Denit Honors Program, she articulates pragmatic steps that cost nothing more and nothing less than mindfulness, the self-examination of prejudices, and a willingness to ask others to teach us about their cultures.

The chapter by Lisa Brockenbrough Sanon-Jules, "How Honors Programs Can Assist in the Transition of Gifted First-Generation and African American College Students," complicates the study of gifted African American students in honors by considering their frequent status as the first generation in their families to pursue higher education. Sanon-Jules describes their limited social or cultural capital as well as the many forces that inhibit their potential college success; she offers direction to assist them and the honors programs they join in navigating through honors and higher education.

Guided by a university mission statement of "study, service, community, and reflection," Jayati Ghosh, Julia van der Ryn, Rizza Alcaria, Asta Haman-Dicko, Alma Delia Martinez Torres, and Peter Hoang, authors of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," detail their honors program's effort to reach out to often unseen populations in California's Marin County who are left outside America's promise, including at-risk teenagers in underserved education systems, undocumented immigrants, and AIDS victims.

Marcella L. McCoy, author of "A Place for Diversity: Experiential Projects in Honors Curricula," also looks close to home, asking how experiential learning could bring together the diverse constituents of a city like Philadelphia with courses that teach about the history of Philadelphia public school desegregation and diversity in the arts, among other topics. To that end, she describes the experiences and curricular tie-ins she has devised to direct students beyond their campus confines and into dialogue and interaction with Philadelphia and its citizens.

In "A Scientific Perspective on Diversity: An Interdisciplinary Approach to Discussions of Race, Gender, Sexual Orientation, and Class," Bridget M. Newell and Bonnie K. Baxter, a philosopher and a biochemist, ask how the sciences have coped with issues of gender, race, class, and diversity, and they conclude that the idea of science as value-neutral is more an aspiration than a reality. They describe in detail "Science, Power, and Diversity," their team-taught course, and provide numerous resources on the issues covered in their chapter.

"Nonviolent Ways to Win the War on Terror: A Student's Reflection on Study Abroad Placed into the Institutional Context of the UNF Honors Program," the chapter by Kelly Heber, Ronald A. Lukens-Bull, and Charles R. Paulson, describes a group of honors professors and students allied in a global effort to change the world one student at a time. To that end, Heber chronicles her own journey as a culturally competent student/ambassador while Lukens-Bull and Paulson delineate how aid and carefully considered educational exchange can foster communication and understanding between the United States and Islamic communities, among others.

Lisa L. Coleman's chapter, "Psyche as Text: Diversity Issues and First-Year Honors Composition," asks how we teach for diversity if resistance to that teaching on the part of both professors and students exists at an unconscious level. She speculates how we recognize and change ingrained patterns of belief and behavior that create a hierarchy of Same

and Other, in which those who are like us are the Same while those who are unlike us become our Others. Taking a City as Text™ approach to the psyche, she offers a critical look at pedagogy and diversity.

In "Passing for Black: White Privilege and Black Identity Formation," Jonathan D. Kotinek explains his self-identification as a black man, describing it as an antiracist strategy. By exploring metaphors for white privilege and giving examples of how his life journey fits popular models of black identity-formation, Kotinek demonstrates how transformative diversity provides an alternate to an "us *v.* them" mindset and challenges us to think about who is included when we say "we."

Finnie D. Coleman, in "The Problem with Diversity: Moving Past the Numbers," presents a version of the presentation he gave for the 2007 NCHC Diversity Forum in Denver, a talk he later modified for an audience at the University of North Carolina, Pembroke, in March 2008. Coleman offers a multidimensional definition of diversity to broaden the honors and higher education communities' understanding of the concept, provides resources to stimulate the conversations that need to take place, and suggests a plan of action to achieve diversity, equity, and inclusion on our campuses.

The overriding question in all these chapters might be, "What is it impossible to think?" If teaching in honors has long been a guilty pleasure, should it now include an ethical responsibility that urges us to imagine and then actively shape honors otherwise so that it warmly welcomes students and faculty who have remained excluded within a purely structural approach to diversity? I think it must. Honors is not just about *thinking* but about *doing*. Thus, if we take Professor Finnie Coleman's moving statements to heart, we must become the standard bearers of diversity, equity, and inclusion in higher education. An easier road would be to absent ourselves from this challenging process. By sharing and celebrating our differences, however, and by learning from each other's strengths, weaknesses, and perspectives, we augment our own abilities to educate ourselves and others and thus change the world, first personally, then locally, then nationally, then globally. If diversity has made our country great, ceaselessly striving for diversity, equity, and inclusion—our ongoing challenge and opportunity—will make us stronger. In a global culture where one stock market's rise and fall is felt around the world, affecting literally what everyone can and cannot put on their table, whatever shape that table might take, we cannot afford to fail. The chapters that follow and the diverse perspectives they provide are a strong and purposeful beginning step in this direction.

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PART I:
DEFINING
DIVERSITY IN HONORS

SETTING THE TABLE FOR DIVERSITY

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> I like being a human person because even though I know that the material, social, political, cultural, and ideological conditions in which we find ourselves almost always generate divisions that make difficult the construction of our ideals of change and transformation, I know also the obstacles are not eternal.
>
> —Paulo Freire, *Pedagogy of Freedom*

> We often intimidate guests by being too formal, yet some rules do apply. Remember to make your guests as comfortable as you can.
>
> —"Setting the Table," *The Farmer's Almanac*

Academics spend considerable time thinking about their curriculum, how they will address it pedagogically, and their audience. With the exception of John Dewey and a few other early radical educators who focused on the educational experiences of the child, this last consideration, the audience, did not enter the professional curricular conversation until the second half of the twentieth century. After several more decades educators realized that they were only considering some of their students; the curriculum and its content ignored many students' experiences of the world. The emphasis on diversity witnessed in higher education today seeks to address such inequity and begin the process of creating a critical dialogue about identity within the context of our lived experiences.

Or does it? The premise of this chapter is that education is both a conscious and unconscious act. In its consciousness and conscientiousness, education engages, exposes, enlightens, and transforms students so they might become self-aware, global citizens. All too frequently in its unconsciousness, however, education perpetuates a Western epistemology that erases or ignores the voices of those who lack power and agency. The result is an educational system that complements Western cultural assumptions and post-Enlightenment values at the expense of what it has styled the cultural other. In our efforts to rectify this educational colonialism, we suggest that higher education has, in many ways, fallen short of critically engaging outcomes by inadvertently reinforcing

misconceptions of identity and further marginalizing those whom educators seek to empower. That is, to a certain extent the assumption that cultural others need to be included in our curriculum fortifies a false dichotomy between "us" and "them," which can be particularly problematic for young college students. Curriculum designed to focus on other voices, organized around racial or ethnic themes, for example, likely intends to expose students to multiple ways of experiencing the world. While we take no issue with the intent of such curricular design, we argue that the praxis is cause for great concern if it does not address core issues of epistemology and thus false constructions of "self" and "other." Hence, in this chapter we highlight some of the ways in which this unintended remarginalization occurs in diversity curricula at the university level and suggest what we believe to be a more constructive approach to such epistemological concerns: what we metaphorically describe as *setting the table for diversity*.

Recently, the honors courses we taught in the Northern Arizona University system were identified as potential candidates for curriculum revision to address the current diversity requirements at our university. Because we avidly develop a curriculum that reflects a variety of perspectives and epistemologies, we were intrigued by this proposition. As we examined the criteria for diversity courses, however, we were surprised by the narrow focus and limited criteria to which the courses adhere. We believe that, in many ways, affirmation of these criteria for diversity in course outlines reaffirms the marginalization of particular groups while simultaneously silencing myriad other underrepresented voices in our local and global communities.

For example, labeling courses about Native Americans as representing diversity further ingrains the idea that they are, in fact, other. To some extent this idea was already inherent in the fact that these courses exist, as if the history of Native Americans, for example, is something entirely separate from a course in general American history. The attachment of the diversity label to such courses only underscores through the rhetoric the idea that there is mainstream and there is other. Such labeling widens rather than deconstructs this division, and these labels do not necessarily assure that more classes will approach their topics from multiple perspectives and include a wide variety of voices and viewpoints. Further, ambiguous definitions of race reveal the problematic nature of categorizing racial and ethnic diversity along strict lines. The intent, but too rarely the outcome, of diversity curricula is that all voices and perspectives should be appreciated on their own merits and for whatever diversity they represent. (See Michael

DeLeon's chapter, "*Mira al Espejo,*" which describes the way that diversity within a racially diverse group complicates the very definition of a racial group.)

We certainly agree with the importance of providing spaces for voices that have been previously marginalized, but simply providing space for such voices does not in and of itself provide students with the skills to put those voices into a larger context and apply what they have learned about difference to groups beyond the one(s) focused on in their courses that address issues of diversity. Rather, students should consider diverse perspectives, particularly in regard to constructions of identity—their own and others'—to gain skills that they can apply outside of the classroom by beginning to assess their own perspectives and biases when it comes to any form of diversity.

In "Educational Judgment: Linking the Actor and the Spectator," David Coulter and John R. Wiens argue that Hannah Arendt articulated a model for developing these skills as she attempted to understand how her lover and fellow philosopher, Martin Heidegger, could be "seduced by the Nazis" given the fact that he joined the Nazi party and served as rector of Freiburg University (17). Arendt knew Heidegger to be a great thinker, but she wanted to understand what kept him from judging rightly and acting in accord with that judgment. Arendt ultimately decides, write Coulter and Wiens, that "action requires collective public dialogue to determine identity and purpose" and that such action leads to good judgment (17). Charles Taylor underscores this point when he claims, "My . . . own identity crucially depends on my dialogical relation with others" (qtd. in Coulter and Wiens 17). For Taylor, identity construction is not done "in isolation" but rather is "negotiate[ed] . . . through dialogue" (qtd. in Coulter and Weins 17). Coulter and Wiens conclude that identity construction, which leads to good judgment, is a "result of intersubjectivity"; that is, as individuals with multiple perspectives come together and share experiences, the world is revealed in new and different ways, allowing each person to "see" from that viewpoint (17).

Such dialogue, of course, is work, and, as Paulo Freire later contends in *Education for Critical Consciousness,* it is much easier to live *in* the world than it is to live *with* the world. Being *with* the world requires us to act on behalf of ourselves and others because we are able to "see" the interconnectedness, the communion of all beings (63). Although Heidegger, too, conceives a "with the world" relationship, what distinguishes Heidegger's ontology from Freire's is the centrality of Heidegger's individual being at the expense of Freire's collective

beings; the ethical standard Heidegger talks about originates in the self while Freire suggests a universal ethic that, in our opinion, Heidegger would clearly reject.

For Coulter and Wiens, such universality is Arendt's charge, too, as she hopes to uncover a way to connect humans to their agency so they will "make a difference in the world" (Coulter and Wiens 17). For Arendt, "visiting" is just such a way: visiting can be a physical, emotional and/or spiritual experience, but the point is to "visit" other perspectives, which can be done through dialogue, literature, or films. This visiting, note Coulter and Wiens, provides what Arendt describes as a "visiting imagination" that allows people to see from different, often uncomfortable, vantage points. Critical then to Arendt's understanding of Heidegger's fall, Coulter and Wiens explain, is his "neglected . . . responsibility as a citizen and as a person to maintain that world, to enter it and to consider the viewpoints of others" (18). According to Coulter and Wiens, Arendt suggests Heidegger "could not develop a visiting imagination" because he was unwilling to see from those other vantage points (19).

Just as Heidegger failed to develop a visiting imagination, we fear that exposing students to diversity for the sake of diversity seems ineffective; rather, we should concern ourselves with the work of uncovering the root of our racist, sexist, and classist positions and strive toward a reflexivity that constantly calls people's assumptions about themselves and others into question. Developing Arendt's visiting imagination requires more than exposure to other ways of being in the world: it requires that people take the next step and see from the vantage point of others while simultaneously recognizing their own vantage points in the process. Heidegger was certainly *in* the world, as Freire describes it, but to the extent that he lacked the ability to see from the perspective of other lived experiences, he was not *with* the world. Freire suggests that those who are with the world imagine themselves altering the way things are to the way things might be. Such imagining requires an understanding of historicity as dynamic and mutable and of themselves as agents of transformation.

Curriculum development thus necessitates constant scrutiny on the part of educators as they construct a meaningful educational experience. Educators provoke: themselves, the students, and the subject. As Kirsten Hastrup notes in *A Passage to Anthropology*, "there is no fixed meaning except for certain sediments from previous events of understanding. . . . Understanding is an imaginative event; it implies human agency. Meaning is not given by or derived from a preexisting scheme.

It occurs in practice" (163). Meaning, then, is not lying dormant await-ing discovery but is in fact a relationship, a mutual negotiation that develops a context of its own, separate but linked with the community of individuals who existed prior to their collective arrival in the educa-tional space. The responsibility of educators then, if they are commit-ted to a diversity that moves beyond exposure to the experiences and ideas of others, is to create an environment, to set the table, if you will, for educational experiences that make it possible for students to decon-struct their own thinking while simultaneously constructing a visiting imagination that generates a sense of being *with* the world instead of just being *in* the world.

In other words, educators must consciously "set the table" of their curriculum in a way that allows students to develop Arendt's visiting imagination. To do so, educators should consider how Gustavo Esteva and Madhu Suri Prakash describe *comida* in *Grassroots Post-Modernism: Remaking the Soil of Cultures. Comida*, according to Esteva and Prakash, is far more than food; it is communal, local, and collective (55–63). It is as much about those who come together as what they do when they get there. To eat quickly and move on is to miss the point of breaking bread altogether, all together. Instead, the attention should be turned to the preparation of the sustenance, in this case the curriculum, and the way in which students and teachers come to receive it; this begins the process of *comida*. Who sits at the table? Who arrives unexpectedly, and how are they received?

Academics already set the table for diversity in many ways, whether consciously or not. Honors classrooms may have an advantage because they are likely to provide seminar-style experiences that value and encourage open dialogue and the exchange of ideas. Further, faculty teaching honors courses typically strive to create an atmosphere that respects each individual's contribution to that dialogue. Such an atmosphere and dialogue, however, do not explicitly address the epis-temological vantage points necessary for students to acquire a visiting imagination.

Teaching undergraduate honors students presents many challenges and rewards. Knowing that their ongoing scholarship will likely be a life-altering experience, professors find preparing these bright stu-dents for the rest of their academic careers enticing. The authors of this chapter, however, have an agenda. In our classes, we suggest one of what must be myriad ways to set the table for the kinds of episte-mological uncovering and recognition that we believe are critical to the development of a visiting imagination: feminist pedagogy. In the

array of courses we teach, including First-Year Honors Composition, we do not simply want these students to leave our classroom able to construct a thesis, compose an argumentative paper, or appreciate classic literature, though these elements are primary. We also want them to make ethical choices, for themselves and for others. We want them to leave their undergraduate work with the tools necessary to question the world around them and, more importantly, with the desire to do so.

What we do not tell them, at least early on, is that part of their time in our courses will be spent deconstructing the cultural assumptions on which much of their education to date has been founded. They do not know that they will spend much of the semester determining what it means to be an honors student, how the honors classroom reflects feminist pedagogical practice through its focus on active learning, or how the typical honors classroom does not reflect feminist practice by virtue of continuing a process of marginalizing students who have been groomed to adapt to standardized models of achievement. They do not know because we want them to discover these facts on their own; to uncover what they believe, share it, reconstruct it, argue it, defend it, and reconstruct it again; and to engage us in the same practice so that we can learn what we know and believe, too. If we told them we were going to engage in feminist theory and practice during the course of their semester, they would likely conjure images that have little to do with feminist practice and everything to do with how feminism has been constructed for them. Instead, we do the work of feminist theory without labeling it as such.

In "Using a Feminist Pedagogy as a Male Teacher," Steven Schacht suggests that "a feminist pedagogical approach not only involves inclusively centering the social categories of gender, class, race, and sexual orientation in all classroom discussions, but also recognizing all class participants' experiences and perspectives to be equally necessary in the creation of classroom knowledge." The active-learning model of honors education and feminist pedagogy decenters the traditional model of professor-as-lecturer, what Freire refers to as the banking system of education, and in so doing shifts the power as well. In praxis, active learning engages feminist pedagogy by recognizing each student as unique, with, as Dewey suggested almost a century ago, the students' own experiences contributing to their understanding of the curriculum. In other words, feminist pedagogical practice connects students' experiences to course material, both to ensure that the material has personal relevance and to allow each student in the class to "see" and

value the material from a different perspective. In this way, the private becomes public and the public then reinforms the private; thus the material and the class as a whole are constantly in flux.

As Louise Rosenblatt has suggested in her explication of an aesthetic reading experience in *Literature as Exploration*:

> Certainly to the great majority of readers, the human experience that literature presents is primary. For them, the formal elements of the work—style and structure, rhythmic flow—function only as a part of the total literary experience. *The reader seeks to participate in another's vision*—to reap knowledge of the world, to fathom the resources of the human spirit, to gain insights that will make his [sic] own life more comprehensible. (7, emphasis added)

Because, as Rosenblatt continues, "[l]iterature treats the whole range of choices and aspirations and values out of which the individual must weave his own personal philosophy," the texts we choose for these honors students become vehicles for understanding human experience generally and their own experiences specifically (19).

For example, because many first-year students are at a critical point in their own identity construction, we wanted to include a text in our course curricula that addresses issues of identity construction through a lens that incorporates gender, class, and sexual orientation. We contemplated Virginia Woolf's *Mrs. Dalloway* since our backgrounds include Woolf studies, but we opted instead for Michael Cunningham's more contemporary *The Hours*, with the text preceded by the film version of *Mrs. Dalloway*.[1] Cunningham's work creates space for discussion of identity construction but also allows for broader discussions of Woolf's modernism, Cunningham's postmodernism, and the existential questions inherent in both. Further, *how* students come to understand becomes vital: if they are simply presented with *our* understandings of the texts, they will certainly learn something about the texts, but they will likely not learn anything about *themselves*, individually or collectively.

As Rosenblatt explains in *The Reader, the Text, the Poem*, what she strives for in her transactional praxis are "self-aware acts of consciousness" (172). Such self-aware acts are the result of a well-set table; students must feel respected and welcome in their contributions; they should know that their ideas may be expanded on or reconstructed but that their experience of the world is valid and contributes a unique perspective to the dialogue. This personal valuation then leads to respect for the group members, who share differences and similarities but who

are able to glimpse another way of being in the world, *with* the world, through the eyes of their peers. Literature, combined with a commitment to a critical feminist pedagogy, is just one way of preparing such a dialectical feast.

Ultimately, the question of how the teacher sets the table for diversity leads us back to a Freirian definition of what it means to teach. As Freire explains in *Teachers as Cultural Workers*, teaching resists tidy categorization and rigid definition. That is, Freire problematizes traditional roles of teacher and learner, suggesting that the teacher is always learning just as the learner is always teaching:

> Their learning in their teaching is observed to the extent that, humble and open, teachers find themselves continually ready to rethink what has been thought and to revise their positions. Their learning lies in their seeking to become involved in their students' curiosity and in the paths and streams it takes them through. Some of the paths and streams that students' almost virgin curiosity runs through are pregnant with suggestions and questions never before noticed by teachers. (17)

Teaching then becomes more of a disposition than a method; the teacher is focused on the students' curiosity and what it allows them both to learn. Further, this focus is engaged, interactive, and transactional to the extent that mutual curiosity drives the process. The educator develops curricula that foster curiosity and questioning about the world, thus leading to an ongoing dialogue about who, and how, we are in and with that world.

We suggest here that a critical feminist pedagogy might offer a model for shaping this dialogue, but we hesitate to reduce such work to a particular approach that may hold its own fields of resistance. Instead, in whatever approach we choose to take, we want to consider what we hope to achieve through multiperspectivism and curricula that address diversity. We can then set our own tables—across our campuses, across disciplines, for all faculty, for all students—in a way that takes as a starting point the value and worth of everyone within the context of a multitude of lived experiences. By participating in active dialogue about equity, justice, democracy, and privilege as they pertain to their lives, perhaps students and faculty leave their classrooms with a desire to participate in a civic dialogue that challenges each of them to act on behalf of how things might be. A visiting imagination, cultivated by a conscious engagement with the world, allows people to determine their own place at the table and invite others to join them in breaking bread.

Notes

[1]The 1997 movie, *Mrs. Dalloway*, is based on Virginia Woolf's 1925 novel by the same name. Michael Cunningham's book *The Hours* (1998) may be styled as an homage to Woolf and a postmodern take on Woolf's 1925 novel. Woolf's *Mrs. Dalloway* was originally titled *The Hours* in her early process of imagining the novel.

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AFRICAN AMERICAN MALES AND HONORS PROGRAMS: WHY ARE ENROLLMENTS SO LOW? WHAT CAN BE DONE?

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Nationwide, very few African American male students participate in honors programs. This paper explores various reasons for this under-representation, reviews relevant research into the variables that predict low participation of African American males in high-achievement academic settings, and suggests specific strategies to welcome African American male students to the table of honors programs.

We believe that attempts to understand why so few African American males participate in honors programs must be framed in the context of the socio-psychological experiences of these students as they make their way through the education pipeline. Historical, situational, and developmental cues often communicate to these students that they are not equipped to engage in higher-order intellectual activities. A long history of these negative educational and social experiences results in low self-efficacy and destroys motivation towards honors-level participation in college. In accordance with Albert Bandura's model of self-efficacy, in which strong efficacy is required to persevere in the face of these negative educational and social experiences, students who have developed low self-efficacy will likely fail to pursue available intellectual challenges (729).

Students from all backgrounds are faced with the traditional difficulties of college life, but according to Brian D. Smedley, Hector F. Myers, and Shelly P. Harrell, minority students endure unique pressures called "minority status stresses" that can interfere with their adjustment to college (435). A common stressor is having the legitimacy of one's presence on a college campus or within a classroom questioned by both faculty and students possessing majority status. This stress is often caused by nonverbal behaviors such as disapproving glances, unconscious attitudes of indifference and nonsupport, or overt racism. Another prevalent stressor, according to Smedley, Myers, and Harrell, entails feeling pressured or obligated to prove one's

cultural identity to same-race peers when the social cues may occur as jokes about "selling out" or as unconscious nonsupport (447). These stressors affect minority students by severely undermining levels of confidence, heightening concerns about future academic success, and creating a disconnection between the students and their educational institution.

This is not to say that African American males do not achieve. Quite the contrary, according to Pedro Noguera, who claims that "although African American males are confronted with a vast array of risks, obstacles, and social pressures, the majorities manage to navigate these risks with success in life" (435). Still, they rarely participate in honors programs. The intellectual development of children is shaped by many social influences through the power of repeated interactions and emotional attachments. Perhaps the known influences of parents, peers, teachers, and school culture affect African American males differently from other children.

Parents have a significant effect on the trajectory of their children's attitudes towards education and educational achievements. According to a 1989 study by Jack Frymier and Bruce Gansneder of Phi Delta Kappa students at risk for academic failure, if a child's parents have not experienced higher education, its value may be lower in the eyes of the child. This study also concludes that, if parents have demonstrated a negative or indifferent attitude toward education, the child will likely adopt similar values. If a child is aware of low parental expectations relevant to education, the child will probably not perform up to his or her academic potential.

On the other hand, according to the Tamara Halle, Beth Kurtz-Costes, and Joseph Mahoney 1997 study, "Family Influences on School Achievement in Low-Income African American Children," disadvantaged parents have been able to provide support enabling their children to realize their academic aspirations. Halle, Kurtz-Costes, and Mahoney state: "Although economic hardship and social discrimination are difficult obstacles to overcome, parental behaviors, beliefs, attitudes, goals, and lifestyles can circumvent the detrimental effects of poverty and discrimination, fostering academic achievement and success in disadvantaged children" (527).

While parents' attitudes toward education greatly influence the development of a child's academic self-concept, a second group, peers, also influences behaviors associated with attitudes and achievement in an academic environment. One significantly troubling finding according to Kirk A. Johnson is the development of "cultural patterns within

a segment of the African American and Latino communities whereby students disparage academic achievement because it is perceived as 'selling out' or 'acting white'" (2). Johnson also notes that academically successful African American male children often are ostracized for conforming to expectations for success in the educational system, from which they subsequently disconnect (2). Similarly, John Ogbu's 2003 study of African American students from an affluent suburb observes that African American males rejected "white" behavior, such as speaking Standard English, being attentively involved in class, and enrolling in honors or advanced-placement courses (203).

According to Anthony Antonio, peer-group influences are even more powerful during the college years, a time when peers function both as a reference group and as a normative group (446). A study by Joyce L. Epstein finds that students, after one year of association with high-achieving friends, scored higher on standardized tests than similar students with low-achieving friends (ctd. in Antonio 449). Antonio asserts that a number of other studies have replicated this finding, suggesting that peer influence is a powerful determinant of academic achievement in college (449).

Teachers comprise the third major influence on the development of attitudes towards academic achievement. Research indicates that teachers sometimes view students from minority races and ethnic groups as less capable than white students.[1] According to the 2003 study by LaVonne I. Neal et al., teachers who hold stereotypes depicting African American males as "hostile, angry, and prone to violence" have been shown to have lower expectations for the academic performance of those students. These lower expectations are often translated into school failure (50).

Janice E. Hale-Benson's *Black Children: Their Roots, Culture, and Learning Styles* corroborates this view, finding that teachers' lower expectations of minority students minimize referrals of these students to advanced placement courses and honors programs. Similarly, Ronald Ferguson finds that teachers who believe African American children have low potential are not likely to extend themselves to help these children.

Conversely, when teachers are knowledgeable about cultural differences or hold positive attitudes toward African American males, an increase in African American students' academic achievement can result. For example, the Neal et al. study supports the finding that experiencing education with teachers who understand their students' sociocultural backgrounds and who take these backgrounds into account

when evaluating student achievement results in greater achievement among African American male students (49).

Clearly, parents, peers, and teachers play a central role in the development of an African American male child's attitudes towards educational achievement. The educational culture of the child is also a contributing factor. According to Hugh Mehan, "Schools are . . . composed of processes and practices that respond to competing demands and often unwittingly contribute to inequality" (3). A school's culture often creates adverse conditions for those most marginalized.

James A. Banks, for example, suggests that attitudes towards gender, achievement, and also religious, cultural, racial, and ethnic factors are determined by a school's culture. If a student is different, this student may see him or herself as incapable, incompetent, and worthless (22–25). African American males have often experienced these feelings.

According to Richard Majors and Janet Mancini Billson's 1992 text, *Cool Pose: The Dilemmas of Black Manhood in America,* in an environment perceived as hostile or threatening, African American males often adopt a "cool pose," a "ritualized form of masculinity" that allows them to cope and survive in an environment of social oppression and racism (4). African American males learn early to project what the authors describe as an emotionless, fearless, and aloof façade to counter the inner pain caused by damaged pride, poor self-confidence, and fragile social and academic competence (3–5). Those who habitually strike a cool pose, which is a behavior generally incompatible with that of successful students, often do not reach their full academic potential.

The combined external influences of parents, peers, teachers, and culture can have an insidious effect on African American males' academic self-concepts. Emotional and psychological dynamics emerge that prevent these students from becoming full and whole participants in academic and intellectual growth. Such students view themselves negatively in the realm of education and thus avoid risking academic failure. Since many African American males arrive at college with their negative academic self-concepts already developed, examining the effects of these negative self-concepts on academic achievement is worthwhile.

José A. Cruz Torres and Thierry Devos's 2002 study of Latino students demonstrates that those students who strongly identified with their ethnic group internalized beliefs that Latinos were not academically capable and subsequently disengaged from academic pursuits. Surprisingly, they also note that, even when students rejected this stereotype, their academic aspirations were negatively affected. Complicating the findings of Cruz Torres and Devos, the study by

Sellers, Chavous, and Cooke on the relationships among racial ideology, racial centrality, and academic achievement for African American college students found that "racial centrality and racial ideology were significantly related to African American students' grade point averages" (21). Racial centrality, which occurs when race is a core part of the person's self-concept, was positively associated with academic performance, while racial ideology, or the meaning an individual ascribes to being African American, was negatively associated with academic performance. Since race is such a fundamental concept in our society, and a "strategy of racelessness is unmanageable," African American students are vulnerable to the adverse affects of racial discrimination (21). Sadly, these students are more likely to attribute negative academic experiences and poor academic performance to themselves rather than to racism.

A study of academic success among urban African American youth by Cheryl L. Somers, Delila Owens, and Monte Piliawsky shows that, while social support was mildly related to better academic performance, parental and peer support was the strongest predictor of high academic performance. This study also found that "interventions designed to help adolescents feel more personal control and power over their long-term academic plans and outcomes" resulted in a reconstruction of their attitudes about academic success (9).

Studies focused on the educational outcomes of African American males, however, show that just developing and offering support programs do not guarantee positive outcomes because, as Noguera puts it, African American males often "adopt behaviors that make them complicit in their own failures" (437). If African American males are considered as "active agents in their own failure," then encouraging them to take responsibility for improving their circumstances is compelling (437). Noguera concludes, "Initiatives must involve efforts to counter and transform cultural patterns that undermine the importance that many African American males attach to education" (437).

The socio-psychological factors that contribute to African American males' underrepresentation in collegiate honors programs develop over the course of a lifetime. Attitudes toward participating in high-level academic activities, such as honors programs, and the resulting behaviors have been shaped by multiple factors within their developmental experiences. These educational and social experiences often communicate to African American males that they are not suited for high-level academic success.

Undoing the effects of these early experiences completely may not be possible, but developing interventions that change self-concepts about academic achievement and encourage participation in honors programs is possible. One approach noted by Noguera is the development of programs that are sensitive to the cultural experiences of the African American male (437). Another strategy consists of reaching out to the community through partnerships and collaborations with K–12 schools. Programs such as the City University of New York's *Black Male Initiative* (City University of New York 2007) and the *African American Male Initiative* of the University of Georgia (Cech 2007) have been developed to encourage positive attitudes toward high academic achievement. William B. Harvey's 2008 study, "The Weakest Link: A Commentary on the Connections between K–12 and Higher Education," demonstrates that such programs motivate and inspire students to pursue high academic goals.

A program with this scope is Florida Memorial University's *Black Male College Explorers Program* (Florida Memorial University 2008). The primary mission of this pre-college outreach program is enhancing the opportunities for middle and high school students to complete high school, earn a college degree, and find meaningful employment or pursue graduate studies. The program has established a series of parent workshops that prepare and encourage parents to help their children succeed. It also sponsors a Spring College Tour for 11th and 12th graders, has established a mentoring program, and conducts biweekly tutoring sessions. The great majority of the students who have participated in this program are accepted into college.

The Helen P. Denit Honors Program at the University of Baltimore has successfully increased participation of African American males in the honors program by adopting a number of the strategies suggested by the research literature reviewed here. This program's success was based on recruiting a diverse faculty and staff and providing them with training in multicultural sensitivity. Our honors program devotes significant effort to seeking qualified or potentially qualified students because African American males are not likely to self-select into an honors program. We ask faculty members to notify the honors program whenever they encounter a lively mind. We encourage African American male students currently in the honors program to invite their friends to visit with the program director and with honors faculty. We also recruit from other campus student organizations that promote leadership. We consider it our mission to find these students and then gently but persistently persuade them to take a chance by participating

in the honors experience. We believe that higher numbers and greater visibility of African American students in the program increase its attractiveness to potential candidates.

Once we have persuaded a student to participate in the honors program, we provide a knowledgeable and supportive faculty mentor who offers program-specific and also general academic advisement. This faculty member either supervises the student's honors project or guides him towards an appropriate project advisor.

In addition to the support of the faculty mentor, the honors program director maintains direct and frequent contact with the African American male honors students. The program director encourages peer contact and support and ensures that students new to the program are put in touch with peer mentors who provide role models for academic behaviors. The program director also serves as the student's advocate while he learns the skills necessary both to navigate the program and to function productively within the university as a whole. Adopting strategies like these has allowed the Helen P. Denit Honors Program not only to welcome African American males to the table but to keep them there long enough to succeed.

Notes

[1]For a review of this point of view, see Good.

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WELCOMING EINSTEIN: STUDENTS WITH DISABILITIES IN THE HONORS PROGRAM

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Introduction: Dual Exceptionalities

To speak of Albert Einstein is to evoke genius; his name serves as a metaphor for the highest levels of intellectual giftedness. Even so, Einstein's mathematical genius was apparently accompanied by the reading disability known as dyslexia. According to Sandra F. Witelson, Debra L. Kigar, and Thomas Harvey, his distinctive brain anatomy seems to have contributed to both his academic talents and challenges (2151).

Intellectually gifted students like Einstein who also display some other learning, sensory, motor, or psychological disability demonstrate dual exceptionality. Such exceptionalities can be difficult to identify, particularly when hidden disabilities, such as learning or psychological problems, mask giftedness or compromise achievement, or when the student's talents in some domains allow him or her to compensate for weaknesses in others.

Educators often fail to account for the realities of complicated students like Einstein, whose learning experiences are complex and whose diagnoses fall into multiple categories. This failure results from linear beliefs about intelligence that place the gifted and talented on one end of a spectrum and students with disabilities on the other. Mary G. Rizza and William F. Morrison, for example, have demonstrated that K–12 teachers associate different stereotypes with giftedness, on the one hand, and emotional or behavioral disabilities, on the other (75–77). Recently, Margarita Bianco found that both regular and special education teachers were less likely to refer children with learning or emotional/behavioral disabilities to a gifted program even if they were otherwise qualified. (289–90).

The research literature contains a paucity of attention to students with dual exceptionalities. In 2006, more than a decade after Sharon S. Coben and Sharon Vaughn found that systematic empirical research on giftedness and learning disability was lacking, Benjamin J. Lovett and Lawrence J. Lewandowski concluded that several important areas are still in need of robust investigation, including base-rate data on ability and achievement among gifted students, criteria for the gifted/

learning-disabled diagnosis, the degree to which giftedness and learning disabilities mask each other, and the establishment of best practices using evidence-based interventions.

Disability Research in Higher Education and Honors: Laying a Foundation

Although the lack of research on the experience of students with dual exceptionalities in higher education is glaring, understanding the experiences of these students is critical for inclusive honors programs. This chapter addresses certain components of that research gap in honors scholarship with (1) a review of data on students with disabilities in higher education, giving special attention to growth trends in this population; (2) an empirical study of disability statements in honors program website materials; and (3) a discussion designed to enhance honors program inclusion for students with disabilities. The discussion introduces the hidden disabilities likely to be encountered in honors students, provides an overview of disability law for higher education, puts forward the challenges and opportunities of disability accommodations for honors directors and higher education faculty, and offers the concept of universal design as an instructional approach to provide disability accommodations while enhancing the learning environment for all students.

Students with Disabilities on the College Campus

According to the U. S. Census Bureau, individuals with disabilities—i.e., long-term conditions that compromise an individual's ability to carry out activities of daily life such as walking, dressing, learning, or remembering—comprise 6.97% of the 18- to 34-year-old U.S. population but only 4.58% of those enrolled in college or graduate school and only 2.39% of those holding bachelor's degrees or higher. The almost 5% of college students who have some identifiable disability are less likely to complete their degrees than their non-disabled peers ("Disability"; *Design*). How many of these students are also gifted or otherwise qualify for the honors program is not known.

Some clues to students with dual exceptionalities are found in a 1997 study of giftedness and learning disability in which Beth A. Ferri, Noël Gregg, and Synnove J. Heggoy examined the profiles of 94 college students diagnosed with learning disabilities and found 51% qualifying as both gifted and learning disabled (555). Moreover, Ferri, Gregg, and

Heggoy note that many of these students with learning disabilities—41% of the gifted and 34% of the non-gifted—had not been diagnosed until college; this phenomenon was especially true among women in the gifted/learning-disabled group (555). These results suggest that the overlapping prevalence of disability and giftedness might be substantial and that students themselves might not always have a complete understanding of their status.

The population of students with disabilities in U.S. colleges is growing, perhaps because discrimination on the basis of disability has been prohibited since 1973 under Section 504 of the Vocational Rehabilitation Act, a prohibition strengthened by the 1990 Americans with Disabilities Act (ADA). According to Cathy Henderson's 1992 study, *College Freshmen with Disabilities: A Statistical Profile*, prevalence data were not available until 1978 when the American Council on Education added a question on disability to their annual survey, *American Freshmen: National Norms,* and found that 2.6% of first-year students reported a disability of some sort (3). Henderson's 2001 study, *College Freshmen with Disabilities: A Biennial Statistical Profile*, found that between 1988 and 2000, disability prevalence among first-year students has averaged between 6% and 8%; among those students, the number with learning disabilities, the most prevalent category, increased most notably from 16% in 1988 to 40% in 2000 (5–7). The second most prevalent category on the survey, accounting for 17%, is "Other," nebulous at best, and possibly including multiple co-occurring conditions such as learning disability with Attention Deficit/Hyperactivity Disorder (ADHD) or some other psychiatric diagnosis (7). The accuracy of these data is unclear since young adulthood is a common time for the emergence of a number of psychological disorders and a stigma continues to operate against individuals with mental illness. Studies likely underestimate the number of students on campus with what Lorraine E. Wolf calls "hidden disabilities" (386).

Moreover, numbers are likely to increase. Federal regulations governing K–12 education in the U.S. have mandated free, appropriate public education for students with disabilities through high school graduation or age twenty-one, beginning in 1975 with the Education for All Handicapped Children Act. The 1997 Individuals with Disabilities Education Act (IDEA) strengthened special education mandates and required that formal transition planning for post-secondary education or training begin no later than age fourteen. Hence, students with disabilities who might not have been encouraged to consider higher education only a decade ago now enjoy a range of options. As

school districts become more adept at transition planning, more students with disabilities are likely to seek college admission.

Despite these trends, students with disabilities—never mind those with dual exceptionalities—are largely absent from the extant literature. Ernest T. Pascarella recently challenged researchers in college student development to attend more closely to sources of diversity and to examine the experiences of previously ignored student groups, including students with disabilities, in order to investigate the impacts of higher education (511–13). That research in honors education has yet to address disability issues might not be surprising, but certainly questions remain concerning the practice and the extent to which honors programs are inclusive with respect to students with disabilities.

Disabilities and the Honors Program: An Empirical Study

Obviously, the degree to which honors programs welcome diverse students is a complex issue reflected in any number of indicators. Sue Ralph and Kathy Boxall examined one such indicator, the inclusion of disability images in marketing materials, across eighty-seven British universities and found that 39% of freshman prospectuses portrayed students with disabilities in a positive manner (376). This essay's study, described below, examines NCHC-affiliated college honors program websites to search for statements with specific reference to disabilities and for broader statements that acknowledge diversity in the ways students may demonstrate their academic talents or otherwise qualify for honors programs.

The Sample

The sample included approximately 20% of NCHC's member programs. Every fifth program from an alphabetical membership list was examined; if a website was not available, the research assistant proceeded to the next program. The final sample included 143 programs, 62% at universities, 20% at four-year colleges, and the remaining 18% at community colleges.

Method

Honors program websites—not limited to the home page—were coded by four undergraduate research assistants, and a master coder

reviewed all the data. Data collection was completed in the summer of 2007, which is an important caveat since websites change frequently. Four coding categories were used based on evidence of the following: (a) a statement specifically inviting, or providing instructions to, students with disabilities to apply to the program; (b) a statement of non-discrimination specifically including disabilities or handicap; (c) a statement of equal opportunity with no specific reference to disability; and (d) a statement indicating the honors program served diverse students or that there were alternate methods of applying to the program for students whose records might not capture their potential.

Results

According to the findings, only two (1.41%) of the programs surveyed included specific statements about students with disabilities and the honors program. The University of Southern California Honors Program included a section entitled "Information for Applicants with Disabilities" on their application form, stating, "USC offers equal access to its degree programs to academically qualified applicants with physical, psychological or learning disabilities. . . ." A statement on the home page of the University of Massachusetts Lowell Honors Program read, "We invite all students who believe themselves capable of performing at the Honors level—including students with disabilities and non-traditional students—to consider participating in the Honors Program."

Four (2.82%) programs included general non-discriminatory statements that specifically referred to disability or handicap. Marymount University, for example, included this statement on their application: "Marymount does not discriminate on the basis of race, color, national origin, sex, age, or disability in any of its educational programs or activities."

Eight (5.63%) programs included Equal Opportunity Employment statements on their honors program website, such as this statement on the Rio Salada College Honors Program home page: "The Maricopa County Community College District is an EE0/AA institution."

The most common methods of acknowledging diversity in honors that appeared on websites surveyed were a variety of broad statements included by 38 (26.76%) programs. Some statements focused on the diversity of the student body. Broward Community College Honors Institute stated:

> One of the strengths of the program is the diversity of students
> enrolled. Full- and part-time students, traditional high school

graduates as well as early enrollment students, returning students who have been away from college for years, people seeking different career tracks, a broad ethnic and international mixture—there is no one defining characteristic of BCC Honors Institute students except academic excellence.

Others focused on alternatives to the typical application procedures for students, such as this statement by the Salem State College Honors Program: "If you don't meet the qualifications yet feel that you belong in the Honors Program, please explain your circumstances clearly in the statement accompanying your application." Similarly, the University of the Pacific Honors Program indicated in its section on eligibility, "Generally, we look for a combination of high grades and test scores, but we also consider students whose backgrounds suggest some unusual talents that regular transcripts and scores cannot reveal."

Overall a total of 49 (34.51%; three had statements in two categories) of the honors program websites surveyed included some type of statement that students with disabilities might infer as an invitation to pursue admittance, a finding similar to the rate of inclusion found by Ralph and Boxall for British universities in their freshman prospectus materials. On the other side of the coin, however, nearly two thirds of the programs examined appeared not to have students with disabilities on their radar screens at all by this indicator. Such programs risk missing the Einstein who is perusing their materials to determine if the honors program is an appropriate fit for his or her talents.[1]

Enhancing Honors Program Inclusion for Students with Disabilities: Understanding Hidden Disabilities

Understanding the implications of these disability data for honors programs requires consideration of disabilities that may be less well known to faculty in higher education than observable physical or sensory deficits (e.g., the motor and speech disabilities of theoretical physicist Stephen Hawking, which are due to amyotrophic lateral sclerosis). In fact, according to Wolf, the rising prevalence of disabilities on college campuses is primarily accounted for by hidden disabilities, which are "a heterogeneous group encompassing major and minor psychiatric disabilities, attention deficit disorders, learning disabilities, traumatic brain injury, and other neurocognitive disorders and chronic

medical conditions that may compromise academic functioning" (387). To illustrate, brief descriptions of three hidden disabilities follow.

Learning Disabilities

According to federal law, specific learning disabilities are defined as disorders in the "basic psychological processes involved in understanding or in using language, spoken or written, that may manifest [themselves] in an imperfect ability to listen, think, speak, read, write, spell, or to do mathematical calculations . . ." but *not* including learning problems that are the result of sensory deficits, mental retardation, or environmental disadvantage (IDEA 1997). Language-based learning disabilities, such as dyslexia, involve verbal modalities such as reading and writing. Non-verbal learning disabilities, such as dyscalculia, involve mathematical functions and visual-spatial organization. Discrepancy is a key characteristic of learning disabilities. Students often have significant systematic scatter across sections of IQ tests as well as significant discrepancy between their assessed abilities and achievement.

Attention Deficit/Hyperactivity Disorder or (ADHD)

As Timothy E. Wilens, Stephen V. Faraone, and Joseph Biederman describe it, ADHD appears primarily as a disorder of attention (difficulty providing or sustaining close attention to organizing or completing tasks), hyperactivity (excessive activity and difficulty remaining seated for long periods, talking excessively, or acting impulsively by blurting out answers or interrupting), or both (619–20). Wilens, Faraone, and Biederman further note that longitudinal studies have demonstrated that ADHD, which was long considered a disorder of childhood, can persist into adolescence and adulthood, especially for attentional problems, resulting in an estimated prevalence of 4% in adults (619). Effective treatment of adult ADHD has not been clearly established despite the well-established efficacy of psychopharmacologic management, especially in conjunction with psychosocial intervention for children with ADHD. James M. Swanson maintains that the first line of treatment for adults and children remains the use of stimulant medications to increase synaptic levels of neurotransmitters involved in activation and modulation of attentional brain circuitry (36).

To date, no litmus test for ADHD exists. It is a clinical diagnosis made on the basis of interviews from multiple sources and neuropsychological testing, with individual treatment indicated by response to

intervention. First described in children, the application of diagnostic criteria to adults has been challenging, and in a 2004 article, James J. McGough and Russell A. Barkley have argued that clinical judgment should prevail until other instruments are adequately standardized on adults with appropriate developmental considerations in place (1953).

Autism Spectrum Disorder (ASD)

After being first described by Leo Kanner in 1943, autism was long considered a single serious developmental disorder characterized by extreme social withdrawal, lack of communication, and repetitive motor activity. Beginning in the 1980s, however, references began to point toward an autism spectrum disorder or ASD, a broader spectrum of disorder consisting of a wide range of problems centering on social interaction (e.g., Wing and Attwood). Students at the high-functioning end of the spectrum may be regarded as socially awkward with repetitive, stereotyped behaviors, but they may not demonstrate intellectual impairment and may even demonstrate extreme giftedness in some areas. In Temple Grandin and Catherine Johnson's *Animals in Translation: Using the Mysteries of Autism to Decode Animal Behavior*, Grandin, a Ph.D. animal scientist who has created many of the livestock handling systems currently in place in the U.S., says she believes that her experience as an individual with autism is central not only in her professional insights and inventions but also in her difficulties with the social stresses of academia (4–26). Simon Baron-Cohen finds that the basis for social problems in ASD is a failure in one's ability to take the perspective of another, to imagine what others might be thinking or how they might be motivated; in other words, there is an absence of a theory of mind. Students with these difficulties might not perceive social cues indicating, for example, that they have talked too much in class, or, when other students move in their seats or the professor makes subtle gestures signaling he or she is ready to take the floor, such cues might fail to register as social communication.

"High-Functioning Autism" is sometimes used interchangeably with Asperger Syndrome, which was not recognized by the American Psychiatric Association until 1994.[2] Researchers describe individuals with the syndrome as having poor empathy and social skills, reduced eye contact, odd or pedantic speech patterns, intense interests and expertise in specific items or topics, and general clumsiness or poorly coordinated motor skills. Children with Asperger Syndrome are often described as "Little Professors," a term coined by Lawrence Osborne in

2000 (54). As adults, they may be considered eccentrics or, more recently, geeks. Brian G. R. Hughes tells of hearing noted researcher and author Tony Attwood introduce a talk by saying, "When I lecture at a university, I play a little game which I call 'Spot the Asperger's Professor,' unless of course it's an engineering school, in which case I play, 'Find the One Who's Not'" (qtd. in Hughes).

Of particular interest is the increased prevalence of what was once considered a rare disorder. The California Department of Developmental Services reported an increase of 273% in the number of persons with ASD between 1987 and 1997 (ii) with another 97% increase by 2002 (16). A 2001 review of medical records by Christopher Gillberg et al. revealed a significant increase in the rate of ASDs in the birth cohort of Goteberg, Sweden, to 80.4 per 10,000 in the 1989–1994 cohort (432). Gillian Baird et al. uncovered an even higher rate using school records with more aggressive screening and follow-up in a population cohort of children born in an 18-month period from 1990–1991 in South Thames, UK: 116 per 10,000 (210–12). According to Eric Fombonne, Asperger Syndrome may account for as many as 20% of these cases, resulting in a sizable cohort currently of college age (285; see also Farrell 51).

Outlook for Students with Disabilities

The key consideration for honors programs is that each of these hidden disabilities is orthogonal or irrelevant to intellectual capacity. In fact, students with learning disabilities, by definition, must have average intelligence *or above* to qualify for that diagnosis. Learning differently does not mean learning less. Hence, the student for whom reading might be exceptionally difficult may be able to learn when the material is presented by audio, using recordings or text-to-speech technology. The student whose auditory processing problems interfere with traditional note-taking may do well if notes are made otherwise available. The student who is unable to write well enough to complete an exam in the allotted time might be perfectly capable of demonstrating mastery of content if allowed to take the exam with additional time or by using an alternative format for responding, such as responding orally or using a computer to word-process rather than write.

Researchers have also suggested that learning disabilities in one area may imply special talents or exceptionalities in others. Neurologist Norman Geschwind, for example, has maintained that the structural brain differences underlying dyslexia, the most common learning

disability and the one displayed by Einstein, may also be responsible for distinctive talents in domains such as visual or spatial skills (325–26). These particular types of skills, as Thomas West points out, are in high demand in computer and technical fields (205–42).

Intrigued by how students with disabilities fare in higher education, Shirley Jorgensen and colleagues studied Canadian college students with and without learning disabilities over a period of twelve years and found no difference in grades or graduation outcomes (111–13). Students with learning disabilities, however, took fewer courses per semester and typically required one additional semester to graduate (107–12).

Outcomes for individuals with ADHD have been largely negative, according to Russell A. Barkley, including failure to complete high school, low grades while in school, poor performance ratings on the job, and unemployment, but this may be misleading for the college population (13–14). Thomas W. Frazier et al. find that college students are likely to have higher abilities, histories of greater academic success, and better compensatory skills than their non-college-enrolled peers, making extrapolation of results from the general population a risky endeavor (54). Susan D. Mayes and Susan L. Calhoun studied over 600 children with ADHD aged six through sixteen and found that achievement was best predicted by intelligence, a finding likely to apply to college students with ADHD as well (244). Jonathan Mooney and David Cole confirm this finding in *Learning Outside the Lines* by providing first-hand accounts of their own successful Ivy League college careers as individuals with learning disabilities and ADHD. Their book also provides illustrative advice and insight into the student college experience across a variety of academic and college-life issues.

The poor social skills of adults on the autism spectrum, however, make it difficult for these individuals to find and keep jobs even when they are qualified. Patricia Howlin et al. find that even among autistic adults with a high IQ, limited comprehension of the impact of poor social behavior on others is the source of multiple problems in daily living, including employment. Support systems for students with high-functioning ASD or Asperger Syndrome may address these problems through the use of mentors, as Michael R. Dillon notes, or as Ashleigh Hillier et al. suggest, through practical-skills training in vocational support groups (Dillon 502; Hillier et al. 37–39). To date, however, observe Hillier et al., there is a dearth of available programming for young adults on the autism spectrum, and better outcomes for persons with autism may depend on the growth and availability of such support in the community and on campus (35).

Understanding Disability Law

Elementary and secondary students with disabilities fall under the auspices of the IDEA as amended in 2004, which continues to mandate providing a free and appropriate public education for students who are identified by the schools in active child-find efforts. No such mandate exists for colleges. The ADA no longer requires that the institution identify students with disabilities or provide supplementary services. It does, however, mandate access to college for students with disabilities when students self-identify and provide appropriate documentation. Colleges provide access to their programs when they offer reasonable accommodations to the student without compromising the essential nature of the programs or posing an undue burden on the institution.

As the following excerpt from a 1998 letter sent by Jonathan Katz to the *Chronicle of Higher Education* reveals, this mandate is often misunderstood:

> Giving a "learning disabled" student extra time on exams is like letting a blind person qualify for a pilot's license with the aid of a seeing-eye dog in the cockpit. I don't think any of us want [sic] to fly in an airplane with such a pilot, or to find in the emergency room a doctor who owes his [sic] medical-school admission to extra time on exams. (B10).

Katz's analogy is flawed because he fails to account for the ADA's reasonableness of accommodations with respect to the essential nature of the task. In other words, the law does not require accommodations that adjust the very nature of the task being executed or assessed. Vision is a fundamental aspect of flying just as climbing is a fundamental aspect of firefighting. Disability law does not require that such essential functions be adjusted to grant access; it would no more require individuals who are blind to be issued pilot licenses than it would require individuals in wheelchairs to be granted positions as firefighters. The Supreme Court, for example, ruled in favor of a college's decision not to admit a hearing-impaired student to the nursing program since no reasonable accommodations could permit her to function safely in the program (*Southeastern Community College v. Davis*). Providing extra time or an accessible format for exams, however, remains a reasonable accommodation until it is demonstrated that the ability to answer questions in a particular time constraint or using a particular format is an immutable requirement of the competence being tested.

Understanding the Faculty

Higher-education faculty members are hired more typically for their content expertise than for their training in pedagogy. Hence it may not be surprising that they are often in need of guidance with respect to accommodations for students with disabilities. Honors program directors should be mindful of this need as they work with faculty to promote inclusive attitudes and practices, and they should be prepared for barriers they are likely to encounter. For example, although J. Ron Nelson, John M. Dodd, and Deborah J. Smith found faculty willing to provide accommodations, they also found significant variation depending on the type of accommodation requested and the college or division in which the faculty resided (187–88). Similarly, Jayne R. Beilke and Nina Yssel interviewed students registered with the college office for disabilities, who described faculty as willing to make accommodations but too often with negative attitudes (367–69). Beilke and Yssel write that students with hidden disabilities further reported that faculty members were sometimes skeptical of the validity of their needs, viewing the disability diagnosis as an excuse for preferential treatment (369).

Andrew B. Bourke, K. C. Strehorn, and Patricia Silver surveyed faculty attitudes and found positive correlations among: 1) the belief that accommodations helped students to succeed; 2) the reported understanding of the need for accommodations; 3) the relative ease of providing accommodations; and 4) the perception of support from the office for disabilities on campus. Bourke, Strehorn, and Silver note that faculty who reported more students requesting accommodations also reported less capacity for meeting the students' needs (28–29). These results suggest that providing faculty with information on and support for appropriate ways to design instruction and assessment is in the best interest of students with disabilities. In fact, such support might benefit all students.

Resources for Honors Program Directors and Faculty: Understanding Universal Design for Learning

The curb cuts encountered in daily walks around the neighborhood and door handles in place of door knobs are examples of universal design in architecture. Built into the design is an accommodation that can benefit users with a wide variety of abilities. Curb cuts benefit not only individuals in wheelchairs but bicyclists and parents pushing strollers. Door handles benefit not only those with neuromuscular

weakness or discoordination but those trying to enter a room with armloads of groceries. Universal design for learning (UDL) builds in such accommodations.

In the same fashion, by designing instruction to accommodate a wide variety of learners at the outset, instructors have a chance to benefit all learners, and the accommodations that once seemed burdensome become standard operating procedure. The Center for Applied Special Technology (CAST) describes three components of UDL: multiple means of representation for information acquisition, multiple means of expression for demonstrating what one knows, and multiple means of engagement to increase the motivational incentive across a variety of participants.

Honors directors have several online information resources available for use in faculty support, which are summarized in Table 1. As Sheryl Burgstahler observes, employing strategies such as captioning video or other presentation forms not only provides the hearing-impaired student with access but also assists students whose first language is not English, who may have a learning disability, or who may simply be listening in a noisy environment.

The National Collegiate Honors Council proclaims in its characteristics of a fully developed honors program that honors programs should be incubators for educational innovation. In fact, the first characteristic is that it should be "set up to accommodate the special needs and abilities of the undergraduate students it is designed to serve" (NCHC). Honors programs must extend the consideration of special needs beyond intellectual giftedness by considering the disabilities, hidden and otherwise, that characterize increasing numbers of undergraduates both in and out of honors. Effective outreach and support of students with dual exceptionalities provide an excellent opportunity for challenging the status quo and fulfilling these fundamental characteristics as articulated by NCHC. Doing so requires engagement of both the faculty and the students; improving the rate at which students with disabilities are invited to participate in honors is a first step, but only the first step, in promoting that engagement.

Clearly, the honors program is no substitute for the office for disabilities; however, cooperation and communication between these offices have great potential. Collaborative faculty development with follow-up opportunities for reflection on and conversation about these issues would do much to broaden the concept of honors education and enhance its accessibility, not only to the next Einstein but to all students who are eager to achieve.

Table 1. Online Resources for Universal Design in Higher Education

Center and URL	Resources
Association for Higher Education & Disability <http://www.ahead.org>	Professional development, workshops, conferences, publications.
Center for Applied Special Technology <http://www.cast.org>	Professional development, publications, products for web access and electronic readers.
Ohio State University, FAME: Faculty & Administrator Modules in Higher Education <http://www.oln.org/ILT/ada/Fame>	Online modules on disability rights, universal design, web accessibility, college writing, climate assessment.
University of Connecticut, FacultyWare <http://www.facultyware.uconn.edu>	Instructional freeware: repository of inclusive instructional strategies with juried ratings.
University of North Carolina, Universal Design Education Online <http://www.udeducation.org/teach/teaching_techniques/index.asp>	Primarily a site for universal design in architecture, this page offers teaching techniques that accommodate teachers and students with disabilities and unique learning styles.
Washington University DO-IT Center <http://www.washington.edu/doit>	Resources for a wide variety of college issues: classrooms, laboratories, webpages, libraries, and student services. Materials may be duplicated.

Notes

[1]Some of the examples provided here were no longer as cited when this paper was undergoing final preparation for publication in 2010. As a methodological note, these results, based on a study of 2007 website content, should be interpreted as one snapshot of a changing landscape.

² The original work of Hans Asperger was lost to World War II Vienna and remained unknown until reprinted by Uta Firth in 1991.

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MIRA AL ESPEJO:
A REFLECTION ON SERVING LATINA/O HONORS STUDENTS IN TEXAS

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TEXAS A&M UNIVERSITY

I entered Texas A&M University in the fall of 1997, immediately after the Hopwood decision ended affirmative action in the state of Texas.[1] At that time, underrepresented students at Predominantly White Institutions (PWIs) were openly criticized for being on campus as a result of affirmative action policies. This backlash led to debates inside and outside of classrooms that trickled down even within the Latina/o student groups I was involved in, such as the Committee for the Awareness of the Mexican American Culture and the Hispanic Business Student Association.

I was one of a select few history students who had the opportunity to study Latinas/os and immigration under Dr. Maria Cristina Garcia, a Cuban refugee and one of ten Latina women nationally to have a Ph.D. in U.S. history. Her class discussed issues that reflected the era: the Clinton/Lewinsky affair, affirmative action, and access/inclusion issues concerning university admissions and the Hopwood case. Dr. Garcia thought that students needed to see the information and material as a journey or, as she put it, "me search" instead of research. Garcia introduced the intellectual proposition of group-identification theory, or the exploration of one's own identity within the collective Latina/o group. She argued the case for understanding identity through exploring the question of what it means to be American/Latina/o. For the first time in any academic setting, I began to think and talk about Latina/o culture. Garcia's class provided a safe space for engaging in the national discourse.

In Garcia's class I became aware of student attrition in the Latina/o education pipeline, both within my cohort and across campus—attrition that others would refer to as the Hopwood chill.[2]

Garcia presented the data on the drop-off in the pipeline in a manner similar to that later depicted by Tara J. Yosso and Daniel G. Solórzano. (See Figure 1.) In their article, Yosso and Solórzano included the following caption for this figure: "Chicanas and Chicanos

Figure 1: The Chicana/o Educational Pipeline (Yosso and Solórzano, 2006)

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                    │       100        │
                    │ Elementary School│
                    │     Students     │
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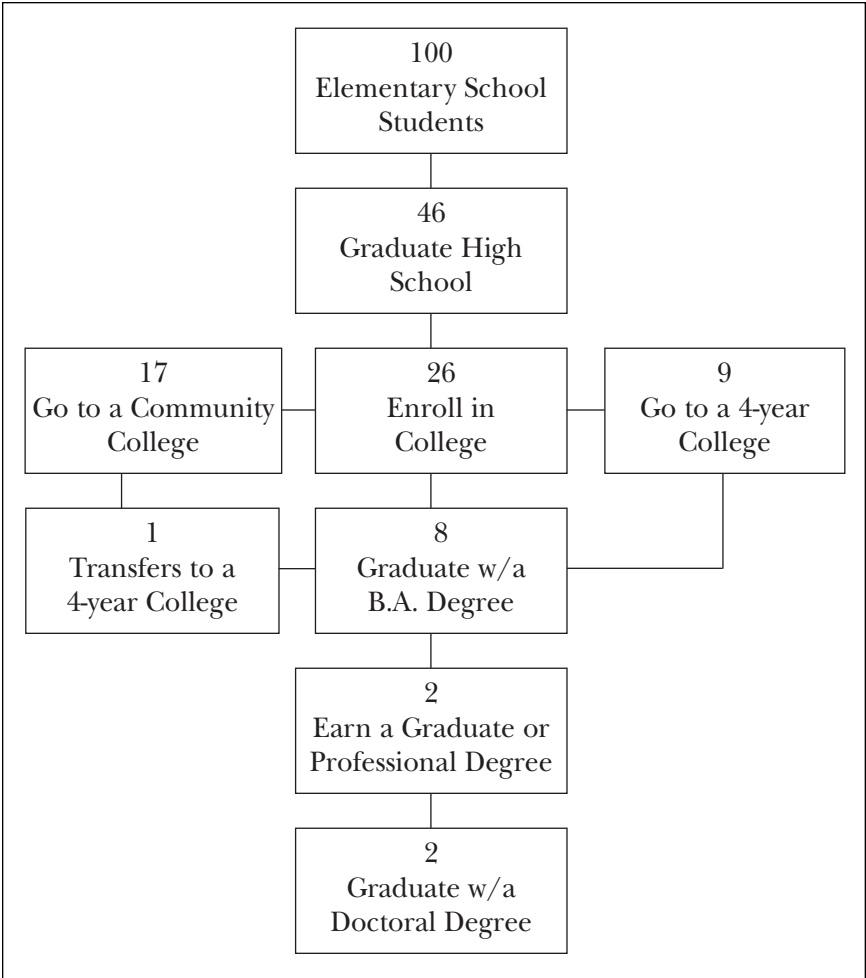
attained low academic outcomes at each point along the educational pipeline in 2000."[3] To help the class picture the pipeline, Garcia used our class members to demonstrate the drop-off numbers and the gap between those who entered the pipeline and those who exited it. "Let's take a real world example of the pipeline: out of the 25 [students who are] here today, only two of you will pass this class and one will graduate," she explained. Garcia's demonstration challenged each student to address the attrition gaps that were present in our educational system and to identify with the group represented; the demonstration also provided a useful way to think about college degree completion. More importantly, Garcia repeatedly stated that, if we were to make it to the

other side of the pipeline (*el otro lado* in Spanish), we should share our voices and add to the larger conversation, especially if we remained in the field of education as teachers, researchers, staff members, or higher-education faculty.

For the majority of my professional life, I have been assisting Texas A&M with issues of access and inclusion. In my current role, I recruit students for Academic Scholarship programs housed in the Texas A&M Honors Program and advise them once they are on campus. Previously, I recruited students regionally in the Dallas/Ft.Worth Metroplex area. Although I have rarely discussed pipeline issues with advisors, staff members, and deans of honors programs away from campus, I feel an obligation as a staff member of color to re-engage in the conversations that took place in Garcia's classroom on Texas A&M's campus more than ten years ago. To that end, this chapter revisits the issues brought up in that class, dealing with education pipeline access and the exponential growth of the Latina/o population, the biggest exponential demographic group growth in the United States in the last century (Durand, Telles, and Flashman). The chapter also addresses the issue of self-identity or the concept of what makes a person Latina/o and, within the context of honors communities in Texas institutions of higher learning, discusses the best practices and pathways to grant inclusion to Latina/o students.

In an era of change, the challenge is to look into the mirror (*mira al espejo*) to see how well practitioners, or institutional agents who directly interface with students, are providing higher education access and working for the inclusion of high-achieving Latina/o students in Texas.[4] Are we ably distilling our students' voices and articulating their perspectives in our conversations about how to structure our honors programs? I also want to ask myself, my university, and others in Texas and the United States who are affected by rapid alterations in the demographic landscape: whether the practitioners responsible for responding to this rapid demographic alteration are changing their approach to the education of Latina/o students, an approach that has historically been static.

Problems with Persistence

Certain distinctions set the Latina/o education pipeline on a different trajectory than the pipeline of other groups. Among other differences, the Latina/o education pipeline has dramatic drop-off points that, according to Tara J. Yosso, are not seen in other demographic

groups (3–4). At almost every level of education, as the pipeline in Figure 1 demonstrates, the drop-off rate is close to or greater than half. This dramatic drop-off persists in the face of increases in Latina/o population and despite the fact that 50,000 Latinas/os in the U.S. turn eighteen every month, based on the estimate of the American University Symposium in its self-sponsored 2008 television presentation, "The 2008 Presidential Election: Battle for the Latino Vote." As a result of this drop-off rate, a growing discussion continues among researchers concerning both an increase in Latina/o college age students and the lower rate of Latina/o student persistence.

Data from the Pew Hispanic Center, according to Richard Fry, show that in enrollment numbers Latinas/os trail only Asians (who lead all groups in college enrollment on a merit basis) in entering the academic pipeline, but the graduation rates for Latinas/os are far lower than for Asian students (1). As Sylvia Hurtado and Luis Ponjuan note, once a group from almost any other socio-ethnic demographic enters the education pipeline, they exit in some form on the other side; the majority of Latina/o students, however, disappear when they enter the funnel (235). As a number of researchers find, persistence and graduation rates for Latinas/os do not match the increase in enrollment (Hurtado and Ponjuan 235; Hurtado and Kamimura 139; Yosso 3). Simply put, the input is large but the output is low.

The Texas Higher Education Coordinating Board (THECB) examined this issue and instituted an initiative titled "Closing the Gaps" to increase persistence and graduation rates for underrepresented populations (Gardner 7). By strategically breaking down the state of Texas into regions, the Board was able to identify the areas with the largest growth in college enrollment, including the Dallas/Fort Worth Metroplex and the Rio Grande Valley. They also learned that most Texas students enroll at institutions located within an hour and a half of the high school from which they graduated (THECB "High School"). By identifying these demographic factors, the Board was able to recognize a serious lack of infrastructure in the affected institutions to support the enrollment growth and the tendency of students to go to school close to home (THECB "High School"). In the coming years, the state will be challenged to reflect this changing demographic in its institutions of higher learning.

This challenge may be exacerbated by the fact that, even within the Latina/o districts (sometimes called majority-minority districts), the ethnic makeup of staff and faculty generally does not reflect the student population. The lack of congruence between student population

and staff and faculty ethnicity creates challenges for Latina/o students who seek role models with whom they can identity. Such role models are important given the findings of researchers such as Randall R. Curren, whose work considers the impact of what Milton Friedman refers to as "neighborhood effects," higher feelings of efficacy based on seeing successful people with whom you identify (qtd. in Curren 194). The importance of role models with whom ethnic minorities can identify is further underscored by studies, like that of David L. Leal, Valerie Martinez Ebers, and Kenneth J. Meier, which show that, if such students see members of underrepresented populations in positions of influence, the students can fully envision such a world inside the Latina/o community (1230). It is possible to conclude from the findings of these studies that persistence, finally, is not just about having access to the right opportunities; it involves being able to envision oneself as a legitimate participant in the process.

Multiplicity of Identity:
Latina/o as a Moving Target

One of the major challenges facing the Latina/o community is self-identity or the struggle with the question "What does it mean to be Latina/o?" Latinas/os are a heterogeneous, pluralistic group with multiple identities. During the Chicano Civil Rights Movement (*el Movimiento*) of the late 1960s and early 1970s, Rodolfo Corky Gonzales indicated in his poem *I am Joaquín* that the group has various names for itself: "La raza! Méjicano! Español! Latino! Chicano! Or whatever I call myself" (11). Gonzales's thesis statement has become more poignant as time passes and as self-identity remains a moving target. His observations afford a window through which to view how these various identities are tied to the socio-ethnic-economic group.

Within the Latina/o group, self-identity is esoteric. In an interview with Charlie Rose, for example, Jorge Ramos noted that some self-identify as Latino, which was an internal name until the mid-1980s and early 1990s, while others identify within the label Hispanic, a term that was developed for the 1970 census. According to Ramos, the federal government chose the word "Hispanic" because Cuban Americans, who represented a large voting block for Nixon at that time, perceived the term "Latino" as derogatory because it bore a resemblance to the pejorative anti-Semitic term "Ladino," a Sephardic group throughout Ibero-America (Ramos).[5] Still others, Ramos added, prefer to be identified by country of origin, such as Mexican American, Puerto Rican,

or Cuban American.[6] The entry "Chicano" in Arnoldo DeLeon's Handbook of Texas explains that some participants in *el Movimiento* referred to themselves as Chicano, a name derived from the Aztec "*mesichicano*" or "*schicano*," which the indigenous group used to self-identity (DeLeon). According to Richard Rodriguez in his 2008 television interview with Bill Moyers, naming conventions sometimes define geographically specific mindsets: mexicanismo, cubaninadad, even the term "American," which when used in Latin America refers to all of the Americas. Rodriguez added that on the east coast the identifier "Hispanic" describes those of Caribbean heritage while in the southwest it identifies those of Mexican descent because of Mexico's proximity and the push/pull effects of migration. As Rodrigo de Luna of Columbia University has stated, "depending on where you are . . . [in Latina/o communities], if you say 'salsa' half of . . . [the community members] start dancing and the other half start eating" (qtd. in Montgomery C1).

Perhaps the single unifying characteristic of the Latina/o community is that the members began their journey with a common language. Language, which many use as a point of commonality to identify themselves with the group, also favors Ibero-American culture. According to the "Pew Hispanic Center/Kaiser Family Foundation 2002 National Survey of Latinos," within the entire Latina/o community some speak Spanish and English (a little over 35 million—roughly 9 out of 10) while others speak only English (about 10.5 million—roughly 1 out of 10) (Pew Hispanic Center). Estimates of world population a decade from now suggest that the total will approach 500 million Spanish speakers compared to 322 million English speakers around the world; the United States is second only to Mexico in the size of its Spanish-speaking population (Molina EFE).

Wide differences exist in the names with which Latinas/os identify themselves not only communally but also individually. Most Latinas/os carry surnames of their father and mother to honor both houses of the family. Some within the group have a Spanish surname, such as Oscar De La Hoya, while others, like Bill Richardson, Governor of New Mexico, do not. Others, like Daisy Fuentes, have a first name that is English and a last name that is Spanish, lending weight to Gonzales's *I am Joaquín* thesis that the search for Latina/o identity necessarily takes place in a land of "confusion."[7]

Another factor in the search for identity within the Latina/o community concerns the tremendous growth in population. Each time a demographic snapshot appears, the size of the group has increased.

According to the Pew Hispanic Center, the United States can expect to see a 29% increase in the Latina/o population over the next fifty years (Pew Hispanic Center). Projected growth of the Latina/o population in Texas for this same period is estimated at 53% (THECB "Closing the Gaps" 9). Growth in the U.S. Latino population between 2000–2007, notes Fry, was 10.2 million people, which is almost half of the 20.2 million total U.S. population growth during this same period (Fry 2). Ruben Navarrette, Jr., relates an interesting anecdote told by Dr. Henry Cisneros, the first Latino mayor of a major U.S. city (San Antonio, 1981–1989) and a former student at Texas A&M University, about a conversation he had at an Iowa campaign stop. According to Navarrette, Cisneros spoke with an older woman about the growth rate of the Latina/o population, and when she asked, "Can't we do anything about this?" Cisneros paused and said, "No ma'am. Not really" (qtd. in Navarrette). Cisneros's conversation points out that those outside of the Latina/o community may be unaware of the extant increase in population.

The combined factors of identity can create overlapping and sometimes conflicting multi-identities; for the majority of Latinas/os, this is just part of being *mestisaje*, the cosmically mixed race. José Vasconcelos, Mexican historian and former Ibero-American University President as well as Mexican Secretary of Education, envisioned in his 1925 essay, "*La Raza Cósmica*," that a cosmically mixed or mestisaje race would someday lead the masses of the Americas into a new era (40). As Ramos noted in his interview with Charlie Rose, the population shift is occurring, and instead of obstructionist attitudes we need to understand, as Octavio Paz put it, that "the challenge of the United States is that it has to recognize itself as a multiethnic, multiracial, and multicultural nation" (qtd. in Ramos).

Honors Identification and Latina/o Identity: Another Moving Target

One defining and discriminating characteristic of honors programs and honors colleges concerns the process by which they identify their students. As the National Collegiate Honors Council's (NCHC) "Basic Characteristics of a Fully Developed Honors Program" explains and others corroborate, most honors programs and colleges have an official application process that identifies a limited number of students from a larger university pool, usually but not always on the basis of their high school classes, GPA, standardized tests scores, extracurricular activities,

hobbies, and an essay (NCHC; Guinier and Torres; "Secrets"). In some cases, as Samuel Schuman notes, the application may be geared toward specific majors and/or departments as well (19–22, 25). The version of the application process that NCHC's "Basic Characteristics" describes limits honors programs in terms of open access. Conversely, models with open access use a broad range of admissions criteria for incoming students that place emphasis on the student's creativity or on the scope of other opportunities or obstacles the student may have experienced. Open access programs also offer current and transfer students the chance to earn their way into honors via their college grade point average or other criteria.

Honors programs and the privileges associated with these programs constitute recognizable brands for high-achieving students that can create a corporate-style identity. The association of privilege with honors creates a state of affairs in which the students, staff, and faculty of honors programs must deal with the ideology of honors as elitist and as serving a limited population. In my estimation the notion of honors as elitist is a misconception, and addressing this misconception is an important and recurring task of honors education. Clearly no single measure of honors education exists. One commonality, however, is change; honors program and college identities are always changing (NCHC).

When changes lead to a heterogeneous honors program population, however, the very nature of a pluralistic community can produce gaps in the honors experience. Estela Mara Bensimon, for example, asserts that the significance of practitioner knowledge (or the lack thereof) that may contribute to these gaps has been underestimated in the scholarship on student success (441). Since these practitioners are the advisors, professors, deans, and mentors who work directly with college students in general and honors students in particular, Bensimon provides steps toward developing a practitioner knowledge, particularly the sort of knowledge that needs to be addressed in PWIs that serve underrepresented populations. For instance, Bensimon contends that a PWI "may not have working knowledge of socio-economic status, cultural backgrounds, and how these are expressed"; may not instill the social and or academic self-confidence needed to persist; and may not provide adequate opportunities and scaffolding for social/emotional adjustment (456).

In my role as an honors advisor, I spend a considerable amount of time asking freshmen questions about their first-year experience in college and offering advice on how best to engage the first year. Such

discussions are critical for first- to second-year retention, for the collection of data to justify programmatic costs and generate yearly reports, and for proof of a return on the investment of scholarship dollars to donors and foundations. By virtue of its interdisciplinary nature, honors education requires specialized advising by uniquely qualified staff and professors.

Mentoring relationships are critical but complex, especially when a potential mentor may lack a working knowledge of the variables of interest and common behavior patterns among members of underrepresented populations. Victor B. Saenz and Leticia Oseguera, for example, argue that variables of interest in regard to students of color include but are not limited to gender, socioeconomic status, family or work responsibilities, living status, work status, high school to college grade point ratios, background in English and math, experience in group work and class discussion, and participation in student groups and social activities, just to name a few factors (20).

Bensimon provides further data that showcase behavior patterns among underrepresented and first-generation students and that would ordinarily suggest low motivation and indifference but are, in fact, often learned coping measures (453). Bensimon notes that practitioners who work with these students often cannot understand these behaviors because they lack specialized knowledge about racial and ethnic minorities and first-generation students; they also often lack the cultural background to adapt to some underrepresented populations of students who come from what Greg Tanaka refers to as "underlying cultures" (qtd. in Bensimon 453). These challenges will not be addressed easily.

Bridging the Gaps with Honors Student and Practitioner Input

The key to closing the gaps between practitioner knowledge and Latina/o student potential may be our honors students. As NCHC asserts in its "Basic Characteristics," honors programs will ideally provide representative opportunities that "keep [the student group] fully informed on the program and elicit their cooperation in evaluation and development"; offer shared governance for these student representatives to give feedback and strategic outcomes; and "emphasize the participatory nature of the honors educational process" (NCHC). Students from underlying cultures may be able to help their peers— and ultimately honors practitioners—to understand their cultures if

honors student councils or committees of honors students can act as advocates for policies and offer insight into governance by providing accessible opportunities for Latina/o voices to be heard. By listening to these students, honors programs and colleges can respond to their needs and improve the university experience for all students through appropriate curriculum and programming. Reciprocity among students and honors practitioners should be possible because honors communities attract motivated students from different geographic locations, socioeconomic statuses, and schools of thought who have the capacity to effect change. Unfortunately, as the study by Anthony L. Antonio et al. finds, honors student councils often fail to act as agents of change for diversity because student groups that are "homogeneous" or similar in composition may be more comfortable with the status quo and less likely to present a minority opinion (507). If individual difference is not accounted for in the identification process and if little heterogeneity exists in the program, the insularity of honors can lead to gaps that leave underrepresented populations outside of a fully developed honors experience.

Honors practitioners themselves might also be key to bridging the gaps of Latina/o student representation. This will only be possible, however, if ground-level practitioner input and experience are privileged over a top-down organizational approach. Kevin G. Corley asserts that, if multiple organizational perspectives and identities exist, then perceptions of lack of access and inclusion can become realities (1145). Corley argues that differences in management and practitioner perspective create "identity-based discrepancies from the hierarchy" and that upper-level management often develops a structural organizational perspective of tasks and processes while those practitioners with direct contact with constituents [read students] will develop a more cultural organizational perspective (1145). Discussions between practitioners and management that begin from the practitioners' ground-level perspective can reference and clearly represent students' culture and needs to management. With the student culture in mind, discourse between management and practitioners can then successfully aid honors programs by making the efforts of practitioners and management more meaningful and thus more effective.

Honors practitioners who provide "special academic counseling of honors students," according to NCHC's "Basic Characteristics," come into contact with multiple perspectives from students that can be incorporated into the core of training practices as well as into honors policy making (NCHC). As a result, practitioners can act as representatives for

these underrepresented students, distilling and disseminating their seldom-heard viewpoints. Further, practitioners provide a mentoring process that can vault over some historical problems of access and inclusion. As Corley argues, the cultural organizational perspective held by practitioners helps address gaps in organizational structure through pathways of representation (1174). Consequently, honors programs—tied in with theories of emerging researchers like Corley—may then address how high-achieving students' unique cultures can be fused into a fully developed honors program.

With an increase in a Latina/o population and thus the potential for increase in high-achieving Latina/o students, honors programs need to take an honest look at both access and inclusion in order to better reflect the changing world. Latina/o students have identities informed by the process of diasporic migration and occupation. The push of revolutions and pull of exiles to the U.S. have left the group without a coherent or shared national identity. Success has so far been limited in terms of access and inclusion; high-achieving Latina/o students are still at the starting point of gaining full access and inclusion for the group. In many ways, Latinas/os are still waiting for the opportunity to become Vasconcelos's "*La Raza Cósmica.*"

Honors colleges and programs in Texas and elsewhere are in an era of change; practitioners try to be agents of change and expect honors students to internalize that mission as well, but change is not yet reflected in the way that Latina/o and other underrepresented populations are included in honors programs. As honors professionals address the need for change, they must ask whether their approach in advising and programming and their efficacy in distilling, articulating, and representing their students' voices to others enhance students' understanding of themselves or erode that understanding.

In Dr. Seuss's *Oh, the Places You'll Go!,* there is a location called "the waiting place," where characters can get caught in a holding pattern and become stagnant. At one time I was extremely cautious in my actions because of the backlash, blowback, and outright racism I experienced as a Hopwood student. I felt I received a commission or ambassadorship, however, from Garcia's class that allowed me to exit "the waiting place" and, consequently, to express my opinions about *mi gente* (my people or group of people with whom I felt a kinship). My hope is that honors programs and colleges will choose a path different from this "waiting place" in which we currently find ourselves, the stage that Finnie D. Coleman refers to as "structural diversity." (See F. Coleman in this volume.) This other path leads honors programs and colleges to

both shared governance and a more representative bureaucracy for the best and brightest of *mi gente*: the cosmic race. It also leads to more opportunities for those who have been underrepresented in honors cohorts, honors distinctions, and honors administrations to be fully embraced within NCHC's idealistic yet referentially ambiguous fully developed models.

Mira al espejo. When honors practitioners in Texas and elsewhere take the time to reflect, they should ask if institutions and programs are structured to accommodate the largest demographic paradigm shift ever to occur in the western hemisphere. As mentors they must ask if fundamental differences exist between how students might characterize themselves as honors students and as Latinos/as. If they seek these students in order to grant access to and inclusion in honors communities and higher education, they need to attend to the concerns of identity and inclusion to be sure they are providing the best practices and pathways once the students arrive. In the final analysis, honors educators need to ask if they are indeed changing or remaining the same.

Notes

[1]The *Hopwood v. Texas* (1996) decision in the Fifth Circuit Court of Appeals ended affirmative action concerning all internal institutional policies, including admissions, financial aid, scholarships, fellowships, recruitment, and retention for Texas as well as Louisiana and Mississippi. As a result, the number of underrepresented students in the state of Texas shrank at both the state's flagship institutions: the University of Texas at Austin and Texas A&M University. To achieve a greater diversity of students, then Governor George W. Bush passed HB 588 (the Texas Top 10% Law) guaranteeing all students who graduated in the top ten percent of their high school class automatic admission to all state institutions of higher learning.

[2]For a discussion of the Hopwood chill, see Finnell.

[3]Yosso and Solórzano's sources for their data on the Chicana/o Educational Pipeline include: the U.S. Census Bureau, the National Center for Educational Statistics, and the National Survey on Earned Doctorates.

[4]Practitioners are institutional agents such as advisors, staff members, professors, deans, and mentors who have direct contact with the students. From the perspective of the Latina/o students, these individuals ideally act as advocates; in some cases these individuals may fill a familial cultural value by acting as a surrogate family member for these

students and assisting them in the navigation of scholarly endeavors throughout their undergraduate experience (Suarez-Orozco and Suarez-Orozco; Bensimon).

[5]Ibero-American refers to the ideology of both Spain and Latin America.

[6]For additional information on the nomenclature history of the word "Hispanic," see Guinier and Torres 357, notes 40 and 41.

[7]The phrase "land of confusion" is a play on the opening lines of Gonzales's poem *I am Joaquín*:

Yo soy Joaquín,
Perdido en un mundo de confusión
(I am Joaquín,
Lost in a world of confusion)

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INTERNATIONAL STUDENTS AND THE CHALLENGES OF HONORS

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COLUMBIA COLLEGE

The Columbia College Honors Program has been lucky over the past several years to have among its members a number of highly motivated and talented international students who have enriched the diversity and intellectual caliber of our classes and activities. Having international students in the program offers all of our students a range of perspectives drawn from the varied experiences of students who come from different cultural backgrounds and whose expectations for a quality education in the United States often match the goals of honors programs and colleges. While generalizing can be a mistake, we have found that, in the main, our international honors students are bright, capable, and ambitious. Recruiting them is not always easy, especially for a small liberal arts women's college with few extra resources, but Columbia College has enjoyed a steady, albeit modest, stream of qualified international students in honors.

Who are these students? What are they like? How do they end up in honors? Frequently, they have already completed the course work in high school settings that academics in higher education in the United States call general education or core requirements, and they are ready for intensive concentrations in disciplinary majors. They are accustomed to rigorous standards, having landed as enrolled or exchange students in the United States on the strength of superior academic records back home or on distinction as an Olympiad winner or Red Diploma recipient.[1] Such backgrounds have helped these students rise to the top of their native country's educated young populace. They are familiar, too, with demanding tests, lectures, and other traditional pedagogies of what today is called the teacher-centered learning environment. At our college, anyway, they are not privileged students able to pay their tuition in full; rather, they are typically in need of financial aid but have limited access to funding opportunities and often battle financial issues that complicate their lives in a foreign country. And, especially after the arguably draconian rules and censures of a post-9/11 world of security concerns, immigration woes, and restrictive travel,

they also face additional challenges in simply settling into the rhythms and joys of college learning and life.

Columbia College now supports a fledgling Global Studies initiative and a growing International Students Association (ISA), but for a long time it did not have a significant support structure for international students. Honors, in fact, because of its coherent programming and community-building features, has offered international students an effective means of finding their place among talented, serious students in a genuine learning community. The programming and features include a special first-year orientation and induction, incorporating the National Collegiate Honors Council's (NCHC) "City-as-Text"™ model; designated honors first-year and capstone courses; a residence hall option; Honors Student Association (HSA) events; and NCHC and Southern Regional Honors Council (SRHC) conference opportunities.

Building a strong cadre of international students in honors has not been easy, however, and we have been fortunate to benefit from several serendipitous influences. A few years ago, we sponsored two female international students married to spouses attending the nearby public university as part of a special collaborative program involving both institutions. The two students were outstanding—one going on to graduate school in linguistics at Penn State, the other finishing graduate degrees at the New School for Social Research in New York and later at an elite European university. Word traveled fast as they relayed their positive experiences at the college to others back home. Then, one exceptional international student—already boasting several NCHC and SRHC presentations, our Washington Semester, and a Rotary Foundation Ambassadorial Scholarship in Costa Rica on her list of academic achievements—was selected as a runner-up for NCHC's Honors Student of the Year Award. Once the news reached her native Bulgaria, she was featured on national radio and television, raising the visibility of our small honors program in her country and prompting a number of new, exceptional applicants who have since equally distinguished themselves. Also, a local public school teacher, whose origin was Romania, heard the buzz about honors at the college, and now her daughter is one of our excellent students.

The Columbia College Honors Program is pondering the possibility of crafting a set of guidelines for granting honorary status in the program to selected exchange students who come to the college to study for only one year. This new initiative responds to the sudden increase in requests from bright international students to take advantage of the unique challenges and academic enrichment that they have heard

about in honors from their international peers in the program. Columbia College is also proud that some students have taken advantage of opportunities to study and travel abroad through consortium or articulation agreements with other institutions offering honors semesters abroad, such as the University of North Carolina-Wilmington's Wales Honors Semester or the Semester-at-Sea venture. Having international students in honors programs is not the only strategy for exploring the value of connecting international students and honors; having students engage in the academic and personal gains of studying and living in an international cultural context is an equally effective approach.

We mention such details not just to share success stories (the truth is we have had one or two disappointments, too) but to suggest ways of promoting and supporting the exciting participation of international students in honors. The goal of increasing diversity in honors is a perennial topic of conversation among honors directors, and perhaps some schools with massive institutional structures and ample resources can realize their aims more easily than smaller schools with focused missions and limited resources. Nevertheless, many avenues do exist for strengthening honors through international diversity.

The following sections of this chapter explore the opportunities and challenges in connecting international students and honors to make programs more dynamic and diverse learning environments. Drawn largely from several international students' perspectives shared in preparations for various panel presentations in diversity forums at regional and national honors conferences, the observations and insights represent not only Columbia College students but international members from other colleges and universities. This wide range of students informs the generalizations about the hurdles facing international students as well as the potential benefits of involvement in honors. The students' own voices and personal experiences provide an authenticity that may resonate with directors, faculty, and students looking for practical approaches to expand the international presence in their honors programs. Students reflected on questions such as the following:

- What do international students gain from an honors program?

- How do international students find out about honors?

- What are the appealing aspects of being in an honors program for an international student?

- What struggles and hindrances do international students face when considering an honors program in this country?

- What resources exist to help international students succeed in honors?

- Are there ways that international students can help inform and attract potential students from abroad who are interested in honors in the United States?

- Where can international students find information about scholarships to help them with financial issues as they consider applying to an honors program?

Benefits and Opportunities for International Students in Honors

Being an international student in an honors program involves distinctive experiences that help students make the most of their educational, social, and cultural experiences in the United States. Among the reasons honors programs and colleges appeal to international students are the following:

- **International students enroll in honors after solid preparation.** International students often start preparing for admissions exams three or four years prior to high school graduation. Preparation for the exams typically involves courses that are intentionally designed for smaller groups of students so that special attention can be given to every student; it also involves private lessons as well as self-study. Because most international students aim for scores high enough to earn full-tuition scholarships, intensive preparation for a few years is necessary. In addition, consistency, hard work, and persistent study are required in order for an international student to obtain the desired goal. Taking the SAT exam three or four times until the desired score is reached is not atypical for an international student. The bottom line is this: the solid preparation by international students for admission tests develops self-discipline and persistence, which are essential qualities for a potential applicant to any honors program.

- **International students enroll in honors programs after a prior competitive selection process.** Before taking the usual battery of admission tests, every student carefully selects the schools that he or she is interested in applying to in the United States. While American students have the freedom to choose from a variety of schools that offer numerous scholarship opportunities, international students are often limited in their choice of colleges and universities by the lack of scholarship opportunities that will provide enough financial support for them. The choice of school for international students is

typically determined by the scholarship opportunities offered by the schools. In addition, since fewer scholarships are offered to international students, limiting the number of potentially top-tier candidates, the competition and demand for them are incredibly high. Thus international students undergo a rigorous selection process. The ones who have the highest test scores receive full scholarships; the rest continue studying until their scores are better than their neighbors' scores. The intense competition and selective processes for international students consequently have a lasting impact on the students' capacity to cope with difficult and challenging tasks.

- **Once they have undergone such a solid preparation and competitive selection process, international students need a challenging environment that will maintain their continuous drive for academic excellence and achievements.** Because honors offers enriched and challenging curricula to academically gifted and talented students, it appeals to international students in the sense that it presents a good opportunity for them to maintain their motivation and drive for high academic performance. The competitive entrance into an honors program, combined with the challenge to maintain a high grade point average, translates into many perceived benefits for international students.

- **Among the benefits that international students receive from honors programs is the opportunity to mingle with motivated and thoughtful students who are high achievers and risk takers.** Undoubtedly, being an international student presents additional challenges. For example, students in some countries may be valued for certain skills that are not perceived to be as valuable in another country. A student in one cultural context might be more likely to be valued for a competitive spirit and independent work than for collaborative team-building abilities, whereas the latter is more valued in the United States. Here, especially in honors programs, group work, leadership, and collaborative or team-based learning are often part of what makes the honors classroom different and more active. This difference suggests that an international student may need assistance in adopting the skills and practices considered most valuable in the host culture to keep up with the rest of the students in the honors program. Furthermore, international students enter honors eager to immerse themselves in the culture and adopt traits and qualities that they might eventually bring back to their homes. Piecing such challenges together while meeting multiple expectations and trying to excel at so many new tasks, international students are inspired to

perform as well as, if not better than, the native students in their quest to maximize their academic experiences.

- **The opportunity to travel and explore different aspects of American culture through presenting at national and regional conferences has an incalculable impact on international students hungry for diverse learning experiences outside their own cultures.** Undoubtedly, presenting at both national and regional honors conferences has contributed enormously to the learning of international students at Columbia College. We know from a number of conference collaborations with international students from other colleges and universities across the United States that the same is true elsewhere. Honors has opened many doors for international students to take full advantage of their educational possibilities in a foreign country. Furthermore, because most international students are limited in their means of transportation (many do not own cars and find the relative lack of good public transportation—a common resource in many of their homelands—sorely limiting), they rely exclusively on opportunities to travel offered by the school. Fortunately, most honors programs offer such opportunities at least twice a year—once at NCHC and the second at regional meetings. Having a chance to experience the Rocky Mountains, which they have seen only on the travel channel, by taking a trip to Denver, Colorado, the site of the 2007 NCHC conference, would be unaffordable for many international students, but such a trip is feasible if those students participate in honors programs and attend conferences.

Challenges and Difficulties Faced by International Students in Honors

- **Language proficiency can be a barrier to successful applications. In addition to the SAT, international students are required to take the Test of English as a Foreign Language (TOEFL), a language proficiency test.** In addition to the standard SAT admissions test, international students face the extra challenge of the TOEFL, which tests their proficiency level with the language. Indeed, unless their TOEFL score is high enough, international students are not eligible to apply to many colleges and universities in the United States, much less the honors programs of those institutions.

- **International students must navigate the language and cultural biases of the SAT for admission to American schools.** The SAT is designed to test the skills and knowledge of American students, and it poses a

distinct challenge for international students who have not been brought up with a certain language to gain an in-depth understanding of some concepts, phrases, content biases, and idiomatic figures of speech unique to that language. That an international student encounters a word or phrase in an SAT exam that is unfamiliar and not included in any dictionary or translating resource used by the student is not unusual. While many international students—despite lacking the flood of specialized courses, programs, and commercial products and services widely available to American students—do garner high SAT scores because of their excellent content knowledge and pre-college preparation, some are disadvantaged by the raw challenges of a high-stakes exam in a foreign language.

- **The latter brings another challenge unique for international students: the limited resources associated with the SAT**. While many textbooks and study materials are available for American students, international students often face difficulties finding resources to help them prepare for the SAT. International students frequently have to be self-taught when it comes to SAT preparation. The consequence is that many bright, talented, creative international students miss out on or have to postpone their college opportunities in the United States. The situation is doubly unfortunate when it comes to honors because so many honors programs give significant weight to standardized test scores in selecting candidates, potentially putting international students in the margins and excluding them from admission to honors and from opportunities to earn scarce financial aid assistance.

- **Limited scholarship opportunities**. Since international students do not qualify for federal or state aid or many other national or local grant, fellowship, or loan programs in the United States, scholarship issues arise when they consider different ways to finance their education. Making matters more discouraging, scholarship opportunities that are available for international students are often based upon SAT scores.

Recommendations for Increasing International Diversity in Honors

- **Make information about NCHC and honors education in general widely available in print and online international venues.** A distinctive characteristic of the admissions process for international students is

the limited availability of information about honors education. Many international students are completely unfamiliar with the concept of honors, a largely American model of enhanced education. If the philosophy, principles, goals, methodology, outcomes, and opportunities of honors programs in the United States were more readily known in other countries, more talented, ambitious international students would be drawn to honors as a way of enriching their academic experience abroad. Brochures, cards, and other recruitment materials in targeted college preparatory schools abroad can be helpful to international students who may never have heard of honors programs. Having online resources translated into other languages can make a significant difference in recruitment when international students go to the web for information about studying in the United States.

- **One way to attract international students to honors is through old-fashioned word-of-mouth.** The value of having current honors students serve as ambassadors when they return to their home countries for breaks in the academic year should not be underestimated. They can distribute printed information to their own high schools; they can speak to prospective students in their regions; and if they have presented at regional or national honors conferences or distinguished themselves in other honors ventures, they can place stories in local media about the value of honors programs in broadening an international student's learning abroad.

- **Explore connections with burgeoning honors programs in other countries.** Some nations offer specialized programs for high-achieving students, borrowing many features of the honors model in the United States. The Netherlands, Great Britain, Israel, Spain, Australia, and other countries are developing their own versions of honors education, and they provide opportunities for American institutions with honors programs to forge productive collaborations for exchanging honors students.

- **Take advantage of NCHC Honors Semesters and similar travel, study, and experiential ventures to provide opportunities for both American and international students to gain global perspectives and engage in international learning activities.** The value of international diversity in honors programs can be achieved not just by bringing international students to America but also by encouraging students, both native and foreign, to venture into the world to broaden their global perspectives. Directors should promote and encourage programs such as NCHC Honors Semesters, the International Honors

Program <http://www.ihp.edu>, Semester at Sea <http://www.semes teratsea.com>, the variety of academic institutes sponsored by the Fund for American Studies <http://www.tfas.org>, the Washington Center <http://www.twc.edu>, and any number of honors semesters abroad offered by honors programs nationwide.

- **Rely less on SAT (or ACT) as the most heavily weighted measure of qualification for honors when considering international students.** Directors should use multiple sources of information—such as TOEFL, essays, portfolios, recommendations from home-country counselors and teachers, and insights from admissions counselors and professional staff who have interacted closely with applicants— to evaluate international candidates.

- **Forge close ties with Global Studies, International Exchange, International Student Support, or similar offices on campus.** Collaborations with institutional offices and programs designed to recruit, retain, and support international students can be productive in identifying qualified students likely to succeed in honors. Such alliances also open access to support services and other resources that the honors program alone may not be able to offer its international students.

- **Consider establishing a mentoring program in honors, connecting international students with capable American students so that the exchange is mutually beneficial.** The mentoring relationship between international and stateside students can be a powerful aid to fostering a community of diverse scholars and lifelong friends across cultural borders. The mentoring does not have to happen only in the academic environment of classrooms or program offices; it can be nurtured in extracurricular events, service activities, residence hall arrangements, and other venues.

- **Be sure to include new, exchange, and transfer international students in any special honors orientation events to help them understand the nature and role of honors education and to welcome them into the honors community.** Often international students do not know exactly when to arrive on a campus when they are making travel plans; they should be encouraged to participate in orientations designed to build community, disseminate pertinent information, and introduce them to a new culture of teaching and learning expectations, methodologies, and goals.

- **Make diversity a prominent facet of the honors program's mission.** If diversity is important as a fundamental dimension of honors learning

and the institution's overall identity, then finding support for better recruitment and retention of international students should be easy because the program's mission is in sync with the larger agendas of the college or university.

Resources for International Students in Honors

Some suggestions for finding resources to encourage and support international students in honors and to ensure their success in our programs are included in an appendix to this chapter, a handout constructed by alumna Natalia Miteva, an international student in the Columbia College Honors Program, for a presentation at an NCHC conference. This document is a testament to the heartening benefits of promoting and nurturing international diversity in all honors programs. Undoubtedly, international students face unique financial and personal challenges that can be ameliorated by attentive and caring honors faculty, directors, and student peers who value their participation in the academic and social life of their programs. At the end of the day, then, perhaps the most important resource, not just for international students searching for the intellectual rigor and opportunities of an honors program but also for the programs and institutions themselves that place a premium on diversity as key to deep and transformative learning, is the genuine reach across cultures, the authentic embrace of diverse students learning together in the challenging environment of honors.

Notes

[1] These awards indicate that the students have graduated with honors, qualify for university admission, and/or have completed a specialized secondary education. Many countries have national exams, and a large number of these superior students rank among the top 5%. In some countries, scholarships are offered to the brightest to be able to study not in only in their countries but also abroad. Even the best scholarships for these students, however, rarely match the scholarship funding for U.S. students.

APPENDIX:

International Student Financial Assistance
by
Natalia Miteva

Websites for International Scholarships
- <http://www.finaid.org>
- <http://www.fastweb.com>
- <http://www.edupass.org>
- <http://www.temple.edu/OIS>
- <http://www.aauw.org>
- <http://www.bibl.u-szeged.hu/oseas/europe.html>
- <http://www.collegeboard.org>
- <http://www.iie.org/fulbright>
- <http://www.nafsa.org>
- <http://www.nsf.gov>
- <http://www.minority-scholarships-guide.com/scholarships-for-international-students.html>
- <http://www.yahoo.com/education/financial_aid>
- <http://www.isoa.org>
- <http://www.internationalscholarships.com>
- <http://www.iefa.org>
- <http://www.internationalstudent.com>
- <http://www.petersons.com>
- <http://www.ip.wsu.edu/enroll/scholarships/external.shtml#websites>

Books
1. *College Board International Student Handbook.* 12th ed. New York: College Board, 2006.
2. *International Students' Scholarship Handbook.* Huntsville, AL: Turning Point, 1999.
3. O'Sullivan, Marie, ed. *Funding for U.S. Study: A Guide for International Students and Professionals.* 2nd ed. New York: Institute of International Education, 1996.

Loans & Other Resources
- Citibank: CitiAssist Undergraduate Loans program. <http://www.citibank.com>
- International Education Finance Corp. <http://www.iefc.com>

- Educaid EXTRA International Student Loan Program, by TERI, <http://www.teri.org>
- Many institutions publish helpful sites for international students:
  1. <http://www.utsa.edu/intprograms>
  2. <http://www.unco.edu/cie/international/prospective/ fin_aid.htm>
  3. <http://www.liu.edu/cwis/cwp/admissions/international/int_ freshman.html>
  4. <http://uwf.edu/internationaloffice/financialassistance.cfm>
  5. <http://www.law.georgetown.edu/finaid/apply/index.html#ijd> (click on "International Student Financial Aid Information," focused on law but generally useful and organized by countries)

Tips
- Build relationships with your departments and professors to develop understanding of your financial situation and constraints as international students.
- The faculty and departments always know more resources than may be obvious.
- Networking. Find organizations in your area that may be interested in helping you.
- Since international students are ineligible for federal aid, review your university's scholarship book and apply in a timely manner for as many scholarships as you can.
- Get involved in campus activities outside academia; that will increase your chances for a number of scholarships.
- Enjoy your undergraduate experience. Taking full advantage of opportunities and adopting a positive attitude will allow you to meet people more openly and to build relationships in the community that may be helpful.

PART II:

DIVERSITY CHALLENGES AND OPPORTUNITIES

AFRICAN AMERICAN MALES IN HONORS PROGRAMS: SUGGESTIONS AND BEST PRACTICES FOR SUCCESS

ESTHER MATERÓN-ARUM
UNIVERSITY OF BALTIMORE

We in honors often despair over the lack of participation in our programs by minorities, particularly that of African American males. With envy we observe the program at Skidmore College in upstate New York or the Meyerhoff Scholars at the University of Maryland, Baltimore County, to name just two that attract, retain, and graduate minorities. By reading the *Chronicle of Higher Education*, we try to learn from their best practices so that we can implement them on our campuses, only to find out that these programs, which provide the ideal toward which we aim, have substantial endowments. In the meantime, modest honors programs are seldom a part of the minority student experience. I suggest ways to address this situation below, but first I would like to explain why I feel encouraged to contribute to the learned audience that constitutes honors.

I have worked with college students all my professional life. As Coordinator of Academic Support Programs at the University of Iowa, Special Support Services Office, from 1985 to 2000, my responsibility was the retention and graduation of undergraduate minority and white students who qualified for TRIO programs; in my role as Director of Upward Bound at the University of Iowa from 1997–1998, my responsibility was to identify, attract, graduate, and facilitate college attendance for minority and white high school students who qualified for the program; as Assistant Director of the Honors Program at Iowa from 1999 to 2000 and Coordinator of the Honors Program at the University of Baltimore from 2001 to 2008, my duties comprised the everyday running of the program, including the advising, retention, and graduation of honors students.[1] I deal with academic, personal, and institutional challenges and problems that honors students encounter in their everyday lives. I advocate on their behalf, deliver the news that they can no longer participate in the program without damaging their self-esteem, help set up honors classes, encourage faculty to teach honors sections, refer students for counseling after listening to their personal problems, and deal with all aspects of the everyday operations of an honors

program. These twenty-five years of experience with students from all backgrounds and ages have helped me to develop a style of making all students feel welcome in the honors program, particularly minority students. Thus, I feel qualified to share some experiences and insights that may be beneficial to minority students and other honors programs.

Here are some of the experiences African American male honors students have undergone at the University of Baltimore and the community colleges from which they transferred:

- On his first meeting with a white female adviser at UB, my student, a mature man, reported that his adviser's anxiety and fear were demonstrated when she practically ran to sit behind her desk in order to make sure that there would be no physical contact between them. After she looked up his academic record, however, this adviser said: "Oh . . . you are a good one," as if it were incredible that someone like him, a black male, could have such a high grade point average.

- After donating some expensive "black" magazines to a silent auction at UB, another student reported that the white staff person who ran the auction priced the magazines extremely low and placed them in the back of the auction since, according to this staff member, "Who would be interested in them?"

- Quite often our African American males are questioned as to their whereabouts by UB's security guards. UB is an urban campus, and while it is true that office break-ins have occurred and that some of the perpetrators have been black males, considering a black male studying at a table as, *de facto*, a suspect should not follow.

- When an African American male's cellular phone rang in class at his community college, the professor told the student to take the call so that he would not miss "the deal" and to make sure that he, the professor, would get a nickel bag. That this young man wore a heavy chain and dressed flashily did not mean that the student was a drug dealer. The student preferred not to give me the name of the community college he attended.

The list of such anecdotes is long and, unfortunately, quite familiar to all of us who work with minorities. These particular students had not participated in honors programs at their community colleges but were recruited by the honors program at the University of Baltimore because of the high GPA they earned in completing their associate's degree. They all mentioned how incredibly proud they felt when they received a letter from the University of Baltimore Denit Honors Program,

inviting them to participate. This letter triggered their imagination; they felt recognized, and it encouraged them to investigate the program. They also mentioned that participating in the UB Honors Program gave them the courage to face some of the slights and insults mentioned above. The students knew that they could tell their regular adviser, the security guard, and the staff members at UB that they were honors students and that this fact would not only surprise the advisers, guards, and staff, but would carry weight and dispel prejudices. The students also knew that they could come to the honors office and vent and decide on a plan of action. I never intervene unless the student gives me permission to become involved.

Here is a list of some of the practices I have found that work well with students:

- **Train your staff and train yourself to be sensitive and empathetic to diversity.** You need not look further than your minority office or some of your colleagues for assistance. Attend—and ask your staff to attend—workshops and lectures; read, and encourage them to read, books and articles on the subject.

- **Examine your prejudices.** Deal with them in a strong and definitive way. Visit your counseling center if you feel that you need some help in understanding the origins of your prejudices. If your university is fortunate enough to have counselors or psychologists who are trained in the aspects of prejudice, ask them to come and train your staff.

- **Show respect** toward your students. Yes, I know that some of our African American males wear clothing that might seem strange or different to those outside of that community, clothing such as big chains and do-rags. These items do not signify that these men are pimps or drug dealers. Young people of all communities and generations adopt clothing and jewelry that become statements we may not understand. After all, many of us from the sixties will recall the uproar about hot pants, miniskirts, and bell-bottom blue jeans.

- **Invite the office of minority affairs to collaborate** on developing programs. No, they do not have to be about diversity or minority culture. Students interact well when planning something together and learn much from each other while addressing a project that has nothing to do with race or cultural differences.

- **Purchase tickets for minority events** so that honors students can attend. Honors students are encouraged to go to the opera and the ballet; they should also be encouraged to attend a step show or a Gospel concert. Step shows are part of the black Greek fraternity and

sorority system and represent a part of minority college life often unknown or ignored by the majority Greek system. Have a lecture beforehand so that African American students can make a presentation on the rich culture and tradition that the Black Greeks have on campus. Films on this topic can enhance a lecture, but seeing the fraternities and sororities compete live for the title of best is not easy to forget. The dance choreography, the creativity, the historical background, and even the teasing remarks toward each other provide insight into our African American college students.

- **Hire minorities**. I have noticed that honors programs often hire people who have graduated from honors programs; I understand why although I do not believe in the practice. In my estimation, this practice makes honors insular and prejudicial. We only like our own, yet we are ready to point out that black students are sitting together in the cafeteria. I challenge you to hire a minority graduate assistant. You will be surprised how soon students of color realize that there is room for them in honors programs when they see that people like themselves are welcomed into the honors space.

- **Do not lower your academic standards** to admit students for the sake of their skin color. Students are savvy; they will quickly realize that they were not really wanted for their academic standing. That realization is far more damaging to their self-esteem than being rejected.

- **Do admit students who may not meet all of your criteria but who show a desire to excel and work hard**. Once you have admitted them, do not leave them to sink or swim. Mentor them, advise them, connect them to tutoring, and invite them into the honors space; show them the pathways to success.

- **Foster peer-to-peer relationships**. One of my most successful African American students came to UB with a friend. His friend was borderline admissible, but he demonstrated ability and the desire to progress. After consulting with the director of the program and interviewing the student, I admitted the student. These two young men supported each other throughout their tenure at school, shared the challenges that they had to face, and graduated from the honors program.

- **Show that you and your staff care.** Be available to help students process the racial slur they just received, the bad news, the bad grade, and, of course, the good news or the good grade as well.

- **Have patience.** Repeat instructions you give to students several times. Indeed, we study and write about first-generation college students, but we forget that many of our students are not only first-generation college students but also first-generation honors students.

- **Do not drop minority students from the program after their first slip.** Schedule an appointment with them to explore why the grades slipped. Perhaps they only need to learn about and practice strategies for success to raise their grade point averages. Give them a second chance.

- **Ask your students, "What can I do for you?"** Or be courageous enough to say, "I do not understand why you did this or that; please teach me about your background." Remember, these students are from our own country, and to ignore their culture is frankly insulting. Therefore, frame your questions carefully and learn about the rich domestic diversity we have in the United States.

- **Remember the grapevine**. Anything that you do in your office will be discussed by students all over campus. Thus, use the grapevine wisely. If your African American students feel welcomed, understood, and cherished, just like the rest of the students you serve, they will tell others and encourage them to participate in the program.

- **Survey your campus** to see what efforts are being made to diversify the staff and faculty. Participate in, or form, a diversity committee that can call upon the college or university administration for remediation of the lack of diversity or congratulate them on a job well done. Campus climate is one of the best retention tools for all students.

The African American male students who participated in "African American Males in Honors Programs," a Diversity Forum panel discussion at the 2006 National Collegiate Honors Council Conference in Philadelphia, have also developed a list of recommendations for all honors programs that they would like for me to share. Their list suggests that honors programs provide:

1. An academic bridge program for students in high schools who are transitioning to college;

2. African American honors student liaisons for prospective high school honors students;

3. African American honors students assigned as mentors for incoming honors students;

4. Counseling services for incoming African American honors students dealing with culture shock or other cultural issues;

5. Several workshops and seminars for incoming African American honors students to explain how to address and deal strategically and appropriately with cultural issues on campus. These workshops and seminars should include the distribution of handouts and other related literature;

6. Several workshops and team-building sessions for staff and faculty members to improve their awareness of diversity within the African American community;

7. Mandatory workshops and seminars for staff and faculty members on conscious and subconscious stereotyping and prejudice in the educational environment (i.e., on-the-job education designed to help staff and faculty understand that the clothing or outfits the student wears should not influence the grades the student makes);

8. Advertisement, promotion, and recruitment materials for prospective African American honors students that include student perspectives, highlight African American student groups, and provide information on opportunities to join existing communities of African American students;

9. Courses and programming that highlight the history of the African diaspora and experience and that allow African American honors students the opportunity to engage subject matter with which they may identify;

10. Special orientation for honors students to learn about each other and build community.

These recommendations are, I believe, widely applicable. I have found that dealing with diversity has taught me more about myself than anything else I have done. The more secure I feel about myself and my role in the program, the more I can offer the students we serve. The more that I can make the environment of the honors program a welcoming one to everyone, the more students benefit. And yes, my friends, I recognize my own prejudices. I have a hard time dealing with extremely conservative and narrow-minded people so I work twice as hard on their behalf and keep my comments to myself even when students denigrate the things I value.

In closing I would like to suggest some readings in the Appendix that I have found particularly helpful and that might encourage others to start or extend their voyage toward enriching their honors program with diversity.

Notes

[1]Since writing this essay, Materón-Arum has retired from the University of Baltimore.

APPENDIX:

Suggested Readings

1. "African Americans: Struggle for Recognition in the Academy." *Metropolitan Universities: an International Forum* 17. 2 (July 2006). This volume contains nine articles on the subject.
2. Feagin, Joe R., Hernán Vera, and Nikitah Imani. *The Agony of Education: Black Students at White Colleges and Universities.*" New York: Routledge, 1996.
3. Susskind, Ron. *A Hope in the Unseen.* New York: Broadway, 1998. I have given this book to many faculty members to help them understand what minority students go through in college. This wonderful book personalizes the experiences so many students undergo. You can find more information at <httpp://www.ronsuskind.com/newsite/hopeunseen>.

HOW HONORS PROGRAMS CAN ASSIST IN THE TRANSITION OF GIFTED FIRST-GENERATION AND AFRICAN AMERICAN COLLEGE STUDENTS

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Institutions of higher education have long been revered for their capacity to provide economic and social opportunity. Much of the research in higher education, however, has focused on the difficulties that students face rather than on the academic and social experiences, or opportunities for structured support, among particular groups. According to Sharon Fries-Britt, research on high-achieving minority students in university settings has been sparse, as has the literature on African American and first-generation college students (556). What little research exists on the topic focuses on the academic difficulties faced by these populations or the perception that these students are academically underprepared. Not surprisingly, scarcely any literature, research, or discussion exists on the experience of first-generation African American students in university honors programs. Since they are labeled as high achievers, the assumption may be that gifted African American and first-generation students do not need special support services or that the issues they face are the same as those encountered by their counterparts. This chapter will examine what it means to be a gifted or high-achieving first-generation African American student in a college honors program.

The U.S. Department of Education defines high-achieving or gifted status among students:

> Children and youth with outstanding talent perform or show the potential for performing at remarkably high levels of accomplishment when compared with others of their age, experience or environment. These children and youth exhibit high performance capacity in intellectual, creative, and/or artistic areas, and unusual leadership capacity, or excel in specific academic fields. They require services or activities not ordinarily provided by the schools. Outstanding talents are

present in children and youth from all cultural groups, across all economic strata, and in all areas of human endeavor. (qtd. in Ford, Baytops, and Harmon 201–02)[1]

For the purposes of this article, the terms *gifted* and *high-achieving* will refer to the academically talented and high-ability first-generation African American college students in college honors programs. The unique challenges faced by this population will be examined, and suggestions will be offered on how honors programs and colleges can best assist this underserved population.

First-Generation College Students

First-generation college students, as defined by the Department of Education, are those whose parents have never enrolled in post-secondary education. According to Laura Horn and Anne-Marie Nuñez in *Mapping the Road to College* and Nuñez and Stephanie Cuccaro-Alamin in *First-Generation Students,* these students are often, although certainly not always, Hispanic or African American from low-income backgrounds (Horn and Nuñez 8–12; Nuñez and Cuccaro-Alamin 1–11). First-generation and minority students face the same pressures and difficulties as their peers, but they also face unique challenges in becoming academically and socially integrated into college. As Richard J. Riehl and Edward C. Warburton et al. find, part of this difficulty arises from the fact that students of parents who have not attended college often have lower high school grade point averages, lower SAT scores, fewer advanced placement courses, and decreased rates of graduation from high school. Overwhelmingly, the literature indicates that first-generation college students are less integrated into the academic systems of college and, according to the Education Resources Institute (ERI) and the Institute for Higher Education Policy (IHEP), their early academic experiences place them at a disadvantage once they get to college (18–22).[2]

Citing the influence of socioeconomic factors, including inadequate academic preparation, lack of family support, and differences in the perception of the college environment, studies of first-generation students have shown that these students do not experience the academic success of their peers and are at greater risk of attrition.[3] Despite these difficulties, first-generation students are a growing population. In 1995, ERI and IHEP report that first-generation students made up 45% of all undergraduates (20). As Greg Toppo notes, by the year 2000, 264,000 of the 1.3 million first-time freshmen who took the SAT

were first-generation students (par. 3). Once in college, according to W. Elliot Inman and Larry Mayes and Riehl in their studies on academic preparation, first-generation students are more likely to attain lower grades and graduate at lower rates (Inman and Mayes 3–4; Riehl 17). Therefore, understanding the contextual factors that impact the college experience of all gifted first-generation students, regardless of race, is important for college educators and administrators.

African American Students in College Honors Programs

The presence of an honors program enhances the experience of college for motivated and gifted students. Honors program participation increases the intellectual experience of participants and assists in their social integration into an environment where their level of intellect and motivation may otherwise characterize them as outsiders. Currently, the proportion of African American students in honors programs is significantly smaller than their numbers in colleges. They remain an understudied segment of the population, and far too little about the academic, social, and psychological needs of black collegians in honors programs is known. Because they appear to be well-adjusted and capable high achievers, they are often overlooked by university staff who believe that their academic aptitude means that they do not need additional attention or support services. While many of the concerns that they face are universal, such as choosing a college major or transitioning into college life, they also encounter unique challenges, especially in Predominately White Institutions (PWIs). Unlike their peers, they often face racial discrimination, stereotyping, and prejudices regarding their ability and right to be in college honors programs. In addition, gifted African American students may be condemned by other black students who feel that they are acting white because of their academic interest and skill.[4]

Person-environment relationships are closely related to persistence for talented African American students, according to Donna Y. Ford and J. John Harris, III (444). Fries-Britt's research finds the phenomenon of black achiever isolation separating gifted African American students from their peers, forcing them to balance issues of race while remaining connected to their community of origin. This sense of isolation is extremely important because African American participants in honors programs often describe having their academic abilities doubted and discuss being accused of having unfairly gained access. For

example, Fries-Britt and Kimberly A. Griffen found many instances in which African American students in honors programs reported that both peers and faculty questioned their intellectual ability. In the Fries-Britt and Fries-Britt and Griffen studies, the researchers also found that there was an overwhelming sense among the students that they were viewed as less capable and intelligent than the rest of their cohort. While feeling some degree of pressure about their academic ability is characteristic for high-achieving students, African American students differ in the nature and intensity of the isolation they experience.

When these self-described experiences are viewed in conjunction with other environmental factors, such as the tendency to be the only (or one of few) African American(s) in an honors program, the pressure to conform to a new set of norms, and the low numbers of African American faculty and high-level administrators, the challenges faced by gifted African American collegians become particularly salient. The lack of available support services and the increased sense of responsibility for achieving are difficult for this group to address alone. As Kassie Freeman notes, "This double dilemma, coupled with the fact that many African American high achievers are first-generation college students, creates a need for support services to assist these students in their transition to and adjustment within higher education" (16).

Difficulties Faced by First-Generation Students

The absence of college-educated parents contributes to the difficulties faced by first-generation students in adjusting to the collegiate environment and in taking full advantage of the social, personal, and occupational benefits offered through higher education. Researchers in the field caution that parental level of education, or the broader aspect of socioeconomic status, is positively related to student persistence.[5] First-generation students do not have the benefit of college-educated parents who understand the academic demands or who are familiar with navigating the institutional bureaucracies of college.

According to Janet M. Billson and Margaret Brooks-Terry in "In Search of the Silken Purse," and Penny J. McConnell in "What Community Colleges Should Do to Assist First-Generation Students," first-generation students indicate that their primary motivation for attending college is career preparation, in contrast to second-generation students, who more often tend to seek personal growth (Billson and Brooks-Terry 69–70; McConnell 77). The impetus for a focused career path is rooted within the family structure of first-generation

students. The financial constraints faced by first-generation students lead to their tendency to live at home during college and work longer hours at off-campus jobs (Billson and Brooks-Terry 62, 72–74). Dollean C. York-Anderson and Sharon L. Bowman hypothesize that children of college-educated parents are more aware of the demands of college and that this recognition promotes their integration into the college environment (120–24). Further studies, like that by Inman and Mayes, have indicated a gap in the understanding of college among families with lower levels of parental education, a gap that is most evident in decisions regarding the choice of a college major (4).

Parents of first-generation students may unintentionally hinder the academic and social integration of their children by offering erroneous advice about college majors, courses, and career alternatives. Additionally, they may encourage their offspring to complete their degrees quickly so that they may financially assist siblings and other family members. Compounding the fiscal expectations of the family, the first-generation student must again consider the strain on resources that college places on the family. The additional pressure can hasten the student's desire to complete his or her degree quickly, negatively affecting the progression of academic and social growth fostered by the college environment.

Student-Institution Fit

William G. Spady in "Dropouts from Higher Education" and Vincent Tinto in *Leaving College: Rethinking the Causes and Cures of Student Attrition*, have found that the experience of student-institution fit is an important factor in the process of academic and social integration because it significantly affects retention. Social integration refers to the level of comfort that a student feels in his or her college environment and its effect on student persistence. Social integration is an especially important factor for first-generation African American students. As the research indicates, college represents a unique experience for this group, which experiences a form of culture shock upon entering that causes feelings of anxiety and results in a sense of isolation from peers and the campus environment.[6]

One reason first-generation African American students are less socially integrated into the college environment is that they face conflicting obligations of school, work, and family. Billson and Brooks-Terry found that, once in college, African American students are less likely to be involved in campus organizations and are more likely to have their most significant friendships with peers outside of college

(63). According to Tinto's seminal work on retention, these behaviors result in a lowered commitment to college and increase the probability that the student will fail to persist.

Researchers such as Ernest T. Pascarella et al. and Billson and Brooks-Terry have begun to compare the experiences of first- and continuing-generation students; Lisa Brockenbrough Sanon-Jules has studied similar issues for African Americans in *The Effect of Parental Level of Education—Social Capital Among African-American College Students.* Nevertheless, studies have not addressed the challenges and concerns of these gifted African American students in college honors programs.[7]

The College Experience of Gifted African American Students

Over the past decade, the number of African American undergraduates enrolled in higher education has increased. Researchers who have studied the college experiences of African American students in PWIs have found that these students often encounter difficulty in adjusting to the academic and social dimensions of college, typically reporting feelings of normlessness and isolation.[8] Research on the experiences of African American students typically utilizes demographic characteristics as independent variables, finding that African American students, on average, have parents with lower income levels, positions of lower prestige, and fewer years of education than white students' parents. As Tabbye M. Chavous notes, these variables are often used to explain the difficulties African American students face in adjusting to and persisting through college (81).[9]

Tinto's retention model has also been used to examine the longitudinal process through which successful students integrate into and persist through the academic and social systems of the college. In this model, college persistence is a process rather than a solitary event. According to Tinto, student departure typically occurs within the first two years of college and emanates from several root causes: intention, commitment, adjustment, difficulty, congruence, isolation, obligation, and finances (84–136). The model views the process of persistence as a three-stage interaction between the student and the institution, writes Tinto. In the first stage, separation, students begin to distance themselves from memberships in past communities and to reevaluate previous norms and patterns of behavior; in the second stage, transition, the student adapts to new norms and establishes membership in the intellectual and social life of the college; and in the final stage,

incorporation, the student discovers and adopts behaviors appropriate to the college and becomes integrated into the academic and social life of the institution (112–37).

This model accentuates the importance of student goals and commitments in the process of integrating into college and shows how pre-entry characteristics, such as skills/abilities, family background, and prior schooling, influence individual student goals. The pre-entry characteristics identified by Tinto refer to the accumulated social capital with which the student enters college. Formal and informal experiences within the academic and social realms of the institution determine how the student builds and capitalizes on his or her social capital and becomes integrated into the college environment. These experiences and the utilization of social capital affect the first-generation African American college student's level of commitment to and persistence in college honors programs.

Tinto's model and the related concept of social capital can be used to examine and provide administrators and educators with the information necessary to assist first-generation African American college students in honors programs.

The Influence of Social Capital on the Educational Experience of First-Generation African American Students

According to Robert Putnam, James Coleman highlighted the idea of social capital within the social context of education (ctd. in Putnam 20). Social capital, as Pierre Bourdieu explains, is composed of specific styles, tastes, dispositions, and worldviews influenced by individual cultural and social origins (248–52). In the context of high-achieving first-generation African American students, what is important about social capital is the access to information it provides.

Since first-generation students are the first in their families to attend college, their departure from the familiar is a form of border crossing. The cultural and social capital frameworks suggest that individuals with college-educated parents have an advantage over first-generation students in understanding both the culture of higher education and the relationship among college education, personal development, and socioeconomic achievement, according to the findings of Pascarella et al. Similar to African American students, as Pascarella et al. also find, first-generation students are more likely to be at a disadvantage when

choosing a college, when deciding what kinds of academic and social choices to make in college, and when accessing and processing pertinent information on completing a degree. Consequently, children of college-educated parents are at an advantage in gaining the information, skills, and networking experiences necessary to succeed in college. Students of parents who lack higher education, on the other hand, do not have access to this information. Thus, first-generation students may be less inclined to attend college in the first place; or, if they do decide to attend, they may experience less parental support. As a result, these students are less prepared to deal with the academic and social challenges of college.

In addition, according to Billson and Brooks-Terry and Fries-Britt, the new behaviors that first-generation African American students must develop to succeed in college often conflict with the norms of their families and peers in the community of origin (Billson and Brooks-Terry 67, 73–5; Fries-Britt 562–63). The barriers that first-generation students encounter in higher education are not only academic but social. According to several studies, these students come from backgrounds associated with high-risk factors for attrition, such as obtaining lower SAT scores and high school grade point averages, receiving less support from their families regarding their decision to attend college, and spending less time socializing with peers and talking with teachers in high school.[10] As Nuñez and Cuccaro-Alamin state, "For many of these 'first-generation' students, post-secondary education offers both opportunity and risk, as it represents a departure from family traditions" (1). Most importantly for first-generation African American students in honors programs, numerous researchers have investigated the impact of first-generation status on the educational experience through the lenses of cultural and social capital. These researchers have concluded, asserts Laura W. Perna, that "for Africans Americans and Hispanics, social and cultural capital is as important as economic ability" (136).[11]

While efforts to address the needs of gifted African American and first-generation students have focused on generating social capital through enterprises such as minority mentoring programs, honors programs can and should do much more to improve the educational experiences and outcomes of this population.

Suggestions

As noted, high-achieving first-generation and African American students often face crises in their transition and adjustment to college.

While many university models address the concerns of incoming and minority students, seldom do they address the often unknown or unrecognized needs of honors students or first-generation minority students. For honors programs to better support these students, several specific areas of concern should be considered: 1) student interaction with faculty; 2) peer mentoring programs; 3) student counseling and advisement by university professionals; 4) honors program atmosphere; 5) active recruitment of first-generation and minority students; and 6) substantive and continuing diversity and multicultural training for honors program staff and faculty.

Student interaction with faculty is essential to success, especially in the first year. Structured formal mentoring programs and opportunities for out-of-the-classroom involvement can assist first-generation African American high achievers to delineate more clearly their place in college. These formal and informal relationships will provide the structure, support, challenge, direction, and guidance that these students need. College honors programs must take a definitive role in encouraging and managing these relationships; the literature indicates that mentoring relationships can be difficult to cultivate for first-generation and African American students. A number of studies have found that mentoring has positive effects on African American and first-generation students.[12] In keeping with this finding, honors programs can facilitate peer and faculty mentoring programs as well as provide increased university counseling services that are mindful of the needs of this population.

Peer mentoring programs are particularly useful for first-year college students. Upperclassmen can be valuable resources for students who are in the process of adjusting to college. Aside from offering advice on issues such as choosing professors and mentors, they can also provide perspectives based on their own collegiate experiences. This assistance is especially useful for high-achieving incoming first-generation and minority college students.

A third intervention involves increasing counseling and advisement services for all honors students, including first-generation and minority honors program students. Representatives from university counseling and advisement centers, for example, can make in-class presentations and facilitate group discussions to increase knowledge of the services available.

In addition to having access to university counseling and advisement services, first-generation and minority students should feel that the honors program is a home where they can seek guidance and support.

This home must be open to these students' experiences and viewpoints and actively seek their participation. For this welcoming atmosphere to exist, college administrators, honors program staff, and faculty must remain in touch with their own feelings and assumptions about first-generation and minority high achievers, and faculty must consciously consider the wide range of perspectives and viewpoints on academic, social, and philosophical issues and invite discussion and debate from all participants in classroom and seminar settings. These concerns highlight the fact that universities must be cognizant of the needs of their honors students, particularly gifted first-generation and African American students.

Representatives from honors programs must also take pointed action to recruit first-generation and minority college students, which in turn will assist with the feelings of isolation encountered by current students. Connections with area high schools and middle schools would alert students and guidance counselors to the presence of university honors programs and their requirements for admission. Establishing big-buddy programs would encourage mentoring and provide an opportunity for current college students to give back to the program. Honors program administrators should recognize the importance of these dynamics. In my experience, first-generation and minority students often feel a compelling desire to assist those who are behind them. Knowing that many gifted African American students are interested in giving back to the community, honors programs can provide academic and social enrichment opportunities to facilitate these experiences.

Finally, honors program staff and faculty members must not ignore the need for substantive and continuing diversity and multicultural training programs. Gifted first-generation and African American students need a support system that will readily assist them with issues of adjustment, identity development, peer pressure, loneliness, finances, and career planning. They need advisors and professors who are knowledgeable about the difficulties and challenges they face and who are willing to serve as role models, supporters, and mentors.

High-achieving first-generation and African American students may experience many of the difficulties described in this chapter in the process of adjusting to the collegiate environment. Honors programs can assist these populations by implementing programs and models that address both the academic and social barriers faced by this group. Programs that incorporate structured formal mentoring and increased counseling services may help students become acclimated to the college environment. In addition, honors programs and institutions of

higher education must remain focused on enhancing diversity and multicultural training programs. These efforts will help gifted first-generation African American college students succeed.

Notes

[1]The quotation comes from the following study by the Department of Education. "National Excellence: A Case for Developing America's Talent." Washington, D.C., 1993.

[2]See the studies by Penny J. McConnell; Ernest T. Pascarella and Patrick T. Terenzini; and Anne-Marie Nuñez and Stephanie Cuccaro-Alamin.

[3]For studies focused on issues and actors surrounding first-generation college students, see Janet M. Billson and Margaret Brooks-Terry; Ernest T. Pascarella et al.; Pascarella and Patrick T. Terenzini; and Terenzini et al.

[4]See Pearson and Kohl's essay in this volume.

[5]See studies by Terenzini et al. and by Dollean C. York-Anderson and Sharon L. Bowman.

[6]For more on this issue, see Materón-Arum and Pearson and Kohl in this volume.

[7]See Education Resources Institute and Institute for Higher Education Policy (22); Sharon Fries-Britt (562–65); Inman and Mayes (3–5); Wynetta Y. Lee (29–31); and Loretta Neal McGreggor et al. (233).

[8]These researchers include Deborah Faye Carter, Tabbye M. Chavous, Pascarella and Terenzini, and Tinto.

[9]See also Michael T. Nettles.

[10]Each of the following studies explores these social barriers: Billson and Brooks-Terry, Riehl, and Terenzini et al.

[11]For researchers who have reached similar conclusions, see Kenneth P. Gonzalez, Carla Stoner, and Jennifer E. Jovel; Patricia M. McDonough; Gregory Metz; Pascarella et al.; Richard C. Richardson and Elizabeth Fisk Skinner; Marisa Saunders and Irene Serna; Francis K. Stage and Don Hossler; Ricardo Stanton-Salazar; and Carlos P. Zalaquett.

[12]See Pamela M. Heath (39–40); Wynetta Y. Lee (31–33); Phillip A. Pratt and C. Thomas Skaggs; and Tinto (73–76).

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THE DOMINICAN UNIVERSITY HONORS PROGRAM AND SERVICE LEARNING: CASE STUDIES FOCUSING ON ENGAGED LEARNING AND SOCIAL RESPONSIBILITY IN DIVERSE COMMUNITIES

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> It has never been more important for educators to make explicit the connection between campus learning and the democratic values that guide diversity work. . . . We are all dependent on our success in shaping a shared future in which diversity is fully embraced as the ultimate test of a democratic community.
>
> —Carol Geary Schneider
> "Civic Learning in a Diverse Democracy"

Dominican University of California is located in San Rafael, California. In 2007 the university enrolled 2,125 students, of which 1,495 or 70% were undergraduates and 630 or 30% graduate students. The honors program, which started in 1989, has grown considerably during the past three years: approximately 115 students currently participate. In fall 2005, the university implemented a restructured honors curriculum known as *The Scholar in the World*, which rests, as Jayati Ghosh, Mary. P. Dougherty, and Kenneth Porada note, on the four Dominican ideals, also referred to as values, of study, service, community, and reflection. With these ideals as the guiding principles, the honors program has the goal of promoting the holistic development of scholars with global perspectives. The ideals are embedded in the

honors seminars that fulfill half of the General Education (GE) requirements of honors students. Simultaneously with the revision of the honors program, we institutionalized academic service learning as a teaching and learning approach that supports and manifests the Dominican educational ethos. During the past four years, service learning has gained momentum; different academic programs are embracing this pedagogy and integrating community-based learning into their curriculum. This chapter presents a brief description of the honors program and the community in which the university resides; it also offers an overview of the ways service learning engages students in diversity issues through four case studies written by Dominican University honors students.

The curriculum is shaped by the university mission statement: "We are an independent, learner-centered, international university, which interweaves Dominican values, the liberal arts and sciences, and the skills and knowledge necessary to live and work in an interdependent world" (Dom. U.). The honors curriculum is highly interdisciplinary and incorporates the Dominican ideal of study as the overarching theme, a focus that begins in the first year. The honors program encourages students to be involved in undergraduate research and creativity and to present their findings at national and regional conferences, such as the National Collegiate Honors Council's annual meeting and the National Conference on Undergraduate Research as well as at different venues on campus. The Dominican ideal of service is embedded in the sophomore honors seminar "Self, Community, and Service: Ethical Theory and Practice." This course presents moral philosophy as both thought and action. In it, students develop intellectually while cultivating personal values and social awareness within the larger community through service-learning projects. Community, another Dominican ideal, is fostered through interaction between honors students and faculty and also in our junior colloquia, which focus on local and global community. The junior colloquium "Global Community and Social Justice," as its title suggests, includes the values of community and service, incorporating social justice. Furthermore, the honors program requires student involvement in the global community through local or international multicultural experiences. Each year, the program sponsors a trip to such destinations as India, China, Greece, Thailand, and Vietnam, providing students the opportunity to observe and participate in other cultures. The ideal of reflection is the focus of "World Religions," the sophomore seminar. This course cultivates an important aspect of service learning by facilitating the

students' ability to process their experiences, make connections to the academic content, and gain awareness of their own values in relation to broader social issues. Thus, the curriculum provides students with the skills and knowledge to live and work in an interdependent world.

The Honors Program

As mentioned above, honors seminars fulfill 50% of a student's general education requirement. The program requires students to enroll in two seminars in the first year, two seminars during the sophomore year, and three during the junior year. (See Appendix 1.) In addition, students must complete an international or multicultural experience that can be fulfilled any time during their four years at Dominican. During the senior year, students enroll in a seminar that prepares them for successful completion of their honors thesis or project, their honors portfolio, and their submission of an abstract and paper for conference presentation.

According to the findings of Christine A. Stanley, many American institutions of higher education are attracting increasing numbers of women, students of color, nontraditional students defined by age, students with disabilities, students with varying sexual preferences, and international students. As one of these institutions, Dominican University is committed to promoting and maintaining diversity on campus. Thus the honors program makes concerted efforts to recruit and retain students from diverse backgrounds. During 2005–2007, over a third of honors students were of African American, Latin American, Asian American, and multiracial backgrounds, a ratio we have basically maintained. (See Appendix 2.) Notably, many students from these backgrounds exhibit interest in an education that has applicability to the issues experienced in their communities, as the following sections of this chapter attest.

The Honors Program and Service Learning

Sam Marullo, a professor of sociology at Georgetown University, concludes "Bringing Home Diversity," with a strong statement drawn from his own research and experience:

> From the micro-level effects of changing individual student's understanding of diversity to the middle-range impact of altering the power relations in the community to the macro-level effect of altering the goals of higher education institutions to

> address social problems and changing their relationship to the
> surrounding community, service-learning has powerful trans-
> formative potential. (272)

Through implementation of pre- and post-survey questions and various
other assessment tools, including his own observation and interaction
with students, Marullo compares and assesses the differences between
two different pedagogical approaches: in-class experiential exercises
and service learning. He illustrates the ways his findings demonstrate
that service learning improves students' learning in the "areas of citi-
zenship, empowerment, leadership, moral development, and their abil-
ity to understand causes of social problems" (271). Additionally, his
findings convince him that service-learning students will remember
course material longer than the students in his "more traditional
courses" and notes that these experiences "may be more likely to
inform their behavior in communities later in life" (271). Although
written over ten years ago, Marullo's verification of the powerful bene-
fits of well-implemented service-learning pedagogy echoes ever louder
as new research emerges regarding its efficacy as an educative tool that
exposes students to multiple perspectives while developing critical-
thinking skills and enriching academic content.

The impact of this approach on teaching and learning is evident on
our campus. Formally established in 2004, the Service-Learning
Program promotes, supports, and provides resources to faculty, stu-
dents, and community partners to engender engaged learning, civic
awareness, and social responsibility through curricular-driven service-
learning projects and collaborative relationships. Students enrolled in
service-learning courses provide service in response to community-
identified concerns; they learn about the context in which service is
provided and the elements that connect their service, their academic
coursework, and their roles as citizens.

The community work done by the students, which is documented in
this chapter, largely transpired from their participation in "Self,
Community, and Service: Ethical Theory and Practice," a required
course for all sophomore-level honors students that also fulfills their
General Education in Moral Philosophy component. (Refer to
Appendix 1; for course overview and texts, see Appendix 3.) The
Service-Learning Program began in 2004 with one honors course. Now,
as it continues to be fully integrated into the ethos and curriculum of
the university, more than twenty courses across the disciplines offer ser-
vice learning. Several offerings are exclusively honors courses and the-
matic colloquiums; these courses are listed at the junior-level under the

rubric of Global Community and Social Justice in Appendix 1. For example, the colloquium "Radical Response: Social Initiative in a Changing World" engages students in service-learning initiatives, allowing them the opportunity to deepen the work and understandings initiated in "Self, Community, and Service," the sophomore-level course.

Community partnerships are cultivated by the Office of Service-Learning and by individual faculty. Dialogue between faculty and community partners is crucial because reciprocity and collaboration are central to service learning. Another key component of a well-designed course is academic connection and rigor; community partnerships are established for specific courses in order that the course and student learning goals are aligned with the work students will be doing with the organization. At the same time, this work must address issues identified by the community itself and must make a contribution to the community. The remaining criteria, reflection and assessment, are built into assignments and class time to assist students in making connections between theory and practice while deepening their critical thinking and their ability to discern root causes of community issues. Engaging students in the intentional bridging from theory to practice and encouraging them to look below the surface experience are important. In our geographic location, going into certain sectors of our community can be an especially eye-opening experience.

The Environment of Marin County

The University is situated in Marin County, an area known for its affluence, liberal politics, and physical beauty. According to the 2000 Census, Marin County has the highest per capita income in the country at $44,962 (*Bay Area Census*). Seen from the outside, it looks like an idyllic place to reside and functions as such for many in the community. Students engaged in service learning, however, soon become aware that this is not the reality for huge pockets of the county's population. Along with diversity comes marginalization and inequity. Yet, the poor populations may be more invisible here than in an inner-city setting where issues related to gang culture, substance abuse, immigrant rights, homelessness, and the plight of the underserved or chronically ill are part of the amalgam.

Many students struggle to understand that poverty, inequity, and suffering exist beneath the surface of this apparently wealthy and thriving county. For example, many Marin denizens never go to Marin City, home to the county's African American population, many of whom still

live in the project housing that was built for the African American ship-builders who were brought here to work in the shipyards in the 1940s. Five minutes away, Sausalito, a tourist haven and home to some of the most affluent people in California, boasts multi-million dollar houses and a spectacular view of the bay. Similarly, five minutes from Dominican's beautifully landscaped campus, the Canal District is home to a large population of Latin American immigrants, many of them undocumented. These workers and laborers support the infrastructure of this county, working on construction, serving in hotels and restaurants, and cleaning people's houses, yet most Marinites have never seen the condition of this neighborhood. While the cost of living is high in this county, many people earn minimum wage or less. Countless numbers do not have adequate healthcare. The children face numerous challenges as well, resulting in a higher dropout rate as well as a higher enrollment of students of color in alternative schools that are designed for those who cannot succeed in traditional education. (See the case study discussions concerning County Community School or CCS below.) Gangs operate in Marin, just as in the inner city, yet few people even know that they exist. Fortunately, county agencies and non-profit organizations do recognize the plight of this population in Marin County, and they are raising community awareness and attempting to fill the gaps left by other systems and institutions.

The following case studies illustrate the ways the partner organizations in the community function as co-educators, allowing students direct experience with people with whom they would not have engaged otherwise and exposing them to realities other than their own. Community partners also provide valuable expertise and insights that help students to contextualize the larger significance of their service and identify core social issues. While the academic curriculum provides theoretical content to expand students' intellectual understanding, it is the application of ideas through practice that really illuminates academic content. Across the disciplines, any course that implements service learning increases student awareness of social issues by extending learning beyond the classroom and into environments and interactions that are new to most students. Dominican's community partner organizations take their educative role seriously. These non-profit organizations understand the opportunity they have to help students cultivate the attitudes, knowledge, skills, and respect for a world that is complex and diverse.

The observations below are written by four students who largely began their work in the community through "Self, Community, and

Service: Ethical Theory and Practice," the sophomore-level honors course. Julia van der Ryn, the director of service learning and faculty member in the philosophy department, teaches the course. The class meets for two hours a week; students complete weekly reading and writing assignments and choose to work with a community partner from a selection of organizations with whom various degrees of relationship exist. Usually students work with established partners. In other instances, as noted below, students have been instrumental in cementing partnerships and projects.

Each of the students featured here has gone on to become a Service-Learning Student Leader, functioning as a liaison for faculty, students, and community partners while continuing their work with the community partner organization.

Case Study 1—County Community School:
Tutoring Program, by Rizza Alcaria

I am a first-generation college student pursuing a career in medicine. Growing up, I was fortunate to be raised in a family that considers education a high priority. Even though I attended poor quality schools and lived in an area with a high crime rate, I managed to stay focused in school and to maintain a good scholastic record. Instead of dwelling on my below-poverty living experience, I converted that energy into the perseverance needed to succeed academically. I was drawn to work with County Community School (CCS) because I felt that I could be a good role model for the youth there. I wanted to show them that I am a true testament to the idea that the environment in which we are raised does not necessarily define who we are or who we can be.

My work at CCS proved to be a catalyst for a new service-learning initiative because we discovered multiple ways to connect with this under-resourced organization. CCS is an alternative school that provides the last chance for at-risk youth in Marin County to obtain a high school diploma. These youth, primarily from Latina/o and African American communities, have had problems with gang involvement, drug and alcohol abuse, and truancy. For many of the students in attendance, this program offers a final opportunity for a future that does not include a prison sentence or the hardships that emerge from a life of poverty. In thinking about and acting on our own ethical obligations, my fellow classmates and I found ways to identify with these young people who do not have a sense of their own value or see themselves as having a place in the community.

The majority of students at CCS lack the support from their family and peers to see the importance of education. Resources, such as guidance counselors, are not readily available at CCS. Even at regular schools where counseling is available, many disadvantaged youth do not utilize these resources. They fail to take advantage of counseling because they are unaware such opportunities exist or unaware that the counselors are there for everyone. Even when marginalized youth do know that counseling or other forms of assistance exist, they often avoid these services since they perceive that such resources are designed for students who are already succeeding. The teachers and staff at CCS do, however, provide these youth with an opportunity to see beyond negative influences such as gang affiliation, demonstrating through their own example that the students, too, can hope for something better for themselves. Through service-learning courses, Dominican students supplement the work of the CCS teachers and staff by tutoring CCS students preparing for the high school exit exam. The main purpose of the tutoring program is enhancing basic math and English skills and building student morale and self-esteem. One-on-one tutoring is highly effective for these students because it gives them an opportunity to be themselves and focus on their own needs. We have found that the relationships and trust that emerge from these tutoring relationships become the most important elements for all involved.

Beyond the good intention to give back to the community, Dominican students may initially feel wary and intimidated as they step into unfamiliar territory. After hearing about the reputation of the CCS students, honors students may be apprehensive about how they will be received. Once Dominican students interact with the CCS students, however, many stereotypes are shattered and mutual relationships develop. Some tutors are surprised to see how eager CCS students are to learn and expand their knowledge. As the tutoring program progresses through the semester, the common interests that the Dominican and CCS students establish often develop into topics that contribute to effective teaching techniques. For instance, last semester, the topic of cars became a popular subject among the male students for constructing a standard five-sentence paragraph. Similarly, life skills such as money management became a useful tool in developing math skills.

Through class discussion and relevant texts, Dominican students realize that we are more than tutors; we are inspirational role models. Most CCS students use positive encouragement from their tutors and peers as motivation to go above and beyond the restrictions and negative expectations that they feel society places on them. Because many

Dominican students are first-generation college students or come from marginalized backgrounds themselves, they serve as proof that youth of any background have the potential to succeed. Our work with these students helps them see they are neither alone nor solely responsible for their own success or failure. Instead, we hope that our work helps them feel a part of a caring community in which we respect each other's differences and appreciate each other's similarities.

By the end of the first semester of the tutoring program, only one CCS student passed the high school exit exam while another was several points away from passing. Now, with concrete information about areas in which students need to focus, we are better able to assist individual students. We also received positive feedback from the young people who liked working with the tutors. They enjoyed sharing personal experiences and felt that the tutors had realistic expectations and did not judge them. In the students' estimation, their experiences and positive perceptions of the program helped them improve their academic skills. Even in its infancy, the tutoring program at CCS has proved successful in building self-esteem and encouraging students to apply themselves.

Case Study 2—County Community School: Youth to Campus, by Asta Haman-Dicko

I became involved with the County Community School (CCS) as a sophomore service-learning student. In conversation with the director of the probation program that is responsible for all the needs of these students outside the classroom, we identified the need for a "youth to campus program." The purpose of the program is to encourage the youth to think about the options they have to continue their education and/or training. We want them to realize that the choices that they make now can, and will, seriously impact their future. Our work to encourage these students is important given 2006–2007 truancy and dropout statistics from the California Department of Education. According to the department's data, approximately 4,284 out of 28,515 students in Marin County logged three or more truant days during the school year, which amounts to a truancy rate of about fifteen percent (Cal. Dept. Ed. "Truancy"). In addition, the grade 9–12 county dropout rate was 2.1% among Hispanics or Latinas/os, 1.1% for African Americans, 0.8% for Asian students, and 0.8% for white students (Cal. Dept. of Ed., "Dropout").

The "youth to campus program," which is still in its infancy, involves bringing small groups of students to Dominican University where a student ambassador gives them a tour. During the tour they visit the dorms and classrooms, eat in the cafeteria, and learn that college life is not as unrealistic and unobtainable as they may think. The students also meet with one of the school's admissions counselors, who explains the choices and types of colleges and the options for financing higher education.

In addition to helping students focus on their futures, the program also concentrates on bolstering parental participation and interest in their children's education. The hope of the program's teachers, staff, and volunteers is that parent interest will spur students to excel and give them the support system they need to persevere during the tough times. In order to accomplish this, we work with local businesses to improve family attendance at "Back to School Nights," in which parents have the opportunity to meet with program teachers and staff, and students can share the work that they have done with their families. At the first "Back to School Night," we arranged for a local business to cater pizza. This year, another business donated two ice cream cakes. We advertised around the campus that the event would be catered and explained that every family in attendance would be entered into a raffle for the two cakes. Amazingly, we increased the attendance from three families the year before to approximately thirty families this year.

In one of our course texts, *The Enchantment of Modern Life*, Jane Bennett, a political theorist, writes, "My own sense is that the ethical and political potential within suffering is more likely to be realized if one's attention to suffering is infused by or remixed with the encouraging experience of wonder" (160). In other words, in order to alleviate suffering, in this case the seeming disadvantage of the CCS students, one must first see it for what it is. The service-learning experience afforded the Dominican University students who worked with me on this project the opportunity to gain a deeper understanding of suffering. The CCS students endure a lack of parental support and financial resources while facing the challenges of violence and drug use. To aid them in overcoming these obstacles, we must first look beyond our own prejudices by focusing on the underlying issues, such as anger, promiscuity, or addiction, that may be causing the behavior that we see. The CCS students have come to see us as a part of their community. They no longer view us as outsiders, and our own community has been enriched by knowing and engaging with these youth.

In addition to elevating the community at large, this experience provided an opportunity for me to grow both as a student and scholar.

My own views of the youth involved in the program were challenged and completely reshaped. I learned what it truly means not to judge a book by its cover. In all honesty, I failed to heed this admonition when I first met the loud, painfully blunt, baggy-pants-wearing youth. In my interaction with these students, who seemed so removed from my own reality, I learned that although we have had different experiences in life, we also share many commonalities. Under the tough exteriors and guarded personalities, these students are kind and caring, and ultimately they just want to be accepted, which is a goal that is shared by most teenagers and young adults. I feel fortunate to work with CCS students because the experience has made me a better person and will ultimately make me a better physician in the future.

Case Study 3—Canal Alliance:
Educational Equity, by Alma Delia Martinez Torres

I enrolled in "Self, Community, and Service," a service-learning class, when I was a sophomore; this course became the medium for my three-year connection with Canal Alliance. Canal Alliance is a non-profit organization in San Rafael that targets newly arrived immigrant youth who face difficulties in adjusting to their lives in the United States. The organization encourages these impressionable young people to seek a life away from the streets and to pursue a higher education through after-school programs in which college students tutor high school students and help them build their resume. After their tutoring sessions, the young people attend group meetings where they learn about safe sex and other prevalent youth concerns. After a few weeks of tutoring, I discovered that the organization provides the safe haven and moral support that many of these immigrant youth lack in their familial environment. I also realized that the issues these young people combat daily are far worse than the typical teenage concerns.

As a young female who migrated from Mexico, I was drawn to the organization and its goals. Because of my background and ability to rise above the stereotypes, I represent possibilities and serve as a positive role model for these students. Because we shared a common background, they soon trusted me with their problems in school and at home. For instance, they confided in me about the educational/socio-economic inequity with which they were forced to live. Many feel that fighting against the injustices surrounding them is unrealistic. It became apparent that these students need a guiding hand in order to combat the injustices they encounter daily. I began by helping them

improve their grades and increase their self-esteem. I believe that if the students pass their courses and stay involved in activities, they will improve their perceptions about themselves.

At the end of the semester, I decided to continue to associate with the organization and take other service-learning courses. I was offered the opportunity to work with the after-school program as an intern. The following fall, I enrolled in the junior-level honors colloquium "Radical Response: Social Initiative in a Changing World." The three courses in the colloquium involved the study of protest as a way to critique and correct issues in our society. We studied different social and protest movements from multiple angles and through a number of theories, and we focused our service-learning efforts on issues relating to educational equity in Marin County. Right around this time, there were brutal Immigration and Customs Enforcement (ICE) raids in the Canal community, and many of the students' families' rights were violated. ICE officials had an outdated list of addresses of criminals who were illegally living in this country. They used this list as warrants to forcibly enter the homes of immigrants living in the Canal. The raids took place at all hours of the morning; families were separated and harassed both physically and verbally, and children were taken from schools after their mothers had dropped them off.

The community was outraged and wanted to do something. Canal Alliance decided to host a protest. We made signs with the students, and we marched through the streets together to increase public awareness of the raids. We also contacted local news stations and asked them to document our march against injustice. The students met with county politicians and talked with them about the rights of illegal immigrants and these immigrants' experiences with the ICE Raids. The politicians answered our outcry and, along with the students, wrote letters to Congress, asking them to change laws on immigration and to keep an eye on the immigration officers raiding the county. We continued a weeklong protest to ensure that everyone felt our strong presence in our community. The students were excited to participate, and they enjoyed having the politicians hear their voices. I was glad to have been involved in helping them learn the art of peaceful protest.

It is remarkable to see how my students have developed. Canal Alliance does an outstanding job of encouraging the students to continue on to higher education. It also ensures that students who have an unsteady home life do not fall through the cracks. The organization receives support from the community members and donations from those who have benefited from these programs. Canal Alliance is

dedicated to raising the circumstances of Canal residents by providing education and community awareness and by bringing visibility to the vibrant cultural diversity that exists in this county. My three-year involvement with this organization has taught me about myself and the ways in which I hope to continue to give back to my community.

Case Study 4—Marin AIDS Project, by Peter Hoang

UNAIDS, which stands for the Joint United Nations Program on HIV/AIDS, is a global entity made up of ten United Nations system organizations. The goal of this group is to prevent new HIV infections and to care for people living with HIV by providing services and economic resources to lessen the impact of the epidemic.

By the end of 2007, UNAIDS estimated that a total of 33.2 million people worldwide were living with Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) (*UNAIDS*). Even with this staggering statistic, in today's society, those infected with HIV still have difficulty receiving appropriate health care. As a pre-med major preparing for a career in healthcare, I was naturally curious to find out what it would be like to be involved in the research of one of the biggest medical pandemics in modern history. A good way to understand an illness, such as HIV/AIDS, involves considering its effects on the patients carrying the disease. As a young college student, however, I rarely came into contact with individuals in the community who suffered from HIV and AIDS. Thus, in order to gain more insight into the disease, I decided to work with Marin AIDS Project (MAP), a not-for-profit organization located in downtown San Rafael, California.

I became a volunteer for MAP prior to my enrollment in the honors course that required a service-learning component. Since I had already established a relationship with MAP, when I saw the organization on the list of community partners for the course, I decided to use my volunteer work there as my service-learning experience. This opportunity allowed me to achieve my initial goals of learning about the disease, learning about myself, and learning about the social issues affecting the diverse community MAP serves.

MAP is an organization that provides services to straight, gay, bisexual, and HIV and Hepatitis C positive men and women. The organization serves these individuals by providing information, education, and support. It also provides various forms of prevention education and operates a mobile needle exchange unit. It helps the clients with many needs, including financial and legal advice, medical referrals and

transport to doctor's appointments. Most importantly, it provides clients with a safe and welcoming community.

At MAP, I assist homebound clients and serve as a person who is also just there to listen to them. For example, there are a few individuals who make weekly trips to the office. When I began my work, my contact with clients was limited to the occasional exchange of friendly waves. As time progressed, however, I established connections and trust with several of the clients, and eventually I communicated with them as good friends. My work at the front desk allows me to offer clients a familiar face as well as conversation about our lives. These daily experiences have opened my eyes and shown me that people who are living with HIV and AIDS have the same needs that I have. Community is important to them, just as it is to me. Another responsibility I have involves the collection and maintenance of old computers for donation to clients. Once the computers are in good repair, I install them in our clients' homes and teach them how to use the software. Most of these individuals clearly do not have the financial means to buy computers, but once they have access to a machine, they are inspired to learn. In checking up on their computers and talking to them, I always notice improvements and achievements, and I am gratified to see the effect of my contributions in the improvement of our clients' reading and writing abilities.

My service at MAP has taught me that many of the individuals this organization serves combat the negative associations and stereotypes associated with HIV infection. They also face multiple challenges related to losing their jobs because of poor health: they may lose their health insurance or experience financial hardships that can leave them homeless. This organization is important to the community because it provides comprehensive education to prevent the transmission of HIV in Marin County and helps those already infected to improve their quality of life. This program's most important work involves giving a human face to the disease while increasing awareness about HIV.

Conclusion

These four case studies provide a glimpse into the ways the Dominican University Honors Program promotes student engagement in the community, producing profound learning experiences that benefit all involved. Unlike volunteer experiences or community service activities, the best practices of service learning include methodology and content to assist students in recognizing their own assumptions and challenging their preconceived notions about others. In this way,

diversity education is embedded in any course that implements service learning intentionally and responsibly. At the same time, diversity is also reinforced through content delivery and reflection exercises; students enjoy the opportunity to integrate and gain knowledge in various ways and through multiple sources.

The honors curriculum at Dominican University is thematic and based on values of study, service, community, and reflection, which permeate the curriculum and the student experiences. In our initial years of fully institutionalizing service learning into our honors curriculum, we continue to be encouraged by the evidence of academic and personal growth in the students and by current national research into the effectiveness of this pedagogy. For instance, the University of Wisconsin–Milwaukee illustrated the measurable outcomes of a combined curriculum of service learning and diversity education. A 2006 survey conducted by Sharon Adams, Cheryl Ajirotutu, and Gregory Jay shows: "89 percent of students reported increased awareness of community needs; 62 percent felt service-learning had enhanced their understanding of course content; and 76 percent felt they had increased their understanding of diverse cultures" (11). Clearly, as the world becomes increasingly pluralistic, higher education bears a responsibility to engender understanding and respect for difference and to teach the skills to live, work, and learn with people representing multiple worldviews, backgrounds, and circumstances.

Carol Geary Schneider, President of the American Association of Colleges and Universities, makes a strong case for the ways diversity issues challenge educators to "reexamine our most fundamental assumptions about significant knowledge, cultural identity and privilege, connections across difference, inclusive community, and democratic principles" (1). Above all, she notes, "diversity asks us to address the links between education and a developed sense of responsibility to one another" (1). Clearly, service learning is an excellent vehicle for teachers, students, and community partners to expand understanding of the reality of others while enriching academic content and contributing to the betterment of our society. Through a thematic and cohesive program design and a progressive pedagogy that expands perceptions and cultivates inclusion, the Dominican Honors Program seeks to be part of this transformative and vital movement in higher education.

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APPENDIX 1:

Honors Seminars in Relation to University's General Education Requirements

Year of Study	Thematic Seminars	Units	GE Requirements
Freshman	The Scholar; The World	6	Yes
Sophomore	Moral Philosophy (Self, Community, and Service: Ethical Theory and Practice); World Religions	6	Yes
Junior	Colloquium: Global Community and Social Justice	9	Yes
Freshmen–Senior	Multicultural/ International Experience	3	Yes
Units from Honors seminars that fulfill GE		*24*	
Senior	Senior Honors Seminar	2	No
Total Honors Units		26	
	Total GE units required to graduate: 46–48.		

APPENDIX 2:

Distribution of Honors Students by Ethnicity, 2005–2007

Ethnicity	2005 (Percentages)	2006 (Percentages)	2007 (Percentages)
African American	5.4	4.4	3.4
Latin American	12.6	9.0	11.1
Asian American	17.1	14.2	12.8
Native American	–	–	–
Caucasian	48.6	57.1	55.5
International	4.5	1.7	–
Multiracial	7.2	8.0	12.0
Declined to State	3.6	5.3	5.1
Unknown	.9	–	–
Total	**99.9**	**99.7**	**99.9**

APPENDIX 3:

"Self, Community, and Service: Ethical Theory and Practice" Course Overview and Texts

This class examines contemporary movements in ethical theory regarding questions of selfhood, authentic relation to others, and ethical action. We will delve into a range of philosophical thought and its intersection with psychology in this exploration of human interdependence with others and the world.

The class texts will focus on modern interpretations and approaches to foundational themes in moral philosophy. Each probes a different aspect of the specific dilemmas and opportunities that we face in the world today—as autonomous and unique individuals and as parts of a larger social/cultural/political/cosmic body.

Our understanding of key themes will be deepened through a 25-hour service component that allows for active cultivation and expression of core values in the local community. Service is an integral part of this course as it allows us to bridge theory to practice. The service experience brings theory to life while the academic content supports and deepens our understanding through relevant texts, discussion, and reflection.

This course presents philosophy as a living, breathing process of meaning-making, of seeking to make sense of who and why we are and what we wish to become, especially in relation to others. Thus the ulterior goal of this class is to learn to embody our values while questioning our truths. We will heed William James' insight that "a great many people think they are thinking when they are merely rearranging their prejudices" by questioning our preconceptions through self-examination and challenging our assumptions by opening ourselves to the wisdom of others.

Service Learning is an educational approach that integrates meaningful community work with academic curriculum, enriching learning through the application of theory to practice and practice to theory. Service Learning embraces the principles of reciprocity between all parties—the community partners are co-educators, faculty and students are engaged citizens, and the academy becomes an active member of the local and global community.

Course Goal

Study and experience philosophy as theory and practice that addresses the ethical question, "How can we best live in community with others?" and the ways in which love and our sense of personal responsibility to others may inform our lived responses to this challenge.

Student Learning Outcomes

The student will demonstrate the ability to:

1. Identify and reflect on ethical concerns of personal and public importance.
2. Cultivate a form of personally relevant community involvement.
3. Understand the core social justice/ethical issues that this work engages.
4. Critically distinguish and identify main features of at least two ethical theories in relationship to your service experience. (Apply theory to practice and practice to theory.)

Class Texts

Fall Semester (Course Theme: Modern Life and Meaning)

Alford, C. Fred. *Rethinking Freedom: Why Freedom Has Lost Its Meaning and What Can Be Done to Save It.* New York: Palgrave Macmillan, 2005.

Appiah, Kwame Anthony. *Cosmopolitanism: Ethics in a World of Strangers.* New York: Norton, 2006.

Bennet, Jane. *The Enchantment of Modern Life.* Princeton: Princeton UP, 2001.

Guignon, Charles. *Being Authentic.* London: Routledge, 2004.

Hesse, Herman. *Siddhartha.* New York: Penguin, 1954.

Spring Semester (Course Theme: Ethics of Love and Responsibility)

Alford, C. Fred. *Whistleblowers: Broken Lives and Organizational Power.* Ithaca: Cornell UP, 2001.

Arendt, Hannah. *Responsibility and Judgment.* New York: Schocken Books, 2003.

Butler, Judith. *Precarious Life: The Powers of Mourning and Violence.* London: Verso, 2004.

Needleman, Jacob. *Why Can't We Be Good?* New York: Jeremy P. Tarcher/Penguin, 2007.

Schneider, Kirk. *Rediscovery of Awe: Splendor, Mystery, and the Fluid Center of Life.* St. Paul: Paragon House, 2004.

A PLACE FOR DIVERSITY: EXPERIENTIAL PROJECTS IN HONORS CURRICULA[1]

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Introduction

In a city like Philadelphia where most of the residents are people of color, pockets exist within it that are underexposed to the city's ethnic and class stratifications. Philadelphia University rests in a neighborhood located in one such pocket. This chapter details course experiments in experiential learning that expose predominately white students from mostly middle-class rural and suburban communities to these realities. The chapter also describes projects in three honors courses and one traditional course in which students spent time in varied economic and ethnic environments, bringing broader course concepts to life by riding city buses, collecting oral histories, assisting teachers in underserved schools, and teaching poetry to high school students, and, in the process, broadening honors students' perspectives on class and race.

Engaging this type of activity as a means of learning and developing cross-cultural awareness is common in experiential-learning pedagogy. According to the National Society of Experiential Education (NSEE), "there are eight elements of good practice: intention, preparedness and planning, authenticity, reflection, orientation and training, monitoring and continuous improvement, assessment and evaluation, and acknowledgement" (*NSEE*). Further, a surface survey of experiential-learning literature reveals an unlimited number of models, phases, and stages of the experiential-learning process. What is consistent is that the following steps occur: 1) performing in the experiential environment; 2) reflecting on the experience; 3) then applying what was learned.[1] Although the experiences described below were developed independently from the experiential-learning pedagogy outlined above, I found in my research for this chapter that our projects met many of the standard guidelines, but because of the time limitations of the semester, assessment and evaluation were neglected, and a framework for applying what students learned was limited. Some of what I describe here might also relate to service learning and the NCHC City as Text© explorations.[2]

Despite some needed refinement in methodology, I hope the courses described here and the diversity goals to which they aspire may provide incentive to others to be attentive to experiential-learning opportunities in their unique educational environments.

Expectations

When I arrived on the Philadelphia University campus as its new Honors Program Director and American Studies faculty member in the School of Liberal Arts, I thought it would closely reflect the demographics of the city whose name it bears. Philadelphia has a visible ethnic population: African American 44%, White 43%, Asian 5%, and 8% other. Ten percent of the population also identify as Hispanic in origin ("Philadelphia"). The university has increasing representation of these groups in student enrollment, but the overwhelming majority consists of white students from middle-class suburban and rural communities of Pennsylvania, New Jersey, and New York. The ethnic breakdown of the student population for the 2008–2009 academic year was as follows: White 73%, Black 9.8%, Asian 3.7%, Hispanic 3.4%, Native American 1%, non resident aliens 1.8 %, and ethnicity unknown 7.4% (Palladino). With the 2008 undergraduate enrollment at 2,768, the honors program is a microcosm of the overall demographic and enrolls about 150 students. Among the many colleges and universities in the metropolitan area, Philadelphia University offers extremely interesting, specialized niche programs. Most of the students are attracted by the marriage of an interdisciplinary liberal arts core to design programs that enable them to pursue careers as architects, fashion industry professionals, graphic designers, industrial designers, and textile engineers. Other popular programs prepare students to contribute as physician assistants, business professionals, and sustainability experts.

One of our campus's most appealing features is its location in the park-like, affluent residential community of East Falls, home to our governor, a senator, and—unlike many of our local competitors—situated off the beaten path of the typical city dweller. Whereas some of the city's most populous campuses interface with subway stations, trolley and bus routes, and retail establishments that are open to the masses of passersby, Philadelphia University feels secluded. Located across town from other college campuses, Philadelphia University has only one city bus route passing through its campus. For students who prefer the cachet of attending college in the city without the discomfort of interaction with anonymous, unfamiliar locals and all of the circumstances,

good and bad, that come with those interactions, Philadelphia University is a welcome reprieve, a city campus cozily insulated from the city's pulsating heart.

Engaging the Issue

Upon my earliest observations of the campus, I found the people friendly, but something about it struck me as foreign. Growing up in Philadelphia, I had the opportunity to spend a few summers on the campuses of Drexel University, Temple University, and the Community College of Philadelphia in various academic programs for the local youth. Those campuses were easily accessible using my SEPTA (South Eastern Pennsylvania Transit Authority) transpass to navigate the public transit lines. Although each was a bus or subway commute from the West Oak Lane community where I lived, those campuses represented for me extensions of my own neighborhood. Each campus seemed part of the city's public landscape. Families, neighbors, and people from all walks of life traversed the campuses for work, school, lunch breaks, recreation, community events, and camps such as I attended.

I wondered whether any of our students felt the same absence of Philadelphia on the campus at Philadelphia University that I felt. I also wondered whether students who preferred a bit of selective isolation were open to explorations into the communities neighboring the campus. Informal conversations with students and colleagues revealed that students easily and comfortably found their way to the popular neighborhoods, entertainment districts, and larger campuses on the weekends. What those students also shared was a curiosity about other communities and features of city life.

As one of the few ethnic minorities in a leadership role on campus, I was often approached to confer on diversity initiatives. While a few departments coordinated events that addressed issues designed to raise awareness of ethnicity, race, religion, gender, and class, any intellectual treatment of these issues seemed relegated to courses on one or more of these topics. As a junior faculty member, I endured the now classic struggle in which minorities in higher education at majority institutions often find themselves: the struggle between the commitment to diversity efforts on behalf of the campus community and the commitment to tenure- or promotion-oriented pursuits that more readily promise to further one's own professional advancement.

Diversity is not my official responsibility, but as one of very few full-time faculty or administrators of color on the campus, diversity ended up being my agenda. From advising minority student groups and

planning ethnic-specific events to addressing issues of diversity, advancing diversity awareness at Philadelphia University had become an expectation. Although a supportive assortment of faculty members and allies were present at the institution, as someone who is African American and who has earned an advanced degree focused on American ethnic studies, I felt compelled to bring relevant issues to the fore. After a few years of compartmentalized, collaborative programming initiatives that spread my energy and resources too thin, a few opportunities emerged to collaborate with faculty and the university's neighbors in a way that connected the established curriculum with my interest in experiential engagement of diversity issues. These opportunities enabled me to exercise a great deal of ingenuity and flexibility in initiating and delivering interesting, challenging curricular arrangements. As honors director, I readily served up the honors sections I taught for such experiments.

The following curricular collaboration sparked my ability to integrate my professional priority of diversity into the curriculum of an ethnically homogenous honors student population's honors experience. Particularly at a university that trains students in applied fields, where their career success will significantly be influenced by relationships with people from numerous ethnic, religious, racial, and cultural backgrounds in the United States and abroad, comfort with and competence in interacting with a diverse spectrum of people is integral to the students' development as professionals.

Experiential-Learning Opportunity I (Fall 2004)

The year 2004 marked the 50th anniversary of the monumental *Brown v. Board of Education* Supreme Court decision to end public school segregation. Three of the faculty members, including myself, who were teaching the first-year history course "American Transitions," developed a project whereby our students would interview faculty, staff, and community members who had experienced the desegregation of Philadelphia-area schools as students, parents, teachers, or administrators. The students researched material on desegregation from websites such as those sponsored by the National Archives and Records Administration, Library of Congress, Public Broadcasting Service, George Washington University's History Matters, and the respective history texts and document sets used in each class. The faculty drafted a call for respondents. Students confirmed the interest of campus and community members who were willing to be interviewed, then prepared lines of inquiry and conducted and recorded the interviews. In

addition to conducting interviews, the honors section of the "American Transitions" course traveled to Temple University's Urban Archives collection in North Philadelphia to pore over news articles, photos, school records, and test scores that related to desegregation efforts. This exercise required the students to cross economic and ethnic landscapes and spend concentrated periods of time on a far more diverse campus that is only five miles away.

By the end of the semester, the faculty team, Professors Julie Kimmel, R. Scott Hanson, and I, guided five freshman history sections through a project that required students to contact and then engage several individuals' personal and collective memories of the school desegregation experience. Additionally, the students culled through primary source material, some of which they had collected themselves. My personal goal for the honors students was to push them off the compound—not just off the campus, but also away from the textbooks and electronic resources at their fingertips. The trips to Temple University took them through North Philadelphia, a large, predominately low-income neighborhood made up of all kinds of ethnic communities. African American, Latino, and Asian American residential neighborhoods are punctuated by Plexiglas-countered corner stores, underserved public schools, the now-famous beautiful public artwork by the city's Mural Arts Program, and a network of mass transit bus routes and the Broad Street subway, with Temple University & Hospital as its economic anchors.

For me, the drive through North Philadelphia was as important to the students' learning as the great finds they accessed at Temple's archives. For these students, who were from divergent locales such as upstate New York, Colorado, and Nebraska, the course of the congested fifteen-minute drive created an impact as significant as that achieved in the interviews they conducted or the materials they reviewed at the archives. Taking students into diverse Philadelphia environments so that they could literally observe and experience the topics addressed in their coursework became the template I would follow for experiential learning in the honors and selected traditional courses I would teach during the next few years.

This project helped train my eye to recognize other possibilities that would enable honors students to engage more deeply with the course materials by interacting with the communities surrounding the university. The inclusion of perspectives from people of varied ages, ethnicities, educational levels, and economic classes increased the honors students' understanding of the course material in ways not possible within

their insulated classrooms. Inviting members of both the university and surrounding community to participate as respondents in the following projects raised awareness of key course issues and sparked a conversation among students and campus and community members, each of whom had an equal stake in the issues at hand.

Experiential-Learning Opportunity II (Spring 2004)

The second and serendipitous experiential-learning opportunity came as a result of an inquiry made by the principal of Rhodes E. Washington Middle School and Fitzsimons Thomas High School, two nearby charter schools in north Philadelphia, run at the time by the education management organization Victory Schools. (Fitzsimons has since been reclaimed as a Philadelphia public school.) Two officials from Victory visited Philadelphia University to request tutoring services by honors students. They explained that the schools were experimenting with gender-specific buildings for boys and girls and career-focused curricula in architecture, business, and psychology, all majors offered at Philadelphia University. The proverbial light bulb flashed. Instead, I suggested forging a more committed partnership, one that could be incorporated into an honors topics seminar. Because I had recently worked on the *Brown v. Board of Education* project and had been catching up on current trends in leadership, my head was buzzing with such phrases as "leadership as service," "student engagement," and "value-added contributions." For me, the connection among all of these thoughts boiled down to experiential-learning opportunities in select honors classes as a way to distinguish the students' experience in the program and as a means to deliberately engage diversity as a variable in the honors curricular experience. The honors junior seminar would be the ideal course to meet these goals.

By the end of the meeting with the Victory Schools' representatives, I had drafted a skeleton for a course that involved students in a number of activities: researching Philadelphia's School Reform Commission's efforts at partnering the school district with educational management organizations; conducting a literature review of gender-separate education; and administering surveys to students, faculty, and staff who had attended single-sex schools. The honors program met Victory's request for student involvement by having the honors class spend twelve hours at the schools as teaching assistants in classes that matched their majors. During the spring 2004 semester, we fleshed out the skeleton and offered the course in the fall of 2005. The course

design built in steps to perform in the classrooms and time to reflect on the experience in written assignments and during a final presentation (two of the three steps recommended in the survey of experiential education mentioned above). Several characteristics of the course also align with the experiential-education recommendations made by NSEE. These include: 1) *intention* based on observing what was learned in the preliminary research and interviews; 2) *preparation and planning* for our students' time in the high schools; 3) *reflection* on the experiences at the sites in class and written journals; and 4) in the end, *acknowledgement* of the Victory Schools' invitation and partnership.

Honors Junior Seminar: Urban Education Project (Fall 2005)

A committed group of seven students made the course a success. Underpinning the class was the reality faced by a community ten minutes away. Unlike the honors students, the high school students were products of an underserved community; under-resourced schools; and realities that involved drug addiction, violence, and hopelessness. Their hope rested on unrealistic expectations of fame and fortune in athletic and entertainment industries while their realities included underdeveloped academic skills and a keenly developed awareness of basic survival.

The honors students engaged the experience with enthusiasm. On the initial visit, the class carpooled to meet the schools' staff, tour the historic buildings, stroll through the neighborhood of neat and modest row homes, and familiarize those who would subsequently travel by public transportation with the route the bus would take from campus to the schools. The first third of the course was spent completing research assignments. The initial assignment focused on gender-separate education in public school systems and involved designing and administering surveys to thirty faculty, staff, and students who attended single-sex high schools. Text resources included Leonard Sax's 2005 publication, *Why Gender Matters*, as well as *Gender in Policy and Practice* edited by Amanda Datnow and Lea Hubbard. These resources were partnered with a course packet of news articles. An analytical essay was required of the students on the impact of gender-separate education. Next, the students completed research papers on the private management of public schools. In class, we held daily discussions on the literature concerning the private management debate and the result of this public/private partnership in urban public school systems.

When schedules were set and the preliminary analytical essays on gender-separate education and the private management of schools were completed, students traveled alone or in pairs by car or bus from campus to their respective sites. Students were required to keep a journal of each visit, with the first entry addressing their expectations based on the readings and research completed in class to date. During their time at the schools, students were to assess how their observations reflected what they read in the literature and to account for perspectives and considerations absent from the literature. In the end, they prepared presentations of their experience and integrated their new data and analyses into their previous literature reviews. Most of the students came from suburban communities in Connecticut, Montana, New Jersey, New York, and Pennsylvania and had never been on a Philadelphia city bus or to a school suffering from the deficiencies that our two partner schools were attempting to overcome. Going into the project, everyone was expectant and excited. The school staff was happy to have them, the honors students were eager to observe whether the arguments made by the authors of our readings would ring true in this case, and the campus members who had participated in the surveys on their single-sex educational experiences wanted to know what we found.

The biggest impact for the honors class resulted from witnessing the enormity of the obstacles faced and the depth of the frustration felt by those involved in school reform. The students reported varied feelings of effectiveness in relation to the school classrooms assigned to them. Two of the most common remarks included the observation that environment and school resources appeared to be the most significant indicator in the delivery of a quality education and that the public school students exhibited personalities interchangeable with those the college students had when they were in high school despite their very different socio-economic and ethnic backgrounds and their divergent skills levels. To my pleasant surprise, all of the honors students who participated declared their intentions to continue some level of involvement with public schools in need as professionals upon graduation.

Honors Junior Topics Seminar: "Reading Sonia Sanchez" (Spring 2006)

The spring 2006 topics course plugged into an established partnership between area universities and a local community arts organization called Art Sanctuary with which we were invited to work by its founder

and executive director, Lorene Cary. The year's chosen author was Sonia Sanchez, a highly acclaimed Philadelphia-based poet and playwright whose work has been celebrated by the national literary community since her early works with and in the 1970s Black Arts Movement. The partnership began with the staff of Art Sanctuary identifying selected poems and prose by Sanchez from *Does Your House Have Lions?* and *Shake Loose My Skin.* Participating universities used the readings and literary criticism about the chosen works as the core of the course curriculum. Students in the course would then teach or lead discussions of the same material at a school or community group and attend Art Sanctuary sponsored events that featured the author and her work. My students designed and implemented four classes on Sanchez's poetry for eleventh-grade students at the Philadelphia High School for Girls. The poetry class was an ethnically diverse mix of black, Latina, and white students. Girls High, a public magnet school, draws strong students from all over the city, so the economic backgrounds of the students were probably equally diverse.

With reference to the required steps found in my survey of experiential-education literature, this class enacted a recurring cycle of performing in the environment, reflecting on the experience, and applying what was learned as class meetings alternated between teaching visits and attending community readings. In terms of the elements of good practice advocated by NSEE, intention was established in the context of the structured class devoted to this engagement. Preparation and planning began with the initial weeks of the semester devoted to learning and interpreting the works. The class learned to appreciate their classmates' authenticity in sharing their interpretations, and they practiced openness to the varied interpretations of Sanchez's writings. The more the honors students visited the high school class, the more they appreciated both the partnership and Sanchez's work. They were humbled and gracious in verbalizing the value they found in the eleventh-graders' input.

In the honors seminar class, students engaged actively with Sanchez's poetry; the class exercises helped students explore the filters readers use to interpret her poetry. The students then challenged themselves to engage the same work with their group of eleventh-graders. Interestingly, all of the honors students in this class were proficient at a minimum in one language other than English and had close family ties in other countries. As a result and in addition to interpreting 1970s Black Arts Movement poetry and prose in the context of the African American experience, another layer of discussion emerged

around communication across spoken and ethnic cultural language boundaries.

As a means of approaching diversity during the course, two experiences stand out. The first was students attending a Black Arts Movement panel sponsored by Art Sanctuary. The panel featured Sanchez, along with her Black Arts Movement contemporaries Haki Madhubuti, Mari Evans, Amiri Baraka, Askia Toure, Barbara Ann Teer, and moderator John Bracey on February 11, 2006, at the Community College of Philadelphia. The panel attracted a large audience of students of all ages but mostly admirers and contemporaries over fifty years of age. For the Sanchez topics class, the panel deepened the students' understanding of what the artists were committed to communicating at the time. Sanchez's reading, specifically the distinctive timbre, tone, inflection, and pattern of her speech, transformed the way the students read and interpreted her prose and poetry. After hearing her speak, they marveled at their ability to imagine just how she would have read the works studied for class.

The other experience that stands out concerned the response students in the high school poetry class had to Sanchez's work. One of the challenges in preparing the honors class to conduct the exercises at the high school involved the dual responsibility of acting as discussion leader or teacher while honoring the democracy of ideas in individual interpretations of the poems. Although the honors students had worked hard to embrace, interpret, and criticize the material and then to create and practice effective activities for the high school students, the students still experienced "aha!" moments, particularly when the high school poetry students' interpretations caught them off guard. A few of the eleventh-graders' ideas were clearly influenced by their familiarity with the articulated and underlying realities portrayed in Sanchez's writings, nuances missed or absent during class discussions at the university. The interactions with the students in the eleventh-grade poetry class served as an example of intellectual democracy and demonstrated the value of diverse perspectives inclusive of, but certainly not limited to, social status and ethnicity. This project initiated my deliberate approach to diversity through experiential learning, which served in fall 2006 as the pilot for what operated in 2007–2008 as a First-Year Honors Experience.

Developing the Approach:
The SEPTA Chronicles (Fall 2006)

One of the common themes observed in the aforementioned class projects was the lack of planned exploration of the city by the students in the honors program. When asked to teach a non-honors Junior Seminar in Liberal Arts, JSLA 390: "The Urban Experience," I thought it the perfect opportunity to experiment with a larger class and pilot an idea I had for university freshmen. In what I called the SEPTA Chronicles, students were required to ride city buses to observe and experience for themselves very specific ideas presented in one of the class texts, Jane Jacobs's 1961 urban planning classic, *The Death and Life of Great American Cities.* To help students prepare for this experience, I conducted a Who's Who in Philadelphia exercise in which students were asked to identify who lives and works in the city. Generally, they listed blue, pink, and white-collar workers; civil servants; homeless persons; students; and vendors. Then, one by one with their backs to the class and remaining silent, the class profiled volunteers serving as Philadelphia characters from the list. The class would spend about one minute in open discussion, verbally determining personal characteristics such as the name, social status, race/ethnicity, marital/family status, and work ethic of the volunteer/Philadelphia character. About ten students had the chance to be profiled. Then they rejoined the class, once their minute was up, to resume the role of the profiler of the next volunteer with the rest of the class. The information on the exercise sheet appears in Figure 1.

Interestingly, the last item in the query, which asked the students what they held in common with the persona whom they had just profiled, was often met with significant silence. The written responses by those who had the chance to be profiled by the class overwhelmingly stated discomfort with the often negative and stereotypical way in which their assigned persona had been characterized. Each participant also noted the irony of the comfort they felt as stereotypers of the other persona.

Two thirds into the semester, students formed six triads to explore six different bus routes that would take them through a diversity of neighborhoods. Armed with information on safety tips, where to buy tokens, and how to read the bus schedules, the students in the class were prepared to proceed. Students were asked to complete the entire bus route over the course of four rides and to do so at different times of the day and week. The project went well, with many students

Figure 1. The Urban Experience Class Exercise

Who are the people in the neighborhood?

Determine the cast of characters.

Assign roles.

Stand before the class:

You are:

        Name

        Family

        Work

        Age

        Ethnicity

        Living arrangement/housing

        Daily routine

        Love life

        Positive characteristics

        Negative characteristics

        What does he/she have in common with YOU?

Written response to how "you" were characterized, due next class.

suggesting that a similar opportunity be made available for first-year students. A large number of them reported they had never ridden a city bus nor intended to ride one except as a part of this course assignment. Students also reported that their perceptions were both confirmed and debunked. Mostly, they appreciated the eye-opening nature of the experience that enabled them to learn about and see for themselves a more complete picture of the daily lives of the indigent, working-, middle- and upper-class people of varied cultures who inhabit Philadelphia beyond Philadelphia University and its environs—Center City and South Street.

While the assignment for this class focused on engaging the city as actors more than as individuals, this course, which I continue to teach and develop, now includes a neighborhood project requiring students to interview community stakeholders and attend or participate in a community event. Application of what students learn becomes more evident as students transfer their newfound knowledge of the city to

assignments for other courses. For example, students invariably comment on how they are inspired by things they see and experience in the field when their assignments require them to visit or study parts of the city with which they were unfamiliar or even when they visit familiar areas made new when viewed through a different lens.

First-Year Honors Experience:
SEPTA and the City (2007–2008)

I later worked with Student Life and the university's 2007–2009 writer-in-residence, Nathaniel Popkin, to modify the project to operate independently of a specific course as an Honors First-Year Experience. The project, which I like to call SEPTA and the City, required Freshman Honors History I and Writing I classes to read and discuss short selections related to experiencing Philadelphia, to participate in a discussion of the readings, to work with their assigned riding partners, and to write their own texts in response to their bus trips, using the format of one or more of the readings. Winning texts were awarded retail and university bookstore gift cards, and Residence Life staff and honors faculty encouraged students to participate.

Observations and Conclusions

Class size created a consistent challenge to the earlier course-related efforts described here. When offered with an experiential-learning feature, honors junior seminar courses often suffered from low enrollment. Also, because the topics are advertised in advance, the question arose whether students were willing to experience diversity as the minority, especially in an unknown environment. In cases when students did enroll, I wonder whether the courses were preaching to the choir of students already interested in diversity issues. The course enrollment in the honors junior seminar also struggled because many students earn the credits required for the junior seminar by spending a semester abroad.

Now, in fall 2009, I regret to report that no formal assessment was conducted to determine the impact of these experiences. In hindsight, I think it might have been fruitful to administer a pre-and post-test instrument to measure where students fell before and after the classes on a sensitivity or awareness continuum. I am not certain what permanent impact these efforts have had on the program or the university. The Urban Experience Junior Seminar, which is for non-honors

students, has become one of my favorite classes, and I continue to develop the SEPTA assignment and conduct the Who's Who in Philadelphia exercise among enrolled students. A third of the students who enroll in my section apparently do so because of the emphasis on spending time in the field as part of the SEPTA Chronicles assignment. Feedback from students, faculty, and administrative peers and supervisors on these efforts has been positive. Students in the Urban Education seminar, which is for students in the honors program, reported that they significantly altered their perception of inner-city students. Their journals indicated their understanding of the negative and compounded impact that underserved and under-resourced schools and crime-ridden neighborhoods have on intelligent children. They repeatedly acknowledged the promise of the children, viewing them separately from their circumstances. Overall, students generally appreciated the dynamic contribution that ethnic, social, and economic diversity offers in terms of affecting and effecting their engagement with day-to-day experiences and interactions.

Very telling as a turning point for my institution, I think, was the collaboration of SEPTA in the City that bridged Academic and Student Affairs. This project pooled resources and priorities from both divisions in a way that did not "ghetto-ize" the identity affiliations of those involved and did not wear a banner or stamp of "diversity effort." People simply recognized that the collaboration provided a valuable experience for new students entering the Philadelphia University community. Still, I am particularly pleased that as of fall 2008, the university's Student Development Programs office has positioned diversity programming as a priority initiative that we hope will become part of the institutional culture. In fall 2009 this office initiated a service-learning course, SERV 101. An honors section of this course will be offered in 2010.

As many American institutions of higher education celebrate an awareness of and focus on the globalization of the marketplace of ideas, a demonstrated institutionalized awareness of and focus on ethnic diversity remains conspicuously absent on some campuses. The honors community is often one of the only locations on campus where discussion occurs regarding where and how intentional diversity efforts fit. As a member of an ethnic and gender minority serving as honors director at a majority-white institution, I have embraced the following assertion: Because the nature of honors involves preparing fertile spaces for highly motivated students to develop as intellectual and cultural leaders, as director and regardless of my ethnic identity, I have a responsibility to

act as one of the thought leaders on our campus concerning how we approach diversity in the local and global intellectual marketplace.[3]

Notes

[1]See, for example, Bill Proudman's "Experiential Education as Emotionally Engaged Learning," as well as other articles in that collection, *The Theory of Experiential Education.*

[2]The projects described in this chapter were specifically designed to involve students and raise their awareness of people whose circumstances, environment, and experiences were unlike their own because of economics and ethnicity. While the City as Text™ model, of which I am aware, may have provided me with some impetus with regard to these projects, I did not draw specifically on City as Text™ literature in formulating the projects or this chapter.

[3]By "thought leader," I refer to serving as one of the university leaders who initiates conversations on issues that traditionally have not been topics of open discussion on the campus.

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A SCIENTIFIC PERSPECTIVE ON DIVERSITY: AN INTERDISCIPLINARY APPROACH TO DISCUSSIONS OF RACE, GENDER, SEXUAL ORIENTATION, AND CLASS

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"Science, Power, and Diversity" is an interdisciplinary honors science course that emphasizes both contemporary diversity issues and the science of genetics. Because the course serves both as the hard-science requirement and the diversity requirement for honors students at Westminster College, the study of race, class, gender, and sexual orientation is integrated with the study of human genetics, allowing for human diversity to be examined on molecular, political, social, and ethical levels. The course is team- taught by a philosophy professor and a biology professor; various assignments, graded and ungraded, allow students to consider the reciprocal relationship between science and society.

We begin with a day in the life of our students.

It is mid-semester. Students enter the classroom and see that one of the tables contains a strange array of objects: lab coats, stethoscopes, tweed jackets, and notebooks as well as a hat, sweaters, and a shawl that people might have worn decades ago. After a thirty-minute discussion of James Jones's "The Tuskegee Syphilis Experiment: A Moral Astigmatism" and a brief overview of three ethical theories—Kant's categorical imperative, Mill's utilitarianism, and W.D. Ross's *prima facie* duties (see Geirsson and Holmgren)—students are assigned roles, and the classroom transforms into a 1972 town hall meeting in Macon County, Alabama.[1]

The meeting has been called because a reporter has just broken the news of the Tuskegee Syphilis Experiments, a long-term study of Black men in advanced stages of the disease. These experiments were conducted by the Public Health Service for forty years, and the patients were not treated nor told of their condition. Town leaders (Professors Bridget M. Newell and Bonnie K. Baxter) have called together

physicians, some of whom participated in the experiments (lab coats and stethoscopes), ethicists (tweed jackets), reporters (notebooks), townspeople (hat, sweaters, and shawl), and some study participants (who come as they are) to discuss the social, scientific, ethical, and political aspects of the experiment.

Town leaders call the meeting to order and then invite the participants to discuss their views and concerns. They start slowly. Questions and accusations are raised. Most are not easily answered. Some quick responses reveal a stubborn defensiveness. Southern accents and righteous indignation flavor the conversation. The tone and positions of the privileged resonate starkly against the voices of those who question them. Study participants, stunned and angered by the news, strain to convey their emotions, thoughts, and perceptions. Nurse Rivers, the public health nurse who cared for the study participants throughout the duration of the experiment, is noticeably silent.

This glimpse into the classroom reveals that one of our course goals is providing students with active, engaging learning experiences that reveal complexities in the course readings. While role playing is used occasionally, this interdisciplinary course emphasizes seminal scientific issues of the twentieth century and the present:

- The interplay among science, politics, and society;

- The values of science;

- The status of women and minorities in science;

- Concepts of race and diversity in science;

- Portrayals of science in the media;

- Science as a force for social change.

The hard science component, genetics, is integrated throughout the course as a field of study that provides an opportunity to look at human diversity at the molecular level.

As we—a philosophy professor and a biology professor—developed the course, our goal was to avoid common shortcomings: (1) simply adding diversity to an existing course or forcing the study of diversity to fit into an already-existing traditional model; (2) including diversity in "spurts" rather than integrating it throughout the course; or (3) relying on a tag-team approach to the teaching of disciplinary content that does not easily allow for blending and connecting disciplines.[2]

Fortunately, the development of this course occurred when the Westminster College Honors Program was in the process of reviewing and revising its core science courses, which had existed as a required

two-semester history and philosophy of science sequence. As we began the course development process, the honors council had already agreed to continue with the two-semester sequence, leaving the history and philosophy of science as the focus for the first semester. The second-semester component was to be transformed in order, first, to provide honors students with the opportunity to engage in scientific experimentation and understand science as a process and, second, to integrate diversity into the curriculum. We took this opportunity to create from scratch a new course to meet these goals. This approach freed us to consider a range of options that might not have been possible had we needed—or chosen—to work from already existing course content.

We began the development process by clarifying what we meant by diversity and then identifying specific science and diversity themes we would address. Because our understanding of diversity would be reflective of its use in social justice contexts—emphasizing race, ethnicity, class, gender, sexual orientation, and national origin—it seemed reasonable to use genetics as the scientific lens since it would allow us to examine human diversity on a molecular level. From this point, we developed and organized the topics to address these understandings of diversity, and we selected readings that would allow both professors to participate in the majority of the discussions.

Although Bridget is a philosopher and Bonnie is a biochemist, both of us had a background and interest in the status of women and minorities in science. Bridget, whose work is informed by her commitment to issues of diversity and equity, has studied and taught feminist science criticism and ethics and has developed an interest in the public's understanding of science and scientific achievements. Bonnie's personal experiences as a female scientist, coupled with her longtime interest in teaching a college-level course addressing the status of women and minorities in science, made the initial planning stages both easy and energizing. The differences or gaps in our knowledge bases helped to shape possibilities for classroom discussion and exploration.

For each general theme we addressed in the class, we selected relevant readings from science and philosophy, and we also drew from the news. The science readings were primary source articles from journals such as *Science* and *Nature;* the philosophy readings were also primary source texts based in ethics and feminist criticism of science. As we selected the readings, we explored how each of us could contribute to the conversation that took place on a specific day. If a need arose for in-depth, specialized knowledge of only one field one day (e.g., Mendelian genetics), we ensured that the next day's conversation

would strike a balance. To be clear, we did not develop a rigid time-frame for each field's or person's contribution to the discussion, but we did strive to avoid a "one on, one off" approach to team-teaching or disciplinary content.

Course activities and assignments (graded and ungraded) centered on helping students learn about diversity and science via active exploration of the interconnectedness of the central themes of the course—science, power, and diversity. The discussion that follows illustrates some of the strategies we used.

Science, Politics, and Society

We began the semester with discussions aimed at (1) contextualizing science within society and politics; (2) calling into question traditional textbook views of science, which portray it as a value-neutral, objective, apolitical endeavor; and (3) introducing various approaches to feminist criticisms of science.

Recently, we used Michael Specter's *New Yorker* article "Political Science: The Bush Administration's War on the Laboratory" to prompt students to consider and discuss the nature and kind of relationship that does and should exist among science, politics, and society. The discussions of this article helped students to consider and articulate their own understandings of science and to develop arguments about what the relationship between science, politics, and society ought to be. Subsequent classes focused on discussing specific aspects of feminist criticisms of science: the need to access funding for research projects and the significance of that process, as well as hierarchic relationships within and among different fields of science. As appropriate, we applied these discussions to the careers and achievements of specific scientists to illustrate and explore our points in more detail; geneticist Barbara McClintock, winner of the 1983 Noble Prize in Physiology or Medicine, is a case in point. The goal in this section was to demystify science, to transform students' view of science from a subject to be studied to a process that unfolds within a broader societal context that also influences that process.

As students developed a critical lens through which to view science, we emphasized the work of Gregor Mendel. This introduction to genetics served as a good starting point for our hard-science discussion not only because it allowed us to inject the science content necessary for later discussions but also because of the man himself. Mendel is a wonderful example of the workings of cognitive authority in science. He

was not a trained scientist but a nineteenth-century monk directed toward higher education by his abbot in response to a societal need: better breeding practices for livestock. He did not move within university circles but performed his work at the monastery. He presented at local Moravian conferences but did not travel to disseminate his data. His groundbreaking work identified the patterns of inheritance and genes before anyone had discovered chromosomes or DNA. His work was not accepted or even noticed, however, until thirty years later when scientists who were trying to understand the workings of genetics finally uncovered it. For this class, the discussion of Mendel was the starting point for future discussions of the genetics of human diversity and provided the groundwork for discussion of the exclusion of underrepresented groups in science.

After building this foundation, we transitioned to explore broad diversity-science themes throughout the rest of the semester: gender, sexuality, race, minority health, and contemporary issues in genetics. Although we addressed each theme separately, as much as possible we noted overlaps and intersections among themes as the semester progressed. This use of a looping process helped us to reinforce old concepts as we moved on to new ones.

Images of Scientists

Rather than taking an historical approach to address the status of women and minorities in science, we began with contemporary issues and then traced those issues backwards to see whether and how we might find connections and differences among the current status of women in science, the position of prominent female scientists of the past century, and nineteenth-century considerations of women and education.

The following articles prompted our initial discussion of the status of women in science:

- (then Harvard President) Lawrence Summers's remarks about women in high-level positions in science, and his follow-up letter to Harvard faculty;[3]

- Ben Barres's "Does Gender Matter?" a critical response to Summers's position, published in *Nature*. Barres's position opposes Summers's and was particularly intriguing because he writes as a transgendered (female to male) scientist, one who has experience in the field as both a man and a woman;

- Christine Wenneras and Agnes Wold's "Nepotism and Sexism in Peer Review," an exploration of gender bias in the peer review process in science.

Mary Barbercheck's "Mixed Messages: Men and Women in Advertisements in *Science*" served as the foundation for an assignment that required students to research, analyze, and discuss potential implications of contemporary media portrayals of scientists.

Barbercheck's article focuses on her two-year study (1995–1997) of images of scientists that have appeared in advertisements in *Science*. The study was aimed at determining whether the images of scientists reinforced the gender stereotypes of the broader society. Barbercheck specifically identified *Science* as her research focus because the American Association for the Advancement of Science (AAAS), an organization that has clearly acknowledged and promoted efforts to engage more women and minorities in science professions, publishes it. The results revealed that the images of scientists she examined did not support the emphasis by the AAAS on diversity in science. Rather, Barbercheck's results revealed that the advertisements in *Science* maintained traditional stereotypes of women and that women appear much less frequently in regular issues than they do in special issues focusing on women, minorities, and/or diversity in science (120). Barbercheck notes at the article's conclusion:

> The most significant message of this study may be that there is more cultural content between the covers of *Science* than we would care to acknowledge. The change of images in scientific advertising to more positive ones for women and people of color may help us slowly change our stereotypes about men, women, race and science, and therefore make a contribution to the attainment of greater diversity in science. (130)

Our "Images of Scientists: What Do Scientists Look Like?" group assignment required students to collect and analyze a hundred images of scientists conveyed via a variety of contemporary sources. Each of six groups was assigned a different source to examine: (1) television and movies, (2) popular science magazines, (3) professional science journals, (4) the Internet, (5) health and fitness magazines, and (6) textbooks. The requirements of the assignment mirrored Barbercheck's work, including developing a hypothesis and methods for the research; collecting data on race and ethnicity of the images of scientists they found; characterizing the images of scientists conveyed and analyzing those characteristics by race and gender; and finally, discussing the

implications and significance of their findings. Each group submitted a formal report and gave a ten-minute presentation on its research and findings to the class. Because Barbercheck's article provided a good foundation for considering the importance and significance of media messages as well as a useful model for the report, students were able to effectively undertake a new form of research and report writing.

As a whole, the project helped students think critically about the messages and implications of current media representations of scientists; they were surprised by their findings because they expected to find equitable and diverse images, having assumed that important changes had taken place since Barbercheck undertook her research. In addition the project provided the opportunity to address other important and unexpected issues related to diversity.

Some students had difficulty writing about and reporting their findings because they believed that the process of identifying and acknowledging different races was in itself racist. Their reactions provided the opportunity to discuss the distinction between *race* and *racism* as well as some of the advantages and drawbacks of the thinking that underlies claims such as "I do not see race. Everyone is the same to me." In other cases, projects raised the opportunity to discuss (a) the implications of the language used in analysis of race (some groups' interchangeable use of "colored people" and "people of color"); (b) the thinking that informed decisions about how to group images for the racial analysis ("white" and "nonwhite" versus expanding the analysis to include white, African American, Asian, Latino/a, etc.); and (c) the differences implied in or by specific racial identifiers used ("African" and "African American"). We also discussed difficulties associated with the accurate assessment of the racial identity of individuals, including multiracial individuals, based solely on appearance. These discussions set the stage for future discussions of the concept of race, both as a social and a scientific concept.

In some instances the fact that few scientists could be found in specific media, such as health magazines, led to the opportunity to take the research in a slightly different direction and consider why that might be the case. In the time between assigning this project and students' completion of it, we investigated the role and status of women in science over time, including:

- Rosalind Franklin's pivotal role in the discovery of the structure of DNA (her data were used to produce the model), which involved an examination of the original *Nature* articles on the double helix structure and a study of the differences in portrayals of Franklin in

Watson's *The Race for the Double Helix* and Maddox's *The Dark Lady of DNA* as well as movies based on these books;[4] and

- Nineteenth-century scientific views on the education of women as discussed by Janice Law Trecker in "Sex, Science and Education" and Nancy Tuana in "Brains or Wombs: Sex and Education."

At this point in the course, students had encountered an enormous amount of evidence for discrimination in science. Throughout these discussions we referred back to earlier readings to reveal just how much has changed and to consider whether traces of past views on women inform the current situation.

The "Gay Gene"

Our discussion of sexual orientation centered on contemporary scientific discussions of the search for "the gay gene." In exploring the direction and focus of recent research in this area, we were able to make connections between science and social and political concerns: What is the history and current research on genes and sexual orientation? Is there research on the "straight gene"? What might be the motivation for the emphasis on the *cause* of homosexuality? Are we seeking a *cure*?

With the help of chapter six of Robert Brookey's *Reinventing the Male Homosexual: The Rhetoric and Power of the Gay Gene,* we raised and discussed the following questions: What social and political forces may underlie, motivate, or influence this research and the use of the scientific findings? Do hierarchies and differences among scientific fields play out in the research? If so, how might these differences relate to earlier discussions of politics within and outside of science?

Much of the class discussion focused on readings from the fields of science, ethics, and rhetoric. Exploration of the scientific research articles raised questions about the methods and assumptions that underlie language use and set the stage for a group project for students: to produce and present hypotheses and methods they would use to undertake genetic research on sexual orientation. Each group reviewed its hypotheses to analyze any assumptions that might underlie their research; the whole class also analyzed the assumptions and potential implications of the research project as each group presented its project ideas to the class. This past year, we ended the segment with a discussion of Edward Stein's "Choosing the Sexual Orientation of Children," an exploration of the ethical implications of a future with the potential for parents to select their child's sexual orientation.

Cranial Capacity

As we transitioned to the "race" segment of this class, we had already addressed one aspect of race and science via the "Images of Scientists" project described above. This segment, however, emphasized scientific research on race, starting with an historical approach. Our initial readings were two chapters from Stephen J. Gould's *The Mismeasure of Man.* In those chapters Gould presents and critiques nineteenth-century studies of craniology and craniometry and discusses his attempt at replicating the studies. Prompted by Gould's account, we explored not only the methods and assumptions supporting the scientific research on the alleged connection between brain size and intelligence but also the implications of this research on the education and on the social, economic, and political positions of racial minorities and women.

To give the students a somewhat authentic feel for this research, we assigned a "Cranial Capacity" lab that included two different methodologies. One required students to take two measurements of their classmates' heads, adjust for skull thickness, and then calculate the volume capacity of the skulls using an assigned formula. Students then compared their findings to those reported for various human populations and discussed what, if anything, they determined about human intelligence.

The second methodology mimicked that which Gould discusses: students were given skulls of various hominoids, including modern humans, and a container of lead shot. They then taped the holes, cracks, and crevices of the skull. Using a funnel to completely fill the skull with the shot, students shook and adjusted the skull to ensure that the skull was completely full. Then the students transferred the shot to a volumetric container to measure the cranial capacity. These methods were repeated three times, and the average measurement was used as the final volume measurement of the skull.

Both versions of this lab ended with a class discussion of the experience, findings, and implications as well as comparisons to Gould's article, particularly his discussions of how the findings were used to justify assumptions regarding race- and gender-based differences in intelligence. In addition, students completed a formal lab report on this project, in which they noted the variability in data collection and problems with reproducibility. Also, in the case of the experiment that involved a direct measurement of classmates' skulls, they noted that trends relate to gender; men generally have larger skulls. Much fun was had when they discovered individual exceptions to these trends or when they

observed that their professors have very small heads! Current science, of course, tells us that cranial capacity is related to body size and not race, gender, or intelligence in humans.

As we moved to more contemporary scientific studies on race and science, our discussion centered on research in human population genetics reported in science journal articles. These readings emphasized the fact that more variation exists within a certain racial (ancestral) population than between different racial groups. These details prompted us to raise the question of whether race is a valid scientific concept. Since the similarities among human beings are much more profound than the differences and the most numerous genetic differences arise among those who are assigned the same racial category, race may seem to be an unnecessary and detrimental add-on to understanding humanity via science. On the other hand, genetic studies on human origins have helped to illustrate not only where humanity originated but also migration patterns that help to reveal where and how what we now call "races" developed.

In addressing this latter point, we explored how scientific research on race has been and can be used in a positive way, particularly to determine appropriate prevention and treatment options for individuals with different ancestral backgrounds. (We also noted that the same is true of research across genders.) Because particular variations in genes may lead to greater risk for a disease or less response to a drug, the science of genetics and human variation will very likely be the groundwork of future individualized therapies. So, we raised the possibility that ancestral background, which may or may not line up easily with the social categories of race, is a valuable criterion for biomedical analyses. This issue worked well as a transition into the next theme: minority health.

In Town Hall and On TV

The town hall meeting described at the beginning of this chapter is one of the first issues we addressed as we transitioned to science and minority health issues. Jones's article, "The Tuskegee Syphilis Experiment: A Moral Astigmatism," served as the centerpiece for discussion; it was supplemented by articles available via the *Minority Health Archive* website at the University of Pittsburgh. (See *Minority Health.*) Combined, these readings provided another layer of historical context connecting race, class, science, society, and ethics, and they allowed for discussion of: (a) the methods and rationale for the research; (b) the

assumptions underlying them; (c) the role of scientists and science in the experiment; (d) ethical theory and issues such as informed consent; and (e) the importance of trust in relationships between science and society.

The town hall meeting introduced students to the concept of role-play; through trial and error we learned that discussing goals, guidelines, and the value of role-play prior to the activity is absolutely necessary if it is to be effective. Framing a role-play activity as one that requires critical thinking, application of knowledge gained from the reading, persistence, thinking on one's feet, and creativity, while also acknowledging the fun of acting, helped to ensure that students remained in character and took seriously the ethical, social, and political concerns raised by the issue being explored. Although we, the faculty, called the town hall meeting to order and set the stage via our introductions, we tried as much as possible not to direct the discussion. We also held a debriefing session at the end to critically review and assess some of the interactions that took place during the meeting. At that point, we raised possibilities for responding to some of the more challenging or difficult positions articulated in the role-play.

A similar activity that occurred in this segment of the class was a role-play/talk show discussion of the ethics of care for intersex babies, that is, babies who are not easily identifiable as male or female because they are born with characteristics of both sexes. After reading and discussing articles on intersex and on historical and contemporary treatment options for intersex babies, and after viewing two videos addressing various perspectives on the issue, we positioned students to discuss the social, scientific, and ethical implications of these babies' treatment. Students were assigned to consider the readings, videos, and medical ethicists' positions on treatment options as they were given the following roles: audience members (some sympathetic, some family members of the talk show panelists, some unsympathetic), a talk show host, medical ethicists, pediatricians with opposing positions on treatment, intersex adults (some who had undergone corrective surgery, and some who had not), a religious leader or two, and parents of intersexed children. Since the students had already participated in the Tuskegee role-play exercise, they were able to run their own "TV Talk Show" discussion of issues.

Each role was presented on a small sheet of paper containing details of the person's perspective. These details provided students with a framework for the issues they would raise, consider, and discuss as they fleshed out the conversation in character. Like the Tuskegee role-play,

we discussed the purpose, goals, and effective strategies prior to beginning, and we provided students with time to carefully consider what they might want to say. After preparation time was up, we mimicked some opening music, and the host took the stage to begin the talk show.

Given the potential for these last two activities to reinforce negative stereotypes or deteriorate into a less-than-academic exercise, it seemed prudent to reserve them for later in the semester and to allow time for the following: (1) a discussion of the purpose and goals of the exercise; (2) preparation for the roles and getting into character; and (3) an opportunity to debrief after the exercise ends. (To allow for the sense of surprise, we discussed role-play in general without mentioning the specific scenario prior to assigning roles.)

Contemporary Issues:
A Link to the Future

Our students had been engaged all semester in meaningful discussion and writing about diversity issues in science. By the end of the semester, they were ready to act. To harness their energy and turn their attention toward the future, we developed a grant-writing assignment to end our course. This assignment required students to identify and write a mini-grant requesting funding for a diversity-focused scientific research project based on previously reported results. Developing the research plan required extensive reading of the primary literature since the methodology of the proposed experiments needed to be based on real science. It also required that students synthesize the diversity concepts of the course and apply them to the process of science. The semester culminated with group presentations to our funding foundation. Sample student grant projects included the following:

- Type I or II: Which One Are You? An Investigation of the Muscle Type of Elite Runners;
- Coronary Heart Disease and Race-Specific Drugs: A Reaction Study of the BiDil Trial Performed on African Americans;[5]
- Yoga and Hypertension.

We were always excited by these proposals, many of which were top quality and contained fundable ideas. In fact, our course planning for the next year was infused with new material because of this assignment. Most importantly, proposals revealed students' interest in and concern for diversity issues in science. They selected topics based on their own questions, some of which built on course content. In most cases,

though, topics reflected other issues that students deemed worthy of exploration. Their proposals revealed that they could effectively discuss both the social significance and the scientific aims of the research. And the presentations, which included some tough questions from foundation representatives and audience members, were professional and enthusiastic, suggesting that students embraced and were passionate about the diversity issue they chose to address.

Final Reflections[6]

We ended the semester by asking students for their final reflections on the course content: lessons learned, questions left unanswered, and lingering concerns. As students submitted these reflections, each took five minutes to present and discuss some aspect of his or her reflection with the class.

While we were pleased with the students' reflections insofar as they confirmed that students now saw science differently and that our strategies of creating active learning projects, integrating diversity throughout the course, blending and connecting of disciplines, and stimulating thought about science and diversity had been effective, we did not stop there. We also took time to reflect together on the same issues, identifying what worked well, what we would like to improve, and what topics we might add or change the next time we teach the course.

Each of us kept an informal file in which we stored relevant news or science articles and information from listservs and websites that may prove valuable the next time we teach the course. Viewing the course as a work in progress, albeit one with definite goals and parameters, helped us maintain the enthusiasm we experienced when we first developed the course, and it has helped us convey our enthusiasm for the subject to our students. This enthusiasm combined with content that students saw as relevant to the real world contributed greatly to the success of the course.

Notes

[1]Readings for this and other segments of the class are included in the appendix. In this discussion, we outline Kant's categorical imperative for treating people with respect: treat all people, including yourself, never merely as a means, but always as an end, and connect it to informed consent. We also discuss the main principle of Mill's utilitarianism—do the act that brings about the greatest good for the greatest

number of people—and Ross's *prima facie* duties: promise keeping, reparation for harms done, gratitude, justice, beneficence, self-improvement, non-maleficence, so students have a general ethical foundation to inform their discussion. Discussions of these theories can be found in the *Internet Encyclopedia of Philosophy* <http://www.iep.utm.edu> or in most introductory ethics texts (Geirsson and Holmgren, for example).

[2]This "add women [or diversity] and stir" approach has been criticized in feminist science studies and discussions on integrating diversity throughout the curriculum. See, for example, Sandra Harding's *Is Science Multicultural? Postcolonialisms, Feminisms, and Epistemologies* and more recently "Diversity as an Integral Component of College Curricula" by Cohn and Mullennix and "Diversity and Disciplinary Practices" by Carr, both in *Diversity Across the Curriculum: A Guide for Faculty in Higher Education*, edited by Branche, Mullennix, and Cohn.

[3]Summers's comments suggest that innate sex differences in ability, personal choice, and socialization likely explain the fact that few women occupy high-level positions in science. His follow-up letter addressed the concerns that others, including Harvard faculty, raised regarding his initial remarks.

[4]These movies include *The Race for the Double Helix* on the BBC and *The Secret of Photo 51* on PBS.

[5]BiDil is a race-specific drug approved for the treatment of heart failure in African Americans.

[6]Performance-based assessments are included. This last section shows how we use the student's reflections to assess the student. We also use all the students' formative and summative assessments to remodel the course.

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APPENDIX:

Science, Power, and Diversity Course Bibliography

These readings represent articles and book chapters we have used in our course over the last three years.

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NONVIOLENT WAYS TO WIN THE WAR ON TERROR: A STUDENT'S REFLECTION ON STUDY ABROAD PLACED INTO THE INSTITUTIONAL CONTEXT OF THE UNF HONORS PROGRAM[1]

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In his 1869 book *The Innocents Abroad*, Mark Twain proclaimed, "Travel is fatal to prejudice, bigotry and narrow-mindedness and many of our people need it sorely on those accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime" (Twain). One hundred forty years later, this observation is no less true today than it was in Twain's time. The question becomes how best to achieve the desired fatality. Of course, going abroad may reinforce prejudices; bigots can travel and simply have their narrow view of the world confirmed. Too often if travelers abroad *do* learn, they learn primarily about themselves (Feinberg; cf. Montrose 1). To learn about the host country or to learn more generally about global citizenship, the University of North Florida Honors Program has discovered that careful preparation is essential.

Methods—by Ronald Lukens-Bull

In order to focus on the preparation that enables students to meet the objectives of the honors program, this chapter provides neither intensive research on study abroad nor an assessment of it. Rather, it offers a student's personal account of her travel abroad experiences and her reflections on those experiences within the framework of the UNF Honors Program Study Abroad and study abroad more generally. As the method of the overall chapter, Ronald A. Lukens-Bull, Associate Professor of Anthropology and specialist in Islam in Southeast Asia, and

Charles R. Paulson, Associate Professor of Biology and former Director of the Honors Program, engage the key informant, student Kelly Heber, through the paper she originally presented at the 2006 National Collegiate Honors Conference in Philadelphia: "Nonviolent Ways to Win the War on Terror with Student Involvement." The aim here is to show the depth of the reflection on the host cultures that Heber achieved and the methods the UNF Honors Program has developed through time to encourage such reflection.

Unlike most student reflections on study abroad, Heber's account demonstrates that she is less concerned about herself than she is about global issues; through her travel she seeks to become a global citizen. Hence, this chapter provides a detailed examination of a single case study in an effort to discover the depths of travel abroad experience possible, given careful planning and preparation. Heber's student paper, with the depth of her analysis and eloquence of her voice, is the primary focus of this chapter, with the professors providing background and context.[2]

UNF Honors Program Mission

The educational mission of the UNF Honors Program provides students with engaging, high-impact learning experiences. The program's motto, "Bridge the Gap between Education and Experience," indicates the commitment to experiential approaches in education practiced throughout the program. On campus, honors class size is limited to twenty students, and professors are encouraged to create thematic courses that draw students into the learning process. This philosophy applies to international education offerings as well. Each year the program offers three to four unique international trips for honors students. Although the University of North Florida offers semester- and year-long study abroad opportunities, the honors program has focused on shorter trips, typically one to three weeks. This short-term option makes the trips more affordable, creates less of a conflict with the students' other commitments, and appears less intimidating to students and families. Further, research by Philip H. Anderson et al. supports the fact that short-term programs can increase intercultural sensitivity. While courses with a spring break trip are the most limited in length, about ten days, they do provide the pedagogical advantage of enabling students and teachers to return to the classroom after the trip. Professors can then discuss trip experiences, or students may present projects based on or inspired by their travel.

In terms of curriculum, each trip is associated with a required semester course on campus that is exclusive to the trip-going students. Intellectually, the professor is thus able to shape the background knowledge and skills of the student group so that they can best take advantage of the brief international experience. Socially, the classroom allows the students and professor(s) to get to know each other in advance of the trip experience. All of the course/trip combinations count for one of the university's general education requirements.

While personal discovery has its value as a goal of travel, the UNF Honors Program seeks to engender broader perspectives about the host country and the international community at large, since travel abroad, as David Killick finds, can have an impact on the people of the host country as well as the students on the trip. Of course this notion is far from a novel concept and is the premise of the Fulbright programs and a number of other American organizations that support international activities. Most often, however, the primary focus of student travel abroad is what the students learn about themselves and not what they learn about the host country or the world more generally[3] even though research on intercultural sensitivity and study abroad does exist.[4]

Background—by Charles Paulson and Ronald Lukens-Bull

As noted above, the UNF Honors Program includes several components to ensure that each trip is engaging and immersive both intellectually and culturally, including a semester-long course that provides the students with an academic foundation for their experience. This course creates group cohesiveness, particularly when the on-campus portion includes experiential components. For example, the pre-travel course for an environmental program in Ecuador included a local camping trip for the students and professors. The camping trip provided an opportunity to become familiar with a non-classroom mode of interaction and a chance to reflect on living without all of the creature comforts of daily life. In another example, a narrated meal at a local Japanese restaurant preceded a culture-based trip to Japan. Food can be a meaningful entry point to the target culture. Such pre-departure activities yield other benefits as well in that students come to the educational experiences ready to test whether the initial claims and stated expectations of the teachers are genuine. Early activities also give the faculty leaders an opportunity to begin teaching and modeling the

habits of inquiry and the expectations of engagement that will be practiced on the trip.

Experience has taught us to be intentional about the participant groups in the course. One useful component includes a selection process based on group interviews of prospective student travelers. Group interviews allow leaders to share and emphasize characteristics of the trip (i.e., how physically strenuous the travel will be or what level of housing/accommodation has been planned) and to identify students who seem to have flexibility, maturity, and a genuine interest in learning.

The trips are open to all majors and all levels, including first-year students, who typically make up about half of the participants. This feature gives the students an exciting, immersive academic experience early in college and allows for the possibility that a brief study abroad trip could lead to long-term international study before the students graduate; it also provides time for students who change majors to plan a trip relevant to a clarified or changed career aspiration.

The emphasis on lower-level undergraduates also requires faculty to design a general education course and travel experience with the intellectual and emotional level of the student participants in mind. One fundamental value of all of the offerings concerns the creation of student groups that are academically diverse. The brief length of travel, general education emphasis, and inclusion of first- and second-year students all help to create groups that include participants from a variety of majors and career interests. To serve this end, the honors program offers a mix of trips in terms of academic disciplines, regions, and types of travel. Destinations in the past few years have included the developed and developing world: the Caribbean, Latin America, West Africa, Europe, and Asia.

One of our most enduring and successful offerings has been the Ghana project, which began in 1999 as a brief study abroad experience to give students an exposure to the culture and history of West Africa. Each year the project has expanded and evolved. One of the developments is a week-long service-learning project that occurs in the middle of the trip. Students can choose one of three projects, based on their major or interest. These projects have included nursing, economic development, political science, and engineering. The implementation of this trip has always been labor-intensive because of the complexity of the activities, cultural divides, and infrastructure issues. The efforts of dedicated faculty and administrators, however, have produced life-changing experiences for group after group of students. These

outcomes are illustrated by the following quotations, each drawn from a different student's travel journal:

- "I think this project has, simultaneously, been one of the biggest challenges and one of the biggest successes of my life. . . . I felt I improved my communication skills by leaps and bounds during the last week. I was forced to get over my insecurities and take a hard look at what I was doing. . . ."

- "I find myself questioning all the truths I have always held so close. This experience has and will continue to change how I see the world and how I live in it."

- "This experience not only has allowed me to learn about Ghana, but learn about the U.S. as well."

- "It pretty much helped me realize what path I want to take after I get out of college."

Despite ongoing efforts to develop the students' perspectives on and engagement with the host cultures they visit, most students' travel reflections, like the ones above, are not typically accompanied by statements about the host country. As Ben Feinberg notes in "What Students Don't Learn Abroad," if students discuss the host country after their visit, they often do so in terms of preconceived notions of the exotic in relation to the West (Feinberg). Heber's commentary, however, which is excerpted below and throughout the rest of this chapter, makes a conscious effort to consider the host country, its culture, and its inhabitants. Her effort to comment on her experiences is augmented by new assignments and exercises that are designed to enhance the travel experience.

Heber developed her insights into the value of experiential learning during a UNF Honors Program study abroad trip to Southeast Asia in 2006, which was led by Dr. Ronald Lukens-Bull, who had previously held a Fulbright Senior Specialist grant in Thailand. The 2006 trip included stays in Singapore, Kuching, Sarawak (Malaysia), and both Chiang Mai and Bangkok in Thailand. As part of the UNF Honors Program's more than ten years of experience with using study abroad as a teaching and learning tool, the preparation for this trip included a special version of a full semester three-credit course called "Peoples and Cultures of Southeast Asia." The course focused on the travel destinations and the intellectual and practical challenges that would be faced when visiting them. Like the course, Heber's original paper, which is now embedded in this one, first explores the American view of both Muslims and the Muslim world abroad. It then addresses how

some Muslims might see the West in general and the United States in particular, stressing in both accounts how these interpretations of each other are shaped. Her personal accounts of the 2006 study abroad trip to Southeast Asia, as well as a 2007 student trip to France, render in detail the places she visits and the people she encounters. To place those experiences in the context of the course, Heber and Lukens-Bull first provide in the next section an overview of the course content that prepared the students for the trip to Southeast Asia.

Orientalism and the Folk Model about Islam— by Kelly Heber and Ronald Lukens-Bull

In the Bush era "War on Terror," the United Nations itself was unable to unanimously define what constitutes terrorism. This inability to provide a definition begs the question, how are we waging a war on something that we cannot even define? Moreover, the terrorist groups on which war is being waged are a particular sector of violent groups following a type of Islamic fundamentalism rather than what many wrongly believe to be the entire Islamic world. Groups like Hamas, Jemaah Islamiyah, and Al-Qaeda, known terrorist organizations, often willfully blur the distinctions between religion and violence and often perceive violence as a religious calling.[5] Misunderstandings like these are dangerous because they confuse the beliefs of particular violent religious zealots with those held by the vast majority of Muslims. Stereotyping Islam as a terrorist religion leads to hostilities and hatred between Western and Islamic countries.

Understanding the Muslim world as the enemy Other is far from new, however. Since the crusades, antagonism has existed between the West and the Muslim world. A body of knowledge and a paradigm about the Muslim world arose out of the colonial era. Edward Said, in his seminal work, *Orientalism,* avers that European scholarship concerning the Muslim world was based on power differentials between the European scholars and their subjects (31–34). He labels this politically motivated interest in the Muslim world "Orientalism." Regarding the Orientalist mindset, he states, "Until the end of the seventeenth century the 'Ottoman peril' lurked alongside Europe to represent for the whole of Christian civilization a danger, and in time European civilization incorporated that peril and its lore . . . into the fabric of life" (59–60). Orientalism has persisted for as long as it has, Said explains, because scholarship has had so much time, effort, and resources invested in the paradigm (6). Said makes the distinction between manifest

and latent Orientalism (206). According to Lukens-Bull, manifest Orientalism is the Orientalism of scholars, which grew and changed and perhaps now is extinct; latent Orientalism is part of folk theory and, as such, is less subject to change ("History" 3–4). Anthropologist Willet Kempton suggests that a folk theory "(1) is based on everyday experience; (2) varies among individuals, although important elements are shared; and (3) is inconsistent with principles of institutionalized [theories]" (223).

The American folk theory regarding Muslims was largely shaped after the attacks on the World Trade Center. In the post-September 11th United States, stereotypical views of Muslims and Islam, although not entirely new, became reified as a way to express collective anger, blaming many for the actions of a few. The media exacerbated these problems, beaming images of people burning flags in the streets of Muslim countries and celebrating the carnage of the attacks. The actions of a few fanatics were broadcast by the media, in some measure, to enhance ratings; yet these images certainly ended up embedding in many Americans a fear of all Muslims. Regarding this phenomenon Karim Haiderali Karim, author of *Islamic Peril: Media and Global Violence*, states: "Primary stereotypes of Muslims that have been in existence for hundreds of years were pressed into service. The term 'Islamic' was used indiscriminately to describe acts of murder and destruction. Discussions of jihad frequently implied that the religion of Islam is endemically violent, disregarding similar behavior by adherents of other faiths . . ." (ix). In *Covering Islam*, Said applies his central thesis from *Orientalism* to news media and finds that power and politics shape the reportage and representation of the Muslim world. Furthermore, as Karim notes, Islam and Muslim countries are subjects largely absent in American school systems, exacerbating problematic media-driven representations (*Islamic Peril* x).

Nonviolent Ways to Win the War on Terror with Student Involvement[6]—by Kelly Heber

During the Bush Administration (2001–2009), it was difficult to tune into any mainstream media and not hear the call for support for the "war on terror," a phrase that has become a mantra of sorts, one which historians will likely use to sum up this decade's foreign policy. Rarely, however, if ever, did the discourse include a solid definition for what exactly constitutes "terrorism." As an honors student majoring in political science, I have visited Islamic countries through trips sponsored by

the Honors Program at the University of North Florida (UNF). International experiential-learning opportunities encourage intercultural understanding and avoid the sort of confusion and cultural clashes encouraged by buzz words like "war on terror." Human-to-human contact in the form of study abroad programs and educational exchange is one way to diminish hostility that leads to terrorism. Violence and war, in my estimation, are no match for understanding and respect that may be brought about through educational exchange.

Seeing the World:
Them and Us

I remember Islamic history being a mere side note in my high school world history class and Islamic art being completely disregarded in my high school art history class. Only in college did Islamic culture become a serious part of the curriculum. As a result, the media—news as well as entertainment media—serve as the primary means of educating the public on Muslim affairs. Neil Postman, distinguished NYU professor and author of *Amusing Ourselves to Death: Public Discourse in the Age of Show Business*, argues that television (and I would add film) has become the dominant way in which Americans learn about our world.[7] In *Reel Bad Arabs: How Hollywood Vilifies a People,* Jack Shaheen makes a similar argument focused on what Americans learn about Arabs and Muslims specifically. He reviewed over 900 films made from 1896 to 2000 that have Arab and Muslim characters and found that only sixteen portrayed them positively (53–54). Shaheen avers that Islam is portrayed in a particularly unjust manner and is regularly linked "with male supremacy, holy war, and acts of terror, depicting Arab Muslims as hostile alien intruders, and as lecherous, oily sheiks" (9).

The exposure to actual Islamic culture and people needs to be done through education, namely in the form of intellectual and face-to-face exchanges. Personal interactions with people of different cultural backgrounds and perspectives are opportunities to reduce misconceptions and oversimplification. For example, an element of Islamic culture that has gained much media attention is the idea of jihad. "Jihad" is one of those buzzwords that has also gained a near synonymous state with Islam in the minds of many Americans thanks to what has often been sensationalist media reporting. In *Islamic Peril: Media and Global Violence*, Karim describes how the ideas of jihad, terrorism, and Muslims are often blurred in media representations: "Dominant media discourses usually translate the Arabic word for 'jihad' as 'holy war;' it is viewed [in

American media] as the ultimate expression of the Muslim's violent tendencies and as being synonymous with 'Islamic terrorism'" (38).

Karim finds that the notion of jihad is not as one-dimensional as the media paints it to be; indeed, it has become a tool of the media, a way to create an us-against-them mentality where one side is entirely good and another entirely evil (38–53). Contrary to media representation, the word *jihad* does not mean holy war (Arabic for holy war is *harb sabil*). Instead, jihad means to struggle in the cause of God. The greater jihad means to struggle against one's own sinful nature or *nafs*. The lesser jihad means to strive to create a society that permits Muslims to engage in the greater jihad. For most Muslims today, the lesser jihad manifests itself through teaching, preaching, and social services. The lesser of the lesser jihad is a defensive war. Furthermore, as Reuven Firestone, Professor of Medieval Judaism and Islam, argues, because seventh-century Arabia warfare was organized and fought along kinship lines, jihad, as it applies to war, emerged not as a religious concept but as a nationalist one, used to unify the new nation across kinship lines (74–75).

These historical and cultural details relating to Islam, notes Karim, are often not deemed newsworthy; thus they remain unknown by a majority of Americans (39). Unfortunately, the selective reporting of the media and selective perception of some of its viewers have tended to generalize the actions and beliefs of terrorists who pervert the meaning of the word "jihad" to all Muslims. Further, with the end of the Cold War, action filmmakers could no longer use Communists as the "bad guys" to drive the plot. Thus, they returned to the standby of Muslim terrorists, who had first appeared in Hollywood films as early as 1951 to provide the hero with a *raison d'être* (Shaheen 16). (See *Commando* and *Hostage*, films that debuted in 1968 and 1986, respectively). More recent films that rely on the stock Arab Muslim villain include *True Lies* (1994), *Executive Decision* (1996), *Freedom Strike* (1998), and the *Rules of Engagement* (2000).

Occidentalism:
How They View Us

Coincidently, before beginning my travels in the summer of 2006, I read Joseph S. Nye's *Soft Power: The Means to Success in World Politics*, which highlighted the resounding success of humanitarian aid programs coupled with educational exchange when compared to war and occupation. Nye's main idea was for Americans to win the hearts and

minds of countries that would otherwise be hostile to us by sending our students there, building schools, and funding hospitals (1). When we lift people up, they are more willing to support the United States. When we send troops in, they become the occupiers. They are often the faces blamed for civilian casualties, as we see today in Iraq, and the people of the occupied countries grow to hate Americanism. I decided right before the UNF honors study abroad trip to Southeast Asia to try to notice soft power in action and see if there was any validity in Nye's claim. Nye's work is decidedly Ameri-centric, and although I think that the goal should be to help all involved nations, I find Nye's focus useful when discussing these issues with people who are inclined to be more exclusively concerned with American interests.

Just as Americans look to Islam with a variety of opinions both flawed and not, the same can be said concerning how Muslims view America. Bernard Lewis, arguably the most influential postwar historian of Islam and the Middle East, discusses in *The Crisis of Islam* the views that many people in Muslim countries share in regard to the United States. He focuses first on the fact that most Islamic countries are facing extreme poverty and explores the impact of the media and the resulting consciousness of socio-economic divisions that occur between the West and the Muslim world. He argues, "Today thanks to modern media and communications, even the poorest and most ignorant are aware of the differences between themselves and others, alike at the personal, familial, local, and societal levels" (117).

Lewis finds that hostilities between many in the Muslim world result from American paramountcy in that people in poor Islamic countries see how wealthy America is and feel wronged because the U.S. supports many autocratic regimes that oppress their own citizens, and America does not seem to care about the situation in which Muslims find themselves (1–49). Thomas L. Friedman addresses this idea in *Longitudes and Attitudes*, a collection of his biweekly columns on foreign affairs that appeared in *The New York Times* in the weeks leading up to 9/11 and the months that followed. In a 2002 column, "Better Late Than . . . ," Friedman makes the following observation: "Since September 11, the Bush team has focused on making the world safer but has shown little interest in making it more healthy, less poor, and more environmentally sound. As a result, there has been little chance that it was going to end up safer for Americans" (qtd. in *Longitudes* 140–41).

If more students are sent to Islamic countries and we receive foreign students, resentment on both ends could decrease with human-to-human exposure. Of course, there is always the issue of unintended

blowback from study abroad programs, such as a student acting boorishly, ignoring cultural norms, and acting disrespectfully to people in the host country. If a student, however, decides to participate in an academic learning experience overseas, making the arrangements in terms of costs and logistics is a time-consuming task that requires dedication. Investment in the format, structure, and norms of an academic study abroad must be present from the beginning stages of a student's decision to participate, all of which can reduce the likelihood of disrespectful behavior. Further, if the boor is the exception rather than the rule, the impact of bad behavior is significantly diminished.

Recently, I asked a Moroccan student, who preferred to remain anonymous, what her broad impressions on America and Americans were. She remarked that in her estimation the majority of Americans pay little attention to what is going on in the world since their lives are relatively rich and fulfilled. She also noted, however, that upon returning home she will miss the freedoms, including the opportunity to work, that are available to women in the U.S. Because of these opportunities, she hopes to move back to the U.S. permanently and raise a family here despite the fact that she never would have thought of making this choice previously. Studying in the U.S. improved this student's view of America enough for her to want to relocate. To me, her changed attitude offers living proof of the success of such programs.

It must be remembered, of course, that simple exposure to another culture does not guarantee mutual understanding. People who carry a particular ideology to such experiences are more likely to have cross-cultural experiences reify their prejudice. The case of Sayyid Qutb illustrates this caveat profoundly. Qutb, who is recognized as the intellectual father of modern Islamic radicalism, came to the U.S. to study in Greely, Colorado, for one year. Based on his experience and what he saw in Greely in 1949, he wrote about the moral decrepitude of America. Former students attending the same college recalled ruefully in a National Public Radio interview that they must have missed the church dances Qutb described so deprecatingly ("Sayyid Qutb's").

The Role of Study Abroad

How is it possible for study abroad programs to help do something as dramatic as staving off Islamic extremism and terrorism? Terrorism is bred from the most pronounced form of hatred and anger, usually stemming from extreme perversion of beliefs. This hatred is often a direct result of poverty, unemployment, and religious zealotry (*BBC*

News). Further, as Friedman finds, while poverty creates a great deal of frustration, that frustration is exacerbated by living under oppressive regimes that are frequently backed by the U.S. government. He argues, "The reason so many Muslims are angry is because most of them live under anti-democratic regimes backed by America with lagging economies and shrinking opportunities for young people" (141).

This problem needs to be stopped at the root, and in my estimation young people who are willing to serve as student ambassadors are the answer. Obviously, student ambassadors cannot solve global inequality, but they can put a human face on the Global North. By so doing, America goes from being the country governed by this or that president to the country of my American friend. Such potential emissaries need to participate in exchange programs that educate students on the differences and similarities between the East and West. Differences in world views cannot be solved through violence, but they may be addressed through education. Education, when coupled with other humanitarian aid to Muslim countries, is much more likely to earn America a favorable opinion in the eyes of young Muslims so that they will become leaders who are not hostile to America. In Friedman's column "Listening to the Future," on the topic of reaching out to youth abroad, he states, "America needs to make a much bigger investment in public diplomacy in the Muslim world. . . . We can make a difference with young people. Their views are easily acquired and easily shed" (qtd. in *Longitudes* 164–65).

In my estimation, terrorism is a product of lax soft power.[8] America has failed to win the hearts and minds of young, angry, unemployed men in Islamic countries who are driven by desperation into the arms of terrorist organizations. We need to send students to study in Islamic countries, learn Islamic history and languages, and accept the reverse. By so doing, Muslim exchange students who return to their home countries from the United States may have a chance to positively influence such young men. If the hatred that leads to terrorist attacks is the result of an incomplete view of what exactly America is and the freedoms and responsibilities it affords, Muslim who study in the U.S. and return home could potentially be emissaries for America. Conversely, the hatred and Islamaphobia that shows itself in the United States is often based on incomplete, ill-informed, and sometimes disinformed (deliberately misinformed) points of view. If we can show hostile nations what it means to be American through study abroad and the dissemination of more favorable perspectives on both ends, then perhaps resentment will die along with ignorance.

Southeast Asia 2006

The first stop on the Southeast Asia trip was Singapore, with a population that is about 15% Muslim, the second-largest religious group in the country. In the preparatory class for this trip, Dr. Lukens-Bull had done his best to instruct the students about acting respectfully in a mostly conservative country with a large population of Muslims. Our initial lesson was proper dress: long sleeves, collared shirts, long pants or skirts, and if need be, a head covering of some sort. Thus, the first thing my friend Malory and I did before entering the Sultan Mosque was visit the next-door market and buy scarves to wear over our heads. The second piece of advice that Lukens-Bull had pressed upon us entailed paying close attention to where women can and cannot go in mosques because there are areas designated only for men and only for women. Shortly thereafter, we were on the steps of the mosque with our scarves on, long skirts and sleeves in the hundred-degree heat, when we remembered his third piece of advice: take off your shoes and wash your feet before entering a mosque. After all, we were entering a sacred space. After we took these actions, we followed the sign's directions into the quarters where women were allowed, which was by no means oppressive and cloistered but simply different from the spaces where men were permitted. When we exited the building, a man sitting outside spoke to us in English. He asked where we were from, and we replied that we were Americans. He responded that he could not believe we were Americans, first because of how we were dressed and second because we knew to remove our shoes. He was so impressed with our respect for his mosque that he invited us back for a women's Koran study group later that day; unfortunately, we could not attend because the meeting was in Malay. He also gave us pamphlets, a copy of the Koran, and CDs with recordings of lectures on Islam given in English.

We walked over to the washing bin where we had left our shoes to find a woman who asked us whether we were Muslim. When we told her no and that we were from the U.S., she was equally surprised because of our scarves. After we asked about her feelings toward Americans, she told us reluctantly that she did not like Americans because she found them arrogant. However, she said that we had changed her mind, and she even offered us a bag of dried nuts and fruit that she and her daughter had made. She told us it was nice to see students in her country so Americans would not misunderstand Islam and Muslims. These conversations were typical throughout the day since we visited two

other mosques and a market selling Islamic goods. People were always shocked at our nationality because of our dress, and they were happy to tell us about their culture and religion. At one shop, a man invited us to see his personal Koran collection and began explaining how to acquire copies in English and asking whether we knew any stories from it. People's willingness to interact, their friendliness, and their openness after meeting us are exactly what Nye is referring to in his book on soft power. It is one thing to travel, but it is another to travel and respectfully integrate into other people's ways of life. This respect and attempted assimilation were very much appreciated by the people with whom we came in contact in Singapore.

According to Lukens-Bull, Islam first came to Southeast Asia in the late thirteenth century and was brought by Arab merchants and traders; the spread of Islam coincided with the expansion of Islamic kingdoms. In the late thirteenth century, Lukens-Bull writes, the first small trading kingdoms of Pasai and Perlak on the north coast of Sumatra adopted a highly mystical form of Islam. The Sufi mystic merchants who brought Islam to the region picked up on the strong interest in mysticism and emphasized that dimension of their faith. Indeed, as Lukens-Bull makes clear, so successfully did they integrate and contextualize Islam with the existing tantric forms that Indonesians who still practice the Hindu-Buddhist forms use Arabic terms, *lahir* (external) and *batin* (internal), to describe different states of being ("Island Southeast Asia" 392).

Preparation of Faculty and Students— by Charles Paulson and Ronald Lukens-Bull

We now turn to the question of how honors programs might go about ensuring that their students travel so as to respectfully integrate into other people's ways of life. Feinberg argues that at the very least,

> we should avoid pre- and post-travel orientation sessions that focus on group dynamics and individual growth. Instead, those sessions could be used as opportunities for students to learn how to question the way that we tell stories about our travels, and to discover for themselves how those stories share features with commercials about men who play football with lions and reality shows where contestants dare each other to swallow centipedes. (Feinberg)

In order to accomplish respectful integration, we have found it necessary to move beyond Feinberg's minimalist model and spend considerable preparation time focusing on the host country.

Matthew Goode finds that faculty leaders are critical to successful student travel abroad. The faculty leader's familiarity and comfort with the host country is important as is a well-developed degree of cultural relativism (159–61). That a professor is an expert on a country, however, does not automatically make him or her well suited to shepherd fifteen or twenty 19-year-olds through said country because the job does not end with the academic and intercultural roles of the faculty member. The faculty leader takes on a logistical role and often functions like a travel agent or tour guide, checking the group into hotels, negotiating with transportation companies, and so forth. Finally, the faculty leader, according to Goode, also plays a "Dean of Students" role in which he or she must manage group dynamics, student physical and mental health, student safety, and even alcohol use (155).

The norm in the UNF Honors Program comprises pairs of complementary faculty leaders. A typical match-up might be professors from two different departments, or a veteran and a novice, or a country expert and a professor who is experienced at leading student groups. Time spent in careful selection and training of faculty leaders is always a good investment. A faculty member who is neither a veteran traveler to the host country nor a veteran of leading student study abroad groups is not a suitable second. Novice faculty members seeking experience traveling with students can participate as a third faculty member, but in our experience they cannot reliably support the primary faculty leader.

Selection of students is also critical. Starting from the traditional arrangement in which students merely signed up to participate, the honors program has moved to a process of applications and mandatory group interviews. Although most students are selected, this process frames the experience as a privilege rather than an entitlement. It also gives leaders a chance to identify student candidates who have unrealistic expectations or who are not able to get along with others. We have learned to listen to any quiet reservations that emerge during the process. Students who have been admitted to the trip despite niggling doubts often have turned out to be ill-suited for either group travel or for the particular destination.[9]

Money is always an issue for students in terms of both availability and prioritization. Partial scholarships from endowed funds make the trips as affordable as possible, but sometimes students and parents question

whether study abroad is worth the expense. The importance of global citizenship is lost on some students and parents, so the honors program works with departments to emphasize the career value of international travel. Heber's experiences clearly demonstrate why finding enough funding and encouraging this experience are an important investment.

As we have noted repeatedly, preparation for travel is key, so many study abroad trips begin and end with language study. Fluency in the language can be important, even critical, depending on the particular goals of the program, but, as Sharon Wilkinson notes, cross-cultural misunderstandings can and do occur despite fluency in the local language (28). She gives the specific example of an American student who tries to return a malfunctioning hairdryer to the French store Monoprix, all the while employing the cultural map of Wal-Mart: lacking a receipt, the student failed in her attempts despite appeals to such American aphorisms as "The customer is always right" (28). The student concluded that French people are obstinate, and Wilkinson concluded that the store employee was also frustrated and perhaps had her own conclusions about Americans (28).

Since the UNF Honors Program sought to give study abroad experience to lower-division as well as upper-division students, language fluency was not always a priority. Further, in some study abroad situations, it just is not practical for students to acquire language skills. In Northern Ghana, for example, half a dozen tribal languages are typically spoken, none of which is taught in most American universities. For the Southeast Asia trip, neither Thai nor Malay are taught anywhere in Northeast Florida. In Malaysia, most people speak English, and it was not until the group had traveled to an Iban longhouse, the traditional dwelling of the Iban people in the interior highlands of Borneo, that English failed them. Although Lukens-Bull did not speak Iban, his fluency in Malay became important. It was possible for him and, through him, the students, to talk to members of the longhouse.

In circumstances where students cannot learn a local language, faculty still emphasize the importance of language and communication, and students should learn to respect language differences even while they are frustrated by them. Such situations also offer teachable moments on how to be a learner, such as the skill of learning local greetings by asking taxi drivers and other people with whom the students come into contact. The honors program teaches ways to mitigate the language barriers. The UNF honors trip to Ecuador, for example, has used language crib sheets containing key words and phrases. For the Southeast Asia trip, we taught the students basic polite phrases in

both Thai and Malay. In Northern Ghana, where numerous tribal languages are spoken, we showed our students how to learn phrases from local service providers. We have learned by trial and error that limiting trips to a single country so that all language learning efforts are in the same direction is best. When every hard-earned word of Malay suddenly becomes useless at a border crossing into Thailand, frustrated students simply do not give the same effort to learn spoken Thai.

Another important part of the preparation class for the trip to Southeast Asia was its on-the-ground focus on cultural dimensions. We instituted rules that only those students going on the trip could attend the class and that the class dress code would be the same as the one for the trip: no bare shoulders or knees, no collars below the base of the neck, and no form-fitting clothing. No attempt was made to strictly enforce the dress code in class; no one was ever asked to leave. We did, however, point out in nearly each class meeting who was wearing clothing appropriate for the trip and who was not. Enforcing the dress code after students have packed their bags and left their closets at home does no good. Students must be taught well in advance of the trip what will be acceptable and what will not. Matters of dress apply not only to Muslim countries. For example, students can be taught that jeans and t-shirts will mark them as foreigners in France, and, if they want to be less noticeable in a crowd, such staples of the American college wardrobe need to be left home.

Specific content knowledge can be important as well. The preparatory class for the Southeast Asia trip included research papers. Rather than giving students free rein to select their topics, we worked with the class to cover a range of topics to be encountered on the trip including Dayaks (the name for all the indigenous people of Borneo), youth culture, and the epic tales of the Ramayana rendered in dance. The idea was to make each student a mini-expert in some aspect of the trip. These papers were submitted at the end of spring semester, and, as a requirement for the summer course, which entailed the trip itself, students revised and resubmitted the papers before the trip. The papers were then presented during the journey. In the best of circumstances, the presentations occurred just prior to doing something related to the paper. For example, on the long bus trip up the mountain in Sarawak for an overnight visit with the Iban, a specific group of the indigenous Dayak population, a student presented a paper on the Iban and other Dayaks. A student paper on the Ramayana, or Hindu epic ballet, was presented right before viewing a Ramayana-based puppet show. Another requirement included the preparation of a one-day itinerary

for each major city to be visited. The papers and the itineraries were compiled into a reader and used as a textbook during the trip. On some days of the trips, students were assigned the task of negotiating a planned itinerary with a partner and asked to carry out that plan.

Sarawak Encounters—by Kelly Heber

My classmates and I traveled next to Sarawak, Malaysia, which has a 23% Muslim population. We stayed for a few days in Kuching, the largest city in Sarawak.[11] In Kuching, we visited an enormous mosque where a service was being held. The man at the front door told us we could not enter because of the service but said that he was "happy that young American students were interested in Islam." He introduced himself to us and then took us into his office in a back room. He implored us to take any book that we wanted for free. There were hundreds of books and CDs, which he offered to us, as he put it, to "better understand Muslims and Islam." He expressed concern about the ways that Americans feel about Muslims. He asked many questions about fear of Islam in America, and we asked him about anti-Americanism in Muslim countries. Again, learning and exchange occurred outside of the classroom with firsthand sources. We left with our books in hand and sat down to eat in an Islamic restaurant situated in the middle of a busy market square in the shadow of the mosque. Because of our headscarves, the family that waited on us asked whether we were Muslim. They laughed when we said no, and after we enjoyed a few bites of the food, they asked us if we wanted to come in the back and see how it was made. We watched them make enormous fried cakes, and the wife showed us the lentil soup she was making. They gave us business cards and told us to come back when we were in Malaysia again. The wife told us bluntly that she never knew "Americans could be so nice."

Misunderstandings about the nature of Americans arose throughout our travels. They were never mean-spirited and were usually followed by a comment that was complimentary; however, this problem was definitely a cause for alarm. I realized that non-American Muslims have the same misconceptions about people from America who are not Muslim that Americans who are not Muslim have about Muslims. Open communication and cultural exchange are clearly needed. The UNF honors trip in 2006 was a wake-up call. It allowed me to see the problems that foreign policy decisions like the invasion of Iraq were causing. People I met were generalizing how Americans are, much in the same way that some Americans generalize how Muslims are. These

misunderstandings lead to the kind of hostility that is responsible for terrorist attacks and insurgency. Through the use of military force instead of soft power, we are giving terrorists a reason to pick up their weapons. This is not to say that military force can never be justified but that nonviolent exchange is absolutely necessary for cultural understanding and reduced hostility.

A Teacher's Reflection on the 2006 Southeast Asia Trip—by Ronald Lukens-Bull

The UNF Honors Program has desired for a long time to take students to Indonesia because it is the primary country of Lukens-Bull's expertise. Further, the history and diversity of Indonesia make it possible to visit Islamic boarding schools in the morning and watch a Ramayana ballet performance in the evening. Until mid-2008, UNF policy would not allow a trip to Indonesia because the State Department had a travel warning listed on its webpage. Therefore, the trips have included Singapore and Malaysia in addition to Thailand because we resolutely refuse to take students to Southeast Asia without exposing them to Muslim culture and society since 60% of the world's Muslims live in South and Southeast Asia. By deliberately examining something that can be and often is downplayed when Americans travel to this region, we prompted Heber to reflect on issues that she might not have otherwise considered.

Some researchers have found that education and training without foreign travel can be effective in increasing cross-cultural sensitivity.[12] According to the findings of Anderson et al., however, few, if any, experts argue against foreign travel as a way to improve cross-cultural sensitivity. Our experience suggests that travel goes beyond classroom instruction: students may experience for the first time, depending on the destination, what it means to be a minority. Moreover, they see and experience the people and places about which they have read and heard. With the sort of teaching aids discussed below, foreign travel can promote more than cultural sensitivity; it can encourage a sense of global citizenship.

Several educational techniques prompt reflection focused on the host country and cultural issues rather than solely personal growth. One we have used successfully after our trips asks students to write a two- or three-page epilogue for the research paper they prepared in advance of the journey. The point is simple: the students must connect what they studied before their travels with what they saw on the trip.

Another technique uses the PhotoVoice research method that advocates "participatory photography methods and participatory photography as a tool for social change" (*PhotoVoice*). Borrowing from this methodology, we ask students to select five photographs from the trip that represent something significant that they learned or that happened and write a paragraph or two concerning what those photos mean to them. While this method could prompt personal reflection, for the 2006 Southeast Asia trip most of the PhotoVoice essays dealt with the host countries. Interestingly, Heber did not reflect on Islam in her PhotoVoice essay assignment, nor was the research paper she wrote prior to the trip on the topic of Islam. Her response essays to the PhotoVoice assignment did show, however, considerable reflection on the societies she visited. She reflected on her subject position as a tourist and what impact her role as a foreign tourist had on what she was seeing, whether she was at a cultural education park, on an organized tour to an Iban longhouse, or just wandering the streets. She also took the opportunity in these response essays to disabuse herself of her overly romantic notions of Buddhism and reconciled what she saw with what her studies had previously taught her. Heber only started the process of reflection in those five short PhotoVoice essays, and as she reflected further, she began to examine the significance of her experience with Muslims. Then, with the Southeast Asia experience behind her, she participated in another study abroad trip to France with the specific purpose of collecting further data.

With this background and preparation, in addition to proficiency in French, Heber undertook her travels with a clear purpose: to collect data for an argument on intercultural understanding across nation-states.

Maghrebis in France 2007—by Kelly Heber

In the summer of 2007, I participated in another UNF-sponsored trip, this time to France. The trip had a two-tiered approach to learning that focused on language and culture in two separate classes we attended in France each day. Much of the cultural aspect of the trip included interaction with a portion of the French population that had been highly visible in the news at the time: the *Maghrebis,* or immigrants from Muslim North Africa, who now live in France. The classes we took were supplemented with family stays, or *familles d'accueille*, in which we met both Muslims and non-Muslims, and the same themes examined in the trip to Southeast Asia were surprisingly pertinent in France as well.

France has three million people who consider themselves Muslim. The influx of North Africans or *Maghrebis* into France since the 1970s has called into question what it means to be French. One thing we noticed when traveling through France and speaking to the French was the centralization of the French government. Society naturally follows this trend, which maintains that no matter where one is born or what language one speaks at home, that person is French if he or she is living on French soil. A fact that kept popping up in our readings and lectures was that France has little or no statistical data on the demographics of the French Republic. Such data is not deemed critical because everyone is immediately expected to assimilate into what can be called the French way of life. The French do not trust the idea that we know as a melting pot since they believe that this model makes for ethnic communities, isolation, and slums (Nadeau and Barlow 302; Kidd and Reynolds). The idea of *laicite*, as described in John R. Bowen's article on Islam in France, furthers this concept. *Laicite* requires a strict separation between church and state, which has resulted in controversial governmental actions like the banning of headscarves from public schools (Bowen 46). Actions such as these are often interpreted by Muslims, especially Muslim youth, as discriminatory.

Local Connections are Critical—by Ronald Lukens-Bull and Charles Paulson

We have learned that including local residents in the students' activities is critical to a trip's success. A second advancement in the Ghana project mentioned earlier entails the creation of scholarships for local residents to participate in portions of the experience. Working with local contacts, we select two or three students at Ghanaian universities and offer them scholarships to accompany the class for the three-week international component. These students join the class as peers, rooming with the American students, joining the evening class discussions, and participating in the service projects. One such project involves teaming American and Ghanaian engineering students in the refurbishment of an orphanage. In another example, the preparation for a trip to Japan included corresponding with pen pals via email. On one of the days in Kyoto, the pen pals all met each other, and then the Japanese students took each of their American counterparts on a day-long tour of their life. For the American students, seeing where their Japanese peers bought jeans or drank lattes with friends had more

impact and relevance than some of the high-culture destinations of the trip such as Buddhist temples and historical sites.

Advanced scouting as part of the preparation is also critical because it can create local connections that may help students transcend the typical tourist experience. In 2005, Lukens-Bull scouted Sarawak (Malaysian Borneo) in advance of the 2006 trip with students. Since we were interested in looking at forest dwellers, he hired an upcountry tour company to take him to an Iban longhouse deep in the interior of Sarawak. Because of the connection made with the tour guide, we requested him for the student trip. The guide's initial disappointment that he had to work on his birthday gave way to pleasant surprise when, on the four-hour bus ride, a number of students used the guide's microphone to present their papers. These presentations included the paper on the Iban. He said that he had never had a group of guests better prepared and truly interested in the cultures they were visiting. When we returned to Kuching, the guide lingered during his spare time to converse with students, giving them an insider's perspective on the city. He even arranged for a number of students to join him when he went to his mother's village to observe and participate in Bidayuh harvest rituals (Bidayuh refers to his mother's ethnic group, another ethnic group of the Dayaks).

In Thailand, Lukens-Bull used connections he made in previous visits to orchestrate a visit to an innovative university program focused on the scientific aspects of traditional healing herbs and practices.[13] This experience addressed very specific knowledge-based outcomes about traditional healing modalities. Further, he used connections to create an opportunity to do volunteer work with AIDS and Tsunami orphans. This activity was one of the most rewarding parts of the trip. We spent several days with the orphans, getting to know them and their teachers at a level typically not achieved in most student travel abroad. The rewards achieved and the groundwork required to achieve them speak to making travel more than just checking off boxes on a see-and-do list.

Assimilation in France—by Kelly Heber

I learned from my interactions with my French family and their friends that the French policy of assimilation looks better on paper than it has played out in real life. The reality shows itself in the ever-growing slums known as *banlieues.* The immigrants of North African descent make up, for the most part, the demographic of the slums on the outskirts of the cities. People here live in HLM's or rent-controlled

housing, clash with police, and have to deal with high crime rates. Many despair because they feel that the government ignores them altogether, and, in a way, it does. As Bowen notes, the third generation of immigrants began demanding citizenship and religious rights such as the right to build mosques and to dress in their own way, and their demands, along with a lagging economy, fueled much resentment among the non-Muslims in France (45).

The *banlieues* were rarely discussed in the 2007 elections, which I witnessed unfolding on TV at dinner with my French family. Immigration is one of those issues that French politicians try their best to avoid. Jean Marie Le Pen, the National Front founder, president, and presidential candidate, is well known for his blatant racist plans to send home the immigrants. His success in the elections against Chirac was a clear sign that immigration in France needs to be addressed and handled differently. Every few months, the *banlieues* explode, much as they did in a famous incident in November of 2005 when a few Arab youths or *beur*, as they call themselves in their slang known as *verlan*, were chased by police after they ran when the police asked for identity cards. The accidental death of one of the boys followed, resulting in huge riots across France. The tension was heightened when Sarkozy, first minister at the time and now President of France, described rioters with words that translate into English as "riff-raff" or possibly "scum." Many immigrants felt that his word choice demonstrated that he was not only insensitive to their situation but had no intention to help them.

This racial divide has no end in sight in the French Republic today, according to Majeed Zurburak, the boyfriend of one of my French family members. Majeed is a Moroccan-born, 23-year-old French citizen, who told me, "Sarkozy will ignore us; white people ignore us. They think we want to live in slums, live in poor areas. White people want us shipped out, because to them we are the root of all of France's problems." Majeed went on to talk about how he feels that Muslims around the world are sharing his problems. "It's the same in America," he told me, "your Muslims are the same way; we are grouped into a bunch of undesirables, and how can we get out of this? Where does it end?"

My conversation with Majeed gave me the idea to try to talk to as many people I could while in France about the race issues in the country. My French host mother, Isabel Constats, also agreed to be interviewed. She stated:

> France today cannot go on the way it is. We have to realize that France is going to have an enormous population of immigrants and embrace it as a benefit for our economy, and a reality.

> People like Le Pen think they have the answers. They think they can cause hate and panic against *Maghrebains*, and our problems will be solved. Our problems will only be solved when we look at the issues point blank. Racism is a problem in France, much in the same way as it is in America, in Britain, in any country. We can't set up barriers in a globalized world; we have to go with the flow.

The issues about Muslim integration and racism in France relate to the main idea of this paper, which concerns soft power and anti-Americanism, because non-Muslim Americans share the same misunderstandings about Muslims that most non-Muslim French people do. These misunderstandings lead to the isolation of Muslim communities, which breeds the resentment that creates violence. We must encourage understanding, and a major way to understand is through education. Toward that end, I asked Isabel and Majeed about anti-Americanism in France. Their answers to my questions were strikingly similar. They both said that they considered Americans to be arrogant and violent. They both acknowledged, however, that they found every American who stayed in their home through student exchange to be interesting, intelligent, and kind. Isabel summed it up best by saying:

> It is one thing to see your tanks and guns going into countries you shouldn't be in; it is one thing to see your president [then President George W. Bush] stubbornly refusing to give up, but it is another thing to see American students in my house interested in learning other languages, experiencing other cultures, and meeting different people. I have had students in my house for five years, and my opinions on Americans have drastically changed and probably would be very different be it not for them. We [the French] are not anti-American, but we are anti-arrogance. And I have a harder time, now that I take in students, grouping Americans and their president into the same category.

I found another respondent in my French language class, which included students of all ages and nationalities from around the world. Most of the time, our only common language was French. My discussion partner, a 46-year-old professor from Libya named Abdu Salaam, agreed to be interviewed and answered a few of my questions on anti-Americanism in his country. Abdu Salaam was a strikingly intense man but very kind and welcoming. He made sure that we were communicating correctly because we could only speak French, and he did not

want to be misunderstood. Abdu Salaam told me that anti-Americanism in the Middle East is a myth. He said that people in his country and other countries hate the American army because they feel that it causes many problems in their region. He emphasized that students coming to his country would revolutionize relations between Libya and the United States and believed that the only way to overcome the near crisis we have in relations with the Middle East will be for young minds to exchange cultural viewpoints.

I feel that exchange programs like those run through the UNF Honors Program are extremely important to the future of global relations among different groups of people. With increased understanding and communication, we will become more open to solving problems without violence. Understanding humanizes the Other. In my estimation, we need not resort to military force and violence to solve diplomatic problems, and educational exchange is the first step in this process.

What I Learned—by Kelly Heber

The personal transformation that resulted from my own experiences abroad in Southeast Asia and France on school-sponsored educational exchanges attests to the success of such programs. Both trips lasted about one month and offered classes in the countries overseas. I went into both trips expecting to be treated rudely by Muslim people due to anti-Americanism. I expected more people to eschew personal encounters because of resentment directed toward my country. This reaction did not occur even one time in my experiences abroad. People were more often than not excited to learn that I was American so that they could ask questions or tell personal stories about where they had visited in the United States. Jean Pierre, an Algerian-French citizen whom I met in Charles de Gaulle Airport and interviewed for around six hours before my return flight home, was such an example. I asked him how he felt about America, and his response was surprising. He said that he had never visited the United States but would love to do so, primarily because he heard that America would send aid to its citizens at any time anywhere in the world and bring them home safely if they were in danger. This, he said, was the best part about America.

Study abroad challenged the stereotypical views that I held about Muslims and people in Islamic countries, and my views were changed mainly through conversation. The willingness of people to answer my questions and to ask questions of their own was a surprise. The overall

friendliness of Muslims whom I met abroad was dramatically different from the ideas of Muslim countries that one can receive via the media. I expected poverty and even violence. I was instead met with community, friendliness, and beauty.

The work that I have done as an undergraduate centered on a goal that I set for myself early in my college education: to be a global-minded citizen. An integral aspect of being aware of the events, people, and places in the world around me entails the ability to travel. The focus that I chose helps me work toward a tangible goal: I want to change things in this world that do not sit right with me. The world needs more citizens who think globally and are aware of the situations of others abroad. If this country invests more in sending and receiving students, misunderstanding and conflict will have a chance to become part of the past.

Analytical Conclusion—By Ronald Lukens-Bull and Charles Paulson

As a teacher, nothing is more satisfying than that "aha" moment in which everything one has tried to convey to students suddenly becomes real. Yes, one can learn about other cultures through reading; however, deeper understandings of the type reflected in the excerpts from Kelly Heber's original paper require on-the-ground experience (cf. Montrose). Following the success of the honors program's travel abroad trips, the University of North Florida has recognized the transformational power of such experiences and has created the Transformational Learning Opportunity (TLO) program in which faculty propose transformational experiences and receive funding that is intended primarily for student use. Although TLO grants may be awarded for local experiences, approximately half go to study abroad opportunities. In fact, several students on the 2006 Southeast Asia trip received funding through a TLO grant.

When we reflect on study abroad experiences, we have observed that such experiences are not only transformational but life-defining. Ronald Lukens-Bull, for example, first went to Southeast Asia in 1986 as part of a study abroad trip during his undergraduate education. Twenty-three years and fifteen trips later, some between six months and a year in duration, Southeast Asia is the focus of his academic efforts. Leading student trips for him has an element of paying forward.

Finally, we would like to emphasize the synergistic relationship between the preparation for travel and the in-country experience. The preparatory educational experience that the students have had in the

U.S. frames their perceptions of the new country and, if done in a manner that teaches cross-cultural awareness and competency, makes it more likely that they will have that "aha moment." As the Zen aphorism observes, "Enlightenment is an accident; practice makes us accident-prone."[14] The considerable preparation with which the UNF Honors Program structures its study abroad opportunities seeks to make students prone to such accidental moments of enlightenment.

Notes

[1]The authors would like to thank James Vickers for his help and insights at the early stages of this project. We would also like to thank the following people for their assistance: Heather Burke, Lisa Coleman, Scott Furtwengler, and Marcia Ladendorff.

[2]By using a revision of Heber's conference paper as part of the data for a wider analysis of perceived student experience, we hope to bypass any methodological shortcomings in her original paper.

[3]See also Feinberg.

[4]See Anderson et al.; Engle and Engle; Medina-Lòpez-Portillo; Paige, Cohen, and Shively.

[5]Abu Bakar Baysir very cleverly called his group "*Jemaah Islamiyah,*" which translates as "the Islamic community." Thus, when the Western media links *Jemaah Islamiya* with terrorism, it appears to be a condemnation of the whole Islamic community. In turn, such apparent accusations link religion and terrorism in the mind of the Islamic community as well.

[6]The following sections of this chapter that are authored by Heber are largely borrowed from "Nonviolent Ways to Win the War on Terror with Student Involvement," the paper she presented at the 2006 NCHC Diversity Forum in Philadelphia.

[7]This is the classic go-to source on this issue. A Google Scholar search shows that 1,177 works have cited it.

[8]While it can be argued that terrorism is also the product of raw power that is a response to acts of the U.S. government, I focus here on soft power because it was Nye's book with which I struggled during my travels.

[9]For example, a student on the 2003 iteration of the Southeast Asia trip dressed inappropriately despite policies. Our Thai host even addressed her as our "sexy" lady. It is telling that the Thai usage of the English word "sexy" is used in the phrase "sexy movies" to refer to blue films. In a real sense, then, our host was calling her our "pornographic

lady." Her sartorial transgressions taught us the lesson that the dress code needed to be enforced in the preparatory class. The same student proved to be ill-suited for group travel by frequently being late for group events.

[10]See Plater et al.

[11]Malaysia as a whole has about a 60% Muslim population.

[12]See Altschuler, Sussman, and Kachur; Bennett, Bennett, and Allen; and Prueger and Rogers.

[13]One of these trips was part of the Fulbright Senior Specialist Program.

[14]The exact provenance of this saying is difficult to determine. No fewer than four different people have been credited with it, including Richard Baker, Shunryu Suzuki, Palla di Onorio Strozzi, and Krishnamurti.

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PSYCHE AS TEXT: DIVERSITY ISSUES AND FIRST-YEAR HONORS COMPOSITION

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Know thyself.
>—Socrates

All I can do is tell the truth. No, that isn't so—I have missed it. There is no truth that, in passing through awareness, does not lie.

But one runs after it all the same.
>—Jacques Lacan,
>*The Four Fundamental Concepts of Psychoanalysis* (vii)

An Overview

How possible is it to know ourselves if our beliefs, prejudices, and behaviors have their roots in our unconscious desires. If, as the French psychoanalyst Jacques Lacan tells us, "*the unconscious is structured like a language*" (*Four* 20), how do we get to that "text" in order to read it, to see what it is telling us in terms of the role that difference and diversity can or cannot play in our lives? While I will explore these complex questions here, I do not pretend they can be resolved in one chapter. Fortunately for the honors community, the work of City as Text™, long a staple of honors education, has laid the groundwork for this sort of inquiry through its insistence that those who participate in City as Text™ explorations evaluate their preconceptions as well as their perceptions when they are working in the field. I will discuss that groundbreaking honors work and supplement it with what I am calling Psyche as Text, an approach to pedagogy that asks that we inhabit our work in honors differently when we try, like Socrates, to heed the words of the Delphic oracle to know ourselves.[1] I use the word "we" to say that to teach and learn about diversity, *we*, teachers as well as students, need to explore and negotiate with our personal dispositions toward difference and the history of those dispositions. This chapter will make forays into actual and virtual fields in order to do just that.

A memory came back to me only recently about events that, I now realize, helped to determine the trajectory of my career. The memory was evoked indirectly in the process of rereading Gregory L. Ulmer's unconventional textbook *Internet Invention: From Literacy to Electracy*, one that I have adopted and used in teaching First-Year Honors Composition (FYHC). The exercises posed in Ulmer's book are designed to help both teacher and students access our unconscious minds by engaging in memory work and thought experiments. The exercises are performed first by Ulmer and, as he demonstrates, operate to evoke mental or actual images that are—uniquely for each of us—charged with affect or emotion. When teaching with this book, I quite naturally follow his lead and participate in the thought experiments alongside the students, but doing so exacts a willing acceptance of vulnerability to the exercises, to the students, and to the memories that may be evoked. In fact, one of the primary challenges of the memory work involved in a Psyche as Text approach to pedagogy concerns this tacit call for teachers and students to participate together in the identity exploration I describe below. I will save my explanation of Ulmer for later and for now simply remark that his exercises work. Paired with my reading of Bernice Braid and Ada Long's *Place as Text* monograph, they led me to a significant scene from my early teaching career that has proven emblematic of the predilections, presuppositions, and, yes, forgetfulness, that I have unwittingly (unconsciously) practiced in regard to race.

These exercises, the memories they produced, and the epiphanies the memories afforded have prompted the following questions, which will be addressed in this chapter: What is ideology and what role does it play in a person's conscious and unconscious investments? What role does memory play and how might it access the unconscious roots of prejudice? How does memory mark the body and by so doing reveal emotional investments? How and why does field work, like that practiced in the City as Text™ walkabouts, engage and potentially transform mind and body in relation to diversity? Finally, how might work in actual and virtual fields encourage civic discourse and begin conversations that could enable each of us to recognize—and potentially interrupt and alter—our own patterns of unconscious body response, behavior, and thought in relation to difference.

Setting the Scene; Working the Field

In the NCHC monograph *Place as Text: Approaches to Active Learning*, Braid begins the introduction with a description of the first National

Honors Semester, which took place in Washington, D.C., on the occasion of the 1976 American Bicentennial. As Braid notes, hailing from all over the United States, "participants came . . . to incorporate the heightened awareness of a national bicentennial celebration into a richly textured, direct, and unmediated experience of 'Americana'" (5). Appropriately, Braid writes, part of the course of study included "grappling with the notion of 'America' through seminars on constitutional issues, public policy, and urban segregation" (5).

In the spring of that same 1976, I was completing my first full year as a teacher of sixth-grade English at Dunbar Middle School in Ft. Worth, Texas, a position I had taken mid-semester the previous January. At age 21, with a degree in French, a minor in English, and a certificate to teach grades 7–12 in my hands, I was enlisted by the Ft. Worth ISD to be part of the cadre of white teachers hired since 1973 to teach in historically all-black schools in the district in an effort to desegregate them.[2] To augment my position, I was issued an emergency certificate to teach a grade for which I was not certified. Thus, while Braid was devising courses and Honors Semesters in which honors students were learning about field work and urban segregation, in 1976 I was in the field, living and working on the leading edge of that erstwhile effort toward desegregation. (By using the expression "leading edge," I do not mean to say that I was as mindful of the situation as I wish I had been in retrospect.) It would be hard to say how underprepared I was for that job and disingenuous to say that I took the position solely out of a sense of social purpose. A sense of purpose did play a role; I did want to teach the children to read and write. But the $8,000 I was offered for the first year—while even then not much money—was more than I could make at the retail establishment in which I had worked for the six months I spent looking for a teaching position after I graduated with my B.A. degree.

Dunbar Middle School, built in the 1950's, was a large-windowed, unairconditioned building lacking in amenities, but the young people like me who had been hired to teach there worked to create a fun educational atmosphere when we could. The school's administrators, all African Americans, supported us in our efforts. Since the new year marked the 200th anniversary of our nation's liberation from England, the teachers decided to dress as early colonists to impress that history on our students, students whose own ancestors had not been afforded the two hundred years of freedom we were celebrating. At the time, I do not remember giving that fact a single thought. Nor was this fact brought to our attention by our administrators to help us think

through an opportunity to teach the conflicts and tensions inherent in the concept of freedom and the notion of America.

While Braid's account of that first Honors Semester is not presented in the *Place as Text* monograph as a memory per se, she told me by email that she was instrumental in planning the Semester; thus the scene that I am setting here pairs the memories of two women who champion the cause of honors education. Braid's advocacy extends back thirty years and more; mine extends back to 1995 when I taught my first class in FYHC. Yet for me, and very likely for Braid, the memory of 1976 and the conflicts in civic discourse and civic acts that testified to what it meant to be an American in that time have been imprinted vividly on my memory and carried into my work today. I share with her a commitment to help honors students learn contextually, to encourage them to see and understand this country and their roles in it in new ways. Braid proposed the 1976 Honors Semester in Americana and co-taught a course in "Folk Music and Folk Art" within it that, like the rest of the Semester work, was field-based; both experiences provided the impetus for her groundbreaking work in creating City as Text™. The desire to be more attentive to the dynamics of cross-cultural relations than I was in 1976 has played a role in encouraging me to create and provide learning opportunities designed to further develop and increase that awareness in myself and others.

Yet I have come to understand in the intervening years since leaving secondary education and earning a Ph.D. in rhetoric/composition and critical theory that the problem of linking consciousness and race, as well as a host of other fraught issues, in a productive, transformative way is more complicated than I once thought. It is not so much a matter of being or becoming conscious or aware, although that is certainly a part of the equation; rather, it is the mind's own *lack* of knowledge of itself, its unconscious orientation to these issues that I seek to explore in this chapter. Thus the other pairing that links me to Braid is that, just as her work proceeds by way of field work and the exploration and mapping of a given place writ large in her design of City as Text™, my work in FYHC, which I call Psyche as Text, migrates toward another kind of mapping that can only be approached indirectly. Psyche as Text proceeds through the intersection of two fields: rhetoric/composition and Lacanian psychoanalysis. Rhetoric/composition is a hybrid field that endeavors to show how language, texts, writers, and writing work to effect change; the linguistically based Lacanian psychoanalysis, with its focus on the role the signifier plays in psychic life, engages mind/body/world to show how the discourse outside of us creates what

is inside of us. In Lacanian thought, then, for change to take place, carefully orchestrated inter- and intra-subjective relationships are required. Getting to, exploring, and mapping these inside and outside fields, each of which impinges on and intersects with the other, requires an understanding that is attuned to different but closely related discourses. To explain how this understanding might function, I describe more fully the workings of City as Text™ and Psyche as Text below.

The City as Text™ walkabout is a program integral to the NCHC-sponsored Honors Semester. It has been integrated into that annual event since 1981 and is practiced today at NCHC's national conferences as well. As Braid describes it, the participants—students, professors, and professional staff members—go out into a city, explore it, map it, and try to see it—"the places" of the city—with fresh eyes ("City" 23–5). Similarly, my Psyche as Text pedagogy encourages and enables students and teachers to become attentive to and then read their own unconscious and conscious mental patterns and behaviors. Teaching from a Psyche as Text perspective requires looking for ways that the discourses prevalent in the domains in which we have been raised—family, educational/technological system, house of religion or the lack thereof, economic system, political system, and geographic location—have created and inscribed themselves on our psyches and shaped what we see when we map the outside world and explain our relationships with it. The prevalent discourses found in each of the cultural domains listed above have encoded a myriad of cultural attitudes and propensities, including our expectations for gender and sexual orientation practices, racial identification and dis-identification, educational aspirations, class affiliation, and many more, and they have done so in overt and covert ways. This coding of our inside world, which has taken place largely from the outside in, appears when we write and when we read and respond to texts of all kinds.

Not only has our sight been focused by these discourses to see what we expect to see, but our bodies have been inscribed to react in culturally prescribed and proscribed ways to certain sights, smells, sounds, textures, and tastes, in addition to certain ideas. Because of this mind/body mapping of which we may be largely unaware, we often react, think, and make judgments by way of ingrained conscious and unconscious patterns of thought and affect.[3] I explore the nature of subjectivity and its formation in the next section of this paper to support these claims, an exploration that in turn sets up a Psyche as Text analysis of a field experience described by Shirley Forbes Thomas in the *Place as Text* monograph. Toward the end of the chapter, taking the City as Text™

assignment Thomas initiated with her honors composition class as a case in point, I argue that City as Text™ helps participants see and ultimately respond to the world from a fresh perspective at the conscious level and that it succeeds in doing so, just as its practitioners attest (Braid, "City" 25). A Psyche as Text approach to teaching, on the other hand, seeks conscious and *unconscious* sources of belief and behavior to reveal the complications and challenges we must negotiate to achieve this fresh perspective, particularly in terms of race and cross-cultural relations. At the same time, Psyche as Text, along with the psychoanalytic and rhetorical theories and practices that inform it, also reveals why City as Text™ and its field-based pedagogy form a particularly effective teaching model. As my discussion of Thomas's text will attest, while the focus of City as Text™ heightens consciousness in the mapping of spaces, the pedagogy also requires participants to note how their thoughts, feelings, and senses are engaged in the field work they are performing. This engagement of affect or feeling reaches to unconscious investments in certain beliefs or attitudes as well. Following my analysis of Thomas's honors composition experience, I offer a more in-depth look at Gregory L. Ulmer's *Internet Invention: From Literacy to Electrocy*, which explores the role of affect in yet another promising cultural domain for honors composition field work: cyberspace.

To reiterate, the primary premise of Psyche as Text is that "the eye is never naked" ("Books" 132). What is outside of us has constituted and then imprinted itself on what is inside of us, conforming our views literally and figuratively to correspond to culturally then psychically coded paradigms of sense, thought, and affect that endlessly repeat the *sensus communis* or what can dangerously go without saying. In other words, the white Texas teachers like me at Dunbar not only did not see anything wrong with our teaching practice; we literally could not see anything wrong. The common sense or *sensus communis* of the times held to a belief that progress was being made simply by placing white teachers in historically black schools. No visible training effort was made by the administration of the Fort Worth ISD to suggest that white teachers needed to be educated to negotiate the cultural differences between themselves and their students. The training consisted of working in the field: the effort expended and the sheer willingness of these teachers to take on this job seemingly proved their value to the district. Certainly, this life experience did help, but an approach that addressed our psychical investments in our own unquestioned cultural practices and the perspectives imbricated by these investments could have helped as well.

A Psyche as Text approach to education does not leave us without recourse vis-á-vis this cultural shaping and imprinting. It reveals that inter- and intra-subjective exercises, which are founded on transferential and counter-transferential relationships and informed by the suasory powers of rhetoric, writing, and field work, may provide opportunities to actively engage with and recode these paradigms of thought. To recode the paradigms requires that educators and students create new images and speak new words, thus directly and indirectly intervening in and altering the conscious and unconscious acceptance of a culturally prescribed status quo. The example from my own memory of the American Bicentennial at Dunbar provides a case in point that could have benefited from some sort of intersubjective intervention that was not forthcoming. Instead, the conventional wisdom of the time made it possible for me to think: "It is fun to choose dress patterns and make historical costumes to wear to work; it is important to celebrate the history of one's country." In retrospect, however, these thoughts that once seemed unproblematically "true" are tempered by other truths. Thirty-four years ago, this sort of *un*-thinking, this reliance on conventional wisdom, prevented me from being able to see and perhaps even prevented my students or my administrators or my teacher-colleagues from seeing the considerable irony of dressing up as colonists in a historically all-black public school that in 1976 was being structurally desegregated by white teachers.

Discourse, Ideology, and Subjectivity

In his influential 1995 *Rhetoric Review* essay, "Changing the Subject of Postmodernist Theory: Discourse, Ideology, and Therapy in the Classroom," Marshall W. Alcorn, Jr., explores the relationship among language, subjectivity, and ideology in the teaching of writing. In order to do so, he posits the nature of human subjectivity by calling on social theorist Louis Althusser and psychoanalyst Jacques Lacan for his exemplars. According to Alcorn, Althusser's theory of human subject formation, laid out in "Ideology and Ideological State Apparatuses," readily explains why we resist change and cling to our predispositions and our prejudices, exhibiting a "structured resistance to political knowledge" (335). In his essay, as Alcorn explains, Althusser claims that humans come into being and exist as ideological constructs or subjects (Althusser ctd. in Alcorn 335–36). In other words, as James Berlin explains, people, or, subjects, are hailed or interpellated by discourses into which they are born that make them who they are (ctd. in Alcorn

333). Subjects, argues Alcorn, do not internalize these discourses; rather, the discourses outside them constitute and shape what is inside them. Subjects are and exist as ideological constructs whose very construction resists reconfiguration or reconstruction. Thus people do not hold on to their prejudices, prejudices hold on to people; prejudices are constitutive of their identity. For subjects to give up those prejudices would be to give up who they perceive themselves to be (Alcorn 335–36).

To complicate this process further, Althusser states, "'Ideology . . . serves to represent an Imaginary Relationship of Individuals to their Real Conditions of Existence'" (qtd. in Alcorn 335). This imaginary relationship then in its turn, writes Alcorn, "explain[s] the lack of reason involved in political identification" (335). This process of interpellation Alcorn describes may provide a gloss on my memory of America's Bicentennial and help to explain why, in 1976, black children, white teachers, and black administrators apparently did not consider white teachers dressing up as colonists problematic, as far as I know, because the state apparatus that interpellated all of us as citizens of the 200-year-old United States was focused on the celebration of our accomplishments as a nation, not on the interrogation of our ongoing shortcomings with respect to race. Alcorn notes that, while Althusser explains how ideology subjects us, he does not explain how we might engage with and resist its apparatus (336). I will describe this apparatus, by way of Lacan, as the apparatus of language, discourse, fantasy, and their emotional support system *jouissance*. I take a more detailed look at Lacan's terms *fantasy* and *jouissance* below through the observations of two present-day neo-Lacanians, Thomas Rickert and Slavoj Zizek.

In neo-Lacanian/Althusserian terms, the teachers' performance as colonists and the pleasure we derived from it, including our pleasure in the belief that we were teaching a history lesson, demonstrated the role of fantasy that Althusser called the "Imaginary Relationship of Individuals to their Real Conditions of Existence" (qtd. in Alcorn 335). In neo-Lacanian terms, as Rickert puts it in *Acts of Enjoyment: Rhetoric, Zizek, and the Return of the Subject*, fantasy provides an orienting frame for our dealings with reality such that, by way of its structuring support, reality holds together unproblematically (62). Rickert explains that "*fantasy* refers to our largely unconscious projections and constructions of other people and the world, thus underpinning how we come to see ourselves in the world" (2). Fantasy is then itself supported by our libidinal investments, the *jouissance*, or paradoxical pinch of enjoyment (pleasure/pain) we derive from our daily practices, ranging anywhere

from wearing costumes at work to daily exercise. In Rickert's neo-Lacanian terms, j*ouissance* "refers to the . . . largely unconscious enjoyment one derives from habits, attitudes, beliefs, and activities" (3).

When I reflect on the scene of white teachers as colonists in Dunbar Middle School in 1976, the tableau suggests that our cultural inheritance as white Americans taught us to derive pleasure or *jouissance,* an unsymbolizable "it" factor of enjoyment, from what Lacan calls master signifiers in the Symbolic order (Bracher 22–28; Rickert 64). Thus for a white school teacher like me in 1970s Texas, master signifiers like "democracy" and "freedom" and the colonists who fought for them in 1776 became objects elevated to "Things" (with a capital "T") that were unquestionably revered.[4] Indeed these Things or master signifiers constituted and supported the belief systems informing the American way of life. To be asked to detach from these Things in recognition that not all citizens of the United States have had equal access to the freedoms America desired to celebrate would have required that I shift my unconscious fantasy frame and eschew the enjoyment I derived from it. I was, of course, not asked to make this move; moreover, I did not think to do so myself or even sense that I should. As Rickert notes, to go through the fantasy and recognize and negotiate with libidinal investments—one's very means of enjoyment and pleasure—is no simple task:

> Whether we are speaking of the organization of enjoyment on the individual or the national level, something about it is more "it" than itself. Not only can enjoyment not be reduced to any specific entity, but it also produces effects above and beyond its concrete material practice. This is also true for large-scale communities, like nations, where ineffable and immaterial effects help maintain investments in organizational stability. (64)

Offering a further gloss, Zizek explains, "'Nation *exists* only as long as its specific *enjoyment* continues to be materialized in a set of social practices and transmitted through national myths that structure these practices'" (qtd. in Rickert 64). Thus in the present day, although the American education system has traveled some distance from the call for structural diversity that informed the desegregation of black schools with a cadre of white teachers, we still have not achieved transformative diversity, seen as "diversity, equity, and inclusion" for all students in public schools or higher education, much less for students in honors education.[5]

Detours toward Diversity in FYHC:
Transference and Counter-Transference

In this section, I offer steps that the class informed by Psyche as Text takes to resist the status quo as well as some detours educators might take to travel in this direction. Perhaps thinking of the steps as in an improvisational dance, rather than steps in a formula or fixed methodology, would be helpful. As for the detours, they can sometimes prove to be the longer but more scenic route.

In the honors writing class as in psychoanalysis, a Psyche as Text approach to learning maintains that the recognition of unconscious desire may be augmented by transferential and countertransferential relationships between teacher and student (read "analyst" and "analysand") and the texts that they read, write, and create. Lacan teaches that the formation of human subjectivity proceeds by indirection, not from the inside out but from the outside in, such that, as he famously states, even "the unconscious is the discourse of the Other" (*Écrits* 172). In this fashion, transference is also a process of inter- and intra-subjectivity that proceeds by way of indirection, metaphorically and metonymically displacing and condensing time, space, and even human subjects and their objects. Transference occurs in any space in which the teacher, a fellow student, or even a text or its author becomes what Lacan calls "the subject supposed to know" (*Four* 224–25). Transference begins as a trust relationship in which students metonymically displace onto their partner (teacher, fellow student, text, or author) the regard they once held for someone else in another time and place. The subject supposed to know is thus the metaphor that stands in for that other person. Counter-transference is the reciprocal recognition from the student's partner (teacher or fellow student) that a relationship has been formed. This relationship, while it has the capacity to be productive, is a tricky one because the one thing that teachers or partners do know is that *they do not have the answers for the students*; the teachers do not know the students' desire, and only by working through the students' repeated enunciations, with restrained guidance from their teachers or partners, do the patterns of signification or meaning emerge. In the Psyche as Text classroom, the challenge for the teacher is to offer opportunities to the student to produce discourse, and then the obligation of their working partnership is to note the discursive patterns that are revealed. In this dialectical dance, often the best ways of providing learning opportunities are through detours and side-steps, performances of indirection including

the reading of tutor texts that may ostensibly have a different purpose entirely.

The detour or indirection is key, particularly when issues of race are involved, because indirection (perhaps even unwitting misdirection) increases the likelihood of the epiphanic moment, the chance that the give and take will lead to insight, even in the midst of the inevitable resistance that arises when ideological issues are involved. Thus, the Psyche as Text teacher creates a context for learning that provides open-ended opportunities for student/teacher discourse to be produced and for teachers and students and for students and their peers to engage with, discuss, and comment upon this context. During the process, some thoughts, including prejudgments or prejudices, may be repeated. Instead of coding these prejudices negatively as errors, something to be rid of, as we will see in the analysis of Thomas's honors class field experience in the next section of this chapter, these prejudgments may be read as holding a value. Paul B. Armstrong explains:

> Although some prejudices may be misleading, constricting, and oppressive, understanding is impossible without pre-judgments . . . of the sort provided by cultural conventions and inherited beliefs. According to Gadamer, "The overcoming of all prejudices, this global demand of the enlightenment, will prove to be itself a prejudice, the removal of which opens the way to an appropriate understanding of our finitude," including our belonging to history, culture, and language. (qtd. in Armstrong)

Thus, to understand anything, one must first judge and even pre-judge—and prejudgment may well rest on a misrecognition. But when we are in the field and issues arise, and when images present themselves and scenes take place before our eyes that challenge our beliefs and prejudices, we must work our way discursively through these challenges and misrecognitions by discussing them with peers, teachers, or some other knowledgeable authority regarded as "the subject supposed to know."

Paired with such discussions, the hands-on bodily work of writing becomes yet another means to symbolize what we are trying to learn to achieve epiphanic moments. Indeed, it is through this dynamic transferential and counter-transferential work—a movement of body and psyche that takes the long way home through inter- and intra-subjective human interaction and innumerable permutations of prejudgment, misrecognition, contradiction, reassessment, imagination,

contemplation, meditation, epiphany, sheer bodily movement, and . . . time—that we may learn, as Bernice Braid pointed out in her email, transformatively.

City as Text™ and/as Psyche as Text

A vivid example of the physical and mental labor that takes place in the field appears in the essay by Shirley Forbes Thomas published in *Place as Text.* Thomas does not describe the experience as a lesson in diversity, but perhaps for that very reason, such lessons accrue. Utilizing the close proximity of her Arkansas home institution, John Brown University, to the capital of the Cherokee nation located across the border in Oklahoma, Thomas constructs a City as Text™ experience for her honors composition class that asks them to visit the Cherokee capital and learn as much as they can about that culture. As Thomas notes in her opening remarks, she constructs her course along lines suggested by Braid, who advises that a City as Text™ course entail "a 'consciously orchestrated learning environment in which students are encouraged to learn as much about their preconceptions as they are about the culture they study'" (qtd. in Thomas 32). Thomas creates a context for her students to work from by way of Kiowa native N. Scott Momaday's complexly structured novel *The Way to Rainy Mountain*, which provides "a model for writing in at least three different voices and styles and for looking at places and cultures from differing points of view" (Thomas 33). The students' first assignment, however, which precedes their reading of the novel and admirably sets the tone of the course, takes place on orientation day before classes actually begin. On this day everyone ventures toward Tahlequah, Oklahoma, to visit the Cherokee Heritage Center, the Murrell Museum, and the *Trail of Tears* drama that enacts the relocation of the Cherokee Nation to Oklahoma. During their visit, Thomas writes, students are fortunate to meet Bruce Ross, curator of the Murrell home and "great grandson of John Ross, Principle Chief of the Cherokees in the 19th century for almost 40 years" (33). He offers the students the history of his family's connection to the Murrells along with lessons on current issues affecting Native American populations. He also shows them a Cherokee syllabary, representing the Cherokee written language.

After the visit, even in their earliest observations, the students find their prejudgments questioned by what they see. As Thomas notes, the student papers written in response to their outing "reflected surprise that nineteenth-century Cherokees had lived in houses, not tepees, and

had worn clothing much like that of their white neighbors, not feathers and loin cloths" (34). They are also quite surprised to find that many Cherokees had been Christianized even before their removal to Oklahoma. None of them Native American themselves, Thomas's students seem "confounded by how ignorant of Cherokee history and cultures they . . . had been" (34). Thomas quotes one student, Joseph Rorabaugh, who states, with what sounds like dismay, "I did not know that the Cherokee Nation had tried so desperately to comply with the wishes of our leaders" (qtd. in Thomas 34). Although Thomas does not say so, the resemblances of the Cherokee to their white neighbors were likely the result of a highly structured process of assimilation that worked to remove the superficial as well as the deeply ideological differences between Native and white Americans, beginning with Native American children who were taken from their homes, dressed like whites, and educated in boarding schools such as the Cherokee Female Seminary, built in the nineteenth century, and upon whose ruins, as Thomas tells her students, the Heritage Center Museum was built (33).

According to Thomas, one of the chief results of her City as Text™ assignments is the "self-reflection that is necessary to identify one's own presuppositions before critical thinking can take place," yet the responses of her students indicate that more than a cognitive transformation is at stake (33). Thomas uses the word "confounded" to describe her students' surprise at their lack of knowledge of a culture that was so close to them geographically but so far away from them socially and psychically (34). Dismay, as I noted above, occurs when they learn from Ross, who, as the curator, is perhaps for them a "subject supposed to know," that a proud culture with its own written language and government was subjected to the Trail of Tears. To be confounded is to figuratively and perhaps literally be stopped in one's tracks; to be dismayed is to experience a feeling of sadness after a reversal in which affirmation turns to negation. Both of these words convey emotions with psychical and bodily effects, perhaps the result of working not in the classroom but in the field, a demanding place where both mind and body are repetitively called upon to do the work required.

Discourse, Ideology, and Subjectivity, Again

Alcorn explains why the body's involvement in experiential learning is compelling in its potential to interrupt and rework patterns of the psyche, potentially bringing about a transformative understanding of difference. He suggests that to teach the conflicts, to take on issues of

race and ideology straightforwardly by asking students and encouraging teachers to become more critically conscious of those issues, is only part of the challenge and may not address the libidinal, affective investments each of us has in our beliefs and prejudices (337–38). He argues that, just as the discourses outside of us come to comprise our identity, the desire that flows through language and thus through each of us causes language and discourse to amount to more than chains of signification that may be laid out and read for their cognitive meaning (338–39). As Lacan, one of Alcorn's primary influences, explains in *The Seminar of Jacques Lacan, Book VII: The Ethics of Psychoanalysis,* "desire" constitutes

> the metonymy of our being. The channel in which desire is located is not simply that of the modulation of the signifying chain, but that which flows beneath it as well: that is, properly speaking, what we are as well as what we are not, our being and our non-being—that which is signified in an act passes from one signifier of the chain to another beneath all signification. (*Seminar* 322)

Lacan, like Alcorn after him, is trying to get at the affect, the something more than language in language, that performs its work at the level of the body such that it constitutes our very bodily sensations, thus, indirectly, persuading our minds. These bodily sensations, what one might call an unwilled feeling or reaction brought on by a thought, an image, a speech, a smell, or a scene encountered in the field or even in our day-to-day practices, may be complicit in encouraging us to persist in patterns of repeated behavior that bypass thought altogether.

Alcorn calls up one of his own memories to demonstrate this point. He discloses the scene that ensues when he, as a Peace Corps volunteer in India, is discovered eating cow meat by one of his Indian colleagues (345). The very idea of his eating cow meat makes her sick, Alcorn writes, while her reaction to his favorite food makes him laugh (345). As Alcorn relates the story, although the two can discuss this issue as rational adults, they cannot readily change their bodily response to each other's culturally opposed dietary practices (345). What this evidence tells us about our body's complicity in our response to difference, in Alcorn's estimation, is that we are psychically and somatically mapped in ways of which we may well be unaware (345–46). Alcorn notes that this sort of bodily reaction, which imposes itself on us even before our conscious mind is engaged, may manifest itself in a broad array of similar gut reactions to difference, ranging from our affective

responses to different races or different performances of gender, among many others (346).

Psyche as Text and the Field of Cyberspace

The preceding examples demonstrate that both memory and memory work may play a role in our response to difference and in our comfort levels with many permutations of diversity. As Patrick McGee notes, "the goal of analysis . . . can only be," according to Lacan, "the advent of a true speech and the realization by the subject of his history in relation to his future'" (668). Thus, our memories of the past play a key role in who we are today, a fact that Freud and his colleagues unearthed, observes Charles Bernheimer, when they were inventing psychoanalysis (1).[6]

The last section of this chapter foregrounds my Psyche as Text approach to the teaching of First-Year Honors Composition. Thus far I have suggested that Psyche as Text is an approach, a way to situate ourselves toward teaching and learning, that questions the notion of a neat teacher/student dichotomy and engages teachers and students alike in identity exploration. Here I offer a view of the approach, but I suspect myriad other ways exist in which Psyche as Text could function. While I have practiced this approach for a number of years, as I noted earlier, I am indebted to Ulmer and his recent textbook, *Internet Invention: From Literacy to Electracy,* for many of the exercises I have employed in teaching FYHC II, which emphasizes argumentation. Since I have rehearsed Ulmer's work and my appropriation of it in detail elsewhere, I offer here a brief overview of my FYHC courses, my appropriation of Ulmer's text, and a discussion of the Ulmer-inspired exercises that indirectly recalled my Dunbar memory.[7]

In FYHC, I teach paired courses, the first focusing on exposition and the second on argumentation. FYHC I emphasizes the identity of the student through an assigned self-portrait written in response to and modeled after multi-media self-portraits by Alice Walker, Annie Dillard, and Van Gogh, among others. The class members then move out in increasingly larger concentric circles from this "self"-centered view of identity to include the respective communities to which each student belongs and the discourses that have played a role in their identity formation. Conversely, in FYHC II, the class examines communities at a historical remove with which the students may or may not identify. Here we study a range of texts that include Martin Luther King, Jr.'s "Letter from Birmingham Jail" or his "I Have a Dream" speech, both written

during the Civil Rights movement in the 1960s; Nathaniel Hawthorne's *The Scarlet Letter*, a work of fiction set in historical seventeenth-century Boston but strongly influenced by Hawthorne's nineteenth-century New England context; and Virginia Woolf's *Three Guineas*, a twentieth-century treatise against war that also explores the cultural status of women. We then analyze these texts for their arguments, their social and historical commentary, and their potential intersections with each other and with twenty-first-century issues and concerns.

The exercises in Ulmer's text, performed alongside these readings, help the class go beyond analysis of theme and argument to access the emotional resonance set up by the texts, their authors, and the images the texts evoke. Indeed, Ulmer asks that we approach texts of every sort—verbal, nonverbal, written, visual, or aural—through new metaphors that defamiliarize our notion of "text" as something that is woven, like a textile, and imagine it instead as something that is "felt" (*Internet* 35–6). The word "felt" is designed to evoke the material felt, which is made of pressed wool fibers, as well as the affective dimension of the word "felt"—as in "to feel" something (36–7).[8] Ulmer's *Internet Invention* is replete with exercises that focus on affect and the importance and value of memory to self-analysis. Memory, as Freud and Lacan demonstrated before Ulmer, is almost invariably tied to an event with which we are emotionally connected. Thus, the exercises Ulmer composes, much like the practice of freewriting long used in composition pedagogy, are designed to access memory by bypassing the resistances of the ego and encouraging teachers and students alike to rely on intuition and the unconscious mind for invention, in the manner of an avant-garde thinker. Indeed Ulmer's early publications, written prior to our ability to work in cyberspace, linked avant-garde thinkers, their texts, and a problem to be solved to the assignments he constructed, a tactic of indirection in invention and problem solving he has not abandoned in twenty years ("Textshop").[9]

Today Ulmer advocates posting the results of his book's exercises on the Internet and applying conductive reasoning or image logic to the problems posed in order to lend a hand in the invention of electracy, Ulmer's neologism for electronic literacy (*Internet* xii–xiii). As Ulmer explains, "Conduction puts into logic the aesthetic operations of images (word and picture)" (*Internet* 9–10). It might be helpful to think of conduction as a kind of poetic logic, an inferencing system that operates on the mind and the body in the manner of a poem or a dream, through sensation and epiphany. Conductive reasoning existed before electronic imaging since words can evoke emotion and create images in

the mind; as Ulmer notes, however, as we shift our focus from print literacy and its attendant logics of deduction, induction, and abduction to emphasize electronic literacy and its conductive image logic, electracy is coming to the fore (*Internet* 10).

Ulmer's goal in *Internet Invention*—always related to the invention and creativity required to address personal and social problems (e.g., the challenges to diversity that concern us here) proceeds by way of the discovery/formulation of iconic images, the guiding beacons that light the past and guide the future. According to Ulmer, in Gerald Holton's *Thematic Origins of Scientific Thought*, which studied scientists and the origins of their creativity, Holton found that, if people can access their memories, they will discover iconic images that appear and reappear (ctd. in Ulmer 18–20). These images organize each individual's goals and aspirations and shape what Ulmer calls their "mystory," another Ulmer neologism that stands for "my story" and connotes "mystery" at the same time (*Internet* 5–6, 79). His paradigmatic example of such an iconic image is the compass given to the young Einstein by his father; Einstein then spent his life determining what forces created the constancy in the universe that the invariant nature of a compass reveals (27). Ulmer claims that, if people can determine the images that guide them at a young age for good but also sometimes for ill, they may choose whether or not they wish to follow or fully endorse those images (*Internet* 27). As psychoanalysis claims, of course, and as Alcorn and Rickert have found, a decision to question a previously unquestioned icon requires restructuring people's fantasy frames and thus is not a task accomplished easily or once–and-for-all. Instead the option to change the iconic images that have historically structured their mystories arises recursively; change occurs when people recognize the repeated patterns of their behavior and manage, with each repetition, to exercise the option to repeat what they do *differently*.

Ulmer and Psyche as Text from the Student Perspective

Ulmer's exercises, like the analysis practiced by Freud and Lacan, are designed to elicit images and discourse; the exercises then culminate in what Ulmer calls the "wide image," the iconic image selected by the students based on patterns that repeat in their exercise responses (*Internet* 10). Thus, to prepare to address Ulmer's exercises for the FYHC II class, the students must create a blog account on a user-friendly blog host like xanga.com, desirable because it does not require clients to invite

friends before their blogs can be viewed. To enable the class members to find and view each others' blogs easily, I set up a Blackboard© site with discussion board forums for each assignment, enabling students to post links to their blogs. Then, over the course of the semester, class members post images and explanations in response to each of Ulmer's exercises, some of which include questions about decisions students have made concerning their blog's look and design. The creation of the wide image is the ultimate goal of Ulmer's exercises and requires the students to note repeating patterns in their blogs and then to discern or determine an iconic image that can represent those repetitions. A sample of Ulmer's exercises appears below, along with the results of one student's final assignment, the rendering of an iconic wide or guiding image.

Here are two exercises assigned by Ulmer in "Home and Family," Chapter 3 of *Internet Invention*:

- "Exercise: Decision Scene": "If driving a nail flush into a board is an image for a decisive state of mind, what is a good image for your manner of making decisions?" (*Internet* 76).

- "Exercise: Memory Glimpse": "Put into an image or scene one of your earliest memories. Note especially the details of what you remember. What is the atmosphere of the scene? What details carry this atmosphere?" (*Internet* 90).

Image responses to the decision scene exercise have varied from a chess board to a coin toss to a back-view image of someone with an angel and a devil perched on either shoulder. Responses to the memory glimpse exercise have varied widely, but they often include the description of a family scene replete with sights, smells, and emotional resonance. After students complete and post their responses to these exercises as well as a number of others that I pick from the textbook, each student examines his or her blog for repeating images/words/ states of mind. The repeating images then guide the student toward a culminating iconic image that, like Einstein's compass, represents their personal true north.

Recently, one student's guiding wide image consisted of a cartoon that depicted a very long 60s-style automobile sporting an equally long canoe strapped to its roof. The car was depicted as emerging from an impossibly narrow and winding mountain road it had successfully traversed. During the course of the semester, the student had experienced challenges that involved a break-up with a girlfriend and culminated in moving back home to cope with the stress. But just as the car

in the cartoon had traversed its impossible road, my student had emerged on the other side of his emotional ordeal. This image helped him cope with what he felt, not just with what he thought, about his past, present, and future, and it afforded him a new perspective on how to get on with his life.

In the five years that I have been using Ulmer's book to supplement my Psyche as Text approach to composition pedagogy, I have received positive feedback from students who commit to the idea of capturing their personal history and posting it electronically for the wired world to see. Indeed, students who are diffident about other assignments take the mystory exercises seriously and typically complete them in a timely fashion despite my offering no assessment of the exercises until the end of the semester. Even then the grade is determined holistically based on the depth and degree of their engagement with each exercise. Heretofore, virtually without exception, that engagement has been exemplary: on course evaluation forms the students often rate their mystory exercises as the most compelling assignments of the semester.

Psyche as Text and Diversity Issues in FYHC

Just as my own long-held Psyche as Text approach to the teaching of FYHC has helped my students see how they have been hailed or inter-pellated by the various image- and linguistics-based discourses or mean-ing-making systems into which they are born, Ulmer's approach as depicted above names and more formally systematizes this teaching strategy.[10] Ulmer provides his own mystory as an exemplar in *Internet Invention.* Consequently, when I began teaching with his textbook, I fol-lowed suit by performing his exercises alongside my students and post-ing them to my blog. Although I did not happen on the Dunbar mem-ory as a direct result of performing these exercises, they did lead me to it indirectly. Many of the exercises in *Internet Invention*'s chapter on "Home and Family," like the two I listed above, evoked my childhood, part of which was spent in Little Rock, Arkansas. I was there, in fact, fifty-three years ago when Central High School was desegregated by black students, and I was there the next year when the governor of Arkansas, Orville Faubus, closed the high schools to protest desegrega-tion. That year, even given my very young age of five, it was not lost on me that schools could be shut down because of race.

Since Ulmer's work in electracy focuses on images and words that create images, one of the early exercises in the book follows the reasoning of Roland Barthes and the idea that images become

important due to the *punctum* or emotional sting that they cause. The meaning they gather is not like that in the dictionary but is instead an "obtuse" meaning that is personal to the viewer/reader (*Internet* 44–6). Indeed as Ulmer states, "To make a mystory is to record the obtuse meanings of information in each of the institutions [family, community (history), entertainment, church, and street] of the maker's experience" (*Internet* 23–34, 45). Thus, when one of his assignments built on this *punctum* sensation coincided with my class's reading of King's "I Have a Dream" speech, I was inspired to search for an image that would evoke the desegregation of Central High School to post to my blog. In doing so, I came upon the iconic picture of Elizabeth Eckford, one of the Little Rock Nine, whose image was captured as she stoically walked toward Central High with a threatening crowd of angry, mostly young white people following her. Her image returned to me when I began writing this paper on diversity issues in honors education while reading Braid's "Honors Semesters," an account of the first Honors Semester commemorating the Bicentennial, as well as *Place as Text*, which was edited by Braid and Long.[11] When my conductive powers of reasoning kicked in, I thought once again of the city of Little Rock; of my association with its history over fifty years ago; and of the social issues of segregation and desegregation that I have been connected to, disconnected from, and constituted by, all of my life. In the act of writing, then, and in a kind of transferential relationship I felt with Elizabeth Eckford and with my texts and their authors as "the subjects supposed to know," I was literally and figuratively led back to Dunbar Middle School and the myriad reasons that led me to accept the offer to teach there, to do what I could do for education and against oppression, even in my ignorance and error.

Conclusion

Thirty-four years ago, my fantasy frame as a white teacher celebrating our nation's Bicentennial at Dunbar Middle School enabled me to believe I was teaching lessons in history and obscured the reality of the role played by the importation of Africans and the removal of Native Americans in America's progress. This realization is a fleeting truth that a Psyche as Text approach to pedagogy has revealed to me. This approach to teaching, however, also insists we are not left to our fantasy frames without recourse. Psyche as Text follows Lacan in positing that human beings are constituted retroactively by their Others: their images, the symbol systems of signification, and the objects to which

symbols give name. Thus, only when human subjects pass through one aspect of their development can they look back to see where they have been, and this passing through happens not once but recursively. In this fashion, the past shapes and reshapes us not once but again and again as we *re*-member it, put it back together over and over. When the past returns to us, as my memory of Dunbar has come back to me, we can meet that memory anew. We do not have to be who we were when those events first transpired; as Virginia Woolf writes in *The Waves*, we are "made and remade continually" (134).

In *Beyond the Pleasure Principle*, Freud does his field work by drawing upon a memory of his grandson at play. Under Freud's watchful eyes the child enacts his favorite game, which consists of taking a cotton reel with a string attached, throwing it out of his crib, and reeling it back in (8). When the child throws the reel, he shouts "'*fort*'" "['gone']", and when he reels it back, he shouts "'*da*'" "['there']" (qtd. in Freud 9). This story can explain a number of Freud's concepts, including the ephemeral nature of consciousness (there) and unconsciousness (gone), states of mind that also fluidly, even instantaneously, trade places with each other. I am arguing analogously that when we are in the field, when our bodies and our minds are engaged and our own prejudices and the expectations that they set up are challenged, we experience this sense of being found and being lost and then being found again. This very movement, this work, this *fort/da*, has the potential to make an impression on us, to enable us to read our psyches as text, and to consciously think about our unconscious predilections. Although as educators we cannot be certain about what happens in the field—electronic or otherwise—or whether the impression we hope for will result, the chance exists that this kind of work will allow us and our students to learn transformatively. Learning transformatively ensures that we do not go back to who we once were when we leave the field. If we are tempted to revert to or reassume our fantasy frame, if the pleasure of the familiar pattern or the familiar groove beckons, the experience in the field will have provided the means to resist its siren song.

Epilogue

In the summer of 1991, I was selling ads for the *Fort Worth Star-Telegram* city newspaper. My boyfriend at the time had been called to Desert Storm, and his brother had helped me get the job while I was in the midst of completing my doctoral coursework. Walking down Taylor Street in downtown Ft. Worth, on the way to my car from the

newspaper offices, I was stopped by an attractive young black woman with coppery colored hair.

"Did you teach at Dunbar Middle School," she asked, "some 15 years ago?"

"I did," I told her. I couldn't remember her name, but her grown-up face looked familiar.

"I am glad to see you looking so well," she said, smiling. "I am glad to see you again."

She looked twenty-seven years old and successful. She looked like she was making it through life.

I would like to think she did not hold my day of costume wearing against me.

Notes

[1]In Thomas Rickert's *Acts of Enjoyment*, he speaks of taking a different attitude toward *what* and *how* to teach in light of neo-Lacanian psychoanalysis and its formulation of human subjectivity. To that end he suggests that teachers of writing and cultural critique "inhabit" their work differently, a suggestion that I second when I address diversity issues and FYHC by way of a Psyche as Text approach to teaching and learning (164).

[2]A perusal of the history of the Fifth Circuit United States Court of Appeals case, "Flax v. Potts," which led to a structural approach to desegregation, indicates that the historically black school Dunbar Middle, which was not located in a neighborhood that could readily be linked with other white schools nearby, would instead be desegregated by white teachers in the same ratio as white to black teachers in the Fort Worth ISD. My friend, Catha Birdseye, a fellow teacher at Dunbar in the 70s, reminded me that since the ratio was 80% white to 20% black, the ratio at Dunbar was court ordered at 80% to 20% as well. I became part of the white 80% in spring of 1975.

[3]Challenges related to straightforwardly mapping the psyche as a text are underscored by Judith Butler when she observes that "the 'I' who seeks to chart its course has not made the map it reads, does not have all the language it needs to read the map, and sometimes cannot find the map itself" (110).

[4]The "Thing," according to Lacan, is an object or idea that has gained a transcendent cultural ascendancy (*Seminar* 112–14).

[5]In "Moving Beyond the Numbers: Honors Programs and Transformative Diversity," a speech given on Saturday, 3 November, at

the Diversity Forum of the 2007 NCHC Conference in Denver, Colorado, Dr. Finnie D. Coleman distinguished between *structural diversity* that is a function of numbers and *transformative diversity* that knowledgably enjoys and celebrates difference in community. He urged that honors programs seek not diversity alone but "diversity, equity, and inclusion."

[6]As Bernheimer writes in *In Dora's Case: Freud—Hysteria—Feminism*, early in Freud's career his colleague Josef Breuer told him of a patient, Anna O. (a pseudonym for Ida Pappenheim), who had a number of physical ailments apparently connected to guilt that arose out of her felt ambivalence to the death of her father, an invalid who had long been in her charge (8). Pappenheim herself began recounting her memories of her father's illness to Breuer and discovered what she would call "the talking cure" (qtd. in Bernheimer 8). In the process of this therapy, as Bernheimer describes it, "she translated her conversion symptoms into the narrative of their origin, thereby undoing them" (8). While the scenario Bernheimer paints here oversimplifies the psychoanalytic process and its results, the role that memory and forgetfulness play on the psychoanalytical stage is exemplified.

[7]See Lisa Coleman's "Teaching" and "Memory."

[8]According to Inge Evers, felt is made by soaking and pressing woolen fibers, which have a barb-like quality, in hot soapy water (ctd. in Ulmer *Internet* 36). In the process of this rolling, the fibers latch onto one another and, when dried, compose what Gilles Deleuze and Felix Guattari call a kind of "anti-fabric" (qtd. in Ulmer *Internet* 36). If the felt becomes wet again, the barbs of the fibers unlatch, and it may be easily pulled apart. Ulmer uses the word "felt" as a metaphor for thinking/feeling otherwise due to its unique capacity to evoke a thing, a thought, *and* a feeling.

[9]See Ulmer's early essay "Textshop for Psychoanalysis: On De-Programming Freshmen Platonists." Ulmer's ways of proceeding in his textshop bear a similarity to the City as Text™ experience described by Thomas above.

[10]Ulmer employs a neologism that stands for those discourses that he calls the "popcycle," a word whose definition further elaborates on the terms "interpellation" and "ideology" (*Internet* 24–5). For Ulmer, "'Popcycle' refers to the ensemble of discourses into which members of a society are 'interpellated'. . . . 'Interpellation,' nicknamed 'hailing' or 'appellation,' refers to the social and psychological processes by which our identity is constructed" (*Internet* 24). Further, he notes:

The theory of "ideology" (which is to my domain [media studies] what "evolution" is to the life sciences) classifies our identity into such categories as race, ethnicity, religion, class, gender, sexuality, nationality. We enter into or learn from the beliefs and behaviors named by these terms in an interrelated set of institutions. (*Internet* 25)

Ulmer names these institutions: family, community (history), entertainment, church, and street. The chapters that organize his book and the exercises found within them are connected to each of these institutions/locations (*Internet* 23–4).

[11]Retrospectively, at the time I formulated the idea for this chapter, I was also editing other manuscripts for this monograph, including Marcella L. McCoy's "A Place for Diversity: Experiential Projects in Honors Curricula," which employs experiential learning in a course that examines the history of Philadelphia public school desegregation. Reading McCoy's essay may well have sent me on the memory trail of the role I played in desegregating Dunbar Middle School.

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PART III:
THE CALL FOR TRANSFORMATIVE DIVERSITY

PASSING FOR BLACK:
WHITE PRIVILEGE AND
BLACK IDENTITY FORMATION

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In the song "What If I Was White," black rap artist Sticky Fingaz and his white collaborator Eminem imagine how different Sticky's life would be if he were the recipient of white privilege. Sticky suggests that he would not be harassed by police or store security, would be able to secure taxis and home loans, and would have the privilege to select which subculture he would like to join. He asks, "Would I be Redneck or Skinhead, preppy or high class?" (Fingaz). The agency to determine one's own identity, to imagine oneself as that person and perform that identity without having one's authenticity challenged, operates at the root of white privilege. "White privilege," of course, is a broad term describing the exercise of accumulated social, economic, and hegemonic power in American society.

Eminem's participation in this conversation is particularly interesting since he exhibits a sophisticated understanding of his own privilege and is adept at playing with the multiplicity of his own identity. The process of identity formation and performance that Eminem constructs in his own music and his self-identification as a vector for the transmission of hip hop culture into white privileged space illustrate both an evolution of his understanding of his identity with respect to his art and the degree to which white privilege has been the vehicle for that evolution. Eminem explicitly connects his success to skin color in the song "White America," noting, "If I was black I would have sold half." Eminem's intentional, complicated, and multiple performances of identity between and among his albums demonstrate the constructedness and fluidity of identity and are a part of his struggle to establish authenticity and, by extension, his relevance as a white artist in a historically black medium.[1] His example is therefore instructive as I tell this story about my continuing journey in identity (trans)formation and self-identification as a black man.

An Identity Takes Shape

This story begins at a point in my life when I could not have described my identity in terms other than idiosyncratic. I now recognize that my

prerogative in being so glib about identity derives from the privilege that all white people in the U.S. enjoy: the fiction that people somehow transcend group identity and have access to opportunity based on individual merit. If asked then to describe white culture, I feel certain I would have had no answer because white privilege allows me to conscript whatever I wish as my culture. I neither have to do combat with nor conform to someone else's assumption concerning my rearing, education, grooming rituals, musical taste, or dietary staples. My perspective began to change when I enrolled in Dr. Finnie Coleman's course on African American literature.

I met Dr. Coleman in the fall of 1999 when I was a junior at Texas A&M University. The decision to take his course was serendipitous: my wife (then fiancée) and I both needed a literature course credit, and that semester we decided to take a course together. Only two possibilities fit both of our schedules, and we took "Introduction to African-American Literature" because "Bible as Literature" was full. Through my association with Dr. Coleman that began in that chance encounter, I discovered a passion for a history that I now consider mine but to which I previously had no access.

In the course of my studies with Coleman, which continued through the completion of my Bachelor's and Master's degrees, I was challenged to rethink my identity as a way to access and understand African American literature and culture and the history of their transmission. While discussing my reading of James Weldon Johnson's *Autobiography of an Ex-Colored Man*, for example, as a component of an independent study with Coleman, I was presented for the first time with the concept of passing. My only frame of reference for the term prior to that was as a euphemism for death, but I soon learned that, in the context of racial identity, passing meant presenting oneself as part of a privileged group.[2] With this reading I was asked to consider the privilege to which Johnson's narrator had access while performing his white identity. Then Coleman asked the question that changed my life. He inverted the situation by asking me to think about why someone might pass for black. My initial answer was that one would then be eligible for certain scholarships. That response indicates to me that, while I would have scoffed at the idea of participating in institutional racism, I had nonetheless internalized oppressive and derisive attitudes.

My studies with Coleman led me to Beverly Daniel Tatum's definition of racism as a "system of advantage based on race" (10). Tatum uses the moving sidewalk found at many airports as a metaphor for white privilege. She describes different levels of participation in this

privilege: those who have identified with and are in step with that privilege are walking quickly along the sidewalk; those who may not recognize or align themselves with the notion of white privilege are nevertheless carried passively forward simply by being on the sidewalk (11).

Undermining White Privilege

White privilege is the set piece to white power; the uncritical or ignorant participation in white privilege is therefore passively racist, and concerted efforts to defend, extend, and consciously exercise white privilege are actively racist. Since, in Tatum's metaphor, being on the sidewalk means being white, one cannot simply step from the sidewalk, but one can be actively anti-racist by walking against the flow. In taking this metaphor to heart, I daily found ways to challenge the fiction of standing still by unmasking my own privilege and using that privileged space to point out others' participation. For example, I responded indignantly to offensive jokes or comments and complained about lack of representation or lack of depth in representation while discussing films I watched with my wife.

My own studies have uncovered other metaphors for white privilege that drive home their ubiquitous nature. Peggy McIntosh's metaphor of an "invisible weightless knapsack" is perhaps the most widely cited. McIntosh describes her own privilege as "an invisible package of unearned assets which I can count on cashing every day but about which I was meant to remain oblivious" (3). This knapsack is filled with metaphorical tools such as "special provisions, assurances, tools, maps, guides, codebooks, passports, visas, clothes, compass, emergency gear, and blank checks," the value and use of which derive from whiteness (4). Tim Wise describes white privilege as such an integral part of our experience that we can fail to recognize its existence. He compares the experience of white privilege to being a fish in water: "Even if fish were capable of speech, they would likely have no explanation for the element they swim in every minute of every day of their lives. Water simply is. Fish take it for granted" (Wise).

What is for me perhaps the most salient metaphor for white privilege comes from an unlikely source: Charles Murray. Richard Hernstein and Murray argue in *The Bell Curve* that intelligence is indelibly linked to genetics, is unchangeable, and is, on average, lower among black people than white people. In a debate with James R. Flynn hosted by the American Enterprise Institute, Murray disputes the notion that racial testing bias exists, claiming that if it did, it would have to be so pervasive

as to constitute a sort of "background radiation" (Murray and Flynn). That Murray is dismissive of racial bias out of hand illustrates white prerogative in constructing and authenticating what experience is legitimate and what is not. "Background radiation" is, in fact, a very apt description for the pervasive, deleterious effect of the exercise of accumulated privilege in American society and culture. In his chapter of the book *Young, Gifted, and Black: Promoting High Achievement Among African-American Students*, Claude Steele recognizes the ubiquitous nature of the effect of white privilege in describing the phenomenon of stereotype threat. Stereotype threat is the "threat of being viewed through the lens of a negative stereotype, or the fear of doing something that would inadvertently confirm that stereotype" (Perry, Steele, and Hilliard 111). Stereotype threat, as described by Steele, is not abstract; it is "the concrete, real-time threat of being judged and treated poorly in settings where a negative stereotype about one's group applies" (112). In a series of experiments, Steele showed that mundane activities such as problem solving became more difficult for black students when researchers suggested that the students' intelligence was being tested (114). According to Gregory M. Walton and Geoffrey L. Cohen, meta-analysis of studies like Steele's shows evidence of a performance boost termed "stereotype lift" for participants not targeted by the stereotype but aware and at least tacitly in agreement with it (Walton and Cohen 456). Although the exercise of white power and the effects of white privilege are pervasive, the ways and degree to which people might have access to that privilege and power have much to do with their socioeconomic status, level of parents' education, and other limiting factors. A white, female, first-generation college student from an impoverished background, for example, has access to white privilege, but not in the same measure as a white, male, fourth-generation college student from a wealthy family; she is still subject to stereotype threats by virtue of her performance as a first-generation and female student.

Forming a Black Identity

Until I studied with Coleman, I was an uncritical participant in white privilege; to mark that fact, the subtitle for this chapter in its first iteration was "How I Was Authenticated." According to the conventions of the slave narrative, a white man usually offered an introduction for the black voice, his witness lending credence that the story was true. My inversion of the authenticating preface in the earlier draft was intended to illustrate how Coleman, a black man, helped me begin this

process of probing my identity. When I was twenty years old, I discovered my black identity, radically changed my religious views, and reversed my political affiliation. I like to think that these changes were synergistic and complementary. Every dimension of how I relate to the world changed: self-self, self-deity, and self-others. The identity transformation that studying with Coleman encouraged was at the root of that change because I was prompted to reevaluate my fundamental beliefs. Up to that point, I had no reason to think I was anything other than white; I did not have any reason to worry about my racial identification at all. Transformative diversity, as I experienced it, meant that I needed to break down the me/them construction of identity and think of myself as part of whatever group I might be referencing.

At first I did not change the performance of my identity; the initial change took place when Coleman introduced me to other black professors and students as someone who was passing for black. By virtue of the subversive nature of this introduction, people could no longer assume I was white; in Tatum's metaphor, I was walking against the traffic on the moving sidewalk. The longer that I lived with my black identity, the more often I would notice when we were not represented in print or television ads, were portrayed only as thinly drawn stereotypes, or were openly snubbed in conversations in which people assumed my white skin indicated shared racial perspectives. One such moment came when, as the general manager of a restaurant, I received a call from a disgruntled customer complaining about the second-worst service he had ever experienced. I asked about the worst service; he responded by saying it had been slow, belligerent service from black women at a drive-through window. He added, "You know how they are." I responded by taking exception and identifying myself as a black man, to which the now perplexed and embarrassed customer sputtered an apology and hung up the phone.

Cross's Model of Nigrescence

As a graduate teaching assistant for Coleman's "Hip Hop Literature" course, I was introduced to an identity formation model that helped me describe the evolution of my self-concept. Nigrescence, or the process of becoming black, understands self-concept as deriving from two sources: personal identity (individual difference) and reference group orientation. William E. Cross developed this model to describe the experience of people involved in the Black Power movement of the 1960s and 1970s. Cross's model of nigrescence describes psychological

progress through five stages: pre-encounter, encounter, immersion-emersion, internalization, and internalization-commitment (16). Cross describes movement from the pre-encounter stage in which one is not aware of a racial identity to the cognitive dissonance caused by an actual encounter with the reality of their identity as different and "other" (17). The immersion-emersion stage, Cross writes, is a process of selective engagement with the people, customs, and accoutrements of racial culture (17). The internalization stage describes the integration of a reference group orientation and a stable, healthy, and self-reflective understanding of the dynamic interplay of this group identity with personality (18). Internalization-commitment is described as an ideal state in which the person "has not only incorporated the new identity but is struggling to translate personal identity into activities that are meaningful to the group" (19).

Recent revisions to the Cross model recognize that, like all stage theories, the movement through the stages or reference group orientations of nigrescence is cyclical and not linear. Just as white privilege can be overgeneralized, so too can blackness be improperly constructed as a monolith. Cross and Beverly J. Vandiver state, "No single Black person has all the answers to identity questions that typically confront Black people at different points across the life span" (378). Cross's model does not do well as a rigid yardstick to measure the individual experience of coming to understand one's racial identity, but perhaps that is because Cross's emphasis is on an individual's subscription to reference group orientation.

My conscription of Cross's model further complicates its intended use since I am describing the movement from an uncritical white identity to a critical black identity. As I have described, my pre-encounter self was personality-oriented. I did not understand or claim affiliation to any reference group or subculture. Moreover, I had internalized oppressive attitudes toward blackness. This aspect of Cross's theory is key to understanding its utility in mapping an anti-racist strategy. Since, in the pre-encounter stage, one has uncritically assimilated the dominant culture's antipathy toward blackness, any recognition of that blackness in myself becomes a touchstone for self-loathing.[3] Coleman's challenge to consider why a person might want to pass for black was my encounter. The immersion-emersion experience, then, is a repudiation of that self-loathing; one becomes radically aligned to the new racial identity, and any self-directed internalized antipathy becomes fuel for agitation against dominant-culture identity. In this sense, the identification with a particular reference group can properly be described as performance of

identity. The radicalized group identity is likely to be a caricature of race on some level in that, not yet having an experiential understanding of what it means to be black, one performs whichever amalgamation of cultural stereotype and individual interpretation of that stereotype seems most meaningful. This performativity is not limited to someone like me passing as black. In interviews with black alumni from Northwestern and Howard, Sarah Susannah Willie found that respondents "treated race as a set of behaviors they could choose to act out" (5).

My immersion-emersion experience began with an experiment in anti-racist identity and expanded as I began to participate by shopping for and wearing FUBU and Rocawear clothing, attending stepshows, going to lectures by black professors, and focusing on black literature in my graduate work. During this journey I have realized that my participation can be interpreted as voyeuristic. After all, I am still the recipient of white privilege; I can stop identifying as a black man at any time I wish. I am all too aware that, if I walk into a room where there is only one other black man, he does not know that he is not alone. I have explored this version of double consciousness in prose and poetry and in presentations to student groups. I ask if they know black folks with light skin and freckles or with red hair or blue eyes; inevitably the answer is yes. I could very easily be phenotypically and experientially "me" and have a black parent. I explain that I just pass for white because I have all of those characteristics in one package. Other times I argue that, if race, however real its effects might be, is finally a social construct, then choosing to participate is possible. Somewhat hyperbolically, I assert that there have not been any novel American art forms that have not grown out of the African American experience and black culture.[4] W.E.B. DuBois notes: "The Negro folk-song—the rhythmic cry of the slave—stands today not simply as the sole American music, but as the most beautiful expression of human experience born this side of the seas" (178). DuBois's sentiment grows more poignant as successive musical genres, such as spirituals, gospel, blues, jazz, rock and roll, and hip hop, lay claim to the same heritage. To claim to be culturally American, then, is to recognize explicitly or implicitly this black heritage of which we are all beneficiaries and participants to greater or lesser degrees. Ironically, only white people obsessed with their own struggle with white privilege have ever voiced a problem with my identity. Perhaps the black folks I tell are just being polite, or flabbergasted, or both. At the end of the day, I am deadly serious about my self-identification although I am acutely aware that I must not be flippant about it since I cannot ever really know what being perceived as a black man is like. I think that my realization

of this remaining gap is evidence of my internalization of identity and a way for me to move toward an internalization-commitment position as described by Cross's model.

Conclusions

In the course of this social experiment and the journey on which it launched me, I have been irrevocably changed and now work to share what I have learned with others in honors and beyond. Coleman taught me transformative diversity by having me consider the accumulated privilege of whiteness and explore a different avenue for diversity that removed the concept of us versus them from my exploration of my self and culture. I continue to find new space to grow and think within Coleman's challenge: "Why might someone want to pass for black?" Neither white nor black monolithic constructions of identity are particularly useful explanatory frameworks for my subjective experience as someone passing for black. I believe that I have a richer life for engaging in a cycle of seeking and making connections that broaden who I am and whom I include when I say "we." In similar fashion, at the close of "What If I Was White?" Eminem exclaims almost under his breath, "What if *I* was white?" (Emphasis added.) With this question he complicates the listener's understanding of racial identity and, like my identification as a black man, calls into question assumptions about whether or not his listeners can identify with him. In Johnson's *Autobiography of an Ex-Colored Man*, the narrator's passing for white constituted a conscious effort to take advantage of white privilege; conversely, my passing for black creates space in which I must be self-reflective and recognize when I am advantaged because of my skin color and use those moments as teaching opportunities to point out the inequality and injustice of white privilege.

Notes

[1]Another example of Eminem's cognizance of his status as an outsider artist is illustrated in his parody of Elvis in the video for "Without Me" from *The Eminem Show*.

[2] Dr. Dave Louis, a friend and colleague who read and remarked on an early draft of this paper, has suggested there might be a correspondence between my former and latter understandings of passing in that the act can be interpreted as a killing of one's self for privilege.

[3]For further discussion concerning the process and effect of this negative enculturation, see Woodson (xviii–xx).

[4]I say this hyperbolically since Frank Lloyd Wright's unique architectural style is arguably a novel American art form. There are myriad cultural contributions and borrowings from different ethnic cultures that we rank with apple pie as American, most notably our celebration of Thanksgiving, which grew out of the fabled generosity of the Native Americans toward the Plymouth settlers. To be more expansive, then, one might assert that to claim to be fully American is to claim a rich mixed heritage.

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THE PROBLEM WITH DIVERSITY: MOVING PAST THE NUMBERS

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On 3 November 2007, I was given the privilege of addressing members of the National Collegiate Honors Council at the NCHC Conference in Denver, Colorado. This conference was especially memorable because it gave me an opportunity to reunite with friends and colleagues from my days serving in honors programs as well as the opportunity to make new acquaintances. Immediately following my talk, I met with faculty members from the University of North Carolina, Pembroke, who invited me to conduct a workshop on their campus. This chapter provides a rough facsimile of the presentation I made at UNCP on 19 March 2008. It also contains the core ideas I shared at the NCHC conference as well as ideas about how we move from wanting diversity to creating it within our institutions.

Introduction

My first memory is my mother cutting album covers into pieces: Aretha Franklin, James Brown, treasures that I was forbidden to touch. One by one, she taped the pieces of the album covers to the windows of our living room, effectively darkening the room. In that darkness, she began to cry, and I began to cry as well. I did not know why my mother was so upset, but that did not matter. I sat as close to her as I could and cried along with her. The date was 5 April 1968; my mother was mourning the death of the Reverend Dr. Martin Luther King, Jr., a mourning that she shared with millions of Americans across our nation who understood what had been. To this day, we talk about the power and clarity of Dr. King's vision. His death marked the beginning of the end of a certain brand of racial progress in the United States.

We revere Dr. King for his power and wisdom and lament the fact that his vision of a more perfect America has not been sustained by many of our nation's leaders. Dr. King taught us remarkable lessons about ourselves and how we relate to each other. Perhaps the most important of these lessons is that we must speak truth to power, and the truth is that we can do better.

I think that the virtue of what I have to say today is that it is spoken from the heart, that it is nothing more than compliance with Dr. King's

admonition that we must always speak the truth in love. If you have heard me speak before, you may remember that I always begin this way; I always preface what I have to say with what some may deem as a poor disclaimer: I am here to speak the truth in love. I believe that Barack Obama said much the same thing in his speech on race yesterday in Philadelphia, and perhaps that explains the similarities. Like him, I am offering a simple truth. As much as I would like to, I will not be able to tell that truth with the eloquence and power that Barack Obama used yesterday, but I offer it in the same spirit, the spirit of recognizing that we are in the midst of remarkable change in America. I also begin with Dr. King's words because, while many of you are members of the choir, so to speak, what I have to say today may not be what some of you want to hear. I may not be speaking the truth that you want to hear. Some of you may find yourselves squirming in your seats, disagreeing with what I am saying. I understand that. I appreciate our potential differences of opinion about the problems we face in effecting diversity in our institutions.

My task today is made difficult by the fact that many of the things that I want to say this morning were said yesterday morning, and not by me. I hope that you will not charge me with plagiarism if some of the things that I want to share with you sound suspiciously similar to what you may have heard yesterday in Obama's address regarding race. If you heard Obama's speech, independent of your political leanings you must have at some point been captivated by his lucidity and clarity in providing context for what today and tomorrow will be about in terms of the racial climate in America. And even if you found yourself criticizing what was said, it is difficult not to admire the manner in which it was said. For me, personally, this political season is certainly the most exciting that I have ever witnessed: so much is at stake, so much is possible.

I am the father of a little girl and a little boy—a little Black girl and a little Black boy. The possibilities for them are remarkably different than they were for me and every other member of my generation and every generation before us. My son, a two-year-old little Black boy growing up in this America, could reach his tenth birthday before he would see anything different than a world where there are no barriers to the imagination, no unspoken strictures against a woman holding the most powerful position in the free world. For the first time a very real possibility exists that a woman will hold the most powerful position in the world. There is the possibility that my little girl, a little Black girl who just turned four, could reach her twelfth birthday before we might

return to a world where it would be seemingly impossible for a Black person to hold the most powerful position in the world. For the first time there is a very real possibility that a Black man will hold the most powerful position in the world. With these possibilities, my children and your children will inherit a remarkably different set of realities than the ones we inherited. Whether we like it or not, our country is moving inexorably toward a new day. What happens on that day depends largely upon what we do today in our moment.

I am proud and honored to have been given the opportunity to visit your remarkable campus and to share with you some ideas about "The Problem with Diversity." I must begin by saying that I am not going to tell you anything today that at some level you do not already know, that you have not already heard. The information I want to share has been with us all along. We already know the answers.

You might be asking yourself, and rightly so, "Well, what did we bring this yahoo in here for then?" That is a fair question. My guess is that you may not have heard it put quite this way before, that today you might see things a little bit differently than you did yesterday or the day before. The speech that we heard yesterday morning did not contain anything that we had not heard before in some shape or form. The difference is the way that it was put to us, the way that the speaker made us listen, the way that his speech made us turn our heads and really listen—perhaps for the first time.

What This Talk Is Not

I want to begin by pointing out that I know that this is not a keynote address. I think the reason that I was asked to come to UNC Pembroke has to do with the fact that UNCP, like so many other institutions across this country, is unavoidably approaching a critical moment in history, a moment when we must decide what we are going to do about the demons of our collective past.

The time has come to look these demons squarely and honestly in the face. We have to examine them carefully; only then do we have any hope of wrestling with the demons that we face in the present. We know the obvious ones, such as the Jena 6.[1] The media have made a circus of the incident in which six young Black men beat up a White young man over a noose hung from a schoolyard tree. The White man was released from the hospital later that evening with minor injuries. The six Black men are on trial for attempted murder. But what about the demons that are not so obvious, like the Logan 6: Alisha Burton, Danny Combs,

Frankie Brewster, George Messer, Bobby Brewster, and Karen Burton?[2] These six White men and women kidnapped a young Black girl, then repeatedly beat and raped her and left her for dead. The Jena 6 show up on the evening news because the story fits the expectation our culture has constructed for violent Black men and White victims. The media do not see fit to tell you about the Logan 6, however, because this is too much a reminder of what we were.

Perhaps you have created some distance between yourself and those folk out in West Virginia. Maybe your outrage about the Jena 6 has cooled. This is something that happened to them. More directly you might say, "I have nothing to do with that. . . ." This distancing is at the crux of what I am after here; the fundamental "othering" in America is our collective ability to imagine us versus them. Jena 6 and Logan 6 and the daily affronts to humanity in America should help us to see that, not far beneath the surface of things, we have never conquered the demons of our past. Until we are able to see the connections between Jena and Logan and our campuses, we will not be able to succeed in fostering diversity on our campus. This is not a struggle where we help *them*. This is a struggle that requires our collective strength, a struggle that requires that we knowledgeably appreciate the manifold differences that set us apart and earnestly celebrate the remarkable variety of things that bring us together.

What are we going to become as institutions of higher education dedicated to serving a dazzling array of constituencies—constituencies that range from the seven- to fifteen-year-old Davidson Scholars attempting to enter graduate course work to senior citizens returning to our campuses as beginning freshmen who are dedicated themselves to finishing business started long ago?[3] My role today is merely to set the stage for the great work that you are about to embark upon.

As I mentioned before, as our country is changing, so must our institutions change. We must change not because changing is the right and smart thing to do, but because our very survival as relevant institutions in America and in the world depends upon our agility and responsiveness to the needs of our students, our global citizens. Our country is accustomed to being a leader in a rapidly changing world that is becoming less and less dependent upon America for its leadership; this shift is one of the many reasons why we must become better leaders than we ever have been before at the individual, institutional, community, and national levels. Again, I know that this presentation is not a keynote address in which one makes broad and even sweeping statements about

a particular theme. We must have a particular focus; we must be prag-matic, as boring as that can be.

Finally, this is not a lecture from someone who has it right to some-one who has it wrong. UNCP is much further along than many univer-sities across the country in terms of diversity. Your campus is one of the most diverse in the country with significant representation from virtu-ally every ethnic group. Today, we are about the business of illuminat-ing and discussing the ideas that undergird diversity as a perspective rather than diversity as a static overarching description.

The Problem with Diversity

The term "diversity" has rapidly been consumed by the same cultur-al and political dynamics that decentered multiculturalism, the reduc-tionist logic that discredited Affirmative Action, and the arrogance that saw America slip away from embracing the public notion of racial tol-erance. And as we look closer at these terms, we recognize that they hearken back to W.E.B. Du Bois's most famous proclamation: "The problem of the twentieth century is the problem of the color-line—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea. It was a phase of this problem that caused the Civil War" (16). In 1903, Du Bois reminded America of its recent dark past and the devastating realities that it brought into being at a time when America desperately did not want to hear that truth. The problem with diversity is the problem with all of the terms and catchphrases meant to capture what is essentially equity and inclusion in public endeavors that serve both individuals and various communi-ties. More precisely, these terms simply mean doing the right thing. If the past is any indicator, these terms will also lose their luster and die unless we change our hearts and minds. I want to come back to the terms "equity" and "inclusion," a bit later; for the moment, I want to say a few more words about diversity.

In order to move forward with any discussion, we generally assume that we must at some level develop a shared vocabulary. At institutions attempting to effect diversity, the first challenge is coming up with a definition that we can agree upon, some statement or articulation that sums up what we feel about opening up opportunities for all of our fac-ulty, staff, and students: the dreaded diversity statement.

In coming to this commonly shared idea, we all too often make our first mistake. Judith Butler taught us in the early 1990s that gender is far more complex than the biogenetic realities that determine our sex.

She taught us about the relationship between performance and identity: gender is something that we do as much as it is something that we are. At a very early age, we learn gender roles that are the rules that society has deemed important, rules that society sometimes violently insists that we adhere to based upon our sex (23). Butler also taught us that these identities shift over time; the performance changes (187).

We might imagine for a moment a gender identity that celebrates the performance of a physical self that sports shoulder-length blonde hair, one that embraces an aesthetic where blonde is beautiful—blondes are brilliant, excellent leaders in addition to generally having more fun. There are moments in our not-so-recent past when being blonde was extremely desirable, moments when a person who was not naturally blonde might purchase and don a blonde wig. He might even powder that wig and create elaborate hair styles, a variation on the ever-popular ponytail. Some of these men became so attached to their blonde shoulder-length wigs that they literally would not allow themselves to be seen in public without them. I am not talking about friends of RuPaul; I am talking about George Washington and Thomas Jefferson, men whose gender identities were never in doubt. Their masculinity rested well within mainstream expectations; in fact, they defined those expectations. That was back in the day. If your provost showed up on campus tomorrow with a similar wig, you might have a new provost by the end of the week. In other words, performance of gender has changed and continues to change over time. The physical trappings of gender are performed differently from one historical moment to the other. That performance also varies from place to place and rarely remains stagnant for very long in any given place. If we are to understand diversity fully, we might begin with accepting that the racial, social, cultural, ethnic, and gender identities that we use to gauge diversity are always in the process of becoming and are rarely the same from one place to the next.

Like personal identity, diversity varies from one place to another and from one individual to the next and changes from moment to moment. While we do need to be able to articulate what we mean by "diversity," we must understand that no one definition can be all-inclusive or permanent. More to the point, if we are to appreciate the diversity of diversity, we must recognize the complexity of the concept, a level of complexity that can rarely be captured in a brief statement. A voluminous body of literature crafted by exceptional scholars like Sylvia Hurtado and Jeffrey Milem helps us to recognize five different types of diversity.

A Multidimensional Definition of Diversity

A multidimensional definition of diversity includes: 1) numerical or structural diversity; 2) categorical diversity; 3) transactional diversity; 4) universal diversity; and 5) transformational diversity. The first three types are structural in nature. 1) Numerical diversity, for example, reflects the ratio of the demographics of the communities we purportedly serve and the census realities on our campus. This type of diversity relies almost exclusively on head counts of underrepresented groups. 2) Categorical diversity is oriented around the propagation of cultural events that would not ordinarily take place on the campus. Here, culture is treated as a commodity, something to be purchased and consumed. Culture runs the risk of being reduced to mere entertainment, something to be enjoyed like a fine wine or a work of art that has been temporarily brought into our presence. 3) Transactional diversity is oriented around events and activities that celebrate interactions between people of different cultures or ethnicities. Through these interactions, people learn how to get along with one another. The idea is to bring people of varying backgrounds together for the sake of building interpersonal skills that allow them to successfully negotiate differences.

Universal diversity, on the other hand, the fourth type, recognizes that culture, race, and ethnicity are but part of a broader set of traits and characteristics that make people unique. We understand that diversity emanates from human difference, differences that may be capitalized upon if we allow ourselves to shake off our collective slumber. Universal diversity offers us an opportunity to become more introspective about diversity. The pitfalls of the first three types of diversity are made apparent by a simple enough set of questions: What precisely do we mean by diverse students? Do diverse students somehow lose their status as diverse when they are at home, in their home environments, with others like them? When we say diverse students do we not really mean non-White students? Universal diversity brings us into a space where we interrogate the flimsiness of our static definitions not just of diversity but of race and difference as well. We also realize the most prescient benefits of diversity: the deconstruction of us versus them. We recognize the inherent flaws in othering and pigeonholing in the name of diversity.

Transformative diversity, the fifth type, allows us to knowledgeably appreciate the manifold differences that set us apart and earnestly celebrate the remarkable variety of things that bring us together. While "structural" diversity, like all of the first three types of diversity listed,

measures the number of underrepresented voices on our campuses, we learn from Sylvia Hurtado et al. that "transformative" diversity actively cultivates, nurtures, and values those voices (19, 55). Transformative diversity requires that we interrogate the historical, structural, behavioral, and psychological factors that Hurtado and others identify as principal factors in campus climate. Here is where the most potent power of diversity is located. In this final stage, we are able to truly and justly harness the strength of diversity to effect inclusion and equitable outcomes on our campuses.

Resources for Fostering Further Discussion

As we develop our various definitions of diversity, programmatic or institutional, these definitions must countenance the variety that I mentioned before. In doing so, we move from the static jargon of the past to the dynamic realities of our present. Diversity then moves from serving as a mere descriptor to serving as the mechanism through which we effect equity and inclusion. I want to say that again: when we countenance the variegation, the variety, the multidimensional nature of diversity, the concept moves from serving as a mere descriptor to serving as the mechanism through which we effect equity and inclusion. As mentioned earlier, our nation has reached a political, cultural, and social crossroads as have our institutions of higher learning; if for no other reason, the demographic realities of our moment indicate that we are becoming a very different nation than we have always been. It is important, perhaps critical, to the success of this national transition, that colleges and universities contribute to this struggle in ways that they have not in the past: rather than being led by our students as was the case during the Civil Rights movement, perhaps the time has arrived for the leaders of our universities to take the lead.

The Association of American Colleges and Universities demonstrated tremendous leadership when it commissioned three briefing papers: 1) "Making Diversity Work on Campus: A Research-Based Perspective" by Jeffrey F. Milem, Mitchell J. Chang, and Anthony Lising Antonio; 2) "Achieving Equitable Educational Outcomes with All Students: The Institution's Roles and Responsibilities" by Georgia L. Bauman et al.; and 3) "Toward a Model of Inclusive Excellence and Change in Postsecondary Institutions" by Damon A. Williams, Joseph B. Berger, and Shederick A. McClendon. According to introductory remarks for the series, written by Alma Clayton-Pedersen and Caryl McTighe Musil, each paper "addresses . . . the work that is needed to comprehensively

link diversity and quality" and place them at the center of campus planning and practice, a placement designed to help colleges and universities fully integrate their diversity and educational quality efforts and "embed" them into the core of academic mission and institutional functioning (Clayton-Pedersen and Musil iv). Simply put, the papers offer an important and invaluable set of resources for fostering further discussion about diversity on our campuses.

Transforming the Academy

In addition to the resources provided by the briefing papers to effect diversity, equity, and inclusion in the academy, change also needs to be made at three levels of leadership:

1. Designated Leaders—university presidents, provosts, and boards of regents

2. Active Followers—deans, program managers, and department heads

3. Individual Activists—faculty members, staff members, and students.

While designated leaders sometimes do bring an agenda of change, most are selected for their ability to maintain the status quo. Few active followers are in a position to advance change agendas because they want to be good candidates for designated leader positions. Individual activists, however, have the latitude and capability to effect change. As a case in point, the power to change curricula rests with faculty members as individual activists. Their willingness to engage material that moves beyond basic requirements expands student expectations and enriches academic experience. Innovation in research and teaching opens new areas of inquiry and stretches the established boundaries of knowledge. What we learn and teach in these previously unexplored spaces should lead us to rethink degree requirements or maybe even lead us to change how degree requirements are constructed. An institution's general education requirements or core curriculum reflects that institution's core values. How do the values reflected in the core curriculum match the life experiences and values of the students you want to attract? Is there a mismatch? How do you go about addressing the distance between your institution's virtually static values and the ever-shifting values of targeted groups of students?

Designated leaders and active followers can be agents of change as well; they have the opportunity to effect change at a broader level should they choose to do so. In making faculty hiring decisions and developing strategies for faculty retention, leaders at this level can

select faculty who will be individual activists in refashioning the core values of their institution to reflect diversity, equity, and inclusion.

The message of transformative diversity is not a top-down solution; neither should we expect that transformation can be achieved overnight. Honestly evaluating where programs and institutions fall along the continuum of diversity, however, is a necessary first step. If we work to internalize universal diversity and to foster a community of learners and scholars who move past tolerance and acceptance to truly recognizing and valuing individual difference, we will establish the necessary preconditions for transformative diversity. We can establish a custom of knowledgeably appreciating the manifold differences that set us apart and earnestly celebrating the remarkable variety of things that brings us together.

Notes

[1]These incidents occurred at Jena High School in Jena, Louisiana, on 4 December 2006. The White student who was beaten is Justin Barker. The Jena 6 are Robert Bailey, Mychal Bell, Carwin Jones, Bryant Purvis, Jesse Ray Beard, and Theo Shaw. [Editors' Note]

[2]Megan Williams was held captive from 2 August to 8 September 2007 by these six men and women in Logan County, West Virginia. All six were charged with kidnapping and have been sentenced to prison; Karen Burton was the only defendant charged with a hate crime. [Editors' Note]

[3]The Davidson Institute for Talent Development provides support for profoundly gifted people younger than eighteen to access appropriate learning environments. Davidson Fellows are Davidson Young Scholars who have completed a piece of work that shows potential for making a positive impact in science, technology, mathematics, music, literature, philosophy, or any other graduate-level discipline. Davidson Fellows can receive up to $50,000 in scholarship dollars from the Davidson Institute to continue their education. More information can be found online at <http://www.davidsongifted.org>. [Editors' Note]

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PART IV:
APPENDICES

APPENDIX A:

Collected Statements on Diversity

As demonstrated in the various essays in this monograph, diversity takes on different meaning in different places. These collected statements on diversity are provided as a resource documenting the ways in which NCHC's member institutions are defining, approaching, and achieving diversity. Honors programs and colleges that have not yet formulated a diversity statement might find the following models useful for developing their own.

Texas A&M University

The Honors Programs office joins the university community in making Texas A&M a welcoming environment for all individuals. We are committed to helping our students understand the cultures that set us apart and appreciate the values that bring us together.

Tennessee Tech University

The University is as supportive of women as of men and as supportive of those in the minority as of those in the majority. The University provides educational opportunities to all eligible persons without regard to age, gender, ethnicity, race, religion, national origin, disability, or sexual orientation. The institution is committed to an inclusive and diverse campus that enriches the educational experience, promotes personal growth and a healthy society, prepares students for success in a global economy, and enhances America's economic competitiveness.

University of Northern Colorado

Mission

The University of Northern Colorado embraces the diversity embodied within individual and group differences. Each member of the University is responsible for valuing and supporting interactions among diverse populations, thus creating a rich and inclusive community of learners.

We are committed to fostering an environment where diversity is affirmed and vigorously pursued. As such, we will strive to recruit and retain a diverse administration, staff, faculty, and student body by providing a campus climate that is welcoming and free of discrimination.

Values

We recognize that diversity encompasses race, gender, age, sexual orientation, gender identity, human capacity, and ethnicity as well as differences in culture, ideas, viewpoints, perspectives, values, religious beliefs, and backgrounds. Through exploration, discovery, interaction, collaboration, instruction, and partnership, we gain understanding about how our differences affect the way we see the world and our engagement with those around us. We also gain understanding of the equally important fundamental similarities that exist among all humans. These understandings prepare our students and other members of the university community to work effectively in a diverse, global, and changing environment.

University of Southern Maine

In complying with the letter and spirit of applicable laws and pursuing its own goals of pluralism, the University of Southern Maine shall not discriminate on the grounds of race, color, religion, sex, sexual orientation, including transgender status or gender expression, national origin or citizenship status, age, or other physical or mental disability, or veteran status in employment, or education.

Western Washington University

The University's Mission makes very clear that through an integrated system of engaged excellence throughout the university, Western will bring together an increasingly diverse and talented student body, faculty, and staff to form a learning community that, along with community partners, involves its members in active learning, scholarly discourse, and reflection.

APPENDIX B:

Structural Diversity Survey

In a monograph that suggests that we need to move beyond numbers, it might seem strange to highlight the structural diversity of NCHC's member institutions. While achieving structural diversity is perhaps too narrow a goal, knowing the relationship between the students in honors programs provides an opportunity to seek out and to understand the dynamics of the recruiting and selection processes. Structural diversity data can also be important proof to stakeholders throughout our institutions when we identify successful strategies for better representing all students.

In two separate distributions of this survey over the Hermes listserv, we received 17 responses from the 761 NCHC member institutions. Respondents represent 12 states in five regions across the country.

While our 2% response rate may not be representative, it is instructive. Responding institutions ranged in size from 1,500 to 38,000. Gaps appear in the information where data were not available or not submitted. These gaps suggest that the expansive understanding of diversity advanced in this monograph is not being tracked extensively. There is no way to know the reasons for non-response (only one respondent offered regrets that the requested data were not available); lack of time, resources, or interest may have played a part in the number of respondents.

Figure 1. 2008 Structural Diversity Survey Respondents by Location

Despite the diversity in size and geography of our respondents, underrepresented groups such as ethnic minorities, GLBTQ students, international, and non-traditional students seem to be underrepresented in honors programs and colleges. If we begin with the paired assumptions that participation in honors programming is desirable and that there is no ability deficit rooted in those differences, then we must come to the conclusion that selection processes for honors programs and colleges do work against underrepresented students. As a case in point, there is an average 5.5% gap in these data between the institution-wide enrollment of black students and black students enrolled in honors programs and colleges.

These data tell a notable story of success, too. Chicago State University stands out as the only responding institution with honors program enrollment percentages by ethnicities that are substantially consistent with university-wide enrollment. As we look for ways to achieve a critical mass of underrepresented students in our honors programs and colleges, we might look to such success stories as models. Other respondents pointed out success in their enrollments, such as the University of Alabama at Birmingham's number four ranking in the Princeton Review for student diversity. Esther Materón-Arum, responding for the University of Baltimore, included a note, "May I please brag about our minority enrollment!"

I expect that such a feeling of efficacy prompted some respondents, and the lack thereof hindered others. I hope that this dataset can be a starting point to have the difficult conversations about how we select students and how those processes, as well as the education that students receive before engaging our processes, need to change. In short, I hope that this report will be but a relic of where we started to set the table for diversity.

Notes

[1]This analysis is likely skewed by incomplete reporting and apparent multiple ethnic identifications for individual students.

[2]*Princeton Review: 368 Best Colleges.* "University of Alabama at Birmingham." 13 Nov. 2008. <http://www.princetonreview.com/schools/college/CollegeBasics.aspx?iid=1023007&uidbadge=>.

Table 1: 2008 Structural Diversity Survey Responding Institutions and Contacts

Institution	Contact	Email
Alvernia University	Evelina Panayotova	Evelina.Panayotova@alvernia.edu
Ashland University	Christopher N. Swanson	scswanson@ashland.edu
Chicago State University	Richard G. Milo	rg-milo@csu.edu
College of Charleston–Honors College	John H. Newell, Jr.	NewellJ@cofc.edu
Columbia College	John Zubizarreta	jzubizarreta@colacoll.edu
Dominican University of California	Jayati Ghosh	JGosh@domincan.edu
Lamar University	Donna Birdwell	donna.birdwell@lamar.edu
Massachusetts College of Liberal Arts	Matthew Silliman	M.Silliman@mcla.edu
Midwestern State University	Mark Farris	mark.farris@mwsu.edu
Oregon State University–University Honors College	Bill Bogley	Bill.Bogley@oregonstate.edu
Palm Beach Community College	Valerie Burks	burksv@pbcc.edu
Southeastern Oklahoma State University	Lisa Coleman	lcoleman@se.edu
Texas A&M University	Jonathan Kotinek	jkotinek@tamu.edu
University of Alabama–Birmingham	Michael E. Sloane	sloane@uab.edu
University of Baltimore–Helen P. Denit Honors Program	Betsy Yarrison	byarrison@ubalt.edu
University of Washington–Tacoma	Tanya Ulsted	tanyau@u.washington.ed
Western Illinois University–Centennial Honors College	William L. Knox	WL-Knox@wiu.edu

Table 2: 2007 Structural Survey Results

	Alvernia University	Ashland University	Chicago State University	College of Charleston–Honors College	Columbia College	Dominican University of California	Lamar University	Midwestern State University
Honors	219	60	48	692	120	115	241	110
Male	67	22	13	191	0	–	118	36
Female	152	38	35	501	120	–	123	74
Not Specified	6	3	0	40	–	5	9	1
Black, not hispanic	3	0	36	11	12	4	11	3
Hispanic	4	2	7	10	1	12	23	8
Native American/Native Alaskan	0	0	0	0	–	–	0	2
White, not hispanic	204	52	4	607	–	63	195	68

Asian or Pacific Islander	2	2	1	24	3	14	3	3
Non-traditional students	–	0	0	–	–	–	–	–
International students	0	1	1	0	9	–	3	25
Self-defined#1	–	–	1 (GLBT)	–	–	13 (Multiracial)	–	–
Self-defined #2	–	–	–	–	–	–	–	–
Institution Total	–	2001	5000	9923	1500	2125	8801	3884
Male	–	830	1350	3583	400	–	3517	1675
Female	–	1171	3650	6340	1100	–	5284	2209
Not Specified	–	59	200	516	–	172	271	41
Black, not hispanic	–	83	3950	620	–	314	2397	721
Hispanic	–	43	350	187	–	777	606	470
Native American/Native Alaskan	–	5	0	29	–	38	43	40
White, not hispanic	–	1736	450	8245	–	856	5103	3587
Asian or Pacific Islander	–	14	50	172	–	992	294	215
Non-traditional students	–	48	1200–1500	–	–	–	–	–
International students	–	51	–	283	–	36	87	274
Self-defined#1	–	–	unknown (GLBT)	–	–	114	–	–
Self-defined #2	–	–	–	–	–	–	–	–

Table 2 continued: 2007 Structural Survey Results

	Oregon State University–University Honors College	Palm Beach Community College	Southeastern Oklahoma State University	Texas A&M University	University of Alabama at Birmingham	University of Baltimore–Helen P. Denit Honors Program	University of Washington–Tacoma	Western Illionis University–Centennial Honors College
Honors	544	381	191	870	231	139	17	561
Male	239	125	86	361	90	37	5	247
Female	305	254	85	509	141	102	12	314
Not Specified	52	15	0	1	4	–	–	33
Black, not hispanic	1	46	2	8	42	36	–	16
Hispanic	27	72	4	71	3	8	–	17
Native American/Native Alaskan	5	1	29	4	1	–	–	2
White, not hispanic	379	228	113	724	137	87	15	493
Asian or Pacific Islander	75	2	2	61	41	8	1	6
Non-traditional students	–	133	–	–	2	113	12	–
International students	5	86	1	19	–	–	–	–

Self-defined#1	–	133 (Part-time)	20 (White/ Native American)	–	–	–	1 (Disability)	–
Self-defined #2	–	–	–	–	–		1 (LGBT); 1 (Immigrant)	–
Institution Total	19753	31054	3615	38430	7833	2412	2653	11219
Male	10333	12142	1607	18377	4731	–	1020	6058
Female	9420	18694	2008	20053	3102	–	1633	5161
Not Specified	1835	1228	0	105	234	–	307	–
Black, not hispanic	297	6899	199	1215	2267	–	159	775
Hispanic	793	5481	101	5188	117	–	164	474
Native American/Native Alaskan	248	94	1085	222	23	–	34	42
White, not hispanic	14015	16697	2167	29363	4626	–	1609	9776
Asian or Pacific Islander	1637	1071	29	1759	363	–	352	152
Non-traditional students	–	11246	–	–	–	–	1401	–
International students	928	–	35	578	203	–	–	393
Self-defined#1	–	21233	–	–	–	–	–	–
Self-defined #2	–	–	–	–	–	–	–	

PART V:
CONTRIBUTORS

CONTRIBUTOR LIST

Rizza Alcaria, third author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," graduated in May 2009 with a B.S. degree in biological sciences with a minor in chemistry. While at Dominican she presented her research at the National Collegiate Honors Council and the National Council on Undergraduate Research conferences. She is pursuing a career in the field of pharmacy.

Doreen Arcus, "Welcoming Einstein: Students with Disabilities in the Honors Program," is Associate Professor of Psychology and Director of the Honors Program at the University of Massachusetts Lowell. She serves on the Executive Committee of the Commonwealth Honors Program Council, a Massachusetts public higher education consortium, and is past chair of the Massachusetts State Advisory Council on Special Education. Her research focuses on the development of children and youth in social contexts.

Bonnie K. Baxter, Ph.D., co-author of "A Scientific Perspective on Diversity: An Interdisciplinary Approach to Discussions of Race, Gender, Sexual Orientation, and Class," is Director of the Great Salt Lake Institute and Professor of Biology at Westminster College in Salt Lake City, Utah, where she studies photobiology of halophiles (salt-tolerant bacteria) and the microbial diversity of Great Salt Lake with her undergraduate students. She is interested in the astrobiology applications of extremely hypersaline ecosystems, in particular resistance to ultraviolet light and desiccation by halophiles, which may mimic life in space. Recently her love of salt biology led her underground to an ancient salt deposit where she and colleagues discovered biological molecules that were 250 million years old. This discovery was featured in an episode of *NOVA*. Professor Baxter is also dedicated to the exploration of issues surrounding those underrepresented in science. She obtained her Ph.D. in genetics at the University of North Carolina, Chapel Hill, and did her post-doctoral research in the Department of Biochemistry and Biophysics at Washington State University.

Finnie D. Coleman, author of "The Problem with Diversity: Moving Past the Numbers," is Dean of University College at the University of New Mexico and Associate Professor in English. Coleman previously served as director for the Africana Studies program at the University of New Mexico and as the associate director for the Office of Honors Programs and Academic Scholarships at Texas A&M University. Prior to his career in academia, he served in the Persian Gulf and Germany as an Army intelligence officer. He is the author of *Sutton E. Griggs and the Struggle against White Supremacy* and is currently working on a book entitled *Visible Rhythms: Race, Authenticity, and the Politics of Identity in Hip-Hop Culture.* He is a graduate of the Virginia Military Institute and earned his Master's degree and Ph.D. from the University of Virginia.

Lisa L. Coleman, co-editor of *Setting the Table for Diversity* and author of "Psyche as Text: Diversity Issues and First-Year Honors Composition," is Professor of English and Director of the Honors Program at Southeastern Oklahoma State University. She has served NCHC as chair and co-chair of the Committee on Diversity Issues (2004–present) and as a member of the Publications Board and the Conference Planning Committee. She co-edited a special double issue of the e-journal *Enculturation*, titled *Rhetoric/Composition: Intersections/Impasses/Differends* (2003–2004), and has published articles in *Composition Studies, JNCHC,* and the *Selected Papers from the Annual International Conference on Virginia Woolf* (2004, 2007). Her most recent article, "Writing as Unraveling: Woolf's Gendered Deconstruction of War," will appear in *The Theme of Peace and War in Virginia Woolf's Writings: Essays on Her Political Philosophy,* forthcoming from Edwin Mellen Press in 2010. She earned a Bachelor's degree in French, a Master's degree in humanities, and a Ph.D. in humanities from the University of Texas at Arlington with specializations in rhetoric, composition, and critical theory.

Michael R. DeLeon, author of "*Mira al Espejo*: A Reflection on Serving Latina/o Honors Students in Texas," is a graduate student in the Higher Education Administration program at the University of Texas at Austin. His research focuses on higher education policy issues and the benefits of racial/ethnic diversity. Formerly DeLeon was Academic Advisor and Scholarship Recruiter for Texas A&M Honors Programs. He has a B.A. in history from Texas A&M University and

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Jayati Ghosh, first author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," is a professor in the School of Business & Leadership and Director of the Honors Program at Dominican University of California. During 2004–2007 she served on the Small College Committee of NCHC. She teaches in the honors program. She co-edited the book *HIV and AIDS in Africa: Beyond Epidemiology* (Blackwell Publishers). Her research has been published in journals such as *Social Science and Medicine, Honors in Practice, Society for Advancement of Management, Journal of Business and Behavioral Sciences,* and *Asian Profile.*

Asta Haman-Dicko, third author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," earned a B.S. in the biological sciences with a minor in chemistry in 2009. Currently she is enrolled in an EMT program and applying to medical school. As a student at Dominican University, she presented at the National Collegiate Honors Council Annual Conference and the National Conference on Undergraduate Research.

Kelly Heber, first author of "Nonviolent Ways to Win the War on Terror: A Student's Reflection on Study Abroad Placed into the Institutional Context of the UNF Honors Program," was a political science major at the University of North Florida specializing in Middle Eastern politics and Arabic. She presented an early version of this paper in the Diversity Forum at the 2006 National Collegiate Honors Council Conference in Philadelphia. Currently she works for Teach for America in the Washington, D.C., region.

Peter Hoang, third author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," graduated with a B.S. in biological sciences and minor in chemistry. He is currently applying to medical school. He has presented his research at the National Collegiate Honors Council Conference and at the National Conference on Undergraduate Research. As a student, Peter was associated with the Marin AIDS Project.

Deborah Kohl, Ph.D., co-author of "African American Males and Honors Programs: Why Are Enrollments So Low? What Can Be Done?" is Associate Professor of Psychology at the University of Baltimore, an urban institution with a diverse student body. She has worked in honors education in both the SUNY system and at UB. She has done research on the needs of non-traditional students in honors education and has twice served as Director of the Helen P. Denit Honors Program at UB. She has supervised countless honors projects through the years.

Jonathan D. Kotinek, co-editor of *Setting the Table for Diversity* and author of "Passing for Black: White Privilege and Black Identity Formation," is Assistant Director for Honors Programs at Texas A&M University. He has served as a member (2006–2007) and co-chair of the NCHC Committee on Diversity Issues (2008–2009), as a member of the NCHC Pre-College & Gifted Committee (2004–2009), and on the NCHC Professional Development Committee (2005). He holds Bachelor's and Master's degrees in English and is finishing a Ph.D. in educational psychology at Texas A&M University.

Ronald A. Lukens-Bull, second-author of "Nonviolent Ways to Win the War on Terror: A Student's Reflection on Study Abroad Placed into the Institutional Context of the UNF Honors Program," served as University of North Florida (UNF) Honors Fellow in 2006–2008 and is Associate Professor of Anthropology at UNF. A two-time Fulbright recipient (Thailand, 2005; Indonesia, 2008–2009), he has published extensively on Muslim culture in Southeast Asia, especially in Indonesia. He has led two UNF Honors study abroad trips to Southeast Asia.

Esther Materón-Arum, author of "African American Males in Honors Programs: Suggestions and Best Practices for Success," received her B.A. in sociology from the University of Pennsylvania and her Master's in social work from the University of Iowa. She has over twenty-eight years of experience in higher education, having been an academic adviser, the coordinator of Academic Support Services (minority office), the director of Upward Bound, and the assistant director of the Honors Program at the University of Iowa. She is recently retired from the position of Coordinator of the Helen P. Denit Honors Program at the University of Baltimore. She served as an adjunct faculty member in the School of Social Work and taught a graduate level course in racism and discrimination.

Marcella L. McCoy, Ph.D., author of "A Place for Diversity: Experiential Projects in Honors Curricula," has served as Honors Program Director and Assistant Professor of American Studies in the School of Liberal Arts at Philadelphia University since 2002. McCoy has also served the Northeast Regional Honors Council Executive Board as Faculty Representative (2006–2008). She is developing a research agenda around intercultural conflict management models. Her previous publications are in the area of African American culture.

Natalia Miteva, co-author of "International Students and the Challenges of Honors," holds a B.A. in international relations from Columbia College (2004) and a Master's in public policy from University of Maryland. As an undergraduate, Natalia studied in Costa Rica on a Rotary Ambassadorial Scholarship. She was recognized as National Collegiate Honors Council Student of the Year runner-up in 2003, completed the Washington Semester, served as Vice President of the International Students Association, and presented at NCHC and Southern Regional Honors Council Conferences. A competitive ballroom dancer, Natalia was Student Ambassador to the 2001 Contemporary Dance Festival in Bytom, Poland. She currently works for the United Nations Development Programme in Bulgaria.

Bridget M. Newell, Ph.D., co-author of "A Scientific Perspective on Diversity: An Interdisciplinary Approach to Discussions of Race, Gender, Sexual Orientation, and Class," is Associate Provost for Diversity and Global Learning and Professor of Philosophy at Westminster College in Salt Lake City, Utah. She earned her Master of Arts degree in philosophy from Miami University in Ohio and her Ph.D. in philosophy from Temple University in Philadelphia, Pennsylvania, where she specialized in feminist theory and ethics. She has taught courses in philosophy, diversity, and gender studies, and, after working as a writing consultant and professional writer, also taught undergraduate and graduate courses in writing and professional communication. Professor Newell has played a significant role in developing Westminster's Diversity Lecture Series, Gender Studies program, and Diversity Council, and for many years has led Westminster College in conversations about enhancing its focus on diversity-related issues. Her current role focuses on promoting both diversity and internationalization across all levels of the college.

Charles R. Paulson, third author of "Nonviolent Ways to Win the War on Terror: A Student's Reflection on Study Abroad Placed into the Institutional Context of the UNF Honors Program," is former Director of the Honors Program and Associate Professor of Biology at the University of North Florida. The overlapping areas of his teaching interests are field ecology, science for non-majors, and study abroad. He has been active in NCHC; among his presentations are several on how to make honors courses more interactive.

Bridal Pearson, Ph.D., is co-author of "African American Males and Honors Programs: Why Are Enrollments So Low? What Can Be Done?" He is Lecturer and Director of the Human Services Programs (B.A. and M.S. degrees) at the University of Baltimore, an urban institution with a diverse student body. He has supervised several honors projects and has presented on the topic of under-representations of African American males in honors programs at the 2006 and 2009 National Collegiate Honors Conferences in Philadelphia and Washington, D.C.

Ellen Riek, Ed.D., co-author of "Setting the Table for Diversity," is Professor of English at Arizona Western College where she teaches writing and literature on the Arizona/Mexico border. Her prior faculty position in the Northern Arizona University Honors Program rekindled her passion for honors education and allowed her to explore active learning and become a more engaged and engaging teacher. She is a member of the NCHC Committee on Diversity Issues and has contributed to *Honors in Practice*. Riek's doctoral work in educational anthropology explored how honors students experience and engage with curriculum. Her current research includes writing center theory and practice, particularly the ways in which inquiry-based writing support facilitates the development of confident, capable writers. In the fine tradition of third-generation budding English teachers, her own three children correct the grammar of all those around them.

Lisa Brockenbrough Sanon-Jules, author of "How Honors Programs Can Assist in the Transition of Gifted First-Generation and African American College Students," is Assistant Dean/Campus Director of the School of Arts and Sciences Honors Program on the Busch Campus of Rutgers University. She has over ten years of experience in higher education and was formerly Director of the Ronald E.

McNair Post-Baccalaureate Achievement Program and a counselor with the Educational Opportunity Fund Program. She is the author of *The Effects of Parental Levels of Education: Social Capital among African-American College Students.*

Kathryn Sheridan, co-author of "Setting the Table for Diversity," is Academic Advisor, Sr., for the Northern Arizona University Honors Program. She also teaches HON 190 and 191, the core courses for first-year students in NAU's Honors Program. In spring 2008, Katie was on the conference planning committee for the Western Regional Honors Conference, which was held at NAU. She is a member of the NCHC Committee on Diversity Issues and NAU's Commission on the Status of Women.

Alma Delia Martinez Torres, third author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," graduated from Dominican University of California with a B.S. degree in spring 2008. She is attending the Southern California College of Optometry. She has presented at the National Collegiate Honors Council Conference and the National Conference on Undergraduate Research.

Julia van der Ryn, second author of "The Dominican University Honors Program and Service Learning: Case Studies Focusing on Engaged Learning and Social Responsibility in Diverse Communities," is Director of Service Learning at Dominican University of California. Also a member of the humanities faculty, she teaches moral philosophy in the honors program and has designed and implemented the honors colloquium "Radical Response: Addressing Injustice and Instigating Change." Her paper "Thinking and Action: Preparing Students to Engage Complexity within Themselves and in the World" was published in the *Journal of College and Character* (Nov. 2007).

Gergana Yaneva, co-author of "International Students and the Challenges of Honors," is a dance lover born in Bulgaria near the river Dunai. Yaneva grew up with an appreciation for cultural differences, and her education at the High School for European Languages made her fluent in Russian and English. Her enthusiasm for challenge led her to Columbia College in the USA, where she earned a B.S. in accounting and business administration (2009). She

served as Vice President of the International Studies Association and presented at several National Collegiate Honors Council and Southern Regional Honors Council meetings on issues of diversity in honors.

John Zubizarreta, co-author of "International Students and the Challenges of Honors," is Professor of English and Director of Honors and Faculty Development at Columbia College. A Carnegie Foundation/C.A.S.E. Professor for South Carolina and recipient of other teaching awards, he is 2009–10 President of NCHC and the author of *The Learning Portfolio: Reflective Practice for Improving Student Learning* and co-editor of *The Robert Frost Encyclopedia* and *Inspiring Exemplary Teaching and Learning: Perspectives on Teaching Academically Talented College Students,* a National Collegiate Honors Council monograph. John is an avid telemark skier and former six-time national champion in whitewater canoe competition. His teenage girls share his feisty Cuban heritage.

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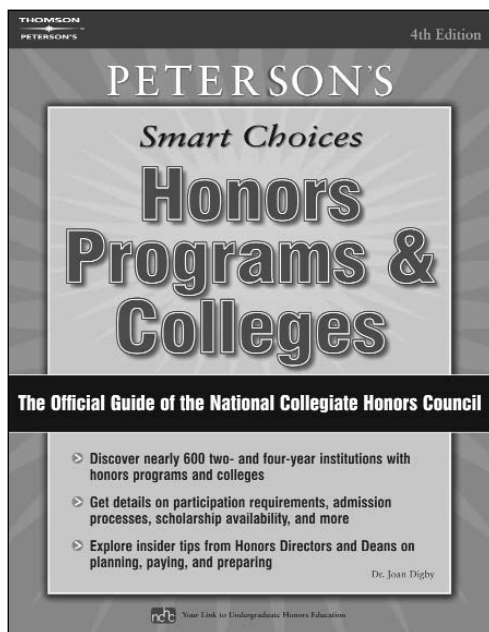# Notes

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The official guide to NCHC member institutions has a new name, a new look, and expanded information!

■ Peter Sederberg's essay on honors colleges brings readers up to date on how they differ from honors programs.

■ Lydia Lyons' new essay shows how two-year honors experiences can benefit students and lead them to great choices in completing the bachelor's degree and going beyond.

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These and all the other helpful essays on scholarships, community, Honors Semesters, parenting, and partnerships make the 4th edition a must in your collection of current honors reference works. *This book is STILL the only honors guide on the market,* and it is your best tool for networking with local high schools and community colleges as well as for keeping your administration up to date on what your program offers.

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- Inspiring Exemplary Teaching and Learning: Perspectives on Teaching Academically Talented College Students
- Place as Text: Approaches to Active Learning

NATIONAL COLLEGIATE HONORS COUNCIL MONOGRAPHS & JOURNALS

Assessing and Evaluating Honors Programs and Honors Colleges: A Practical Handbook by Rosalie Otero and Robert Spurrier (2005, 98pp). This monograph includes an overview of assessment and evaluation practices and strategies. It explores the process for conducting self-studies and discusses the differences between using consultants and external reviewers. It provides a guide to conducting external reviews along with information about how to become an NCHC-Recommended Site Visitor. A dozen appendices provide examples of "best practices."

Beginning in Honors: A Handbook by Samuel Schuman (Fourth Edition, 2006, 80pp). Advice on starting a new honors program. Covers budgets, recruiting students and faculty, physical plant, administrative concerns, curriculum design, and descriptions of some model programs.

Fundrai$ing for Honor$: A Handbook by Larry R. Andrews (2009, 160pp). Offers information and advice on raising money for honors, beginning with easy first steps and progressing to more sophisticated and ambitious fundraising activities.

A Handbook for Honors Administrators by Ada Long (1995, 117pp). Everything an honors administrator needs to know, including a description of some models of honors administration.

A Handbook for Honors Programs at Two-Year Colleges by Theresa James (2006, 136pp). A useful handbook for two-year schools contemplating beginning or redesigning their honors program and for four-year schools doing likewise or wanting to increase awareness about two-year programs and articulation agreements. Contains extensive appendices about honors contracts and a comprehensive bibliography on honors education.

Honors Composition: Historical Perspectives and Contemporary Practices by Annmarie Guzy (2003, 182pp). Parallel historical developments in honors and composition studies; contemporary honors writing projects ranging from admission essays to theses as reported by over 300 NCHC members.

Honors Programs at Smaller Colleges by Samuel Schuman (Second Edition, 1999, 53pp). How to implement an honors program, with particular emphasis on colleges with fewer than 3000 students.

Inspiring Exemplary Teaching and Learning: Perspectives on Teaching Academically Talented College Students edited by Larry Clark and John Zubizarreta (2008, 216pp). This rich collection of essays offers valuable insights into innovative teaching and significant learning in the context of academically challenging classrooms and programs. The volume provides theoretical, descriptive, and practical resources, including models of effective instructional practices, examples of successful courses designed for enhanced learning, and a list of online links to teaching and learning centers and educational databases worldwide.

Place as Text: Approaches to Active Learning edited by Bernice Braid and Ada Long (2000, 104pp). Information and practical advice on the experiential pedagogies developed within NCHC during the past 25 years, using Honors Semesters and City as Text™ as models, along with suggestions for how to adapt these models to a variety of educational contexts.

Setting the Table for Diversity edited by Lisa L. Coleman and Jonathan D. Kotinek (2010, 288pp). This collection of essays provides definitions of diversity in honors, explores the challenges and opportunities diversity brings to honors education, and depicts the transformative nature of diversity when coupled with equity and inclusion. These essays discuss African American, Latina/o, international, and first-generation students as well as students with disabilities. Other issues include experiential and service learning, the politics of diversity, and the psychological resistance to it. Appendices relating to NCHC member institutions contain diversity statements and a structural diversity survey.

Shatter the Glassy Stare: Implementing Experiential Learning in Higher Education edited by Peter A. Machonis (2008, 160pp). A companion piece to *Place as Text*, focusing on recent, innovative applications of City as Text™ teaching strategies. Chapters on campus as text, local neighborhoods, study abroad, science courses, writing exercises, and philosophical considerations, with practical materials for instituting this pedagogy.

Teaching and Learning in Honors edited by Cheryl L. Fuiks and Larry Clark (2000, 128pp). Presents a variety of perspectives on teaching and learning useful to anyone developing new or renovating established honors curricula.

Journal of the National Collegiate Honors Council (*JNCHC*) is a semi-annual periodical featuring scholarly articles on honors education. Articles may include analyses of trends in teaching methodology, articles on interdisciplinary efforts, discussions of problems common to honors programs, items on the national higher education agenda, and presentations of emergent issues relevant to honors education.

Honors in Practice (*HIP*) is an annual journal that accommodates the need and desire for articles about nuts-and-bolts practices by featuring practical and descriptive essays on topics such as successful honors courses, suggestions for out-of-class experiences, administrative issues, and other topics of interest to honors administrators, faculty, and students.