

The Witness

Volume 81 • Number 9 • September 1998



Who is mentoring today's young adults?

The church in conflict

THANK YOU FOR THE SPLENDID service you have done all of us with the May issue. The analytical essays on right-wing organizing within the national Episcopal Church (Jack H. Taylor, Jr.) and the "New Colonialism" (Ian T. Douglas) are invaluable information pieces every Episcopalian should have at hand, especially given the Right's ready presence on the Internet. The companion pieces on "common ground" by Emmett Jarrett and Chris Ambidge — ESPECIALLY because they come from different sides in one volatile national debate — show all of us that trying to blast each other to smithereens legislatively is NOT our only option.

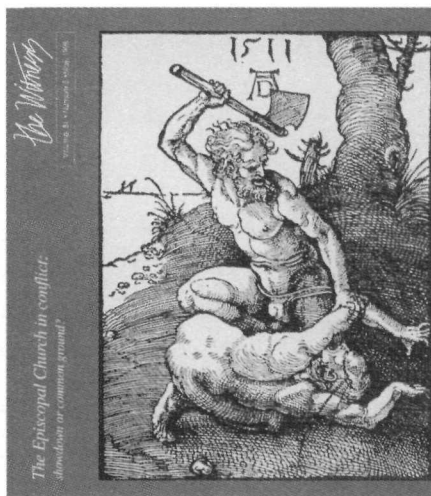
Thanks for all your efforts: You remain one of the redeeming graces in our church in this time.

Neil Elliott
St. Paul, MN

THANK YOU VERY MUCH for your helpful overview of the "Right Wing." Our American priest resigned last year and in early March Christ Church welcomed Jon Shuler as its second "interim" priest, sent by the Bishop of Singapore. None of us had ever heard of First Promise or Pawley's Island. He didn't tell us about those organizations or about PECUSA, Inc.

Traditionally, Christ Church has been a foreign congregation. Little mission witness but much social service outreach. Thai people who became Christian would be encouraged to become part of the ecumenical Protestant "Church of Christ in Thailand" (Presbyterian, Disciples and American Baptist rooted), the Southern Baptist Church, the Roman Catholic Church. We were not into planting Anglican churches.

Singapore is into planting, and converting, but the Anglicans that are being produced by the process appear to be somewhere to the



right of the Southern Baptists. These days, I feel more comfortable as an Anglican in Southern Baptist services in Bangkok than in the Thai services at Christ Church.

The Singapore-based clergy have moved, almost PECUSA style, to take over the polity of Christ Church, formerly linked with both the ecumenical CCT and the Roman Catholic Church.

Thanks for the fresh air.

Lance Woodruff
Bangkok Thailand

THANKS FOR THE REMINDER. I loved the issue on the church in conflict — especially Ian Douglas' article. I studied with Ian at EDS. He is redefining mission for the Episcopal Church — thank God.

Keep up the great work!

Chris Rankin-Williams
Santa Barbara, CA

THE WITNESS IS ALWAYS SPECIAL. The issue on Lambeth/Mission etc. very helpful.

Carman Hunter
Moorestown, NJ

I PARTICULARLY ENJOYED the recent issue on the Episcopal Church. As the Lambeth Conference draws near, I hope *The Witness* is covering that story very carefully [see p.24]. We need to hear what really happens there, and I'm afraid that our diocesan newspapers will gloss over the uncomfortable parts. I pray

that this conference is a time of healing and coming together, and listening and considering divergent views.

I cannot send you a financial contribution, but I am happy to send along a list of names from which you could garner some potential subscriptions. These are classmates in my Education For Ministry class, and a trial subscription, along with my suggestion that they consider it will, I hope, push them over the edge!

Susan Conway
Greenville, SC

I AM RENEWING MY SUBSCRIPTION for *The Witness* another year. In the past, I have found about one copy a year was of particular interest to me. This year, however, there have been two issues in a row that I thought were excellent, April (What do you do with what you don't believe?) and May (The Episcopal Church in conflict: showdown or common ground?).

I always read anything quoted from or that is about Verna Dozier. So, I was blessed to have the interview with Verna by Julie Wortman in both issues. I believe God herself talks to me through Verna. Then Julie Wortman wrote in her Editor's Note about the type of Christian she wanted to be, the type that Jesus sought to cultivate and inspire. Her love for the church "is not a love for the institution, but for the 'dream of God.'" That was helpful.

I have heard of all the conservative organizations that were listed in the article, "The Episcopal Church's Right wing," but I had never seen them all listed and described in one place, so that was thought-provoking. And then, I was glad to hear, in the articles by Emmett Jarrett and Carol Bell, that somewhere in the Episcopal Church, Christians are trying to solve problems by encouraging increased understanding and building a community that really listens to each other.

Last year, I was a part of a group in our church, most of us past vestry members, who brought issues to the rector and vestry that we believed needed to be discussed and understood at least, if not resolved. When they would not even discuss the issues with us, we appealed to the bishop of our diocese. After an exchange of letters and a meeting with the

Letters

assistant bishop, where we listed problems that we thought needed to be addressed, the assistant bishop wrote us a letter. He said that since we had brought "no charges of incompetency, dereliction of duty, or heresy" against the rector (that thought had not occurred to us) there is no further action that can be taken or that needs to be taken by the Bishop. Further, we could be active members of our parish or we could "move on and find a community of believers where you will feel comfortable." It appeared that the solution of choice by the bishop's office was to enforce New York state law or have us find another Christian community.

Since I do appreciate the *The Witness*, I am adding a gift to help you carry out your work.

Betsey Matteson
Canton, NY

I WOULD LIKE TO COMPLIMENT YOU on your May issue. I think it does a fairly good job of trying to deal with the seeming enigma that Christianity (not just the Episcopal Church) is. Those who try to claim that Christ "said nothing" about homosexuality are the most ludicrous to me. As far as I'm concerned it was Christ's followers who had difficulty in dealing with homosexuality, not Jesus.

John Kavanaugh
Detroit, MI

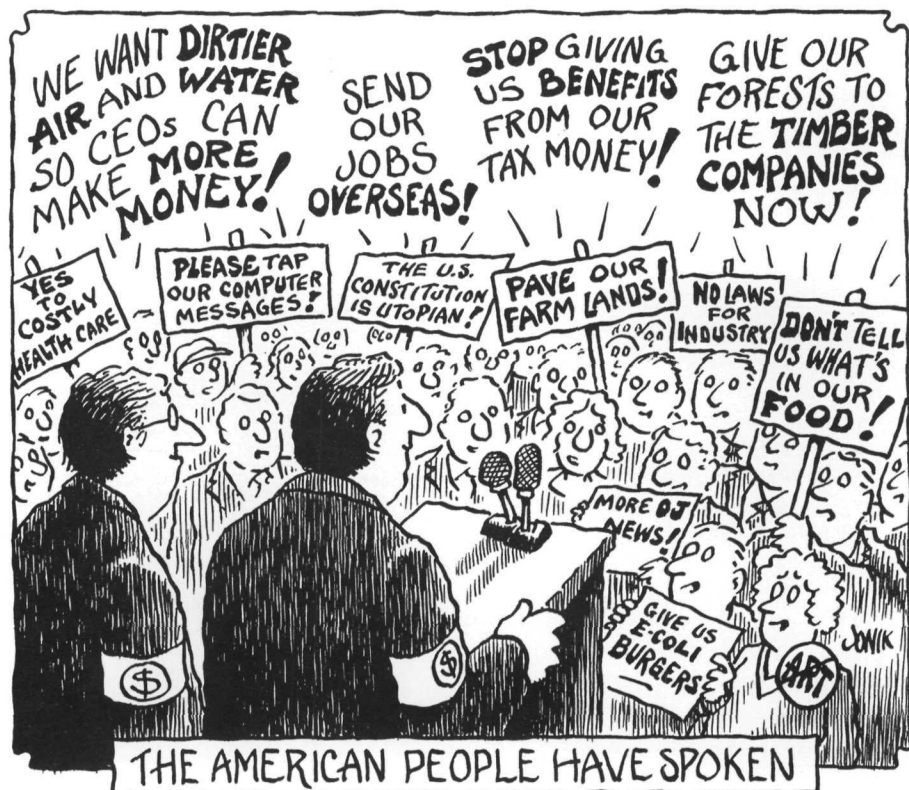
Ed. note: John Kavanaugh's letter was pages too long to include here. Readers who would like to read his thoughts on the apostles' views of homosexuality and current church debates on the topic should send their names and addresses to Kavanaugh c/o The Witness and we will forward them for reply.

Struggling with feelings of exile

THIS IS TO PAY FOR SOME ISSUES of *The Witness* (the April issue) which I use for public relations and promotion purposes. That issue is a treasure and timeless.

Mary Durham
Beverly Hills, MI

FIVE MINUTES AGO I finished reading an interview you had with Walter Brueggemann.
letters continued on back page



Classifieds

Vocations

Contemplating religious life? Members of the Brotherhood and the Companion Sisterhood of Saint Gregory are Episcopalians, clergy and lay, married and single. To explore a contemporary Rule of Life, contact: The Director of Vocations, Brotherhood of St. Gregory, Dept. W, Saint Bartholomew's Church, 82 Prospect Street, White Plains, NY 10606-3499

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The Witness

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by Camille Colatosti

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by Christopher D. Cook

The needs of industry have long been a driving force in defining education, but today more and more education dollars are being spent by corporations, for corporations.

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by Victor Kazanjian

This month will see the kick-off of a national project aimed at helping universities and colleges define their role in shaping the moral and spiritual character of students living in our pluralistic society.

20 What kind of life do I want to live?

Young adults talk about their values and mentors.



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"Experience is knowledge," many young people are finding through direct, hands-on service in arenas outside their familiar life contexts.

Cover: Self portrait by Leslie Curd. Curd, who lives in Philadelphia, received her BFA from Moore College of Art and Design in 1997.

The Witness offers a fresh and sometimes irreverent view of our world, illuminated by faith, Scripture and experience. Since 1917, *The Witness* has been advocating for those denied systemic power as well as celebrating those people who have found ways to "live humanly in the midst of death." We push boundaries, err on the side of inclusion and enjoy bringing our views into tension with orthodox Christianity. *The Witness'* roots are Episcopalian, but our readership is ecumenical. For simplicity, we place news specific to Episcopalians in our Vital Signs section. *The Witness* is committed to brevity for the sake of readers who find little time to read, but can enjoy an idea, a poem or a piece of art.

Manuscripts: We welcome multiple submissions. Given our small staff, writers and artists receive a response only when we are able to publish. Manuscripts will not be returned.

The editor whose editorial appears on page 5 crafted this issue.

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Scanning the horizon for doves

by Julie A. Wortman

A highlight of my 12-day stint covering the Lambeth Conference of Anglican Bishops in Canterbury, England, this past July was a reunion with a younger friend who has spent the last two years teaching English to French-speaking Africans. I've known her for about eight years, since she was 16. An active Episcopalian, especially in college, she said she was eager to discover what the bishops were up to.

Anglicans are inveterate bishop-watchers, but neither the costuming (every possible permutation of episcopal purple, every conceivable cut of cassock and every imagineable style of pectoral cross) nor some bishops' high media visibility (okay, so it was cool to see Archbishop of Canterbury George Carey in the flesh) seemed to impress my friend. As the daughter of clergy parents (mother, father and step-mother), she seems immune to the holier-than-thou image projected on — and by — so many of the ordained, bishops especially.

Her interest waxed instead over calls for relieving the debt burden currently crippling nations in the southern hemisphere and reports of solidarity work among indigenous peoples ("And class?," she asked, "Are any of them talking about class?"). She was also pleased to meet Penelope Jamieson and some of the other women bishops, if only because this Lambeth Conference was the first to include women — and husbands. But as we discussed the politics behind some (male) bishops' efforts to both strengthen the primates' authority over local churches and engineer a strong anti-homosexual

statement on traditional "biblical" standards of sexual morality (an effort that was largely successful, given the conference's final resolution on human sexuality which upheld "faithfulness in marriage between a man and a woman in lifelong union," promoted abstinence for the unmarried and rejected "homosexual

This new generation understands that not only is the emperor not wearing any clothes, but that there is no emperor.

practice as incompatible with Scripture") her enthusiasm waned, the shift from calling for justice to angling for control and shallow rigidity a disappointment.

Of course, we didn't spend all of our time together talking about Lambeth. An exchange of letters, however regular, is no substitute for earnest, face-to-face conversation about the struggles, uncertainties and joys of life. We also spent several evenings over cider and pints of bitter wondering where, if not very much in the church, we've been seeing signs of people working for gospel values — and questioning what gospel values look like when lived out, anyway.

As we talked, and as I recalled the many phone calls and dinner conversations of similar intensity we've shared over the years, I realized that some folks would say I've been a mentor to this young woman. But they would be wrong — at least not in the sense that I have had much in the way of answers or specific guidance to offer, only my own live ques-

tions. Instead, our friendship has been marked by a mutual baring of souls, a mutual questioning and a mutual search for the companionship of questing people of compassion, justice and deeply attuned spirituality.

And this is as it should be. The next generation of adults has rejected the notion that they can be effectively mentored into the world by their elders if those elders are only offering guidance on how to enter and operate in the world as it has been. This new generation of young adults understands that not only is the emperor not wearing any clothes, but that there is no emperor. As researchers Laurent Daloz, Cheryl and James Keen and Sharon Parks point out in *Common Fire: Leading Lives of Commitment in a Complex World* (Beacon Press 1996), "A radically interdependent world economy has dissolved old boundaries, loosed waves of migrant labor, triggered smoldering cultural conflicts and forced profound social and political reorganization at all levels. We are simultaneously fragmented into loose and shifting associations of individuals, interest groups and tribes, yet drawn more closely into a larger web of life."

In some ways it is as if we have had the good fortune to find transport in a time of floods, but remain adrift. Together, we must scan the horizon for signs of returning doves, knowing that the younger ones among us are likely to have the keenest eyes. All of us, bishops included, are in the same boat. If any are to find the landfall we are seeking — what the *Common Fire* authors call "the new commons" or the new common good — we must mentor each other on the way. **TW**



editor's note

Julie A. Wortman is co-editor/publisher of *The Witness*, <julie@thewitness.org>.

Starting from scratch

by Jason Wilkins

Learning is largely a matter of imitation. Every child learns how to behave by emulating the adults nearest at hand — typically parents, the first and most powerful mentors. In this way, moral values have traditionally been handed down. But what happens to values when divorce is commonplace?

To find out, ask almost anybody under 30. My own experience is fairly typical. When I was four years old, my parents divorced. Too young to understand what was happening, I was old enough to feel shattered. I was Daddy's spitting image, a miniature version of my old man. When he vanished and was replaced with a stranger, I felt both abandoned by Dad and rejected by Mom. How could she bring this man into our lives and ask me to call him my father? These feelings never quite fade.

All this was happening while Nixon was still in the White House, lying on television. All the grown-ups complained about him. Even a child could see that he was a crook. Around the time of Nixon's resignation, Mom stopped taking us all to church. Maybe she couldn't take the glares across the pews, the old ladies frowning at the divorcee. Maybe she just noticed that church bored me. How could a boy with no faith in his own Daddy ever come to accept God, the ultimate father figure?

Even before my first day of kindergarten, I had learned to doubt all authority figures — be they at home, in the pulpit, or in Washington. It's healthy for an adult to be skeptical, but a child is fragile and needs someone to trust. Lacking this, I grew up feeling alone, like a freak, the only "divorced kid" — until I discovered the other

divorced kids all around me.

As my friends and I grew up, we did not know what we wanted to do or become. Our goals were all negative. We did not want to marry young, have kids and then put our own children through the hell of divorce. We did not want to work at some dehumanizing job just to pay for a stroller and suburban pillbox. We did not want to become our mothers and fathers, and would not have known how in any case. Mom and/or Dad were often simply not there.

Even before my first day of kindergarten, I had learned to doubt all authority figures.

So we went off to college and/or moved into cheap apartments in the city and got into things our elders did not understand: nightclubs, theater, computer science, literary theory, personal web pages, obscure rock bands, polyamorous relationships, marijuana, Phish, progressive politics, New Age thinking, body piercing ... just about anything we could imagine. We made new families out of friends, roommates, lovers, ex-lovers. We had no models, so we made ourselves up as we went along.

The irony is that in trying not to become our parents, we emulated them. My mother grew up in a world where men and women got married and stayed married. She rejected this system, asserting that she had a right to find a husband who took good care of her and the kids. Now her sons form relationships with women outside marriage, sure that neither church nor state should interfere. Our folks fought the ideal of lifelong marriage, and we ignore it. Grandma said "Till death do us part"; Mom

said "Till divorce do us part"; we say "As long as we're happy."

My peers and I found mentors outside the family: at work, in the classroom, in books, at the movies, on CDs, in our friends. Though we found them late, we were able to choose them, to participate in the creation of our own values. Is this a good thing or a bad thing? It depends on how much you value the old social structures.

Many people argue that the decay of the nuclear family, if not arrested, will destroy society. As a young man who has suffered directly from the fallout, I feel some sympathy for them — but can't help noticing that the loudest "family values" advocates are really just rich straight white men campaigning to keep women, non-whites, homosexuals and the poor subservient. Had this crowd been able to keep my mother married to my father, I would surely have grown up in a miserable home, and I would not be the contented (if sometimes directionless) person I have become.

It is possible to live an honorable life without buying into the traditional family and its church-based values, no matter what the religious right may say. When meeting young adults who have embraced since childhood the opinions of their parents, I may envy their peace of mind, but I can't help thinking that they have no minds of their own. I would not change places with them. Better to have endured a painful (but necessary) family trauma than to go through life with no unique identity. My friends agree.

It could be argued that our values are terribly awry, and that we would have turned out better if only our Dads and Moms had put aside their selfishness and stuck together "for the sake of the kids." The only way we can prove this argument wrong is to raise well-adjusted children of our own. It may take us a while to establish successful alternatives to the nuclear family, but give us a chance. The churches were not built in a day, either.

TV

Jason Wilkins is a freelance writer living in Portland, Maine.

Too Many of our Young are Dying

by Haki Madhubuti

moments represent a lifetime.

our hearts lose sunshine
when our children cease to smile words
and share with parents their passionate pain.
our children, in the millions,
are dropping from the trees of life too soon,
their innocent hearts & bodies
are forced to navigate within modern madness,
searching for life and love
in the basements of a crippled metropolis,
a disintegrating culture too soon.

are we not all earth & lakes & sun?
are we not all mamas & babas to their young music?
their lives are not abstracted bragging rights,
we must never stop listening to their stories & songs.

when our children
do not share their young pain
it is a sign of our closed ears & punctured hearts
do not misread the silences in their eyes,
they are seeking sunshine from us
immediately.

— from *HeartLove: Wedding and Love Poems*, by Haki
Madhubuti, © 1998, reprinted by permission of Third World
Press, Chicago, Ill.



Young adults today: optimistic but fearful

by Camille Colatosti

On the first day of each semester in the non-violence courses he teaches at Georgetown University Law School and the University of Maryland, Colman McCarthy holds up a \$100 bill and announces a pop quiz. McCarthy, director of the Center for Teaching Peace in Washington, DC, tells his students that whoever recognizes all six of the names he mentions will win the money.

"I call out the name 'Robert E. Lee,'" explains McCarthy, "and all the students raise their hand.

Then I call out the name 'Ulysses S. Grant.' All the hands go up. I next call out 'Paul Revere.' Again, every hand goes up. Then I ask them if they have heard of Jane Addams. Rarely does a hand go up. I ask if they know of Dorothy Day or John Woolman. No one responds. I've never lost my \$100.

"The students all know the names of the peace breakers, the men who wage war. But they don't recognize the women and men who wage peace." McCarthy sees it as his job — and the job of all professors and teachers — to change this. "If we are going to have a peaceful society," he says, "people need to be educated about the art of peacemaking."

McCarthy explains that the word education comes from the Latin *educare* — to lead out. This is what instructors of young adults must do, help lead students

out of their old selves into their new ones. But McCarthy fears that *educare* is not taking place. He is not alone in his concerns. Duke University professor Jane Tompkins comments on the "corporatism and careerism sweeping higher education." As Tompkins puts it, colleges should be "communal, not combative." They should "focus on the self as well as the subject matter." They should "nurture the imagination, not just the intellect. Academe needs to do more than make a student marketable," says Tompkins. "It needs to educate the whole human being — mind, body and spirit."

"Students are hungry to learn," says McCarthy. They seek opportunities to develop their entire selves. They are eager for alternatives to the violence and confusion that they see in their world.

A desire to enjoy the good life

When Arthur Levine and Jeanette Cureton, authors of *When Hope and Fear Collide: A Portrait of Today's College Student*, surveyed college students from 1980 to the present, they found that undergraduates are "tired but also energized" by a desire to enjoy the good life and make their world a better place. As one student at the University of Colorado at Boulder explained, "I can't do anything about the theft of nuclear-grade weapons materials in Azerbaijan, but I can clean up the local pond, help tutor a troubled kid, or work in a homeless shelter."

Young people today, say Levine and Cureton, reveal contradictions. They "live in a world in which they distrust the nation's leaders. They have no confidence in the country's social institutions.

They see large social problems all around them, from poverty, racism and crime to environmental pollution, a troubled economy and global conflict. In their words, 'Everything is wrong.'"

Yet, they also believe in their ability to fix what needs fixing. They believe in the power of an individual to make a difference. At two-year and four-year colleges, at residential and commuter institutions, at universities and at community colleges, nearly two-thirds of all undergraduates are currently involved in volunteer activities: They work with children; they clean up the environment; they help the homeless and the elderly.

Many young adults, report Levine and Cureton, believe in the American Dream — in good jobs, financial success, meaningful relationships and family. They remain optimistic but they are also scared.

According to Levine and Cureton, traditional age students of the class of 2001 are a generation living in a time of profound demographic, economic, technological, global and social change. Before their fourth birthdays, these students witnessed American hostages in Iran, a nuclear accident at Three Mile Island, the federal government bail-out of Chrysler Corporation, the Ronald Reagan presidential landslide, the shooting of John Lennon, astronaut Sally Ride as the first woman in space, AIDS, MTV, and the compact disc. Before they were four, the first U.S. software patent was issued; unemployment hit its highest level in this country since the depression; the ERA failed to be ratified; and, for the first time, a majority of their mothers were employed outside the home.

Throughout most of their lives, from 1975 to 1996, today's young people have seen the number of Americans living below the poverty line increase nearly 50 percent. At the same time, they have witnessed programs to assist the poor decrease dramatically.

Camille Colatosti is a professor of English at the Detroit College of Business, <colakwik@ix.netcom.com>. Artist **Holly Forrest**, 21, is finishing her BFA at Moore College of Art and Design in Philadelphia.

An increase in diversity

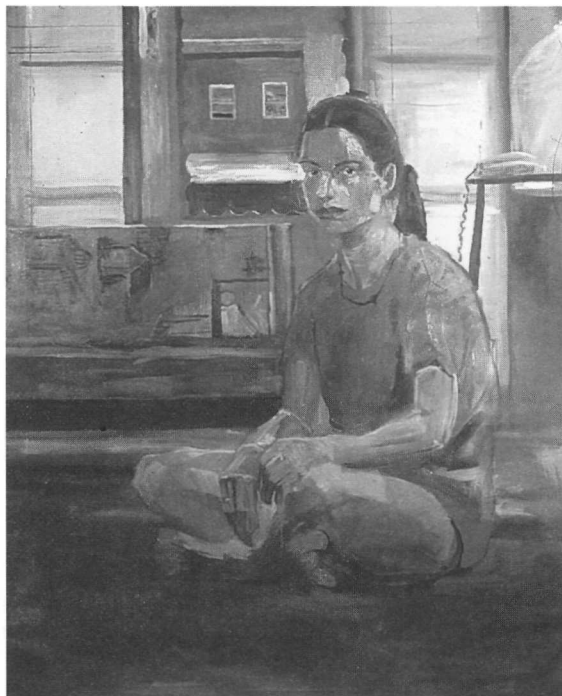
Demographically, this generation composes a smaller percentage of the population than any other. In 1970, 15- to 19-year-olds made up nearly 10 percent of the population. By 1995, the proportion had declined to just 6.9 percent. Their concerns are often not the focus of the country as a whole, little noticed and overshadowed by the baby boomers. They have also experienced another unique trend: an increase in their generation's diversity. According to the U.S. Department of Commerce, during the past two decades, the number of 15- to 19-year-old Caucasians dropped by 19 percent. The number of African-Americans in this same age group decreased by only 6 percent. The Native American population in this same group increased by 18 percent; Latinos grew by 42 percent, and Asian-Americans increased by over 100 percent.

This means that there is a sharp increase in the proportion of teenagers and young adults of color. Today's college students are members of the most racially diverse generation in U.S. history. Yet, multiculturalism remains a difficult subject—both on college campuses and beyond. Levine and Cureton discovered that “in group interviews, students were more willing to tell us intimate details of their sex lives than to discuss race relations on campus. In fact, when focus groups were asked about the state of race relations at their college the usual response was silence.

“In private, individual conversations were very different. Few students were quiet. Some said campus race relations were ‘good,’ ‘better,’ ‘ok,’ or ‘fine,’ but many more used words like ‘scary,’ ‘frightening,’ ‘sad,’ ‘angry,’ ‘embattled,’ ‘isolated,’ ‘divided,’ ‘frustrating,’

‘heated,’ ‘explosive,’ ‘confused,’ ‘a mess,’ and ‘hopeless.’”

Relations were more strained at four-year colleges than at two-year and at residential than at non-residential institutions. This may reveal the segregation that exists at the nation's most prestigious and largest schools. Even as diversity increases among people of traditional college age, in general, many educational



Self-portrait by Holly Forrest

institutions, particularly universities, enroll only a small percentage of minority students, often under 10 percent. The reversal of affirmative-action programs has reduced this percentage even further.

In commuter institutions and community colleges, where the minority population may be as high as 40 or 50 percent, tensions among racial and ethnic groups can ease and understanding increase as a diverse student body comes together in the classroom. For instance, at the Detroit College of Business, an open-enrollment commuter school where I teach English,

more than 40 percent of the students are African-American, Arabic-American, Asian-American or Latino. In all of their classes, students interact both formally and informally with members of diverse ethnic groups. In group projects, students must work with at least some others who are unlike themselves.

During my Spring 1998 Introduction to Literature class, students discussed race relations today after reading Langston Hughes' play *Mulatto*, a drama about plantation life in the 1930s South. The play focuses explicitly on racial violence. Many students commented that the discussion, while uncomfortable and difficult, was important. For, as one student said, “Where else will I be in such a mixed group?” The student, African-American, noted that she had never before discussed racism with white people.

What is my work?

Tensions among young adults focus not just on race, however. Most stem from the difficult transitions people must make as they enter adulthood. Alex Esquerra, head of college-age ministries for the First Assembly Church in San Diego, notes that many students — no matter their race or ethnicity — are “in constant transition. Many just graduated from high school. They are between doing what mom and dad have required and doing what they can do on their own. Some get stuck with a job and/or 24 units for a semester in school and have difficulty balancing everything. They get confused.” The challenge, says Esquerra, is to help young people through this period so that they can recognize and develop their gifts, affirm themselves and determine their place in the world.

In their book *Common Fire: Leading Lives of Commitment in a Complex World*, Laurent Parks Daloz, Cheryl Keen, James Keen and Sharon Daloz Parks explain

that young adults face two central questions: What is my work and who will be my partners? By “work,” the authors explain, “we do not mean simply a job or career but rather a sense of one’s calling — born from some reflection on life’s purpose. Whether or not one is college bound, the task of young adulthood is to find and be found by a viable life ‘dream’ — and to go to work on it.”

Need for mentors

The task of older adults is to assist youth in their search. Many point to the need for mentors. Yet, as Parks explains, “If one is to enter the world of adult work as it now is, a mentor who can ‘teach you the ropes’ and ‘help you climb the ladder’ may be enough.” If one seeks to change the world, much more is needed.

Lisa Kimball, canon missionary for youth and congregational development of the Episcopal Diocese of Minnesota, sees the need for mentors who are “self-conscious about their mentoring relationship. Young adults want for those who approach them to be willing to talk about faith issues at an explicit level. They don’t want us to be dogmatic and preaching but they don’t want us to avoid Jesus, God, and ethical dimensions of life. They don’t want us just to be nice. Young adults,” she adds, “want something substantive. They don’t want something flimsy.”

To respond to this need to create a mentoring community, the Episcopal Diocese in Minnesota started “Genuflection X” in the Twin Cities. This is a social group for young adults in their 20s. “This,” says Kimball, “fits the mentoring umbrella.” The group was started by young adults themselves. One young woman who felt the need for this came to Kimball. Kimball and the diocese then provided the resources to make the group happen. Kimball also helps develop one-on-one mentoring relationships between younger and older adults.

“I haven’t taken mentoring as a ‘let’s

add it to our programs.’ I’ve looked at what we are already doing and how we can incorporate mentoring into our ministry. There are a lot of skill-based mentoring opportunities out there, but the missing piece is often the integration of faith and practice. Here in Minnesota,” says Kimball, “we’re blessed with a strong Native American community. The concept of elder is an important one. The mentoring movement

“Skepticism among young adults is very real. Mentors gain credibility through action, not through their words.” — Lisa Kimball

is recapturing an appreciation for the wisdom of our elders.”

Kimball cautions against manipulating young adults, even if unintentionally, into a relationship with the church. She also believes that it is important to challenge older adults to commit themselves to a regular relationship with a younger adult. This relationship, she explains, needs to be quantified. Mentors must set aside a couple of hours a week to be available for the younger adult.

“Skepticism among young adults is very real,” she explains. “Mentors gain credibility through action, not through their words.”

Eloise Teisberg, a senior at the University of Minnesota, has been involved in a mentoring relationship with Chaplain Janet Wheelock at the University Episcopal Center for two years. This was crucial to helping her determine her direction in life. “I really missed the church my first year in school,” she explains, when she attended a small private college. She was unable to find there the kind of community she craved. “It was like falling off a cliff.”

After transferring to the University of Minnesota and finding the Canterbury Club, the Episcopal undergraduate association, she realized that “there were lots of incredible people who were just as involved and just as in love with the church as I was.”

She has since become a peer minister, putting together programming for other students on campus. “There is a Sunday evening service, so that students can make it, and a Wednesday morning Eucharist followed by a free lunch,” she explains. In addition, the Canterbury Club works in an interfaith group on campus called Intersection. “Last fall,” says Teisberg, “we had a night in which we shared information about our faith. This was really exciting — safe and inquisitive.”

New pedagogies

At some universities, professors are developing new pedagogies in order to foster students’ self-exploration. Duke University’s Jane Tompkins questions some of the practices of higher education in her book *A Life in School: What the Teacher Learned*. She writes, “Higher education, in order to produce the knowledge and skills student need to enter certain lucrative professions, cuts students off from their inner selves and the world around them. It prepares them to enter professional school but not to develop as whole human beings.”

To change this, Tompkins argues, higher education must provide students opportunity for self-examination. As a professor of literature, she provides students the opportunity to immerse themselves in the texts they read. For instance, she explains, her students “climbed a mountain while studying Thoreau; stayed overnight on an island off North Carolina to feel the magic of Melville’s sea; worked on a plantation while reading Toni Morrison’s *Beloved*, then sat in a candlelit classroom reciting quotes from the novel aloud. Along the way, they tried to

figure out what the books meant to them on a personal level and what they, as classmates, meant to each other.”

McCarthy, from the Center for Teaching Peace, argues that “too many schools leave our students idea-rich but experience-poor.” To counter this, he encourages his students to become tutors or mentors of others. “We read the work of Dorothy Day,” he explains, “then we go into the inner city and teach children who are poor. In law school, we go to homeless shelters, schools, and prisons to expose students to public interest law, something too few schools push. It’s mostly corporate law or tax law — make the rich richer law. Once you expose students to another world, they then begin to rethink their philosophy of life.”

A few institutions are incorporating this type of self-examination and social exploration campus-wide through faculty development programs. The campus as a whole may identify a theme to be addressed through the year, such as the issue of capital punishment or the holocaust. Students see connections among classes and between what they learn and what they do.

Other schools have institutionalized experiential learning at separate college or university centers. The University of Michigan at Ann Arbor, for example, founded its Center for Community Service and Learning two years ago. Assistant Director Mary Beth Damm explains that the Center looks at three areas: First, it seeks to engage students in social activism and community service; secondly, it seeks to engage faculty members in community-based research; and, thirdly, it works with communities to get them the resources they need from the university. Service learning, then, redefines not only students’ relationship to education, but the role of the faculty and the function of the university in the larger society. The university becomes not just a place for

the discussion and development of important ideas, but also an institution that helps alleviate some of the injustices and suffering in the world.

Damm explains that service learning does not simply add a community service component to students’ education. Rather, it incorporates “the community into an academic class and does it in a way so that students have a better, more practical

“Students can tutor children in Detroit and think, ‘This is great; these kids really need the extra attention.’ But there is also the student who goes in and also asks, ‘Why are the books in this school 15 years old? Why can’t this child take the book home?’ We want students to wonder why this has happened.”

— Mary Beth Damm

learning experience. They understand the practical applications of what they are learning.” A class called Community Strategies against Poverty, for example, first examines theories about welfare and welfare reform. Then students study the ways that community organizations work to combat poverty. In the nursing school at the University of Michigan, students in a nutrition class study theory and also work with a community clinic to teach mothers about proper nutrition for themselves and their children.

Many students are attracted to the Center and to this approach to learning. “We’re not located within campus ministries,” says Damm, “but students find a

spiritual home with us, not in a religious sense. Students find a place where their thoughts and actions are valued and through which they can make a difference. In most large universities, like the University of Michigan, students have little direct connection with professors. At the Center,” says Damm, “students find the resources they need and are valued for their resources — their work and energy.”

This was certainly the case for Sara Saylor, a senior who became involved with the Center when she was a first-year student. “I went to many different meetings to find a place where I could use my passions. I found a place in the Center. It is important to see that there are problems and that when we graduate we have to deal with issues.” After graduation, Saylor sees herself “going into community work.”

Gap between activism and service

The Center for Community Service and Learning struggles against a number of obstacles, but the most difficult, believes Damm, is the gap between social activism and community service. As Damm explains, “We incorporate the values of social activism into service. A lot of people are attracted to service just for its own sake — which is great — but we need social justice. Students can tutor children in Detroit and think, ‘This is great; these kids really need the extra attention.’ But there is also the student who goes in and also asks, ‘Why are the books in this school 15 years old? Why can’t this child take the book home? Why doesn’t this child have a playground to play on? Why doesn’t this child have a gym?’ We want students to go there and wonder why this has happened.” Then, says Damm, we want them to go out and make the world a better place.

Sharon Parks explains it this way. All young adults, she argues, need to be encouraged to lead lives “committed on behalf of the common good — not just on behalf of me and mine.” **TW**

Hire education: the rise of corporate curricula

by Christopher D. Cook

In their 1994 book on the for-profit knowledge industry titled *The Monster under the Bed*, management gurus Stan Davis and Jim Botkin speak of “the coming shift from civil to commercial leadership in education” — in which corporate education replaces the state and even the private school as the chief engine behind economically driven learning. Some 25 years in the making, this corporate takeover is steadily turning higher education into a training exercise aimed at supplying companies with a just-in-time workforce that’s well-versed in high-technology and receptive to the concept of flexible, at-will employment.

Corporations increasingly are having a direct hand in writing college curricula, and are using universities to build a continuous “knowledge community,” says business consultant Larry Moran. “They are going out and influencing the curriculum, the standards, the programs and the student choices.” Firms such as Nynex, American Express, and Motorola no longer merely recruit students; they now design college course materials and degrees — and even teach college classes — to ensure that graduating students have precisely the skills the companies require. “What they’re trying to do is convert educational institutions into training institutes,” says David Noble, author of numerous books on technology and work.

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“The purpose is to get people to develop their abilities as needed according to the specifications of industry.”

And when they’re not satisfied with the results, companies are simply starting up their own universities. So much so, in fact, that Peter Drucker, the apostle of business futurism, proclaims, “universities won’t survive. The future is outside the traditional campus, outside the traditional classroom.”

The real goal is to reduce the costs of training new employees in an era of short-term, just-in-time employment in which workers are continually being hired and fired, trained and re-trained.

The needs of industry have long been a driving force in defining education. The federal Morrill Act of 1862, for example, established land-grant colleges and universities which focused on agricultural technology as part of national economic policy, and which hastened the mechanization of farming. But today, as mega-corporations steadily eclipse state financial power, more and more education dollars are being spent by corporations, for corporations. U.S. companies spend in excess of \$50 billion a year on education and training, according to *The Economist*, and “account for about half of America’s to-

tal spending on higher education.”

The “shadow education market”

Corporations are simultaneously pressuring universities to adopt utilitarian curricula, while also developing their own schools in direct competition with traditional colleges. As the Business-Higher Education Forum, a consortium of corporate CEOs and university presidents, warns in a recent report, “American colleges and universities are a major resource for preparing the nation to meet the challenges of the future. However, if they do not respond to the changing needs of the business world, corporations will rely more on their own educational systems to train employees.”

While business invests heavily in “re-forming” education at all levels to turn out the proper workforce, industry also plows billions of dollars into what Davis and Botkin call the “shadow education market” — employee learning on an as-needed basis. Enter the corporate university, a type of company campus where worker-students learn the latest skills required by the firm. Led by such institutions as Motorola University and the Arthur D. Little School of Management, this concept of strategic education has caught fire over the past 10 years; the number of corporate universities nationwide has skyrocketed from 400 in 1988 to about 1000 in 1996, according to the *Boston Business Journal*. At Land Rover University’s training headquarters in Lanham, Md., employee-students take courses in communication and management, as well as in off-the-road driving skills — with support from the University of Maryland.

Perhaps most significant is the corporate push to spin off these universities into nonprofit institutions offering accredited degrees. In 1996, the Arthur D. Little consulting giant turned its company management university into a nonprofit school, a move which the Boston

Business Journal noted “will enable the school to file for grants and solicit foundations for scholarship dollars for students.” According to Quality Dynamics, a New York-based corporate education consulting firm, one-fourth of America’s corporate universities are moving to gain accreditation; and many plan to offer Associates, Bachelors and Masters degrees in business and manufacturing management, health care administration and interpersonal skill development.

The validation of corporate learning as education also involves strategic partnerships which are increasingly transforming college degrees into training certification projects for company-specific skills. In 1995 the American Council on Education’s college credit recommendation service reported that it was awarding academic credit status to 7,000 corporate university classes — meaning they could be applied toward traditional university degrees; this was triple the number it had given out in 1985.

As Jeanne Meister, president of Quality Dynamics, told the *Boston Business Journal*, this merging of corporate and traditional education is all about business’ desire to redesign college curricula: “The fact that many schools don’t provide the curricula that companies believe are necessary to compete in the 21st-century marketplace is driving this trend towards companies partnering with higher education to design and grant degrees.”

Often eager partners in workforce development, “universities are letting the corporations determine which courses they should offer and what should be taught in them,” write Davis and Botkin. For example, the University of Kentucky state system “willingly approves corporate-generated credits,” in an effort to match its educational program with the skill needs of state firms. According to Milton Goldberg, Executive Vice President of the National Alliance of Business,

“a lot of corporations actually teach classes in the community colleges. There is a lot of interest in making sure that people have the essential skills, communications skills, social skills, computational skills.”

The “knowledge supply chain”

Since the mid-1970s, as America’s post-



Eleanor Mill

war economic boom began to stagnate, business has sounded a series of alarms linking crises of national competitiveness and education — placing the blame for slowed economic growth on an alleged declining quality of the workforce. But as business literature makes clear, the real goal is to reduce the costs of training new employees in an era of short-term, just-in-time employment in which workers are continually being hired and fired, trained and re-trained.

In today’s frenetic economy, where corporate flexibility is the name of the game, business is transforming education in order to achieve the rational casualization of professional workers. As the National Alliance of Business (NAB) lays out in its recent newsletter, the aim is to harness just-in-time knowledge to maximize profits: “To stay competitive, U.S. companies are making a science of pulling together the right supplies at the right time in the right place. What would happen if companies could apply this process, known as supply chain management, to people? What if talented work-

ers with the right skills were easy to find and ready to perform when companies needed them?”

Welcome to what Goldberg calls “the knowledge supply chain,” the new business strategy of lifelong, “K through 80” learning. Business-tailored learning “is a cost-effective, efficient way businesses can insure that worker knowledge is put to use to help companies’ bottom-line,” says the NAB newsletter, *Work America*. “That’s increasingly important today, when the cost of ‘inadequate knowledge’ is prohibitive because it threatens corporate competitiveness.” Among the benefits touted by the NAB are “a 20 percent reduction in the cost of finding skilled workers, a 50 percent reduction in cycle times to deliver products or services,” and a shortening of “ramp-up time” for training new workers.

Exponential changes in computer technology are also placing intense pressures on the pace and content of learning. “Because knowledge is doubling nearly every seven years, in the technical fields specifically, half of what students learn in their first year of college is obsolete by the time they graduate,” claim Davis and Botkin. Thus, “Lifelong learning is the norm that is augmenting and in some cases displacing school-age education.”

Equally ominous is the rise of the virtual university, a byproduct of the high-technology craze and that industry’s exploding influence on education. More than 700 “cyber colleges” are now online, according to *Forbes* magazine, and computer-driven distance learning is a booming market. Overhead is low, since campus facilities and teaching staff are minimal. The University of Phoenix teaches business and information technology to 42,000 students at a bargain-basement tuition of \$6,500, a very competitive price enabled by the fact that faculty are “entirely part-time and tenureless ... and teach from a standardized script,” reports *Business Week*.

The mounting presence of corporate and virtual education has intensified competitive pressures on universities to both downsize and rightsize — in other words, to cut costs and redesign themselves to capture market niche. On its “Think Mag” WebSite, IBM, one of the biggest benefactors of technologized education, celebrates the rise of “digital degrees”: “The digital revolution is going to change not only who learns, how and when they learn, but who is providing the instruction.” As a new wave of students, known as the “Echo Boomers,” floods campuses, IBM touts digitized education as the money-saving solution: “Increasing the size and scope of nontraditional education-delivery methods, including distance learning — instead of building new campuses and hiring new faculty — is now viewed as the optimal means to absorb the influx of students.” The chancellor of the 23-campus California State University (CSU) system, Barry Munitz, concurs, “If you look at different models for transformation and expansion, the economics are profoundly in the direction of technology.”

Resisting automated education

David Noble uses a similar name but has a radically different analysis of this trend. The combined forces of the technology economy and corporate power have turned universities into “digital diploma mills” in which education is increasingly automated, Noble writes in a recent essay. Computer and education technology corporations have forged sprawling, controversial partnerships with universities such as UCLA and Canada’s York University, Noble reports, in deals that enable administrators to slash faculty labor costs and intellectual power while opening up new multi-million dollar market opportunities for hardware and software firms.

At Noble’s own York University in Toronto, untenured faculty must now put their courses on video, CD-ROM or the Internet or lose their job. “They have then

been hired to teach their own now automated course at a fraction of their former compensation,” he writes. So in the spring of 1997 York’s full-time faculty went on a two-month strike against the university’s corporate technology initiative, and, according to Noble, gained major decision-making control over how and when course materials can be digitized. But professors at UCLA surrendered, posting their lecture notes on company-run websites; Noble found that UCLA’s Home Education Network system allows firms (and the Administration) to monitor student-faculty communications.

Another such battle is still underway in California, as the CSU Administration attempts to push through the California Education Technology Initiative (CETI), a multi-billion-dollar computer infrastructure partnership with GTE and Fujitsu that has ignited widespread student and faculty opposition. (Microsoft and Hughes Electronics, originally partners in the plan, pulled out at least in part due to protest.) The deal, which is on hold, will involve some trade-off in which high-tech firms will revamp CSU’s computer networking systems while gaining special access to the student market and, possibly, control over electronic course materials.

The CETI project is a perfect expression of today’s education wars. Public universities in particular are teetering on a financial precipice, and corporations are eager to invest in future consumers and workers. “Everybody is out there beating the bushes for money, and so much of the state and federal funding has dried up, so everybody is trying to get corporate involvement,” explains Eloise McQuown, vice president of the California Faculty Association’s chapter at San Francisco State University. “We’re all having to scramble in a day and age where in order to stay current you have to invest millions of dollars.”

While much of the negotiating over CETI centers on issues of proprietary control and faculty input, John Murphy, a communications major and senior at SF State, voices a more fundamental concern about corporate presence on campus. “The corporations are designed for making profits, and when they’re involved in education, the whole influence is designed to educate people into a consumer culture. Just seeing the billboards and having that company presence, even if it’s not directly in the classroom, represents a culture which is unsustainable and which education shouldn’t necessarily be promoting.”

Murphy, one of thousands of students throughout CSU who have protested against the CETI, points to a deeper purpose of education that is increasingly being obscured by the emphasis on marketing and workforce development. Education, he says, is “not something that should steer you toward one particular mode of development, such as being prepared for the workplace. It should prepare you for having the knowledge and skills to be able to do whatever you want to do with your life, but it also has to do with philosophy, understanding of ethnic relations, and other subjects which are not oriented toward working for the rest of your life.” **TW**

Exposing repression

The Academic-Military-Industrial Complex and Central America by Jonathan Feldman is an essential guide for students and academics seeking to expose university complicity with militarism and repression in the Third World. Feldman presents an activist strategy for selective divestment, modeled on the experience of the campus-based anti-apartheid movement.

For a copy contact South End Press, 7 Brookline Street #1, Cambridge MA 02139-4146; <southend@igc.org>.

Fish wars

In Texas, the plastic magnetic fish symbols that attach to car bumpers are meeting a challenge from plastic salamanders with "Darwin" written in them.

"Dallas, Houston and Amarillo are veritable seas of fish," writes Scott Baldauf in *The Christian Science Monitor* (4/29/98). "Some of the fish even travel in schools, gathering every Sunday in the Lake-Huron-size parking lots of a neighborhood Baptist or Pentecostal church.

"Inside city limits, it's another culture or ecosystem altogether. Downtown, the University of Texas campus is a mecca for sandal-clad twentysomethings communing with nature, warning about NAFTA, and protesting the Chinese occupation of Tibet. On talk radio, hosts lambast Bill Clinton for not being liberal enough. Even the high-tech industry is peopled with ponytails. This is where the salamanders thrive.

"... On the highways, you'll see fish with whiskers (signifying a love of catfish), and sharks (an aggressive Christian, perhaps, or an agnostic who eats door-to-door evangelicals). You'll even see an occasional big fish eating a hapless salamander, which may be intended to show the preeminence of God over material theories. Or perhaps just the skills of an almighty entrepreneur."

Science or emotion?

"I've heard that 'science vs. emotion' taunt just once too often," writes systems analyst Donella Meadows (*Timeline*, 5-6/98). "The straw that has broken my patience is the testimony of foresters from the Champion International logging company, fighting a proposed Vermont law to ban aerial spraying with herbicides. ... Said forester Stephen Richardson, 'I am pleading with you to listen to science ... and not get caught up in emotion.'"

"... Corporations hire numerous scientists, but we know that their organizational purpose is not the search for truth, the stewardship of creation, or even the welfare of the human race. Their

goal is to make money, which is perfectly rational, until it gets pushed to the point of destroying life-support systems. That's rationality gone over the edge into greed, domination, aggression. They are emotions that stand in sharp contrast to the fear, compassion, care and other wimpy emotions associated with tree-huggers. They are also more, well, let's face it, testosterone-based emotions.

"I would hate to bring up that sexist point, but the chemical companies have done it for me in the marketing of their products. ... There are commercial pesticides named Arsenal, Bravo, Clout, Force, Impact, Karate, Lance, Lasso, Machete, Oust, Pounce, Prowl, Punch, Ramrod, Rapier, Rodeo, Roundup, Scout, Sting, Stomp, Whip. What is being sold here? Science? Rationality?"

WTO fought in India

Hundreds of thousands of people demonstrated against the World Trade Organization in Hyderabad, in southern India, on May 3. The rally was organized by the Joint Action Forum of Indian People against the WTO and Anti-People Policies (JAFIP), a newly formed coalition of 50 peoples' movements. The site was chosen because of the high rate of peasant suicides and army killings of activists in the region attributed by JAFIP to WTO-imposed policies and suppression of resistance.

JAFIP's founding convention, attended by more than 900 representatives of people's movements, produced the "Declaration of Indian People against the WTO," which states:

"We, the people of India, hereby declare that we consider the WTO our brutal enemy. This unaccountable and notoriously undemocratic body called the WTO has the potential not only to suck the sweat and blood of the masses of two-thirds of the world, but has also started destroying our natural habitats and traditional agricultural and other knowledge systems ... converting us into objects of Transnational Corporations' economy of consumerism." It also

commits its signers "to build a pro-people egalitarian social order through a genuinely democratic process."

For further information, see <<<http://www.agp.org>>>

Nobel laureate's U.S. jail stay

The Northern Irish peacemaker and Nobel peace laureate Mairead Maguire has called her overnight stay in a U.S. jail an "irreplaceable experience," according to a report in *The Citizen*, a Belfast publication of the Peace People. In February of this year, Maguire engaged in a nonviolent protest in support of Philip Berrigan, in jail in Richmond, Va. for anti-nuclear resistance. After a visit with Berrigan (whom Maguire has nominated, along with his brother Daniel Berrigan, for the Nobel Peace Prize), Maguire informed the guards that she was refusing to leave.

Maguire's experience "included being lifted by three burly guards and dumped unceremoniously into a jail where she was strip-searched before being flung into a holding room with about 15 women on various charges from prostitution to drugs," *The Citizen* reports.

"She was held overnight in solitary confinement. At six o'clock in the morning, the women, handcuffed in pairs, were brusquely herded from the cells. As a guard moved to handcuff Mairead, an FBI agent intervened to stop him.

"But by this time, it was clear that the authorities knew they had a Nobel peace laureate on their hands, and were anxious not to make any embarrassing mistakes. ... At the appointed hour, the case was made by the prosecution, Mairead pleaded guilty and explained why: whereupon the judge dismissed the charges, and came down to ask Mairead how Philip Berrigan was keeping!"

Short takes

Reuniting mind with spirit

by Victor Kazanjian

Last fall I gathered a group of students at Wellesley College and asked them to share stories of moments of meaning that they had experienced in their classes. I was searching for a way to bridge the gap between the definition of education as a process of intellectual development separate from emotional, social and spiritual development and a more inclusive vision of education as an integrative process encompassing all of these dimensions of life and learning. The divide between mind and spirit, head and heart is so deeply embedded in western education that it seemed that any attempt to cross it would be futile. But as I sat with these students and listened to their stories a bridge appeared before my eyes.

Their stories cut across the entire curriculum, from biology to history, from sociology to theater, from ethnic studies to mathematics. One student told of a moment in molecular biology when she suddenly made the connection between the smallest forms of life and the largest living ecosystems of the planet. Another student related an experience of working closely on a psychology project with a faculty member which resulted in their co-authoring a paper. Still another spoke of her political science studies coming alive

during a class trip to Mexico. But whether they spoke of meaningful collaborative work with other students, service-learning opportunities, or the helpful mentoring of a faculty member, in each case the students talked about these moments as representing a spiritual dimension to their education.

Since arriving in the world of higher education, I have sensed a deeply spiritual dimension to the educational process. And yet when I tried to speak about this to faculty members, many responded with blank stares of confusion and, occasionally, overt expressions of anger.

They repeatedly used words like “inspiration,” “connection,” “relevancy,” “purpose,” “understanding,” “wonder,” “awe,” “joy,” and “love.”

They also voiced questions which I considered profoundly spiritual: “What is the purpose to all of this learning? What does it mean to be an educated person? What does my learning have to do with my living? How is my learning relevant to the lives of others?”

Based on these conversations, I settled on a definition of spirituality in education as that which animates the mind and body, giving meaning, purpose and context to thought, word and action — or, more simply, the meaning-making aspect of learning.

Faculty responses

Since arriving in the wondrous and strange world of higher education, I have sensed a deeply spiritual dimension to the educational process. And yet when I tried to speak about this to faculty members, many (not all) responded with blank stares of confusion and, occasionally, overt expressions of anger at the presumption of speaking about spirituality and education in the same breath. But now I decided to approach faculty members with the stories told by their students. I contacted each with an instance of a student in their class who had described having a moment of meaning which they connected to a spiritual dimension of their education. I then invited these faculty members to a discussion about such moments in the learning and teaching process. Over the course of the next month, I met with 55 faculty members to discuss moments of meaning in the classroom and share similar stories with one another about such moments from their own learning and teaching.

Eventually the discussion got around to the reasons for their original choice to become a scholar and a teacher. Some spoke of a passion for seeking truth, others of a desire to kindle a fire within their students. Many told stories of having been affirmed as a person whose ideas were of value by a faculty mentor in their own life. Most spoke of the joy of watching students come alive in their classes as connections between self and world began to be made.

For more information on the Education as Transformation Project contact Margaret Kowalsky of the Office of Religious and Spiritual Life at Wellesley College, Wellesley, MA 02181; phone 781 283-2659; email: <T1mkowalsky@wellesley.edu>; Web Site: <www.wellesley.edu/RelLife/project>.

Victor Kazanjian is Dean of Religious and Spiritual Life and Co-Director of Peace and Justice Studies at Wellesley College in Wellesley, Mass., <vkazanjian@wellesley.edu>. Artist **Cathey White** is a 1996 graduate of Philadelphia's Moore College of Art and Design. She continues to live in Philadelphia, where she teaches art to court-adjudicated male youth aged 13-18.

Pursuing the soul of the whole

As I listened, I was reminded of Ralph Waldo Emerson's words when he spoke of such a journey as "the pursuit of the soul of the whole which lies within us; the wise silence, the universal beauty, to which every part and particle is related ... which when it breaks through our intellect, is genius; when it breathes through our will, is virtue; and when it flows through our affection, is love."

In describing moments of meaning in their education, both the students and faculty I spoke with affirmed a vision of education as liberation from the bondage of ignorance — or what bell hooks calls "education as the practice of freedom" in her book *Teaching to Transgress*. This challenges the notion that colleges and universities have become simply dispensers of marketable skills which enable people to gain power, prestige and material wealth. This is a vision which sees education as enabling people to engage the world in a heartfelt way, a vision which echoes T. S. Eliot's haunting questions, "Where is the knowledge that is lost in information? Where is the wisdom that is lost in knowledge?"

Representing the full diversity of religious traditions and cultural backgrounds, today's students are seeking an educational experience which enables them to integrate their lives and their learning. This calls for a revisioning of the educational process in a way that would represent a more holistic educational experience, one where the life of the mind is not separated from the life of the spirit.

Education as transformation

This month, on September 27 and 28, presidents, administrators, faculty, students, religious life staff, and trustees from many of the nation's colleges and universities will come together at Wellesley College to

explore the challenges that religious diversity holds for the educational community — and to address the role of spirituality in higher education. Coordinated by Brown University and Wellesley College and planned by representatives of 27 colleges and universities, this national gathering



Have you ever wore a mask? by Cathey White

will kick off a three-year project entitled Education as Transformation: Religious Pluralism, Spirituality and Higher Education.

As humanity moves into a new century and a new millennium, the effects of globalization, particularly the rapidly increasing ethnic, cultural and religious diversity within American society, are nowhere more prevalent than on college and university campuses. One of the central questions facing educators is the role of colleges and universities in shaping the moral and spiritual character of their students in the context of a pluralistic society. America's institutions of higher learning were originally founded on religious (essentially Protestant Christian) roots, providing a value system based on the assumption that the religion of the majority was the religion of the nation.

As the movement toward religious liberty grew in this country and the demand for separation of church and state increased, religion began to disappear from the educational process and many colleges and universities gradually became secular institutions.

Crisis of institutional identity

For many colleges and universities today, this collision of past practices with present multi-religious, multi-spiritual realities has precipitated a crisis of institutional identity and educational priorities. The Education as Transformation project emerged out of a conviction that neither the original homogeneous religious orientation of the past nor a model devoid of spirituality will adequately serve the current situation.

Issues of religious diversity, in fact, afford a valuable opportunity to reexamine questions about religious life and spirituality in higher education.

In his book *To Know as We are Known: Education as a Spiritual Journey*, educator and author Parker Palmer speaks of a process of rethinking our educational experience in a way that includes spirituality. He writes: "We have an opportunity to revision education ... [in a way that] would result in a deeply ethical education, an education that would help students develop the capacity for connectedness that is at the heart of an ethical life. Such an education would root ethics in its true and only ground, in the spiritual insight that beyond the broken surface of our lives there is a 'hidden wholeness' on which all life depends. ... In this education we come to know the world not simply as an objectified system of empirical objects in logical connection with each other, but as an organic body of personal relations and responses, a living and evolving community of creativity and compassion. Education of this sort

means more than teaching the facts and learning the reasons so we can manipulate life toward our ends. It means being drawn into personal responsiveness and accountability to each other and the world of which we are a part."

Vision of a transformed world

For me, Palmer's call for a new vision of education has reawakened a vision of education that I had learned as a child.

I am the grandchild of survivors of the Armenian genocide, raised on the stories of the atrocities committed against the people whose body is mine. I carry these stories as memories etched upon my soul, always to be remembered as the evil of which human beings are capable. Yet my grandfather, a man who had experienced the depths of human cruelty, believed that the possibility for the healing of humankind lay in the potential of education to inscribe on the heart a vision of a transformed world — and to offer the tools to attain this vision.

Another formative influence in my life and learning was the friendship between my maternal grandfather, who was president of Boston University, and

Howard Thurman, then dean of the university's chapel. It was their work together, along with one of their students, Martin Luther King, Jr., which set before me a vision of the role that educators and

As the movement toward religious liberty grew in this country and the demand for separation of church and state increased, religion began to disappear from the educational process and many colleges and universities gradually became secular institutions.

educational institutions might play in transforming and healing the world. I carry a poem of Thurman's with me always which speaks of this holistic vision:

There is a sense of wholeness at the

*core of humanity
that must abound in all we do;
that marks with reverence our
every step,
that has its sway when all else
fails;
that wearies out all evil things;
that warms the depths of frozen
fears
making friend of foe;
and lasts beyond the living and
the dead,
beyond the goals of peace, the
ends of war!
This we seek through all our
years;
to be complete and of one piece,
within, without.*

As we move from conversations among a few students and faculty about moments of meaning in the classroom to a national dialogue on spirituality and higher education, we are entering a new era when spirituality and education need not be seen as enemies, but as partners in a conversation about what constitutes a more complete picture of the educational process.

TW

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Offering a treasury of stories

by Sam Portaro

My ministry is conducted among a learned, literate culture of sophisticated women and men. Yet when the subject of faith arises, they describe themselves as “spiritual, but not religious.” Woody Allen once described sleep as “death without the responsibility,” a pretty apt analog to a religionless spirituality — faith without the responsibility. It’s not that this spirituality is shallow; I’ve no doubt these young adults are sincere. And to a point, their spiritual posture is appropriate to their young adult status. It reflects a spirituality in process, in formation, like the other important facets of their lives. Their intellect, politics and intimate relationships are all in a state of flux.

But a religionless spirituality is often inchoate, voiceless, lacking vocabulary and referents to common experience. When we seek and discern divine intimations in our lives, we need words and stories that help us locate and articulate whatever faith is in us. For this reason, *catechesis* — instruction in the faith — represents a substantial and important part of ministry with young adults.

The academic context of our ministry actually supports this task; students understand that a thorough grounding in classical discipline is a prerequisite to intellectual creativity; jazz improvisation, for example, often proceeds from a solid grounding in classical music. Moreover, a catechism (unlike a creed) is a thesis. It’s a proposition put by a community of faith with a vocabulary and a treasury of stories. Rather than treating catechism as

an instrument of indoctrination, we employ it as a teaching tool.

Like many congregations, we offer an annual class for “inquirers.” But we honor the status of inquirer; we do not assume that all who engage in the study will commit to baptism or confirmation. Some do, some don’t. But all who complete the journey gain a rudimentary vocabulary and sufficient familiarity with the stories of the faith community to equip them for continuing exploration. And they are invited to consider their place in a larger and older family.

For many young adults today, reared outside religious institutions and denied even rudimentary education in a specific faith tradition, the torment of unbelieving is the isolation of a voiceless spirituality.

Alex Haley’s *Roots* awakened a similar sense of connectedness among African Americans who realized, some for the first time, that negotiating one’s life in a pluralistic culture is strengthened by a personal sense of rootedness in the particulars of people and place. Genealogy is not just the idle pursuit of lost privilege; it’s the necessary equipment to self-understanding and social communion.

One’s spiritual sense of self also wants grounding, some sense of belonging to the larger and longer history of faith. Catechesis opens us to the study of a

people’s faith history. Like any such family history, we find both the good and the bad mingled. But in the affinities and antipathies we encounter, we learn more about who we are and how we are related to the worlds — physical and spiritual — around us. Without this sense, we are vulnerable.

This is one reason, perhaps, why young adults can be quite touchy, even hostile, about attempts to engage their spiritual interest. Awakening to spiritual self-awareness for the first time or questioning and even abandoning assumed values and practices inherited from one’s family is a safari into wild and wonderful places where the unwary are easy prey to exploitative religion. At least the guarded and hostile have sense enough to know they are vulnerable; their defensiveness demands respect, which is always the prelude to any trusting relationship.

For a few, a foundation was laid in childhood — like Rose MacCauley’s youthful character, Laurie, whose own spiritual journey is mapped in *The Towers of Trebizond*: “It would be a refuge, that agnosticism into which I was slipping down. But it would always be an anglo-agnosticism, and Mass would always torment. Once Anglicanism is in the system, I think one cannot get it out; it has been my family heritage for too many centuries.”

But for more young adults today, reared outside religious institutions and denied even rudimentary education in a specific faith tradition, the torment of unbelieving is the isolation of a voiceless spirituality. Theirs is the hunger of the mute, the straining for syllables, the words and stories that connect us. The eternal Word had no beginning, for us at least, until words changed breath to bridges, where the separated meet and work and laugh and play and love until words are no longer necessary. We give them the words, trusting that they, and God, will do the rest. **TW**

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What kind of life do I want to live?

'Self-knowledge is a spiritual pursuit'

Ophira Edut, 25, is an Israeli-American Jew who graduated with a major in computer graphics from the University of Michigan in 1994. She is editor and founding publisher of HUES, a multi-cultural magazine for women in their late teens and 20s.

I come from a bi-cultural family. My father is an immigrant from Israel and my grandmother was a holocaust survivor. So I've seen and heard a lot about struggle.

I also experienced a self-awakening when I was younger. I would read magazines and I would feel bad about myself because I wasn't blonde-haired, blue-eyed, six feet tall and Barbie thin. When I was a teenager, I blamed myself for not measuring up. Then when I got a little bit older I decided that there was nothing wrong with me, but there was something wrong with the magazines and the culture that expect girls and young women to live up to impossible standards so that they will keep buying products.

At that point I said, rather than wait around for the magazine and the media to change, why not try to do something different myself? My twin sister and a friend and I started HUES as a class project at the University of Michigan and we just kept going with it. When we finished school, we made it national.

Gloria Steinem is on our advisory board and I've also been helped by other older

women. But there's still a lack of trust between the two generations. Our strategies are different. In the last generation there was a lot more unity, but unity was more useful then. I mean people needed to band together under one political label or title and now in this generation we're trying to expand on that and encourage diversity. The older generation sees us as frivolous or silly or not serious or not political. That's not true. They just don't understand that we do things differently.

My perspective is not so much religious as spiritual. Part of self-knowledge is spiritual and that's what we're striving for in HUES, encouraging women to trust their instincts and to discover who they are without the image and the clothes and the delusions. We're trying to get women to go back to the core of who they are and develop a confidence in that and I think that's a spiritual pursuit.

'You don't have to be a priest or a nun to live in community'

Jeff Nelson, 26 and married, is currently a volunteer in a year-long Passionist Lay Missioners program in Detroit that brings young adults from across the nation to inner cities and involves them in social justice work, living in community, simplicity and spirituality. He is working at Big Brothers, Big Sisters.

We are living in a neighborhood where people are committed — committed to staying in the city when they don't have to and committed to living out their life in a way that is just and compassionate. That has so much to do with how I want

to live my life now. It's not necessarily going out and doing extraordinary things, or flashy things, but it's being a presence and going about your life in a just way, in a quiet way and in ways that show your respect for your neighbor.

It has also been a real breath of fresh air to find people of faith who are committed to working things out with each other and to not letting those differences separate them, but strengthen them. You really get a chance to be who you are. And not just in the Catholic Worker church we attend, but you find that in a lot of people that run the social justice activities here in the city.

I should say that a conversion experience for me in college was Campus Crusade. It was a more exclusive type of spirituality than I've been finding here. You were either in or you weren't and there were certain things you had to do to get in. Just being you wasn't enough to get in, you had to be "saved." Ultimately, I think that meant changing who you were. In the beginning there was a lot of talk like, "God accepts you where you're at." Then it was, "Jesus accepts you as you are, but we're going to work on some things, won't we?" As much as I really needed a spiritual dimension, I found that to be very controlling. I also found myself wanting to control other people to be part of that club, which I just don't think was good. You miss out on people's gifts when you expect them to act or behave a certain way.

I didn't grow up Catholic, but through this Catholic volunteer program I've been really inspired by the priests and nuns who have given their lives to this kind of work. But this experience has taught me that you don't have to be a priest or a nun to live in community with people and you don't even have to live in the same house with people to live in community.

My parents have always known that I've been pulled towards something like

Artist **Marka Suber** lives in Philadelphia, Penn.

this, that normal mainstream life just never quite suited me although I tried real hard to make it work — my first two years out of college I was a regional sales manager for a company. I was good at it, but I didn't like it. I do struggle, though, with the way middle-American thought affects my desire to do social justice "right," to the point of doing it all, making a job rather than a lifestyle out of it and working long and hard hours at it to save the world and climb the ladder within that community as well.

'It is hard to justify just surviving if there's nothing that ever brightens it'

Elisia Gurule, 19, writes for The Michigan Citizen and is a student at Henry Ford Community College in Detroit, Mich. She plans on a career in photo journalism.

Most important to me is that everyone's most basic needs should be taken care of — everybody needs to eat and some place to live and clothes to keep them warm. But people also need access to good education and, if you're sick, you should be able to go to the doctor. You should also be able to enjoy things — like art, literature and music. And it shouldn't really be seen as such a luxury or so inaccessible to so many people — particularly poor people, because it's one thing to just get by, but it is hard to justify just surviving if there's nothing that ever brightens it! If you're trudging along and there's never anything nice or beautiful or good or kind it's a lot harder to remember to keep trudging along.

I wouldn't say I have a religious perspective because I don't go to church every Sunday and I barely make it on

holidays. But I think there is some kind of God. I read about a woman in a novel once who was arguing about God with another character. She told this person, "It's not for me to say that there is a God or not, but if it gives somebody a sense of inspiration and aspiration, then I don't really see how that could be bad." I think



Untitled by Marka Suber

that hits the nail on the head.

My Mom has been the biggest influence on my choices in life. And I come from a long line of really good, strong women — my mother (who persevered even though we were really, really broke when I was little), my grandmother, even my great-grandmother, who is still perfectly alive and kicking. They have all set really good examples for me to try and follow in terms of taking care of other people that need to be taken care of and just being good in a simple sense.

'Becoming educated is not only for myself'

Hugo Ramirez, 20, moved to the U.S. from Mexico City when he was 11. He is a third-year mechanical engineering student at San Jose State University in California, where he is president of the Episcopal campus ministry.

My ultimate goal is to get a Ph.D., but my parish priest has suggested I consider becoming a priest and right now I'm dealing with the issue of whether I should. If I do decide to become a priest, I'm still going to keep studying engineering. It's going to be hard, but I think there's room for everything if you can make the room and if you can make the sacrifice.

Becoming educated is not only for myself. I think it's very important to give something to the community around you, not just keep it all for yourself.

I'm the first one in my family to go to a university and to actually get this far. My mom only got to fourth grade and my Dad only got to sixth grade.

We all know in ourselves what to do without having somebody tell us, "Oh yeah, you should do this." That can be helpful, but often I don't think it's necessary, because we know the bad and good implications of what we're going to do.

The whole idea of making money is not something that appeals to me at this moment. Right now my economic condition is not great, but it's not bad either. I'm not becoming an engineer for the money, I'm doing it because I like science.

I'm lucky to have very good friends with whom I can share things and I like reading and writing poetry. For me that's very important.

TW

A chance to be ‘ruined for life’

by Marianne Arbogast

In the lower flat of a house in a westside Detroit neighborhood, 11 people — most in their early 20s — are gathered for a meal. Only one is seated at the large dining room table. Two servers hover over him, offering drinks, appetizers and numerous appealing dinner courses. In the adjacent living room, the TV is blaring, absorbing the attention of a woman whose meal consists of barbeque potato chips and red pop. But most of the diners are seated on the floor. One eats a tortilla with beans, another curried rice, and a third dry bread and water. The sharing of food is forbidden.

This peculiar dinner party is a “community night” activity for young adults who have given a year after college to faith-based service and justice work as Jesuit Volunteers and Passionist Lay Missioners. They have spent their day working with homeless Detroiters, economically disadvantaged children, and HIV-positive shelter residents. After their meal, volunteer “support people” will facilitate reflection on the global economic system. (“And who told you you couldn’t share?”)

Jesuit Volunteer Corps

The 40-year-old Jesuit Volunteer Corps (JVC) is structured around four “pillars”: community, spirituality, social justice and simple lifestyle. Over the course of a year, weekly community nights and quarterly retreats offer volunteers the chance to explore each of these commitments in depth. Volunteers receive a small stipend and health insurance from the agencies where they work, and live together in communi-

ties of three to nine men and women.

A JVC advertising motto — “Ruined for Life” — expresses the hope that the JVC experience will have a lifetime impact — and, in fact, it is common to find “FJVs” (former volunteers) in Catholic Worker houses and other contexts of long-term, justice-oriented commitment.

Episcopal Urban Interns

JVC is a model for many similar programs sponsored by Roman Catholic religious orders, as well as a number of Protestant denominations. The Los Angeles-based Episcopal Urban Intern Program is an Episcopal Church example. Interns have worked in programs for the homeless, educational programs for children with special needs, and an AIDS project. They meet regularly with program director Gary Commins for life sharing, prayer, study and reflection.

“We read Dorothy Day, Oscar Romero, Martin Luther King and William Stringfellow,” says Commins, who is a former campus minister. “Stringfellow’s work offers a good commentary on nonprofits — the interns are always trying to understand why a nonprofit, which is supposedly there to do good, is really more concerned for its own survival, or why people are paid poorly and there is injustice within the institution.

“Having been a chaplain, I knew that there was a real need to connect students with the ‘real world,’ and especially with the oppressed,” Commins says. “Especially for people from privileged backgrounds, there is a need to connect to some other reality before going on in life.”

Detroit Summer

But for other young people, there’s an equal need for new perspectives on familiar realities. Growing up in Detroit, Julia

Pointer felt that “everyone always talked in the past tense. They talked as if the city was worthless now — and they thought it was a shame, but there was nothing that could be done about it. I felt that I had no say in what happened around me.”

What made all the difference for Pointer was Detroit Summer, a community involvement program modeled after Mississippi Summer of 1961, when college students traveled to Mississippi to register people to vote. Inspired by long-time community activists Grace and Jimmy Boggs, Detroit Summer emphasizes the importance of calling young people to meaningful social involvement.

“Jimmy believed that because we don’t give our children any responsibility, they don’t have any self-worth,” says retired teacher Jane Kyriacopoulos, who works with Detroit Summer. “And the fact is that we desperately need them.”

For Pointer, who took part in the first Detroit Summer in 1992 when she was 16 and now works as a youth coordinator for the program, this was energizing.

“I finally found my voice,” Pointer says. “I found adults willing to listen, and to help me know that I could make some kind of impact. Hope is such a loaded, cliché word, but I think it does offer that, to know that there are people out there working who still feel involved in a movement, who care about what happens to the city and who are asking young people, ‘What do you think? What do you feel is important?’”

Run by a small group of community activists, Detroit Summer meets for four weeks each year. Many volunteers live in Detroit, but they are joined by others from outside the city and even out-of-state. Some participants stay the whole month; others — like a group that comes for a week each year from Antioch College — commit to shorter blocks of time. Each day, teams of young people clean up vacant lots, help plant community gardens, paint murals and collaborate with neighborhood resi-

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dents on other projects they identify. Evenings are given to socializing, relaxation and “intergenerational dialogues” with community leaders. Topics range from the global economy to gender issues to the role of the press.

“It’s usually the most popular part of the program,” Pointer says. “We get civic leaders and people who were involved in the labor or civil rights movements to tell about their life choices and to talk to young people about their lives.

“I know that the people I’ve met from Detroit Summer will always be in my life,” Pointer adds. “They are my mentors now.”

Alternative spring breaks

An increasingly popular option for college students seeking short-term but potent social involvement are alternative spring break experiences. Kevin Roberts, executive director of Break Away, a national organization which promotes and facilitates alternative spring breaks, says that over 300 U.S. colleges now offer such opportunities. Break Away advocates student-led programs.

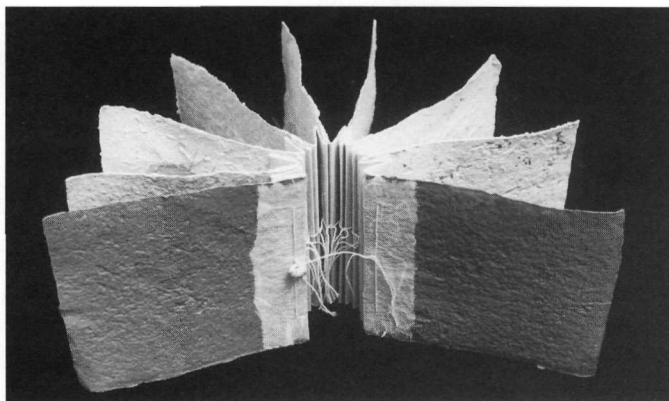
“We want students to be invested as much as possible in the alternative break program,” Roberts says. “If faculty or staff are doing all the planning or logistics, they will have the ownership and the students will merely be participants.”

To assist students in developing their own programs, Break Away maintains a national data base of community organizations looking for volunteers, as well as offering training and assistance in networking with students on other campuses.

“I think that giving students an opportunity to serve is paramount,” Roberts says. “We foster the development of a service ethic that will last far beyond graduation. More than that, we want to create active citizens who don’t operate in a vacuum.”

Jen Seamans testifies to the life-changing

impact of an alternative spring break. A 1998 Kalamazoo College graduate, Seamans came to Michigan four years ago with plans for an engineering degree and a reasonably conventional life. Then she attended a conflict resolution training session sponsored by the Nonviolent Student Organization (NVSO).



Handmade book, handmade paper by Linda M. Oliver

“It sounded innocent enough,” Seamans recalls. “I’d always been a peacemaker on an individual level.”

Shortly afterwards, she signed up for an NVSO-sponsored alternative spring break at Jonah House, a Baltimore, Md. resistance community.

“At that point I would have called it charity or volunteer work,” Seamans says. “I never thought of it as affecting the majority of my life. Being at Jonah House was an experience in itself, but there also were people in NVSO at the time who asked some really important questions about social justice. There’s something about active nonviolence and active love for one’s neighbor that you just have to see in action, rather than reading books.

When NVSO was allowed to set up a Peace House as a living/learning unit on campus, Seamans moved in.

“It was an environment where we got a chance to think critically about what we were going to do in the next few years,” she says. “I’ve realized where my priorities are

in life — obviously, making a lot of money working a nine-to-five job isn’t much of a priority any more.”

At some colleges, alternative spring break programs include overseas experiences. Melissa Daly, a senior at Marquette University in Wisconsin, traveled to Jamaica through the Marquette Action Program (MAP), a campus ministry-sponsored service organization.

“We went to a part of the island on the opposite side from the resorts, where there were no Americans,” Daly says. “There were four different sites — two schools, a nursing home run by Mother Teresa’s Missionaries of Charity, and another home where about half of the people had had leprosy.

“We were prepared for the big shock we would have going there, but it was harder for me to come back. I would get so angry when

people complained. My roommates would complain that we don’t have air conditioning — and in Jamaica it is so hot, and people don’t even have someplace they can go that is air-conditioned.

“Before I went, pictures of third-world countries didn’t faze me, because I’d seen so many of them in my lifetime. Now, when I see or read something, it takes on more significance. I have a poster of Jamaica in my room — it keeps me focused on my real needs and what I do have.”

Whether for a week, a month, or a year, such experiences of direct, hands-on service in arenas outside one’s familiar life context are proving life-altering for many people at the threshold of adult decisions and commitments.

“Life was easier when I was allowed to view it naively, but experience is knowledge,” says a former Jesuit volunteer who spent two years in Belize. “Life would have been easier without this knowledge, but it would not have been richer.”

TW

Lambeth 1998: a call to awareness

by Ian T. Douglas and Julie A. Wortman

In the ancient choir of Canterbury Cathedral, Simon Chiwanga, Bishop of Mpwapwa in the Anglican Church of Tanzania, challenged his 750 colleague bishops in the opening sermon of the 13th Lambeth Conference, with an almost Buddhist mantra: "awareness, awareness, awareness." Chiwanga, an acknowledged leader in both African Anglicanism and the London offices of the Anglican Communion Secretariat through his role as chair of the Anglican Consultative Council, was offering a hopeful and life-giving way to live into the pain and difficulties of becoming a genuinely post-modern and post-colonial Anglican Communion.

If Chiwanga's words were lost on his brother and sister bishops, the opening celebration of the eucharist using a Kenyan rite, said in five languages, with music and dance from South Africa and Korea to Panama, was hard to miss. Still, there are those in the Anglican Communion who refuse to acknowledge the radical transformation of Anglicanism today. Such would require a loss of power, a loss of stature and a loss of colonial identity that has been fundamental to many in Anglicanism, especially many in the West who wear Episcopal purple.

What holds Anglicans together?

The transformation of Anglicanism is

occurring on many planes (a superficial but significant sign of this was that references to "bishops' wives" this year were carefully corrected to "bishops' spouses" in recognition of the husbands present), prompting considerable discussion about what, if anything, holds Anglicans together. At the center of this debate is *The Virginia Report* produced by the Inter-Anglican Theological and

*At the heart of the struggle
to become a post-colonial
Communion is the economic
disparity between West and
South that breeds paternal-
ism and dependency.*

Doctrinal Commission under the watchful eye of Robert Eames, Archbishop of Armagh and Primate of All Ireland, a document whose view of communion was widely touted by conference leaders as (perhaps literally) seminal.

"*The Virginia Report* is the blueprint for the future of Anglicanism," Eames told us with apparent pride. "Unity in diversity is the one lasting principle and bottom line."

The opening plenary addresses by three different British male academics echoes this view of an open diverse community of faith. Archbishop of Canterbury George Carey suggested in his presidential address that Anglican tradition celebrates difference. "In a world where so many people talk in extreme terms, and claim that their perception of truth is the only one that counts," he said, "let us remember that we have always been a Communion where diversity and difference have been cherished, and indeed, celebrated."

A similar note was rung by David Ford, Regis Professor of Divinity at Cambridge,

in his plenary address on "The Bible, the World and the Church," where he suggested that the Bible is "no tidy map to be consulted" but rather a living reality that can continually guide the community of faith in its interpretation and reinterpretation.

Likewise, in a presentation on moral decision making, Rowan Williams, Bishop of Monmouth in Wales, argued against a priori standards of truth in ethical discourse, promoting instead a relational theology of moral reasoning in which truth emerges in the course of encountering "the other" (not news to feminists and communities in the South).

Why can't we all just get along?

The commonality of the let's-celebrate-diversity theme of the opening plenary presentations led one conservative writer to conclude that the organizers' dominant hermeneutic was: Why can't we all just get along? But the organizers' liberal pitch for a church of forbearance and collegiality did not go unchallenged. A significant number of African, Asian and South American bishops — some of whom were fearful that the conference would take an accepting stance toward homosexuality and thereby give Muslim extremists back home an excuse to intensify anti-Christian violence — lobbied against tolerance and ambiguity in favor of a neo-colonial emphasis on centralized, English-based authoritarianism.

At the other end of the spectrum were those who complained that the Western men steering the conference were trying to manage a post-colonial future in a colonial way. "The organizers are not looking at other models," said Massachusetts' suffragan bishop, Barbara Harris, who attended the 1988 Lambeth Conference as a highly controversial episcopal nominee/observer. "You can't get to a post-colonial Anglican Communion using a colonial model and that's all they have in their

Next month's Vital Signs section will provide more Lambeth coverage, including the conference's final statements and decisions.

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The logo for "Vital Signs" features a stylized graphic of a cross with a heart in the center, followed by the words "Vital Signs" in a cursive script.

knapsacks."

Glauco Soares de Lima, Primate of the Episcopal Church of Brazil, echoed Harris' analysis. Identifying himself as among the "unaligned" in a gathering dominated by Africa and the West, he regretted the conference's "over-institutionalization" and "the colonialistic way we do things here," noting especially the predominance of English academics in the plenaries.

Struggling with economic disparity

For Soares de Lima and the majority of other bishops from the Southern Hemisphere, there are more pressing matters to tackle than figuring out how to get along, namely how to alleviate the crushing weight of poverty at home, poverty exacerbated by the international debt crisis. The fourth conference plenary on international debt — augmented by a meeting between some bishops and representatives of creditor countries at Lambeth Palace — underscored that at the heart of the struggle to become a post-colonial Communion is the economic disparity between West and South that breeds paternalism and dependency.

Clearly defensive about claims made in a Christian Aid video that current World Bank policies are partly to blame for the debt crisis, World Bank president James Wolfenson (who flew in to address the bishops as a favor to George Carey) petulantly chastised the bishops at length for their seeming ignorance of, and naive approach to, the world economic order. Likening some borrower countries to womanizers, drug users and gamblers, Wolfenson haughtily challenged bishops from the World Bank's 180 member countries to address their concerns to their

own governments, not the bank.

Following the Lambeth Palace meeting, Njongonkulu Ndugane, Archbishop of Capetown and Chair of the Conference's section dealing with questions of peace and justice, rebutted: "I am constantly being told that there is a lack of political will to write off these debts. Yet in May of this year Jubilee 2000 gathered 70,000 ordinary

after the Second World War, Ndugane asked why it was not possible to forgive "the odious loans given to dictators like Suharto of Indonesia, Marcos of the Philippines; to Mobutu of Zaire and to the various military regimes of Brazil and Nigeria."

Marking change?

According to Penelope Jamieson, Bishop of Dunedin in Aotearoa, New Zealand and Polynesia, the bishops' Lambeth Conferences do not so much make change as mark change. The struggle to transform the Anglican Communion from a collection of provinces dominated by white men from England and North America, to a multicultural, multi-racial, plurality of interdependent churches clearly marked this 13th decennial gathering of bishops from around the Anglican Communion. The question that remains: Will this Lambeth be primarily about well intentioned



Julie A. Wortman

Jane Dixon, Suffragan Bishop of Washington, prepares to take her place in the official conference photograph during the 13th Lambeth Conference of Anglican Bishops. This was the first Lambeth Conference that included women bishops. The conference, however, urged freedom of conscience on women's ordination.

British people in Birmingham to put pressure on the G8 leaders. Clearly the people have shown the will." Noting South Africa's decision to write off all the debt owed to her by Namibia, Ndugane called on the rich nations to follow his country's example.

"In writing off Namibia's debt the new South African government did not ask whether we could afford to offer such relief; we did not wait to reconstruct our own economy before offering debt relief; we did not ask whether the debt was payable or unpayable. Nor did we impose any conditions on our neighbor. We merely declared those debts as immoral, odious debts incurred while Namibia was occupied by the apartheid regime." Noting that Western allies wrote off Germany's debts

white men from the West attempting to manage diversity — without giving up power — or will it mark the ascendancy of a church committed to solidarity with the marginalized and to confronting the powers and principalities of modernity and paternalism?

The answer, in part, will depend on whether the bishops take Simon Chiwanga's call to awareness to heart. Evidence that they have will be unmistakable, Chiwanga told us during a conference interview.

"My problem is not colonialism," he said. "My problem is the inequality of resources, the problem of poverty versus affluence. The key to taking pluralism seriously is the way we address poverty."

No young adults in the pews? We told you so!

by Jacqueline M. Schmitt

The most recent statistics from the Freshman Survey administered by the Higher Education Research Institute at UCLA (see *Plumblin*e, Winter 1998) reveal a picture that most of us already knew: The Episcopal Church, and all of mainline Protestantism, fail to attract young people in great numbers. Indeed, by the time many of our children grow up, they are already gone to another, or to no, spiritual home.

We in campus ministry regret to say it, but, "We told you so." Years of attrition in our ranks, funding virtually eliminated from national church and diocesan budgets, a discounting of the value of campus ministry as "real" (meaning parish) ministry, among other factors in the church and society, have led to this malaise in the church where a priest or lay person under the age of 35 can barely be found. Calling attention to these cuts and their implications has been a repeated refrain of individual chaplains and of ESMHE, the Episcopal Society for Ministry in Higher Education. (ESMHE's founding in 1968 was in response to major cuts in college work on the national level.)

Church growth people now realize that the loss of this age group in parish life leaves a devastating hole in membership, pledging levels and healthy, multi-generational activity. Demographic surveys of northern Illinois used by the Diocese of Chicago reveal that the most rapidly growing age group in the city and

suburbs is the 18-35 crowd — and that they (churched and unchurched alike) are the most likely to be predisposed to the kind of things the Episcopal Church has to offer. The one thing most parishes



Chicago delegation to 1995 Province V student retreat

can't offer, however, are people like them — young — in the pews.

For me, these declines are most frustrating for theological and spiritual reasons. The Anglican tradition provides a way to faith that embraces mind and spirit, that affirms the goodness of the material world, that speaks to the value of work and worth and community. Campus ministers use a lot of catchy phrases like, "You don't need to check your brains at the door," or "Jesus came to take away your sins, not your mind," to point out to the students we reach that this church has a theological tradition that respects and can be respected by the academy. Questions can be raised, concerns can be voiced, the contradictions found in scripture can be confronted and engaged, as we read the story of faith in which we

find our stories lifted up.

In the Episcopal Church's Province V (encompassing the Midwest), our annual spring conferences are planned and led by students. The past three years they followed variations on a theme: What is the Episcopal Church? Where did it come from? What does it offer me? The usual conference liveliness, heartfelt worship services and Episco-disco were balanced by serious conversations about the history, theology, liturgy, ethics and ethos of Anglicanism. Newcomers as well as those raised in the Episcopal Church, having found a community that embraces them, a spiritual tradition that nurtures them, a liturgy that engages them, now want to know more about where all this comes from and where they fit in. They want to know whether they can believe the words on the sign: "The Episcopal Church Welcomes You."

To emphasize these aspects of young adult ministry is not class or intellectual snobbery. Developing a critical consciousness is common to the faith development of all young adults. Sharon Daloz Parks calls 18-25 the "critical years," when we evaluate the world around us, test the trustworthiness of authorities, claim our place in the world. During the young adult years we are particularly engaged and cognitively alert, whether we're auto mechanics, geophysicists or dancers. We in the church lose all of that life experience when few young adults are active in our midst.

So, yes, we in campus ministry are angered and saddened when there are few colleagues in our field, when money is short and diocesan authorities see us as second-class ministries. Ever-shrinking budgets force us to use our time doing fundraising rather than expanding ministry with students. Our graduates report finding few comfortable places in the church and young adults with vocations for ordained ministry continue to receive discouraging messages from Commissions on Ministry. Young adults are bright, fun, wonderful, lively folk; who wouldn't want to go out of their way to invite them to church? Kortright

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Davis, Professor of Systematic Theology at Howard University Divinity School, offered this analysis a few years ago:

"The church which was founded by a band of young people, and whose pioneer died at a very early age, is now completely dominated, controlled and defined by those who no longer claim to be such. Qualification for entry into the Kingdom was described as being similar to being young, but we have overturned such a criterion by insisting that the young must imitate the old. The future of campus ministry is inextricably bound up with the future of the church, and I do not see how either will have a future unless we are rescued by the younger generations, however much we kick and scream about holding onto power and traditions of our authority. Let campus ministries become more subversive of the growing gerontocracy in the church. Let them infiltrate all the pews, pulpits and vestry rooms with younger blood, fresh commitments, unspoiled religious habits and new visions of God's beautiful world."

Penthouse admits error

Penthouse magazine has admitted that most claims made in a 1996 article by Rudy Maxa, "The Boys from Brazil," about Long Island priest William Lloyd Andries cannot be substantiated. The scandal that resulted from publication of the Maxa article led to the deposition of Andries and the firing of an Episcopal Church employee mentioned in the story.

"*Penthouse* has now had an opportunity to obtain information ... that was not previously available and to read the diocesan report of the Episcopal Church of its investigation," the magazine's editor said. "Had this information been available to *Penthouse*, we would not have published the article that appeared in the December 1996 issue."

The Maxa article claimed that Andries, an Episcopal priest, was involved in

Don't take just my word for all this. A book recently published by Cowley collects similar arguments, passions, experiences and quotes (including the one from Kortright Davis above). *Disorganized Religion: The Evangelization of Youth and Young Adults*, edited by Sheryl Kujawa, former 815 staffer now teaching at the Episcopal Divinity School [TW 4/97], provides a wide range of experience and opinion on the challenges and rewards of this ministry. Steven Charleston, chaplain at Trinity College, underscores students' widespread interest in volunteer service. The point of campus ministry, he says, is to help them make the connection between action and faith, witness and worship. Jane Gould, chaplain at MIT, talks about the spiritual lives of engineers and scientists. Several essays deal with the challenge of working with young adults from a variety of cultures and circumstances. Several others voice concerns of campus ministers, including the abandonment of the ministry by diocesan funders and the challenges of

licitious and exploitative sexual behavior involving two Brazilian men and several other Long Island clergy. Some of the incidents described were alleged to have taken place in the Brooklyn church where Andries served as rector. A report issued a year ago following a lengthy investigation by O'Kelley Whitaker on behalf of the Diocese of Long Island found that 22 of the 38 separate allegations in the story were completely untrue or unproven and nine more were largely untrue.

Penthouse issued the statement in response to a lawsuit brought by Andries.

Howard Williams, a priest on the national staff of the Episcopal Church, was fired from his job as coordinator of children's ministries after he was identified in a photo of guests at a service blessing the relationship of Andries and one of the Brazilian men.

— based on an ENS report

thinking up entirely new ways to do evangelism with this generation. Many start out by remembering experiences they had in the Episcopal Church as young adults — Ed Rodman running a youth center in New Haven in the riot-torn 1960s; Cathleen Chittenden-Bascom being startled and delighted by a long-haired, motorcycle-riding chaplain in Kansas. Old ideas of youth ministry are evaluated and new models suggested.

There is an urgency to these essays but not desperation. The authors convey a deep respect for the young adults they minister with, and they also reveal how fun and energizing it often is.

A highlight of our Province V conference this year ("The Episcopal Church Welcomes You ... Now What??") was Ted Jones, retired Bishop of Indianapolis. As the keynote speaker, he sat in a chair with 100 students in rapt attention on the floor around him. He told stories — of his first church service (he was the teenager with the car on a snowy Christmas Eve) — and sang songs (Garrison Keillor's parody, "Episcopalian — Savin' My Love for You"). He was charming, friendly, accessible, a good story teller. I was struck, however, that most of these young adults, especially those new to the Episcopal Church, until now had not had the lore of our tradition passed on to them by a wise and loving older adult, by a mentor, in Sharon Parks' definition, who cares about their souls.

At the heart, that's what young adult ministry is: reaching out to the souls of those younger than we are, encouraging them to make the connection between faith and work, worship and witness, love and commitment, passion and prophecy. It is passing on to them the parts of the tradition that have nourished us, especially the part that lets them know they can, and have to, make up their own minds. It is making room for this new generation in our community, with all the change, freshness, disruption and continuity they bring to our emerging vision of what God intends for us and this world.

Former 'Red China' is the color of money

By Norman Solomon

Many of us can remember a time when "Red" seemed to be China's first name. Throughout the 1950s and 1960s, Red China was such a media villain that it often looked like the world's bastion of ultimate evil.

That's why, for Americans, one of the most astounding photos ever to appear on front pages was a picture of Richard Nixon and Mao shaking hands during the president's historic trip to China in February 1972.

More ice melted between the two countries after Chinese leader Deng Xiaoping gained power in the late 1970s — and promptly set a new tone with a proclamation that became an official Chinese motto. "To get rich is glorious."

For American mass media, that's an applause line.

Red China has pretty much disappeared from sight. But it's not exactly clear what is taking its place.

These days, even more than usual, the U.S. press coverage of China keeps oscil-

lating between strong attraction and high anxiety. With its enormous population, China comes across as a beast that could be a great help or a terrible foe — a fabulous marketing opportunity or a horrendous threat.

Since America has a habit of striving to remain at the center of its own psychological universe, China routinely serves as a huge screen for American projections. "A balanced view of China as just another country — with its own pattern of development, its own problems and its own contradictions — is difficult to get from the U.S. media," scholar Robert Weil comments.

"We're always projecting on China a role, an image," says Weil, who taught at a university in northeastern China for several months in 1993. "What I found when I went there is that, in many cases, it has very little to do with what people there are thinking or how they see the world."

Zigzagging between awed commendations and righteous condemnations of present-day China, news coverage and commentaries mirror the splits that exist in Washington. Along Pennsylvania Avenue powerful politicians are divided on policies toward China — and U.S. media reflect those divisions.

When President Clinton was in China a few months ago, such ambivalence was on full display. So, while noting "the natural suspicion and swings in sentiment that always affect U.S. attitudes toward China," the June 29 issue of *Time* made sweeping statements in opposite directions.

"Chinese citizens today lead remarkably free lives, as masters of their own fates and fortunes," the magazine reported. Yet, a few sentences later, the same article declared: "Although the record is improving glacially, administration officials and human-rights observers agree it is still quite bad."

The ongoing abuse of basic human rights in China is truly horrible. Meanwhile, similar — or even more severe — repression continues in numerous U.S.-allied nations that get scant media criticism. As *Newsweek* briefly noted: "There are countries whose record on fundamental civil and religious freedom is no worse than China's; Hollywood stars have not, so far, launched a Campaign for a Free Saudi Arabia."

For the U.S. media, what's now great about China is the transformation of its economic system. A headline in *Newsweek* provided a gleeful summary: "Communism is dead. Crony capitalism lives. Today, this is a country of cell phones and pagers, McDonald's and bowling alleys." News accounts rarely mention the rampant unemployment.

Weil, who authored the recent book *Red Cat, White Cat: China and the Contradictions of Market Socialism*, points out that China is now undergoing "massive displacement of labor." He reels off some grim statistics.

"The official number of surplus rural laborers is an extraordinary 130 million, and is rising rapidly," Weil says. "Meanwhile, in cities, there are at least 9 million unemployed and a projected 15 to 20 million more in the near future, with millions more losing wages and pensions."

Photos of Bill Clinton and Jiang Zemin shaking hands did not shock anyone. They're big men in an elite global fraternity. And you can bet that not much got lost in the translation: It's glorious to be rich.

TW

Norman Solomon is co-author of "Wizards of Media Oz: Behind the Curtain of Mainstream News" and author of "The Trouble With Dilbert: How Corporate Culture Gets the Last Laugh," <mediabeat@igc.apc.org>.

Keeping Watch

Plumbing the rock-n-roll pose

by Karl Meyer

The *Witness* asked me to review some of the magazines that people aged 18 to 25 olds are reading these days. So I went down to Border's Book Store and searched the racks for those demographically targeted periodicals, secure in the knowledge of my eventual reimbursement. I found six magazines for the hip and sassy: *Bikini*, *Siren*, *Surface*, *Swing*, *Deluxe*, and *George*.

Bikini, the magazine of "action, film, anarchy, rock, (and) roll" is not a swimwear magazine (maybe it is named for the island where the first hydrogen bomb was exploded). *Bikini* delivers a rapid-fire succession of images and articles featuring Generation-X role-models. The writing is almost completely in the second person familiar, each article beginning with a brazenly pithy zinger that conveys the author's smugness in knowing the readers better than the readers themselves. The advertising has the same tone and is somewhat indistinguishable from the rest of the magazine's content.

Siren, "for women who get it," is a low-budget style and fashion magazine out of New York for young women with attitude, which is to say, women who make no apologies for their heterosexuality. Yet for all the many pictures of tattoo-laden, scowling "riot grrrls" and the liberal use of the f-word, *Siren* has a sort of prepubescent quality. There are heart-throbbing odes to actors John Cusack and Johnny Dep and googly articles about sky-diving and puppies and women entrepreneurs. Just when you are thinking you are reading *Seventeen* magazine, there's an ad for Beefeater Gin and a picture of a pierced navel.

Karl Meyer, 28, is a musician who lives in Detroit.

Surface, by far the most soul-searching of the fashion magazines, attempts to wrestle the angel of beauty (with one arm tied behind its back, clutching fashion industry cash in its hand). *Surface* tries, while selling clothes and make-up, to deconstruct beauty into its many postmodern faces. Through compelling photography it presents beauty as health, status, a kind of Darwinian truth, sickness (cf. "heroin chic," hemophilia and anemia makeup), and even as a kind of self-loathing, a fearful search for symmetry in the face — beauty as the beginning of terror.

*And yet with one eye covered
there is no depth perception,
so we are apt to mistake mere
images for the real world.*

Swing is a life-style magazine for the young career-minded. It would seem that where one lives, having nothing to do with commitment to people or loyalty to a place, is of no more import to *Swing* than one's clothes, to be worn or shorn at whim. There is a palpable undercurrent of anxiety running through the magazine that plays on the perennial hipster fear of obsolescence.

Deluxe for Men presents reality as a stream of fast-clicked websites for one's shopping pleasure. There is the flashcard approach to the "Choosing my Religion" article where the relative merits of Presbyterianism, Catholicism, Druidism, Buddhism, Islam, Christian Evangelism, Judaism, and Satanism are assessed. A longer article on the mysteries of the vagina and one on Ally McBeal have relatively more theological content.

George is John F. Kennedy Jr.'s cru-

sade to make politics sexy and thereby reinvigorate political participation by the young. The cover has Johnny Dep gesturing to his crotch behind the words "Political Animals—What Makes Men Wild." *George* is essentially the "*Cosmo*" of government. It details an Olympian drama starring a pantheon of elites who are the quirky, go-getting, rock-n-rollers of the political universe. While making no mention of history, ideology, or the role of the people, *George* slavishly celebrates these gods and goddesses, praising them for their ability to shapechange at will. There is even a column on the colognes favored by various world leaders.

A recurrent image in these and other magazines deserves mention—I will call it the rock-n-roll pose. The artist/model stares into the camera, a lock of hair covering one eye. There is a look of the hunt, or of sorrow in the exposed eye, indicated by a twinkle, a starry point of infinite regress suggesting inner depths or an inner daemon, but which is really the reflected flash from the camera. The duality inherent in this pose is emblematic of the kind of image addiction from which my generation suffers. We would both see and be unseen, be known and be mysterious all at once. And yet with one eye covered there is no depth perception, so we are apt to mistake mere images for the real world. We use these images as mirrors, compulsively staring at them not to know ourselves, but to search for a witness or a kindred who would undergo the pain of knowing for us. Strangely, it is only with the imagination, a faculty usurped by these officially mediated images, that we can begin to see the world for what it is, and ourselves for who we are. **TW**

review

The platform he enjoys is unprecedented: As chair of Harvard's Afro-American Studies Department, Henry Louis Gates, Jr., 48, has ambitions to create a great center of African and African-American studies. It should be sufficiently endowed, he tells me, "so that a hundred years from now, your great-granddaughter and my great-granddaughter are having this conversation." Gates is known not only for his scholarly work on African-American literature — he discovered, for example, *Our Nig*, the first novel in the U.S. published by a black person — but also for writing about a wide range of themes for a popular audience. He co-edited the *Norton Anthology of African American Literature*, providing assigned reading for tens of thousands of college freshmen, and is co-editor of the *Encyclopedia Africana*, intended as the definitive guide to Africa and the African diaspora. And he is the recipient of a MacArthur "genius" grant. No wonder that *Time* magazine put "Skip" Gates on its list of 25 Most Influential Americans.

With such a high profile, Gates is often called on to speak his piece on issues affecting Black Americans — although he explicitly rejects the role of spokesman for the race, citing the increasing diversity of the African-American "community." One of his consistent themes is the widening gap between the black middle class — people like himself who "can live like white people" — and what

"Class is as important, often it's more important in one's daily life, than race, even within the black community."



Henry Louis Gates, Jr.

Explicating responsibility

by Jane Slaughter

he calls the "underclass." "Class," he insists, "is as important, often it's more important in one's daily life, than race, even within the black community."

In his 1994 memoir, *Colored People*, Gates pinpoints the two weeks he spent at an Episcopal church camp in West Virginia as a life-changing experience. He was 14. Earlier, he had embraced a much more hard-shell brand of Christianity, but he had begun to find the literalism of the evangelical Methodist church oppressive. When he was in the hospital earlier that summer, an Episcopal priest visited him regularly. "The word he bore," writes Gates, "was that I could drink, smoke, curse, and still be a good Episcopalian. I could even date girls. ... I wanted to learn how to be in the world and with God, how to question values and tradition without being kicked out of the fold [and without having] to suppress my uncertainties, doubts, ambivalences in order to be accepted."

At Peterkin church camp, he writes, "I felt I had died and gone to Heaven. ... [The kids] were rebellious, worldly, questioning, cosmopolitan, articulate, bold, and smart. ... We drank ideas and ate controversy. Is God dead? we asked."

A priest gave him James Baldwin's *Notes of a Native Son*; it was the first time he had heard the African-American experience named. He loved the theological freedom and the social activism of some of the young priests of the day. He was confirmed the next year.

Gates's academic background is in literature, specifically in literary theory — a pretty rarefied discipline. Although he'd always thought he would be a doctor — that was the definition of success in his small town — a community college teacher helped him fall in love with writing. He earned degrees at Yale and at Cambridge, and at first was content to live in the world of academia rather than activism.

*Witnesses,
the quick and the dead*

Jane Slaughter is a writer living in Detroit, <janesla@aol.com>.

"If you want to change the world," he notes wryly, "you don't think of getting a Ph.D. in English as the most direct route to doing that."

He debated the notion that black intellectuals have a duty to put their talents to the good of the race through political action, writing in 1985 that it was not his "task as a critic to lead black people to freedom. My task is to explicate black texts." He added that if Jesse Jackson kept his nose out of literary criticism, Gates would leave it to Jackson to speak for him in the political realm.

These days, that's changed. Gates now sees the need to use his "bully pulpit" to give a lead where he can. He'll still defend scholars who don't want to be politically involved: "I don't think it necessarily comes with the territory. But a handful of black people who teach at places like [Harvard] have a tremendous amount of public visibility and a lot of potential authority. I'm called upon a lot to make pronouncements about things, often which I don't know anything about. So I try and use that access carefully and wisely and enabling other people to speak who know a lot more about these things than I do." In op eds and articles he has defended affirmative action, criticized anti-Semitism among blacks, and questioned the narrow parameters of President Clinton's "conversation on race," among many other topics.

Given his myriad commitments outside Harvard — last year, he was a consultant for the movie *Amistad*, about a slave rebellion, and he hosted a six-part BBC-PBS documentary on the civilizations of ancient Africa — it's perhaps remarkable that Gates finds time to teach undergraduates and oversee dissertations (he does employ lots of assistants). When he thinks about today's students, he's surprised by the number of devout Christians on campus, given the skepticism that prevailed in his own student days.

But he sees the majority of students — both black and white — at elite schools like Harvard as focused first on their own economic success.

Though he's seen protests around Bosnia, Tibet, the environment and diversifying the faculty, "there's nothing like the sort of things that we did [in the 1960s]," he notes philosophically. "There are no overwhelming, ongoing, overriding political issues that consume their

"The black kids on campus today are more concerned about race because it's a fact of life, but they're not more socially conscious and socially committed than their white counterparts except about race."

energy like Vietnam consumed ours, or the civil rights movement. The black kids are more concerned about race because it's a fact of life, but they're not more socially conscious and socially committed than their white counterparts except about race. It's not like the experience of race and racism has made them more service-oriented."

Rather than political activism, Gates sees students as taking up "service." "You have a lot of volunteer work done," he says. "People take that as part of their commitment to being a well-educated, well-rounded human being."

One campus movement widespread in the 1990s was to pressure college administrations to enact "hate speech" codes, that is, to prohibit certain forms of speech demeaning to women or to minorities. While he sympathizes with proponents' motives, Gates feels speech codes are dangerous and wrong. "Trample all over

the First Amendment," he calls it, "because we decide that using certain language hurts our fellow human beings, it demeans their humanity."

Despite the relative quiet on campuses today, Gates foresees that "the next movement will be a concern to redress the imbalance of class in America," fueled by "compassion." "The gap between the haves and the have-nots is just so dramatic," he says. "I think it's going to shock even the hard-hearted among us. It's certainly that way in the African American community. Forty-five percent of all black children live at or beneath the poverty line, almost identical to the figure the day King was killed. Yet the black middle class has quadrupled."

To help him figure out how to "humanize capitalism — de-race it, de-sex it" — a task some would call quixotic — Gates has assembled a "dream team" of scholars at Harvard: philosopher Kwame Anthony Appiah, sociologist William Julius Wilson, and philosopher Cornel West. "I want to create a place where really smart people can interact," he muses. "My Ph.D. is in literature, you know — reading poetry. I'm not trained for public policy analysis. But William Julius Wilson is, Cornel West is. And bringing people together like that who are very smart, very fertile, it's something I think I can do. I might not get to the mountaintop with 'em, but I want to pave the way and provide the trucks."

"It's welcome to have the American public talk about racial differences and discrimination, but the real issue is scarcity, and that's an economic issue that's masking itself often in America as a racial issue. I'd like to see the President convene a conversation about jobs and full employment. And how can we move people from the no class to the working class and from the working class to the middle class. If we can't do it now, given all this prosperity we're in, we can't ever do it."

TW

Letters,
continued from page 3

It was sent to me by a friend who thought I would like it. It rang so many bells that I feel a bit of an idiot at not having subscribed to *The Witness* before this.

Neville Watson
Wembly Downs, W. Australia

Contradicting values

I DO NOT KNOW WHY YOU THINK I requested a copy of your magazine, *The Witness*, as I certainly did not. Please remove my name from your mailing list immediately. I am not Christian and your magazine contradicts all the values I hold dear, especially the Bill of Rights and the separation of Church and State.

Eileen Lynx
Chicago, IL

Witness praise

ONCE AGAIN, I HAVE GREAT PLEASURE in renewing my subscription to *The Witness*. I have been a reader of the magazine since 1989, and I am happy to report that *The Witness* remains my most thought-provoking and challenging read.

Socialists and left wing radicals of all kinds often forget to celebrate fullness of life, preferring dry analysis to dancing. Of

course, analysis is critical for liberation struggles but at *The Witness*, you balance analysis with the beauty, celebration and struggle of being human in art, poetry, good humour, and a healthy dose of self-criticism! Keep on Keeping on!

Paul D. Butler
London, England

I HAVE STOPPED several subscriptions over the past 1 1/2 years, but find *The Witness* important to my spiritual and intellectual life.

Sally Schwartz
Milwaukee, WI

THE WITNESS REMINDS US that the church can be and indeed is quite relevant to our contemporary society. The Witness(es) are present and active.

Jose E. Vilar
St. Just, P.R.

I LOVE YOUR MAGAZINE. Perhaps too liberal for some folks, it's just right for my taste. In this cynical world, it's a pleasure to read articles by people devoted to socially responsible action rooted in faith.

Carry on the good work.

I'm enclosing names of two individuals who may be interested in a trial subscription.

Sara Lappi
Woodside, NY

MY DAILY TRIP TO THE MAILBOX can be such an adventure for the spirit! Will I face that wave of disappointment in finding it empty? More likely my mood will be annoyance at reams of junk mail and business correspondence. But a bit more often I find something there that makes my heart race a little bit in happy anticipation...such as a card or note from a loved one...or a special magazine such as *The Witness*.

Please process the address change I've included on my contribution form. I don't want to miss a single occurrence of what is one of the high points of each month

Maggie Ritchey
Bethel Park, PA

THE WITNESS IS WONDERFUL—though sometimes I fear it is a “voice, crying in the wilderness.” Keep up the good work!

Marian Pressler
Truro, MA

AS A COLLEGE CHAPLAIN, I depend on your magazine to inform my work, and my own spirituality. In fact, I just quoted from *The Witness* in an article that appeared in this month's edition of our “Episcopaper.”

Thank you for your always-intriguing and informative publications. If you don't do it, who will?

Susan Carrell
Springfield, MD

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