The Journal of Higher Education

Academic Matters

La Revue d'enseignement supérieur
October/octobre 2007

The Engaged University

People in Education… this ad is for YOU!

you have wheels…

a car, a truck, a van or even a trailer

you have a roof…

a house, an apartment, a condo, a town home or a cottage

you need insurance.

(That's a fact)

We can help you save money (up to 25% with Autograph*).
We'll treat you with respect (just ask our live receptionist).
Call us today for a free, no-obligation quote.

1.800.267.6847

OTIP/RAEO Insurance Brokers Inc. — providing insurance solutions to the education community.

You know us, you trust us, you own us. Where have you been?

AVIVA Traders Autograph™

you could save up to 25% on auto insurance

OTIP RAEO®

* Some conditions apply, call us at 1-800-267-6847.

The Journal of Higher Education

Academic Matters

La Revue d'enseignement supérieur

October/octobre 2007

CONTENTS]

Cover photo: Per Kristiansen

OCUFA
Ontario Confederation of University Faculty Associations
Union des Associations des Professeurs des Universités de l'Ontario

OCUFA
Ontario Confederation of University Faculty Associations
Union des Assocations des Professeurs des Universités de l'Ontario

Academic Matters is published four times a year by OCUFA, and is received by 24,000 professors, academic librarians and others interested in higher education issues across Canada. The journal explores issues of relevance to higher education in Ontario, other provinces in Canada, and globally. It is intended to be a forum for thoughtful and thought- provoking, original and engaging discussion of current trends in postsecondary education and consideration of academe's future direction.

Lead articles in the magazine will be informed by research yet written for a broader audience of professors, academic librarians, policy makers, and others who work on, or have an interest in, postsecondary education issues. Supporting articles, columns, book and literature reviews are also intended to provide well-researched, incisive consideration of the leading issues of the day.

Readers are encouraged to contribute their views, ideas and talents. Letters to the editor (maximum 250 words) are welcome and may be edited for length. To provide an article or artwork for *Academic Matters*, please send your query to Editor-in-Chief Mark Rosenfeld at mrosenfeld@ocufa.on.ca.

Academic Matters accepte volontiers des articles écrits en anglais ou en français.

Publisher: OCUFA; Henry Mandelbaum, Executive Director

Editor-in-Chief: Mark Rosenfeld, Associate Executive Director

Associate Editor: Wendy Cuthbertson

Art Director: Tammy F. White

Editorial Board:
Valerie Davidson, Glen Jones, Minelle Mahtani, Jeff McNairn, David Armstrong, Vinita Srivastava, Geoffrey Stevens, Marie Josée Therrien

Advisory Committee:
Bert Bruser, Kim Echlin, Lee Gowan, David Scott, Jason Wong

National Advertising Sales:
Dovetail Communications
30 East Beaver Creek Road, Ste. 202
Richmond Hill, ON
L4B 1J2

Sales Manager: Beth Kukkonen
bkukkonen@dvtail.com
905-886-6640 ext.306

Sales Coordinator: Stephanie Moraes
smoraes@dvtail.com
905-886-6640 ext.315

ISSN 1719-010X
For subscription information, please contact OCUFA@ ocufa.on.ca

Return undeliverable Canadian addresses to:

Ontario Confederation of University Faculty Associations
83 Yonge Street, Suite 300
Toronto ON M5C 1S8
Phone (416) 979-2117
Fax (416) 593-5607
www.ocufa.on.ca

Union logo

The Journal of Higher Education
Academic Matters
La Revue d'enseignement supérieur

LETTERS TO THE EDITOR]

Dear Editor:

My math has been faulty before, and this might prove to be no exception. In Mark Hammer's article ("The plight of contingent faculty," April 2007), he states: "…I was paid the princely sum of $7,000 to replace someone who earned at least $80,000 for the same work."

Although I have a great deal of empathy for most of Dr. Hammer's concerns and share many of them (I hire sessional instructors for quite a bit less than $7,000 and am often quite embarrassed to do so), his statement is not, I think, accurate. A faculty member here at the University of Victoria is expected to do a fair bit for the $80,000 used in his example. We work on the (sometimes variable) proposition that 40 per cent of our efforts are spent teaching, 40 per cent pursuing scholarship, and 20 per cent engaging in other service. It therefore follows, I believe, that 40 per cent of the $80,000 should be allocated to teaching ($32,000). In my faculty (which is education and, granted, Dr. Hammer's field, psychology, might be somewhat different), the standard teaching load is five courses per academic year, or $6,400 per course.

Maybe Dr. Hammer is overpaid? Of course not, but mine might be a viable observation.

Douglas R. Nichols, PhD
Professor and Director, School of Physical Education
University of Victoria

Dear Editor:

Thanks to Tom Flanagan's "A Conservative Looks at The Liberal Arts" (April 2007) for putting two of my fields, women's studies and queer studies, in such good company by listing them alongside native studies and cultural studies, both of which have made such important contributions in the last several decades. Thanks as well for the hysterically funny claim that the "traditional disciplines" rely on "objective standards of accomplishment," which should amuse anyone who knows anything about the history of these disciplines. As for the notion that practitioners of women's studies, queer studies, native studies, and cultural studies "generally practice advocacy scholarship in support of social movements and tend to create a monolithic rather than pluralistic intellectual climate," this must be based on Flanagan's "objective" distance from these fields. Otherwise he might have noticed the productive debates, disagreements, and dialogues and the critical perspectives on social movements that these fields have generated.

Marc Stein
Associate Professor of History and Women's Studies
Coordinator of the Sexuality Studies Program
York University

Dear Editor:

I read with no small amount of interest Tom Flanagan's "A Conservative Looks at the Liberal Arts" (April 2007). The article was informative and surprisingly balanced until, in his last paragraph, Flanagan veers to the right with an unprovoked pot-shot at "faux disciplines such as women's studies, native studies, queer studies, and cultural studies, which have been invented to get around the objective standards of the traditional disciplines." Flanagan's objection is that these disciplines tend to promote "advocacy scholarship." I feel compelled, therefore, to come right out and say it: I, too, practice advocacy scholarship, at least in the classroom. As a professor of religious studies, I advocate pluralism, religious tolerance and dialogue, openness to new ideas, critical self-awareness, and the ability to think critically about received truths and received histories. And I'd bet my house that neo-conservative scholars, who, *pace* Flanagan, are increasingly to be found in our universities, also practice advocacy scholarship in the classroom. There is no such thing as advocacy-free scholarship. I'll leave it to them to come clean on what they advocate.

Zeba Crook
Assistant Professor of Religious Studies
Carleton University

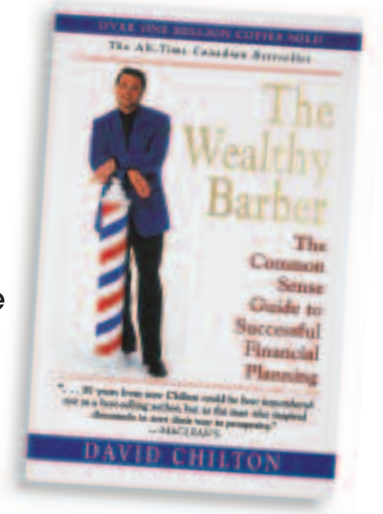
2,000,000 nest eggs!

Would you like to meet the author of ***The Wealthy Barber***, the all-time Canadian bestseller that's helped more than two million readers build their nest eggs?

OTG Financial invites you to join one of North America's most sought-after speakers, David Chilton. He's the first guest in our new Speakers Series: ***Educating Educators***.

Learn. Laugh. Leave with a new perspective as this gifted presenter shares tips on financial planning and reveals how to experience a more rewarding life.

Be sure to attend: maybe the next nest egg David helps hatch will be yours.



Oct. 16	Mississauga Convention Centre 75 Derry Rd., Mississauga **7:30 p.m. - 9:00 p.m.**	**Oct. 23**	Best Western Lamplighter Inn 591 Wellington Rd. S., London **7:30 p.m. - 9:00 p.m.**
Oct. 17	Barrie Agricultural Society 175 Essa Rd., Barrie **7:30 p.m. - 9:00 p.m.**	**Nov. 7**	Holiday Inn – Ottawa 101 Kanata Ave., Ottawa **7:30 p.m. - 9:00 p.m.**

Don't Miss this Rare Event!

Space is limited. Contact OTG today to reserve your seats. This FREE event is available only to members of the education community and their families. Everyone who attends will receive a FREE copy of *The Wealthy Barber* autographed by David Chilton.

OTG® Financial Inc.
Achieve Your Goals

416.752.6843 or 1.800.263.9541 • www.otgfinancial.com

The university and the community

This issue of *Academic Matters* looks at the relationship between the university and the community, the many ways universities engage and affect their communities economically, culturally, educationally, socially, and politically.

The University of Toronto's Janice Gross Stein argues that universities have two fundamental civic obligations: sharing knowledge, exploring issues, and creating safe spaces for debate and discussion of public issues, as well as helping their students to become good citizens. McMaster University's Henry Giroux looks at how the community can affect the university, in this case how the military-industrial complex, when it annexes the university, causes a fundamental change in the university's relationship with society and a crisis in democracy and the educational foundation upon which it rests. Kelly Bannister, from the University of Victoria, examines the ethics of engagement when an academic studies the traditional knowledge of an indigenous community. The University of British Columbia's Margot Fryer describes how her university's Learning Exchange has created a new community in Vancouver's toughest neighbourhood, while York's Daniel Cohn has some experience-based advice for scholars wanting to shape the development of public policy.

Dealing with other themes, Paul Stortz and E. Lisa Panayotidis, both from the University of Calgary, share their insights about the advantages and disadvantages of a spousal partners working together in the academy, while academic librarian Toni Samek, from the University of Alberta, explains how the academic freedom of faculty and librarians are inextricably linked.

This issue is also graced with an excerpt from Stanford University's Saikat Majunda's forthcoming novel, *Season of Spectres*, to be published later this year by HarperCollins India. And our humour columnist, the University of Toronto's Steve Penfold, turns a skeptical—and wry—eye on the marketing ambitions of some university administrations.

L'université et la collectivité

Ce numéro d'*Academic Matters* examine les rapports entre l'université et la collectivité, les nombreuses façons dont les universités engagent et exercent un impact sur leur collectivité aux points de vue économique, culturel, éducatif, social et politique.

Janice Gross Stein de l'Université de Toronto soutient que les universités ont deux obligations civiques fondamentales, des obligations qui découlent directement de la nature même des universités. La première est d'aider les étudiants à devenir de bons citoyens. La deuxième est une obligation plus large envers le public : l'échange des connaissances, l'exploration des questions et la création d'un espace sûr pour le débat et la discussion des enjeux publics. Henry Giroux de l'Université McMaster examine comment la collectivité peut exercer une incidence sur l'université, dans ce cas particulier comment le complexe militaire-industriel, lorsqu'il annexe l'université, cause un changement fondamental dans les rapports entre l'université et la société et une crise dans la démocratie et dans les assises qui la sous-tendent. Kelly Bannister, de l'Université de Victoria, examine l'éthique d'engagement lorsqu'un universitaire étudie les connaissances traditionnelles d'une collectivité autochtone. Margot Fryer de l'Université de la Colombie-Britannique décrit comment le Learning Exchange de son université a créé une nouvelle collectivité dans le voisinage le plus endurci de Vancouver, tandis que Daniel Cohn de York prodigue des conseils fondés sur son expérience aux érudits qui souhaitent exercer une influence sur l'élaboration de la politique publique.

Abordant d'autres thèmes, Paul Stortz et E. Lisa Panayotidis, tous deux de l'Université de Calgary, partagent leurs connaissances sur les avantages et désavantages des sociétés de conjoints qui collaborent au sein de l'académie, alors que la bibliothécaire universitaire Toni Samek, de l'Université de l'Alberta, explique comment la liberté universitaire des professeurs et des bibliothécaires est inextricablement liée.

Ce numéro met également en vedette un extrait du roman à paraître de Saikat Majunda de l'Université Stanford, *Season of Spectres*, que publiera plus tard cette année HarperCollins India. Et notre chroniqueur humoriste Steve Penfold, de l'Université de Toronto, jette un coup d'œil sceptique et narquois sur les ambitions de marketing de certaines administrations d'université.

A NEW REASON TO CELEBRATE

Looking for insurance coverage that fits every stage of your life? Then turn to North America's largest teacher-owned and operated, not-for-profit fraternal insurer.

Now available: Health & Dental Coverage

We're celebrating our new Teachers Life Health & Dental Insurance plans, broadening our District offerings. When you are negotiating a new collective agreement, you need to know that Teachers Life is ready with very competitive, comprehensive solutions backed by our renowned commitment to member service excellence.

Discover more at **teacherslife.com** or 1.866.620.LIFE.

Optimum Insurance Protection at Affordable Prices

District Plans: **Life • Disability • Health & Dental**
Individual Plans: **Life • Critical Illness**

TEACHERS LIFE
Ready For Life

The university as

The University of Toronto's Janice Gross Stein argues the university has two fundamental civic obligations. One is to help students become good citizens. The second is to create the public space citizens need to debate issues.

Janice Gross Stein de l'Université de Toronto soutient que les universités ont deux obligations civiques fondamentales, des obligations qui découlent directement de la nature même des universités. La première est d'aider les étudiants à devenir de bons citoyens. La deuxième est une obligation plus large envers le public : l'échange des connaissances, l'exploration des questions et la création d'un espace sûr pour le débat et la discussion des enjeux publics. Selon Janice, pour que l'université s'acquitte de son obligation envers sa collectivité, le corps professoral doit jouir des ressources et de la liberté d'éduquer les étudiants et de poursuivre des connaissances sans contraintes politiques, sociales et culturelles.

citizen

Do public universities have a public vocation? Phrased that way, the answer to the question is obvious, and it is banal. Universities that receive significant amounts of funding from citizens—through their governments—have a clear obligation to engage with their communities.

The more challenging question is how universities should engage. It hardly needs saying that universities make a significant contribution to their communities through the research that their faculty members do. As the knowledge economy has deepened in the last three decades, universities have become centrally important as hubs of scientific research that stimulate productivity, quality improvement, and innovation. Research in the social sciences informs debates about public policy and helps to enable social innovation. Scholarship in the humanities engages with cultural institutions and opens space for creativity. In this sense, the ramparts of the ivory tower have long since been scaled and universities contribute to the well-being of their societies in multiple and important ways. But is being a productive and engaged member of society enough? Do universities have a specific civic vocation that goes beyond the knowledge that they create and share?

I argue that universities have two fundamental civic obligations, obligations that flow directly from what universities are. The first is to help their students to become good citizens. The second is a broader obligation to the public: to share knowledge, explore issues, and create safe space for debate and discussion of public issues.

These two obligations provoke little controversy in principle, but meeting these obligations is challenging. University leaders struggle with what makes sense, with what is possible, and with what works. They know well that education is never cost free, in any sense. Community engagement consumes resources that could otherwise be used to support their students, to improve their literacy and numeracy, to improve counseling services for students with special needs. Universities are struggling with scarce resources, and they face a familiar dilemma: when they commit resources in one place, they have less to spend in another.

Beyond the obvious financial constraints, public education often raises hard questions, questions that are at their core deeply political. One kind of program precludes another. How to establish a hierarchy of needs? And some of what universities do may be contested and open to differing interpretations. Why this and not that? Why privilege this issue and ignore that issue? Universities cannot escape the underlying logic that all public education reflects underlying values.

Educating students to be better citizens is the easier of the two challenges, though by no means easy. In the last decade, universities across North America have broadened and deepened their commitment to the civic education of their own students and to students in the broader community. My own university, the University of Toronto, runs special programs for students in some of the most challenged neighbourhoods in the city. It works closely with high schools across the city to provide opportunities for students that have special interests, special needs, and special gifts.

My university also asks its students to do more, to consider actively how they can become better citizens. It encourages students to volunteer and provide assistance to people in neighbourhoods without shelter. Students work with university leaders to provide environmentally-friendly and healthy food in its cafeterias across campus. Those in classes on democratic theory go out into neighbouring communities to work with neighbourhood associations. Students studying global politics look at successful examples of social innovation and then go to their local communities to see how the global translates into the local. Students in the Faculty of Law work in neighbourhood legal clinics and with Legal Aid. Students and faculty increasingly understand that education is not only a classroom activity, that what happens outside the classroom is important. Learning and active citizenship are increasingly intertwined.

The University of Toronto reaches beyond students. It joined with the arts community to open its spaces for performances to city residents and it works with community groups to improve public safety in its downtown neighbourhoods. The Faculty of Medicine at the University of Toronto runs a mini-medical school which is open to the public. Up-to-date medical knowledge is shared with the public in ways that make it intelligible and accessible. Hundreds of lectures by faculty and visitors from across the university that take place throughout the year are open to the public. In this and many other ways, the university acts as a citizen in the community in which it lives. These are all important activities that speak to the role of the university as citizen.

The essential civic contribution that the university makes, however, comes from its capacity to share knowledge and to create public space for a safe and civil discussion of the most contentious public issues. Its central civic mission is the creation of this protected space for informed public discussion of the fault lines within society, local and global. As universities move into an age where knowledge is shared in new ways, through new technologies and through new partnerships, the opportunities for the universities to fulfill this mission are expanding.

Electronic technologies and the internet have opened new frontiers for university citizenship. The web is routinely used as a site for learning by students in courses, but universities are using the web to move beyond their own students to reach out to others. Some universities now make their web-based materials, their course outlines and lectures, their reading material, available to anyone who wishes to access their sites. The Massachusetts Institute of Technology (MIT) has led the way in making most of its course material available on line. More and more, universities are moving to make some of their courses available on line to enable distance learning by people who cannot come to their campuses. The reach of universities as educators is growing, constrained only by the costs of putting material on line and making faculty available to work with students from away. It is not hard to imagine a future where students from around the globe join together in a web-based "classroom."

The opportunities the web provides are not limited to students. At the Munk Centre for International Studies, where I teach, our

website now posts articles on important global issues. We draw not only from the work of our own faculty, but also from faculty from other universities and institutes around the world. Regularly, one of our faculty members moderates a web discussion and answers questions from people everywhere who join in the discussion. We have created an accessible space, with no barriers to entry, for people to engage in discussion of a global issue that is of civic importance. The presence of a faculty moderator makes the space safe and knowledge-based, so that the discussion is informed by the best knowledge that we can bring to bear. Over the past two years, the number of "hits" to the website has grown exponentially, and faculty who moderate on a rotating basis see their participation as a civic responsibility. And so it is.

For those in the public who want to see and hear, we have partnered with TVOntario, an educational broadcaster, to broadcast town hall meetings that are open to the public. These town halls bring together experts, from within the university and from outside, to discuss complex issues of global politics. The discussion is intense, but civil, and is usually peppered by questions from the live audience and by those who reach us through the web. Through these monthly broadcasts, the university reaches far beyond its classrooms to provoke and inform spirited civic debate.

The University of Toronto has extended its reach not only through electronic technology but also through a growing number of partners in civil society. Many faculty work with partners in civil society—voluntary organizations and foundations—on a broad range of problems. The partnerships are usually lively and spirited. On environmental problems, public health, law reform, poverty, corporate social responsibility, cities—the list is long—faculty share their research and learn from those who are working to find practical solutions to complex problems. New kinds of hybrid institutions that are the product of these kinds of collaboration between academics and leaders in civil society are proliferating. The offspring of centres and institutes that generally work outside the formal structure of departments within the university, these partnerships are finding new ways to share and test knowledge against the anvil of some of the hardest social problems. They often bring together faculty with representatives from all sectors of society for discussion and debate, debate that is a prelude to formulating a plan of action. These are new, safe spaces for out-of-the box thinking that is informed by shared commitments to find solutions to pressing problems, solutions that are informed by the best academic knowledge. There is always a commitment to report publicly on results, to expose the shortcomings as well as the successes to public scrutiny and debate. Here, the university is partnering with the private and the voluntary sectors in an act of shared citizenship.

Finally, some faculty—not all but some—are stepping outside the university to engage actively in debate about public issues. The fundamental obligations of all faculty members are to do their best for their students and to do the basic research which can advance their field. These are the two core obligations that can never be compromised. But for some faculty, the connections between the problems they study and teach and flawed public policy are clear. They know well that better public policy is an important part of solving the problem and so they step into public space to push for change.

It is rare today to open the pages of a major newspaper without reading an article by someone from a university on an issue of public interest. From the local to the global, faculty members have become a public resource for informed debate and discussion. Some go beyond public debate and take leave from their university duties to spend time in government. In Ottawa today, academics play an important role in the Prime Minister's Office, and the Opposition leader comes from a university.

Many more offer advice to government, either formally or informally. Policy capacity within governments has eroded after years of budget cuts and downsizing, and many departments no longer have the expertise they had even a decade ago. Senior civil servants are reaching out to the universities for the knowledge that they lack, for new ideas, and for access to young thinkers and fresh perspectives on seemingly intractable problems. Academics participate in policy roundtables and discussions, write papers, and meet with officials who are charged with the responsibility for crafting solutions to vexing issues. Faculty are free of the constraints that at times silence officials who are locked into hierarchical structures in government, even as they are free from the responsibility of making solutions work and of choices gone bad. They are free, in other words, to offer policy advice that is informed by the best research and unconstrained by scarce resources, confidential information that officials cannot share, and political necessities. Officials listen and are, in turn, free to accept or reject the advice.

The public image of the university as an ivory tower, free of civic obligation and distant from civic problems, is a myth.

The relationships between academics as policy advisers and government can be problematic. There is always the temptation to tailor the advice to the listener, to refrain from the trenchant criticism that could embarrass. And at times, a university faculty member must agree to keep confidence, not to disclose the discussion and the constraints that officials sometimes put on the table. Both these go against the central values of academic life—the free, honest, and open exchange of ideas that distills the strong arguments from the weak. There is no perfect answer to these conundrums, no magic formula. What the academic brings—the civic contribution—is, however, the honesty of the criticism and the faithful representation of the best knowledge available.

The public image of the university as an ivory tower, free of civic obligation and distant from civic problems, is a myth. It is not clear that the university was ever wholly walled off from society, even early in its history. Today, it is a large contributor to civic society, an active citizen. For it to be an active and contributing citizen, however, its faculty must have the resources and the freedom to educate students and pursue knowledge independently and free of political, social, and cultural constraints. AM

Janice Gross Stein is the Belzberg Professor of Conflict Management in the Department of Political Science and the director of the Munk Centre at the University of Toronto.

Arming the academy: Universities in the shadow of the national security state

Henry Giroux looks at how the community can influence the university—in this case the military-industrial complex

Henry Giroux examine l'influence qu'exerce le complexe militaire-industriel sur l'université. Il soutient que lorsque ce complexe annexe l'université, il en résulte un changement fondamental dans les rapports de l'université avec la société et une crise dans la démocratie et dans les assises de l'éducation qui la sous-tendent. L'éducation supérieure, spécialement aux États-Unis, plutôt que d'éduquer les étudants à tenir le gouvernement et le pouvoir corporatif pour responsables, à favoriser un sentiment d'agence morale et politique, et à inculquer une obligation de favoriser la démocratie, perçoit de plus en plus le raisonnement critique comme dangereux, traite la recherche militarisée comme un fait concret et subordonne les préoccupations sociales et politiques aux objectifs du complexe militaire-industriel.

For decades, many neoconservatives have depicted higher education as a liberal bastion, if not a hot-bed of left-wing radicalism. Syndicated columnist George Will has quipped that college campuses were "intellectually akin to North Korea." What many neoconservatives such as Will have ignored is that while the university is losing touch with its enlightened past, the most powerful threats faced by the academy have not come from left-wing academics or liberal ideology but from the military-industrial complex. In fact, from the late 1980s to the present, the military-industrial complex in the United States, and increasingly in Canada since the election of Stephen Harper, has gained greater momentum, the force of which largely grows unchecked.

The extent of U.S. military might in the world is evident given the fact that the United States currently owns or rents 737 bases in about 130 countries, in addition to 6,000 bases at home. But what official sources do not acknowledge are a number of bases located globally in places such as Iraq, Kosovo, Israel, Turkey, and Afghanistan, or bases shared with other governments. The prominent author and University of California professor emeritus, Chalmers Johnson, reports in his book, *Nemesis*, that "the worldwide total of U.S. military personnel in 2005, including those based domestically, was 1,840,062....[Moreover, U.S.] overseas bases, according to the Pentagon, contained 32,327 barracks, hangars, hospitals, and other buildings, which it owns, and 16,527 more that it leased. The size of these holdings was recorded in the inventory as covering 687,347 acres overseas and 29, 819,492 acres worldwide, making the Pentagon easily one of the world's largest landlords." Not only does the United States spend roughly as much as the rest of the world combined on its military establishment—producing massive amounts of death-dealing weapons—it is also the world's biggest arms dealer, with sales in 2006 amounting to $20.9 billion, nearly double the $10.6 billion the previous year.

War, as the contemporary matrix for all relations of power, spreads the language and values of militarization throughout society, reflecting a shift, as political theorists Michael Hardt and Antonio Negri observe, from "the welfare state to the warfare state." U.S. imperial ambitions are now driven by what Johnson calls "military Keynesianism, in which the domestic economy requires sustained military ambition in order to avoid recession or collapse." The result is a social state starved through tax cuts for the very rich, welfare schemes for major corporations, and the allocating of billions of dollars to fund costly wars in Iraq and Afghanistan, and an imperial foreign policy.

What is new about militarization in a post-9/11 world is that it has become normalized, serving as a powerful cultural and political force that shapes our lives, memories, and daily experiences, while erasing everything we thought we knew about history, justice, solidarity, and the meaning of democracy. As the writer Jorge Mariscal

points out, "Militarization and open democratic societies... do not make a good match, the former producing pathologies at both the individual and collective levels. The face of militarization on the ground is perhaps most disturbing insofar as it reveals a disconnected hardening of individuals to human suffering."

One sphere that has been dangerously influenced by the expansion of the military model in American culture is the university, a site that, incompletely and imperfectly, sought to educate individuals to be self-critical and independent thinkers as well as participants in a just and democratic society. When such public institutions are annexed by the military-industrial complex, the result is not only a fundamental change in the university's relationship with the larger society but also a crisis in democracy and the critical educational foundation upon which it rests. Rather than educating students with the knowledge and skills necessary to hold government and corporate power accountable, foster an investment in a critical sense of moral and political agency, and instill in them a responsibility to nurture a flourishing democracy, higher education increasingly views critical thinking as dangerous, treats militarized research as a fact of life, and subordinates democratically driven civilian, social, and political concerns to the purposes of the military-industrial complex. As the former West Point graduate, Vietnam veteran, and current director for the Center for International Relations at Boston University, Andrew J. Bacevich, insists, "Few in power have openly considered whether valuing military power for its own sake or cultivating permanent global military superiority might be at odds with American principles and with the democratic values and public spirit that should be at the heart of higher education." The idea, as renowned sociologist Ulrich Beck puts it, that "military is to democracy as fire is to water" has been ignored by almost all major politicians under the George W. Bush presidency and also by those high-profile educators in charge of many of the most important universities in North America.

Collaboration seems to be in full swing at a number of universities.

Resisting such a shift in the purpose and meaning of higher education requires taking seriously how knowledge production is increasingly militarized in an "information age," what democratic institutions are under attack as a result, and what steps can be taken to halt the drift towards a permanent war waged through the promise of a perpetual peace.

While there has been an increasing concern among academics and progressives over the growing corporatization of the university, the transformation of academia into a "militarized knowledge factory" has been largely ignored as a subject of contemporary concern and critical debate. This silence has nothing to do with a lack of visibility or the covert attempts to inject a military and security presence in American higher education. The militarization of higher education is made obvious by the presence of over 150 military-educational institutions in the United States designed to train tomorrow's officers in the strategies, values, skills, and knowledge of the warfare state. It is also revealed, as the American Association of Universities points out, in the existence of hundreds of colleges and universities that conduct Pentagon-funded research, provide classes to military personnel, and design programs specifically for future employment with various departments and agencies associated with the warfare state.

After decades of underfunding, especially within the humanities, faculty are lured to the Department of Defense, the Pentagon, and various intelligence agencies either to procure government jobs or to apply for grants to support individual research in the service of the national security state. Such collaboration seems to be in full swing at a number of universities. For example, Pennsylvania State University, Carnegie Mellon, the University of Pennsylvania, Johns Hopkins, and a host of other universities have expanded the reach and influence of the national security state by entering into formal agreements with the FBI.

Companies that make huge profits on militarization and war such as General Electric, Northrop Grumman, and Halliburton establish through their grants crucial ties with universities while promoting a philanthropic self-image to the larger society. But even as corporate money for research opportunities dwindles, the Pentagon fills the void with billions of dollars in available grants, stipends, scholarships, and other valuable financial rewards, for which college and university administrators actively and openly compete.

Fueled by a desire for more students, more tuition money, and a larger share of the market for online and off-campus programs, many universities and colleges are altering their curricula and delivery services to attract part of the lucrative education market for military personnel. The rush to cash in on such changes has been dramatic, particularly for online, for-profit educational institutions such as the University of Phoenix, which has high visibility on the Internet.

The incursion of the military presence in higher education furthers and deepens the ongoing privatization of education and the fragmentation of knowledge itself. Most of the players in this market are for-profit institutions that are problematic not only for the quality of education they offer but also for their aggressive support of education less as a public good than as a private initiative, defined in this case through its service to the military in return for a considerable profit. And as this sector of higher education grows, it will not only become more privatized but also more instrumentalized; that is, severed from questions of its moral and political consequence and largely defined as a credential factory serving the needs of the military, and thereby confusing training with a broad-based critical education.

In addition, government agencies are developing more federal scholarship programs, grants, and other initiatives in order to attract students for career opportunities and to involve faculty in various roles that address security and intelligence goals.

One of the more disturbing indications of American academe's willingness to accommodate the growing presence and legitimating ideologies of the national security state can be found in the increasing presence of the CIA and other spy agencies on American campuses.

Major universities have appointed former CIA officials as either faculty, consultants, or presidents. For instance, Michael Crow, a former agent, is now president of Arizona State University. Robert Gates, the former director of the CIA, was the president of Texas A & M, until named in 2006 as the Secretary of Defense under the George W. Bush Administration.

What seems to be forgotten in the newfound collaboration

between the CIA and the academy is the history of the CIA's secret funding of the activities of the National Student Association in the 1960s, its attempt to destroy the career of University of California President Clark Kerr, its harassment of anti-war activists, civil rights workers, and numerous students, faculty, and others critical of American domestic and foreign policy during the 1960s and 1970s, as well as its unsavoury efforts to interfere in and overthrow foreign governments that were at odds with American policies—for instance, Allende's elected socialist government in Chile in 1973, or even the August 1953 coup against Iranian Premier Mohammad Mossadeq.

One of the most controversial post-9/11 programs sponsored by the CIA is the Pat Roberts Intelligence Scholars Program (PRISP). The Roberts Program began as a two-year pilot program scheduled to run until the end of 2006. It was designed to train 150 analysts in anthropology, each of whom would receive a $25,000 stipend per year, with a maximum of $50,000 over the two-year period. In return, each participant in the program agreed to work for an intelligence agency for one-and-a-half times the period covered by the scholarship support.

Students who receive such funding cannot reveal their funding source, are not obligated to inform their professors or fellow students that they are being funded by—and will work for—an intelligence agency, and are required to attend military intelligence camps.

It gets worse. Government agencies have on occasion used academic scholarship not for its stated purpose—to promote a spirit of understanding complex cultural differences, critical reflection, and self-critique—but to expand their own methods of torture and abuse. One such example recently surfaced at the 2006 American Anthropological Association's annual meeting. Scholars attending the meeting were appalled to discover that the work of some of their colleagues in the field of cultural anthropology had been used by the U.S. armed services to develop certain interrogation tactics at Abu Ghraib prison and as well as other locations.

This type of knowledge appropriation is particularly indicative of the increasing militarization of the field of anthropology and

> As extreme violence becomes central…it becomes all the more important for higher education to be defended as a vital public sphere….

the emergence of anthropological counter insurgents such as Dr. David Kilcullen, an Australian anthropologist and lieutenant colonel, who unabashedly works (on loan) with the U.S. State Department's counterterrorism office and refers, with no apologies, to counterinsurgency as "armed social work."

Of course, such incursions are about more than how knowledge is obtained, shaped, and used by different elements of the military-industrial complex; they are also about the kind of pressure that can be brought to bear by the power of the Department of Defense and the war industries on colleges and universities to orient themselves

towards a society in which non-militarized knowledge and values play a minor role, thus removing from higher education its fundamental purpose of educating students to be ethical citizens, to learn how to take risks, to connect knowledge to power in the interest of social responsibility and justice, and to defend vital democratic ideals, values, and institutions.

As the reality of extreme violence becomes central to both political and everyday life and the militarization of society looms so large, it becomes all the more important for higher education to be defended as a vital public sphere, crucial for both the education of critical citizens and the defense of democratic values and institutions.

In part, such spirited defense means forging the tools to challenge the militarization of knowledge on college campuses—to resist complicity with the production of knowledge, information, and technologies in classrooms and research labs that contribute to militarized goals and purposes.

There is also the crucial need for faculty, students, administrators, and concerned citizens to develop alliances and long-term organizations to resist the growing ties among government agencies, corporations, and higher education that engage in reproducing militarized knowledge, which might require severing all relationships between the university and intelligence agencies and war industries. It also means keeping military recruiters out of public and higher education.

One such example in Canada can be found in People Against Militarization (PAMO) of the Ontario Institute for Studies in Education (OISE), which brought faculty, students, and community activists together to protest a partnership between OISE and the Atlantis Systems Corp., a company that provides knowledge, training, and simulation equipment for the militaries of a number of countries, including the United States and Saudi Arabia. PAMO provides a valuable model, proving that such protests can be used to make visible the ongoing militarization of the university, while also providing strategies indicating how faculty, students, and others can organize to oppose it. Other notable examples include students uncovering research ties between academics, universities, and the U.S. military. One such intervention took place at McGill University recently, when Cleve Higgins, a member of the student group GrassRoots Association for Student Power, revealed that some faculty members at McGill were engaged in research that not only had military applications but was also partially funded by the U.S. Department of Defense—and the Canadian military.

Of course, the creeping militarization of the university cannot be separated from the broader militarization of social experience, culture, knowledge, and values that increasingly permeates the larger society and shapes every aspect of daily life. Such a recognition has profound implications for how academics might address the "military metaphysics," with its memories, narratives, models, and metaphors of war and violence that shape national identity, produce dangerous notions of masculinity, create hypermilitarized knowledge forms, and normalize war, violence, insecurity, and fear. How else to explain, after the senseless tragedy at Virginia Tech University, the call, by an American professor of law, for "even more defensive weapons on college campuses?" Or, to put it bluntly, for academics and administrators to arm themselves against potential danger by students?

As the forces of militarization increasingly monopolize the dominant media, students, activists and educators must imagine ways to enable the university to shape coming generations of critical cultural producers who can negotiate the old media forms, such as broadcasting and reporting, and also generate new electronic media, which have come to play a crucial role in bypassing those forms of media concentrated in the hands of corporate and military interests.

Examples extend from the incredible work of the Media Education Foundation—which produces a range of documentaries, many of which address topics such as war games and videos for youth and other topics related to the militarization of the culture—to the Global Network Against Weapons and Nuclear Power in Space, which consists of songwriters and singers who produce music protesting the militarization of space.

Finally, if higher education is to come to grips with the multilayered political uncertainties and pathologies produced by militarization, it will have to rethink, not merely the space of the university as a democratic public sphere, but also the global space in which intellectuals, academics, students, artists, labour unions, and other social movements can form transnational alliances, both to address the ongoing effects of militarization on the world—war, pollution, massive poverty, the arms trade, the growth of privatized armies, civil conflict, and child slavery—and to develop global organizations that can be mobilized in the effort to create a culture of peace, whose elemental principles are grounded in the relations of economic, political, cultural, and social democracy. For those of us who take democracy seriously, we can no longer afford to live in a world in which soldiers are elevated to the status of national icons, military violence is mystified in a shroud of aesthetic respectability, force becomes the privileged mechanism for mediating conflicts, and military spending exceeds spending for schools, health, and other social provisions combined. Since militarization operates simultaneously on symbolic, material, and institutional levels, strategies must be developed and waged that address all of the terrains on which it is operational. Militarization poses a serious threat to higher education, but more important, it poses a danger to the promise of democracy and to the very meaning of democratic politics and the sustainability of human life. At a time when freedom, social justice, civil rights, politics, and the very concept of critical education are under siege, it becomes necessary for all of us, especially educators, to take a stand and oppose the death-dealing ideology of militarization with a strategy for resistance that foregrounds the hope and freedom necessary for the realization of a genuine global democracy. AM

Higher education will have…to develop global organizations that can be mobilized to create a culture of peace…

Henry A. Giroux holds the Global TV Network Chair in English and Cultural Studies at McMaster University. His *The University in Chains: Confronting the Military-Industrial–Academic Complex* was issued by Paradigm Publishing in June 2007.

STAEDTLER®

triplus®

the award winning, ergonomic choice

why not try the innovative multi-set? the portable office for people on the go ...

The new **triplus multi-set** is the convenient way to pack for a meeting, a road trip, business travel or school. A great addition for your briefcase, glovebox, handbag or backpack.

The **triplus multi-set** contains a variety of writing instruments to meet your needs; from a 0.5 mm automatic pencil complete with eraser, to a slim yellow highlighter. The blue fineliner and the black rollerball feature "DRY SAFE*" ink which can be left uncapped for several days without drying up. (*Test ISO 554.) The patented STAEDTLER box converts from a sturdy storage case to a handy desk stand.

STAEDTLER **triplus** products stand for perfect ergonomics and superb product quality, satisfying even the highest demands at home and at work!

www.staedtler.ca
email: info@staedtler.ca

Moving from the ivory tower to the community

Margot Fryer describes how the UBC's Learning Exchange has created a new community in Vancouver's Downtown Eastside

Nine years ago the University of British Columbia announced its intention to establish a presence in Vancouver's Downtown Eastside. The commitment was part of UBC's aspiration to strengthen its contributions to the community beyond the campus. But many residents, professionals, and activists in the Downtown Eastside were skeptical. What did a large, mainstream, conservative university have to offer a neighbourhood infamous for its poverty and associated social problems—homelessness, high rates of communicable disease and mental illness, and an open drug scene and sex trade? UBC's move was resisted. The headline on the front page of a major daily newspaper read, "UBC forced to cool outpost plans."

But the university persisted. It undertook a consultation in the neighbourhood to get advice from people who lived and worked in the community about what UBC might do and how it should proceed. We encountered suspicion, even hostility, especially from people who felt the neighbourhood had been exploited by researchers. Many people said, "We are tired of being done to!" But we also heard some people say, "UBC should get down here tomorrow!"

The consultation led to the creation of the Learning Exchange. The initiative began in 1999 by connecting 30 student volunteers with eight non-profit organizations and two elementary schools. In 2000, we opened a modest storefront a few blocks from Main and Hastings, the focal point of the open drug scene. Since we were anxious about how our physical presence would be received, we had the softest launch imaginable. We distributed flyers to nearby housing co-ops and residential facilities advertising our free computer resources and Internet access, unlocked the door, and set to work building relationships with the many health and social service organizations in the neighbourhood.

Surprisingly quickly given its inauspicious beginnings and what could be seen as a deep chasm separating UBC and the Downtown Eastside, the Learning Exchange became a lively hub of activity. There are many times now when it is standing room only at the storefront. People working at the eight computers will be doing Internet research about a health problem, writing a school assignment, poetry or fiction, e-mailing friends and families, or playing chess with someone on the other side of the planet. Other people will be sitting around the boardroom table engaging in a heated debate about a political or philosophical issue, while others stand in the kitchen drinking coffee and quietly chatting, and others sit on the sofa reading. The storefront patrons are a diverse mix—former resource industry workers whose bodies gave out after years of hard

labour, Aboriginal youth wanting to upgrade their education, women with babies needing adult company, immigrants who are participating in our ESL program, substance users trying to stay clean, and homeless people looking for refuge. On any given day, there will be people in the storefront who have been coming there almost every day for years and others who have come for the first time.

People from outside the neighbourhood who visit the Learning Exchange usually say that the storefront is not what they expected. What has been created is not quite what the university expected either. Or what the skeptics in the Downtown Eastside feared.

The significance of what is occurring in this convergence of people from the Downtown Eastside and people from UBC came home to me four years ago when one of our regular patrons died of a drug overdose. His friends at the storefront asked if they could have the memorial service for him at the Learning Exchange. I realized that my image of UBC as a marginal presence in a marginalized community, offering resources and organizing programs, was incomplete—the Learning Exchange had become a central force in some people's lives. A community had been created—not

by the staff from the university but by the local residents. We made the space, but they populated it and gave it life.

A similar process of co-creation has been integral to the evolution of the other major area of Learning Exchange activity—bringing students into the community where they volunteer in non-profit organizations and inner city schools. Since 1999, more than 3,000 UBC students have tutored children and youth in classrooms and after-school homework clubs, coached sports activities, facilitated music and art programs, organized picnics for people with mental illnesses, helped terminally ill people write memoirs, written volunteer training manuals, led health promotion activities, and more.

These students have helped to define what has become an

important strategic priority for UBC. We are working to get more of our students doing Community Service Learning as part of their course work because we have heard students say, "This was the highlight of my university career!" and, "This is what has been missing in my education!" The schools and non-profit organizations that host UBC students have also played a key role in increasing our understanding of what Community Service Learning can achieve. They have given students the freedom to be innovative. They have worked with us to navigate the inevitable twists and turns in the road. And they have inspired us, telling us that they see differences in inner city children's commitment to learning as a result of being mentored by UBC students, or that their agency's services are more effective because of what UBC students are doing. As we work to integrate students' work in the community into more academic courses, faculty and staff are also getting actively involved in the evolution of UBC's Community Service Learning initiatives.

It is tempting to think of the Learning Exchange as a bridge between two very different communities. But this is the wrong metaphor. Neither the university nor the Downtown Eastside is a homogeneous entity. The Learning Exchange is not a hard structure between the university and the community but a fluid, changing force that resides within both. While the university has an enduring vision for its presence in the Downtown Eastside, because the Learning Exchange is working very hard *to be present* in its particular contexts with the particular people who have appeared to join in its development, its form is constantly emerging, albeit centred on an increasingly clear core set of principles and practices.

The Learning Exchange lives in the midst of complex tensions. Both the university and the Downtown Eastside are highly politicized environments, with histories of battles won and lost, and continuing competition for limited resources. While both communities can be seen as on the margins—one historically distanced by choice in its pursuit of truth, and the other cast out for its failure to conform to society's norms—in fact, both have enormous power. The university has the power to legitimize knowledge and to shape young minds. The Downtown Eastside has the power to disturb. The stereotypes about the Downtown Eastside evoke fear because its residents seem foreign, but one quickly discovers that most people in the neighbourhood are pretty ordinary. What then becomes unsettling is the realization that there is not that much separating those who sleep in warm, comfortable beds from those who sleep on cold, hard sidewalks. While

There is not much separating those who sleep in warm beds from those who sleep on sidewalks.

the university can be seen as being at the top of the social ladder and the Downtown Eastside community at the bottom, in fact both are dependent on the state for their survival and are therefore, vulnerable. The difference is that people in the Downtown Eastside are acutely aware that they live on the edge.

As universities strengthen their efforts to prepare students for their roles as citizens, it is important to recognize the value of communities like the Downtown Eastside as training grounds. It is not only that being involved in a community that is struggling to overcome serious challenges can provoke reflections about how society is structured, how resources are distributed, and how government and corporate policies shape everyday life. But the engagement itself teaches that democracy and citizenship are not abstract ideals. They are not concepts that only matter later, when you are writing a paper or after you graduate. The state of our society is not something that only elected representatives can influence. Citizenship is what is happening right here and now. Are we doing enough? Are we including people? Ensuring that everyone can contribute and feel valued?

Where universities and communities co-create environments where people can engage in acts of caring and thoughtful citizenship, where it becomes obvious that you do not need a graduate degree to be a teacher, the move from the ivory tower to the heart of community has been achieved. AM

Margo Fryer is assistant professor in the School of Community and Regional Planning and founding director of the UBC Learning Exchange and the UBC-Community Learning Initiative.

The ethics of engagement: An

Kelly Bannister examines the ethics of engagement when an academic studies the traditional knowledge of an indigenous community

"You've taken everything. Our land. Our language. Our culture. And now you want to take the only thing we have left—our medicines." The room was silent. The First Nations elder who had just spoken turned to me and said, in a gentler voice, "I don't mean you, personally."

Then she held up a book, a field guide of plants in the region with information on Aboriginal plant use. "At the same time," the elder continued, "I am thankful for this book. I learn so much about my culture that was taken away, because of the kind of work you scientists do."

It was over a decade ago but I have a vivid recollection of those words, spoken at my first community elders meeting. I had come to explain my doctoral research plans to look at anti-microbial properties of traditional foods and medicines as part of a collaborative ethno-botany project with the Secwepemc First Nation in British Columbia. I left knowing that something I needed to learn was not going to be found in the laboratory or my coursework—how my medicinal plant research was situated within broader social and political contexts, how it might contribute to consequences that I didn't intend, and how I was going to deal with this.

I came to see it as the ethnobiologist's dilemma—how do you promote the importance and interconnections of biological and cultural diversity without facilitating erosion of the very relationships that you seek to protect? What are the ethics of community engagement for the ethnobiologist whose work involves indigenous peoples' traditional plant knowledge and resources? I hung up my lab coat temporarily to find answers to these "side questions" that arose in my doctoral studies in the mid-1990s. Little did I know how much dust my lab coat would gather as I pursued my query.

I had set out in the natural sciences but migrated unintentionally to the social sciences and humanities in search of answers to the ethical, legal, and political aspects of the science I was undertaking. The migration happened part way through my PhD program in a botany department, leading to some interesting complications. I recall one faculty member taking me aside after a departmental seminar I had given. "Don't get me wrong," she said, "we recognize your work is important. It's just that we are *botanists*, we don't know anything about *humans*."

While I chuckled about the irony, I understood the professor's point—the scope of my medicinal plant research had expanded into philosophy and anthropology—beyond the confines and comfort level of the faculty expertise in botany. This posed a real problem of who could judge my work against the departmental criteria to know if it was worthy of a botany degree.

But the comment was also troublesome. I wondered how botanists—any scientist—could consider their research sufficiently removed from ethical, legal, and political implications to completely set aside these aspects as topics for other disciplines.

Unintended consequences may be an unavoidable fact of scientific life, but it is a reality that ethnobiologists can no longer afford to overlook, largely due to reactions to intensive bio-prospecting efforts in the mid-1990s and early 2000s. Bio-prospecting is the search for new and useful products from nature's biological diversity, usually with commercial intent. The medicinal plant knowledge of indigenous peoples is sometimes used by bio-prospectors to select plants of interest. Some ethnobiologists have partnered directly with biotechnology or pharmaceutical companies in bio-prospecting ventures. Despite attempts to address important issues such as prior informed consent, benefit sharing, and intellectual property rights, few of these ventures have escaped harsh criticism amid the intensive global debates and political outcry against cultural misappropriation and breaches of indigenous rights.

More commonly, medicinal plant knowledge is accessed *indirectly* through the ethno-biological literature, which is over a century old. The late Dr. Darrell Posey, a noted ethnobiologist and indigenous rights proponent, raised serious ethical issues about unregulated, third-party use of information in the "public domain," which is generally considered open to free and unfettered use. Of concern is that much of the cultural information found there was not published with the consent or even the awareness of the original keepers of the knowledge. Clearly this is not consistent with the ethical standards of today's research involving humans, yet there is no adequate mechanism to regulate use of such information after publication. Indigenous communities across the world, consequently, have been put in the position of contesting patent applications related to their traditional plant uses, copyright over associated stories, and trademarks over use of indigenous names and designs.

Posey blamed a lack of relationship between researchers and traditional knowledge holders for facilitating the commodification of the sacred, which led to cultural harms beyond the conceptual framework of Western society. He challenged researchers in the ethno-sciences to develop higher levels of awareness and commitment to respect and protect indigenous rights and cosmologies in research. His work inspired vigorous intellectual and political debate on research ethics and intellectual property rights, particularly related to the appropriation of traditional knowledge, but also applicable more generally to research involving communities.

How do you promote the importance of biological and cultural diversity without facilitating erosion of the very relationships you seek to protect?

Many indigenous knowledge keepers face a difficult situation today. Where cultural modes of knowledge transmission have been devastated by colonization, the choice may be either to

ethnobiologist's perspective

share traditional knowledge with outsiders such as academics and risk misappropriation or take the knowledge to the grave. One of my mentors, the late Secwepemc elder Dr. Mary Thomas, was acutely aware of this dilemma.

Thomas was internationally known for her commitment to her culture and the environment. During fieldwork involving yellow avalanche lilies, an important traditional food and medicine that is decreasing in productivity owing to habitat destruction, she said: "The way I see it, the more people who see and admire one of these [lilies], the better chance of preserving it."

Yet, in a presentation at the *Protecting Knowledge Conference* in 2000 at the University of British Columbia, she lamented how elders today "are afraid to share, especially the medicines, because we know there is a money-making business out there. That's not what we want to teach." Thomas embedded the knowledge she shared and her teachings in cultural values—foremost was her respect for the connections between all living things. "My concern today is the welfare of my people our connection with Mother Nature that's our spirituality. I don't go in the woods to gather plant medicine without offering a gift. I walk in and I pray, before I touch anything…. I know what I do if I destroy Mother Nature's gifts. I am destroying myself, my children, my grandchildren's future, which is very precious to me."

Thomas helped scientists like me understand that cultural knowledge and associated biodiversity will not be preserved, ultimately, through research papers, photographs, or herbarium specimens, although these educational resources can be helpful. "Keeping the knowledge living" needs to be the goal, which requires supporting the vitality and integrity of the people and cultures from which the knowledge originates.

This sentiment is embodied by the International Society of Ethnobiology and its code of ethics, which recognizes the interconnections of culture and language to land and territory—and that cultural and linguistic diversity are inextricably linked to biological diversity. Posey co-founded the society in 1988 as a forum for scientists and indigenous peoples to come together for constructive dialogue and action on protecting bio-cultural diversity.

It was Posey whom I nervously contacted in 1996 as a naïve graduate student, seeking to address my dilemma. He didn't tell me what to do, as I had hoped—he challenged me to get involved. Ironically, the code of ethics that Posey initiated a decade and a half earlier was completed during my term as chair of the society's ethics committee in 2006.

I believe Posey's vision was to foster the same "ethical space" that is promoted by the Canadian Institutes for Health Research's new *Guidelines for Health Research Involving Aboriginal Peoples*. It is my hope that with this "common space of reflection and dialogue between cultures" now recognized as a necessary part of academe, we can cultivate the mindfulness needed to address the ethnobiologists' dilemma. It wasn't something I learned at the university, but maybe it will be for graduate students in future. AM

Kelly Bannister is director of the POLIS Project on Ecological Governance and an adjunct professor in the School of Environmental Studies at the University of Victoria.

How can academics influenc

Daniel Cohn's advice: Either keep it simple—or get involved

"I apologize to everyone for appearing so negative about Dan's paper, and I especially am sorry to Dan, but I do have some serious concerns about it."

That was the polite comment. Others were less diplomatic in expressing their views about the draft submission I wrote, but chose not to send, to the Romanow Commission on the Future of Health Care in Canada. Some comments suggested I might end up doing more harm than good if I ever published it! Although I agreed to revise it and try to pull something out more to their liking, I eventually withdrew from the project.

At first I was upset with my collaborators, a group of progressive activists linked through a public-interest research centre. I had been asked by them to take a lead role in writing the research centre's submission to the Romanow Commission. Then I began to think about their concerns in a more analytical manner. I had recently been invited to speak at a conference honouring Alan C. Cairns, one of the doyens of Canadian political science. My talk looked at what academic researchers engaged in public policy debates could learn from Cairns' career as a policy advisor and advocate.

The first point I raised was that scholars have a moral obligation to use their knowledge to advocate for policy that serves the public good. The second point I raised was a warning that advocacy is in itself a continual part of the scholar's responsibility to society as a citizen and that advocacy can mean many things, including the building of a community of support for values and ideas. I added that without such grounding, scholarly policy advice can do more harm than good, especially if it involves highly complex and inter-related set of prescriptions. I reminded the audience that Cairns himself was somewhat sceptical of complex advice, because it is likely to be poorly understood.

"If a broad-based community of support for the values and ideas that the scholar wishes to advocate are lacking," I told my audience, "government will simply pick and choose among the recommendations, according to ideological disposition and political needs, with little care for the holistic model developed by the scholar/policy advisor."

I told the stories of three leading social scientists who had gotten involved in public policy debates, two in Canada involving physician training and one in the United States looking at social assistance. In each instance the scholars had developed sweeping plans to remake policy. They prepared blueprints with carefully considered and balanced recommendations designed to ideally meet the needs of society. But the only recommendation Canadian governments adopted regarding the training of physicians was to reduce medical school enrolments while maintaining our physician-population ratios. Meanwhile, in the United States, social assistance reform boiled down to one key measure, time limits on benefits. Almost all the recommendations made to reform Canadian health care delivery so as to ensure that we could get by in terms of physician human resources—and most of the ancillary programs recommended to get Americans off social assistance—were left by the wayside.

This was in part because academic research and public policy

e public policy?

making occupy two different worlds. In the first, researchers search for the answer that best fits the paradigms and theoretical understandings of the world that inform their discipline. In the second, people look for compromises among potentially viable answers that are generated from many, often competing, theoretical understandings of the world. As a result, the balance of political forces and the context of circumstances surrounding any policy debate will go a long way to shaping the policy choices that are made. Academic researchers ought to expect that any complex plan they recommend will only be adopted in part. This will be the case unless they can show how their plan as an entirety advances the values of a society—and unless there is already in place a social and political movement ready to fight for their plan. If there is not widespread support for their entire plan, then its constituent parts will become bargaining chips for political actors to trade as they further their own objectives. Therefore, if academic researchers are interested in seeing sweeping and complex reforms to public policy, they must be willing to engage in the politics of shaping opinion and forging a movement that will change the context in which policy is made so as to favour their plan.

Those interested in seeing how such a strategy can be successfully developed and executed should consider the case of neoliberalism. During the early 1970s a number of academic economists came to believe that our economic policies were detrimental to Canada's well-being. They were ridiculed when they initially spoke out against Keynesianism and the complex web of policies that imbedded this paradigm into almost every facet of public life. Ten years later, through persistent work in advocating their views and explaining how Keynesianism served to undermine Canadian values, they had won over many leading business people, top public servants and would see their advice form the foundation of the Macdonald Commission's report on Canada's economy. By the mid-1990s their policy views had become completely embedded as the new economic common sense.

When I looked at my draft submission in light of my own advice, I had the distinctly uneasy feeling that I had failed to take my own words to heart. I had created a logically inter-related set of recommendations, which all the knowledge I had accumulated over

Sometimes the most responsible thing an academic researcher can do for the public interest is keep silent.

a decade told me would place Canada's single-payer health system on a new and more sustainable course while enhancing both quality and coverage. However, there was no social movement or powerful political force ready to pick up the document and campaign for the radical changes I was proposing. A far more likely scenario was that parts of it would have been cherry-picked to the extent they served the interests of the dominant political forces. These dominant political forces were (and still are) at best ambivalent towards publicly financed health care and at worst looking for ways to undermine it.

As I sat in my office futilely trying to revise that draft submission for the Romanow Commission, I came to realize that sometimes the most responsible thing an academic researcher can do to further the public interest is keep silent, or at least restrict what they have to say to matters where it will do some good. If I had taken my own advice I might have pulled together a paper that advocated for a couple of modest reforms that would have moved policy incrementally (as the Romanow Commission ultimately chose to do). But time was ticking away towards the submission deadline, and I had a turkey on my desk. So I put it in the freezer. Maybe in a few years, if it is still relevant, if the context is right, and if an appropriate movement is in place to advocate for it, I'll thaw it out. AM

Daniel Cohn is an assistant professor in the School of Public Policy and Administration at York University.

Collaborative engagements

E. Lisa Panayotidis and Paul Stortz offer their reflections about spousal partnerships in the academy

As spousal partners, we often ask how collaboration has facilitated our work and what it, in essence, means for academic spouses. How does it inform our research and how does it speak to the socio-historical and cultural conditions around scholarship in Canada and internationally? How does critical interdisciplinary research done in tandem with a partner or spouse allow a couple to engage effectively in analysis and interpretation, challenging the, at times, positivistic and empirical strictures of our disciplines? Further, how does this "professional" partnership speak to the proverbial image of the lone scholar labouring long hours in relative isolation? These are thought-provoking questions for us (and may resonate for non-marital research partners) that until recently we have not had much opportunity to examine in a meaningful way. And yet, such questions seem both timely and fundamental to how we understand, practice, and experience our work in the ever-shifting intellectual ground that is the contemporary university.

As with many academic couples, we have imagined, discussed, and critically commented on each other's research and inquiries. This is perhaps made easier through the intersecting of our personal histories: a department, an alma mater (history; the Ontario Institute for Studies of Education at the University of Toronto), a supervisor, similar scholarly field of inquiries, and a general set of experiences of graduate study within the same building. We also share certain theoretical and political presuppositions about the shape of the world, the past, our relation and place within it, and communication with it. We have a shared attunement and commitment to certain intuitive understandings of our work and relationship as research partners. As a way to make sense of the multitude of complex phenomena around us, we share a penchant for theory as it underpins historical investigation and argument fueled by an affinity for the musty cloister of university and regional archives. Positioned within the study of histories of higher education in Canada, we are deeply interested in questions of identity/subjectivities, cultures, gender, ethnicities, and contemporary theories about our visual and constructed space, particularly as they affect and mediate images of the historical professoriate.

For all our shared interests, however, we are also bound by difference. We gladly "live in" different faculties, teach in somewhat different areas (one in education and the other in Canadian studies), and present and publish separately in our fields of teaching and inquiry as the occasion, and our curiosity, arises. As individuals, we have our own character and emotional dispositions. We can subjectively approach intellectual problems in discrepant ways. Dissonance, however, is not a hindrance but a welcome enticement to forge multiple interpretations and enact hermeneutic philosopher Georg Gadamer's "fusion of horizons" throughout our work. In fact, as most research partners come to realize, divergent viewpoints and multifarious perspectives are intellectual gifts in academic study.

In embracing collaborative research and writing, we attend to the very nature of the research process as a critical activity, asking after education theorist Robin Usher: "What are we doing when we do research?", "Who do we become through this practice?", and "What counts as research?" Our work self-consciously embodies specific epistemologies and ontologies. It questions our complicit/implicit function in authoring and legitimating particular studies over others. Confronting the new dynamics of historical practice, we increasingly demand an interdisciplinary lens through which to make sense of the important arguments and

Collaborating academic spouses were not all that uncommon in the past.

issues in past scholarship. Appealing to ontological perspectives, seemingly in our case a perfect fit to our collaborative intellectual arrangements, interdisciplinary foci have provided us with vital and creative ways with which to interpret the past. As critiques and (adherents) of interdisciplinarity have noted, such an approach is inherently intricate, requiring that one be an "expert" in (or at least substantively familiar with) a variety of disciplines and scholarly fields. Our combined interests and areas of research help us to counter the often pervasive and historically alluring effects of disciplinary specialization.

Cognizant that much of the work on which we at first draw is produced by intellectually-rigourous and esteemed disciplinarians, we find a certain energy in interdisciplinarity. For us, unfolding a historical phenomenon to see where it will take us and where we need to take it is an involved and complicated process that melds with both our individual and collective interests and understandings. Our own interpretive perspectives are routinely captured in on-going conversations with our research partner about what we are seeing and often assuming.

Our collaborative partnership has never been simply a "matter of convenience," as a colleague once suggested to one of us, nor was it ever inevitable. Married academics don't have to collaborate, and many don't. Although the academy has very specific directives on what realistically and bureaucratically constitutes collaborative research and scholarly work, we do not undertake joint projects to simply conform to institutional directives for increased production nor to make our work lives more "efficient." (In fact, if technical rationalism were our goal, it might have been more prudent to work on our own!) We undertake shared research programmes to intellectually interrupt, challenge, and recast assumptions, reasoning, and biases imbedded in our own particular studies and intellectual paradigms. We find ourselves in discussion of research findings and practice, and of the source material, and how it relates to a multiplicity of debates even beyond the immediate agenda. This is, in the colloquial, of "bouncing ideas off each other."

We are, however, necessarily mindful of the requirement to observe our respective faculty's protocols and policies for scholarship and dissemination. After all, the modern academy runs on accountability. Faculty and disciplinary cultures have changing expectations around collaborative work; as a legitimate approach to inquiry, it is accepted with a vague consensus in many faculties of the humanities and social sciences. Nonetheless, it can be critiqued within and outside of these faculties for not adhering to codes of individual production. At this historical and cultural juncture in higher education, for all research partners, acknowledging our "situatedness" in particular institutions allows us to anticipate the political and financial (research funding, as a good example) constraints of our work. We not only discuss research agendas and underlying theories and practices, but, in a spousal partnership, co-author our negotiation and strategies of these surroundings.

As historians of universities and the professoriate, we have studied the ways in which invisibility and exclusivity have too often shaped the lives of academics in the twentieth century, disenfranchising women, part-time teaching staff, and professors of ethnic or racialized origin. Historically, overt or subtle efforts tried to enforce a social, intellectual, and embodied hegemony on the occupation, which in the past resembled very much a fraternity. One group which was marginalized as a result of this culture of relative uniformity was faculty wives who, Alison Prentice reminds us (in Stortz and Panayotidis, Historical Identities: The Professoriate in Canada), lived outside the mainstream of academics while being both integral, and a challenge, to it. Although many wives were academically and intellectually compatible with their husbands and held competitive, advanced degrees, they did not enjoy equal professorial status, and often served instead as glorified hostesses, secretaries, and copyeditors in support of their employed spouse during his research and writing. Before the rise of the multi-university in the 1960s and certainly well after it, women struggled to carve out niches for themselves, but their academic labour often went under-appreciated. Although many faculty wives were graciously acknowledged in their husband's book, their voices remain silent and lost to history.

The academic partnership runs the risk of becoming the space and culture of the household.

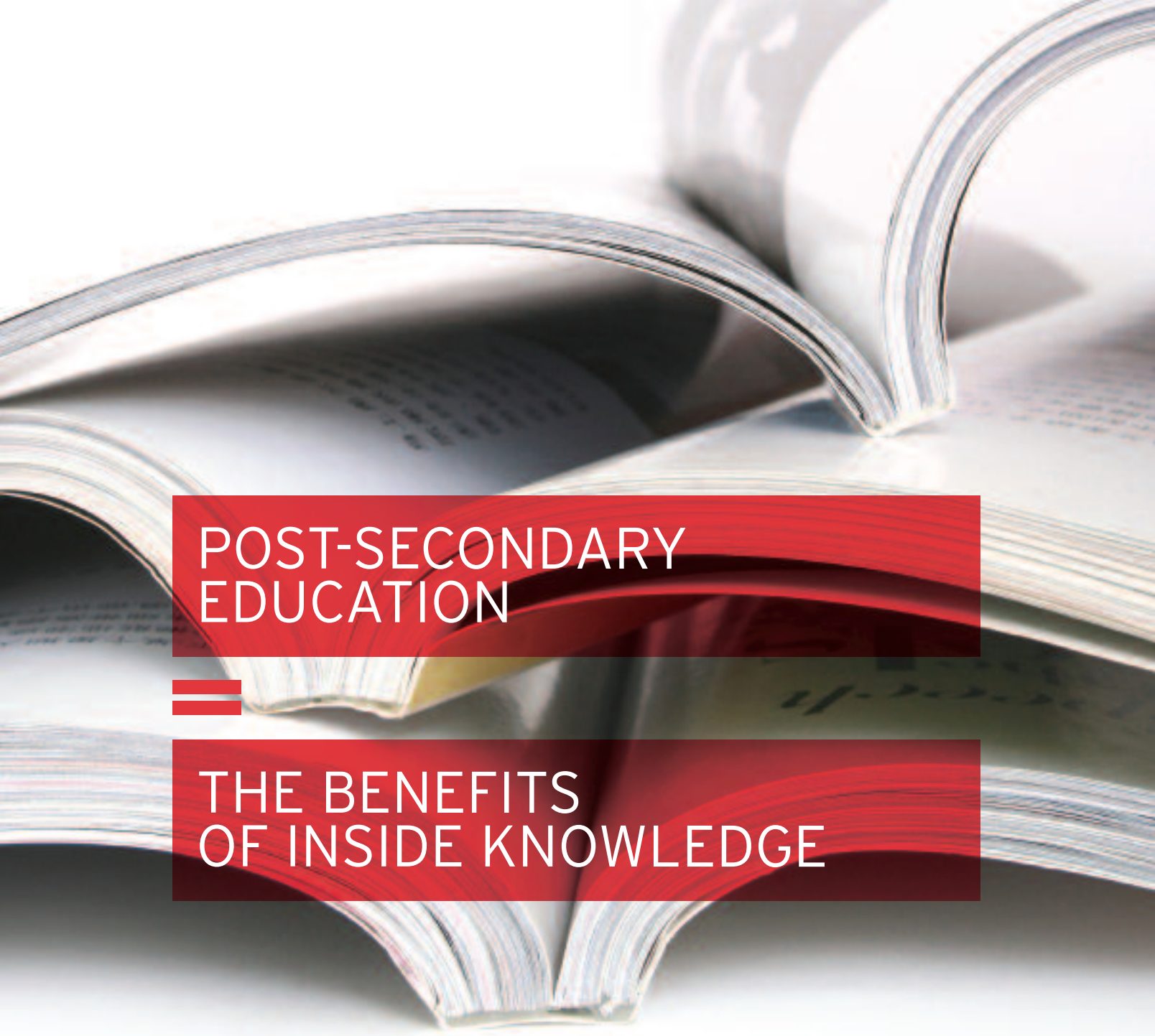
Despite this anonymity in wives supporting their husband's academic scholarship and careers, several other recent studies along with Prentice tell us that collaborating academic spouses were not all that uncommon in the past. Marianne Ferber and Jane W. Loeb's 1997 edited book, Academic Couples: Problems and Promises, suggests that spouses have been working together since the nineteenth century. Elizabeth Creamer's, Working Equal: Collaboration Among Academic Couples probes into mutual academic careers. Creamer notes: "Studying the lives of [highly prolific and productive] academic couples makes clear that personal relationships and the social and material conditions in domestic setting also impact scholarly productivity." Creamer's research showed that in the United States, in 1988, "more than one-third of men and 40 per cent of women faculty and administrators has a spouse or partner in higher education." Interestingly, in perusing the literature on academic partnerships, we were struck with the voluminous reviews of Ferber and Loeb's, and Creamer's, books, many of which were written and signed conjointly by academic spouses. This topic seemed to have struck a chord with people about whom the books were written.

Reflecting on other couples engaged full-time in the university suggests to us that evolving educational contexts often call for adapting to new scholarly arrangements and interpersonal relations. These professorial liaisons forge rich communities of inquiry: within this small academic team, brain-power can ideally double, creativity is given more immediate outlets for spontaneous expression, and workloads can be weighed and apportioned efficaciously, drawing on the particular strengths of the partners. Intellectual and scholarly potential is bolstered. If this sounds too roseate, this can, however, become an overwhelming process while on supposedly "off-times" such as watering the lawn or watching some guilty pleasure on television. We can find ourselves in repartee during the times we've put aside to relax. We

end up, for example, deconstructing the postmodernist implications of the Sunday comic strip with Mozart's Piano Concerto No. 24 playing distantly in the background. The academic partnership runs the risk of becoming the space and culture of the household.

Collaborating in interdisciplinary research can be time-consuming, exacting, and painstaking. Multiple interpretations and diverse analyses are ubiquitous, and with two researchers, it can, at times, be downright conflicting and exhausting. Nonetheless, we have thought about the possibility of working with a spouse as something that stems from a strong theoretical grounding and deep-seeded ideas about knowledge and collaborative spirit. As in other educational and social contexts, living well in the academy alongside each other (and our colleagues) can undoubtedly be challenging. Communities of inquires, whether comprising two or ten people, provide a meaningful way, at least in our experience, to conduct research into the world around us, the past, and our imagined and desirable futures. Clearly, professors and their institutions are bound in constructive and symbiotic relations, be they populated by family members or by supportive and critically-minded peers, researchers, or students. AM

E. Lisa Panayotidis is associate professor in the Faculty of Education at the University of Calgary. Paul Stortz is assistant professor of Canadian Studies in the Faculty of Communication and Culture at the University of Calgary.



POST-SECONDARY EDUCATION

=

THE BENEFITS OF INSIDE KNOWLEDGE

GRADUATE DIPLOMA IN POST-SECONDARY EDUCATION: COMMUNITY, CULTURE AND POLICY

The Graduate Program in Education invites students with an interest in the study of universities, colleges, adult and community-based education to deepen their knowledge of and research expertise in these areas.

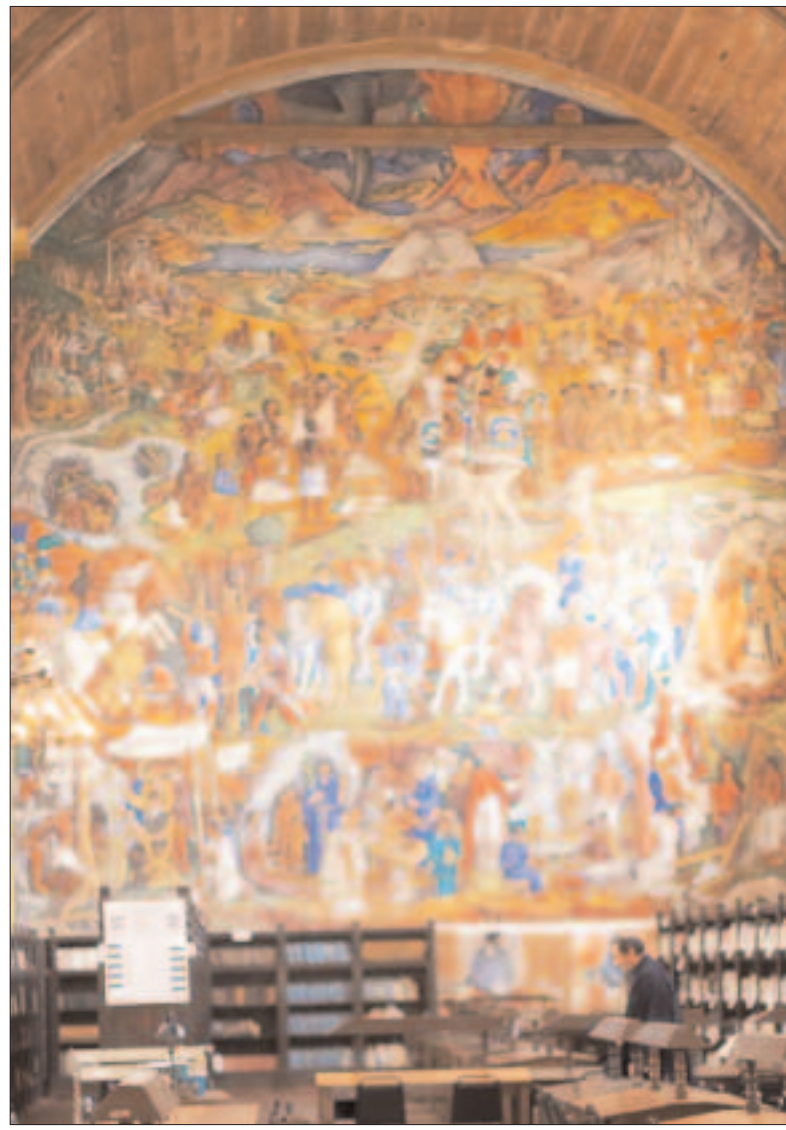
www.edu.yorku.ca/grad

YORK
UNIVERSITÉ
UNIVERSITY

redefine THE POSSIBLE.

Librarians and "information justice"

Toni Samek explains why professors need to worry about librarians' academic freedom



Academic freedom is the first directive encoded in the Canadian Library Association's Code of Ethics, but when we look across our Canadian campuses, we see that while some librarians have academic freedom, most do not. The librarian's practice, however, is limited if she or he is not able to exercise fully freedoms of thought, conscience, opinion, and expression—all of which are human rights that underlie academic freedom. These limitations will detract from the ability of the academic librarian to provide the best levels of collections and services possible. Professors should be concerned about academic freedom for the librarian not only because librarians are deserving academic colleagues whose rights are often fragile and tenuous, but also because librarians work on the front-lines of intellectual freedom battles every day as part of their contribution to the intellectual life of our campuses. Without full academic freedom, their ability to do this work is compromised.

The librarian takes on such significant challenges as lobbying for copyright reform and public access to government documents in the digital age. The librarian's daily practice (e.g., collections, knowledge organization, reference) is conducted in the face of difficult challenges, such as global market fundamentalism, a heightened legalistic environment, and anti-terrorism legislation both in Canada and internationally. Indeed, librarians and faculty suffer the same threats to academic freedom (e.g., one-voice policies, security costs of controversial speakers on campuses, academic research as insurgency). Of course, these points are coming into sharp focus, as human rights violations have received increased attention in the 21st century and in the aftermath of 9/11. And these have considerable ethical implications for library and information practice in such areas as access to information, privacy, confidentiality, civil liberties, and intellectual freedom.

The Canadian Library Association's current value statement opens with the phrasing: "We believe that libraries and the principles of intellectual freedom and free universal access to information are key components of an open and democratic society." Accordingly, the first directive the association's code of ethics is to support and implement the principles and practices embodied in the current Canadian Library Association statement on intellectual freedom." The latter statement supports, and directly references, the nation's Bill of Rights and the Canadian Charter of Rights and Freedoms. Other library statements also speak directly to intellectual and academic freedom, underscoring the inextricable connection to the free flow of information, literacy, Internet neutrality, reasonable intellectual property rules, and cultural heritage. Ironically, Canadian academic librarians advocate for intellectual and academic freedom they may not benefit from themselves.

> Librarians work on the front-lines of intellectual freedom battles every day as part of their contribution to the intellectual life of our campuses.

Academic librarians in Canada normally have some of the academic rights and responsibilities that faculty have, but not necessarily academic freedom. It is not easy to survey the status of aca-

demic librarians in Canada, but one can study collective agreements and related terms and conditions of employment. Most regulations for the librarian are drafted as a subsection of the faculty agreement. Some institutions have separate librarian agreements. All institutions have some sense of security of tenure for librarians, but its extent varies. A survey of 25 major universities, conducted in spring 2007 for the purpose of this article, suggests that at least three institutions get it right for the academic librarian.

An outstanding model is on the books at Queen's University, where the university faculty association agreement makes no distinction between professors and librarians and where academic freedom is linked directly to the practice of the acquisition of materials, no matter how controversial these materials may be. Simon Fraser University's librarians have a duty to promote and maintain intellectual freedom as well as a responsibility to protect academic freedom and are entitled to full protection of their own academic freedom, as written into their collective agreement. And at the University of Guelph, the terms and conditions of employment for librarians note that every librarian has the right to academic freedom and to having that freedom protected, and is expected to accept the responsibility in protecting the academic freedom of those who do not have it.

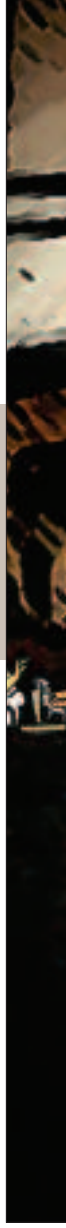
As noted in 2005 *Conference on Academic Freedom Post 9-11*, organized by the Harry Crowe Foundation, key conditions for the production and transmission of new knowledge include full and frank debate; trust; creativity; collaboration; innovation; freedom of inquiry; freedom of association; freedom of expression; access of citizens to government information; openness; and, willingness to speak truth. Academic freedom for the librarian, in my view, is necessary to realize fully an academic culture of information justice, that is, a culture that promotes and supports such positives as cultural pluralism, unfettered trans-border data flow, community access to information and communication technology, cross-border scientific knowledge-sharing, access to information, and freedom of expression.

There is more at play here than the notion that academic librarians should have such rights inherently—as academics. There is also a utilitarian notion to consider; namely that professors should be concerned about librarians' academic freedom since it is a necessity if librarians are to be effective advocates for everyone else's academic freedom. The rights and responsibilities given to academic librarians can be measured to some extent by looking at the academic freedom clauses in collective agreements. But the actual level of academic freedom on any particular Canadian campus is more complex—because even with good contract language, academic freedom can still be thwarted.

Ultimately, academic freedom is a necessary condition to the proper functioning of academic information services on our campuses. The stakes are high if the end game is the expansion of knowledge and the reduction of information poverty. AM

Toni Samek is an associate professor at the School of Library and Information Studies, Faculty of Education, University of Alberta.

The secret sky



Silverfish, a novel by Saikat Majumdar, portrays the unlikely coming together of two gradually unfolding life stories. One is that of a retired school teacher in present-day Calcutta; the other of a widow from an aristocratic 19th-century household in British-ruled Bengal, the manuscript fragments of whose autobiography have been recently discovered. In this excerpt, the widow describes the timeless existence of her aristocratic household.

I can see the streets through windows, the red-hued streets I haven't stepped out on in ten years, maybe fifteen, more, maybe.

I lose track of time here.

They say the wives of this family pass the marble lions of the main gate only twice. They enter as pre-pubescent girls, tiny, shy new brides, eyes red and swollen from crying, drowned by the shower of flowers and music and wedding-chants. They leave in the dusk of their lives, through the hushed fragrance of sandal-wood and white tuberoses, the name of God sung again, pale-dead bodies bundled on fragrant wood, on the way to the crematorium where their mortal bodies meet fire, to rise in smoke to the heavens, to be scattered as ashes on the holy water of the Ganges river.

Fierce marble lions guard the entrance to this palace, the stucco pillars, the turrets and the wings. They say it looks like the palace of the Queen of England. I wouldn't know it so well, I never get a chance to see the façade from outside, not since that full-moon evening in July I entered this house as the third wife of my husband, God bless him, with music and ululation and a shower of sweets.

Inside, it is something of a dream, something of a nightmare.

The high-arched hall in the corner, threshold of beaten gold, with the eight-metal alloy icon of the tiger-riding resident goddess of the house. She has blessed the family through generations, looked over their fortunes, the movements of stars and planets in their zodiacs, their love, wars, and prosperity. A family I was fortunate to be married into.

The icon is covered with real gold jewelry, and diamonds and rubies. The priest is a Brahmin of the highest caste, learned in the Sanskrit hymns and prayers.

The entrance hall is paved with marble, cool and shiny in the summer heat. The wide stairs are of veined marble, walls covered in rich tapestry. Huge oil-paintings of the landlords, in Queen Victoria's court, on the decks of the ships sailing the seas. Done by English portrait painters. And the stuffed hide of the ten-feet Royal Bengal tiger shot in the tropical forests near the Bay of Bengal. It growls at you in silence.

Jardinieres in the hall corners, sculpted vases and statuettes, nudes holding lamps. Crystal chandeliers with a hundred candles inside, swaying in the breeze and the rhythm of music, the dancing girls. Persian rugs, carved mahogany and shegun-wood, Burma-teak furniture. Thick soft bolsters and pillows scattered on the rugs. Console tables, wall brackets, huge Venetian mirrors. But the house is silent, very silent. It is so big that it scarcely seems occupied. People are lost in the maze of the rooms, dark corridors, hidden away, appearing now and then, droning bees pouring out of their shady, sweet hives.

Inside, through windows, we see the streets ghostlit with ornate, drooping gas lamps and the neighborhoods swim in the luminous lives of the titled and the wealthy, the lords of the land…the fine silken dhotis, the horse drawn carriages and the troops of liveried servants; the pigeons and the bulbul birds the aristocrats fly for leisure, the singing courtesans trained in the old traditions of North India, the rosewater and the liquor and high-class prostitutes.

Our courtyard is much older than all that, much, much older than all our mothers-in-law, older than my husband's grandmother who tells us all the stories, stories that are only half-real, even when they are true. Does it go back to the days before the British took over our land, our country, before the last Muslim ruler of Bengal lost his throne at the battle of Plassey? Who knows?

> Outsiders are never allowed so much as a glimpse of our faces. We are high-born ladies.

It is the inner courtyard of the mansion, surrounded by the various wings of the house, a colossal rectangle of marbled floor under the open sky. It offers the one glimpse of the sky above we ladies of the house can get, as we never leave the house. The outside world lives in our memories, child-memories, getting fainter and fainter by each day, each year, the brisk winds of gossip brought in by maidservants deepening the aura of the unreal around all that outside the lion gates of the mansion, a beautiful fairy tale, not of the present, not of the future.

In the morning, we sit there in scattered circles and chop vegetables—huge heaps of them, for the colossal lunches cooked everyday, for over two hundred members of the family and the countless dependents and waifs and vagabonds who always seem to hover around this family. Dozens of maids scurry around, pushing a pot our way, carrying heaps of vegetable skin and seeds and shells away, daring to join in the giggle and gossip. This is also the ripe hour to catch up with the buzzing grapevine, in the house, in the neighborhood, as this is the only time of the day when all the women of the house get together. From the north and the south wing, from the branch of the elder cousin with land in Hoogly district, from the branch of the younger cousin with jute mills along the river.

The men of the house or the menservants rarely come this way, and outsiders are never allowed so much as a glimpse of our faces. We are high-born ladies.

Much of our time of the day is spent tending to our men—preparing and serving betel leaves to them, massaging their feet, demanding more jewelry. But this is a time when we are left to ourselves, to gossip and giggle and curse and cry on each other's shoulders. One's husband isn't paying her as much attention as he should have been, and she suspects that he has a favorite whore in the singing women's district of the city. One is still childless, after three years of marriage. One has to grit her teeth every day, against the poison-tongue of her in-laws daily for having brought a poor dowry from her father's home. The widow of the Mitra family, those who owned most of the land along the north-eastern stretch of the city, seems to be having an affair with her estate manager—Radhu, the dairy maid who served our house and theirs, is certain, from the way things looked at the Mitra Mansion. And you know what Debi, the fourteen-year old, newest bride of the family said after her first night with Mejothakur, her fifty-year old husband? None of the wives in this house have ever said something so delightfully scandalous, not in a hundred years!

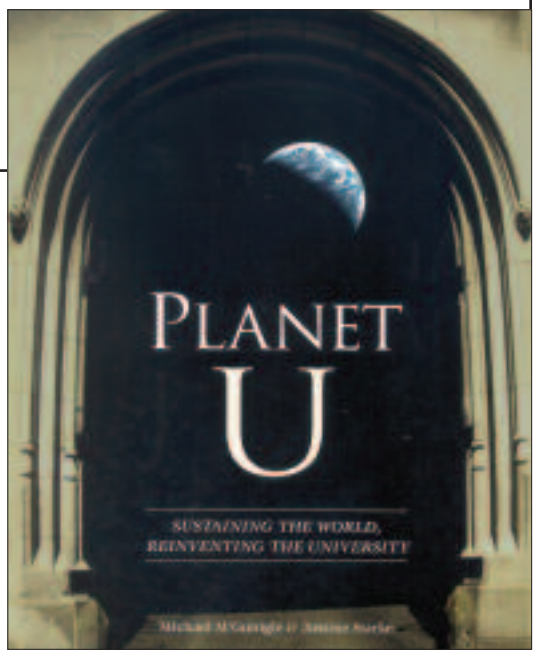
The open courtyard is a home within a home, our real home of laughter and tears and anger within the huge mansion of endless wings, endless halls, rooms and passages like blackholes which suck us in for most of our lives, in the dark tangles of our menfolk, their love and lust and whims, serving them meals and readying a comforting bed for them at night, the pain of childbearing, the happy thralldom of nursing the babies. We have to move around the halls and rooms and passages softly, silently, drawing the ends of our saris to cover our faces, stifling the jingle of our anklets, lowering our eyes before our husbands, brothers-in-law, fathers-in-law, taking care not to spill a drop of forbidden, impure knowledge of the female body before anybody—menses and labor and conjugal unfulfillment, the nursing of our children. Even the frilly lightness of jewelry, the applying of alta, the beautiful design of dried red dye on one's feet, debates over the superiority of saris from Benaras over those from Bishnupur, of cumin seeds over ground onions in fish curry. Here is our secret sky, the midday summer sun, the star-scattered cobalt of cloudless evenings, even the turmoil of the tropical Norwester storms of early summer. We can run up and down the courtyard, jingling the ankle bells, giggling and screaming, quarrel at the top of our voices. The silence and the murkiness of the bedrooms and the passages and the halls, the rest of the blackhole of the mansion vanishes here, all of a sudden, in the cozy sunshine, the fresh air and the smell of chopped vegetables, freshly washed saris let out to dry and the fragrance of red alta being applied on ankles, the aroma of fragrant oil on flowing tresses of black hair. AM

Saikat Majumdar is an assistant professor in the Department of English at Stanford University. *Silverfish* will be published in December 2007 by HarperCollins India. This excerpt from the opening chapter is reproduced here with the permission of the publisher.

The sustainable university and the culture of power

Reviewed by Heather Menzies

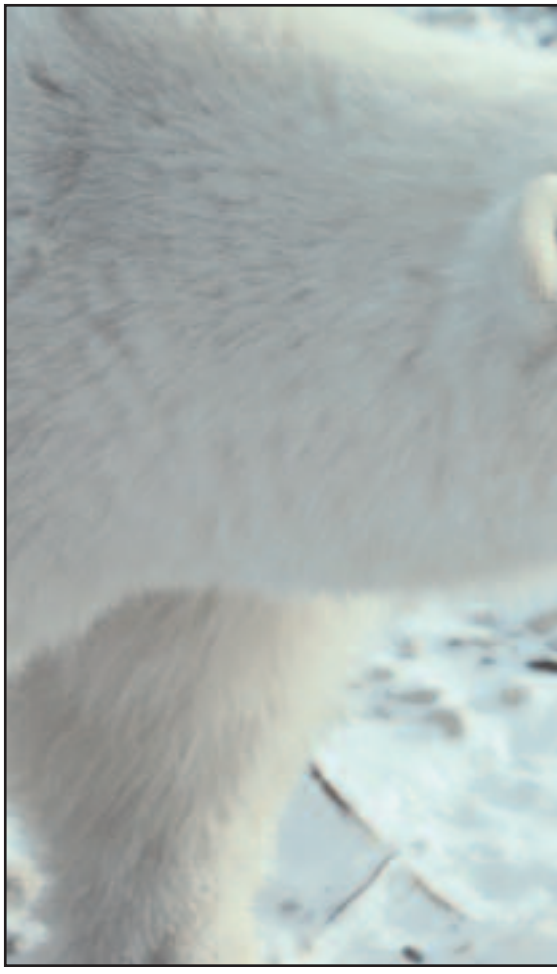
Planet U: Sustaining the World, Reinventing the University by Michael M'Gonigle & Justine Starke (New Society Publishers, 2006).



Among the many differences between books about global warming, the most compelling distinction is probably between those written from an outsider's versus an insider's perspective. Despite George Monbiot's passion in gathering face-smacking facts in his tour de force book, *Heat*, for example, there's no sense of how the heat touches his own fragile body and his relations with others, or of the actual place where he dwells, or of the institutions through which he makes a name for himself in this world. Monbiot writes as a journalist, an outsider, whereas in books written from a insider's perspective, it's as though we the readers are participants, too—complicit in the problems and implicitly charged with being part of the solution, no matter where we are in the matrix of power and knowledge. In these works, the medium is indeed central to the message, even at the level of voice and format.

Planet U by Michael M'Gonigle and Justine Starke takes this second, more intimate stance. Fittingly, therefore, the book begins with the story of students at the University of Victoria here in Canada staging a tree sit-in to dramatize both their exclusion from the formal university planning process and their solidarity with the university's trees, which have likewise been excluded. Beginning thus, however quixotically, the book tacitly argues that the new centre in post-modern university planning is in these marginalized, excluded spaces—and the time that they represent—namely, life's rhythms, cycles, and its bodily experiences. The book maintains this micro- and experience-centred focus throughout, yet simultaneously suggests something larger. It offers a vision of universities around the world modelling the kind of society we need to create if we're serious about living in harmony with the planet and within its palpably real limits to speed, scale and "growth."

One of the book's core ideas is to turn these spreads of time and space (that is, real estate often continuously occupied for over a hundred years) into sustainable campuses and holograms for a sustainable globe. Another idea is partnering with local city governments to extend and reinforce the specifics of this—through such measures as building light rapid transit, buying local produce, recycling wastes, and managing water. The book sparkles with enticing ideas, from "the pedagogy of place" and "ecological rationality" to "green infrastructure"—all achieving pride of place alongside pavement, concrete, and steel in the context of planning and budget priorities.



Universities have become major contributors to GDP…perhaps at the expense of universities' other goals and ideas….

Planet U also addresses the "shadow curriculum" of the status quo, the message behind the medium of how universities have traditionally functioned. A chapter on the "genealogy" of universities does an excellent job tracing the university's origins to the Roman Catholic Church, and the meta-world of Christendom toward whose priorities teaching, research, and knowledge creation were dedicated. While the university later oriented itself towards serving reason and national development (putatively grounding the university in the

here and now), it did so through the lens of abstract knowledge systems and related authorities—meta-worlds still. Quoting extensively from Marcus Ford's *Beyond the Modern University*, M'Gonigle and Starke describe a third stage in the evolution of the university meta-world, which is now associated with global market "economism" and related expert systems. They describe the recent transformation of universities from collegially run centres of knowledge into technocratic research and knowledge centres. One result is that universities have become major contributors to GDP. Royalty payments back to Canadian and American universities from their patents and technologies, for example, are now approaching one billion dollars a year! However, the authors suggest, this is perhaps at the expense of universities' other goals and ideas, particularly those of the post-war period, such as democratic governance, participant research, justice-oriented knowledge creation, and empowering students to think for themselves. Focussed as it is on the micro-level of pragmatic and sometimes ad hoc initiatives, the book doesn't tackle the crisis that this represents; namely, that universities might be modelling practices that contribute to global warming, climate change, global pollution, and resource depletion at the moment. Instead, it offers examples of best practices and projects for redirecting universities toward global environmental renewal. They buttress these with the faith, or the hope, that, as they quote Jane Jacobs, "beneficent spirals" can replace "vicious spirals" as people are inspired and empowered by ad hoc initiatives to translate these ideas into institutional policy and even law.

The examples they cite are inspiring. They include designing green buildings on campus. At the University of British Columbia, for example, an energy and water retrofit program has reduced carbon dioxide emissions by 15,000 tonnes a year. At the same university, a student-run market garden of produce grown organically on the campus "farm" excites participants "about the possibility of doing something that is tangible—something that is real." A water-recycling program treats wastewater from the University of Victoria's aquatic facility and reuses it for heating and cooling a neighbouring building. Cornell University has developed a wetlands demonstration project along the East Ithaca Recreation Trail, while Japan's Kyushu University's new campus is designed with all buildings and main transportation clustered along a central spine, while outlying areas are dedicated to a variation on reclaiming the commons in that they create a refuge for plant species displaced by the new construction. At Kyushu, reclamation and restoration thinking is also built into new courses and dissertation topics.

Changing the culture of power is crucial to the success of the sustainability-U dream.

A number of universities have hired "sustainability coordinators," who, through canny networking and the force of their personalities and commitment, have begun to make significant changes and to inspire new ways of doing things on campus. One of the most promising examples of this is at the University of California, where the coordinator has been able to create sustainability committees to inculcate green thinking into core planning and decision making across its campuses and its various areas of action. The coordinator, a former Greenpeace activist, is clear that his job is to build a new social movement, not just celebrate that 73 new buildings will be "green buildings."

It's to the authors' credit that their focus keeps returning to the key issue of changing social relationships and the governance of universities as laboratories and centres of knowledge production. It's clear that changing the culture of power here is crucial to the success of the sustainability-U dream. For the contradiction remains: universities have traditionally served the interests of elites associated with the meta-worlds of alternately the church, the state and, now, the global knowledge economy. It's been in the universities' interest to promote a disinterest in the real world, along with that world's claims to social and natural justice, including, now, healing an abused planet. The initiatives and vision described in this book are a sustained challenge to the status quo. Whether they succeed in promoting new campus practices, new curricula, and new learning relationships—around an ethos of local and global sustainability—is an open question. Addressing it might well be the subject of a follow-up book.

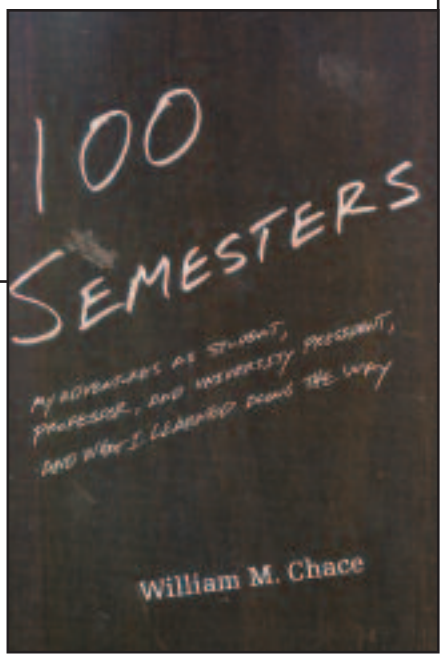
I look forward to reading it. AM

Heather Menzies, author of the best-selling *Whose Brave New World?*, is an award-winning, Ottawa-based writer and scholar.

A personal look at American higher education

Reviewed by Paul Davenport

100 Semesters: My Adventures as Student, Professor, and University President, and What I Learned Along the Way by William M. Chace (Princeton University Press, 2006).



100 Semesters is different from a great many excellent volumes written by university leaders—Clark Kerr of Berkeley, Derek Bok and Henry Rosovsky of Harvard, Don Kennedy of Stanford—in that it is largely a personal memoir. The diagnosis of what's right and wrong with American higher education and the prescription to make it better, which preoccupy the other authors just named, are there in Chace, but we see them through his personal experiences. The phrase "my adventures" in the subtitle is just right: the lessons to be learned in Chace's memoir are in the background; up front is the description of the academic life of students, faculty, and administrators. Perhaps for that reason this is a real page turner, a volume hard to put down.

Chace graduated from Haverford College in 1960, where he developed a love for English and American literature. He won a Woodrow Wilson Fellowship for graduate study at Berkeley and completed his PhD in English in 1968, experiencing first hand the disruptions of the anti-war demonstrations and Mario Savio's Free Speech Movement, along with the firing of President Clark Kerr by the newly installed governor, Ronald Reagan. His descriptions of teachers and education at the two distinguished institutions are fascinating, and summed up in a telling statement: "Haverford stressed moral development; Berkeley stressed professional accomplishment." Chace taught for the 1983-84 academic year at Stillman College, a black institution in Tuscaloosa, Alabama, where he was arrested and jailed for taking part in a peaceful demonstration against racial discrimination during George Wallace's tenure as governor.

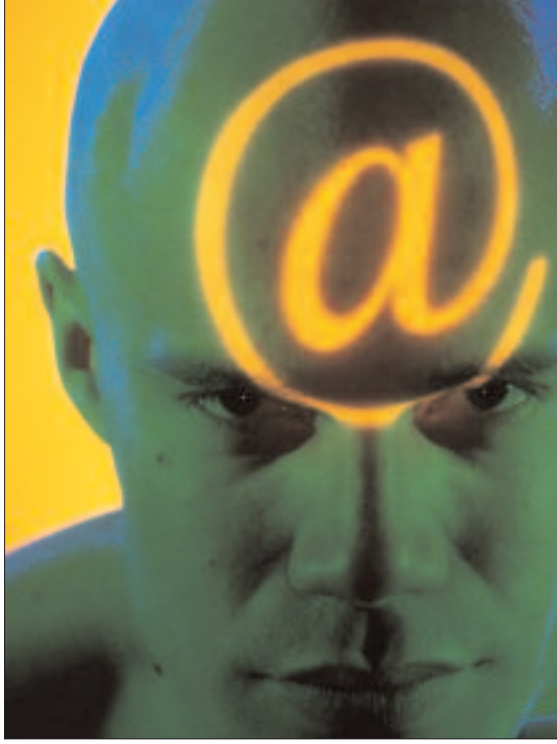
With a fresh Berkeley PhD he was appointed assistant professor at Stanford in the fall of 1968, when I was starting my junior year there. We were both on campus during very tumultuous times: arson in the office of President Wallace Sterling; the anti-war sit-in at the Old Student Union, in which Bruce Franklin of Chace's department played a leading role; the failed presidency of Kenneth Spitzer (who signed my diploma). Chace's account of the 1972 dismissal of Franklin, a tenured professor, for inciting violence on campus, involves a very thoughtful examination of the limits of academic freedom.

The last third of the book describes Chace's experiences as a university president at Wesleyan University (1988-1994) and Emory University (1994-2003). At Wesleyan he had to deal with controversies involving investment in South Africa and African-American Studies. These were difficult times, recalling the 1960s at Berkeley and Stanford. Chace's office at Wesleyan was firebombed (as Sterling's had been) and for a time he wore a bullet-proof vest to his office. Although the campus at Emory was peaceful, he became increasingly concerned with high tuition and corporate sponsorship of research, and their effects on who attends the best colleges in the United States and what research is done there. Another concern, expressed after he stepped down as president, is the high level of compensation of senior academic administrators.

One of Chace's persistent themes is the limited nature of presidential leadership in a collegial institution: "Universities, not being corporations, are profligate with time. Hence nothing on a campus is viewed only once; every change, as well as every possibility of change, is scrutinized again and again." Speaking of administrative matters he says, "Everything important on a university campus is done collectively." As he takes us through the challenges he confronted at Wesleyan and Emory, we learn that presidential leadership requires focus on matters of real importance, clear communication, boundless patience, and a strong moral compass when things get ugly.

Chace tells his fascinating stories with a remarkable modesty. He recounts the highs and lows of his career, the wins and losses, in dispassionate terms. He seeks a fair and accurate description of the everyday life of universities and the extraordinary events in which he took part. This is not a retired general attempting to refight old battles and win them this time but a colleague who has stepped out of the pressure cooker and wants to tell us what it's like inside. For those faculty who might aspire to positions of senior administration, this book should be required reading. AM

Paul Davenport is president and vice-chancellor of the University of Western Ontario.



Branding the university: Is that where we're @?

From: Bob Stanwick, Vice President, Inwood Branding Consultants
To: Jessica Lupin, Director of Communications, University of Barrie
Re: @ctivating the university brand

In line with our earlier discussions, you will find below a summary of our recent focus group sessions. We found several problems in the existing University of Barrie identity, but there is still an opportunity to re-define your institution through a dynamic branding campaign.

A Brand-Nu Inno-U: "University of Barrie" has a certain descriptive merit, but the name market tested as stale, staid, and boring. Our branding approach is built around a new moniker, "Innovation University @ Barrie." This name focus grouped particularly well in the business and alumni communities, with scores of over 9/10 on our proprietary Positive Association Scale (PAS). Though members of the student-consumer community told us they found it long and awkward, they responded more positively to the short form "Inno-U," especially when phrased idiomatically and in terms of self-directed, individual actualization: "B U at Inno-U," "Learnin' TRU at Inno-U," etc.

Activate Action!: The existing university motto ("Knowledge, Virtue, Justice") is lame and old-fashioned. While these basic concepts could be translated into 21st century language (e.g. "knowledge" focus-grouped at a PAS of 4, but "content" at 8; "justice" rated a PAS of 3, but "VALU" a 9), we rejected this approach. McCooper's 4th Axiom of Branding tells us that "Verbs are grammar's entrepreneurs, full of energy and action." But the existing motto is composed entirely of nouns, which McCooper calls the "welfare bums of language, just sitting there waiting for something to happen." Since youth today want extreme and dynamic experiences, we suggest a branding concept that focuses on VERBS.

Abstract!: A brand slogan needs to boil the product down to an easily deliverable message, like Coke's "The Real Thing." Your critics will insist that universities are complex institutions that deliver a wide variety of services and experiences. Science and humanities departments inhabit different intellectual worlds, they will say, and commuters and residence students have conflicting ideas about the institution. We see this more as a challenge than an obstacle. Inno-U's brand simply requires a level of uber-abstraction not typical of normal brand campaigns.

@ctivate!: After subjecting several options to focus-group testing ("Imagine," "Embrace," "Envision," etc.), we decided that "@ctivate!" best encapsulates our new vision for Inno-U. It is dynamic and action-oriented, but flexible enough to apply to many situations: in classrooms, students can @ctivate learning; if they do 15 all-nighters in a row and get deathly ill, they can @ctivate healing at our new public-private partnership health centre; in the campus pub, they can de-@ctivate inhibitions; at the end of four years' paying Inno-U tuition, we can @ctivate foreclosure. Throughout all these experiences, students can both @ctivate self and @ctivate Inno-U.

@ctivate! the Brand: A U-brand needs to go beyond traditional identifiers like signage, letterhead, and coat of arms. We intend to @ctivate! the brand in all aspects of the university experience, from internal communication, to classrooms, assignments, and everyday speech. This total approach goes beyond the slogan: we need to instill the underlying concept in the mental hardware of Inno-U and its communities. Even the mundane activities that make up the real university experience can be @ctivated into dynamic moments of creation and fulfilment: "type" could be "@ctivate technology"; edit could be "embrace change"; proofread could be "re-fashion belief"; cram could be "learn at the speed of light"; and pay/borrow could be "invest in thought futures."

De-@ctivate!: Internal Resistance: In focus groups, some faculty expressed concern about "@ctivate" as an organizing principle of the Inno-U experience. One stated: "We spend so much time encouraging our students to be precise, how can you tell them university is about being vague?" Since McCooper argues that even criticism increases brand awareness, faculty should be encouraged to @ctivate! their own critical skills (and those of their student-consumers), seeing the very limitations of the brand as "an opportunity to maximize the pedagogical impact of this central animating idea."

Summary: The challenges of @ctivating Inno-U for the 21st century are great, but the perils of inaction are much greater. Without dramatic action, it is even conceivable that students will come to believe that their Inno-U degree is not a product that can be reduced to vague abstractions that look good on billboards and web pages. They might even come to think that a university branding campaign is a futile exercise and a colossal waste of scarce public dollars. To avoid these alarming developments, we recommend moving ahead with a fully resourced brand campaign as soon as possible. AM

Steve Penfold is *Academic Matters*' humour columnist. He moonlights as an assistant professor of history at the University of Toronto.

Mark Rosenfeld

Engaging academia

During the 1993 federal election, then-Prime Minister Kim Campbell infamously stated that an election campaign was not the place to discuss serious policy issues. Although widely pilloried, her observation was not totally inappropriate. More often than not, elections have been devoid of substantive discussion of public policy.

This is certainly the case when the issue of higher education is considered in an election campaign—as the recent Ontario provincial election and previous federal one attest. Piecemeal policies and platforms speak about more funding for specific initiatives such as student assistance, research, accessibility for underrepresented groups or tuition.

Rarely is there an explicit consideration of a vision for higher education or what we want our universities to be. That is sometimes left to government-initiated reviews—whether they be royal commissions, studies by panels of experts, or one-person undertakings. As with the 2005 Rae Review of postsecondary education in Ontario or this year's Campus 20/20 examination of higher education in British Columbia, however, broad philosophical discussions of current and future directions for higher education are kept to a minimum.

With the current crop of reviews, the focus is on "practical" requirements and considerations: How are universities to meet future economic and social needs? How can they foster greater opportunity? How should the disparate parts of the system fit together? What is needed to create better governance and accountability? Depending on the inclination of governments, some of the reviews' recommendations are translated into specific policy initiatives which attempt to steer universities in preferred directions.

The steering of universities, however, is not only the result of government policy. Within the university, individual missions guide development as do the inclinations and perceptions of senior university administrators which are reflected, for example, in institutional plans and campus policy directives.

IT IS THROUGH ENGAGEMENT THAT OUR VISION OF HIGHER EDUCATION IS CHALLENGED DIRECTLY…RESULTING IN PRESSURE TO EMBRACE NEW CONCEPTIONS OF HIGHER EDUCATION AND NEW MISSIONS FOR UNIVERSITIES.

Both at the governmental and institutional level, broader forces underpin these directions and shape conceptions of the role and purpose of higher education. Much has been written about the pressures of the marketplace, the influence of the corporate sector and privatization, and the impact of globalization. And on a daily basis, the university sees these forces at play—from a building named after and funded by a corporate sponsor to increasing emphasis on the commercialization of research and the growing conception of higher education as a private rather than public benefit.

What role, then, do the university's multiple communities—among them faculty, students, staff, and the general public—have in shaping our vision and direction of higher education? Too often, their influence has been downplayed when compared with the pervasive forces of the marketplace and globalization. Yet, the university comprises communities that are actively engaged.

These communities contribute in varying degrees to the development of public policy and public conceptions of what higher education should be—and not simply through the consultation process. As underscored by the articles in this issue, faculty and students teaching and running clinics in economically-marginalized neighbourhoods give meaning to the conception of higher education as community service. Faculty and students reaching out to First Nations communities give meaning to the conception of higher education as cross-cultural understanding. Faculty and students creating a safe space to explore and debate controversial issues give meaning to the conception of higher education as a generator of democratic citizenship. Researchers making a medical breakthrough or discovering a more rational approach to urban planning give meaning to the conception of higher education as knowledge creation.

It is through this engagement that our vision of higher education is reflected in direct and more subtle ways. It is also through this engagement that our vision of higher education is challenged directly or less perceptibly, resulting in pressure to embrace new conceptions of higher education and new missions for universities. This is a dynamic process not captured by the hustings of an election campaign or the public hearings of a review but nonetheless critical to our understanding of what higher education should be. AM

Mark Rosenfeld is editor-in-chief of *Academic Matters* and associate executive director of OCUFA.

Do you have your **OCUFA** Card?

We've got exciting news -

Your OCUFA card now serves a dual purpose as your **Edvantage** membership card!

What is Edvantage?

Edvantage is a rewards program created especially for you and your family - as a member of Ontario's education community. And, as a member of OCUFA, it's **free** for you to access the savings!

GoodLife FITNESS CLUBS

Do you have a current OCUFA GoodLife membership?

You can now save even **more** off the price of your membership! Contact Edvantage Customer Service at 1-800-267-6847, or visit the OCUFA Web site for more information!

Check it out...

Bell Mobility - cell phone packages as low as $20/mo.

CC Tickets - save on movie, theatre and event tickets

GoodLife Fitness Clubs - 50-60% off club prices

Enterprise Rent-a-car - save 20% by booking online

OTIP - save on home, auto and life insurance

The Brick - save on all furniture and appliances

Edvantage Long Distance - 2.9 cents/minute

H&R Block - 25% off tax services

ICI Paints - save 30% selected paints

...and much more!

You need your card to access these savings!

Visit the OCUFA Web site at **www.ocufa.on.ca** and click the Edvantage button to sign up. Once you have registered, we can send you your card! Questions? Please call 416-979-2117 or e-mail ocufa@ocufa.on.ca.

For more information on Edvantage partners, visit

www.ocufa.on.ca

and click on the Edvantage button to find out how access the **free savings!**

Edvantage®

A PHYSICIST SEES APPLIED FORCE

AN EDUCATOR SEES SYSTEMIC FAILURE

A PSYCHOLOGIST SEES ACUTE SUFFERING

QUESTION EVERY ANGLE.
STUDY EVERY ANGLE.
RESEARCH EVERY ANGLE.

WELCOME TO THE INTERDISCIPLINARY UNIVERSITY At York, we tackle real-world issues by bringing together researchers, graduate students and partners from different disciplines. Currently, psychologists at York's LaMarsh Research Centre are unraveling the complex and far reaching effects of youth violence and its impact on a child's health. With the help of educators, social workers, health care providers and policy makers, we are developing new ways to identify, treat and ultimately stop the abuse. It is this collaborative approach to creating new knowledge that makes York a leading research innovator. To learn more about the interdisciplinary university, visit YORKU.CA

YORK
UNIVERSITÉ
UNIVERSITY
redefine THE POSSIBLE.