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Opinion

Collaboration, yes,

Reflections on the Contract, Consensus, and TSRs

Stanley L. Rose
Dept. FLL

I voted in favor of the recent contract, almost enthusiastically, not because I was particularly impressed by the wisdom of trying to adopt quantitatively-arrived-at productivity guidelines and standards--quite to the contrary--but out of my firm conviction that the collaborative/consensus model of problem or conflict management and resolution made good sense. It was encouraging to see that all concerned parties could agree to collaborate as equals in the bargaining process and commit to accepting consensus-based decisions. Engaging the services of the professional mediators signalled that all participants were serious in their willingness to work collaboratively. It was a landmark contract. In the winter 1994 *Montanan*, President Dennison praised it for the number of stakeholders who participated in the negotiations. Professor Dailey, UTU President after the negotiations, said that the collaborative process "attempted to turn around a situation that has been adversarial into one that's more cooperative, . . . to build trust relationships on all sides." *On Campus*, the national AFT magazine, featured it--front page news! The collaborative approach actually worked.

In the *Montanan*, Dailey and Dennison remarked on the importance of the strengthened relationships and the need for greater cooperation in the next phase of the process, i.e., implementing the provisions of the contract. But implementation has triggered uncomfortable reactions from faculty and administration alike. I have sensed in myself and in colleagues feelings that arise from disempowerment: anger, apathy, resentment, and a rebellious attitude, not what I expected from the contract. Implementation has meant setting baseline productivity standards, measuring SCHs per FTE, quantifying the value of instructional hours, research, and service activities, in order to convert what we do, what we have done, what we should be doing into numbers. This conversion process begs the question of quality in favor of the quantitative. The essence, the meaning of what we do fades as the focus is brought to bear on unit values that count up how much we do. Morale suffers.

In spite of the supportive comments from Dailey and Dennison, implementing the provisions of the contract has not followed the same mode used in the bargaining process. For example, a committee worked out the specifics of the TSR guidelines, but they were not arrived at collaboratively

through consensus agreement by all parties. Applying these guidelines has set off a cycle of command/resistance episodes provoking tensions between faculty and administration that indicate a need for effective conflict management policies and procedures. The "you will!/ I will not!" mode of conflict management is seriously anachronistic, and is inappropriate in the collaborative process. And it doesn't work.

Faculty resistance to compliance with the TSR guidelines could have more to do with the process used to establish and implement them than an unwillingness to meet the obligations of our contractual agreement. Perhaps all of us would feel more committed to achieving the goals of the contract if we had collaborated with an equal voice in working out the details of the guidelines. The contract negotiations opened a door to the collaborative approach; it is no longer necessary to continue conducting the everyday business of the University, whether at the committee, departmental, college, school, or administrative level, using the hierarchical, adversarial model. We all share the same interests of providing quality education to students, quality working conditions for faculty, staff, and administration, and efficient, cost-effective institutional service. How much better it would be to address these common interests collaboratively using consensus agreement to make decisions.

Whatever Happened To — ?

Richard Keith Arme y, Instructor, Department of Economics, University of Montana, 1964-1965. Arme y received an M.A. from the University of North Dakota in 1964, a Ph. D. from the University of Oklahoma in 1968 and taught at a variety of Texas schools before being elected to Congress. He has served in the House of Representatives sin January 3, 1985. In the present Congress, Arme y is Majority Leader and also sits on the executive committee of the National Republican Congressional Committee, the House Office Building Committee and the U. S. Capitol Preservation Committee. Some wish Mr. Arme y were back in the Economics Department; others are pleased with him where he is.

"Third-World Studies, General Education, and the International Curriculum at The University of Montana"

Peter Koehn and Christopher Johnson*

Introduction

The international dimensions of university curricula typically are established without taking *student* characteristics and predispositions into consideration. In the hope of partially filling this void, the authors present and analyze longitudinal data from a questionnaire completed by students enrolled in PSc 240, *Introduction to Third-World Studies*, a political-science course offered at The University of Montana.

In 1984, the Political Science Department added *Introduction to Third-World Studies* to its curriculum primarily as a general-education course that addressed the University's new non-Western perspective requirement. Catalog copy states that the content of the course will introduce students to "Third-World societies, cultures, political systems, problems, and perspectives."

In this article, we are principally concerned with the (1) the course-enrollment motivations expressed by students who completed PSc 240 and (2) the specific area of the Third World that most interested the students who chose to enroll in this course. We conclude by considering the curricular implications of these findings at The University of Montana.

Method and Respondent Characteristics

The first author collected the data presented here through a short (18-item) survey administered on the initial class meeting of the first six course offerings of PSc 240. The total number of completed questionnaires is 391. Table 1 presents the breakdown of respondents by year and term. The second author collated and

TABLE 1
NUMBER OF RESPONDENTS BY TERM AND YEAR

Spring 1985		Spring 1986		Winter 1987		Winter 1988		Winter 1989		Winter 1991		Total	
No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%
66	17%	56	14%	72	18%	61	16%	85	22%	51	13%	391	100.0%

cross-tabulated the questionnaire data using SPSS and SAS.

In terms of respondent background characteristics, 54 per cent are male and 46 per cent are female. Table 2 presents the breakdown of the student respondents by self-identified racial background and Table 3 shows their class standing. It is interesting to note that a plurality of the respondents (39 per cent) are second-year students, but roughly half of those enrolled are juniors, seniors, or graduate students even though PSc

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240 is a 200-level course. More than half of the respondents (58 per cent) had not taken

TABLE 2
ALL RESPONDENTS: BY SELF-IDENTIFIED RACIAL BACKGROUND

Native American		Black		Hispanic		Asian		Caucasian		Other		Total	
No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%
10	2.6%	1	.3%	6	1.6%	9	2.3%	357	92.2%	4	1.0%	387	100.0%

another non-Western course and three-fourths had neither lived in nor visited a Third-World country.

TABLE 3
ALL RESPONDENTS: BY CLASS STANDING

First Year		Second Year		Third Year		Fourth Year		Second Degree & Graduate		Total	
No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%
50	12.9%	151	38.8%	115	29.6%	64	16.5%	9	2.3%	389	100.1%

In this article, the authors are particularly interested in investigating differences and similarities among those who enrolled in *Introduction to Third-World Studies* according to three student-background variables: (1) born and educated in Montana versus some out-of-state upbringing; (2) Third-World experience versus no Third-World experience; and (3) political-science majors versus all other majors. Our selection of these three background variables for in-depth analysis is based on the expectation that each might be linked in important ways to The University of Montana's general-education requirements and/or to its international curriculum-development objectives.

Montanans and Others

For analytical purposes, we define "Montanans" as those who have been both born in Montana and also report having primarily attended secondary school in this state. This narrow definition is employed to restrict the category "Montanan" to those who have experienced little, if any, out-of-state influence. Even the most ardent nativists would likely agree that in-state birth and education through secondary school qualifies one for classification as a "native" Montanan. Moreover, those who both have been born in Montana and have attended secondary school here are likely to come from families with strong roots in the state.

Table 4 shows the distribution of the student respondents in this study by place of upbringing. We observe that 47.3 per cent of those enrolled in PSc 240 during its first six offerings were born and educated in Montana, while 52.7 per cent spent a significant portion of their pre-collegiate years in another state and/or in a foreign country.

TABLE 4**ALL PSc 240 ENROLLEES: BY PLACE OF UPBRINGING**

Montanan		Out-of-State Influenced		Total	
No.	%Total	No.	%Total	No.	%
185	47.3%	206	52.7%	391	100.0%

Third-World Experience

The second variable of special interest involves the respondents' Third-World experience or lack thereof. The results presented in Table 5 indicate that fully three-

TABLE 5**ALL PSc 240 ENROLLEES: BY THIRD-WORLD EXPERIENCE**

Visited Only		Lived		Neither Lived nor Visited		Total	
No.	%Total	No.	%Total	No.	%Total	No.	%
56	14.3%	43	11.0%	292	74.7%	391	100.0%

fourths of the enrollees had never visited or lived in a Third World country prior to taking PSc 240. Roughly equal numbers had been to Asia, Africa, Latin America, and the Middle East. Since living in another country is likely to constitute a more intensive experience than merely visiting one is, throughout this analysis we will distinguish respondents who have lived abroad from those who only have visited another county or countries.

Table 6 reveals that there are important differences in the extent of Third-World experience reported by Montanans and by students taking PSc 240 who were born and

TABLE 6**THIRD-WORLD EXPERIENCE: BY RESPONDENTS' PLACE OF UPBRINGING**

Third-World Experience

Place of Upbringing	None		Visited		Lived		Total	
	No.	%Total	No.	%Total	No.	%Total	No.	%
Montanan	148	81.8%	24	13.3%	9	5.0%	181	100.1%
Out-of-State Influenced	144	68.6%	32	15.2%	34	16.2%	210	100.0%

raised elsewhere. In brief, Montanans are considerably more likely than the others are never to have traveled in the Third World (82 per cent and 69 per cent, respectively). Only 5 per cent of the Montanans enrolled in Psc 240 have ever *lived* in Asia, Africa, Latin America, or the Middle East. Thus, non-Western coursework assumes even greater importance for Montanans given the small likelihood that they have engaged in overseas experiential learning.

The final variable of special focus in this article is the declared major of the students who enrolled in *Introduction to Third-World Studies*. Students from a wide range of majors both within and outside of the College of Arts and Sciences take this course. Table 7 reveals that only 31.7 per cent of all enrollees are political-science majors. PSc 240 clearly has been primarily a service course. The relatively small enrollment of political-

TABLE 7

ALL RESPONDENTS: BY MAJOR

Political Science		Other		Total	
No.	%Total	No.	%Total	No.	%
120	31.7%	259	68.3%	379	100.0%

science majors is explained in part by the Department's credit-distribution policy. PSc 240 is *not* a required course for majors and does not help to meet the total number of upper-division credits needed to graduate with a major in political science. The most common majors for the other enrollees are business/finance (7.2 per cent), general studies (6.8 per cent), and journalism (5.9 per cent). All other social-science majors constitute 13.5 per cent of total enrollment, with all humanities/liberal-arts majors and all business/accounting majors comprising 12.1 per cent each.

Among those enrolled in PSc 240, an exactly equal percentage of Montanans

TABLE 8

MAJOR: BY RESPONDENTS' PLACE OF UPBRINGING

Place of Upbringing	Major					
	PSc		Other		Total	
	No.	%Total	No.	%Total	No.	%
Montanan	57	31.6%	123	68.3%	180	99.9%
Out-of-State Influenced	63	31.7%	136	68.3%	199	100.0%

and others are majors in political science (see Table 8). This remarkable finding suggests that the course possesses an appeal to Montanans that is independent of their major.

Enrollment Motivations

The questionnaire used in this study asked students enrolled in PSc 240 to report their principal reason for taking the course. The results, presented in Table 9, indicate that a slight majority of the respondents (52 per cent) elected to enroll in *Introduction to*

TABLE 9

PRINCIPAL REASON FOR ENROLLING IN PSc 240: ALL RESPONDENTS

Required for Major or Minor		General-Education Requirement		Personal Interest and/or Knowledge		Total	
No.	%Total	No.	%Total	No.	%Total	No	%
90	23.1%	97	24.9%	203	52.1%	390	100.0%

Third-World Studies principally out of personal interest and/or to increase their knowledge. The remaining respondents are about equally split in their enrollment motivations, with 25 per cent taking the course primarily to satisfy the general-education requirement and 23 per cent taking it primarily to satisfy a requirement in their major or minor field of study.

In the next sections, we analyze these responses according to the three background variables selected for special attention in this article: place of upbringing, Third-World experience, and major.

Place of Upbringing

Table 10 reveals that important differences exist in the enrollment motivations of students who are and are not born and educated in Montana. Specifically, Montanans

TABLE 10

RESPONDENTS' PRIMARY ENROLLMENT MOTIVATION: BY PLACE OF UPBRINGING

Primary Enrollment Motivation

Place of Upbringing	Required for Major or Minor		General Education Requirement		Personal Interest and/or Knowledge		Total	
	No.	%Total	No.	%Total	No.	%Total	No	%
Montanan	40	22.1%	59	32.6%	82	45.3%	181	100.0%
Out-Of-State Influenced	50	23.9%	38	18.2%	121	57.9%	209	100.0%

are considerably more likely to take *Introduction to Third-World Studies* in order to satisfy The University of Montana's general education (non-Western perspective) requirement in comparison with the other students. In addition, respondents who have been influenced by birth and/or education outside of the state of Montana are more likely than the "native" Montanans are to enroll in PSc 240 for the sake of increasing their knowledge about the Third World or out of personal interest in the course subject/material.

Third-World Experience

Table 11 shows that students who have been to the Third World are much more likely to enroll in *Introduction to Third-World Studies* out of personal volition relative to

TABLE 11

RESPONDENTS' PRIMARY ENROLLMENT MOTIVATION: BY THIRD-WORLD EXPERIENCE

Primary Enrollment Motivation

Third-World Experience	Required for Major or Minor		General-Education Requirement		Personal Interest and/or Knowledge		Total	
	No.	%Total	No.	%Total	No.	%Total	No	%
None	69	23.6%	84	28.8%	139	47.6%	292	100.0%
Visited	9	16.1%	10	17.9%	37	66.1%	56	100.1%
Lived	12	28.6%	3	7.1%	27	64.3%	42	100.0%

those who have never ventured to Africa, Asia, Latin America, or the Middle East. Another interesting finding in connection with this variable is that experience in the Third World is inversely correlated with The University of Montana's general-education requirement; that is, the *less intensive* such experience, the *more likely* a student is to be enrolled in PSc 240 principally in order to satisfy the general-education requirement.

Major

Table 12 reports the respondents' primary enrollment motivation for political-science majors and all other majors. The results show that while nearly half of the political-science majors enroll in PSc 240 primarily in order to complete credits toward their major, only slightly more than one-in-ten of the non-political-science majors select the course in order to satisfy a requirement for their major or minor field of study. The latter are more likely than the former are to enroll in order to satisfy the non-Western requirement. These results all refer to quarter-system enrollments. The post-1991 change to the semester system undoubtedly has further reduced the opportunity for political-science majors to enroll in *Introduction to Third-World Studies* as part of their major program of study.

TABLE 12

RESPONDENTS' PRIMARY ENROLLMENT MOTIVATION: BY MAJOR

Primary Enrollment Motivation

Major	Required for Major or Minor		General-Education Requirement		Personal Interest and/or Knowledge		Total	
	No.	%Total	No.	%Total	No.	%Total	No	%
Political Science	58	48.3%	11	9.2%	51	42.5%	120	100.0%
All Others	31	12.0%	82	31.7%	146	56.4%	259	100.1%

The three-fold distribution presented in Table 13 allows us to refine the analysis of

enrollment motivations. The data presented in this table show an exceptionally high

TABLE 13

RESPONDENTS' PRIMARY ENROLLMENT MOTIVATION: BY MAJOR AND PLACE OF UPBRINGING

Primary Enrollment Motivation

Place of Upbringing	Major	Required for Major/Minor		General-Education Requirement		Personal Interest and Knowledge		Total	
		No.	%Total	No.	%Total	No.	%Total	No.	%
Montanan	Political Science	25	43.9%	6	10.5%	26	45.6%	57	100.0%
	All Others	15	12.2%	52	42.3%	56	45.5%	123	100.0%
Out-of-State Influenced	Political Science	33	52.4%	5	7.9%	25	39.7%	63	100.0%
	All Others	16	11.8%	30	22.1%	90	66.2%	136	100.1%

level of support for *personal interest and/or knowledge* as the principal reason for enrolling in PSc 240 among non-political-science majors who have been influenced by birth and/or upbringing outside of Montana. The results also reveal that Montanans who are *not* majoring in political science are particularly inclined to take *Introduction to Third-World Studies* in order to satisfy the general-education requirement.

World Area of Primary Interest

In this article, the authors also are concerned with the regional interests expressed by students and the implications of findings in this connection for The University of Montana's international curriculum. The questionnaire used in this study asked respondents to identify the region of the Third World that they were primarily interested in. The results, which are displayed in Table 14, report the interests of students enrolled in *Introduction to Third-World Studies* prior to attending any class lectures. The findings indicate a clear preference for information about the Middle East. This outcome might be

TABLE 14

PRIMARY THIRD-WORLD REGION OF INTEREST: ALL RESPONDENTS

Asia		Africa		Latin America		Middle East		Total	
No.	%Total	No.	%Total	No.	%Total	No.	%Total	No.	%
52	14.2%	95	26.0%	87	23.8%	132	36.1%	366	100.1%

explained, in part, by the currency of the Gulf War during much of the period under study. Roughly one-fourth of the students report primary interest in Africa and in Latin America. Only 14 per cent of the respondents place priority on Asia. Although these results certainly should not be interpreted as representative of the student body as a whole, they

are important for curriculum planning in that the preferences revealed by these respondents are indicative of the academic priorities held by that group of University of Montana students who are keenly interested in the Third World and likely to pursue additional upper-division course offerings in related areas.

Montanans Versus Others

It is interesting to observe (Table 15) that students born and educated in Montana are considerably more likely than the others are to be interested primarily in the Middle East (44 per cent and 30 per cent, respectively). Preference for the Middle East is expressed consistently by Montanans throughout the six years of study. Respondents who have been influenced by living and/or studying outside of Montana are most likely to be interested in Africa. Finally, Asia ranks last among both groups in terms of region of interest. This ranking might reflect a combination of factors, including the existence of an *Introduction to Asian Studies* course in The University of Montana's curriculum and general recognition that Japan, a country that attracts considerable interest on this campus, is not part of the Third World.

TABLE 15

RESPONDENTS' PRIMARY THIRD WORLD REGION OF INTEREST: BY PLACE OF UPBRINGING

Primary Region of Interest

Place of Upbringing	Asia		Africa		Latin America		Middle East		Total	
	No.	%Total	No.	%Total	No.	%Total	No.	%Tot	No	%
Montanans	22	13.2%	32	19.2%	40	24.0%	73	43.7%	167	100.1%
Out-of-State Influenced	30	15.1%	63	31.7%	47	23.6%	59	29.6%	199	100.0%

Third-World Experience Versus No Third-World Experience

The results displayed in Table 16 are intriguing. In general, they suggest that Third-World experience has an important impact on the regional interests of students. Among students enrolled in PSc 240 at The University of Montana, those who have

TABLE 16

RESPONDENTS' PRIMARY THIRD-WORLD REGION OF INTEREST: BY THIRD-WORLD EXPERIENCE

Primary Region of Interest

Third-World Experience	Asia		Africa		Latin America		Middle East		Total	
	No	%Total	No	%Total	No.	%Total	No.	%Tota	No.	%
None	35	12.7%	71	25.8%	61	22.2%	108	39.3%	275	100.0%
Visited	6	11.3%	17	32.1%	14	26.4%	16	30.2%	53	100.0%
Lived	11	28.9%	7	18.4%	12	31.6%	8	21.1%	38	100.0%

never traveled in the Third World tend to be most interested in the Middle East (39 per cent). Those respondents who only have *visited* another country are most likely to possess interest in Africa (32 per cent), while those who have *lived* abroad show preference for Latin America (32 per cent). Two other patterns found in Table 16 are particularly noteworthy. First, the extent of interest expressed in the Middle East declines consistently by 9 per cent intervals with Third-World travel experience and with more intensive Third-World (living) experience. Finally, interest in Asia is much higher among students who *lived* abroad than it is among their other colleagues.

Political Science Versus Other Majors

The minor variations found in the results set forth in Table 17 suggest that academic major is not an important variable by itself in explaining regional interests.

TABLE 17

RESPONDENTS' PRIMARY THIRD-WORLD REGION OF INTEREST: BY MAJOR

Primary Region Of Interest

Major	Asia		Africa		Latin America		Middle East		Total	
	No.	%Total	No.	%Total	No.	%Tot	No.	%Tot	No	%
Political Science	13	11.5%	29	25.7%	33	29.2%	38	33.6%	113	100.0%
All Others	37	15.3%	61	25.2%	50	20.7%	94	38.8%	242	100.0%

Political-science majors tend to be somewhat more interested than the other respondents are in Latin America and slightly less interested in the Middle East and Asia. There is virtually no difference among the two groups in the extent of interest in Africa.

Nevertheless, some interesting variations emerge when the variable *major* is differentiated by *place of upbringing*. For instance, political-science majors who are not born and educated in Montana are less likely than are political-science majors classified as Montanans to express primary interest in the Middle East (25 per cent versus 43 per cent) and slightly more likely to be interested in Africa (29 per cent and 22 per cent, respectively).

Curricular Implications

The findings of this longitudinal study of student enrollment motivations and regional interests have implications for general education and for the international curriculum at The University of Montana. In this concluding section, the authors identify several important issues and raise questions for further consideration by members of the academic community who are concerned with the non-Western dimensions of our curriculum.

General Education

The data on enrollment initiatives gathered from students in *Introduction to Third-*

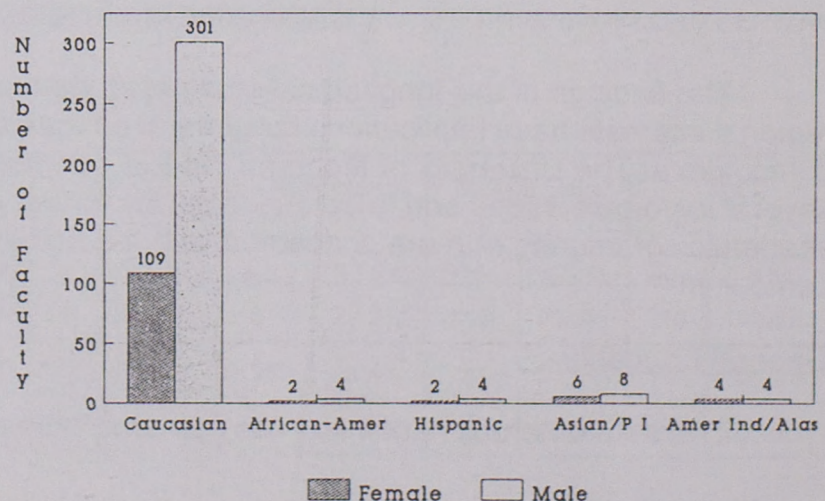
World Studies over a six-year period indicate that the non-Western perspective requirement exerted the greatest impact on Montanans who are not political-science majors and on those who have never traveled in the Third World. The implication is that the University's general-education requirement is most compelling (and beneficial) for Montana students -- who tend to be more insular than their counterparts. If Montana students are most disadvantaged in terms of knowledge about the Third World, are unlikely to experience life there, and are not likely to take non-Western-perspective courses out of personal volition, should special efforts be made at primary- and secondary-school levels in the state to increase teaching about and interest in the developing world? Should the University's non-Western general-education requirement be expanded in order to serve Montana residents better as the global economy assumes ever greater importance in and influence on our lives? Both approaches might be particularly timely in light of the current shift in the focus of international relations from bi-polar and superpower relations to South-North and South-South relations and in light of the interest state officials and business leaders in Montana have expressed in promoting the state's economic future through overseas linkages.

The findings presented here also point to the importance of *Introduction to Third-World Studies* as an introductory and feeder course, particular for Montanans and for non-political-science majors. Will the Department of Political Science and the College of Arts and Sciences continue to recognize the importance of this course and provide it with enhanced visibility as part of the department's service mission for the University?

The International Curriculum

The findings on the regional interests possessed by this limited, but particularly relevant, group of students suggest the importance of maintaining a broadly-based international curriculum at The University of Montana. In terms of world areas other than North America and Europe, University of Montana students are interested in the Middle East (particularly Montanans), Africa (particularly those born and/or educated out-of-state), and Latin America as well as in Asia. This finding is likely to be related to the exceptionally high proportion of Peace Corps volunteers recruited, primarily for assignments in Africa and Latin America, on The University of Montana campus. To date, the diversity of student interests in all regions of the world has been recognized by the hiring decisions made by the current Dean of the College of Arts and Sciences and by the policies adopted by the University's International Committee. Will this inclusivist direction be sustained in the future?

Distribution In Instruction Program
F/T Faculty - Autumn 1995



In fall of 1993 there were 395 faculty, 86 of them female and 22 of them members of minorities protected by the Civil Rights Act. Here are the data for Autumn 1995. (Source: Office of Institutional Research)

UNIVERSITY OF MONTANA

DATE: September 27, 1995

TO: George Dennison, President, The University of Montana

FROM: Committee on Retirement Policy and Procedures
Joyce Dozier and Rustem Medora, Co-Chairs

RE: The Committee Report as Charged

The University has much to gain from continued participation by retirees in the work of the campus community. Retirees have, for the good of the institution, been involved in this past year for example, in fund raising, on graduate committees, in screening scholarship applications. They serve on departmental search committees, on University publications, faculty evaluation committees and University-wide policy committees and do pro bono teaching and seminars. The economic value of such service is substantial. Presumably retirees would do more if invited as a matter of University policy.

As a measure of such retiree willingness to serve, when Professors Tom Payne and Marge Brown invited other retired faculty and staff to become involved in soliciting Capital Campaign funds from fellow retirees, not one of the dozen invited declined to serve. The result of the retiree drive, incidentally, produced almost \$200,000 in donations.

Most retirees, having spent their professional lives in the service of the University, continue to identify with the campus and continue to hope that the campus will value their service and long-term insights. Much has been done by various campus agencies for the benefit of retirees. The Lifetime Privileges card is a wonderful advantage. The President's annual dinner and ball game is much appreciated. Last year's decision to send the Campus Newsletter to retirees each week is an enlightened innovation in keeping retirees involved. The very fact that you have seen fit to fund a retiree lunch a year ago to address retired faculty and staff concerns is additional evidence of caring and good will.

However, from these luncheon discussions of the 50 participants, it became clear that, to make the University/retiree relationship more mutually helpful, more needs to be done -- and done in a more organized and systematic way.

Symptomatic of the problem are these few salient examples of the absence of coherent policies regarding retirees: (This list is not meant to be comprehensive).

1. The University does not have a good list of retirees and their addresses. When, for example, the faculty publication JANUS sends out retiree copies, they must cross reference three special purpose lists (insurance, country club lunch attendance and the U computer list) -- all of which, taken together, are still terribly inadequate.

2. The University seems to have no policy or mechanism in place to implement Faculty Senate policy about Emeritus status. A JANUS issue of Spring 1995 reprinted a 1975 Faculty Senate resolution on the subject, which we have appended, for the guidance of those who may use our committee report.
3. The University seems to have no consistent and expressed policy, uniformly applied, on the availability of post-retirement service or rules about how such service is to be rendered.
4. There is no designated campus agency serving the welfare of retirees or as advocate in retirement issues. The UTU and staff unions have shown no interest in representing retired members or in helping to formulate retirement policy.

The perceived and real vulnerability of retirees at our University is made clear, for example, in the present administrative decision to deny post-retirement service people the full faculty pay raise as prescribed by statute. This bit of creative financing abrogates all understandings and precedents the University has with its retirees. Who will speak for these retirees?

5. Nowhere on campus can one now do "one-stop-shopping" for coherent retirement planning advice. We now have high paid professional "stress counseling" for retirees newly available without charge but no counseling for comprehensive retirement planning to help avoid stressful retirement situations.
6. No policy or mechanism exists to solicit interest and the service of retirees for specific University tasks. Perhaps an administrative policy statement would help greatly.
7. No formal written contact by the University itself is made at the time someone retires and the Lifetime Privileges card is often not presented unless the retiree requests it.

Your committee believes it is in the mutual interest of the University and its retirees that some administrative agency on campus be charged with the task of policy clarification and its implementation re retirement. Get the lists even if we must pay for them. (The advantages of a complete list of retirees for fund raising, volunteer service to the University and for directing University publications are apparent). Draft annual personal letters to retirees; issue in a systematic way the Privileges card; get and disseminate a written statement from the Council of Deans on post-retirement service; find out which retirees may be willing to serve the University and in what capacities; solicit emeritus decisions from the departments; coordinate publication of an even more comprehensive retirement booklet than that done over the years by Cox/Oleson/Solberg, etc., to include address change forms, University health insurance options in retirement, an invitation to express particular interests in volunteer service to the University, UM-specific summaries from Missoula Aging Services and a comprehensive review of benefits available to UM retirees.

If, operationally, these and other related tasks are to be accomplished by an administrative assistant (which seems feasible), it may be helpful if his or her office were physically associated with space in which retirees can meet for professional or social purposes since retirees are now being turned out of their offices to accommodate the new influx of part-time and permanent faculty. This common retiree space with such a retirement assistant could facilitate the communication now lacking and at the heart of the problems outlined in our report. The recent practice of payment of fees for a few UM retirees' campus internet connections with their home computers for continued, verifiable academic purposes (in lieu of campus office space), seems an appropriate and imaginative innovation also needing generalizable administrative policy.

Your committee recommends the use of the McQuiston summary of our UM retiree meetings and of the very interesting responses of other campuses to questions of retiree policy gathered by N. Bernius of our group with your help. We have materials from 14 different campuses. It is interesting to note for example that, on comparable campuses sampled, almost all continue to contribute to health insurance premiums at some level for retirees. Most seem to have worked out retiree policies and practices that are more coherent and generally more favorable than ours. We suggest and enclose the University of Idaho's review as a good reference in this connection.

We recommend appointment of an on-going retirement committee to succeed this present committee to help focus specific concerns long-term. The new CRPP should be made up of members who have empathy for older UM employees and retirees. Besides representation of the older employees and retirees, the committee should also have representation from the unions, the provost's office and Human Resources.

Please apprise us on the steps you plan to take in implementing this committee's recommendations. A response from you with regard to the issues brought forth in this memo will be appreciated.

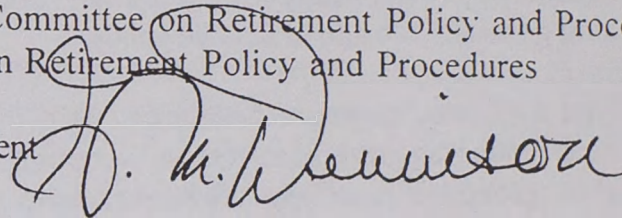


The University of Montana

29 November 1995

Office of the President
The University of Montana
Missoula, Montana 59812-1291
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TO: J. Dozier, Co-Chair, Committee on Retirement Policy and Procedures
R. Medora, Co-Chair, Committee on Retirement Policy and Procedures
Members, Committee on Retirement Policy and Procedures

FROM: G. M. Dennison, President 

SUBJECT: Committee Report

Retirees of the University certainly enhance the campus community and continue to offer invaluable service. I concur with the Committee's recommendation that we must pay attention to developing a "more mutually helpful" relationship. Systematic development and implementation of relevant policies and programs will respond to the Committee's concerns.

Rather than appointing a retirement committee, I believe we can most effectively address the long-term issues surrounding retirement from The University of Montana by integrating them into ongoing administrative responsibilities. By way of this memorandum, I will assign items in the Committee's report to specific Executive Officers. In addition, I have charged a Subcommittee of the University Relations Council to revise, as appropriate, issuance of the Lifetime Privileges Card (Gold Card). This Subcommittee will also make recommendations to me concerning other retirement issues.

I understand that the Committee did not intend an exhaustive list of examples provided in the report. I consider the items listed important, and have made the following assignments:

1. The Office of Human Resource Services will develop and maintain a complete list of retirees upon implementation of the new Human Resource Information System.
2. Provost Robert L. Kindrick will address the award of Emeritus status after consultation with the Council of Deans and Faculty Senate.
3. Since post-retirement service includes non-academic staff as well as faculty, Provost Kindrick and Vice President James E. Todd will mutually propose relevant University-specific policies in accordance with the Board of Regents and retirement system parameters.
4. Faculty members on post-retirement contracts recently received 6.8 percent salary increases. This increase reflected the average awarded to members of the University Teachers' Union. Similarly, classified employees currently

in post-retirement service received the same pay increases granted to regular classified employees.

The University Relations Council Subcommittee previously mentioned will attempt to develop comprehensive recommendations concerning retirement issues. I encourage the Committee on Retirement Policy and Procedures to contact Pat Metz. A proactive approach should alleviate the need for a "designated campus agency serving the welfare of retirees." All campus administrators should accept such responsibility for retirees from their respective areas.

5. The Office of Human Resource Services conducts annual retirement planning workshops and provides individualized assistance as requested. I have requested evaluation of the services currently provided, with participation from retirees, in order to improve and/or expand retirement programming. As part of this process, the Office will review and update the retirement booklet.
6. Volunteer Action Services, under the direction of John Madden, Dean of the Davidson Honors College, will undertake coordination of retirees' continued voluntary service to the University.
7. As discussed earlier, the University Relations Council Subcommittee will deal with the Lifetime Privileges Card to assure timely issuance to all retirees. The Subcommittee will examine retirement information from other universities, as assembled by your Committee, for possible revision of policies of The University of Montana.

The work of your Committee has helped immensely in identifying retirement issues and areas of concerns. These important matters will receive immediate attention. My sincere thanks to the members of your committee for their hard work and continued service to the University.



Senior Faculty Reflections

C. R. Jeppesen

It is hard to know where to start, in recollecting Jep, because he was truly a man of parts -- many parts. He was a man of broad intellect and his speed reading enabled him to be conversant with literature both broadly and in depth. He deeply appreciated classical music, and was a devotee of the opera. Like opera, he also enjoyed drama, particularly Shakespeare. He was an outdoorsman who loved nature with its trees, air, sky, terrain, plants and creatures. He was a conscientious man, a model citizen, with a keen social conscience. When troubled he would resort to his hobby and build another rifle to his meticulous specifications.

This University and, particularly, the faculty were uniquely fortunate in having Jep's dedicated service for 25 years hand-running on Budget and Policy Committee. He was part of a team with the equally effective Lud Browman. Lud Browman was the leader who enabled this faculty to have a Faculty Senate, beginning his work in 1957 with Lucille Speer, Ed Marvin and myself, culminating with its establishment through the political science work of Tom Payne, under President Newburn. Lud and Jep dominated faculty policies through a series of presidents, often under much stress. Jep became the first president of the Faculty Senate, a post that he held frequently thereafter.

Jep saw deans and presidents, with their temporary attempted dominance, and sometimes arrogance, come and go. He viewed them as servants to the faculty and students, not as overseers. Jep believed in the faculty, its integrity, and the faculty as the continuing core of the University. Along with Lud Browman he steadfastly asserted faculty self-determination, and faculty responsibility for the soundness and direction of the University. This was one of the principal legacies and challenges that he left to us. We owe you our deep "Thank You," Jep.

--Al Stone

In Memoriam C.R. "Jepp" Jeppeson

It was early summer, 1946. I had recently been mustered out of the U.S. Army after three and one-half years of service. After considering the alternative (graduate study at Cal Tech) I decided to return to Berkeley where I'd earned my B.S. in the College of Agriculture in 1941.

Emboldened by my exposure to a fifteen-month curriculum in electrical engineering at Ohio State University's Army Specialized Training Program, I thought of working toward a Master's Degree in Physics. After all, Berkeley had a famous Physics Department, and I had more than enough G.I. Bill to see me through.

Flo and I (we had met in Columbus and were wed at Camp Crowder when I was in the Signal Corps) were assigned to a married student dorm in the Berkeley hills. While there, we met other couples with similar life stories. From Massachusetts came Hal and Chevy Walba. He was starting grad work in Chemistry, and was to be a fellow student in a course on Atomic Physics.

On the Saturday before the summer session was to begin, I was riding with Hal in his car when we stopped for gas at a service station on the west end of campus. As we got out another rather well-worn vehicle limped toward the service station and "died" before it reached the gas pumps. It had the first Montana license plates, I believe, that I had ever seen. The soft-spoken middle-aged driver asked if we would help push the car into the station. We were, of course, glad to do so and he thanked us effusively for our help.

To our surprise, on Monday morning we discovered that he was to be our instructor in the Atomic Physics class. C.R. Jeppeson was a visiting instructor from the University at Missoula and was himself a graduate of U.C.-Berkeley.

It turned out to be one of the most worthwhile courses I'd ever taken, aided considerably by the Professor's painstaking lecturing style. As he spoke, he wrote all the key words on the board, in deliberate and logical order. Taken together with my inherent interest in the subject matter, the material stayed with me throughout my professional career. In fact, several of the most productive research areas into which I embarked (radiation biology, the photochemistry of chlorophyll) depended heavily on lessons I had learned in that class.

Of course, little did I know that three years later I would join the faculty at the University in Missoula, and again make his acquaintance.

I was privileged to know "Jepp" for the twenty-one years before his retirement after I'd joined the faculty in 1949. Those were very turbulent decades, both on and off campus, and he was a tower of strength and an inspiration to his younger colleagues.

We had our share of problems with arbitrary administrations, recalcitrant legislatures and reactionary governors during those years. Jepp could always be counted on for level-headed, civilized, but forceful involvement when he considered that the interests of the faculty or the University were threatened.

I feel honored and privileged to have known him; that encounter with the homespun Montana professor in Berkeley in 1946 will remain one of my most vivid memories.

--Meyer Chessin



Faculty Abroad

The Story of Glue

By Roger Dunsmore

Recently, a friend complained that those of us who had traveled in Asia didn't have much to say about daily life.

"Oh there's plenty of philosophical talk from the high tree of Buddhism, but don't you guys ever get involved with ordinary people or poke around in the used bookstores?"

I tell him the story of glue: My second morning in China I want to mail a letter to my son back in the states. The previous day, Xiao Wang, the young guy assigned by the department to look after the "foreign experts," had taken me to a free market where I saw blocks of stuff that looked like brown tofu, which it wasn't. "This is congealed chicken blood. Very good in soup. Would you like to buy some?" No. Softly.

Now, I put a stamp on the envelop and lick the flap to seal it. The flap curls open, refuses to stick. I notice as I pick it up that the stamp has fallen off too. After repeated lickings neither sticks, though both appear to have glue on them, and I can taste it on my tongue. I phone Xiao Wang at the department.

"How do the Chinese get their envelops sealed and their stamps to stick?"

"Oh... This is one of the big problems in China. The glue on our stamps doesn't work. You will have to buy a bottle of glue at the store by the congealed chicken blood stand and glue everything shut yourself."

I go to the little shop that sells everything, near the blocks of brown stuff that look like tofu but aren't. After gesturing back and forth in two languages the clerk offers to sell me a large bottle filled with gray, viscous-looking matter. I hesitate because it is expensive and I can't imagine using that much glue if I stay years in China, and I don't like gray soup. I scan the label until I come to the word "detergent" tucked in amongst the Chinese characters. I wonder what their detergent is made from. (Earlier, peeing into a funnel in a five gallon plastic milk can in downtown Shanghai, I learned that the urine from the public toilets was saved, to extract electrolytes for their medicines. An ancient/advanced form of recycling?) A young woman points to the far corner of the store. "'Glue' is a very foreign word," she says. Three young boys move in beside me. The one in glasses asks, in perfect schoolboy English,

"Excuse me, can we be of help?"

"Yes, I'm trying to buy some glue so I can mail a letter, get the stamps to stick."

"Sure, glue," he says, pointing to the bottles in front of us. The boys are filled with questions. "Are you a teacher? What country do you come from? Do you watch tv in your spare time? What's your favorite tv show?" The clerk sells me a bottle, 70 jiang, about 17 cents. I dip my finger in and spread the glue onto the envelop flap and stamp, then wipe the excess off the glass counter with my hand. (Being new to this business of glue, I use more than is needed. I even get complaints from the recipients of my letters who have difficulty removing them from their envelops because everything is so stuck together). The clerk brings me a damp rag to wipe the excess glue off my hands and tightens the screw cap on my bottle before she lets this Da Bezi (Big Nose, a recent slang term for foreigners) out of her store. I walk toward the door gesturing goodbye as if I am the honored guest taking leave. She is carefully scrubbing at the glue smear on the glass-topped counter. The schoolboys wave goodbye, grinning.

I walk to the post office. There is a group of people busy at a round table just inside the door. In the middle of the table sits a medium-sized soup bowl filled with white-pastey stuff which they are spreading onto their envelop flaps and stamps with broken chopsticks. Xiao Wang has not told me it is possible to use the glue pot in the post office. I try to hand my letter over to the people behind the counter. A woman says something in Chinese and waves me off. Perhaps she's afraid her hand will stick to the Da Bezi's letter? The man next to her repeats it, but using body language points me out the door. The only thing outside, about thirty feet off, is a five foot tall, jolly green giant fire hydrant. A couple of people come up and put letters in a slot near the top. Do I drop my mail in an oversize fire plug? I put my letter in the slot, hoping the soggy envelop won't stick to others, forming a large letter-clump in the bottom of the plug.

Sometimes it was difficult to keep in mind that everything in China wasn't like this matter of glue. But then I would remember Longbow's essay where he began to tell about his grandfather:

There is a story my grandfather is never tired of telling. It is about a prince of ancient China whose country is occupied by another nobleman. One day, on his way into exile, he is too hungry to go any further when he sees an old farmer tilling the soil. He walks over to him and asks for something to eat. The farmer stops tilling and silently gives him a handful of dirt. At first, the prince is too surprised to accept it. Then he takes out a handkerchief, carefully wraps the soil in it, and rides away. My grandfather always said this story expressed how the conviction for land had taken such firm root in the Chinese people.

**A Thousand Cranes, Even More Crows and a Bald Eagle:
My Tokyo Exchange (1993-1994) - Phil Fandozzi**

Tokyo is a land of cranes and crows. Every morning I awoke to their sounds. The crows start much earlier, piercing the dawn with their cries of jubilation and flight. They perched outside my window and defiantly announce daybreak, rousing me from my slumber as I futilely try to cover my ears and return to sweet sleep.

Large crows--huge black birds with menacing beaks and megaphone throats--swirling around the neighborhood, asserting their dominance.

I once even considered getting a bee-bee gun to chase them away! Eventually, I almost got used to their uproar and even found it somewhat pleasant...I adjusted.

Later the cranes begin--again right outside our apartment--towering over it bright in the morning air; preceded by an amazing ceremony of dedication and group spiritedness. The cranes majestically outline the sky, while hundreds of men gathered around a loud speaker and in unison performed various hand and body maneuvers in rhythm with a recorded melody. Then followed some forms of public exhortation by several different speakers each wearing a different colored uniform. Finally after a rousing cheer with arms uplifted, the men filed out to their various tasks around the cranes.

If you haven't guessed by now, the cranes in this case are not graceful long-necked birds, but giant mechanical contraptions for lifting heavy weights. But just like the crows, you find them all over Tokyo. In fact during the first few weeks when we got lost walking around our neighborhood, we would use the crane perched in our front yard as a guidepost to return home.

In spite of the talk of recession and the bursting of "the bubble," construction seemed to be going on unabated. Towering skyscrapers, endless remodeling, new buildings sprouted across the city. (Strangely reminiscent of our campus, where construction abounds while everyone talks of shortages and a dwindling tax base!) But in Tokyo it's on a grand scale--glitz and glitter, a megalopolis teeming with hi-tech and affluence.

So what's new? You've heard this all before... Well the question is--what do cranes have to do with crows? And a partial answer to tease your inquisitive minds: a bald eagle!

Tokyo's and Japan's catapult to an economic superpower was fueled by the Korean War and "the domino theory" which saw "red" everywhere. U.S. money poured in Japan, first to fight the North Koreans, then the Red Chinese and subsequently to bolster the "free world" in Asia with a strong and economically viable Japan.

And to paraphrase the old saying, "the crows came home to roost." As a recent article argued in the Daily Yamiuri (one of four Japanese/English newspapers) entitled "Stop the Tyranny of Crows": Japan's rapid land development in suburban hills and mountains which has forced wild birds to live in urban areas, has also resulted in crow tyranny! In urban areas small wild birds have no place to hide to protect themselves from crows, who eat their eggs and even young chicks. (There are even reports of

crows attacking kittens and puppies.) Flocks of crows can be seen to symbolize the effects of rapid urbanization, not only on wildlife and landscape, but also on traditional culture.

One could argue that the crow is replacing the crane (in this case the flying kind) as the national bird. Thus the thousands of mechanical cranes and the multitude of crows are signs of the new Japan--a technological superpower of glass and steel--but lacking the grace and refinement of traditional Japanese society.

And if the bald eagle is the symbol of the U.S., then the shadow of the eagle can be seen everywhere, especially in Tokyo: fast-food chains, videos and movies, catchy slogans, popular music, mass consumption. In some way Tokyo is a super-America, exuding technological muscle and fast-lane excess.

Yet there is another side to Japan where another shadow is visible--in this case, we could call it the shadow of "tsuru"--the crane of traditional folklore. However, for some Japanese, usually the youth, this is viewed as the foreigner's sense of Japan--the countless shrines and temples that dot the landscape, the kimono clad women seen on holidays, the traditional foodshops that line the streets, fans and cherry-blossoms--the sumo wrestler. In fact a recent survey indicated that while foreigners still think of Japan in terms of these traditional images, most Japanese included few of these in their image of the nation--citing instead advanced technology, high land prices and automobiles. From the traditional group only Mt. Fuji and the emperors were mentioned. This article concluded that while "Westerners saw Japan as a country in which modernity, tradition and nature co-exist, Japanese do not place the same emphasis on tradition."

Well, I'm not so sure of this conclusion. From my limited and partial understanding of Japan, I would say that there is a troubling compromise between tradition and modernity. These new cranes and crows live in an uneasy truce with the Japanese, a truce that goes back at least as far as the Meiji Restoration of 1868. When the west forced itself upon Japan in the middle of the 19th century, opening its markets to western goods and ideas, the difficult process of accommodation and transformation had begun. A volatile brew of underemployed samurai, disgruntled merchants, desperate farmers and a new generation of scholars who wanted change had been fomenting for quite some time. And while economic and political issues were certainly prominent, two intellectual currents fueled this unrest: 1) western learning, Enlightenment ideas and scientific modes of thought, and 2) nativist philosophy which stressed Japanese uniqueness and a return to the rule of the emperor. So even before Meiji, Japan was pulled in two seemingly opposite directions--toward western ideas and a cosmopolitanism and toward a concept of "Japaneseness" and tradition. Even after WWII, when the U.S. imposed a constitution on Japan, along with a bombardment of American ideas and mores, the Japanese offered resistance in many subtle and not so subtle ways. One particular revision indicates this: the pre-Meiji slogan of "Drive Out the Barbarians" becomes

"Civilization and Enlightenment", but more significantly--"Enrich the Country and Strengthen the Military".

I have often been confused by the terms designating what happened in the Meiji period: on the one hand "restoration" is used, on the other "revolution". This again indicates the ambivalence, this pervasive uneasiness over the changes being described. "Restoration" emphasizes the ascendancy of the emperor to prominence and the overthrow of the shogunate, while "revolution" points to the transformation of society and the break with tradition. These two strands can be seen everywhere in Japanese society from the near reverence for traditional forms and customs to the mania for anything American. This conflict can also be seen in the current interest in internationalization: while much lip service is given to the idea, little progress seems apparent in practice. Japanese organizations remain largely closed to foreign influence.

The University is a case in point. In our six years of exchange with Toyo University, I was told that only one other professor before me was given the opportunity to teach a regular class and then only when sponsored by a Toyo professor who co-taught the course. Many of the faculty resist the idea of a foreigner teaching a regular class. Of course part of this reluctance is related to the level of English ability, but even this is problematic--up until recently, English has been taught by Japanese who often lack fluency. Given the many years students study the language, it is surprising how low the ability level is.

This reluctance is also related to the group orientation of Japanese society. The integration process is lengthy and involved. There is no provision for an individual, especially a foreigner, to just jump in and become a part of the group. An extended informal period is necessary to establish the proper relationship.

Another example of this tension is found in popular culture. While U.S. films dominate the cinema and video market, TV is saturated with Japaneseness--culture, religion, traditional foods, samurai drams, kabuki. And while McDonalds and Burger King proliferate, traditional cuisine fills the supermarkets and small shops.

In fact, we were overwhelmed with the many unrecognizable items we found on the shelves--strange vegetables, endless varieties of fish, countless forms of tofu, seaweed, etc.,. Sometimes even what should have been familiar foiled me. I'll never forget one of my first purchases when I thought I was buying a light and dark beer and found out upon returning home that I had iced tea and coffee.

At this point, you might conclude that Japan simply has an eclectic culture, one that includes rather than excludes, but that is deceptive. Beneath the apparent openness and variety, is a strong element of exclusivity; a pervasive sense of "Japaneseness."

A recently published article, "The Clash of Civilizations," by Samuel Huntington was given to me from a professor at Toyo largely, I believe, because it assumed that Japan has a unique

and separate culture from the rest of Asia. I was always aware of this sensibility from young men telling me that they wouldn't marry a non-Japanese to the numerous references made in conversation to the "Japanese character" and way of life. While many would criticize aspects of their society, its racism, business-orientation, education, there would almost invariably be an acknowledgement of their identification with it and often a sense of superiority.

Culture at times seems to be taken in a religious manner. From removing ones shoes at the door to the celebration of rice, there was a sense of reverence even among the young and rebellious. I'll always remember stepping into our apartment at Toyo; even before I began to remove my shoes, a slightly anxious voice cautioned me to do so. Once when I stepped into the tatami room with slippers, a hushed cry of horror went up from our students sitting on the living room couch.

And although many Japanese, especially the young, claim that they are not religious and pay little attention to their shrines and temples, many indicated that they go to the shrines on holidays and make their prayers for success in exams; and the Buddhist temple down the street was conducting funeral services weekly.

Several students were perplexed by references to religion in America, especially the moral aspects. For them religion is a matter of rites and rituals of purification, for good fortune and for ceremonial occasions, such as weddings and funerals. Also the numerous festivals occurring throughout the year are related to religious traditions and events.

Once again there is an underlying tension and ambivalence: religion as westerners would understand it is largely missing, but is manifested Japanese style in aesthetics, ritualistic ceremonies and festivals, a sensitivity to the natural surroundings. Even in the most congested parts of residential districts, carefully pruned trees or perhaps just a box of flowers conveyed an appreciation for nature. Every street in our neighborhood seemed to have at least two temples or shrines offering a tranquil garden of carefully tended trees and flowers, an open space of quiet beauty. In fact, just about every time we walked through the shrineright outside our apartment, we found ourselves admiring a certain aspect of its appeal.

Perhaps there is nothing in the material culture that represents this religious sensibility as does rice. To quote from a source book on Japan, "It is generally agreed that the Japanese extended family evolved within the context of the rice culture, which required extensive farming, a sophisticated system of water control and communal cooperation. In this sense, rice may be said to have determined the very contours of Japanese society." And even though rice consumption has decreased since the 1960's with the increased consumption of bread and meat, you would never know it from the attention and near reverence it is given in contemporary life. In astounding variety, rice is found in chewy dough form (mochi), in tasty confections (dango), in various types of crackers (sembai), in wine (sake), vinegar, and cooking wine (mirin). I collected a whole pack of articles from

the newspaper on the rice controversy which highlights the importance of this one product.

The recent shortage of rice and the decision to import foreign varieties threw Japan into turmoil. Rice was the talk of the town! Newspaper headlines, magazines, TV specials and just everyday conversations echoed the panic spreading across the country. Domestic rice prices sky rocketed reaching ¥21,000 yen per 10kg = \$210/22lb! In fact rice became a gift item, which for Japan means it has to be pricey.

On the other hand, foreign rice sat on the shelves and often couldn't be given away! There were reports that stores trying to sell the imported variety would tie a pack to the domestic type at the cost of just the domestic, but customers would actually leave the foreign bag at the store! Article after article hit the newspapers with titles such as: "Thai Rice Fails to Win Japanese Fans," "Consumers Want Rice Grown Here," "Mold Found on California Rice," "Comedy of Rice Errors," "Divine Rice--Endangered Cultural Asset of Japan."

Consumers complained about the taste, smell, consistency and wholesomeness. Everyone seemed to have an opinion on the crisis. And I have to admit by the time we were getting ready to leave, we started sensing a difference, and sought out the pure Japanese variety! An important advantage of this rice is its stickiness, which makes it suitable for many of the different convertible forms--plus it's easier to eat with chopsticks!

However, before the government gave up on Thai rice, they put on quite a campaign to promote it. Recipes appeared in newspapers, an editorial from the Thai government, and even supermarket displays with samples! All to no avail!

One particular editorial put the whole phenomenon in a striking perspective. "For those who grew up amid the serious food shortages during and after WWII, the turmoil looked like an absurd comedy of well-fed people in an enormously powerful country. To the eye of the writer...the people in long lines in front of rice shops looked pitiful. It was a spasmodic response by a well-fed but short sighted and blinkered people." The article goes on to blame the government for overprotection of farmers and the long-standing ban on imports of foreign rice.

The rice crisis highlights the ways in which cranes, crows and the eagle conspire: Japan's traditional staple is overprotected and achieves the status of near divinity while the entire context which once made that possible is undermined by the current economy and the over abundance of goods. And while there is increasing pressure on Japan to open its markets, a recent survey shows that over 3/4 of the population want all food to be produced domestically. Startling evidence of this desire is the announcement of a plan to grow rice right in the heart of the Ginza district! "A group of citizens undertaking the project hopes its existence in such a highly urbanized area would prompt the public to think about agricultural issues...particularly amid the shortage of domestic rice." So right in the center of perhaps the most developed technological and commercial district in the world, a rice paddy will be sprouting! Do you think they ought to provide a scarecrow or two?

Another aspect of Japanese culture where the impact of the new on the old can be seen is in the role and treatment of women. Kimono-clad women, young and old, can be seen even in Tokyo, especially on holidays and many women still perform the traditional role of home-making and child-rearing, but Japanese style! That means that they literally "make the home" and "rear the children". Often the mother is a "single parent" in terms of the time she spends at home, maintaining it, preparing the meals and being responsible for the children's nurturing and guiding their education. While the father is usually working from very early morning to late at night from Monday through Saturday, the mother has full responsibility for the home.

Furthermore, women can still be found in the traditional jobs of "elevator girls," store clerks and waitresses. Particularly disturbing was the elevator operator who was dressed in a Doris Day type outfit and who mechanically called the floors, talking constantly in a high-pitched voice mainly to herself--she's ignored by the customers. What westerners see as the over-politeness of Japanese society is largely placed on women. They have to speak softly and "highly", be extremely accommodating and at times servile. TV ads often portray women in cartoonish ways, always sweet and demure, smiling and happily pushing the product. If a woman is portrayed as sexy or dominant, she is usually a European or American. In offices and at the university, women make and pour the tea and do the housekeeping.

However, things are changing. More and more women are going to universities and are entering fields once exclusively filled by men, such as science, engineering and agriculture. This phenomenon was the focus on an article--"Universities Reshaped by Women"--which discussed the remodeling undertaken, such as more toilets and changing rooms for women. Waseda University, Science and Engineering Department has issued a "toilet map" for its female students; Tokyo Institute of Technology dropped its custom of writing the number of females in parenthesis after the total number of students; while Tokyo University of Fisheries includes food culture in the curriculum and the study of fisheries from women's viewpoints.

High schools are also changing: all Japanese students will soon have to study "home making" and the shortage of qualified teachers is causing a problem. Some are worried that in the rush to train teachers, the quality of teaching will drop and the subject may be belittled.

Another article claims "Men giving more time to families." Especially among younger men there is a trend to give priority to family over career and even some indication of a willingness to share housework! (However our female students still seemed to be shocked when they saw me doing housework chores.) Interestingly, while our female students seemed open to dating non-Japanese and considered marriage, most of the males were wedded to the idea of a Japanese bride.

Language has also played a part in defining and separating the sexes. From about the 11th century, men and women began to use different expressions. A polite vocabulary and tone of voice were prescribed for women which continues to the present.

However, there is resistance to this: for example, recently a female artist, using electronic equipment, changed the tone of her voice from a low "manly" one to a "womanly" one and dressed in a unisex costume. The artist at times looked like a high-handed man and then like a weak woman, depending on the tone she used. Another article reported that some female students are now using male expressions and conversely males are using "soft" forms.

One of the most telling signs of change is that Japan now has the second lowest birth rate in the world. (Second only to Italy--according to my sources.) With the extremely high cost of living and the increasing number of women in the work force, there is little time and less incentive to reproduce. The government is worried about the trend and was talking of taking measures to reverse it.

Of course with all of these changes taking place, there are the usual signs of transition and impending conflict: exposure and discussions of sexual discrimination, a stronger voice for women and a beginning of a type of feminist literature. One title that caught my attention (and I'm sure many of the Japanese) was Big Toe P's Apprenticeship--a tale of a woman whose big toe turns into a penis! Evidently written without erotic sensationalism, "the book examines every step of modern sexuality, making this a sharp attack on Japan's sexual climate."

From my brief introduction to Japanese literature, I have found some 20th century novels which focus on women as exemplifying the changes in society. Especially in the works of Tanizaki, the western-oriented woman, while exerting a certain charm through her independence and high spirits, is also seen as rude, even decadent, disruptive of the community. In a book on Japanese eroticism, the author notes: "The Tanazaki Venus is indeed young, though hardly innocent: she is usually vulgar...and thoroughly modern in her taste, in a word 'westernized.' Yet never Western!" Like most of his contemporaries Tanizaki felt ambivalent about the West and its women. He had a taste for things occidental, but always at a distance.

This attitude reflects my present theme--the fascination with the west and its ways must always be mediated through a Japaneseness which transforms it and makes it acceptable. However, as I have tried to show, this transformation remains problematic--just as the crows and cranes do! Perhaps Japan can't resolve which type of crane it prefers!

In this respect, there are indications that the country is going through a period when having achieved the American Dream in terms of material success and prosperity it now feels a dissatisfaction, a cultural emptiness. One article that probes this issue was entitled "Japan--from 80's Avarice to Holy Poverty in the 90's." Unlike so many essays which address economic problems exclusively, this one focuses on the book, The Idea of Holy Poverty. "This book with its celebrations of visionary tea masters and parables on the venerable ancients of Japanese literary and religious tradition, appeared in 1992 and sold more than 600,000 copies. Its main concept of holy poverty--not destitution but the simple life--has become a precept of post-

bubble Japan." The book champions the imperative of poverty, self-sacrifice and restraint. The article concludes: "Whatever the pain inflicted on Japan by the bursting of the bubble, there has been a profound sense of satisfaction at the current troubles of those who profited from 80's avarice. The new psychology is reflected less in systemic political or economic changes, than in a Buddhist bonfire of the vanities."

Another problem which is receiving more attention is the closedness of Japanese society and particularly prejudice against certain groups--both foreign and domestic. One group is the "buraku"--a class of outcasts which emerged during the 17th century out of political and religious considerations. Buraku were considered unclean according to Buddhist precepts because they practiced trades having to do with animal carcasses, such as butchers and leather tanners. And although the class was officially abolished in 1871, discrimination has continued. In 1969, pressured by a movement of buraku nationwide, the government established a law to support buraku descendants, building homes, welfare facilities and providing educational activities to prevent problems at schools. In fact, I heard of an incident at Toyo which occurred a few years ago when graffiti was found on the school walks decrying buraku students.

However, recently the bias seems to be waning and even the buraku group itself is calling for a repeal of these special laws--fearing that they now only draw attention and may actually fuel prejudice. Yet they admit that problems continue in terms of graffiti, prank calls and marriage and employment discrimination.

Bullying in the schools also has been drawing attention especially with the increasing rate of teenage suicide. One particular case was a 13 years old boy who hanged himself after being repeatedly bullied and forced to turn over a reported \$11,000 to his tormentors. His suicide note which detailed repeated physical and mental abuse by up to 12 classmates, ended with these words: "It was very hard. I cannot stand any more. The reason why I did not die earlier was because my family treated me tenderly."

This discriminatory and exclusive sense of Japanese society was brought out poignantly in a winning oratory contest essay for university students. The student who is handicapped wrote: "It is a pity that our society has a tendency to ignore minorities and reject different types of people..The isolation of Japanese society has a lot to do with the fact that Japan is not improving much in internationalization. I can safely say that the first thing we should do is to have mutual contact with foreigners--who are a minority in Japan--and then throw ourselves into the world."

Minorities facing discrimination besides the buraku, the handicapped and foreigners are Koreans and an indigenous group from northern Japan--the Ainu. An indication of this bias is the rejection by the Ministry of Education of a new high school textbook on classical literature which included a section on Ainu narratives. The reason given was that the focus of the book was on Japanese and Chinese literature, ignoring the fact that the

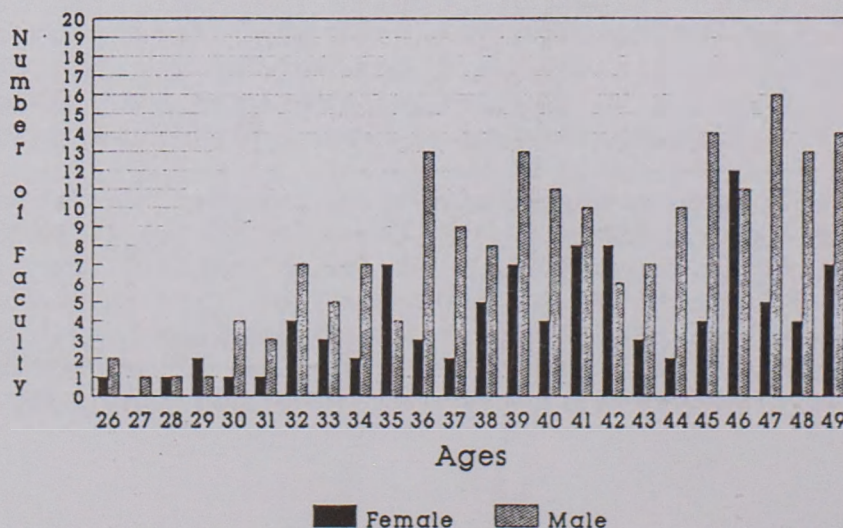
Ainu are themselves Japanese. On a more positive note, just before we left, an Ainu restaurant opened in Tokyo, with the support of many non-Ainu Japanese. So even though there are signs of change, there is still a strong sense of homogeneity and closedness attested to by the fact that the latest guide to Japan distributed by the Japanese embassy contains no mention of these problems of discrimination or the plight of minorities.

But lest I leave you with a negative view of current Japanese society, let me summarize an article I found last year entitled "Why Japanese Live Better Than Americans." First it addresses the question of productivity--arguing that Japan is more productive when you consider the high unemployment in the U.S. and the way profits are measured in terms of stock holders rather than the employees, the workers. It then points to the fact that Americans need two salaries to maintain a decent life style. (Although here I must point out that this is now becoming more common in Japan.) Another advantage that the Japanese enjoy is foreign travel. And while he admits the cost of goods in Japan is very high, the cost of living when distributed over the entire population is lower than in the U.S. Here he again cites the high level of unemployment, the increasing number of the homeless, and those living below the poverty line. Even with respect to housing which is astronomically high in Japan, he claims that more Japanese (60%) than Americans (59%) own their own homes. He then cites our crime rate, the over-employment of lawyers, the high cost of medical, legal, security and educational expenses in the U.S. compared to Japan.

He concludes that the Japanese have a higher standard of living, maintain a much better distribution of wealth, live longer and healthier, are better educated, are less threatened by crime and less likely to sacrifice life and limb for the government's military adventures.

I cannot vouch for this article's statistics nor all of its conclusions, but I did find Japan--and in particular Tokyo-- a wonderful place to live.

Age Distribution In Instruction Program F/T Faculty - Autumn 1995



Outstanding Retirement Account Fund Performances for 1995

The investment year 1995 was a good one for many of the variable tax-sheltered funds available to UM faculty as Supplementary Retirement Accounts, established through payroll deductions.

As examples, we list below the percent increase for 1995 for those funds which exceeded a one-year yield of 30 percent or more. The funds are listed by company authorized to carry UM Supplementary Retirement Accounts.

TIAA-CREF - 7 Funds Available

The Growth Fund - 35.20%
Stock Index Fund - 36.17%
CREF Stock - 30.9%

SCUDDER - 20 Funds Available

Quality Growth - 32.50%
Growth & Income - 31.17%
Capital Growth - 31.64%
Development Fund - 50.67%
Value Fund - 30.17%

T. ROWE PRICE - 35 Funds Available

Dividend Growth - 31.75%
Equity Income - 33.35%
Growth & Income - 30.92%
Equity Index - 37.16%
Growth Stock - 30.97%
Mid-Cap Growth - 40.95%
Blue Chip - 37.9%
Capital Opportunity - 46.51%
Value Fund - 39.85%
New American Growth - 44.31%
New Horizons - 55.44%
OTC - 33.85%
Science & Technology - 55.53%

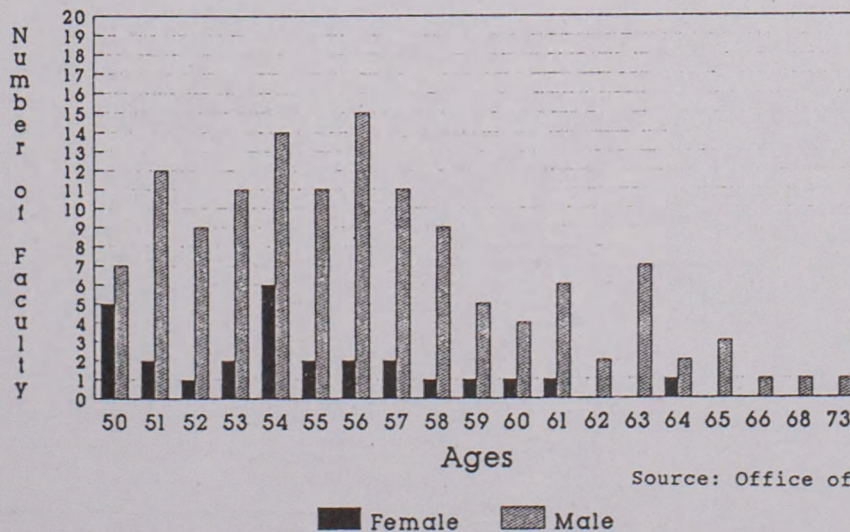
VALIC - 11 Funds Available

Stock Index - 35.95%
Social Awareness - 37.57%
Science & Technology - 60.07%
Growth & Income Value - 30.55%

AETNA - 10 funds available

Aetna Variable - 30.61%
Neuberger & Berman - 30.10%

Age Distribution In Instruction Program F/T Faculty - Autumn 1995



Source: Office of Institutional Research



Did you know ?

Who Takes Remedial Math?

During the fall semesters of 1992 through 1995 a total of 952 students registered for Math 005, the only mathematics remedial course offered in those years. The following tables show various breakdowns of this group of students. (Source: Office of Institutional Research)

Age Breakdown

16: 1
17: 4
18: 135
19: 85
20: 68
21: 55
22: 50
23: 65
24: 48
25: 48
26 to 30: 141
31 to 35: 107
36 to 40: 60
41 to 45: 44
46 to 50: 25
51 to 55: 10
Over 55: 6

Gender Breakdown

Male: 448
Female: 504

Class Breakdown

Graduate: 3
Senior: 36
Junior: 91
Sophomore: 117
Freshman: 705

Freshman Breakdown

First time: 327
Nontraditional: 285
Transfer: 80
Unclassified: 13

Self-reported data collected from Math 005 students Fall semester 1995 are the source of the following tables:

Number of High School math classes taken.	Number of students
0	26
1	44
2	40
3	49
4	9
5	2

Year last High School math class was taken.	Number of students
None	25
1950-59	4
1960-69	11
1970-79	14
1980-89	42
1990	10
1991	12
1992	8
1993	13
1994	21
1995	10

