

IMPACT

THE JOURNAL OF THE CENTER FOR INTERDISCIPLINARY TEACHING & LEARNING



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ABOUT US

ABOUT: *Impact: The Journal of the Center for Interdisciplinary Teaching & Learning* is a peer-reviewed, bi-annual online journal that publishes scholarly and creative non-fiction essays about the theory, practice and assessment of interdisciplinary education. *Impact* is produced by the Center for Interdisciplinary Teaching & Learning at the College of General Studies, Boston University (www.bu.edu/cgs/citl). *Impact* accepts submissions throughout the year and publishes issues in February and July. Please submit your essays for consideration at <https://citl.submittable.com/submit>.

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EDITORIAL STATEMENT

Dear Readers,

How can the disciplines work together to address climate change? How can a teacher responsibly incorporate an environmental perspective into her teaching? Do digital anthologies contribute to student learning? Do students understand that globalization is not just a word, that it is a lived experience? These are some of the questions this issue's authors are pondering. Our book reviewers too are querying what it means – or doesn't – to teach in a truly interdisciplinary context.

In our summer 2016 issue of *Impact*, scholars with years and decades of experience tell us what works for them or what seems reasonable and hopeful given what they know, how they think, and even where they live. We may or may not agree with them. Our classrooms and luncheon series and readings lists may require us to do things differently, may compel us to make alternative arrangements. However, as readers we cannot help but admire our colleagues' choices, to marvel at the way they have tried to find solutions to pressing needs in their schools and communities and worlds. May their forays help us discover our own paths.

Best,

Megan Sullivan, Editor

ABOUT THIS ISSUE'S AUTHORS

Theresa Dougal is professor of English at Moravian College in Bethlehem, Pennsylvania, where she serves on the college's Sustainability Committee. She received her B.A. from Boston College and her M.A. and Ph.D. from the University of Chicago. She teaches courses on early 19th-century British and American literature, the art of poetry, literature and the moral life, and a first-year seminar focused on environmental sustainability.

Suzy Killmister is assistant professor in philosophy at the Human Rights Institute at the University of Connecticut. Her two main areas of research are the concept of personal autonomy and the philosophy of human rights. Her work has appeared in journals such as *Nous*, *Philosophical Studies*, and *Journal of Applied Philosophy*.

Anne Lovering Rounds is a poet and assistant professor of English at Eugenio María de Hostos Community College, a campus of the City University of New York located in the South Bronx. She holds a bachelor's degree in Classics and English from the University of Chicago and a doctorate in Comparative Literature from Harvard University. Her poetry and criticism have appeared in journals including *Hartskill Review*, *Literary Imagination*, *New Writing*, *Penny Ante Feud*, *Proteus*, and *Text Matters*. Her first poetry collection, *Variations in an Emergency*, is the recipient of the 2014 Cathlamet Prize from Ravenna Press and is forthcoming with the press in 2017.

Robert S. Ross is professor emeritus of meteorology in the Department of Earth Sciences at Millersville University of Pennsylvania. He is currently a research associate in the Department of Earth, Ocean & Atmospheric Science at Florida State University, specializing in tropical meteorology and numerical weather prediction. Beyond his formal scientific training, he has a passion for finding ways to relate the humanities and the sciences. In addition to his leadership in developing interdisciplinary programs in the Faculty Luncheon Series at Florida State University, he has taught a course in Religion and Science for which he won an award from the John Templeton Foundation.

Peter W. Wakefield, PhD, is professor of pedagogy and directs the Interdisciplinary Studies and American Studies Majors at the Institute for Liberal Arts, part of Emory University, Atlanta, Georgia. His graduate training in ancient Greek philosophy has served him in a career devoted to undergraduate, interdisciplinary teaching, advising, and institution building.

Laurence Winters received his BA from Boston University in Philosophy and Religion, his Masters from McGill University in Philosophy and Anthropology, and his PhD from the New School University in Philosophy and Sociology. He is currently the director of Interdisciplinary Studies at Petrocelli College, Fairleigh Dickinson University, where he is working on the application of narrative methodology to interdisciplinary pedagogy and knowledge production.

Paula Pereda-Perez has a Ph.D. in Sociology from Victoria University of Wellington New Zealand. Currently, she is a post-doctoral research fellow at Boston University's Questrom School of Business and was a post-doctoral researcher at Boston University's College of General Studies when she wrote this article. Prior to this, Paula worked in New Zealand as a sociology instructor at Victoria University of Wellington and Massey University, and as a lecturer at the Open Polytechnic of New Zealand. Paula also worked as a consultant and researcher at the University of Auckland, Massey University and the Auckland Council. Her interests includes Latin American studies, neoliberalism, discourse and critical theories.

ANNOUNCEMENTS

Call for Papers: 22nd Annual Dickens Symposium

Theme: “**Interdisciplinary Dickens**”

July 14-16, 2017 at College of General Studies (CGS), Boston University

Co-Sponsored by the **Dickens Society** and **The Center for Interdisciplinary Teaching & Learning at CGS, Boston University**

Charles Dickens was the ultimate interdisciplinary thinker. The encyclopedic quality of his writing, his incorporation of characters from all classes and walks of life, his genius at being “a special correspondent for posterity,” and his interest in reforms in prisons, the treatment of the insane and urban design all result in works that reflect on a wide range of disciplines and that can be effectively illuminated by interdisciplinary approaches. Yet these approaches are complicated by the fact that Dickens’s career coincided with the emergence of modern disciplines of knowledge, and the nature and definitions of these disciplines has shifted. The organizers of this conference invite **one-page abstracts that explore some aspect of Dickens’s oeuvre in light of another discipline**: e.g. Dickens and art, Dickens and biology, Dickens and law, Dickens and medicine, Dickens and philosophy, Dickens and political science, Dickens and religion, etc. How does Dickens shed light on these disciplines, and/or how do their epistemological perspectives illuminate his works?

One-page (250-300 word) abstracts for papers deliverable in 20 minutes should be submitted to <https://dickenssociety.submittable.com/submit> between 8/1/16 and 11/1/16.

On-campus housing will be available as well as blocks of rooms at local hotels. Details about accommodations and conference sessions will be posted on the Dickens Society website: dickenssociety.org.

The Robert B. Partlow, Jr. Prize

Applications are invited for the Partlow Prize, named in honor of the original Secretary-Treasurer and one of the founding members of the Dickens Society. It may be in the form of EITHER one stipend of \$500 OR two of \$300 (if two recipients are chosen), and is intended to defray costs of attending the Dickens Symposium, in order to deliver a paper on any aspect of Dickens’s life or work. The registration fee and cost of the Dickens Dinner will also be waived. Eligibility is restricted to students (graduate or undergraduate), independent scholars, and non-tenured faculty. Candidates should submit a CV, and a completed paper of 20 minutes duration, to the Symposium organizer (Natalie McKnight, njmck@bu.edu) by 15 November 2016. Should the paper be of publishable quality, *Dickens Quarterly* shall have first right of refusal.

Latest Announcements

Please refer to CITL’s website for our latest announcements: <http://www.bu.edu/cgs/citl/>.

IMPACT ESSAY COMPETITION

Every December, the editors of *Impact: The Journal of the Center for Interdisciplinary Teaching & Learning* invite submissions of scholarly and creative non-fiction essays between 1,000 and 5,000 words on any aspect of interdisciplinary teaching or research. The author of the winning essay will receive a \$250 award and publication in *Impact*.

Essays should be readable to a general, educated audience, and they should follow the documentation style most prevalent in the author's disciplinary field. Essays for this contest should be submitted by the first Monday in December to <http://CITL.submittable.com/submit>. See our general submission guidelines in Submittable.

CITL reserves the right to not publish a winner in any given year. Faculty and staff from the College of General Studies are not eligible to submit to this contest.

ESSAYS

“An Interdisciplinary Reflection on Environmental Ethics: Changing Human Behavior through a Partnership between the Humanities and the Sciences”

By Robert S. Ross, Florida State University

In the 2008-2009 academic year I designed, organized, and led Florida State University's Faculty Luncheon Series entitled *“Unity in Diversity: An Academic Community Reflects on Environmental Ethics.”* The series featured eight different speakers, four in each of two semesters, and was distinctly interdisciplinary with speakers representing the academic disciplines of oceanography, economics, law, psychology, history, philosophy, religion, and art. The speakers included Florida State University professors Jeffrey Chanton (oceanography), Frederick Davis (history), R. Mark Isaac (economics), James Justus (philosophy), J. B. Ruhl (law), and Anne Stagg (art); and Paul S. Deitchman, a practicing clinical psychologist; as well as Pamela McVety, a biologist and Presbyterian environmental activist. Brief bios for each speaker are included in the anthology of papers from the series which may be viewed at the link, [http://](http://aboutrobertross.net/wp-content/uploads/2014/02/2008-09-Series-on-Environmental-Ethics.pdf)

aboutrobertross.net/wp-content/uploads/2014/02/2008-09-Series-on-Environmental-Ethics.pdf



Gulf oil slick from space. Photo from NASA

Just over one year after the environmental ethics series concluded, the Deepwater Horizon oil spill occurred very close to “home” in the Gulf of Mexico, when for 87 days crude oil spewed unchecked into the ocean, polluting the water, killing wildlife, and seriously impacting the economy of the region. This tragic event added an alarming punctuation mark to our deliberations on the need for a viable ethic for protecting the environment.

It is imperative for a coherent understanding of our modern world, and indeed for its survival, that the natural sciences, the social sciences, and the humanities communicate in a meaningful way with each other. This is profoundly true for humanity's ability to address climate change, which is rapidly becoming an issue that threatens to alter life as we know it on planet Earth. To date there has been much analysis and dialogue on this issue, but little in the way of meaningful changes in human behavior toward the environment. The goal of the environmental ethics series was to explore how the insights of the sciences and the humanities, as represented by the various speakers, might be combined in order to change those behaviors, and thus to ameliorate the serious threat that climate change poses for our planet. An extended discussion period after each speaker's formal presentation allowed participants to integrate the insights of the presenters and to develop a framework for a coherent environmental ethic.

If it were not for the natural sciences it is doubtful that humanity would be having the conversation about climate change. Over a period of two centuries, scientific exploration has shown that certain naturally occurring gases trap outgoing radiation and thus make our planet considerably warmer than it would be otherwise. Significant among these gases is carbon dioxide, and in 1896 Arrhenius published the first calculation of global warming from human emissions of carbon dioxide. In 1938 Callendar argued that carbon dioxide-driven global warming was indeed underway, reviving interest in the issue. In modern times complex numerical models have predicted future rises in global temperatures due to anthropogenic gaseous emissions, and observations to date have largely confirmed those predictions. Scientific findings have provided the foundation for five reports (beginning in 1990) by the Intergovernmental Panel on Climate Change (IPCC); these reports have consistently stated that global warming is underway, warned of its future detrimental effects, and implicated human activity as its major cause. The first speaker in the environmental ethics series, oceanographer Jeffrey Chanton, summarized the alarming trends in our climate. The increased carbon load in the atmosphere and oceans has already led to an increase in the planetary temperature resulting in dramatic decreases in the extent and cover of sea ice in summer in the Arctic Ocean, the rapid retreat of Arctic and mountain glaciers across five continents, and sea-level rises that are expected to reach 15-17 inches by the end of this century. The latter will lead to flooding of coastal areas and the potential disappearance of small island nations.

Even though the natural sciences are indispensable for describing the alarming changes that are occurring in the natural

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environment, the environmental ethics series concluded that they are not equipped to establish mechanisms for changing society's behaviors, or to formulate a comprehensive environmental ethic. Almost every year, the natural sciences announce that the previous year was the warmest on record globally and that the coverage of sea ice in summer in the Arctic Ocean has reached historic lows. If these reports cause alarm in the public consciousness, so far they have not proven to be sufficient to motivate a major change in human behavior toward the environment. The potential to change behaviors in the social life of human groups is deeply rooted in an understanding of the complex structures of politics, international relations, law, economics, psychology, etc., and these areas are the province of the social sciences. The series concluded that the natural sciences are best equipped to tell society *what* needs to change in its treatment of the environment, while the social sciences are best positioned to inform society about *how* those changes might be brought about. In the environmental ethics series, the social science fields of economics, psychology, and law were represented.

Economics is often invoked in the climate change debate to argue that it would be too costly to make the changes necessary to slow or reverse climate change. Those who make that argument never seem to consider the cost of doing nothing to address the climate problem. In the environmental ethics series it was important to get the input from an expert in economics in order to gain an intelligent and balanced assessment of the potential role of economics in changing human behavior. Economist R. Mark Isaac immediately focused the discussion by raising the important question of how we may be able to apply a personal ethos of moral behavior toward the natural environment in an economic environment with its complex interconnectedness of production and distribution processes, as well as marketing. He indicated that economists call us to a careful analysis of the very complicated process of environmental protection so that we don't replace a robust environmental ethic with "bumper sticker" sloganeering. From the economist's point of view most environmental problems occur because property rights are poorly defined. Economists consider a wide variety of approaches to create property rights and market-like systems. They also engage in bargaining and negotiation among affected parties. In these efforts there is no single quick fix or policy choice that will completely resolve any given problem. A complicating factor is that the information needed to solve a problem needs to be centralized, whereas knowledge tends to be decentralized. There are normally tradeoffs between a decision to protect the environment and other desirable societal goals. Human behavior is not static, and changes in policy designed to protect the environment may have unexpected consequences. Technological systems may also be more complicated than we assume. Further, we may assume that events are in a cause and effect relationship when they are only correlated. In this regard, we may ask if climate change is caused by human activity, or if it is simply correlated with that activity. The speaker concluded that in all these areas, economics as a social science calls us to take seriously the facts of the human dimensions of environmental protection, just as the natural sciences beckon us to take seriously the facts about the physical dimensions of the environment.

Ultimately, harm to the natural environment comes about from the collective detrimental practices of the earth's seven billion inhabitants. In the FSU series, clinical psychologist Paul Deitchman offered hope that the insights of psychology might be applied to better understand and change human behaviors. Changing such behaviors is a very complicated process involving the individual's socialization, incentives and constraints, as well as basic values, worldviews, attitudes, and beliefs about the environment. Psychology may consider behavioral, cognitive, and social psychological approaches in dealing with this problem. Just as in our relationship to self and to others, our relationship to the environment is enhanced by living a more conscious, deliberate, and reflective life, one that is not primarily driven by reactions to triggers and automatic thoughts and habits. The concept of healing ourselves and healing the earth as parallel processes is the focus of a very promising new area of psychotherapy called "eco-therapy." Deitchman brought the important message from psychology that human beings can make significant changes in how they behave toward each other and toward the natural environment.

According to law professor J. B. Ruhl the legal concept of environmental justice seeks to ensure that the distribution of environmental harms and benefits remains equitable by considering all issues, regions, races, and income levels. The field developed in the 1990's and has undergone an uneasy transition since then. Beginning largely as a body of law designed to deal with civil rights violations related to unequal enforcement of environmental protections, particularly for urban minority populations, the field has expanded to include both rural and international populations, and has concerned itself with a broader set of issues that extends beyond the pollution of facilities to the discussion of free trade and global climate change. With these far-reaching changes, the law of environmental justice, in some respects, has stalled as a discreet source of remedy for environmental inequities. Further, it is no longer completely clear exactly what

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constitutes the body of environmental justice law.

The environmental ethics series concluded that a very significant development within academia that offers perhaps the best hope for changing human behavior is the rapidly growing field of environmental humanities. To solve our environmental problems, a new, vibrant, and functional ethic toward the environment is needed, and it is the humanities that have traditionally articulated humanity's great wellspring of ethical thinking. If the natural sciences are best equipped to inform society about *what* changes are needed in its treatment of the environment, and the social sciences are best suited to define *how* those changes might be brought about in society, the series concluded that the humanities are best able to engage in ethical reflection to explain *why* those changes are needed. Scholarship and teaching in the humanities and fine arts are critical in providing an opportunity to examine and rethink how we view the relations between humans and nonhuman nature through forms such as language, literature, rhetoric, art, religion, and history. In the environmental ethics series, the fields of history, philosophy, religion, and art were represented.

Our formulations about what constitutes ethical behavior toward the environment have traditionally been strongly influenced by our concepts of ecology, the relationship of all living things to each other and to the earth. This is an important example of the vital links that can exist between the humanities and the natural sciences. Historian Frederick Davis explained that our concepts of ecology have changed from the "Arcadian," to the "Imperial," and to the "Evolutionary" from the early 18th century to the present, leading to changing formulations of environmental ethics. The Arcadian concept of ecology stressed humankind's intrinsic attachment to the land and advocated peaceful coexistence with other organisms in nature, seen as a beautiful whole created by divine Providence. Almost indistinguishable from this ecological view was an environmental ethic of cooperation with nature, reverence for nature and nature's Creator, and the value of living a simple, humble life. For complex historical reasons involving the rise of modern western science and a particular reading of the book of Genesis in Judeo-Christian scriptures, the Arcadian view was transformed during the 18th and 19th centuries. The resulting Imperial ecological view was that humankind was superior to the rest of the natural order, leading to an environmental ethic of domination of the earth for humankind's benefit. Charles Darwin's theory of biological evolution by natural selection established the third major ecological viewpoint, in which humankind is seen as an integral part of nature and subject to the same forces of nature embodied in scientific theories and laws, and, as such, is engaged in a struggle for existence in common with all other species. The environmental ethic emanating from this ecological viewpoint is unclear. We can't cooperate with nature (Arcadian) if we are engaged in a struggle for existence with other species, and we can't dominate nature (Imperial) if we are an integral part of nature. The environmental ethics series concluded that perhaps our generation's difficulty in developing a viable environmental ethic is partly due to the loss of a solid and clear link between ecology and ethics, as existed in the Arcadian and Imperial periods.

If biological science is silent regarding humankind's formulation of a viable environmental ethic, the humanities disciplines of philosophy and religion may make important contributions toward filling the void. Philosopher James Justus discussed the relative merits and practicalities of two competing human value systems with regard to the environment, intrinsic value versus instrumental value. When nature is viewed as having intrinsic value, the existence or flourishing of nature is considered to be a morally good thing independent of its relation or usefulness to anything else, including to humans. On the other hand, when nature is assigned instrumental value, its value is based on nature's usefulness to other entities, particularly to humans. Some ethicists have argued that, despite the apparent nobility of the concept of intrinsic value, its application to the inevitable decision making in conservation becomes problematic. For example, intrinsic value should afford all species equal access to the Endangered Species Act. In practice, however, limitations in funding and personnel, as well as political and legal pressures, have forced agencies responsible for making listing decisions to assign priorities to species even though all are considered to be of equal intrinsic value. Comparative value is exactly what conservation decision making requires, according to proponents of instrumental value. Supporters of intrinsic value object to this approach on moral grounds, viewing all entities in nature as "sacred." It became clear to series participants that there is an essential tension between the emotional appeal of intrinsic value and the sense of pragmatic trade off in values that instrumental ethicists believe is inevitable in conservation decision making.

The religious dimension of environmental ethics was addressed by Pam McVety, biologist, retired administrator in the Florida Department of Environmental Protection, and Presbyterian environmental activist. During 2004-2006 she guided the rewrite of the Presbyterian denomination's energy policy and successfully lobbied for the passage of a General

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Assembly Resolution calling on 2.4 million Presbyterians to go carbon neutral to fight climate change. In her luncheon presentation, McVety referenced both negative and positive aspects of religion's impact on the environment. Writing in the 1960's the historian Lynn White stated that "especially in its Western form, Christianity is the most anthropocentric religion the world has seen." White stated that the view that all of nature exists for the sole benefit of humans represents a type of "Christian arrogance" that has penetrated the Western cultural outlook and has influenced the deliberations of all those Western institutions that would seek to solve the environmental crisis, even science and technology. But White also wrote that "since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not."¹ As if responding to White, scholarly interest in the relationships among human cultures, religions, and the natural environment developed in the 1960's, and by the 1980's and 1990's religious writings and teachings on environmental ethics started to expand and were given the name "eco-justice" by the faith community, providing an interesting parallel to the previously discussed legal concept of "environmental justice." In 1986 in Assisi, Italy, leaders of the five major world religions met to define religious obligations to nature. In 1997 Patriarch Bartholomew, the spiritual leader of more than 300 million Orthodox Christians around the world, became the first religious leader to denounce environmental abuse as a sin against God. By 2000 most mainline denominations were beginning to embrace eco-justice as an important element of their faith. In 2015 Pope Francis issued his sweeping and magisterial encyclical on the environment, "Encyclical Letter Laudato Si' of the Holy Father Francis, On Care for Our Common Home." Francis leaves no doubt about the primary cause of our environmental crisis when he writes:

"But a sober look at our world shows that the degree of human intervention, often in the service of business interests and consumerism, is actually making our earth less rich and beautiful, ever more limited and grey, even as technological advances and consumer goods continue to abound limitlessly. We seem to think that we can substitute an irreplaceable and irretrievable beauty with something which we have created ourselves."²

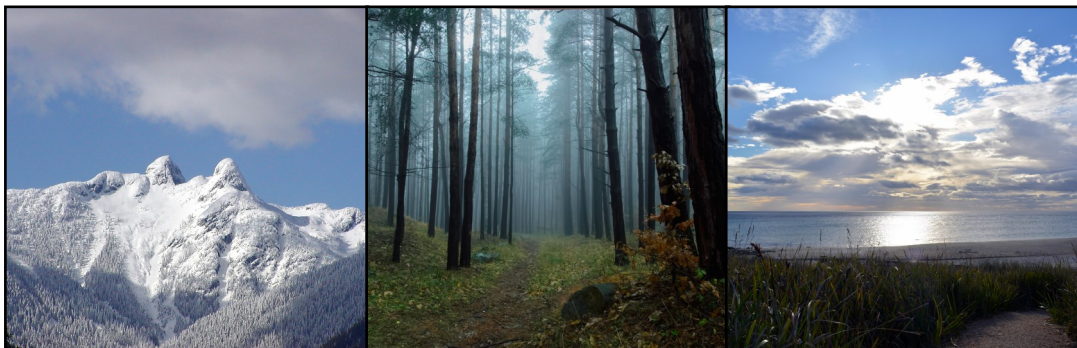
At the same time Francis articulates the strong message of hope that is the essence of the religious ethic:

"Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start, despite their mental and social conditioning. We are able to take an honest look at ourselves, to acknowledge our deep dissatisfaction, and to embark on new paths to authentic freedom. No system can completely suppress our openness to what is good, true and beautiful, or our God-given ability to respond to his grace at work deep in our hearts. I appeal to everyone throughout the world not to forget this dignity which is ours. No one has the right to take it from us."³

In engaging the environmental crisis, the humanities can bring critical dimensions of intelligence and awareness that transcend purely cognitive knowledge. These include aesthetic sensibility, moral feelings, emotional empathy and imaginative vision.⁴ The purely cognitive approach of the natural sciences treats the environment as an object, as an entity that is beyond the human who seeks to know it. Yet, we as humans are an integral part of the environment that we seek to know. This makes the contextual and relational, and therefore historical and even personal knowledge of the humanities particularly useful in addressing our environmental problems. Participants in the environmental ethics series were particularly open to the value of German Idealism, as formulated by Hegel and others, for the development of a viable environmental ethic, where the intellect's passion for truth coincides with the will's desire for the good, with both of these coalescing in the love of the beautiful. In effect, this seminal idea creates a vehicle for a very profound integration of the sciences and the humanities toward a solution of our environmental concerns.

Pope Francis alludes to the importance of humanity's experience of beauty as a motivator for behavioral changes toward the earth when he speaks of the "richness and beauty" of the earth, of the "irreplaceable and irretrievable beauty" of our planetary home, and of humanity's openness to respond to what is "good, true, and beautiful." As a thought experiment, we may contemplate how we would react if scientists surprised us by saying that we no longer needed to worry about climate change because new technological developments would allow us to survive even with massive global temperature rises. Carrying the thought experiment further, how would we react if economists also surprised us by stating that even though the planet was in a state of great environmental decline, new economic thinking would allow our global financial systems to survive. Would we not continue to experience an environmental crisis? Even though we would be able to survive physically and economically, we would be living on a planet that had lost most of its beauty. Gone would be the grandeur of the great snow-capped peaks. The solace of deeply verdant forests would be only a sad memory. And the once breathtaking beauty of a blue sky and an emerald ocean would be replaced with an all-

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The breathtaking beauty of our planetary home is crucial to the human spirit. *Photos via MorgueFile.com*

encompassing and always depressing grey. Inherent in Pope Francis's narratives is the recognition that beauty is crucial to the human spirit, and without the vibrant beauty of our planetary home, we would be faced with an on-going crisis of the spirit. The longing to preserve our planet's beauty can be a very powerful motivator for changing our destructive behaviors toward the natural environment.

The focus on the humanities in the environmental ethics series culminated with a consideration of the aesthetic dimensions of knowledge through an examination of the field of art. Alva Noe has stated that "art is itself a research practice, a way of investigating the world and ourselves. Art displays us to ourselves, and in a way makes us anew, by disrupting our habitual activities of doing and making."⁵ Thus, art becomes very important in developing an environmental ethic, which can happen only through heightened self-knowledge and changes to our habitual behaviors.

In her presentation, artist Anne Stagg explained that artists' powerful relationship with the natural environment, based on keen observation, and their questioning and reexamination of society's notions of progress, make their input critical for the formulation of a viable environmental ethic. Artists heighten our awareness of our relations to nature and, thereby, they may bring about social change. Through the images of art we are put in touch with the power and beauty of nature and the delicate balance between humans and nature. Artists have reminded us of the absurdity of some of our actions toward nature and of how removed our experiences and perceptions of nature sometimes become. In addition, artists have raised important questions about sustainability, reuse, and mass consumption. The artistic image may be able to move us to a state of awareness and action when our verbalizations fail.

The reflection on the topic of environmental ethics in the faculty luncheon series at Florida State University resulted in a number of insights that have been discussed in this essay at some length. Those insights will now be summarized briefly. Without the natural sciences we would not understand the scope of the damage that we as humans are causing to our bio-physical environment, nor would we have an indication of the dire consequences that are likely to affect future generations. Since climate change is very much a societal problem, the social sciences are called upon to advance, understand, and design strategies for responding to the planetary changes that the natural sciences are documenting. But will we as a species listen to the warnings of the natural sciences and make the difficult and necessary changes to our human institutions, as prescribed by the social sciences? In other words, will the cognitive knowledge of the sciences be sufficient to motivate the necessary changes in behavior? So far the answer to that question is a resounding "no." Yet, in the face of this apparent inadequacy of the cognitive sciences to promote the needed change for one of the critical issues of our time, daily we hear of the push for more science, technology, engineering, and mathematics (STEM) training in our educational institutions. At the same time we hear of the crashing college enrollments in the humanities, and this is used as justification by some college administrators to reduce the funding for these disciplines. This represents a great loss for humanity. The humanities engage our deepest longings and emotions, our most profound hopes for the future, and our most vital sense of the meaning of our lives and of what is most important in our lives. This personal understanding of meaning becomes the foundation of our understanding of what is good, true and beautiful in the world and of what we understand to be the "ethical." This form of knowledge, therefore, is indispensable in forming a collective concept of ethical behavior toward the natural environment.

The humanities must be promoted equally with the sciences in our educational institutions as we seek to create the next generation of citizens who will be called upon to grapple with the earth's most pressing problems, including climate

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change. If we are successful in fostering a partnership between the humanities and the sciences towards solving our climate change problem, this will represent a powerful argument for the importance of a balance between these disciplines in our society at large, and particularly in our educational institutions. It is a curious fact of human existence that crisis often breeds opportunity!

Notes

1. Lynn White, Jr., The Historical Roots of Our Ecologic Crisis. *Science*, 155, 1203-1207.
2. Encyclical Letter *Laudato Si'* of the Holy Father Francis, On Care for Our Common Home. Libreria Editrice Vaticana, 24 May 2015, paragraph 34.
3. *Ibid.*, paragraph 205.
4. William Franke, *Involved Knowing: On the Poetic Epistemology of the Humanities*. International Society for the Study of European Ideas, 2011.
5. Alva Noe, *Strange Tools: Art and Human Nature*. Hill and Wang, New York, 2015.

ESSAYS— CONTINUED

“Sustainable Communities: Teaching the Environment in the English Classroom”

By Theresa A. Dougal

As people across the globe grapple with the consequences of environmental degradation, “teaching sustainability” within the context of the humanities is imperative, yet the challenges are daunting for many educators who struggle to address the topic within their disciplinary norms. In English Studies, we have seen this dilemma played out in numerous, ongoing scholarly debates about the practice and teaching of ecocriticism and environmental literature, the relative value of theory versus more experiential learning, and the merit and methods of an interdisciplinary approach and an action-oriented curriculum. Cheryll Glotfelty captures the impulse many of us feel when she says in a letter published in *PMLA*: “The question that fires me incessantly is this: how can one, as a literary critic and teacher, contribute to the ecological health of the planet?”¹ In addressing this pressing question, those of us sympathetic to the cause bring to the table an array of possibilities that reflect our best intentions as well as the realities of the institutions we teach in and the students we teach. My own experience in teaching sustainability within English Studies at a small liberal arts college has led me to foreground a strongly interdisciplinary approach grounded in ethics, an effort made possible by a curriculum that actively encourages interdisciplinary learning and includes an upper-level category called “The Moral Life.” The thoughts shared here emerge from my evolving efforts over the past several years to responsibly integrate an environmental perspective into my teaching.

The title “Sustainable Communities” originates with a first year seminar I was invited to teach within a new living-learning community on our campus. After having recently experimented with a short section on the environment in my “Moral Life” literature course, I welcomed the opportunity to address the topic more comprehensively within a first-year writing course populated by students who shared a common interest. Unlike literature courses, a general education writing course is easily conducive to the kind of Education for Sustainable Development (ESD) that Greg Garrard and others advocate, including but moving beyond mere Environmental Education (EE) to concrete action. Through a variety of readings, films, speakers, discussions, and writing assignments, students examined how threats to the natural environment are influencing our ways of living, and how communities are working to create more balanced lifestyles, social structures, and economies. The course aimed to provide the “fundamental knowledge” that Garrard describes as a “critique of consumerism and advertising . . . an understanding of distorted retail prices and environmental costs, and the contrast in moral values between a technocentric and ecocentric perspective.”² Students also moved beyond merely thinking and writing about these issues, and participated in multiple hands-on activities, enacting what Stephen Sperling sees as the “primary aims” of education for sustainability – “to develop and link systemic and critical thinking and environmental and social action, or in other words, develop ecoliteracy and political literacy for full and active citizenship.”³ Teaching this seminar and witnessing its effect upon the students, several of whom went on to major in Environmental Studies and to assume leadership roles in environmental initiatives, motivated me to try to find ways to bring this pedagogy to bear within other courses.

Teaching the environment within standard English literature courses is clearly no easy task, as English major courses provide much less room for Education for Sustainable Development, a circumstance that underlies the dilemma of ecocritics who are sincere in their desire to make a difference outside the classroom. Lawrence Buell, Ursula Heise, and Karen Thornber affirm the value of ecocriticism, which, as they write, “begins from the conviction that the arts of imagination and the study thereof – by virtue of their grasp of the power of word, story, and image to reinforce, enliven, and direct environmental concern – can contribute significantly to the understanding of environmental problems.”⁴ Critics like Garrard, however, worry that too few students exposed to this EE model, which emphasizes the “admirable canon” of environmental literature, go on to make practical use of their knowledge after they graduate.⁵ Karen Kilcup expresses similar concern when she writes, “The challenge for literary studies is to make an environmental perspective fundamental far beyond the discipline, to avoid making ecocriticism merely another interpretive system.”⁶ She asks the pertinent question: “How can a literature course be structured both to meet departmental (and disciplinary) demands and to connect reading with real life – while developing students’ ecological literacy?”⁷ In my own limited efforts to “teach the environment” within early 19th-century American and British Literature courses, I have been acutely aware of the

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way the various, important disciplinary demands of these courses conflict with the impulse to foreground practical environmental concerns. At my undergraduate institution, with an English Department consisting of eight full-time faculty and no environmental literature track, English students' exposure in their courses to environmental issues and/or ecocriticism is minimal, to say the least. In the end, my best effort to address this deficiency has emerged in an interdisciplinary course called "Literature and the Way We Live."

"Literature and the Way We Live" draws juniors and seniors from across all majors and, in addition to being an English major elective, fulfills an upper-level category in the general curriculum called "The Moral Life." The deliberately interdisciplinary framework of the course allows us to approach a variety of literary and cultural texts from multiple perspectives, with less of a focus on strictly literary analysis. Our central texts are works included in Peter and Renata Singer's *The Moral of the Story: An Anthology of Ethics Through Literature*⁸ and Simon Blackburn's short but comprehensive *Being Good: an Introduction to Ethics*.⁹ These are supplemented, particularly in the environment section, with a variety of articles and films. For their presentations, students provide the class with peer-reviewed articles from their particular disciplines, which I review and approve in advance for everyone to read. Students maintain an extensive daily journal that includes responses to Blackburn, the literary text, and the reserve article, and a hypothetical dilemma related to the topic. This substantial writing component, along with two formal essays and class discussion, constitute the work of the course.

In advance of the environment section, students read literature and secondary texts that explore the theme of identity, and they absorb a good deal of the Blackburn ethics text – all of which primes them for ongoing discussion about civic life, personal lifestyle, and moral decision making. In the identity section we consider issues having to do with race and gender, money and ambition, education, technology. With Blackburn, as we lead up to and engage in the environment section, we discuss, among other things, the concepts of relativism, egoism, desire and the meaning of life, the greatest happiness of the greatest number, rights, and unreasonable demands. All of this material, when read in conjunction with provocative literature and related secondary articles, is conducive to preparing students to think about and analyze various beliefs and behaviors regarding the environment. If, as Al Gore claims and many of us believe, the environment is essentially a moral issue and crisis,¹⁰ using ethics to frame a literature course both preserves the ideal model of liberal learning and grounds the discussion within universal concepts rather than partisan positions, allowing for dialogue that, though challenging, doesn't turn off students who are skeptical or under-informed, that compels them to think broadly about concrete problems.

One cornerstone of the course is the use of interdisciplinary, peer-reviewed secondary articles submitted by the students. In addition to presenting on the central readings, students lead the class in discussion over environmental topics related to their majors or to careers that emerge from their majors. So, for instance, we've learned together about "Assessing Ozone-Related Health Impacts under a Changing Climate" (nursing), "Extinction Risk from Climate Change" (biology), "Psychology and Environmental Sustainability: A Call for Integration" (psychology), "The National Environmental Literacy Project" (education), "A Regional Dynamic General-Equilibrium Model of Alternative Climate-Change Strategies" (mathematics/economics). I name these articles at length because the titles, so alien to an English course, work well as a supplement to our discussion about the primary texts. I have found that when students are encouraged to seek out and share information that is relevant to their own scholarly and career aspirations, they process all the course material more fully. Although students are not participating in any actual hands-on activities within the course, they're integrating course content into their own frame of reference. Nursing students begin to consider the ways in which climate change is impacting public health. Education students are motivated to introduce environmental literacy into their classrooms. Psychology majors recognize the potential effects of dramatic and ongoing weather changes on people's psychological well being. Everyone in the class benefits by being exposed to a variety of perspectives on pressing environmental issues, and the practice contributes to the kind of "transformative teaching" that Hayden Gabriel, Greg Garrard, and Steve Pratchett call for within a pedagogical framework that includes "awareness, analysis, evaluation, and participation."^{11 12} The ideal is that, by relating the environment to what they already know and care about, students gain a measure of control. And as David Sobel says in "Climate Change meets Ecophobia," "A sense of agency and control leads to the knowledge of issues and action strategies, which lead to an intention to act, which under the right precipitating conditions, leads to environmental behavior."¹³

Because "Literature and the Way We Live" is, at its core, an English course, we pay close attention to the rhetorical

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practices of our texts, and one Communication student's secondary article was particularly useful in this regard. The article, "Communicating Climate Change: Why Frames Matter for Public Engagement,"¹⁴ helped us to consider the extent to which the novel, articles, and films we were using in class were effective in truly engaging us in our topic. As I continually seek out the best material to use in class – cultural texts, dystopian or apocalyptic novels, nature writing, non-fiction and journalistic pieces – articles such as this one on "frames," found and presented by a student in the class, are successful in drawing students into an even larger conversation – about the importance of communicating environmental issues to the public at large, and about how literature and other arts can play an essential role. "Literature and the Way We Live" is an interdisciplinary course but it is also firmly aligned with the belief that the humanities are crucial to achieving environmental awareness. As Stephanie LeMenager and Stephanie Foote argue, "the humanities are especially suited to speak to the rhetoric of crisis and to problems of futurity and scale because they demand that we understand how narratives about place, about value, and about the relation of social actors to those ideas are made."¹⁵ Our study of such narratives and their effectiveness is central, and it is enhanced by the valuable insights and information brought into our deliberations from scholarship in a variety of disciplines.

In addition to the students' interdisciplinary articles, another important interactive practice in the course involves the hypothetical dilemmas that students regularly write and deliberate upon. For each moral issue addressed by the texts, students practice articulating truly difficult dilemmas for themselves – ones that have no easy answers and that tend to generate intensive debate in class. During the environment section, such dilemmas have involved choices about where to live and how to transport oneself, how much stuff to buy, what profession to pursue, what energy to consume, whether to become vegetarian or vegan. Students are encouraged to make direct applications of moral issues to their personal lives and professional aspirations in a way similar to what Richard Kerridge calls for in his article "Ecocriticism and the Mission of English" when he suggests that impersonal scholarship should be brought into dialogue with "personal narratives of reading, including emotions and bodily reactions, and the influence of other things going on in the person's life at the time of reading."¹⁶ In "Literature and the Way We Live," our goal is to do more than merely read and learn about environmental issues. The hypothetical dilemmas and student-chosen interdisciplinary articles are meant to compel students to internalize and be deliberate about tangibly dealing with environmental challenges that many of them admittedly would rather ignore. Such classroom practices also have the added benefit of shielding the teacher from the charge of being activist in the classroom, since discussion emerges from peer-reviewed scholarship and student-centered dilemmas, all considered within the context of universal ethical concepts.

Obviously, no one course is likely to propel students toward environmental action, and only anecdotal evidence is available about how students have gone on to behave after taking the course. Ideally, as Julie Matthews recommends in "Hybrid Pedagogies for Sustainability Education," students are exposed to a number of approaches, including the "whole of institution" approach, which alongside theory, invites all constituents on campus to participate and to "think differently about life."¹⁷ Students might also benefit from a pedagogy that, as Stacy Alaimo argues, recognizes the problematic nuances of the very term, "sustainability," with its techno-scientific perspective, and endorses a more "embedded, passionate, and purposeful" mode of knowledge such as what the humanities can provide.¹⁸ In any case, since I began polling students at the beginning and end of our "Way We Live" course, I have seen a dramatic surge in the number of students who conclude that the environment is our most pressing moral concern. These students, and those who have yet to be reached, certainly deserve our continued efforts to find a pedagogy that works.

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“What We Have in Common(s): WordPress and its Anthologizing Possibilities”

By Anne Lovering Rounds

When I think about the Teaching and Learning Commons website I designed for my colleagues in the English Department at Hostos Community College, a South Bronx campus that is part of the City University of New York, I think of the TV show *Portlandia*.¹ In one sketch from the show, which satirizes the liberal culture of Portland, Oregon, the show's co-stars Carrie Brownstein and Fred Armisen portray the owners of a social media company, LinxPDX, that has recently taken over one of Portland's newspapers. In these roles, they advise erstwhile journalists on how to adapt to the change from print journalism to the online environment. “We don't actually have articles. We have links to other articles,” Carrie's character says. Fred's character advises one staff writer, “Think of yourself less as journalist...and more of a linkalist.”

When I set up the Teaching Commons website, intended as a resource for faculty members and students, the truth is I felt complicit in the ethos *Portlandia* is lampooning. The site includes an area entitled “Links to Texts,” where users can click through to articles, stories, and poems frequently assigned in the curricula of the college's bread-and-butter English composition courses. “We don't actually need to engage students or faculty members with the *words* in the literature we teach,” I imagined myself saying in a deadpan pitch for the website. “We just need the Commons to provide links to the words.” But as I reflect on the experience of designing the Commons, what particularly interests me is, in fact, the nature and consequences of this “linkalizing” capability.

As a considered repository of links to other texts, the Learning Commons acts as a new kind of anthology in the digital age. It is a collection of access points to articles and creative works, and in this way, it is a space for curating those works. I thus believe that the Commons' “Links to Texts” page benefits from exposure to the questions that book historians and cultural critics like Leah Price (*The Anthology and the Rise of the Novel*), Barbara Benedict (*Making the Modern Reader*), and Anne Ferry (*Tradition and the Individual Poem*) have studied with respect to print anthologies. Such questions might be: on what basis does an anthology decide what to include and what to leave out? For what purpose is it made? Who empowers the canon it comes to reflect? And through what technology is that canon being disseminated and received? These are rich, complex questions, even when we address them for analog rather than digital or born digital anthologies, and the answers depend variously on a critic's choice of national scope, choice of methodology, focus on a particular genre, and focus on particular medium such as print text or audio recording. But the question of technology's relationship to anthology-creation would seem to have special relevance to a site such as the Learning Commons.

Before we address this question in the context of what I'm calling a digital anthology, we should acknowledge it as an equally important and interesting one in the context of print media artifacts, and the ways these artifacts shape encounters with literature. In Anne Ferry's words,

The size of any book is always constrained by practical considerations...how heavy it is to hold, how portable, how conveniently sized to display or store, all possibilities inseparable from the consideration of what price it will sell for. Then the physical dimensions and cost are determined by paper, type face, format, binding, illustrations, and so on. (Ferry 24-5)

Speaking of 17th- and 18th-century anthologies like *A Poetical Rapsody Containing, Elegies, Madrigalls, and other Poesies* (1602) and *The Warbling Muses, Or Treasure of Lyric Poetry: Containing Seven Hundred and Thirty-one Songs* (1749), Ferry observes these anthologies' “heightened awareness of the book as a containing space,” noting that anthologies have a predilection for calling attention to their own spatial dimensions (24). Thinking ahead in history, to books I have assigned or been assigned in my own courses, we can see that these spatial dimensions vary hugely among works calling themselves anthologies, from a slender work like *Poetry After 9/11: An Anthology of New York Poets* (128 pages) to the door-stopping *Norton Anthology of English Literature* in its many editions (3,078 pages). In the case of anthologies, the decision of size rests in a unique way with the aesthetics of the compiler, and on the brand experience the compiler wants the book to portray. But size also necessarily rests on pragmatic, material concerns. There is a risk, a pricetag, and a timeline of months or years for printing, binding, and distributing a 3,000-page book. In addition to the cost to the publisher and the price set for the intended reader, there is also a concrete experience of

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meeting a poem in such a material context, one tiny lyric on one of 3,000 tissue-paper-thin pages.

As a medium for anthologizing literary texts, and when it comes to creating containers for literature or literary metadata, the web dramatically alters this set of concerns because of the easy access and immediacy it offers potential anthologists. Not long ago, I updated the Commons' "Links to Texts" page with links to the spring 2015 semester's common final exam selections in the two-semester English composition sequence, providing links to articles in the *New York Times*, the *Atlantic*, and the *Chronicle of Higher Education*. After I emailed the English department's faculty members to say the site now had these links up, a course manager let me know within the hour that a link to one of the articles was missing, and I made the fix in minutes. After receiving a kind thank-you email for the page from another colleague, I remembered that he frequently assigns Andrew Marvell's poem "To His Coy Mistress" in his course, and I updated the list of links, again within minutes.

At the end of *Canons by Consensus*, Joseph Csicsila suggests that

Recent pedagogical innovations such as Internet-based libraries, customized textbook publishing, and multimedia software technologies are poised to challenge the traditional college-level anthology of American literature—and its privileged, prominent place in the academic literary curriculum—in ways that course-packs, supplemental photocopies, and inexpensive paperbacks never could. (Csicsila 207-8)

Perhaps a site like the Commons is one of the kinds of innovation Csicsila has in mind, one that easily allows individual teachers, or the representatives of discrete departments, to be editors of their own anthologies. What is exhilarating about the "Links to Texts" collection is its instant gratification element—its ability to be so responsive to the mutable and unique curriculum of a department. The Commons does not replace the intellectually challenging and stimulating work of discussing what texts to include in the curriculum. But because of the speed with which it can reflect changes or updates to that curriculum, because of the ease with which its curator can solicit and represent voices in the department, and because the web removes traditional concerns about how large a container can be, the Commons represents a powerful shift away from the one-size-fits-all authority, as well as the potential physical heft, of a print anthology typically assigned as a default textbook.

Equally interestingly, the concerns that an online "Links to Texts" collection raises resemble concerns about the anthology in the print era. Anne Ferry glosses the lengthy title of a 1704 anthology, *The Theatre of Ingenuity: Or, The Gentleman's and Lady's Pleasing Recreation and Delightful Pastime at Leisure Hours*, by saying the title suggests "anthologies have the advantage in containing discontinuous, short pieces suited to the desultory mode of reading that had come to be called *dipping*" (Ferry 29). Despite its weight and despite its conscious or subconscious practices of selectivity, the print anthology has *also* always been, in a way, a bid for open access—a would-be space saver, and a container where a higher quantity of stuff is more readily available to a wider audience, an inclusivity that the name *Commons* continues to evoke. But along with this inclusivity historically has come the concern that the anthology promotes "skipping and dipping" reading practices, and this is no different in the age of the digital anthology. If the Commons' "Link To Texts" space provides a unique, mindfully curated, readily accessible, and low- to no-cost introduction to curricular literature, it cannot ensure that students are clicking on the links, nor that they are reading the material once they have clicked, nor that they are information literate about web sources. While the digital anthology can redefine the contours of canonicity, it cannot stand in for the work of reading, thinking, or teaching.

Yet I still believe the ability to make the anthology both institution-specific and digital can transform literary encounters, because a Commons-type space can highlight questions of information literacy in a new way. If links to texts or digital versions of literature do not necessarily alter the content of the material from what a print copy would also provide, they can bring questions about textual publication, legitimacy, and authority to the fore. This in itself is a useful means for confounding student expectations and therefore a prompt for learning. Many of my students enter the classroom fearing that they will not be good at the coursework, or anticipating that they will dislike it; for them, reading and the hardcopy form it takes are at special risk for seeming arbitrarily authoritative and immutable. Just as reading could feel like an assigned,

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irrelevant, or difficult burden, the book could come across as a required, inconvenient object incapable of being altered. If the online anthology allows students to wonder what a book is, who decides on its content, and how that content appears—and, even further, if the online anthology allows us to teach students that these elements are potentially flexible rather than dispassionately imposed—isn't that cause for everyone's excitement?

Notes

1. The address for the site is commons.hostos.edu/englishcommons

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“Interculturalidad: Perspectives on Teaching and Learning about Latin America”

By Paula Pereda-Perez

I never really questioned myself about being “Latin American”. In fact, while living in Chile, my country of birth, Latin America was one of those names that one would associate with United Nations reports or other international organizations; that is, a name given from outside to countries stretching from Mexico to the Southern Cone. To my knowledge and experience, those living in Latin American countries would refer to themselves variously as South or Central American, from the Andean countries, from the Southern Cone, etc. Ultimately, the existence of a single, unified region and identity would only become apparent when traveling and living abroad.

The first time I was confronted with the term “Latin America” was when I was in New Zealand as an overseas visitor filling out immigration forms. The forms asked one to identify their ethnicity, offering the following options: European, Maori, Asian, Pacific Peoples and MELAA (Middle Eastern/Latin American/African). To my surprise, in New Zealand, and for statistical reasons, I found I was grouped with people that I perceived so culturally, geographically and genetically distant from me. Thus began my slow realization of and desire to learn about the labels that people various parts of the world are ascribed to outside of their native lands, and sometimes within them.

Years later, as a sociologist, I was teaching Human Development at the Latin American Social Sciences Institute (Facultad Latinoamericana de Ciencias Sociales - FLACSO), an international academic organization operating in 13 countries across Latin America and the Caribbean. What I continue to learn from my MA students there is that to a greater or lesser extent, all Latin American countries carry the historical legacy of colonialism. This, of course, is nothing new, but what has been new is learning about the various strategies and ways in which diverse communities across the region work on developing their own identities and reshaping the idea of Latin America.

So when recently, as a Postdoctoral Fellow at the Center for Interdisciplinary Teaching & Learning (CITL) at Boston University’s College of General Studies, I was asked to teach freshman and sophomore students about Latin America from a Latin American perspective, I found myself again asking what Latin America actually is. And moreover, whether there is such a thing as a Latin American perspective. To begin answering these questions, I proceeded from a perspective of *interculturalidad*.

As I went about preparing my lectures, it became apparent that I needed a critical, intercultural pedagogy to facilitate what I shall discuss as ‘epistemological delinking’ (see De Lissovoy, 2016). By putting into question the very notion of Latin America, my overall goal was to invite students to think otherwise, as the first step towards what the Brazilian anthropologist Eduardo Viveiros de Castro (2014) calls a ‘decolonization of thought’. After surveying the concept of *interculturalidad*, I will present an example I used in my first lecture to teach about Latin America to a freshman social science class from the perspective and pedagogic strategy of *interculturalidad*.

Interculturalidad

Like the concept of culture, there is no single, agreed definition or approach for interculturality. The most commonly known approximation to interculturality comes from the literature on education and intercultural communication. From this perspective, interculturality is “a dynamic process by which people draw on and use the resources and processes of cultures with which they are familiar but also those they may not typically be associated with in their interactions with others” (Young & Sercombe, 2010, p. 181).

A related concept to interculturality is multiculturalism, which expresses the awareness of the multiplicity of identities and cultures in a given society and the conflicts and possibilities to which this gives rise. As a concept and social policy, multiculturalism has its roots in Western countries (Walsh, 2008, p. 140) and reflects a cultural relativism that does not acknowledge the relational dimension of culture. Moreover, it is generally uncritical of the inequalities between cultures, including material inequalities, power relations, ideologies of difference and biopolitics. Within the logic of multiculturalism

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Argentine semiotician, Walter Mignolo (2005) points out,

the hegemonic principles of knowledge, education, the concept of the state and government, political economy, morality, etc., are controlled by the state, and below the control of the state the people have the “freedom” to go with their “cultures” as far as they do not challenge “the epistemic principles” grounding politics, economy, and ethics as managed by the state (p. 118).

Pluriculturalism is another concept related to interculturality, but as Walsh (2008) notes, is more commonly used in South America. Pluriculturalism reflects the particularity of the region, where for centuries indigenous and black populations have lived with white-mestizos and where miscegenation and racial mix have been significant.

Whereas the prefix “multi” denotes a collection of unique, unrelated cultures within a framework of a dominant culture, the prefix “pluri” indicates cultures that live in the same territory, but without deep, equitable relationships. Both multiculturalism and pluriculturalism are descriptive terms that acknowledge the existence of multiple cultures in a particular place, and stress mutual recognition, tolerance and respect (Walsh, 2008, p. 140).

Interculturalidad, on the other hand, is a concept that emerges from indigenous intellectuals and leaders of various social movements in South America to claim the existence of different cosmologies, ontologies and epistemologies (Mignolo, 2005, p. 117). As Robert Aman (2014) states, *interculturalidad*

“implies bringing about a new model of society through a different vision of development, nation, identity and territorialization; that is to say, a vision that is not dependent upon or structured by the imposition of one ideal society on another.”(p. 122)

Interculturality and *interculturalidad* are not only merely different spellings but carry different meanings. I choose the Spanish spelling to emphasize that unlike interculturality, *interculturalidad* leads to a critical approach to understanding relations between cultures and highlights the importance of acknowledging oppressive power dynamics in order to change them. It re-conceptualizes and re-establishes structures that bring about specific logics, practices and diverse cultural ways of thinking, acting and living in an equitable relation. Thus, *interculturalidad* suggests an active and ongoing process of negotiation and interrelation where what is characteristic and particular does not lose their differences, but have the opportunity and ability to contribute from this difference to the creation of new understandings, coexistence, cooperation and solidarity (Walsh, 2008, p. 141).

Interculturalidad is based on the recognition of both differences and similarities between cultures. As such it emphasizes respect for diversity and the right to equality as central aspects of human dignity. The processes by which cultures negotiate or communicate identity and confront difference are central to the experience of *interculturalidad*. The dignity of all people is a condition of *interculturalidad*, as dignity is a fundamental value in all cultures, religions and traditions, and is also a value that expresses what is specifically human. These two conditions make this value a universal aspiration. A dignified life for all refers not only to the different cultures that inhabit the world today but even those who are not yet born, future generations with whom we have an ethical commitment.

The perspective of *interculturalidad* outlined is essential for preparing students for effective citizenship in a diverse society such as that of the United States and beyond. As noted by Ungar (2016) in a recent publication in *Foreign Affairs* magazine, in the United States the discourse on international and global issues has lacked historical context or deeper understanding. In fact, the author argues that many people in the United States have very limited knowledge about the rest of world and appear to be more disconnected from it than in the past. For Ungar, there is “almost universal failure of the broader U.S. public to know and understand others, except through a military lens” (p. 112). To address “Americans’ ignorance of international issues and sensibilities” (p. 121), Ungar proposes to cross the threshold of awareness by “trying to understand how the world looks through others’ eyes” (p. 123) and “calls for a national education policy that recognizes the importance of international literacy and global awareness for the future of the United States” (p. 120).

ESSAYS— CONTINUED

The perspective of *interculturalidad* for teaching about Latin America, but also for teaching about any other culture or region of the world, I believe addresses the issues raised by Ungar. Using this approach would allow students to recognize new perspectives about their own cultural rules and biases by:

- Understanding and acknowledging the existence of different cosmologies, ontologies and epistemologies and how they shape our understanding of the world and reality.
- Understanding that categories such as gender, sexuality, class, disability, ethnicity/race, nationalism and other socially constructed categories are inscribed in themselves and others,
- Being critically aware of how those categories shape their worldview and the worldview of other people, groups, and societies.
- Being critically aware that those categories are not static nor have a reality in themselves but are systems of classification that change over time.
- Understanding the ways marginalized and dominant groups define and express themselves, and the contexts in which these definitions are constructed.
- Understanding how global forces such as imperialism, colonialism, religion, globalization, capitalism, and socialism have shaped ideas, groups, institutions, and the natural environment.

Interculturalidad: Teaching and learning about Latin America

In this section, I'll present an example I used in my first lecture to teach about Latin America to a freshman social science class. At the start of the class, I began by asking a series of questions designed to interrogate the very notion of Latin America. Here I used the *interculturalidad* perspective as a pedagogical strategy to invite students into new ways of thinking about a largely taken for granted concept. To accomplish this task, I introduced categories such as territory, nation, identity, language, ethnicity as intertext. My intention was to create a disruption in the commonly associated discourses and narratives and a disjuncture of the space-time continuum about Latin America. Thus, I began my lecture in the following way:

What is Latin America? To begin answering this question, I would like to problematize the very notion of Latin America by raising the following issues: where is Latin America and who is Latin America? While the answers to these questions might appear self-evident, they are much more problematic than they seem. Let's take the case of Europe and formulate the same questions. What is Europe? Where is Europe? Who are Europeans? The common sense answers will go as follow: Europe is a continent located in Northern and Eastern Hemispheres; Europeans are the people belonging to the ethnic groups of Europe.

Now, let's consider the same questions again and attempt to answer them thinking of Latin America: What is Latin America? Territorially speaking, Latin America is not a continent, North America and South America are continents. Perhaps we can consider Latin America as a region, but this is problematic since not all countries from Mexico to the Southern Cone are considered to be part of Latin America. The countries that predominantly speak English, French or Creole are not usually seen as part of Latin America, i.e. Belize, Guyana, Suriname, Guiana and other French territories in North America, South America and the Caribbean. Thus, Latin America is not strictly speaking a geographical concept.

But, then where is Latin America? Latin America is in North America, along with the US, Canada, Central American and Caribbean countries and territories. Latin America is also in South America, where most countries speak Spanish and Portuguese, though some speak Dutch, like Surinam, others French like Guiana and others English like Guyana and the South Georgia and the South Sandwich Islands close to Argentina. I could also say that Latin America is in the

ESSAYS— CONTINUED

US, where 55 million Latinos and Hispanics reside, and make up 17% of the total population. With the exception of Brazil and Mexico, the Latin American population in the US outnumbers the population of any other Latin American country (i.e. Chile 18m, Ecuador 16m, Argentina 43m, Colombia 48m, Venezuela 30m).

These considerations make even more problematic the attempt to answer the question of who are Latin Americans. We know already that Latin America is not a continent, nor even a region. Depending on the official language spoken, some countries and territories might or might not be considered Latin American, specifically those speaking French. And until now, we have not even begun to consider the native, the indigenes, the aboriginal, and the first nation. We have not yet considered the people that have lived in North and South America for centuries before the continents appeared on the map. Can the people from the civilizations of Olmec, Toltec, Teotihuacan, Zapotec, Mixtec, the Aztec, the Mayan, Inca, Moche, Cañari and many others in the continent be considered Latin American?

Currently in Latin American and the Caribbean, there are approximately 45 million people that belong to 826 indigenous peoples, many of whom are in Mexico, Peru, Guatemala, Bolivia and Ecuador. The indigenes make up about 8.3% of the region's population. While the indigenous people in North, Central and South America might speak the official language of their country, for many their mother tongue is neither Spanish nor Portuguese nor French. In the region there is a vast array of languages and dialects that include: Aztecan languages (Mexico), Mayan languages (Belize, Guatemala and the southeast of Mexico), Quechua (Bolivia, Ecuador and Peru), Aymara (Bolivia, Peru, Chile and Argentina), Guaraní (Paraguay, Argentina, Bolivia and Brazil) and Mapudungun (Argentina and Chile) to mention some. There are also a number of Creole/Pidgin languages, which are hybrid/simplified mixed languages. For instance, in Suriname and Aruba, Papiamentu, a predominantly Iberian-derived creole language, is spoken by the majority of the population.

I wonder how it would be to ask the indigenes of Latin America, what is Latin America? Where is Latin America? Who are Latin Americans? What does Latin America mean and what does it represent? I suspect their perspectives and answers about the idea of Latin America would be very different from what is commonly assumed. For many of these peoples, most certainly Latin America equals colonization.

My proposal to address all those issues was to apply a critical ontology to the social history of *América Latina*. In other words, I sought to highlight how the very notion of Latin America is deeply rooted in a European worldview. European culture established its dominance in the social, political, economic and cultural foundations of the region under the logic of coloniality. Until the end of the 19th century, Spain and Portugal, but also Britain, France and the Netherlands, exerted a profound influence and control in the region. Since then, Latin America came to signify the territories that were under the control and influence of the European Latin countries in contrast with free independent Anglo America.

In the 20th century, as a result of the world wars, the balance of power over Latin America shifted to the United States. In fact, during that century Latin American countries experienced ongoing interventionism by the United States. In the 21st century, the war of terror beginning in 2001, with 9/11, and the financial crisis since 2007 have fragmented the geopolitics of power. In the new millennium, countries in the region, for the first time in their history, find space and time to begin developing their own identities and reshaping the idea of Latin America.

A critical ontology of Latin America thus means to recognize the dominant discourses and hegemonies that have permeated commonplace understandings of the region and how this has been represented. It also means an epistemic linking, by which we make explicit the paradigms and worldviews that shape our understanding and categories of thought. The way I articulated and explained these perspectives in the classroom went as follows:

Before 1492, America was not on any map, not even in the map of the Aztecs and Incas, simply because the word and the concept of the fourth continent had not yet been invented. The Spanish and the Portuguese, after realizing that they weren't in Asia, but in an unknown land, named the entire continent and took control and possession of it.

ESSAYS— CONTINUED

Early Spanish explorers like Hernando Cortes, Juan Ponce de Leon and Hernando de Soto brought things the indigenous population had never seen before, such as horses, guns and diseases like smallpox. With no natural immunity to European diseases and no way to compete with the newcomers' superior firepower, many native people died or were pushed out of their ancestral lands. This demographic catastrophe and the imposition of the system of imperial domination on native civilizations caused a radical transformation in the lives of indigenous civilization in the continent.

The idea of America was shaped in the XVI century, and subsequently, the ideas of Latin and Anglo America were shaped in the XIX century. In the minds of European and creoles of Europe descendent, America as a continent and people was considered inferior in European narratives. This idea was refashioned in the US after the Spanish-American War in 1898 when Latin America took an inferior role. Latin America would come to be seen as dependent and inferior to the United States. The concept of *Latinidad* an identity asserted by the French and adopted by Creoles elites to define themselves, would ultimately function to rank them below Anglo Americans, and yet to erase and demote the identities of Indigenous and Afro-South Americans.

A critical ontology of Latin America leads to its (de)universalization. We can begin this process by colonializing Latin American knowledge, and putting in the forefront that colonialism is what brought about the idea of Latin America. The process of colonializing Latin American knowledge is essential to recognize that the notion is embedded in Eurocentrism. Which is nothing less than the idea that the history of human civilization has been a trajectory that departed from nature and culminated in Europe. But it also entails that differences between Europe and non-Europe are due to biological differences between races, not to histories of power.

Through an epistemic delinking from Eurocentrism, that is by delinking from the web of imperial/modern knowledge and from the colonial matrix of power, knowledge and knowledge-making can be decolonized. Epistemic delinking, thus gives rise to a decolonialization of thought. This type of thinking recognizes and implements alternative ways of reasoning as a way to eliminate the tendency to pretend that Western modes of thinking are in fact universal ones.

Closing Remarks

To be sure, covering such territory in the space of a few lectures was a bold undertaking. I am certain many of these students had never asked or been asked such questions as “what is Latin America?”. Indeed, I myself had never pondered such a question until I found the label had been ascribed to me from the outside. As a foreign resident of New Zealand, not only did being ‘Latin American’ group me with the diversity of peoples from across the region, but also with the peoples of Africa and the Middle East – regions which undoubtedly have great diversity of their own. Such situations have the power not only to call our personal and cultural identities into question, but also can lead to the questioning of knowledge. From a perspective of *interculturalidad*, it was my aim to create space for the students to begin such questioning, because ultimately questioning is what allows us to view the complexity and plurality of realities.

ESSAYS— CONTINUED

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BOOK REVIEWS

Graff, Harvey J. *Undisciplining Knowledge: Interdisciplinarity in the Twentieth Century*. Baltimore: Johns Hopkins UP, 2015. 323 pp. ISBN: 978-1-4214-1745-5.

Reviewed by Laurence E. Winters, Fairleigh Dickinson University

Harvey Graff¹ of Ohio State University has written a timely and invaluable book. Scholars, instructors, and academic theoreticians will benefit greatly from working through this thoroughly researched and informative tour of the deep history of the interdisciplinary 'movement.' From the first page of the Preface, Graff states his intention: "My goal in this book is to write a history of interdisciplinarity that reorients how we think and talk about and build interdisciplinarity, and with it, disciplinary organization in the production, dissemination, and use of knowledge."² He interjects such comments throughout the book, each chapter adding to the reader's understanding of his project. "In reinterpreting interdisciplinarity in social, historical, and institutional context, I emphasize its inseparability from disciplines and their ideology and political economics—that is, from society and culture."³ This is no small task. In what follows, we will see the extent to which Graff achieves these goals.

The argument begins with a well-known definition of interdisciplinary research from the National Institutes of Health; such research "integrates elements of a wide range of disciplines, often including basic research, behavioral biology, and social sciences so that all the scientists approach the problem in a new way ... this process begins with team members learning the language of each other's disciplines"⁴ Graff will spend the following pages contrasting this 'idealized' definition to the histories of various disciplines in their generations-old debates with interdisciplinarity. He follows this challenge with his own tentative definition, "interdisciplinarity is defined and constructed by questions and problems of theory and practice, knowledge or conditions of living, and the means developed to answer those questions in new and different ways. ... fashioned from elements of different disciplines to form distinct approaches, understandings, or context."⁵ These considerations place Graff squarely in the camp of Frodeman and others⁶ who hold that there are as many interdisciplinaritys as there are real world research and application problems taken up by those academics who are not lost in their disciplinary siloes.

What follows is a series of chapters seemingly written separately and only later joined with Graff's larger argument, or the book's subtitle: "Interdisciplinarity in the Twentieth Century." The subtitle itself is somewhat deceptive, since each chapter covers a different time range and is sometimes outside of the purview of the twentieth century. While the differences in scope and focus between the chapters are palpable, they really do not detract from the larger argument. It is, however, possible to become lost in the details of the historical formation of the various disciplines, the political struggles within academic departments and institutions, and the contentious relations between academia, the governments involved, and the events of the twentieth and twenty-first centuries.

The choice of chapter themes and the difficulty in following the connections between the various disciplines and interdisciplines and the larger argument might make some engage in a selective reading of the book. For example, potential readers of Graff's book might well limit their reading to the formation of the discipline of operations research for example, or the growth of cultural studies from the widely discussed 'crisis' in the humanities. Such selective reading would be unfortunate, as it would miss the larger argument about interdisciplines and disciplines within the research university.

Chapter 1 brings the reader directly into the seeming conflict between specificity and the larger intention of the author. Graff outlines the slow but ultimately successful formation of the interdisciplinary field of 'biology,' in both European and American universities, from such 'pre-existing' disciplines as natural history, botany, and zoology. Biology today encompasses other pre-eminently interdisciplinary areas as biochemistry, quantum biology, and evolutionary psychology. This is contrasted with the rise of American sociology, especially as it developed at Harvard University. From the outset, as Graff demonstrates,⁷ the interdiscipline of sociology in the United States had to separate itself from the "social reform and political radicalism" of its European counterpart on the one hand. On the other hand, the discipline had to struggle with the positivism and behaviorism that were so dominant in the academy in the 1940s and 1950s. This struggle took place on both the mundane levels of funding and office space, and on the theoretical level, bringing in statistical and other quantitative methodologies to shore up the reputation of sociology as a science. Substituting such sub-disciplines borrowed from economics and behavioral psychology added a new level of interdisciplinarity to an already complex architecture.

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Graff stresses that this historical complexity is far from unique; “interdisciplinarity is the major missing element in the standard narrative of disciplinarity in history and theory. ... comparing biology and sociology demonstrates that discipline and interdiscipline were at play from the beginning.”⁸ Many readers will be interested in the long section on the genesis and fate of ‘general education’ programs, originating in 1922, at Columbia University, and coming to other institutions during the rise of fascism, the Great Depression, and World War II. These programs were, and still are, “humanistic” and morally motivated, self-consciously continuing a literary and philosophical tradition in “challenging times.”⁹ To be sure, the current challenges to such “humanities” or “great books” programs are different, coming from careerism and the neo-liberal managerial mindset increasingly prevalent in academic administrative circles.

Graff does not shy away from offering a critique of ‘gen-ed’ curricula, nor does he hesitate to dismiss the exclusively methodological (and, what he considers the) pseudo-disciplinarity of the Association for Interdisciplinary Studies.¹⁰ However, these critiques are rather cursory. He seems to dismiss much of the recent work appearing under the aegis of the AIS, as he does the various interdisciplinary programs that are continuing to thrive around the USA. While these brief critiques are far from the central development of the book’s project, the easy dismissal of ‘actually existing’, however imperfect, interdisciplinary programs and academic departments is followed by a remarkable chapter on cognitive science and the ‘new history,’ “Between Mind and Mentality.” This is by far the most ambitious, informative and, at the same time, disappointing section of this remarkable book. There is no mention of the *Annales* group,¹¹ which was self-consciously interdisciplinary, other than a single use of Braudel’s term¹² ‘la longue durée’ without attribution, and the “new history” is the shortest disciplinary discussion in the book.¹³ While many books and articles have been written about this movement in the writing of history, and about the consequent micro-histories and histories of ‘mentalities,’ Graff chooses to only skim the surface of what for many potential readers would be a reason to choose this book. On the other hand, the coming together of ‘cognitive science’ occupies more than forty pages, including several informative and useful graphics and tables.

Tracing this section in any detail would take this review far beyond its publication limits. However, Graff uses the occasion to return to his larger project of defining and clarifying interdisciplinarity. He begins this with comments about “what interdisciplinarity is not.”¹⁴ In a review of some of the literature addressing the formation of cognitive science, he denies, “forms of listing, repetitive mention of current synonyms for such aspects of research as culture, tools, knowledge production, intellectual economies, and environmental architecture and design, without evidence of relationships and connective arguments ...” are sufficient support for claims to interdisciplinarity.¹⁵ Later in the chapter, Graff offers the most specific statement of the book about his views concerning interdisciplinarity:

Just as I support well-founded, serious interdisciplinarity, applaud targeted research initiatives and the encouragement of communication and collaboration—and more—across boundaries, and try to tolerate unavoidable faddishness and enthusiasms, I am no less concerned about the abuses of interdisciplinarity. We have learned at great cost and sometimes bitter disappointment the fallacies of multidisciplinary “wars” on poverty, cancer, drugs, history, communication, the human genome ... the gains, while sometimes invaluable, are always less than promised, and probably less than more coordinated careful problem- and question-driven interdisciplinary efforts would promote.¹⁶

The book concludes somewhat abruptly, essentially denying any sort of single, simple interdisciplinarity. Each area of research and scholarship, this work has demonstrated, has its own trajectory of disciplining and interdisciplining, each its own narrative, and each its own potential. The book ends with the epigram, “Doing interdisciplinary differs from talking interdisciplinary.”¹⁷ Whether or not this satisfies the curiosity that led to the choice of this book, the reader will have to decide for herself.

BOOK REVIEWS— CONTINUED

Notes

1. Harvey J. Graff (1949–) is best known as an intellectual historian with a particular interest in ‘literacy theory.’
2. Harvey J. Graff, *Undisciplining Knowledge* (Baltimore: Johns Hopkins UP), xiii.
3. *Ibid.*, 53.
4. *Ibid.*, 4.
5. *Ibid.*, 5.
6. Robert Frodeman, *Sustainable Knowledge* (London: Palgrave Pivot 2013).
7. Graff, 21. It is not at all sure who Graff is thinking about here. Marcel Mauss perhaps, although his work, much largely unread in the US, is more properly ‘anthropological.’
8. Graff, 16.
9. *Ibid.*, 75, and following.
10. Originally Association for Integrative Studies. His critique echoes those made by Frodeman.
11. The Annales group was founded in 1929 by Lucien Febvre and Marc Block.
12. Fernand Braudel (1902–1985).
13. See especially Paul Ricoeur, *Time and Narrative*, vol 3 (Chicago: U of Chicago P, 1988).
14. Graff, 141.
15. *Ibid.*
16. *Ibid.*, 141–42.
17. *Ibid.*, 236.

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BOOK REVIEWS— CONTINUED

Düwell, Marcus, Jens Braarvig, Roger Brownsword, and Dietmar Mieth, eds. *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives*. Cambridge: Cambridge UP, 2014. 629 pp. Hardcover ISBN (hardback): 978-0-521-9578-2.

Reviewed by Suzy Killmister

The concept of dignity, particularly as it relates to the philosophy and practice of human rights, is experiencing something of a renaissance in recent years. This renaissance has been coupled, however, with a certain anxiety as to dignity's meaning, value, and utility in both international law and academic discourse.

This handbook is concerned less with resolving those anxieties and more with displaying them in all their glory. Weighing in at a hefty 629 pages, and with no fewer than 62 chapters, this volume certainly cannot be accused of oversimplification or lack of ambition.

The book promises to explore the concept of dignity from a range of different angles. The volume is divided into seven parts: Origins of the concept in European history; Beyond the scope of the European tradition; Systematic conceptualization; Legal implementation; Conflicts and violence; Contexts of justice; and Biology and bioethics. Alongside interdisciplinarity, the editors have sought to incorporate both historical and contemporary analysis; Western and non-Western perspectives; and purely theoretical as well as applied topics. The resulting product is something of a mixed bag.

The strength of the volume lies primarily in its breadth. The editors do an admirable job of canvassing a wide array of perspectives from around the globe, and covering every conceivable angle on dignity. This breadth makes two things very clear: first is the sheer diversity of ideas and values that get expressed under the banner of dignity; second is the overwhelming influence of Immanuel Kant. For all the variations in the concept of dignity, in both theory and practice, the most recurring theme was the idea of dignity as the feature of human beings that commands respect, and that underpins our rights. That said, I found most interest in the chapters that explored non-Kantian conceptions of dignity.

The weakness of the volume also lies primarily in its breadth. For my tastes, this book simply tries to do too much, sacrificing any hope of depth by including such a vast array of diverse topics. Most chapters run to fewer than ten pages, with some a meagre five, meaning that there was very little scope for contributing authors to go beyond the most basic outline of their chosen area. I felt this most keenly in the section of the volume devoted to non-Western traditions (perhaps because this was the section I was most eager to learn from). While I came away with some sense of the rich diversity of perspectives on offer, I also came away feeling that the section had barely scratched the surface.

Such brevity would have been less of a problem if the contributions to this volume had been more explicitly oriented towards providing an entry-point to a literature, with pointers towards resources for more in-depth study. Such overviews were provided in precious few chapters, however, with a significant proportion of authors opting instead to sketch their own positions, with very limited indication of where to go for further reading (Thomas Pogge's chapter, for instance, only cites himself). Since the chapters weren't long enough for authors to actually develop their own views in any real depth, this struck me as a missed opportunity.

Overall, I came away with the distinct impression that the volume would have benefited from a firmer editorial hand and a clearer purpose. Here are three tidbits to justify this impression. First, Mathias Klang's chapter, "The Rise and Fall of Freedom of Online Expression," though perfectly interesting in its own right, was entirely focused on the right to freedom of expression; it didn't even purport to be drawing a connection to human dignity. Second, two of the chapters—"Dignity only for humans? A controversy" and "Dignity only for humans? On the dignity and inherent value of non-human beings"—not only had almost identical titles, they were also on the very same topic, namely a Swiss constitutional amendment to extend dignity to non-human animals. While by all means a worthwhile subject, it is hard to see why a handbook would need to cover it twice. Finally, the editors saw fit to write not one, but two introductions to the volume. This latter feature in particular suggests to me that the project had become too unwieldy for a single handbook.

BOOK REVIEWS— CONTINUED

For someone looking to dip a toe in this fascinating topic, *The Cambridge Handbook of Human Dignity* provides some tantalizing glimpses of the richness and complexity of contemporary debates about dignity across a range of academic fields and applications. For someone actually working in this area, I'm afraid, the volume doesn't have quite as much to offer.

BOOK REVIEWS— CONTINUED

Hughes, Patrick C., Juan S. Muñoz, and Marcus N. Tanner, eds. *Perspectives in Interdisciplinary and Integrative Studies*. Lubbock: Texas Tech UP, 2015. 248 pp. Paperback ISBN 978-0-89672-937-7.

Abstraction and Its Discontents: A Review

By Peter W. Wakefield

Aspirations notwithstanding, this anthology of theory and practice is not going to sell my college dean on the necessity of interdisciplinary or integrative studies. Not to say that this collection doesn't contain a few gems, mostly in the form of specific pedagogical or programmatic innovations (and an exceptional chapter on the philosophy of Mary Parker Follett). But, by including interesting reports from interdisciplinary efforts at places as diverse as Champlain College or Marylhurst University, this book as a whole inadvertently reflects a schism between practitioners of interdisciplinary studies across the U.S. who respond to specific student needs, and a familiar group of scholars who have been working for many years to theorize interdisciplinarity as a discipline, especially within the auspices of the Association for Interdisciplinary Studies (AIS).

Complicating matters further, the authors in this collection (oddly, named only at chapter breaks) are not primarily reflecting on interdisciplinarity. Rather, the debate is about how to distinguish integrative studies from interdisciplinarity. The task requires a working definition of "integrative studies," but it's more the range of definitions that's interesting.

In his chapter, Michael Yeo notes that, whereas interdisciplinarity is oriented toward research and knowledge production, "[i]ntegrative learning, in contrast, is fundamentally about education only ... unlike interdisciplinarity, integrative learning has only a teaching or academic programming arm" (49). Yeo sees integration, in one sense, as a (not quite Hegelian) relationship among disciplines that should be used (presumably in teaching and programming) to articulate the cohesiveness of the course of study offered to students. For Yeo, students should graduate knowing how the whole of their college or university fits together.

On the other hand, Yeo also acknowledges a sense of "integration," used by others in this volume, that focuses on application of knowledge to life beyond the classroom. Marcus Tanner and Charlie Adams put it this way, in "Programming for Integrative Learning": "Original thought is a cornerstone of business, and integrative learning is an effective means of teaching undergraduate students how to apply their knowledge and skills to their personal lives, education, and careers" (79). Tanner and Adams cite an example of a student who worked as a barista and who demonstrated integration when she set out to "identify an interdisciplinary workplace problem, research it, and provide potential solutions to the employer" (92). The measure of success was the student's promotion after graduation—quite a different matter than the intellectual integration promoted by Yeo.

A short essay by Julie Thompson Klein begins this collection. Klein, a former AIS president, has written many influential books that establish a theoretical field and structure for interdisciplinarity. But Klein's essay here also illustrates a tendency toward abstraction. After a short, useful history of interdisciplinarity, Klein weighs in on its distinction from integrative studies: "If *synthesis* is a defining keyword of the interdisciplinary studies conception of integration, *connection making* is the keyword of integrative studies" (6). To the general confusion between interdisciplinarity and integrative studies, Klein responds geometrically:

Together the two movements examined in this chapter underscore the need for a new quadrangulation of disciplinary depth, multidisciplinary breadth, interdisciplinary and transdisciplinary integration, and interprofessional cooperation. Integrative thinking is needed at all points of the quadrangle. (10)

I fear that this is where the eyes of my college dean and colleagues in other departments glaze over.

A more successful and capacious theoretical analysis is offered by James L. Welch, IV, a current AIS board member. Welch ties his discussion of integration to both neurological features of the brain and theories of student learning, generating three principles regarding integration: "1. Integrative nature of mind. 2. Integrative learning engages metacognition. 3. Integrative learning is holistic" (17). Making students aware of the mind's intrinsic (and neurological)

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pattern-making functions (principle 1), as well as their own pattern-making habits, argues Welch, develops metacognitive skills (principle 2). In other words, students learn about their own patterns and capacities for learning, and so become more active in their own educational experiences. Explaining his third principle, about holism, Welch draws on theories of complex systems, of which the mind is one. Linger with ambiguity, drawing on creativity, and aware of their own responsibility for learning, students who have been properly exposed to integrative studies, Welch suggests, move toward wisdom:

Integrative learning is an approach to life, which offers its practitioners the promise of mastering their own consciousness and the ability to productively understand the world in all its dynamic complexity. In order to place such goals in context, the ancient concept of wisdom is worth revisiting here. (35)

Welch's theory implies useful extensions into classroom practice, for example by linking pedagogy to neurological evidence. But, "wisdom" is too airy a term to convey much to a broad audience about the concrete engagements and research interests of students in interdisciplinary or integrative experiences.

From abstract theory of integration to concrete practice, this volume, in the latter category, benefits from the collaboration of Simeon Dreyfuss and Jennifer Sasser, both of Marylhurst University. Dreyfuss has long been a critic of abstract theories of interdisciplinarity (Dreyfuss, 2011), such as Allen Repko's (2008). Among their other pedagogical experiments with adult students, Sasser and Dreyfuss here tease out the topics and insights gained when they met their "Embodiment in Later Life" class in a nursing home, because one of their elderly students broke a hip and was unable to come to the campus.

A real treat is the clever approach to integrative studies taken by Judy P. Whipps ("Mary Parker Follett: Creativity, Power, and Diversity in the Integrative Process"), who uses a biographical study of Follett, a Boston community activist and theorist, to articulate insights into integrative studies:

Follett's theory of integration begins with her understanding of what it means to be human. She sees the individual as ontologically integrated with community. As she says, "The group and the individual come into existence simultaneously" (121—citing Follett, 1918, 127).

From such an intriguing approach to individuals and their learning, and from unwonted posts in state government and business, Follett articulated the value of creativity, and analyzed the role of power in reaching integrative understanding.

Reflecting on my own work with interdisciplinary undergraduate majors, I might extend Follett's principle: it's not just groups and individuals who come into existence together, it is also theories of interdisciplinarity that evolve dynamically—an idea that some of the essays in this volume confirm, but not all.

Works Cited

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