

# The MIT Faculty Newsletter

Vol. VIII No. 4

May/June 1996

## Faculty Passes Amended

### ROTC Resolution

Newsletter Staff

**A**t the April 17, 1996 faculty meeting, the following motion was approved by voice vote, with a few dissenting votes and abstentions:

*The Faculty of the Massachusetts Institute of Technology resolves that:*

*I MIT senior officials and the ROTC Oversight Committee, in partnership with the Department of Defense, will develop a pilot ROTC program that is more inclusive and better aligned with the values and mission of MIT, with the following components:*

*a. The modified ROTC program will be open to all qualified MIT students. They will be able to participate in all parts of the program without discrimination or differential treatment. The ROTC Oversight Committee will make an annual report to the Faculty on progress towards this goal which will serve as the basis for faculty discussion and possible further action.*

*b. MIT will reinsure MIT students who lose ROTC scholarships due to their sexual orientation with a financial-aid package consisting of the standard need-based MIT scholarship, plus an optional supplement contingent upon public service.*

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## Editorial

### Making Sense of Moral Issues: Framing the ROTC Debate

**I**n April, the faculty voted to modify the way in which MIT's ROTC programs are administered. The changes aim to bring ROTC into a position that is more consistent with the Institute's nondiscrimination policy. In 1989, an MIT student was disenrolled from ROTC after stating that he had discovered he was gay. Since then, the military services have ostensibly been operating under a "don't ask, don't tell, don't pursue" policy. Unfortunately, these new rules and regulations appear to have done little to reduce the impact of homophobia in the military. In point of fact, military commanders have broad discretionary latitude in interpreting the new policy, and service members (as well as ROTC cadets) can be discharged for simply stating their intention to hold hands with someone of the same gender. Commanders can also decide that evidence provided by others is sufficiently "credible" to pursue an investigation of a person's sexual orientation.

Nor is active discrimination on the basis of sexual orientation abating within the military. Between March of 1995 and February of 1996, there were more than 350 recorded commander violations of the new "don't ask, don't tell" policy (an increase over the previous year). The Department of Defense (DoD) discharged 722 men and women under this policy in 1995 (an increase of 21 percent from 1994). Furthermore, there is evidence that women may be disproportionately singled out for investigations of their sexual orientation, since while women make up only 13 percent of the military's active force, 21 percent of those discharged in 1995 were women. In short, the military continues to practice aggressive discrimination against lesbians and gay men in spite of internal Pentagon reports which can identify no specific incompatibility between homosexuality and military service. Its policies in this regard are founded on nothing more than the fear and intolerance of difference harbored by some military personnel, a vociferous group of U.S. legislators, and a minority within the U.S. public (at least according to opinion polls).

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**Editorial****Making Sense of Moral Issues:  
Framing the ROTC Debate***(Continued from Page 1)*

These same policies apply to ROTC programs, three of which are supported at MIT with a budget of approximately \$300,000 in Institute funds, facilities, and staff. (The above statistics and other useful information are available on the MIT ROTC Task Force's web page, at <http://web.mit.edu/committees/rotc/>.)

Yet our nondiscrimination policy states that we do not discriminate against persons with different sexual orientations in "Institute administered programs and activities." A footnote attached to the version published on MIT's web pages subsequently explains that ROTC programs "do not fulfill all of the elements in the above statement," and that "this discrepancy is currently under review by MIT."

First the facts: The faculty has voted to keep ROTC on campus, and to negotiate with DoD to create a more inclusive situation for students who are openly gay or lesbian by allowing them to participate in all ROTC classes, even those which were previously closed, to wear cadet uniforms, and to receive some sort of certificate upon completing the ROTC program (since they cannot receive military commissions). Students who enter ROTC and subsequently discover that they feel romantic and/or sexual love for people of the same gender will be compensated for the loss of DoD scholarships by MIT funds, and MIT staff will provide them with some form of procedural support during whatever investigation into their personal lives is conducted by their commanders. The faculty has also voted to continue to lobby in Washington to halt these aggressively discriminatory practices, as we have since the formation of the ROTC Working Group in 1991, and to revisit this decision

in two years to review progress towards an inclusive version of ROTC.

This editorial reflects on the way this debate about the future of ROTC has been conducted at MIT, particularly in relation to the two published reports of the presidentially-appointed ROTC Task Force chaired by Professor Stephen Graves. We are grateful to those members of the Task Force who have shared their views of that process with us, and grateful to all of the Task Force members for their committed and highly principled effort to frame these ethical issues for the faculty, as charged by President Vest. On the basis of what we have learned from the Task Force members, we believe that all of them deserve a heartfelt vote of thanks from all of us. There were certainly no "easy roses" for that committee, and yet its work has managed to leave the faculty largely unified in its opposition to anti-gay discrimination on this campus. Precisely because the decision to keep ROTC appears to subordinate our local ethical standards in favor of policies prevailing in the military establishment, we need to make a special effort to articulate the impact it has had (and will have) on how gay and lesbian people may perceive their status within the MIT community.

While our attention is on ROTC, it is important to say from the outset that no one seriously wishes to place ROTC in the kind of "scapegoat role" which gays and lesbians have been forced into by homophobia and intolerance. Students clearly have a right to choose the benefits these programs offer them, and deserve respect for their commitment to national service. But what kind of trust and respect does an organization deserve which practices overt intolerance within a

community of students and scholars? The explicitly stated and generally understood intent of MIT's nondiscrimination policy is to establish a principle of inclusiveness, intellectual and emotional honesty, trust, and respect for cultural and physical differences. President Vest has spoken repeatedly about the importance of recognizing the diversity of our community as an advantage which benefits all of us.

Yet trust and respect do not happen simply because we wish for them. They are not abstract rules we can vote to implement. Instead, these cherished signs of a genuine community are established on a person-by-person basis through a history of individual and collective experiences with the administration, our colleagues, students, and staff. The ROTC Task Force was given the charge to frame the ethical issues involved in this conflict for the faculty. Their recommendation was to create a better ROTC program for everyone, at least to whatever extent possible, given that its most aggressively discriminatory policies originate outside of MIT's direct control. The faculty accepted this recommendation, and now MIT will begin to negotiate these changes in its ROTC programs with DoD. Even if DoD accepts the proposed changes, ROTC will continue to disenroll gay, lesbian, and bisexual cadets. Thus, actively discriminatory practices will continue to exist in an MIT-administered program.

Meanwhile, the passage of a new Defense authorization bill in February of 1996 contained legislation known as "ROTC Access to Campuses," which has given the Secretary of Defense

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## Framing the ROTC Debate

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discretionary power to punish universities which sever ties with ROTC. DoD research funds could be denied to any such university, which would cost MIT upwards of \$55 million in on-campus research funds (15+ percent of total), and cost Lincoln Laboratories more than \$280 million. One member of the ROTC Task Force stated that the group agreed it was very important to resolve the ethical issues of administering ROTC without considering these financial consequences. They therefore attempted in good faith to ignore this potential impact, which was commendable.

Suppose we could stand back for a moment from the Task Force's important unifying accomplishments to ask ourselves what our alternatives were – not so much in terms of the outcome, but in terms of the kind of reasoning we applied to this ethical question. If anyone in the country is going to ask meaningful questions about the nature of our reasoning in this ethical dilemma, particularly as the news of our vote as a faculty begins to filter into the national debate about ROTC and campus life, it must be us. The purpose of this reflection is not to second-guess either the Task Force or members of the faculty who voted at April's meeting, but rather to open up other ways of understanding the recommendations of that Task Force and the potential impact of the ensuing faculty endorsement on the MIT community.

Moral reasoning has been the subject of academic debate since academies first opened. Recently, Carol Gilligan and her colleagues at Harvard's Graduate School of Education have described three different "styles" of such reasoning, which may be useful in trying to understand what was and wasn't

influential in the process which we have recently undergone as a community – that is, the process of articulating a set of ethical issues involved in MIT's administration of the ROTC program.

Gilligan has found it helpful to track moral reasoning by identifying two different frames of reference, which she has termed the "care voice" and the "justice voice." Her third style of reasoning is a hybrid of these two. The hypothesis is that people who reason using the justice voice tend to weigh competing rights against each other in order to decide which is most compelling in an individual situation (thus the term "justice") while people who use the care voice predominantly tend to emphasize the importance of resolving a conflict while preserving interpersonal relationships. In the care mode, issues of personal responsibility for caring tend to predominate over what might be considered the more abstract approach of constructing pairs of opposing and "competing" rights. Gilligan's group has studied the use of these reasoning styles in different populations, and has found that both gender and professional education can influence the selection of preferred styles by any particular group. She and others have noted that while one style is not necessarily "better" than the other, it may be fair to say that the outcome of moral conflicts can be improved within a diverse community by conscious efforts to include both styles in the deliberation process.

By way of illustration, a classic moral exercise is often cited in which subjects must determine the "best answer" to a story of moral choice:

*The protagonist is a man named Heinz, whose wife has a terminal illness which can only be cured by a very expensive drug. But Heinz has no money, and must*

*decide whether to steal the drug and risk jail or let his wife die.*

Gilligan has reported that people who rely on the justice voice frequently reason that the wife's right to survival outweighs the druggist's right to be paid fairly for his product, and so Heinz should steal the drug. Alternatively, a person who uses the care voice in moral reasoning might say that the druggist is wrong for not responding to the wife's vital need, and that this failure to acknowledge human connections and personal responsibility produces the situation of moral conflict.

In relation to ethical issues in the ROTC controversy, the Task Force perceived a conflict between two opposing principles which they would have to weigh and resolve – that of inclusiveness in the MIT community, and that of the "citizen soldier" who joins the military from all walks of life.

This idea of the citizen soldier is a principle with a long history; its intent has been to keep the military loyal to the U.S. Constitution, rather than to a particular commander or political personality. It was invoked during the ROTC debate when faculty spoke of the national interest in commissioning military officers from university-based ROTC programs, rather than only from military academies. Thus the principle of inclusiveness represents the interests of lesbians and gays in participating fully at MIT, while the citizen soldier principle represents our common interest in maintaining healthy ROTC programs throughout the nation. This approach to framing the issues is reasonable, and is a useful example of something akin to the justice voice identified by Gilligan.

Our question is, did the Task Force employ an equally reasonable care voice,

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## Framing the ROTC Debate

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or was its reasoning dominated by a tendency to weigh competing rights in a more abstract sense? If so, might there have been a difference in the recommendations presented to the faculty if a different style of moral reasoning had been incorporated into the deliberation process? Again, the intent of these questions is to imagine how else we might have approached this situation of moral choice as a community. And, by implication, how we can better understand the emotional and psychological impact of our decision on the lesbian and gay members of MIT's faculty, student body, and staff.

What is the evidence for how we have reasoned about moral choice in our ROTC debate? The two reports of the Task Force provide an invaluable record of what was presented to the community as a whole. Both take a dichotomous approach to framing our ethical choices: in the Interim Report of February 1, the pros and cons of a number of different possible actions are listed. The organization of these considerations achieves its rhetorical clarity by presenting re-statements of directly opposing views. Likewise, the Final Report presented on April 17 organizes its presentation of the issue as one of a conflict between the two "directly opposed" principles of (1) inclusion and (2) the citizen soldier. Interestingly, the same principle of the citizen soldier played a pivotal role in the reasoning behind the desegregation of the U.S. military following the Second World War.

Clearly, there are more complex ways of construing even these two principles. Yet if a person relied exclusively on the justice voice in moral reasoning, this is likely to be perceived as a sufficient and accurate description of the moral conflict

inherent in MIT's acceptance of discriminatory ROTC programs. It conceives the conflict as an opposition between *national* interest in a broad-based military and the *local* interests of MIT's gay and lesbian students, faculty, and staff. Since the formal education of most professionals emphasizes such reasoning, particularly in management, the legal profession, and rules of scientific evidence, we might well understand how this framing of the issues could ring true to many of us at MIT. So true, in fact, that it may be difficult even to imagine an alternative view of our ethical conflict.

If we restructure the classic moral parable of Heinz, his wife, and the druggist to correspond to an alternative reading of the ROTC dilemma, it may well serve to illustrate this point about alternative ethical frameworks:

*Heinz has two younger brothers. Both have received scholarships through an outside funding agency. Heinz himself is paid 15 percent of his income by the same outside agency, although he is otherwise independent of its authority. One brother learns that he will lose his scholarship if he admits to the truth about himself, which is that he has fallen in love with another adult whom he "should not" love romantically, according to traditional norms. The other brother then seeks advice from Heinz about whether he should renounce his own scholarship in protest. Heinz must decide how to be loyal to both of his brothers, given that he himself risks losing much of his income, along with his dream for the two brothers' successful futures, if the three of them collectively renounce their support from the outside funding agency. While on the other hand, all three brothers will risk damaging their close family relationships with each other if they attempt to maintain their*

*individual relationships with the discriminatory outside agency.*

In a justice mode of reasoning, the answer to this dilemma might be that the brother in love should obey the rules of his scholarship, and deny his feelings. Or, that Heinz should use his income from the agency to replace the brother's scholarship funds, and thus preserve a beneficial arrangement for two of the three brothers, with compensation for the loss incurred by the third brother (since benefits for two outweigh losses to one). But in a care mode of reasoning, the best answer might be that Heinz should show his loyalty to the personal relationships he has with his family members by severing his ties to a discriminatory outside agency, because he places a higher priority on maintaining those relationships.

This modified parable is meant to illustrate the idea that in order to call ourselves an academic community, we have a responsibility to honor our relationships with each other in concrete ways, which have more than instrumental benefits. If we seek only to balance the abstracted "weights" of competing rights, we cannot reason fully about the importance of our status as a community linked by personal relationships and responsibilities. In effect, this mode of ethical reasoning calls attention to a compelling need for us to prioritize our internal and external relationships before we attempt to balance conflicts between them. And that is what will have an impact on the current and future status of lesbian, gay, and bisexual people at MIT – the perception that, as a community, we have decided to make our relationship with an outside agency (and its genuine benefits to some of our members) more important than our responsibility to insist

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## Framing the ROTC Debate

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that every member of our community be treated with respect and dignity. In order fully to consider this impact, the ethical issue would have to have been framed as a conflict in prioritizing relationships, not one of deciding between two competing abstract principles.

In addition, the Task Force apparently conducted its deliberations without acknowledging the sexual orientations of its individual members (at least until after the publication of its Interim Report, when a graduate student member of the group openly discussed his homosexuality). Is it possible that in their commitment to “just” deliberations, the members of the Task Force suppressed their personal experiences related to sexual orientation in an effort to achieve the neutrality and dispassion prized in so many models of decision-making? The care mode of moral thinking would have encouraged the Task Force to acknowledge that we empathize with others, using our personal experiences as a starting point. These experiences are also the initial source of our emotional priorities, which we use to imagine and

to understand other peoples’ lives. In short, unless we recognize the fundamental influence of our different experiences on our values and preferences, it is unlikely that our ethical reasoning will allow us to acknowledge the value of all the relationships we have within a community.

Although the reports of the Task Force contain many pages referring to the history and benefits of ROTC at MIT, and frequently contain eloquent statements about the lessons of leadership and service which can be learned in ROTC, only a single brief paragraph in the Interim Report attempts to describe the test of personal courage experienced by a young student who feels that he or she may be gay. The case for gay rights and tolerance is presented in the Interim Report through a section on “The Changing National Environment,” rather than through an account of history here at the Institute. Similarly, the arguments presented against removing ROTC from campus cite benefits to the MIT community, but the arguments presented in favor of removing ROTC cite only the benefits of leverage on the national scene,

not direct benefits to members of the MIT community – in spite of the fact that gays and lesbians would clearly benefit from a consistent atmosphere of acceptance and support. Together, these pieces of the written record point to an underlying bias in how these issues were framed: a bias created by setting our local commitment to inclusion in opposition to a presumed national interest in the continued existence of ROTC as a source of military officers.

It seems clear that each person who has participated in the public debate about ROTC programs at MIT has acted sincerely and with compassion. However, it is also clear that although the faculty now appears to be united in its opposition to anti-gay discrimination on campus, many gay faculty and students are disappointed with what they understandably see as our failure to honor our commitment to equality. The attempt to balance two conflicting abstract principles does not address the far simpler issue of whether we value relationships “inside” our community as fully as our ties to the “outside.”

**Editorial Committee**

## Faculty Policy Committee Endorses World Wide Web Presence for Newsletter

Following presentations by *Faculty Newsletter* Liaison Professor Lawrence Lidsky and Managing Editor David Lewis, the Faculty Policy Committee (FPC) endorsed a presence on the World Wide Web for the *MIT Faculty Newsletter* at its meeting of April 11, 1996.

Responding to a *Newsletter* request for support for a web site and faculty bulletin board, the FPC said, in part, “The Faculty Policy Committee endorses

the idea of adding an on-line component to the *Newsletter* and requests administration support for the necessary development and maintenance costs.”

The *Newsletter* presentation acknowledged that important issues of access, privacy, and provenance are yet to be resolved, particularly with respect to the bulletin board.

These and other issues concerned with going on-line will be discussed among

members of the *Newsletter* Editorial Board this summer, with the first electronic issue planned for this September. There are also *no* plans for discontinuing the paper copy.

The Editorial Board of the *Newsletter* requests comments, suggestions, or ideas related to the *Faculty Newsletter* Home Page and the faculty bulletin board. You can reach us by e-mail (fnl@mit.edu), FAX (253-0458), telephone (253-3808), or mail (38-160).✦

## Faculty Passes Amended

### ROTC Resolution

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*c. The President and Chair of the Faculty will appoint a committee consisting of students, faculty, and staff, with the mission of promoting changes in Congressional, Executive, and Department of Defense policies in order to eliminate discrimination against homosexuals in the military. This group will report annually to the Faculty.*

*II The document, "Final Report of the ROTC Task Force, March 20, 1996," as amended April 17, 1996, will be a permanent source of reference indicating the motivation, intent, and expectations of actions underlying this motion.*

#### **Amendments to the Final Report**

Prior to the discussion and vote by the faculty, ROTC Task Force Chair Professor Stephen C. Graves presented a summation of the amendments to the final report. [The entire text of the amendments with strikeouts and changes noted was available as a handout at the meeting.] Professor Graves noted that the general objectives of the Final Report (see below) remained the same, as did the resolution presented to the faculty on March 20th. Quoting from the printed "Amendments to the Final Report of the ROTC Task Force, April 17, 1996":

*We now recommend that the ROTC program described in this report be called a "modified" program rather than a "model" program. As long as discriminating practices mandated by law continue to govern certain aspects of the ROTC program, that program, no matter how it is reconfigured at MIT, cannot rightly be called a model program.*

*The Task Force affirms that the modified program is an important component in the process of change both locally and nationally. We believe that it is possible to design a ROTC program that will be beneficial to MIT*

#### **ROTC Task Force Members**

Ms. Sarah E. Gallop, *Staff*;

Professor Stephen C. Graves  
(Management Science),  
*Task Force Chair*;

Professor Kenneth R. Manning  
(History of Science);

Mr. Alan E. Pierson ('96)  
(Music & Theatre Arts);

Professor Lisa A. Steiner  
(Biology);

Mr. Frank P. Tipton (G)  
(Political Science);

Professor J. Kim Vandiver  
(Ocean Engineering);

Professor William B. Watson  
(History)

*students in addition to those preparing for military service, a program that could broaden and strengthen the extra-curricular aspects of the MIT experience. We are also convinced that without some direct engagement with the ROTC programs at home we cannot be an effective and committed agent for change in the national arena, which is ultimately where the issue of discrimination against gays and lesbians in the military will have to be resolved.*

#### **Recommendations**

The modified "Objectives" section of the Final Report, with new text in "bold face" and deletions with "strike through" follows:

*In addressing the issue of ROTC on MIT's campus, the Task Force has*

*concluded that rather than distance ourselves from ROTC or sever all ties with the ROTC program, MIT should instead engage the ROTC program and the laws and regulations that sustain it as actively and as constructively as we can. This constructive engagement, as the resolution offered by the Task Force indicates, involves three distinct but related, objectives.*

*Our first objective is to develop, in collaboration with the Department of Defense, ~~model~~ ROTC units at MIT that are open to all MIT students and that encourage tolerance through inclusive participation ~~and through non-discriminatory practices~~ in their programs. Although ROTC is governed by federal statutes and by DoD regulations, MIT and DoD can and should take decisive steps to bring the ROTC program at MIT into conformity with the culture and standards of the Institute, ~~including conformity with its Statement on Nondiscrimination to the extent possible.~~*

*Our second objective is to counteract, to the extent that we can, the on-campus consequences of current discriminatory policies against homosexuals in the U.S. military by reinsuring the DoD scholarship of disenrolled homosexuals.*

*Our third objective is **twofold: to raise awareness on campus of the issues surrounding the discrimination against gays in the military, and** to work for change in the laws and regulations that currently discriminate against homosexuals in the military so that homosexuals may some day serve in the armed forces of the United States without discrimination.*

*Critical to the achievement of ~~these objectives~~ **progress** will be the willingness of DoD to collaborate with*

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*MIT in developing a pilot ROTC program that moves unmistakably toward the goal of nondiscrimination. Whatever steps must be taken by MIT and DoD to achieve this goal, it is equally critical that these steps be made visible to members of the MIT community as assurance that we*

*are earnest in ~~implementing our policy~~ of ultimately achieving nondiscrimination in all of the programs and activities associated with MIT, without exception.*

The entire text of the “Final Report of the ROTC Task Force,” the “Interim Report of the ROTC Task Force,” as

well as extensive documents dealing with the history of ROTC at MIT, charges to the Task Force, and numerous other related documents are available on the World Wide Web at the home page for the Task Force (<http://web.mit.edu/committees/rotc/>).♣



## ROTC Decision Undermines MIT's Nondiscrimination Policy

Ralph Wedgwood

According to MIT's “Statement of Nondiscrimination,” published on the front page of our annual Bulletin, MIT does not discriminate against individuals on the basis of sex, race, age, disability, religion, or sexual orientation, “in administration of its educational policies, admissions policies, employment policies, scholarship and loan programs, and other Institute administered programs and activities.” As a gay member of the MIT faculty myself, I know how important this nondiscrimination principle is for the Institute as a whole: for those of us who might otherwise fear discrimination, it fosters a sense of belonging to an inclusive MIT community, united by our shared commitment to teaching and research, not divided by unthinking narrow-minded prejudice.

As required by federal laws and regulations, ROTC scholarships, and positions as cadets in ROTC units, are not open to homosexuals, even if they are ideally qualified in every other way. This is precisely the sort of discrimination

that MIT's Statement of Nondiscrimination condemns; and, through its extensive support of the ROTC units located on campus, MIT is itself deeply implicated in this discrimination. Thus, the Institute is failing to comply with its own principle of nondiscrimination, in a way that positively invites the charge of hypocrisy. There is only one way for MIT to comply with its nondiscrimination principle: by putting an end to its support for the ROTC.

The Resolution adopted at the April meeting of the faculty shrank from this drastic step. Instead, it focused on a range of measures that MIT can take to limit the discrimination practiced by our ROTC units, to mitigate the consequences of the discrimination that occurs, and to work for change on the national level. These measures are admirable, as far as they go. Unfortunately, they do not go very far – inevitably, given our present legal and political situation.

Suppose a student loses her position as a ROTC cadet, for the sole reason that

she is discovered to be a lesbian; her aspirations to serve her country through military service are dashed. What, realistically, can MIT do to assuage her bitter disappointment? It is of course vital that MIT should work for change at the national level, but is it clear that we stand a better chance of persuading the U.S. Congress to repeal its present laws if we continue our support for the ROTC than if we take a stern and uncompromising line against discrimination? In short, MIT's continued support for the ROTC is a discriminatory policy, and it is hard to see how it is justified by its expected benefits.

Still, the Resolution approved by the faculty in April achieved one significant result: it united the entire faculty in active opposition to the present ban on homosexuals serving in the military. A bolder resolution might have failed to unite the faculty in this way. Some progress has been made. Along with other members of the faculty, I shall continue to work for the further progress that is needed on this issue.♣

From The Faculty Chair

# The University in a Digital Era

Lawrence S. Bacow

Economists are fond of noting how difficult it is to increase productivity in the service sector. A Mozart string quartet still takes four people to play, just as it did when Mozart composed it. Similarly, most of us teach in a manner remarkably similar to the way our colleagues taught at the turn of the century. While the subject matter may have changed radically, we still give lectures in large lecture halls, teach recitation sections and seminars to small groups of students, answer questions after class, and grade exams and papers. To be sure, technology has made modest inroads into the classroom in the form of video and computers. Most of us use e-mail and, to a lesser extent, the Web to communicate to our students. But except perhaps for the diversity of the student body, the classroom of today would be instantly recognizable to a turn of the century member of the MIT faculty.

All of this may soon change.

The high-bandwidth technologies being developed by some of our colleagues promise to change the way educational services are delivered throughout the world. The first issue of the Newsletter this year described both the emerging technologies, as well as MIT's strategy for embracing them. (See Larson, "Center for Advanced Educational Services Evolves from Old CAES" and Penfield, "Committee on Education Via Advanced Technologies: Final Report Available on the World Wide Web," Faculty Newsletter, Vol. VIII, No. 1.) My purpose is to try to outline some of the faculty policy issues that are likely to be raised by education via advanced

technology. We need to start thinking about these questions before we are overwhelmed by them.

### **What is our core educational mission?**

Distance learning technology gives us the ability to educate those not in residence at MIT. The entire world is a potential market for our pedagogical skills. But while we may have the technical ability to teach the masses, it is by no means clear we should do so indiscriminately. To date, virtually all of our teaching has focused on the extreme right tail of the intelligence distribution. We have yet to demonstrate any competence (to say nothing of comparative advantage) in teaching those less able than traditional MIT students. Similarly, we have concentrated to date largely on educating undergraduate and graduate students. With few exceptions, we have left pre-baccalaureate and post-graduate professional education to others. There are risks to expanding into areas where we lack competence: unless we think hard about what constitutes our core educational mission, we may dilute our campus efforts during a time when resources are scarce and faculty time limited.

### **What is the purpose of distance learning?**

Advances in educational technology will open up new opportunities for universities like MIT. In addition to making it possible to deliver electronic courses to industry, alumni, pre-frosh, and others, distance learning will allow us to collaborate with other universities in course offerings. Instead of MIT and Cornell both offering a similar version

of a small graduate subject, one course could be taught jointly with students participating electronically from both schools. While joint courses may enrich the offerings of both institutions, electronic cross-enrollment alone will do little to increase faculty productivity. If every subject at MIT were to be available to every Cornell student electronically and vice versa, students would have a lot more choices, but MIT and Cornell would still face familiar budget problems. Without a reduction in the size of the faculty of the two institutions, or an increase in the size of their collective student bodies, joint courses will not yield budget savings. To the contrary, the technology required to link the campuses may create budgetary pressures without generating either new tuition income or a reduction in instructional costs. Wiring classrooms is not cheap. Thus we need to be careful in thinking through the purpose of distance learning. Is our primary goal to enrich course offerings, to enhance the learning environment for resident students, to generate new sources of tuition revenue, or to reduce instructional costs? I suspect that the faculty will not be indifferent to how this question is answered.

### **Who will own the content of subjects distributed electronically?**

A few years ago, I wrote a text book. The book grew out of a course I developed and taught. My department supported the development of the course, but the decision to turn my teaching notes and course materials into a text book was mine. While I received the royalties from book sales,

*(Continued on next page)*

## The University in a Digital Era

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all my department got was a nice acknowledgment in the preface of the book. I believe faculty at most universities retain the rights to their publications.

Who will own the content of subjects when course materials are distributed electronically? The day may come when we stop writing text books, and

compete with MIT's electronic distribution of my course? Similarly, while we have rules that limit the capacity of people to hold multiple appointments simultaneously at different universities, are we prepared for faculty who seek to distribute their own subjects directly to other institutions? Were he still alive today,

quite modest or even non-existent. If I am not lecturing in real-time, should I nonetheless be compensated for teaching? Note that once we divorce lecturing from responding to questions, all sorts of possibilities emerge – Feynman lecturing from the grave, professional actors delivering brilliant and engaging presentations that are prepared by others, etc. In such a digital world, what does it mean to teach, and how do we evaluate pedagogy?

**It is tempting to suggest that we develop new guidelines for the ownership of course content that closely parallel those in place today. Current practice, however, may be ill-suited to the digital era. If we are to embrace the new educational technologies, we need to develop new models for defining the relationship of faculty to the institution.**

It is tempting to suggest that we develop new guidelines for the ownership of course content that closely parallel those in place today. Current practice, however, may be ill-suited to the digital era. If we are to embrace the new educational technologies, we need to develop new models for defining the relationship of faculty to the institution. Old notions like nine-month academic salaries and one-day-per-week of outside professional activity may have to yield to new norms. I am not yet prepared to describe what these norms might be, but I know that we need to start thinking about them now. Otherwise, technology may develop faster than our ability to cope with its consequences.

instead publish lecture notes, problem sets, and exercises exclusively over the Web (or through some other yet-to-be-invented media). Will the faculty continue to own the rights to such materials on the grounds that they are comparable to books, or will the Institute own such materials on the grounds that they have been produced and distributed with Institute support?

Similarly, if I give a series of lectures at another university this summer, I can expect to receive compensation for my efforts subject to the usual limitations on outside professional activity. But if the Institute distributes my wisdom electronically to another university through distance learning, will I be compensated? Will the Institute want to limit my opportunity to lecture elsewhere on my own time lest I

it is not difficult to imagine Feynman delivering his lectures simultaneously at multiple universities. To be sure, having Feynman piped in by PictureTel would not be the same as having him in the flesh, but students at campuses without Nobel-laureates-in-residence might prefer Feynman to a less able or distinguished lecturer drawn from the local faculty.

Note that technology permits us to educate students who are displaced both geographically and temporally from the faculty. If I teach next term, I can expect to be paid next term. But the day may come when my "course" is offered electronically with students viewing a series of digitized lectures and demonstrations supplemented with on-line interaction with TA's who would respond to questions. My real-time participation in this activity may be

I must confess to a bit of unease with this new world. I like face-to-face contact with students, and hope that we can harness technology to draw students and faculty closer together. But like it or not, the technology is here, and we must adapt to it and manage it wisely. The provost's Council on Educational Technology, as well as the standing committees of the faculty, will be busy in the next year sorting through some of these issues. I hope the faculty will participate actively in these discussions. Much is at stake.♣

# Lori Berenson: Peruvian Prisoner

Martin Diskin

**L**ori Berenson, 26, was arrested by the Peruvian anti-terrorist secret police on November 30, 1995, hurriedly tried and sentenced to life imprisonment for treason and terrorism. During the three semesters she spent at MIT she took classes I gave and participated in research I was conducting about applicants for political asylum from Central America. Lori left MIT in January 1989 to work in support of the opposition to the regime of El Salvador. She worked in Nicaragua and El Salvador, and was in El Salvador when the 1992 Peace Accords were signed between the FMLN (Farabundo Marti National Liberation Front) guerillas and the government, and continued to work for the FMLN, now a legitimate political party. She then went to Peru where she was arrested, tried, and convicted. Now she is in Yanamayo prison – a bleak fortress in the high Andes.

I remember her clearly and stayed in touch with her after she left MIT. Both in my class on Central America as well as in the research project, Lori learned about real conditions in Central America and decided to experience life there firsthand. This happens from time to time, although students who leave MIT and go to work for political causes usually begin as politically engaged. Lori never struck me as a “red diaper baby” or as belonging to any organized political group. Still, her movement from the classroom to the “real” world seemed to have something to do with her experience at MIT. As such it raises several questions we should be asking ourselves. In fact, we should interrogate ourselves constantly about the preparation we give our students and the uses they might give to that preparation.

My class on Central America was small but the issues were not. With the

U.S. offering vast support for El Salvador to fight its guerrilla movement (FMLN) and with many U.S. citizens groups opposing such aid, teaching about it ran the same risk as raising the subject in a barber shop. To be sure the class did cover an area much larger than the present El Salvador. But when we approached

a position but the awareness of the process of taking positions. That is, when the “next” issue breaks as it inevitably does, the student should understand where to go to learn the facts, how to fit that knowledge in with prior knowledge, and, most importantly, what to do about it as a citizen.

**Lori left MIT in January 1989 to work in support of the opposition to the regime of El Salvador. She worked in Nicaragua and El Salvador, and was in El Salvador when the 1992 Peace Accords were signed between the FMLN (Farabundo Marti National Liberation Front) guerillas and the government, and continued to work for the FMLN, now a legitimate political party. She then went to Peru where she was arrested, tried, and convicted. Now she is in Yanamayo prison - a bleak fortress in the high Andes.**

the present and El Salvador it was clear where I stood and where most of the class stood.

El Salvador has been the center of my research since 1981. I have visited that country many times, have written about it, and given testimony to Congress concerning its agrarian policies. I see discussion concerning this topic as a pedagogical opportunity to guide students toward sharpening their critique by reading more and becoming familiar with points of view different from their own.

Presenting class materials has an end beyond the student’s performance on an exam or a final paper. The class should, along with discussion and writing, show the student how to examine a position, deepen it, alter it or reject it. The end result should be not merely the taking of

Lori was not clear about her career at MIT. When she left, I was not surprised. She had done volunteer work for CASA (Central America Solidarity Association) and then went to work for CISPES (Committee In Solidarity with the People of El Salvador) in Washington and Nicaragua. By the time of the January 1992 Peace Accords she was in El Salvador where she stayed until about 1995, when she went to South America.

During all this time we stayed in contact. She was interested in keeping me posted about her activities but not with any degree of specificity. I assumed she was doing serious work and did not believe her when she said she was just typing and doing some translation. I felt that when the war ended, she would have more insight into its conduct than almost

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### Lori Berenson

*Diskin, from preceding page*

any other foreigner. I also admired her quiet tenacity and steadfast sense of purpose. When I received a letter from her from South America last year I was baffled. She spoke about her new surroundings quite happily and made several contrasts with Central America. Shortly thereafter, she was arrested.

The details of her arrest were embedded in the far more exciting story of a shootout with the MRTA (Movimiento Revolucionario Tupac Amaru). Lori was arrested prior to the shootout and accused of being a key figure in a plot to kidnap members of the Peruvian Congress and to exchange them for the leader of the MRTA who was already in prison. She was accused of having false journalistic credentials that she used in order to gain access to the Congress to put forward the kidnap plan. These "charges" came forward in the press along with a photograph showing a woman whose features were unrecognizable. The authorities claimed the woman was Lori and she was training in the jungle with a weapon.

Peruvian law, especially the anti-terrorist emergency law created by President Fujimori, permits the detention of prisoners for renewable periods of 15 days, incommunicado and without representation. Her father visited her during those days, and she insisted on her innocence. A Peruvian lawyer was hired but he was kept away from her. Further, he was given two hours to read through a two thousand page statement of charges against Lori and other prisoners. During this time the press said that she would most likely be given a thirty year sentence for treason and terrorism.

Lori was held this way for longer than fifteen days and suddenly told she could appear before the press. She was told she had to shout to be heard since there was no amplification. After days in jail with



**Lori Berenson** (top row, second from left) with living group.

Photo from *Technique*, 1988

a very ill woman prisoner, she found herself in front of strong lights that did not permit her to see the press. She made a statement affirming her concern for the Peruvian poor and said that the MRTA was a revolutionary but not terrorist group. The next day the press reported that she admitted belonging to the MRTA. As she strained to shout her statement a picture was taken that makes her appear to be dogmatic and fanatic.

That day she was given a life sentence. Shortly she was sent to Yanamayo prison in the Puno department, the highest point in Peru, above the tree line, near Bolivia and Lake Titicaca. The terms of her life there are very harsh. She is permitted thirty minutes a day outside of her cell. She may not have visitors for the first year of her confinement. She may read. She says, in her letter to me, that she has a guitar and plays and sings. She may receive mail (censored) in Spanish. The altitude and the cold are difficult for her. She is adapting to the cold but any

strenuous exercise at that altitude causes her problems. Still, her spirits are high. She says the air is pure and the sky is blue (possibly for the censor's consumption).

There is a great deal unknown about the case of Lori Berenson. That is because of the short circuiting of civil liberties taken by the Peruvian government. Since no evidence was presented in open court, no opportunity was made to face her accusers, to rebut their charges, to present exculpatory evidence, it is difficult to have a view concerning the facts. But it is not difficult to conceive of the way to remedy these conditions. That is, Lori must be tried in a civilian court that respects international standards of judicial behavior. Only then will we have the chance to determine if she was arrested, tried, and imprisoned in an unfair manner.

What is clear is that Peru, or rather President Fujimori, has compelling

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## Lori Berenson

*Diskin, from preceding page*

reasons to support the procedure as it has gone so far. Recently, the U.S. granted Israel permission to sell fighter jets to Ecuador, a country that Peru fought a war with within the past year. Lori's arrest occurs at the moment of maximum anger toward the U.S. within Peru. President Fujimori, elected the first time with thin support, has increased his standing with the Peruvian electorate by becoming a strong man. Along with his arrest of Abimael Guzmán, the head of Shining Path, Fujimori dissolved Congress and instituted a series of economic and political measures in his first term that tightened his grip on Peruvian economy and society. Lori's

arrest made a strong statement about Peruvian sovereignty that he reinforced in the daily press with statements about how no "gringa" would come to Peru to teach them how to handle their affairs.

The political context of Lori's arrest might yet contain the means for her release. The State Department has protested the conditions of her trial. If the U.S. begins discussions with Peru concerning arms sales or other matters of interest to Peru, Lori might become a part of the deal and be ejected from Peru quietly. She has been mischaracterized as a fanatic who simply wants to share her jail comrades fate. That appears to be based on her rejection of the terms of a

U.S.-Peruvian treaty permitting U.S. prisoners to complete their sentences in the United States. She seems to reject this option since it would hold no review or chance to have the charges fairly adjudicated.

Solidarity for Lori is crucial, both in a human and human rights sense. She needs to know we are thinking about her and supporting a judicial procedure that will clarify the serious charges levied against her.

MIT is proud of its education and training because it has impact on the world of science, politics, economics and many other fields. Lori sought to be one of those who make a difference. She merits our continuing attention and support. ♣



## Helping Lori Berenson

Editorial Committee

“Lori Berenson needs your help!” proclaims the headline on a World Wide Web site that can be found at: [http://www.tiac.net/users/salem/lori\\_berenson/](http://www.tiac.net/users/salem/lori_berenson/).

On November 30, 1995, Lori Berenson – a former MIT undergraduate student then working as an accredited journalist investigating human rights abuses in Peru – was arrested while riding alone on a public bus in Lima.

Ms. Berenson was subsequently accused of plotting terrorist activities with Tupac Amaru rebels. She denies the charges and has characterized them as “preposterous.” Although a U.S. citizen, she was secretly tried before a military tribunal whose “hooded” judges prevented her from introducing any evidence in her own defense. After being summarily convicted of “treason against the fatherland” she was sentenced to life imprisonment without parole. Her final available formal appeal (to a 5-judge Military Supreme Court) having been

denied, she is now incarcerated in a frigid, windowless prison cell in Yanamayo prison, a notoriously harsh, unheated, isolated, maximum security lockup in Puno, high in the Andes.

We do not know and cannot say whether Lori Berenson is guilty or innocent of the charges against her. But this much is clear: the blatant failure of her accusers to provide due process in her case makes a mockery of their contention that she is in violation of Peruvian law. The presumption of innocence is a well-established principle of criminal law as well as a basic human right guaranteed by Peru's own constitution. Entitlement to due process is further reinforced by at least four separate international human rights treaties to which Peru is a signatory.

The gross denial of due process in Lori Berenson's case has been aptly characterized as a “legal farce” by many informed observers, and the actions taken against her by the Peruvian government of Alberto Fujimori have been publicly

condemned by (among others) the U.S. State Department, the Commission of International Jurists, Amnesty International, and *The New York Times*.

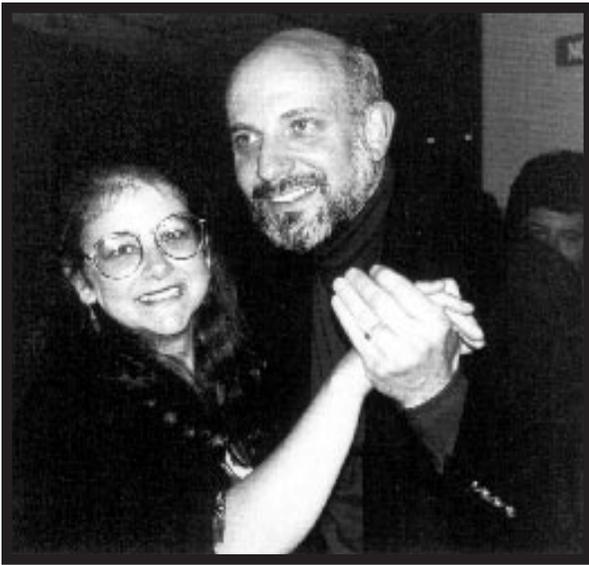
Some of Lori Berenson's closest associates and staunchest defenders may be prepared to insist that she is guilty of no wrongdoing. We are in no position to agree or disagree with them on the substantive issues. But we can recognize egregious procedural irregularities and police-state methods of law enforcement when we see them.

Accordingly, it is our central contention that Ms. Berenson is entitled – as anyone normally would be if similarly accused of serious wrongdoing in a society founded on the rule of law – to have the question of her guilt or innocence decided in a public trial in a properly constituted civilian court where she can be represented by competent legal counsel and tried before an impartial judge or judges.

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## Helping Lori Berenson

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**Lori Berenson and her dad, Mark Berenson**

In his article on her case in this issue of the *Newsletter*, our colleague Martin Diskin reflects on some of the circumstances that plausibly might have led to Lori Berenson's involvement as a human rights activist in Nicaragua, El Salvador, and Peru.

If you share Professor Diskin's concerns, and ours, we urge you to make your feelings known. Although Peru has always been strongly independent, international pressure has worked in the past to rectify human rights abuses there. Peru is currently trying to establish a free-market economy, and is looking to the United States – both as a source of investment and as a market for its goods. The image of Peru in the minds of American business people and consumers is critical to its success. Peru is also currently trying to get a multi-million dollar loan from the World Bank, and our government is considering whether to support this loan, or oppose it on human rights grounds. Your voice could make the difference! Peru cannot afford to have too much attention drawn to its human rights record. Letters and phone calls are the best way to keep the issue alive and to help Lori.

Here are some things you can do:

1) Write to the U.S. Executive Director to the World Bank, Ms. Jan Piercy. Some sample letters are available and can be downloaded from [http://www.tiac.net/users/salem/lori\\_berenson/wb\\_samples.html](http://www.tiac.net/users/salem/lori_berenson/wb_samples.html). Alternatively, you should feel free to write your own. You may also wish to send copies to other individuals (see list following). Phone numbers are provided for those who wish to call rather

than write.

Ms. Jan Piercy – U.S. Executive Director, World Bank, 1818 H St. NW, Washington, DC 20433. Tel: (202) 458-0110;

Lionel Johnson – Deputy Assistant Secretary of Treasury, U.S. Treasury Department, Washington, DC 20520. Tel: (202) 622-0154;

Alexander Watson – Asst. Secretary of State for Inter-American Affairs, U.S. Department of State, Washington, DC 20520. Tel. (202) 647-5780; FAX (202) 647-0791;

Gare Smith – Interagency Task Force on Bank Issues, U.S. Department of State, Washington, DC 20520. Tel: (202) 647-2126;

His Excellency Ricardo Luna – Ambassador, Republic of Peru, Embassy of Peru, Washington, DC 20036; Tel. (202) 833-9860; FAX (202) 659-8124;

His Excellency Alberto Fujimori – President, Republic of Peru, Palacio Gobierno, Lima, Peru.

2) You can also write to President Clinton, your senators, and representative. Ask them to pressure President Fujimori and Ambassador Luna.

3) Many U.S. companies are doing business in Peru. If you know of a case in point, write to the CEO, raise the issue at a shareholders' meeting, or even boycott the company.

4) Write to Lori Berenson. At Yanamayo prison, all prisoners are kept in isolation during their first year. Lori has been isolated since her arrival at Yanamayo on 16 January 1996. It is now autumn there, conditions are harsh, and the weather is getting worse. Due to the cold, Lori's hands have turned purple and she is no longer able to play guitar. It would raise her spirits to receive letters, postcards, and/or photos from supporters. Her address is: Lori Berenson, Yanamayo Prison, Puno, Peru.

Prison authorities will not allow Lori to receive mail unless it is written in Spanish. Furthermore, she is not allowed to receive any news from the world outside, be it through magazines, newspapers, radio, TV, or letters. Therefore, letters to her should not discuss her case, mention anything political, or refer to any recent news events.

Nevertheless, letters and cards are important. They help to indicate to Lori that many people are thinking about her and are aware of her plight. Please write, and ask others to do so as well. Some useful Spanish phrases to use in writing to Lori may be found at [http://www.tiac.net/users/salem/lori\\_berenson/](http://www.tiac.net/users/salem/lori_berenson/). Postage to Peru for a half-ounce letter is 60 cents, with 40 cents for each additional half-ounce. You can also purchase an air mail letter form at the post office for 50 cents. It takes about three weeks for mail to reach her from the U.S.♣

## “Teaching Literature and Politics” A Symposium for Louis Kampf

Janet Sahlstrom

*Special to the Faculty Newsletter*

A symposium devoted to “Teaching Literature and Politics” was held in April to mark the retirement of one of MIT’s most controversial and influential teachers – Louis Kampf, Professor of Literature, former head of the Literature Faculty and past President of the Modern Language Association of America.

Sponsored by the School of Humanities and Social Science and the Literature Section, the program included talks by colleagues and friends with whom Kampf had been associated in his career as a teacher and social activist. The roster of speakers included Noam Chomsky, Institute Professor and Professor of Linguistics at MIT; Richard Ohman, Professor of English at Wesleyan University; Grace Paley, the fiction writer; Paul Lauter, Professor of English at Trinity College and Kampf’s co-editor on the influential anthology, *The Politics of Literature*; Lillian Robinson, Professor of English at East Carolina University; and Archon Fung, a former undergraduate student of Kampf’s, now completing his Ph.D. in Political Science at MIT.

In a welcoming address, Dean Philip Khoury of the School of Humanities and Social Science observed that the symposium could not have been better titled “for it points to three of Louis’ greatest passions: literature, teaching, politics.” Khoury called Kampf “a legendary teacher” who has been “enlightening and challenging” MIT students for 35 years. He said Kampf was the first MIT teacher to introduce writing by people of color into the American Literature curriculum. He also anticipated and helped to establish the study of popular culture and the cultural studies movement. “Louis Kampf has always made sure to let America’s many voices be heard in the classroom,” Khoury said.

Kampf’s recognition of the importance of race, class and gender in our society and in our literature has been a defining principle in his teaching, Khoury said. He recalled a ceremony last December when he had been asked by the Women’s Studies faculty to announce the establishment of the Louis Kampf Writing Prize in Women’s Studies. Kampf had objected: “How can you do that? Put a man’s name to a prize in Women’s Studies?” The women faculty who had arranged for the prize just stared at him, and then began to applaud. “I think it was then that he understood,” the Dean said, “how important he has been to Women’s Studies.”

For many years Professors Chomsky and Kampf jointly taught a course at MIT titled “Intellectuals and Social Change.”

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## On Mel King's Retirement

Langley C. Keyes, Jr., Lloyd Rodwin, Donald A. Schön  
(Former Heads, Department of Urban Studies and Planning)

Mel King, MIT adjunct professor for twenty-five years, is retiring this June. A well-known leader of Boston’s black community, “unofficial Mayor” of the South End, a former State representative, and a former congressional as well as mayoral candidate, he has also been from 1971 to 1996 Director of the Community Fellows Program (CFP) based in MIT’s School of Architecture and Planning.

Back in 1970, the notion of inviting Mel to serve as an Adjunct Professor (as well as director of CFP) appeared unrealistic, to say the least, for the very good reason that such Professorships didn’t exist then at MIT. What is more, the idea of such Professorships disquieted many members of the faculty. But this was a case where “if hopes are dupes, fears may be liars.” It turned out that several Schools and Departments – notably Architecture and Planning, Management and Engineering – felt that their programs could be significantly enhanced by inviting a small number of creative individuals with rich field experience to join the faculty; and so, lo and behold, a resolution recommending the creation of Adjunct Professorships was indeed drafted and approved (circa 1971) by a jammed session of the MIT faculty which debated this issue. Mel King was one of the first of these Adjunct Professors. As expected, the appointment enriched the program of the Department of Urban Studies and Planning, and also reinforced outside recognition of a significant effort by MIT to help address the problems of the disadvantaged population in Boston and elsewhere.

The Community Fellows Project was conceived by Lloyd Rodwin. He was then the newly appointed head of the Department of Urban Studies and Planning (DUSP). Supported by the MIT administration, it was subsequently endorsed, expanded, and turned into an operational reality by Mel King (with the cooperation of Frank Jones, then a Ford International Professor – also in the School of Architecture and Planning.) CFP’s basic aim was to backstop a wide range of social practitioners serving disadvantaged persons in Boston and other cities in the U.S. Operating in the main through seminars and workshops, CFP offered Community Fellows opportunities to deepen and broaden their backgrounds; to rethink some of the day-to-day problems they confronted; and to explore – generally in the form of feasible projects – new options and ways of serving their communities in the future.

To date, CFP has served 214 Fellows (125 women, 89 men) from 33 states and three countries. The careers of many of the Fellows are already notable. One has served four terms in the

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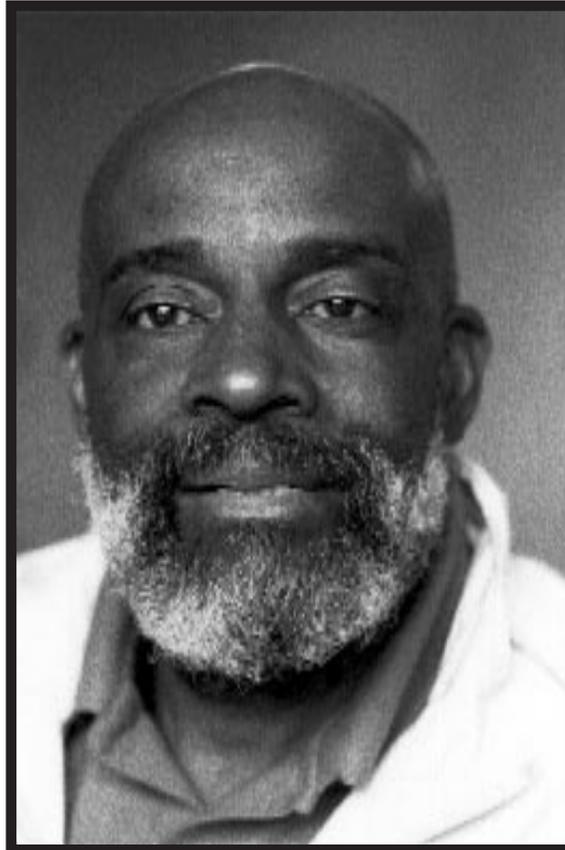
## On Mel King's Retirement

*Keyes, et al., from preceding page*

Massachusetts Legislature. Another is a judge. A third was the first Latino elected to the City of Cambridge School Committee. A fourth was elected to her tribe's School Committee at the White River Apache Reservation. A fifth won the Reebok Human Rights Award for her work with Native-Americans. Another became an award-winning television producer. And still another assists the Chancellor of the University of Massachusetts on urban and racial problems. Many have received grants to implement their projects. And, not surprisingly, still others have pursued advanced degrees at such universities as MIT, Harvard, Brandeis, Columbia, and the University of New Mexico.

Initially, the Rockefeller and Andrew W. Mellon Foundations provided foundation support. The program, however, has evolved over the years and further help has been obtained from the Polaroid, the Boston, the William and Flora Hewlett and the Reebok Foundations. Current activities are aided by grants from the W.L. Kellogg Foundation and the Ford Foundation. Focusing on youth, the program provides a two-week orientation, a weekend retreat, weekly seminars, and an array of skill-building modules. Fellows take two courses for credit, attend as many other courses as they wish on a non-credit basis, and the bulk of their time is devoted to researching and designing youth development projects for their local government communities, agencies, or Kellogg Foundation youth health projects. Upon completion of their projects, Fellows are expected not only to carry them out, but also to transfer their skills to their colleagues and clients back home.

...On a more personal note, Lang Keyes reminds us that Mel grew up in the South End and returned there to work at one of that neighborhood's enduring "integrating"



*Photo: Donna Coveney*

institutions, the United South End Settlements. He ran for public office from the district and has spent much of the past thirty years defending the neighborhood from being overwhelmed by middle income households who found the area's gracious bouffant squares irresistible. Despite Mel's national reputation and his broad network of friends, allies, and professional colleagues across the country, he has always remained a South Ender at heart – a person with deep roots in a Boston multi-racial and multi-cultural neighborhood. One can best understand Mel's ability to connect with people by

appreciating his lifelong connection to a city district that has for generations absorbed and been energized by ethnic and racial diversity.

For many of us, the integrated urban neighborhood is an ideal – a vision sought but rarely reached. For Mel, that vision is the reality of his own experience. Listening to Mel talk about his youth in the South End and the variety of people with whom he came in contact makes one appreciate the wealth of social networks that were a part of his urban heritage. Walk through the South End with Mel and you realize that despite the fact that he never became mayor of Boston, he has been the unappointed "mayor" of the South End for years. Known by old-timers and newcomers alike, he is a central part of the neighborhood's narrative history. A legend in his time – and neighborhood – is not the kind of self-description Mel would seek, but it seems an apt phrase for one who has been so deeply involved in and committed to the life of a singular urban community.

Mel has always had a version of the Rainbow Coalition in his mind's eye. When he ran for the Boston School Committee in the early 1960s, he did so because he believed in improving the quality of education for young people in all of Boston's poorer neighborhoods who, like the South End, saw their educational resources as inadequate for the challenges of the decade. When Mel created the policies for community development corporations in the 1970s from his position as a legislator, he moved with an image of how neighborhoods like the South End could benefit from access to capital and technical assistance. As a legislator and

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## On Mel King's Retirement

*Keyes, et al., from preceding page*

a teacher, Mel has brought the lessons and virtues of his own neighborhood to bear on public policy and institutions.

...Still more personally, Don Schön observes: Mel and I have taught together “Organizing for Development, and Developing Organizations” for eight years. The first year we taught together, we built the subject around the study of community organizations in the South End. Mel took our students (and me) there on a field visit. It was like visiting someone’s home – and not just *someone* – but a local hero or Godfather. People who spied Mel on the street would go way out of their way to come over and shake his hand; and when they shook it, you had the sense that they were getting a “charge” of vicarious dignity and self-esteem.

And it is not just Black people who respond to Mel as people do in the South End. When our class held a workshop at the Mission Main Housing Project, the local Public Housing Security Officer came in. We were presenting a map of the location of the many different kinds of social services offered in the vicinity of the Project. The housing cop wondered aloud how many people in the Project actually knew about these services – and Mel, delighted with his question, said to me that we had already done at least one thing of some value! The housing cop, a young Irish-American, treated Mel with respect and even affection. He seemed to regard Mel as a friend (although I have no idea whether he had every actually met Mel before – that seemed not to be the point).

Later in that workshop, we discussed the “drug sweep” that had recently taken place at the Project. The police had made a sweep of the many local drug dealers who regularly sold their wares in full public view in the very heart of the Project. Some members of the group –

residents, and social service professionals – saw the sweep as an intrusion into the life of the community; others saw it as providing a welcome relief from having to endure the sights, sounds, and everyday dangers of the drug trade conducted every evening on their doorsteps. Mel gave no simple answers. If he was aware of the dangers of police overstepping their bounds, he seemed also to be fully aware of the relief felt by some of the residents. Mel is fully capable of delivering the vintage rhetoric of Community Control. But when he faces an actual community problem, one that involves groups of residents or municipal agencies, he becomes a problem solver – pragmatic, skillful, ready to use his stature in the community to resolve a dangerous crisis, or make some community system work.

On more than one occasion, I walked with Mel through the corridors of MIT. It was amazing to me how many people – secretaries, staff, maintenance men, campus police, faculty members, students – greeted him just as I saw people doing in the South End. Clearly, Mel has achieved more than becoming informal mayor of the South End; he might well have been considered the informal Mayor of the MIT neighborhood, as well. For example, campus police seemed to call on him when they encountered a sticky situation involving Black youth. Once, on the Mass. Avenue bus, a group of Black teenagers attacked an MIT student, seeing themselves insulted in some way by him. Campus police had removed the teenagers from the bus, and were keeping them under surveillance, standing round them in a circle, just behind Building 9. The campus cops had gone for Mel to ask him to talk with these teenagers, to try to discover what had happened, to cool it out, to help them work out some kind of resolution.

The psychologist, Howard Gruber, speaks of a person’s “network of enterprise” – the range of projects, some short-lived, some continuing, that define a person’s sphere of personal involvement and ambition. I have for some years been aware of the extraordinary extent of Mel King’s network of enterprise, but without ever having been able to determine its exact boundaries or measure of its full breadth. A few of its elements:

- Resolving disputes that arise within the Black or Hispanic communities, or between those communities and public agencies – for example, disputes over the disposition of Parcel 19 in the South End.

- Helping to mobilize and sometimes to spearhead social protest in the City of Boston – often by the use of dramatic public gestures (as in his celebrated dumping of trash on the banquet table of the United Way in the 1960s, dramatizing his view that that agency had treated the Black community as though it were the trash).

- Using his position at MIT to stimulate hundreds of links between MIT and the City’s minority neighborhoods – for example, helping to set up the current “Youth Voice Collaborative” that brings Black and Hispanic youth to MIT to familiarize themselves with the Internet and with the World Wide Web.

- In his role as head of the Community Fellows Program, challenging MIT faculty and administrative leadership to give the program the support he felt it needed, while providing, in his own inimitable way, a home away from home for the Fellows.

- Building linkages to community organizations and leadership in, as near as I can tell, every state in the Union.

*(Continued on next page)*

## On Mel King's Retirement

*Keyes, et al., from preceding page*

For an academic administrator at MIT, Mel can be a tough customer. When I was head of DUSP, from 1990-1992, Mel and I had two acrimonious fights: one over his insistence that I approve the promotion of his assistant; the other over the prospect of moving the Community Fellows' space away from the Headquarters' floor at MIT. But at the same time that we were carrying on these fights, we were also teaching together. We were able to do both things in parallel, he at least as much as I.

One of the things I learned in the course of teaching with Mel for eight years was an appreciation of his intellectual side. He is truly interested in ideas – ideas that seem to him to be linked to his abiding interests in social change. He thinks, in a deep and sustained way, about many different kinds of questions, for example: how many people learn to acquire the skills that make them effective as community-based practitioners; what makes some social programs “work,” when others fail; the role of sport in human development.

Of course, Mel can readily take immediate, authoritative stands when he thinks his position as an advocate of minority interests demands it. But he is also often curious about issues, open to many different ways of looking at things, ready to probe phenomena and resist the premature fixation of belief – and he is equally ready to admire careful thought and intellectual exploration when our students display those traits. He is modest about his intellectual claims, and when we are engaged in discussion of complex issues, he hardly ever imposes his ideas. But I have learned to seek out his opinions: they are usually richly rewarding. ❖

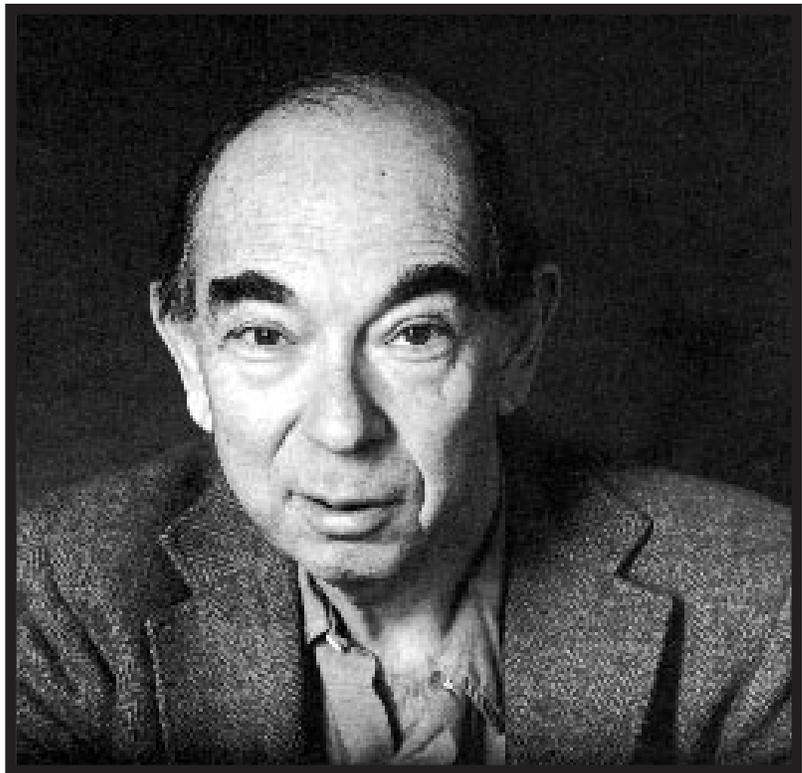
## A Symposium for Louis Kampf

*Sahlstrom, from Page 16*

Chomsky spoke of the years when he and Kampf collaborated on this subject, which began around 1964; he reminded the audience that, at the time, “this was a pretty conformist and obedient place, a quiescent campus . . . , and the general environment was extremely con-

existence of people here. MIT is a lot more civilized than it was 30 years ago, he believes. The whole intellectual atmosphere is much richer, more open, more inquiring, more independent.

To indicate something of the transformation that has occurred in our



*Photo: Alice Donaldson*

formist.” The course dealt with a range of social-political issues, the role of scientists and intellectuals more generally, and later on, alternative vocations.

Perhaps, Chomsky suggested, “Intellectuals and Social Change” had played a role in encouraging important changes. Questions that had previously been off the agenda, not just about the university but about the larger society, the role of technology and professional elites have become central to the

intellectual climate over the past 30 years, Chomsky offered an illustration from his own experience. In 1969 he happened to look through his daughter's fourth grade textbook, “Exploring New England,” curious to see how the text treated the Pequot Massacre, “the first major act of genocide in this neighborhood.” Not only was the massacre included in the textbook, said Chomsky, but “to my surprise it was described pretty

*(Continued on next page)*

## A Symposium for Louis Kampf

*Sahlstrom, from preceding page*

accurately. It said the colonists waited until the braves left the village, then they went in and murdered all the women and children. The Indians were afraid and demoralized, they all fled, and we got all this great land. It was accurate, but upbeat. It [the massacre] was considered a good thing.”

A similar racist blindness could be found in academic history, Chomsky said. In 1969 a leading American historian published an account of the Revolutionary War, writing that after the war, “the colonists of this new country turned to their next task of felling trees and Indians.”

Today, Chomsky suggested, the reality of wars and their atrocities has finally broken through public consciousness. “I don’t think you could find one corner of the country today using the textbook that my daughter used in 1969. I don’t think any American historian today could write what I just quoted.”

Lillian Robinson, Richard Ohman and Paul Lauter also emphasized the theme of intellectual and cultural change, but their focus was literary. The transformation of the so-called canon of literary texts, the introduction of minority texts, works by women, and forms of popular art into the university curriculum had been the work of a generation and more. Louis Kampf’s contribution to this process had been steady, unflamboyant, fundamental.

Archon Fung took the Kampf-Chomsky course in 1988 during his sophomore year at the Institute. “While the course title was innocuous enough, its effect on me and many of my classmates was subversive—fully one-

half us went on to become either very committed or professional political activists. I have not done a scientific survey of other MIT classes, but I

but because when you look in the mirror in the morning you want to see a human being looking back at you. By the end of that spring, I think many of us began

**“I remember at one point in the class, Louis said that you don’t do politics because it brings you greatness or because you like going to meetings every night of the week, but because when you look in the mirror in the morning you want to see a human being looking back at you. By the end of that spring, I think many of us began to understand what he meant...”**

imagine that this figure is pretty high by MIT standards.”

According to Fung, “the course worked its magic mainly by breaking open the narrow horizons of my MIT undergraduate world and exposing me to a single idea – that contemporary America is deeply unjust and that we can do better. And it introduced me to a set of people, primarily political activists but also academics, who had committed much of their lives to making the kind of social change that the idea implies. Each week, a different ‘movement’ speaker would come and discuss his or her life, motivation, and the differences he or she was trying to make.”

When the course began, Fung said, many of the students saw politics as something for other people to do, not their responsibility. “I remember at one point in the class, Louis said that you don’t do politics because it brings you greatness or because you like going to meetings every night of the week,

to understand what he meant. My decision to study and teach politics, what I teach, and how I teach all reflect, in no small part, what I learned eight years ago from Louis.”

Fung believes most intellectuals who see themselves as progressive have fallen short in their responsibilities. “We have paid too much attention to description and devoted too little energy to social prescription. We have largely fallen into the mistake of thinking that we understand a phenomenon when we can explain how it works.... We ought to be focusing on the portion of social explanation which deals with where we want to go from here, and how we might go about getting there, as a society.... This is exactly the kind of teaching that Louis was doing when I first met him in the class on ‘Intellectuals and Social Change.’ It is a vital and urgent task, and I believe that we make the biggest difference as political teachers by taking it on.” ❖

# TEACH TALK

## Contracts in the Classroom

Lori Breslow

In many ways, a classroom is its own world; it is its own “social environment,” as EECS Professor Al Drake described it at a teaching workshop held earlier this year. That means that like all other social groups, a class has its own norms, values, and expectations about the way business is to be carried out. A classroom has its own culture, built (as all cultures are) from the formal rules and regulations that exist in the system, and from the interactions of those who participate in it.

Another way to understand this is to say that in every classroom there exists an “explicit” contract, embodied primarily in the syllabus for the subject, and an “implicit” contract, a set of norms that governs all sorts of behavior – and that both need to be developed with deliberation and care. [The terms “explicit contract” and “implicit contract” come from material used in the *Discussion Leadership Seminar*, Derek Bok Center for Teaching and Learning, Harvard University, Fall 1993. Some parts of the discussion of the implicit contract are from the same source.] A thoughtful crafting of the subject syllabus leads to a coherent class structure and policies that serve as a firm foundation for the semester’s work. Conscious attention to the implicit contract creates a climate that works in tandem with subject content and the learning objectives that are to be achieved.

So even though as you read this “Teach Talk” you may still be recuperating from the frantic end of yet another year of classes, we’ve devoted this column to information we hope

you will find useful when you begin to prepare your classes for the fall.

### Putting It in Writing: The Explicit Contract

Most instructors spend the first class meeting talking about the objectives, the scope, and the policies of the class. These matters are set out formally in the subject syllabus, an agreement in writing that serves as a blueprint for the entire semester. (It can also be a court of last resort for conflicts that come up as the semester progresses.) The box on the next page lists items typically found in a subject syllabus; most of what is included will be familiar to anyone who has put together at least one of these documents in his/her teaching career. But four things bear quick discussion.

First, the class description/objectives section may be the most important part of the syllabus because it defines the goals students should strive for during the course of the semester. These goals, most probably the mastery of certain knowledge and/or skills, should be relatively few in number and fairly concrete. The subject description/objectives section can also be motivational; it’s the place where you can tell students why your subject is important in their education.

Second, think about how firm you want to be in putting together the class calendar. Depending on the amount of material to be covered, you may want to build in leeway. But be careful: Some students get thrown if you vary the schedule too much, becoming confused about what’s happening when, and you may be seen as an

instructor who can’t keep his/her class “on target.” You may want to have a fairly rigid calendar laid out in the syllabus, but you can tell the class you want some flexibility in determining the schedule as you see how the class progresses.

Third, be as explicit as possible in describing policies on attendance, lateness, missed exams or assignments, late papers, and, in particular, academic honesty. Include in detail what constitutes plagiarism (this is particularly important for international students because concepts of plagiarism vary cross culturally), how contributions to group efforts must be acknowledged, what is considered cheating, etc. You may want to refer students to the official Institute policy regarding academic honesty which can be found in the MIT Bulletin Course and Degree Programs Issue under “Academic Procedures and Institute Regulations.”

Finally, think about what can be left out of the syllabus. For example, information about a major project due at the end of the semester is probably better handled by a handout given later in the term. Piling everything about the class into the syllabus is likely to lead to information overload.

### Setting the Tone:

#### The Implicit Contract

While developing a syllabus takes time and effort, it can be written in the quiet of your own office and at your own pace as you think through subject content and goals. It’s delivered in final form and, except in rare instances, is followed pretty closely throughout

*(Continued on next page)*

## Contracts in the Classroom

*Breslow, from preceding page*

the term. The implicit contract is much more elusive, harder to control, more complex, and subject to greater variation. Yet the more deliberate you can be in developing the implicit contract, the more it will serve the needs of both you and your students.

Here are some questions to ask yourself as you think about the kind of climate you want to create in your classroom:

- What will be learned? Are students to learn facts? to think through problems? to show their ability to apply abstract concepts? to create new things?
- What is the nature of the relationship between student and teacher? collaborative? hierarchical?
- What is the nature of the relationship between students? competitive? collaborative?
- What sources of knowledge are to be emphasized? abstractions? experimentation? observation and reflection? concrete experiences?
- Who sets the agenda for individual classes: the instructor, the students, or both?
- Who talks in the classroom? for how long? and how do they get the floor?
- Are answers considered definitely right or definitely wrong? If so, how are answers evaluated?
- How do students succeed in the class? How is success measured?
- What behaviors will be tolerated? eating? personal conversations? sleeping? What will be the consequences of engaging in behaviors that are not acceptable?

Several years ago, I attended the first three meetings of Sloan Professor Pete Wilson's class on accounting. I had heard that Pete works magic in a classroom, and I wanted to see for myself what he did. As most of us, Pete

walked into the room. Through his words and actions, he communicated the idea that for him the relationship between student and teacher is ultimately one of trust, a part of his teaching philosophy he felt it was important for his students to know. And he kept repeating that message throughout those important first classes when many of the norms are established.

You can choose to be more or less explicit in your discussion of the factors that contribute to the implicit contract; just as there is no perfect syllabus, there is no right or wrong way to manage this part of a subject. But it's important to be aware that an assortment of subtle variables determine the nature of the culture you produce in the classroom: The way in which you talk to students (e.g., the tone and volume of your voice); how you ask them questions and answer theirs; how much you talk about your own work and ideas; how you

### To Include in a Syllabus . . .

- Subject information, including subject title, subject number, credit hours, etc.;
- Instructor information, including office location and phone number, e-mail address, and home phone number if preferred;
- The texts and reading materials to be used in the class and where to get them;
- Any other materials needed for the class;
- Subject description/objectives;
- Subject calendar, including weekly topics to be covered;
- Reading assignments to be completed by each class;
- Due dates of assignments, homeworks, and papers;
- Dates of exams and quizzes;
- Class policies, including rules about attendance, lateness, late papers, missed exams, lab safety, plagiarism, and collaboration;
- Grading, including how much each individual assignment contributes to the final grade.

began the semester by laying out the organization of the subject, discussing assignments, and outlining class policies. But in a variety of ways – in the words that he chose, in the way he used space, in the fact that he was often smiling and always making eye contact with the students – Pete did something else: He made it clear to the class that he wanted them to succeed in his subject, and that he was going to be their ally as they worked toward that goal.

Pete consciously went about setting a tone for the class from the minute he

arrange the furniture in the room (assuming you can arrange the furniture at all); your nonverbal communication (e.g., facial expression, eye contact, the use of space); how much time you choose to talk about what; how flexible you are in following the agenda for any given class; what behaviors you'll tolerate. The more clearly and self-consciously you can construct both the explicit and implicit contracts you have with your students, the greater the likelihood that you will create the kind of environment in which learning naturally takes place.❖



## MIT Program in Women's Studies: Experimenting and Expanding

Michèle Oshima

*Special to the Faculty Newsletter*

**T**he MIT Program in Women's Studies is gearing up for the next millennium. There is an opportunity to grow with the increase in women students at MIT. The rising number of women on campus necessitates that all students reflect on how gender plays a role in their MIT courses, labs, living experiences, and work. Women's studies redresses the invisibility of women and gender in the construction of knowledge and reminds us that women as well as men have experiences and perceptions to contribute to understanding the world. The inclusion of women's studies subjects in the curriculum of an MIT student helps to produce an engineer, scientist, or business executive who is better-equipped to contribute fully and participate effectively in the work of teams of men and women.

At present, the Women's Studies Steering Committee consists of Isabelle de Courtivron (FL&L), Evelyn Hammonds (STS), Diana Henderson (Literature), Jean Jackson (Anthropology), Henry Jenkins (Literature and Film & Media Studies), Evelyn Fox Keller (STS), Helen Elaine Lee (Writing and Humanistic Studies), Marlene Manoff (Humanities Library), Ruth Perry (Literature), Margery Resnick (FL&L), and Elizabeth Wood (History). Under the leadership of Margery Resnick, a subset of this core group serves on the Curriculum Committee which reviews the syllabi and the subjects we offer.

This fall we offered ten subjects, ranging from "Introduction to Women's Studies" to "Writing by US Women of Color," to "Gender and Science." The most popular of the ten subjects we offered this spring were "The Contemporary Family," "Psychology of Gender," and "Race and Gender in Asian America." We are able to offer a broad range of courses by crosslisting subjects with cooperative departments and hiring lecturers. We hope to connect with more faculty to collaborate in developing new courses to be crosslisted. For example, Assistant Professor Takako Aikawa (FL&L) is working with us to develop a freshman

seminar for the coming fall on the changing status of women in Japan today. In addition, Assistant Professor Brenda Cotto-Escalera has developed a new crosslisted theater subject, Identity Politics in Performance, for fall '96, and Assistant Professor Aixa Cintron has developed a new subject, Gender, Work and Public Policy to be crosslisted with the Department of Urban Studies spring '97.

We are also participating in an exciting experiment in graduate education in women's studies. MIT continues to be an active contributing member of the Graduate Consortium in Women's Studies (GCWS), a pioneering effort by faculty at six degree-granting institutions in the Boston area and Radcliffe College to advance women's studies scholarship in a series of team-taught interdisciplinary graduate seminars. This affiliation provides additional graduate subjects for MIT students in all departments, and helps faculty and graduate students probe the potential of the "new scholarship on women" by advancing new interdisciplinary theoretical formulations with a gender analysis.

This year Ruth Perry (Literature), a founder of both GCWS and the MIT Program in Women's Studies, taught Narratives of Kinship in Industrialized Societies: Literary and Ethnographic Approaches together with a Professor of Anthropology from Northeastern University to graduate students in History, Literature, Sociology, Anthropology, Public Policy, and Psychology from Harvard, Brandeis, Tufts, Northeastern, and Boston College. Next year, Brenda Cotto-Escalera (Theater) will be teaching Cultural Production: Women in Popular Art and Popular Theatre with a Professor of African American Studies from Northeastern in the GCWS.

The newly-established Geneviève McMillan-Reba Stewart Chair in the Study of Women in the Developing World is historic not only for MIT, but for the field of women's studies. Candidates for this chair are known for their scholarship on the study

of women and gender in the Middle East and/or North Africa and for their familiarity with comparative and interdisciplinary approaches to the study of women and gender. It is expected that the holder of the new chair will teach subjects in his or her specific department and in the MIT Women's Studies Program.

There has been bridge-building with the Philosophy Department through a feminist philosophy discussion group. Philosophy Ph.D candidate Jennifer Noonan is leading this intellectual forum which has discussed such diverse topics as Objectification, Feminist Metaphysics, and Political Liberalism: Justice and Gender. This type of interaction will pave the way for new alliances in courses where we heretofore have had no subjects.

We have had many UROPs this year. Margery Resnick oversees the Margaret MacVicar/AMITA Oral History Project, generously funded by MIT alumnae and housed in Women's Studies. The women who have attended MIT are a fascinating group of individuals whose unique stories form an integral part of MIT's history. Most of these graduates went on in their fields and the record of their endeavors provides new insights into the complicated questions surrounding gender, science, and technology. In this project, undergraduate students are paired with female MIT graduates in similar fields. The students complete research on the interviewee and are taught interviewing techniques. After the interview, the transcript is edited by the student and the alumna for permanent deposit in the MIT archives. These archives are available to the public. Additionally, a UROP under Evelyn Fox Keller's supervision completed a web page on women in developmental biology, which is linked to the MIT Women's Studies web page.

During IAP, Women's Studies arranged (with the support of the List Center and the Office of the Arts) talks and films which delved into issues of mixed race identity.

*(Continued on next page)*

## Program in Women's Studies

*Oshima, from preceding page*

With the Humanities Library and New Words bookstore, we launched the 1996 series of readings with Bunting Fellow Dubravka Ugresic, a writer from the former Yugoslavia, whose wit and insight provided another glimpse of a region about which one usually only hears the devastation of war. This series, designed to showcase local authors, included the Writing Program's Helen Elaine Lee, novelist Jill McCorkle, and several contributors to the *Sojourner* anthology. Dean Ayida Mthembu led a three-evening session on women's mysteries.

This past year has been a hectic period of technological adjustment for Women's Studies. We are now fully on-line (<http://web.mit.edu/womens-studies/www/>) and have three netdrops linking us to the Internet. This has greatly enhanced our ability to understand, participate in, and communicate on the Internet. One of our more successful collaborations has been between the Schools of Humanities and Social Science and Engineering to produce a major conference on women in cyberspace: *Virtue & Virtuality, Gender, Law and Cyberspace*. Although a certain amount of academic attention has been paid to each pair of terms featured in this conference (gender and law, law and cyberspace, gender and cyberspace) until now interconnections among these three concerns have received little sustained reflection. We organized this conference, in part, to spur legal scholars to think about the implications of cyberspace for questions of gender and identity, and to provide an opportunity for those who work on cyberspace from the perspective of cultural studies, to think critically about the legal and regulatory issues. Participants included legal academics, cultural studies and communications scholars, and members of the computer science community. STS PhD candidate Jennifer Mnookin (Yale Law '95) was responsible for the content of this conference.

Several other departments and programs have also helped with Women's Studies events. A successful collaboration (funded by the Race Relations Committee) with the List Visual Arts Center resulted in a four-

evening series of films by and about Asian Americans. This complemented both their exhibit and our subject on Race and Gender in Asian America. Other partnerships resulting in highly attended events, include the series in Women's International Human Rights, underwritten by the Center for International Studies and Political Science and cosponsored by Amnesty International. Talks by International Human Rights Lawyer Seble Dawit (Female Genital Mutilation), Clark University Professor Cynthia Enloe (When American Soldiers Rape: Feminist Human Rights Implications of the Okinawa Case), and Wellesley Professor Salem Mekuria (screening of *Deluge* on the tyranny in Ethiopia), were planned to complement the subject on Women's International Human Rights taught by Margaret Burnham (Political Science). The First Annual Off-Line Poetry Slam, funded by Theater and the Dean of Humanities and Social Science, appealed to a whole new constituency of MIT. (A poetry slam is a competitive performance poetry contest with judges chosen randomly from the audience.) Another successful event sponsored four ways among Women's Studies, Writing and Humanistic Studies, the MIT Filipino Student Association and South Asian Women for Action was the reading, *Resetting the Margins: National Reading Tour of South Asian, Filipino and Southeast Asian American writers*.

Women's Studies is pleased to announce that Marwan Kazimi '96 is the first recipient of the joint writing prize between The Program in Writing and Humanistic Studies and the Program in Women's Studies: The Louis Kampf Writing Prize in Women's and Gender Studies. This prize honors both Louis Kampf's contributions to Women's Studies at MIT and rewards high quality undergraduate writing in women's and gender studies. The Prize is judged by faculty from Writing and Humanistic Studies and Women's Studies. Marwan's winning submission was on Gender and Depression.

Women's Studies continues to house the Black Women in the Academy database project as an ongoing endeavor. It is one of the outcomes of the landmark Black Women

in the Academy Conference of January 1994 when 2,000 Black women (out of 11,000 identified Black women in the North American academy) converged on MIT for an historical gathering. The database keeps growing today as women have themselves added to the database. If there are any affirmative action searches within MIT, we recommend that you contact us for use of this database of black women academics. Next year, Marilyn Richardson will be teaching our subject on Black Women Writers, with a concurrent series of talks given by prominent Black women writers and literary critics.

If you are not already on our mailing list for the bi-semester newsletter, *Women's Studies Around Boston*, call us (x38844) and we will add you to the database. This newsletter provides information on scholarly lectures and events related to women's studies in the Boston metropolitan area.

As is the rest of the feminist movement, women's studies is evolving and making concerted efforts to reflect broader issues of women and gender globally. We invite you to approach the Women's Studies Steering Committee (e-mail: [womens-studies@mit.edu](mailto:womens-studies@mit.edu)) with ideas for crosslisting subjects, collaborating on programming, and developing relationships. ❖



# M.I.T. Numbers

## Retiring Faculty Members 1996

### By Department

Aeronautics & Astronautics .....	7
Architecture .....	1
Athletic Department .....	6
Biology .....	5
Chemical Engineering .....	2
Chemistry .....	3
Civil & Environmental Engineering .....	4
Division of Toxicology .....	1
Material Science & Engineering .....	2
Economics .....	1
Electronic Engineering & Computer Science .....	10
History .....	2
Harvard-MIT Health Sciences .....	1
Institute Professors .....	3
Linguistics & Philosophy .....	1
Literature .....	2
Mathematics .....	2
Mechanical Engineering .....	3
Nuclear Engineering .....	1
Nuclear Reactor Lab .....	1
Ocean Engineering .....	6
Physics .....	6
Political Science .....	4
Media Arts & Sciences .....	1
School of Management .....	1
Science, Technology, & Society .....	1
Urban Studies & Planning .....	1
<b>TOTAL .....</b>	<b>78</b>

Source: MIT Personnel Office