The Meanings of Multiculturalism

The Otter Realm Staff has spent the past few weeks exploring the facets of multiculturalism. We have looked to students, staff, faculty and administrators to engage in a discourse about this topic. While many different voices shared many different perspectives, they mostly agreed that the topic of multiculturalism should involve active discussion beyond theory. Included in this issue is our "person on the street" section, which has been greatly expanded so that we may share the words and ideas of many of our campus community. As always, we welcome your comments and feedback through Letters to the Editor. Kechia Smith-Gran, Editor-in-Chief

CSUMB's Official but Secret Definition of Multiculturalism

By Christine Svendsen, Staff

Those who teach, work or learn at CSUMB campus have heard the word over and over again: "multiculturalism." However, some who hold positions of authority on campus and who might be expected to be knowledgeable about the subject, couldn’t or wouldn’t answer the question, "What is the university's definition of multiculturalism?"

Dr. Patti Hiramoto, CSUMB's Equal Employment Opportunity Director produced CSUMB's official definition which can be found within the "Report From the Task Force on Diversity and Unity: Preliminary Learning Plan for Enhancing CSUMB's Campus Climate" published in October, 1998. This document is currently available through the library. The task force, which was convened after a racial slur appeared on the CSUMB intranet email system in Spring 1998, defined "multiculturalism" this way:

"Multiculturalism refers to the extent to which this campus has created a culture built on the values, practices and contributions of all of its diversity, where all its practices, policies, programs and decisions are not based on one set of dominant values."

Of the nine faculty or administrators who were asked if they could identify the university's definition of multiculturalism, only one, Dr. Josina Makau was able to do so. While others didn't respond at all, one preferred "not to speak for the university," and still one said the university in fact had no definition of multiculturalism. Two accused the Otter Realm of taking a very important topic and turned it into the print equivalent of the television sound bite when they were asked to keep their definition to 40 words in length or less. In fact, the official definition is only 41 words long and is considered complete enough to satisfy, among others, the diverse task force. However complete, it is essentially unknown on campus.

A few who didn't know the university had a definition were willing to write their own eloquent, and often lengthy, definitions. One person responded with great passion... and a 3,201 word essay about his understanding of multiculturalism. On a campus where the term for the new Millennium is 'multiculturalism', and where the ideals behind "multiculturalism" has enough power to incite protests and demands for resignations, it seems that most people are completely familiar with what that term means as defined by CSUMB.

The preamble of the 52-page Task Force report states that: "The goal of a campus committed to both diversity and multiculturalism is to create programs, services, systems, structures, administrative practices, policies, publications, decision making processes, curriculum, recruitment and retention efforts that include, value, and make central, the contributions of all races, ethnic heritages, physical and mental abilities, genders, sexual orientations, ages, religious backgrounds, and socio-economic class backgrounds."

In a separate spat of interviews, a different group of close to 55 students, staff, administrators, and faculty were asked not for the university's definition but for their own definition of what multiculturalism means to them (see "Person on the Street" interviews). Many of the administrators and faculty were very reluctant to do so. They were either unable or unwilling to define multiculturalism from their own perspective. While some said they were too busy to respond, others refused to define multiculturalism stating concern that their words would be used against them in the future.

Skidmore College Officially Disposes of 1,000 Copies of Student Newspaper

By Erik Lords, Reprint from The Chronicle of Higher Education

Skidmore College's admissions director admitted stealing more than a thousand copies of the student newspaper to prevent prospective students and their parents from seeing a graphic story about an incident of anti-gay bias. The college's president called the action "appalling" but has not decided whether to punish the administrator.

The Skidmore News on November 5 published a front-page article that described how a truck parked near a house for gay and lesbian students was smeared with human feces and tagged with a strip of soiled toilet paper. Last Monday, the day of a campus open-house event for high-school students, about 1,000 of the 2,500 copies of the paper that are printed each week disappeared from bins in the student center. Editors of the newspaper reported the theft to the police in Saratoga Springs, N.Y., where Skidmore is located.

Last week, campus officials questioned Mary Lou W. Bates, the admissions director, about the theft. She admitted that she and two of her employees had taken the papers out of the bins early Monday morning and put them out for recycling, according to Robert S. Kimmerle, a spokesman for the college. Ms. Bates told Skidmore officials that she thought the high-school students and parents who would be visiting the college that day might be offended by the article's graphic photographs and language.

Ms. Bates, who was out of town recruiting on Friday, could not be reached for comment. In a statement on Thursday, she apologized to the paper and to everyone at Skidmore, saying, "I reacted as a parent and not as a director of admissions."

Jamiene S. Studley, Skidmore's president, said campus officials would investigate the matter. She said that she was uncertain whether the admissions director would be disciplined by the college, and that such matters were handled confidentially as internal personnel issues. Removing the papers "was a single action, and it..."
Editorial: Multiculturalism—Many Paths, One Goal

The challenge for this university is not only to define and implement multiculturalism, but also to continue to explore its meanings and bring it up for respectful discussion and dialogue. Is multiculturalism something any of us will leave behind when we leave this university? Hopefully not, because CSUMB is special and unique in its opportunities for true personal growth and a gentle exploration of who we all are within our diverse community. We are able to examine critically crucial social issues with experts in their field and pioneers of social movement. In our studies we are given credit for our ethical reflection and personal input. We are rewarded for our efforts at making a positive difference and for our accomplishments as students, staff, faculty and administrators as well.

Though, it is important to recognize our differences, it is also important to see how much we have in common. More than others, by institutions, communities, social groups, and even family. At some point, has any one of us been hurt because of our appearance, gender, sexual orientation, beliefs, socioeconomic status, racial makeup, opinions, weaknesses, or even our strengths? Each of us has felt the pain of not being recognized for who we really are and for our accomplishments as students, staff, faculty and administrators as well.

Many of us have stood up for others' beliefs, opinions and histories, and many, if not all of us, have gained from what others have done for us. Yet, we have seen and heard things spoken at this university that we never want to see or hear again: racist remarks, hateful language, abuse of power, privilege and authority to malign others, and using the victim role as an excuse to victimize others.

Despite the ongoing conflicts and strife present on these grounds, paradoxically there is strength here, like many of us have never felt before. It comes from the foundation of this university and from the commonplaces that we share. Each of us is here for a reason. For some it is the opportunity to be part of a non-traditional place to teach and work. For others it is the exhilaration of the quest for higher education and liberation of what it can bring.

We need to pay more than lip service to the idea of valuing all cultures, ethnicities, abilities, sexual orientation, ages, genders. Simply teaching or taking a class cannot possibly instill all of the rich subtleties of multiculturalism, which is at the core of the Vision Statement for CSU Monterey Bay. Only when students, staff and faculty have not been shut down or become threatened by differing perspectives and pathways, and are appreciated for how they help in the evolution of this unique undertaking, will CSUMB have moved to a new apartment which FOAM expediently found for us. We are both overwhelmed by the random and organized “acts of kindness” bestowed on us. We have been able to scrub and move to a new apartment which FOAM expediently found for us, and have now started towards the path to normalcy—well, whatever “normal” is here. We both KNOW that this generosity would be unthinkable anywhere else, and it reaffirms our faith and belief in this university and the individuals associated with it. Thanks again so much.

Marc and Natasha Oehlman

Correction: The Dia de los Muertos display was not put together by VPA and Prof. Zielina. The Institute for World Languages and Cultures class worked together to make the ceremonial display which was located in the library. The Otter Realm regrets the error.

Multicultural Backlash—Go for the Gold
By Leon Smith, Staff

In the past multiculturalism was not a possibility—now it is. Whenever we take on a big challenge problems inevitably will come up. Success depends not on avoiding problems but on how we work together to solve them. It's important to remember we are not enemies and that it is a vision for every person to keep alive in his/her heart for it to work. It's natural for people to get up tight under pressure—that's human. But, it is also destructive, if we act from a place of imbalance and let the situation drive us. If we stay balanced and do our best with an open heart we allow the possibilities and chance for it to work things out so everyone wins.

This sounds idealistic but we might as well go for the gold or in this case the rainbow. This is now possible on this campus as a model for the rest of the country and world to follow. If we continue to take the lead and avoid acting out of the adversarial mindset that had been the norm until now. It is important not to be led astray by those who believe that multiculturalism is utopia and something we will never come close to achieving. We are close to it right now in this campus community.

It's frightening to lose a structure that we have depended on for so long but what we get in exchange is an opportunity to build from the ground up—that's what we have here at CSUMB. Many people are putting a huge amount of energy into this and let's face it—we can't be absolutely sure it'll work. It takes a great deal of courage to align yourself with that kind of vision and it takes even more courage to keep open to the vision. When the going gets tough or when something goes wrong—it's easy to give up. We must stay the course, where if we do; it may pay big dividends in the same as our education here...Being here at CSUMB has absolutely changed my life and there is a lot of admiration for many people here who have participated with me in this process. Setting our sighs high has enabled us to experience the gold that others only have dreamed about.

Dear Editor,
On November 30, 1999, around 6,000 of the world's most powerful international delegates will convene in Seattle, Washington to participate in a World Trade Organization (WTO) planning session. During this time, what is projected to be the largest non-violent protest of the decade will also occur in the same city. Thousands of protestors from around the world are gathering to stop the brainchild of the most environmentally destructive and human rights-thieving individuals our planet has to offer.

In short, the WTO is a spin-off from the post-War II General Agreement on Tariffs and Trade (GATT) which, after 1986, became more aggressive in their attempts at overruling all federal, state, and local laws. Although the WTO includes 134 member countries, developed nations like the U.S., Canada, Japan, and those of the European Union repeatedly made key decisions in closed meetings. From this desire to control the world trade, and to stay out of compliance with the law, the WTO began in 1995, and is not required to adhere to the policies set forth by U.S. law because of such ideas as "off-shore production," the placement of sweatshops in lesser developed countries in dire need of work. Because the sweatshops exist outside of U.S. soil they, and the individuals running them, cannot be touched. Every single environmental or public health law ever challenged at the WTO has been ruled illegal. In essence, the WTO answers to no one. The overall goal is to eliminate "trade barriers," frequently including labor laws, public health regulations, and environmental protection measures—all of which impede the corporate bottom-line: profit. The WTO is fighting to create a fully-integrated global capitalist economy "free" of any "discriminatory" barriers. "Non-discrimination" is a catch word indicating policies that reject any and all obstacles to trade. They stand as a symbol of the increasing domination of the corporate take-over.

For more information on the summit meeting taking place in Seattle, I encourage you to visit the following website: http://www.agitprop.org/artandrevolution/wto/whatwto.html, which is the website that some of this information came from. It is our job as global citizens to challenge the standards set forth by the WTO, whose intention it is to boost the U.S. American economy and improve the quality of life for those who dwell inside the United States borders...but what about everyone else?

Thank you,
Jennifer Reeves

Dear CSUMB Community:
Natasha and I would like to once again express our appreciation to everyone who donated food, clothes, towels and linens, furniture and appliances, gift certificates, backs and hands, and even money to us in the wake of our apartment fire last month. We are both overwhelmed by the random and organized "acts of kindness" bestowed on us. We have been able to scrub and move to a new apartment which FOAM expediently found for us, and have now started towards the path to normalcy—well, whatever "normal" is here. We both KNOW that this generosity would be unthinkable anywhere else, and it reaffirms our faith and belief in this university and the individuals associated with it. Thanks again so much.

Marc and Natasha Oehlman

"The challenge for each of us is to realize that being the "other" is not necessarily a comfortable place to be, to withhold instant assumptions, and to be willing to look beyond our own predisposed ideas and judgements."

From the Otter Realm Staff Editorial
One Man's View of Multiculturalism

By Ray Gonzales, Ph.D., Faculty

How do we celebrate diversity and multiculturalism which is a fundamental part of our Vision and which makes us unique as an institution of higher learning as we move into the 21st Century? As the National Administration has stated, our government should look like the face of America and we might add that the same can be said of our public universities.

And how does this new view of diversity, or for me, what we call true multiculturalism, benefit us as a people and as a country? This is how: Multiculturalism and Diversity beget creativity. They lead to solutions that are not based on ideology or dogma, but based on survival and peaceful coexistence, to use an old phrase. The need to survive causes conflict, conflict causes tension, and tension is met by creativity, which should lead to elegant solutions. Joel Barker, a futurist writer who has much to say about changing traditional paradigms notes: "When we gather in groups of people, whether they are businesses, (government), cultures, we aggregate the problem solving power that each of us has with our specific paradigms to deal with the larger world... It is our diversity as a group that lets us deal with the complexity of the world through the application of many paradigms... For that reason, whenever I hear people speak against immigrants of different cultures as 'weakening the United States, I object. Because I know that their differences have increased the potential problem-solving capacity of the nation," Barker concludes.

If we are to survive as a nation and in a more immediate sense, a university, we must recognize and truly understand what we mean by diversity and true multiculturalism. In the past, we almost exterminated the American Indian because of our failure to understand the concept. The first white man put in charge of the Bureau of Indian affairs in the 1880s, set the tone for another failed government policy, when he determined that we should take the Indian children off of the reservations and away from their parents and Americanize them at the more than 150 Indian schools that were created. The motto that hung over his office, at the Bureau of Indian Affairs, in Washington D.C. was, "Kill the Indian and Save the Man." Unfortunately, the policy almost succeeded, but the Indian survives, even after the changing of his names, the cutting of his braids, the imposition of western clothing, and the near loss of his languages. The Indian survives because of the will to survive, ultimately in a framework of peaceful co-existence. The American native has taught us much of survival with dignity, compassion, respect for other cultures, and love of the Earth, even as we tried to exterminate the race with our terrible government policies.

That is what multiculturalism means to me, survival in a quilt of distinct and respected cultures, where the best of American heritage is manifest in its love and appreciation of the many cultures which make up the American people.... Where no part is greater than the whole and where the whole is, as it is in all the other sciences, a sum of all of its parts. If we do not choose this path, the dogmatic ethnic terrorists, the white supremacists and neo-nazi groups, and the complacent, silent citizens of the nation and of the world will eventually have their way.

"Multi Judaism"

The Jewish Student Union of CSUMB

Submitted by Jason Weiner, Club President

There is a saying, "Ask three Jews their opinion and you’ll get four answers!" Here is a conglomeration of what 5 Jews at CSUMB think about multiculturalism:

I view multiculturalism as freedom, an environment in which culture is shared. My ancestors flourished in the Ottoman Empire, their language and culture was preserved for centuries as they lived among Turks, Muslims, Christians, etc. They allowed each culture to run their own municipalities, schools, and speak their unique languages, but they also maintained contacts with other cultures around them in which they adopted other cultural aspects to their own culture. One of the greatest Jewish thinkers of all time lived amongst Muslims, not Jews!

Judaism is my culture; we all want to belong to a culture. So I view multiculturalism as many groups that you can belong to. Jews have it easy in America, because they don't have any visible traits identifiable with what is generally considered a minority. Jews have the distinct ability to come in and out of the minority label almost at will. However, this can lead to the exploitation of being a minority. I am not discriminated against on the surface. In order to feel discrimination, I almost have to seek it out and try to let things offend me. I think that being Jewish is both a gift and a burden as being certain other minorities.

In theory, multiculturalism is something we should all celebrate; unfortunately, in practice, multiculturalism means multi-morbidity. The only antidote is ethical monotheism, the belief in one universal code of ethics. Differing cultures glorify humanity, but differing moralities destroy it. "There are only two races of Human beings, the decent and the indecent."

Multiculturalism is a denial of Americanness and the American Idea, I think I should be called an American Jew rather than a Jewish American. Multiculturalism is what has allowed Judaism to flourish in this country like never before.
'Multiculturalism': Where Did It Come From?

By Stephan DuBose, Staff

The following are four perspectives of the roots and history of multiculturalism from four CSU Monterey Bay professors and one professor from Monterey Peninsula College. Professor Cecilia O'Leary, who is Head of the Oral History and Community Memory Institute, looked at the different ways that Americans have identified themselves in order to present a better understanding of the history of multiculturalism. Professor O'Leary said, "It begins in the eastern part of the country and was a matter of who got to be a part of the national family, as defined by the dominant culture." This period was from The Revolutionary War to the 1830's and the distinctions were racially based and could be described as Anglo-conformity. "Only whites of European ancestry and preferably from England would be considered part of the national family. Thomas Jefferson even considered Germans not white enough," and Ben Franklin was also against their inclusion. "This definition also excluded Africans and immigrants from other parts of Europe who were not considered white."

The concept of "the melting pot" was developed from the end of the 19th century to the beginning of the 20th century. "Whiteness was still the criteria, was still the standard," said O'Leary. People of African, Latin American, or Asian descent were still excluded, but people of eastern and southern European descent "could cast aside their cultural practices and all melt together to make a new man or woman. People were asked to give up their past and become Anglo-American. This was still Anglo-conformity. The language was English and the style of clothing was English. Only British could really qualify for Anglo-conformity and the idea of different shades of white being included was not really accepted."

By the 1920's people like Jane Adams, founder of Hull House, John Dewey, philosopher and educational thinker, and Horace Kentland, professor of education, countered the "melting pot" with the concept of cultural pluralism. Cultural pluralism contains the idea of having many cultures together, where people are not expected to give up their language, cultural practices, or background, but instead to retain them. O'Leary said, "It's like a symphony. You don't melt down all of the instruments to make great music, but all of the different sounds together create the music. Cultural pluralism is an assets model, which focuses on what immigrants have brought to this country, where different people's identities are valued and the many contributions they have made to the building of the nation and its national identity."

O'Leary spoke of W.E.B. DuBois, an African-American leader and writer, who broadened the meaning of cultural pluralism to include not only southern and eastern Europeans, but also Africans, Latinos and Asian-Americans and for people to treasure their cultural gifts. However, DuBois' perspective was the exception rather than the rule. Dubois accused others of being blind to the issues of race and racism, not that they were pernicious about it, but because in places like New York, people were surrounded by people that they identified as having the same racial background.

O'Leary went on to talk about how cultural pluralism saw identities as unchanging and non-evolving, that you are what your grandfather was. Cultural pluralism did not allow generations to change and kept people bound in an ethnic identity.

Dr. O'Leary spoke briefly about multiculturalism. "We are a plurality of many kinds of people in the U.S.," she said. O'Leary stressed how important it is to understand the political and economic power structures and to see how racism impacts people of different ethnicities. "That we also have to combat structures of inequality and racism," she continued, "... As we meet the challenges of diversity, concepts of identity are going to be evolved to meet those challenges."

Dr. Amalia Mesa-Bains, who is the Director of the Visual and Public Arts Institute, says she was one of the first teachers to set up multicultural programs in the public schools and introduced Cinco de Mayo, Day of the Dead and Black History celebrations into the programs. Her husband, CSUMB Professor Richard Bains, began the first multicultural resource center at Fort Mesa in 1974, where teachers could receive training in multicultural education and teaching materials and kits.

Mesa-Bains emphasized the need to continue to work on race relations. "There are pendulum swings. Multicultural education is a direct result of the Civil Right's Movement and the demand for relevant and just education. It is important to look at the time periods," she said. The "holiday" model was one of the early approaches that looked at the food, music and dancing of different ethnic groups, but did not address many of the issues that people were reluctant to talk about. Mesa-Bains and her cohorts used narrative texts from now famous authors, like Gary Soto and Maxine Hong Kingston, instead of standard history texts, to look at American history. Mesa-Bains found that many students in the tenth grade had never read ethnic literature because their teachers had never read those books either, and so didn't want to teach it.

Narrative forms could be used to allow people to express previously unvoiced histories and personal stories, whereas before many had remained silent. Mesa-Bains now supports the case-based approach to teaching in a diverse classroom. "The concept of the case is that you can put yourself in it. Eventually, you bring out your principles and values..." and develop your own powerful ways of problem-solving, she said.

Mesa-Bains spoke about the "assets" model of multiculturalism, which reveals how resilient people are, what they have contributed to the model of citizenship, and sheds light upon the struggle against and the history of discrimination and poverty. "We have to look at what we have done and redress those wrongs and not see people as victims. We need to encourage people to take stock of their capacities. I believe that unless the student can identify their culture/race, that we lack a cultural terminology. Then how can you exchange with others?"

"We have never a common definition. We have to have smaller focus discussions to take on important discourse specific to who we serve. We need to give people a common framework and tools for that discourse."

Nancy Souza is Instructor and Coordinator of Future Transfer in Seaside. Future Transfer has a good record supporting students successfully transferring to two and four year colleges, and provides role-modeling and assistance. Professor Souza has spent 25 years in the local community of Seaside/Monterey and encourages her students to use modern technology and the Internet to reach out to the larger community and to the global society to better understand who they are and what they can do.

Souza has come from a tight-knit Armenian family. Her father was born in Armenia, which at times has been under pressure from Turkey, and escaped to the U.S. He was able to work in the railroad industry, but was not allowed to vote. Souza said, "It's on the basis of my own soul. I'm here because I can make an individual connection and I can make changes that way. My work is on a very individual one-to-one basis within my community, being to being."

Souza continued, "Multiculturalism is a totally emotional issue. It's an issue of the heart. There is a striving for unity and for independence. We need to have mutual respect of one another's culture... We have to look at ourselves first. It goes back to spiritual principles, the golden rule, and religious training... It goes across to those spiritual tenants. You need to have your self-esteem before you can respect for other cultures."

- Nancy Souza

"Multiculturalism is a totally emotional issue. It's an issue of the heart. There is a striving for unity and for independence. We need to have mutual respect of one another's culture... We have to look at ourselves first. It goes back to spiritual principles, the golden rule, and religious training... It goes across to those spiritual tenants. You need to have your self-esteem before you can respect for other cultures..."

Souza emphasized the use of the Internet to bridge gaps and barriers because gender, race and age differences are not necessarily obvious and the Internet provides an opportunity to eliminate many biases. "Whether you like it or not, we are in a global society. If you are really going to understand multiculturalism, you have to travel and it becomes so much easier... If you go back to the Middle East, you're going back 10,000 years, to the rise of whole cultures. Some people say that at times we have diminished our own culture. We have to safeguard our evolution that we are going forward..." Souza expressed that many people and cultures have broken apart from a common past and that those cultures will reaggregate again, and found it disappointing that some of the worst parts of our cultures have been transferred.

"A problem is that we relate culture to culture and not person to person. Martin Luther King said, "I have full of education. Among the things he had said was that "We get so caught up in the process that we get in what we're trying to do." Souza spoke of the..."
"...conflict between the head and the heart. It's the longest journey. I think the head is limited and the heart is infinite. With the approach of the heart we get synthesis, cohesion and unity."

Kristine Sleeter is the coordinator of the Master of Arts in Education and teaches courses in the M.A. program. "Let me just talk a little bit about my area and why I'm in it and how where it does relate. My area that I've been involved for a long time in a field in education, which is called "Multicultural Education." I got started working in multicultural education back in about 1971. I was interested in working in an inner city school, so I went on a teacher preparation program in Seattle that was premised on a kind of a community-based, field-based teacher education program. And then, after going through that program instead of going to teach in the suburbs like a lot of my colleagues did, I really liked living in the inner city and working with inner city kids, but still didn't know a heck of a lot, but was willing to stick around and learn. I became involved with an African American guy and also had a lot of African American friends. Over the next six years, in the context of just being around culturally diverse, but primarily African American and white groups of friends and teachers, my whole understanding of the United States as a multicultural society and as a racist society and myself underwent a whole lot of transformation.

"At the same time, African-American educators, parents and kids got into schools that had been predominantly white schools. They looked at the schools and saw some things that were definitely not benefiting the kids. African-American kids, as well as Latino kids, were being put in classes for the mentally retarded and put in the lowest tracks, with low teacher expectations. Many African-American teachers were let go because the newly desegregated schools thought of the African American teachers as not being well prepared for teaching. So, it's sort of ironic now that the schools are trying to get more teachers of color when they let go of a bunch of teachers of color back in the 60's. In the early 70's, [Sleeter's group] ... was joined by Latino educators, Asian educators, and a small handful of Native American educators. Out of that came multicultural education as a field.

"To me, there is sort of the classic comparison, or a classic for me was: Do you have a community or a class that seeks a way to find something that entails everybody there in the meaning of the word 'multiculturalism'? If we know that we're going to do some offending and step on toes... We have to do that, but at the same time we can figure out how to move forward. That's what's required."

Dr. Sleeter has a group project from her Multicultural Curriculum Design class. The "garden" project illustrates the idea of multiple perspectives of a topic (like migrant farming) by showing how each part contributed to the whole, like different parts of a garden.

Sleeter spoke of getting different story lines on United States history, depending on what perspective you took; whether from an indigenous perspective, or a European one, or from starting in Mexico with the Mayans or Aztecs and moving north. "One of the things I do in my class is a fair amount is trying to open up the class for students to help define how we talk about things and what we talk about. So, it's partly me coming in with my perspective and a variety of ideas, but also to co-negotiate with my students."

**Skidmore, continued from page 1**

was not directed from anyone above," Ms. Studley said. "I view this as an appalling and deeply disappointing variance from the long-standing commitment that we have to openness and the exchange of ideas on campus."

Shawn McCormack, the editor in chief of the student paper, said he stands by the cover story, despite its blunt material. "We didn't want to tone the story down or butter it up," he said. "Our coverage shows sort of the dread that these students must have come across. I think it was a good decision" to publish the account.

He added: "The college has sort of a Gestapo mentality and is being sensitive about its image. This was about protecting the college's image."

The newspaper's staff struck back in the latest issue of The Skidmore News. The cover is blank, except for one sentence at the bottom, an attributed excerpt of Ms. Bates's statement accepting responsibility for the incident: "I made the decision to remove the remaining copies of the November 5th issue of the Skidmore News from Case Center."

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**CSUMB Student Voice Takes A Stand**

By Jacob DeGrave, Guest Reporter

On Monday, November 1st, the Student Government (Student Voice) at the California State University at Monterey Bay signed a letter calling for new trial for Mumia Abu Jamel. The letter will be accompanied by over 200 signatures from students on campus. Although this many names may not seem like a lot, we are working from a student body of under 2,000. This letter will hopefully serve to inspire other campus groups and organizations to follow and continue the struggle for justice in this country. This university, at this point, is both state and federally funded, so to see us address an issue around the federal government is very significant. Below is a copy of the letter which will be sent to Leonard Weinglass, so that he may pass it on to Judge Yohn. For more information, please call the Student Voice phone number at 831-582-4067 or email solidarity_now@yahoo.com.

Mumia Abu Jamel is a political prisoner on Philadelphia's Death Row. He was a member of the Black Panther Party and an outspoken journalist against police brutality. In 1982, he was sentenced to death for the murder of a police officer. However, there is much evidence suggesting that he was not the assailant and that he was in fact, a target of the police. Regardless of individual beliefs on his guilt or innocence, the Student government as a whole believes that he did not receive a fair, just trial. If you would like more info. on Mumia or the trial, please contact solidarity_now@yahoo.com.

1. November, 1999

Judge William H. Yohn, Jr.
United States District Court
2609 United States Courthouse
601 Market Street
Philadelphia, PA 19106
(215) 597-4361
(215) 597-6390 (fax)

Honorable William H. Yohn, Jr.,

The undersigned Students at the California State University at Monterey Bay send you this letter in response to Governor Ridge's signature on Mumia Abu-Jamal's Death Warrant. The California State University of Monterey Bay is currently in its fifth year and prides itself on a Vision Statement that directs all of our learning outcomes. The Vision Statement states that "CSUMB will dynamically link the past, present, and future by responding to historical and changing conditions, experimenting with strategies which increase access, improving quality and lowering costs through education in a distinctive CSU environment."

With this brief background, we would like to address the case of Mumia Abu-Jamal. We recognize that not every student on campus will be in agreement with this letter, however, the Student Government, known as Student Voice, and the undersigned students urge you to do everything in your power to ensure that Mumia Abu-Jamal receives a fair, new trial. After reviewing the case, we understand that Mr. Jamal's African American peers were removed from the jury by the prosecution. We have learned about the witnesses who have now come forward claiming to have "fabricated" their stories. We've have also been made aware of other conflicting stories not heard by Judge Sabo during Mumia Abu-Jamal's original trial. This letter is not to make a judgement on Mumia Abu-Jamal's guilt or innocence, but rather to push for a new trial.

The world is watching this case. Children are watching this case. We feel that your decision will set a precedent and stand as an historic monument in the struggle for social justice in the United States of America. With so much support in this country, as well as the world, we believe that Mumia serves as an example for those who speak out against injustice. If justice is denied to Mumia Abu-Jamal, then in a sense, many will feel that they themselves are being denied justice by virtue of the standard it sets. We, the represented students of the California State University at Monterey Bay are calling for a new trial for Mumia Abu-Jamal.

Thank You,

The Student Voice of the California State University at Monterey Bay

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Otter Realm November 22, 1999 5
"What Does Multiculturalism Mean to You?"

Helen Rucker, Advisory Committee for Service Learning
University Fellow and Community Safari
"All people learn to live together in peace and harmony because we are all human beings and we are related in some way."

Sarah McClellan & Sarah McClellan
"It’s the ability to look at the many diverse factors that make up individuals and communities special. We tend to restate our definition of multiculturalism based on our own perspective. Because of my personal background and multiculturalism has a very broad meaning. Culture includes ethnicity, gender, socio-economic background, region of origin, family size and so on. At my first experience at UCSC, I often felt that I shared more in common with students who grew up in rural communities, regardless of gender, ethnic, or economic background."

Ernesto Sanchez
Multiculturalism means understanding that our identity is influenced by several cultures whether it’s conscious or unconscious interaction. Therefore, the purpose of college education is to show how our membership into certain cultural groups limits our interconnectedness and/or oppresses other cultural groups. Multiculturalism means to me who I am, where I come from and how my multicultural experiences have experiences part of this society.

Sharon Anderson, Faculty
"To me, multiculturalism (in education) means providing relevant, high-quality education to students from all cultural backgrounds by:

1) Designing curricula and support programs that address the needs of students from all socioeconomic and cultural backgrounds;
2) Using educational materials and approaches that include the history, accomplishments, and culture of people of all heritages;
3) Fostering mutual respect and pride based on an understanding that people from all cultures have made and continue to make important contributions to society and science."

David Takeshi, Faculty
In addition to Sharon Anderson’s statement: Multiculturalism in science education (ESSP) means that each student brings to our classrooms a wealth of knowledge and experiences; and that the more diverse our classrooms, the richer the educational experience for everyone; and that the greater the diversity in students that we educate – the greater the diversity to students who we help acquire the tools of science – then the greater the possibility that science will be used to sustainably address an array of environmental problems in diverse communities.

Bob Curry, Instructor
"Multiculturalism is a theory, don’t know if it can come true, every ethnicity living together. Don’t think it can even happen because of how people are raised. I feel both Chinese and black and I can say that but in our society you have to be either one. This school conforms to one or the other. I like the idea of multicultural because it would not be good if we could get along without prejudice and discrimination."

Edy Kizaki, Grad Student, Instructor
"Multiculturalism means that we embrace, incorporate, and social justice the basic fundamentals to ensure diversity and pride, to enrich and to learn through all social, cultural, and linguistic backgrounds.

Cynli Otero, Staff
Multiculturalism means to me identity, civic participation, and social justice the basic fundamentals to ensure diversity and pride, to enrich and to learn through all social, cultural, and linguistic backgrounds.

Kenneth Patton, Sophomore
"Just different places, different faces come together for a common good.

Dan Fernandez, Faculty
Multiculturalism reflects the purposeful inclusion of elements of culture, approach, knowledge, and understanding from people of diverse backgrounds. Multiculturalism is the benefit of everyone in terms of opening our eyes to perhaps alternative viewpoints. Implicit is a spirit of acceptance and intentional inclusion of people with diverse backgrounds."

Daniel Ramirez, Junior
"Not necessarily every culture being represented but promote an environment of diversity... to truly multicultural we need a bigger world language and culture department."

Malcolm Mejia, Junior
"Multiculturalism is a bunch of emotion, doesn’t mean anything. You can speak Spanish or English more intensely... Pluralism with structure to it... assimilates... Pluralism is the structure to it... as a way to push to do it and just do it to people of all nations. People will pull you. If you try to make sure there are still different energies that will allow you. Social science class is worthless cause you can’t investigate multiculturalism. It’s hard to prove. Anybody can come up with a definition. Deal with it and don’t sell it. Have students teach teachers, have students come up with their own criteria, take discussion and make students come up with ideas. Teachers hide and they don’t network. How do teachers know? They are from last generation... Things have changed other vision, new ideas.

Stacy Choi, Senior
"Multiculturalism is a theory, don’t know if elements can come true, every ethnicity living together. Don’t think it can even happen because of how people are raised. I feel both Chinese and black and I can say that but in our society you have to be either one. This school conforms to one or the other. I like the idea of multicultural because it would not be good if we could get along without prejudice and discrimination."

Robert Alexander, Outdoor Recreation Coordinator
"Multiculturalism is similar to a healthy horse. It’s composed of young and old, a wide variety of life exists interconnected and all depend on one another. A balanced ecosystem and balanced social system have the same characteristics of being adaptive and able to serve hardship. The challenge CSUMB has before it is to consciously cultivate a true multicultural and avoid the pitfall of two dominant cultures always in stalemate."

Eric Simoni, Staff
"I believe in having multiculturalism to a point. It should not be forced on anyone, though, because I feel it would cause more conflict than good."

Catherine Pachon, Junior
"I think [multiculturalism] is something that is lacked in the educational system. Instead of solving the problem, people in high places have turned it into a political problem.

Felipe Restrepo, Graduate Student
"[Multiculturalism] is a forum where historically marginalized groups can be intertwined and presented with the same importance as that of the dominant culture."
ESSP Brown Bag Seminar Series - "Oceanography for Landlubbers! HF Radar Measurements of Surface Currents (and other good things) in Fresh and Salty Water" November 22nd from noon-1 p.m. in the Watershed Institute, Bldg 42.

Food Drive! From now until December 10th, bring your canned goods and non-perishable food items and drop them into the large barrels around campus (located at the BBC, Library, MLC, University Center, and ESSP Bldg). This food drive will benefit the Monterey County Food Bank. For more information, contact 758-1523.

Parent Education Classes, Week 4: Discipline with Children 2-12. This is a five-session, free parent-education class. Each week covers a different topic. Held in the Personal Growth and Counseling Center’s conference room on November 23rd, from noon-1 p.m. For more information, contact Mary Treasure at 582-3969.

Something Extra in YOUR Education Become an RA!
Residential Life will begin the RA Selection Process SOON!

LOOK OUT for:
- Residence Hall Floor meetings
- Time and Location of Required Information Sessions

Begin asking for:
- Faculty/Staff Nomination Letters

Important Dates to Remember:
- December 1-9 Required information sessions
- February 15 New RA Applications due (Bldg. 84E)
- February 21-29 RA Mentor Experience
- April 1-2 RA Selection Weekend (Group and Individual Interviews)

"My experiences as an RA have given me the opportunity to use all of the skills I am learning in my classes and even learn a few new skills!"
Amy Lauder, Resident Advisor on Yorktown Ct.

"Being an RA has given me the opportunity to learn more about the ups and downs of what it is to build a 'community' here at CSUMB. It enables me to put into practice what I've been learning in the classroom."
Kevin Kalua, Resident Advisor on Wilderness Ct.

Parent's Day Out! November 28th, from 1-4 p.m. at Saratoga Annex. This is an opportunity for parents to drop off their kids for free babysitting provided by Frederick Park RA's. For more information, please contact Amy Lauder at 582-3955.

Parent Education Classes, Week 5: Discipline with Adolescents. This is a five-session, free parent-education class. Each week covers a different topic. Held in the Personal Growth and Counseling Center’s conference room on November 30th, from noon-1 p.m. For more information, contact Mary Treasure at 582-3969.

Find that perfect gift! Human Resources Cordially Invites Faculty, Staff and Students to The CSUMB 2nd Annual Holiday Gift Faire on Friday, December 3rd, from 10:30 a.m.-2 p.m. in the University Center Ballroom. For more information, contact Linda Hadreas at 582-3387 or Toni Uribe at 582-4426.

Student Voice Presents: Millennium: A Multicultural Winter Formal Saturday, December 4th, from 8 p.m.-1 a.m., at the University Center, Bldg. 29. This is a night of fun and interaction, and is a fundraiser for the CSUMB Child Development Center. Tickets are available now, and will be on sale at the door. Dress: Semi-formal. For more information please contact Elizabeth Lobeck at 582-2724 or Taherera Smith at 582-4067. They may also be reached via FirstClass.

Capstone Presentations!
- Integrated Studies: December 7th, University Center
- Earth Systems Science & Policy: December 13th, University Center
- Teacher Education: December 13-14th, Bldg. 2
- Human Communications: December 14th, University Center

Financial Aid Alert: January 2, 2000. It’s the date to file your FREE application for Federal Student Aid (FAFSA) if you wish to receive financial aid for the Fall 2000-Spring 2001 Academic year. Grant funds are limited, so don’t wait! Use estimated income if you have not filed your 1999 tax return. Pick-up an application at the Student Information Center, Bldg. 21.

State of Our University Address: January 20th, World Theater, time: TBA. CSUMB President Peter Smith gives his annual address regarding the state of the University’s present and future.
Facets of Our World: Multiculturalism

By Christian Womack, Staff

The melting pot of America has been removed from the stove and the recipe scrapped for something with more flavor and spice to it. Since the days of immigrants passing through Ellis Island, the United States has been called a melting pot: a stew where all flavors are melded into one. The potatoes tasted like beef whether they wanted to or not. In the 1960's, with the birth of the Civil Rights' Movement and Affirmative Action we saw the beginning of the end of the initial melting pot theory. People of color began to discover long-forgotten histories, which was dominated by the prevailing culture. Also women began to demand equality in home, school and work. Multiculturalism was born.

Cal State Monterey Bay is trying to lead the charge into the next century and the next step in multiculturalism's evolution. CSUMB wants to become the model university for the 21st century, with a foundation built on the idea of multiculturalism. However, is CSUMB in danger of becoming bicultural? In describing CSU Monterey Bay, Dr. Alexander Gonzalez, President of CSU San Marcos, of the External Team that visited the school last month used words like "rift" and "divided". The team noted that "Separate groups see only their part of the plan..."

The university is dedicated to serving underrepresented groups and non-traditional students. Is this enough?

Multiculturalism goes far beyond race. According to "Multiculturalism: A Work in Progress," located at http://wo.williams.edu/~rcarson/body-presentation.html, "Questions of equality in realms of race, ethnicity, gender, class, and sexual orientation are the primary concerns, but it is not a simple question of equality for these groups, but also one of diversification and the deconstruction of existing power systems that have shaped the United States to date." In order to be truly multicultural, CSUMB must nurture an environment where all groups are represented and allowed to share. That same report goes on to say "...Multicultural discourse is reserved for those individuals who fit into some category of otherness..." which may be part of the process of disconnecting between our diverse, multiple cultures here on this campus.

Perhaps the problem lies in the very term itself: "multiculturalism." The External Team report noted how the school's Vision Statement left too much room for interpretation. In a published debate over multiculturalism in The Black Scholar, many problems were found with the term. Among other objections the article said that multiculturalism is "part euphemism, part shibboleth, and entirely mystification...yielding itself equally to its...detractors and its...celebrants." There are people who agree with this sentiment, who would be hotly contested by someone who disagrees. The proof of the multicultural pudding may when all sides become willing to discuss all of the aspects that make them different and alike.

An Item From the Provost: Strategic Planning Vision Dialoge Discussions

Over the past month we have held a series of strategic planning Vision Dialogue discussions, allowing students, staff, faculty, community members, and administrators to come together to discuss their hopes, concerns, and expectations for the future of CSUMB. Over 100 people have now participated in these discussions. Groups spent time brainstorming on critical aspects of CSUMB's history, strengths, and challenges; individuals were provided with the opportunity to describe, in brief, their hopes and expectations for the future of our University. I encourage you to visit the Strategic Planning conference folder to review the notes from these planning activities.

The input that has been gained through these dialogues will serve to inform upcoming planning and mission development efforts. A timeline outlining upcoming planning steps will be posted in the Strategic Planning folder by the end of the week. Thank you for your commitment to planning for the future of CSUMB.

- Dr. Diane Cordero de Noriega
Reprinted From General News
The 1940’s Radio Hour

One Weekend Only! Great Music...Great Songs.

Presented by The Institute for Teledramatic Arts & Technology at the World Theater (Bldg 28). December 2 – 5th. $12 general admission; $10 seniors/military /alumni, $7 students.

For reservations & information, call (831) 582-4580

Packed with Controversial Symbolism

By James Thomas Green, Guest Reviewer

The program for "Santos and Santos" describes the play as "a morality play that deals with the issues of family honor, the justice system and excess." The play was written by Octavio Solis and directed by Lane Nishikawa. This is a very cerebral play loaded with layers upon layer of symbolism too thick to list in this small review. It is fast-paced, information-dense and stuffed full of controversial characters and issues. The interplay of lights and shadows was powerful in directing one's attention to onstage actions. It's a play that can still set one thinking, days later.

The central figure is Tomas Santos, played by Javier Martinez. Tomas is the youngest of three Santos brothers. The brothers immigrated from a small village in Mexico. Tomas left a job as a prosecutor to join his brother's law firm because he was tired of putting people with Mexican names into jail. Tomas is concerned with his family and his culture and doing what's right. His brothers are trying to forget any Mexican connections while clawing to seize the American dream. Periodically, Thomas spoke to his dead father, played by Jeff Buan, of his trials. The father was symbolic of the old country and established ways.

Nishikawa selected the cast through "colorblind casting." He describes this as selecting the best actor for the role regardless of race. Nishikawa says that in his prior productions, this has resulted in such casting combinations as an African actor playing a Japanese character and a Japanese actor playing a Philippine character. In Santos and Santos, this resulted in, among others, an Asian, Chris Wong, and a European, John Henderson, playing two of the Santos brothers, Mike and Femie respectively.

This colorblind casting technique wasn't announced at the start of the opening night show, which this review is based upon. Thus, due to the great deal of symbolism in the play, seeing one brother, Tomas, played by a Hispanic, trying to hold his culture, and the two non-Hispanic cast brothers rejecting Hispanic culture, added an extra and unintended layer of symbolism.

Commenting on colorblind casting, Malinda Derouen, who plays "Gonzalez", a U.S. attorney, says, "I know that a lot of people don't really dig the whole blind casting thing, and I totally understand that. But they don't need to look down on us actors for getting the roles. We are trying to get this important story across. Yes, we are representing a culture that some of us are unfamiliar with, but at least we are trying." World Theater manager Phil Esparza said, "I sometimes laugh a little at the accents, but overall it works."

Tomas discovers that his brothers are using their law connections to operate as drug runners. A big bag of white powder is poured on a table. The pile of white powder remained on the table throughout the first act as a constant reminder of the drug's influence.

Tomas resists joining his brother's illegal activities, but peer pressure from his family wears down his resistance. Mike and Femie Santos justify drug running because it gives them the power to help their family and raza. Drug money has not only supported their lifestyle, but has enabled them to support Hispanic communities and charities.

Judge Benton, played by Mike Allers, tries to convince Tomas to turn against his family and people. Benton is a racist who is unaware of his racism. In one scene, he blurts out, "God-dam wetbacks, where do they get off calling me racist?" Benton sees in Tomas a son he's never met. As a younger man, Benton engaged the services of a Mexican prostitute named Paloma, until she became pregnant with his child, when Benton abandoned them both. Benton sees Paloma's eyes when he looks at Tomas.

Cycles of betrayal manifest themselves in the play. Tomas, in a passive-aggressive move, anonymously notifies the police about his brother's activities, resulting in one of his brother's shipments being intercepted, while leaving his brothers untouched. Thomas justifies this by thinking that this will force his brothers to quit drug running. Unfortunately this backfires. In the confusion that results, Tomas' brothers blame their friend Comacho, played by Doug Mueller, for betraying them. Their redneck drug-running partner, Casper T. Willis, played by Preston Mullins, sets fire to Comacho and he's burned alive. In addition, the eldest brother, Mike, is ultimately arrested when evidence is uncovered pointing to him for drug running.

Tomas has an affair with his middle brother Femie's wife Vicki played by Erica Racz. Tomas and Vicki have an unexplained past relationship. Tomas bemoans that she used to be "Victoria not Vicki." They resist, but ultimately give in to their lusts. Vicki becomes pregnant. Femie and Vicki had not had sex for a long time, so it was obvious that it wasn't Femie's child. In a rage, he beats her until she miscarries the child.

Meanwhile, Judge Benton is obsessed with convicting Mike Santos. Tomas becomes convinced that Benton is determined to put his brother away, the only way out is for something to happen to the Judge. Tomas hires Casper T. Willis to kill the judge. Casper kills Judge Benton, but is turned in by his lover, played by Claudia Avina, when she finds out he's been having sex with her daughter, played by Stacy Stillman. When captured, Casper confesses to shooting JR on the grassy knoll.

Throughout the play, Tomas is untouchable. No matter what he does, he isn't touched personally. Even when he tries to admit that he was the person who turned in his brothers, they don't believe him. When he's arrested for the murder of Judge Benton, nobody wants to sell him out.

As might be expected, audience opinions were divided. "I didn't get it" was a common reaction. Still many liked the play. Hanako Wood said to the cast, "I just wanted to say that you guys were incredible...thanks for an awesome performance...BRAVO!" Not everyone had a positive reaction. David Wilkens said, "I saw it on Thursday and I didn't stay for the second act. The leading actor needs to stop his "Al Gore" imitation and the blonde wife needs to tone it down. The second oldest brother is also over the top and the drug smuggler might want to look elsewhere for a career. The family in Vegas was the most believable except the husband needed some more work. All in all for a college play it wasn't the worst but certainly solidly middle of the road."
CSUMB Soccer Teams End Season With Style!

Men’s and Women’s Teams Take Pride in Finish

By Ted Benbow, Staff

Both Men’s and Women’s Otter Soccer players have a lot to be proud of after this season; the men broke a team record by making it to the semifinal round of the Cal-Pac Conference play-offs, while the women broke a lot of new ground just by fielding a team. The Otter Women’s Team players, in their inaugural season, also managed to set some impressive records of their own.

The Men’s team, coached by Hector Uribe and Felipe Restrepo, broke a team record, first by qualifying for the Cal-Pac Conference play-offs, and then by winning their first game against Simpson College before losing in the semifinals to the College of Notre Dame. "The Simpson game was a huge victory", said Head Coach Uribe, "and a great step towards improving for next year." The Otter Men were led in scoring by Oscar Reinteria, a junior transfer student, who had eight goals and three assists for the season, but the real standout was Brett Jorgensen, senior and two-time Team Captain. "Brett was outstanding in all categories", Uribe said, "and a real leader on and off the field." Honorable mention also went to goalkeeper Michael Carlsson, freshman, who was ranked second in the Cal-Pac conference with a 1.5 "goals against" (GA) rating, only getting beat out by the keeper from Dominican with a GA of 1.49.

The Women’s team, in their first year ever at CSUMB, struggled in the beginning but quickly learned from their mistakes to show remarkable improvement. After losing the first three games of the season to Menlo, Patten, and Mills, all on the road, the Otters rallied during their next three games, all at home, to defeat Mills and Patten and tie Menlo, thereby establishing a home unbeaten streak to carry them into next season. The game against Mills marked a definite highlight for the team, not only because it was their home opener and first win, but because of the way they came together in the second half, scoring three goals on their way to an impressive 3-0 victory. The season ended with a 4-0 loss to CSU Hayward, but according to Head Coach Jen Netherwood, "Given that Hayward is the second-place team in the conference, we were not disappointed with the loss." She went on to say, "It served as a good milestone to show how far we have come throughout the season, and also to show the work that we need to put in for next season."

Five players contributed goals for the Otter Women’s team throughout the season. Theresa Sengo (freshman) and Beth Villa (junior) kicked one apiece, scoring the first and last goals of the season, respectively. Christy Clark (freshman), Jaime Burns (sophomore), and Jen Whitemore (freshman) each finished with two goals for the season. Erendira Guerrero (senior) anchored the defense, playing every minute of every game. Erendira, a member of the inaugural Cabrillo College Women’s Soccer Team, brought "experience and consistency to the first-ever Otter Women’s Soccer Team", said Netherwood.

CSUMB Otters recently played host to the Cal-Pac championships. Though the Otters were not in the top three, they had a respectable season finish. Perhaps next season we will see the Otters make an appearance at the NAIA Cross Country Championships!
Who we are -
Epiphany is a joint ministry of the Lutheran Church -ELCA and All Saints Episcopal Church of Carmel.
This joint ministry celebrates what two mainline churches can accomplish working together, rather than apart. This example of cooperation in the name of Christ has opened the door to many in our congregation, who are neither Lutheran or Episcopalian, but believe the role of the church is to build a spiritual community that welcomes the diversity of our community and understands that everyone has something to offer in the Body of Christ.

We are also a small community where every voice is heard and heart is embraced. We invite you to join us to see what a small community of people can do, when working together with open hearts.

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