Latinos and Literacy: An Upper-Division Spanish Course with Service Learning

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Abstract: An upper-division Spanish class combining theoretical readings on literacy and hands-on tutoring at reading programs for Spanish-speaking adults is presented as a model for a course with service learning. Undergraduates gain both theoretical and practical knowledge of key issues concerning literacy while providing a needed service to a neglected segment of the community. Additional benefits include increased communicative competence and cultural awareness and a greater sense of civic and social responsibility.

Key Words: service learning, community-based learning, experiential learning, adult Spanish literacy, Spanish language immersion

I. Background

In recent years we have witnessed an increased interest in service learning, which combines community service with academic analysis and reflection. A professional journal, the Michigan Journal of Community Service Learning, is dedicated solely to the topic, and the American Association for Higher Education (AAHE) has produced a variety of publications on the subject. Of particular interest is the AAHE monograph Construyendo Puentes (Building Bridges), a landmark volume endorsed by the American Association of Teachers of Spanish and Portuguese (AATSP) that deals specifically with service learning in Spanish (Hellebrandt and Varona, 1999).

Academicians approach the topic of service learning from a variety of perspectives. Lively debate surrounds the issue of appropriate orientation, and Ludlum Foos (1998) explores the question of whether the focus should be social action or charity. Also subject to debate are the theoretical foundations of the tradition, and authors such as Giles and Eyler (1994), Saltmarsh (1996), and Deans (1999) search for the roots of service learning in educational and social philosophers Paulo Freire and John Dewey. In the face of such theoretical deliberations, however, Tucker (1999) contends that what is needed is not epistemology but pragmatism, and Leeds (1999) maintains that service learning “will rise or fall based less on its broad social aspirations and more on how well it serves the goals of education” (112).

Despite current interest in the topic, however, scholars have yet to agree on a definition of service learning. Hale (1999), for example, calls service learning the “union of public-community service with structured and intentional learning” (12), listing the essential components as “experience, reflection, analysis, and application” (15), while Hellebrandt and Varona’s (1999) criteria include “promotion of civic responsibility, academic rigor, reflection, [and] planned and evaluated experiences” (4). Lack of consensus on a definition of service learning goes hand-in-hand with a dearth of models for classes that incorporate it; this scarcity of models is no doubt related to the limited number of colleges and universities that have embraced service learning as
Neither the lack of a universally-accepted definition nor the paucity of models should deter our efforts to design courses with service learning, however, because as Astin (1994) observes, service learning may afford the most effective way to accomplish higher education's "stated mission," namely, to "produce educated citizens who understand and appreciate not only how democracy is supposed to work but also their own responsibility to become active and informed participants in it" (24). But how, exactly, might service learning advance this lofty goal? Conceivably, by striving to meet the following academic and humanitarian objectives, as formulated by Slimbach (1995: 10):

1. Expand students' awareness and understanding of social problems and their ability to address or personally respond to such problems.
2. Enable students to learn from a different segment of society than that with which he or she would normally interact.
3. Break down racial and cultural barriers through the process of students' reaching out and building bridges between different demographic groups.
4. Introduce students to an experiential style of learning.
5. Teach students the meaning of service, patience, crosscultural understanding, interdependence, humility, and simplicity.
6. Teach students tools for self-evaluation and critical analysis of institutions, social systems, and their own contribution to and effect on a given community.

With these remarks in mind, I now turn to the situation at my own institution, the University of California at Los Angeles (UCLA).

II. Service learning, the University of California at Los Angeles, and language instruction

Faculty at UCLA are regularly exhorted to "extend and strengthen connections between UCLA and the greater Los Angeles area" (Carnesale 1999). Clearly, courses that include community service can provide one way to implement this mandate. But classes with community service, it is generally agreed, should also include a "significant learning component" that will "enhance the learning that is central to the University's mission" (Coleman 2000). What is needed is not mere volunteerism, but rather, service learning, which by any definition includes academic as well as community-based learning.

Observations such as these are of particular importance to the UCLA Department of Spanish and Portuguese, for we are in an ideal position to serve as a bridge between the University and the greater Hispanic community. Moreover, the University's calls for stronger connections with the community dovetail, in the case of our department, with a pressing need: to reassess the teaching of the Spanish language and its cultures at a public university situated in a region in which Hispanics comprise the largest ethnic group and are fast approaching majority status. In such a setting, instruction should not occur in isolation from the surrounding community; ideally, it should draw on, and contribute to, that community.

Spanish classes at UCLA enroll both students of Hispanic origin and non-Hispanics; many of the non-Hispanics have virtually no contact with the people whose language and cultures they study. Our language courses aim to develop communicative competence, and all our classes, from the most elementary to the most advanced, promote an understanding and appreciation of Hispanic culture. But within the confines of the classroom, students have few opportunities to engage in real communication or acquire cultural competence, and it goes without saying that whatever activities take place during class time, they do not constitute participation in the Hispanic community.

The limitations of classroom instruction are not, of course, unique to UCLA, for they are common to foreign- and second-language classrooms everywhere. One way to alleviate these
shortcomings may be through service learning. In fact, Hale (1999) regards service learning as a “missing link” in the foreign- and second-language curriculum, which has yet to be appropriately exploited. To date, however, the effects of service learning on language acquisition have not been systematically studied. Nevertheless, this much seems clear: in addition to the potential benefits already noted, service learning holds special promise for language-learners. Service learning at appropriate sites can provide students with a mini-abroad experience, allowing them to apply classroom knowledge, develop communicative competence, and increase their cultural awareness in an immersion setting. In such a setting, students learn with speakers of the language, rather than about them. Moreover, service learning can advance the objectives of the Standards for Foreign Language Learning, as set forth by the American Council for the Teaching of Foreign Languages (ACTFL). This document, which recognizes the crucial role of language communities in second- and foreign-language learning, sets the following performance goals: communicate in languages other than English, gain knowledge and understanding of other cultures, connect with other disciplines and acquire information, develop insight into the nature of language and culture, and participate in multilingual communities at home and around the world. 

Appropriately-designed classes with service learning can promote students’ progress toward attainment of every one of these goals.

III. Latinos and literacy: course description

Considerations such as these led to the development of my class on Latinos and Literacy, offered at various times through the UCLA Department of Spanish and Portuguese, Chicana/o Studies, and the Honors Collegium. It is hoped that the course description provided here may serve as a model for an upper-division Spanish class with service learning, a class in which academic analysis, community service, experiential learning, and reflection are closely intertwined.

The course is conducted as follows: for ten weeks students read about and discuss various topics related to literacy. At the same time they tutor adults who are enrolled in Spanish literacy programs and reflect on their experiences through journal writing. The service learning component is an integral part of the course because information and theories presented in class readings inform students’ experience at the literacy centers, and this experience leads in turn to reconsideration and reevaluation of the readings. The final project consists of a term paper.

The class meets twice a week on campus (each session lasts two hours) and is conducted as a seminar. Enrollment is generally limited to sixteen to twenty students. Proficiency in Spanish, defined as two years of university level instruction or the equivalent, is required, and students’ command of the language ranges from intermediate to native. Many who enroll are Spanish or Chicana/o Studies majors, but other departments, including Anthropology, English, Latin American Studies, Linguistics, Psychology, and Sociology, are represented as well. Usually about half the class is of Hispanic origin. Of the non-Hispanics, some are already well acquainted with the Latino community, but others have had only minimal contact with that community, and many students, Hispanics and non-Hispanics alike, have had no previous experience with the sector of the population we serve. (After her first site visit, one undergraduate confided in her journal that she had just had her “first encounter with real-life, non-English-speaking immigrants.”)

During class meetings on campus, students take turns leading discussions on different aspects of literacy, based on assigned readings. We begin with various (sometimes contradictory) definitions of literacy, a topic we revisit throughout the quarter, then turn to the specifics of reading instruction. We learn about adult literacy programs and examine several instructional approaches, including Paulo Freire’s Liberation Pedagogy, Whole Language, Language Experience and Phonics. Readings on the various methods are accompanied by case studies conducted within the respective frameworks. We examine the history of writing systems and the link between reading and the brain, then consider phonological and morphological awareness,
awareness of word boundaries, and the influence of orthography on such awareness. Other topics include family literacy, literacy and gender, and national literacy campaigns.

On the first day of class I ask my students to write their "literacy autobiography," an account of how they learned to read, including memories and feelings about their earliest encounters with print. The first few times I taught the course, learners' responses were perfunctory and somewhat superficial. More recently, however, I have provided the class with examples of literacy autobiographies authored by colleagues on campus, personal stories by professors known to many undergraduates, and seemingly inspired by these carefully-crafted models, my students' writing has improved considerably. When they complete the assignment, I distribute the autobiographies at random and learners read them aloud, then try to guess the identity of each author. This is a popular activity, as the experiences of UCLA's multiethnic, multicultural student body vary widely, and undergraduates quickly realize that learning to read in the United States is not the same as learning to read in Mexico, Guatemala, or Korea.

The literacy autobiography serves as a sort of priming device, encouraging students to empathize with their tutees' endeavors. It also provides a common thread that continues throughout the course, as invited speakers, including directors of literacy centers, representatives from the Los Angeles County Public Library Literacy Volunteers, and veterans of the Sandinista literacy campaign, share their own accounts of learning to read. Toward the end of the quarter, UCLA students help their tutees write their personal stories about attaining literacy.

In addition to meeting on campus, students tutor at adult reading programs two days a week; each site visit lasts two to three hours. At the literacy centers, undergraduates examine instructional practices through the lens of theoretical knowledge gained from readings and class discussions; at the same time they test academic theories in the light of classroom realities. Program methodology ranges from Liberation Pedagogy to more traditional, phonics-based instruction, and undergraduates are able to see various approaches as they are implemented in the reading lessons. At the literacy centers learners also gain first-hand knowledge of subjects such as family literacy and literacy and gender.

Following each visit students write journal entries, generally one to two pages in length, in which they compare and evaluate information from class readings and issues and practices that arise at the field sites. In their journals learners also record observations about the literacy programs and reflect on and analyze their personal experience as tutors.

At the end of the quarter, students produce a twelve- to fifteen-page paper that draws on both class readings and journal entries to integrate academic knowledge and hands-on experience. Students are instructed to write on the following topics: history and philosophy of the literacy center they attended, program methodology, teachers, the tutees and their background, description of their tutoring (techniques used, difficulties encountered, what worked and what did not, and so on). Term papers also include a personal evaluation of the tutoring experience and (for non-native speakers only) its effects on Spanish proficiency.

Grades are determined as follows: fieldwork 30%, participation in class discussions 20%, journal-writing 20%, final paper 30%.

IV. The literacy centers and the tutees

Over the years we have collaborated with various community-based literacy programs including El Centro Latino de Educación Popular, El Rescate, El Proyecto Educativo Comunitario, and Las Madres Educadoras de Culver City. Many of the centers are located in South Central Los Angeles or the Pico Union area. The men and women who attend these programs live at or below the poverty level. They are part of a neglected and largely invisible segment of our community—invisible, at any rate, to most UCLA undergraduates. Usually they are newcomers to the United States, although some have resided in this country for decades. The vast majority are from Mexico or Central America. Some have had a few years of schooling in their homeland, but others have had no instruction whatsoever, and all can be classified as
beginning readers. They range in age from older teens to septuagenarians. Many are in their twenties, often about the same age as the typical UCLA undergraduate—a fact that is not lost on my students. Most new readers are native speakers of Spanish, but a few are speakers of indigenous languages who are not literate in their mother tongue and may have less than complete mastery of Spanish.

Occasional tension between the needs of the literacy centers and those of my students is inevitable. Program directors sometimes express a preference for tutors who are fluent in Spanish and familiar with Latino culture (I explain that I have no control over who enrolls in my class), and UCLA students, used to a structured curriculum and unaccustomed to the demands experiential learning places on the individual, sometimes expect programs to be tailored to their academic needs, rather than those of the tutees (I remind them that the centers exist to serve Latino new readers, not tutors from UCLA).

V. Undergraduates’ experience at the literacy centers

At the literacy centers UCLA students begin in the role of observer and move gradually into that of participant observer. Once integrated into the classroom routine, they provide individual tutoring, correct homework assignments, review material with slower learners, and otherwise assist the instructors. Some programs encourage tutors to experiment with different approaches; others prefer that they adhere closely to a particular methodology.

Most undergraduates adjust easily to their role as tutors, but they must first overcome their feelings of discomfort and gain the tutees’ acceptance. The occasional would-be helper who expects to be received with open arms is soon undeceived: after their initial meeting, one tutor described her tutee as “uncomfortable,” “wary,” and “very suspicious of me,” and another wrote, “I expected the [literacy] students to ask me for help with something, I expected to feel wanted there, and instead, I felt kind of in the way.” At the beginning sessions non-Hispanics may feel especially awkward—even more so if they are not fluent in Spanish—and they sometimes lament that tutees do not open up with them as readily as they do with Hispanic tutors. When she first arrived at her site, one undergraduate recounted, “I was quite nervous about entering into an entirely different culture with my bumbling Spanish, ill-equipped to maneuver well in this environment.” But cultural and ethnic differences and language difficulties are not the only barriers: class and socio-economic differences also come into play, and UCLA Latinos too are concerned about how they will be received. “I was worried that the students wouldn’t welcome me or like me,” confessed one Chicana, and a Mexican student explained that when she first entered the literacy class, “Me sentí como una intrusa.”

But uneasiness and discomfort notwithstanding, UCLA students soon find themselves seated side-by-side with new immigrant tutees. In these circumstances, undergraduates are obliged to confront and reassess their stereotypes of such individuals, and what is more, they quickly learn that ethnic, racial, and cultural stereotyping is a two-way street: an African-American student was dismayed when tutees at first refused to believe she was from the United States and insisted she must be Jamaican or Haitian, and a blond Chicana on her initial site visit had to convince incredulous new readers that she was indeed Latina.

The literacy centers constitute an immersion setting, and during the early weeks, undergraduates not familiar with the Latino community may experience something akin to culture shock. One tutor commented that her site “seemed much farther away than a fifteen-minute drive on Interstate 10” and resembled “another region of the world,” in which “the things we have grown accustomed to in West L.A., such as trendy clothes, luxury cars, and cellular phones, seem sorely out of place.” Another tutor, a life-long resident of Los Angeles, stated that on her first site visit she felt “foreign.” The fact that one student felt as if she were in another country and another viewed herself, rather than the tutees, as “foreign” confirms the authenticity of their immersion experience.

Practices at the centers serve only to reinforce undergraduates’ sensation of being in another
part of the world. When they first arrive, some tutors, unaccustomed to the ubiquitous presence of children at Latino gatherings, are surprised to see literacy students’ sons, daughters, grandchildren, nieces, and nephews cavorting about the room during class. Describing a typical session, one undergraduate complained, “Sometimes the kids get a little stir crazy so they’ll chase each other around the room or write on the chalkboard or be just hyper all over.” Other incidents may be equally disconcerting: female undergraduates are sometimes flustered by a male tutee’s flirtatious banter, and non-native speakers may be hurt if a new reader fails to suppress a giggle at their less-than-perfect Spanish.7

Yet despite the occasional awkward moment, UCLA students gradually settle into their roles as tutors. And as the quarter progresses, tutees cease to regard them as outsiders, relationships develop, and the teaching and learning—most often reciprocal—proceeds apace.

VI. Outcomes

Assessment of the outcomes of this course can only be informal at this point, and the remarks that follow are based on an analysis of students’ field journals, term papers, and class evaluations. Nevertheless, several things become clear.

Considering first the effects of the service learning component on language mastery, non-native speakers’ comments attest to an increase in vocabulary, and with it, an increase in communicative competence and confidence. “What’s neat,” one undergraduate recorded in her journal, “is that they have no trouble understanding me, nor I them.” Tutors assist tutees as they grapple with the printed word, and tutees correct tutors as they struggle to express themselves in Spanish. “They see me making [grammatical] mistakes and I get corrected and vice versa,” one student remarked, adding, “it feels really good to have this in common with them because we are all learning from each other.” Facts about Spanish that have been memorized but not necessarily internalized are reinforced by practical experience, leading undergraduates to a deeper knowledge of the language. When new readers wrestle with the arbitrary orthographic distinction between Spanish b and v, the fact that both letters represent the same sound is effectively driven home. When tutees attempting to think of words starting with giie- come up with examples like huevo, huerta, and hueso, phonological processes affecting initial hu + vowel sequences are graphically illustrated. And when tutees hesitate to use a single letter to represent allophones of the same phoneme—for instance, they may be reluctant to write the fricative d of hada [aða] and the stop d of anda [anda] in the same way—the link between phonological awareness and alphabetic literacy is dramatically underscored. Facts such as these are regularly presented in Spanish phonology classes, but prior to seeing new readers contend with the phenomena, this information is, for many undergraduates, purely theoretical. As one UCLA student observed, “Without this kind of experience, it’s hard to learn about the little intricacies of a language that can cause trouble for learners.”

In addition to gaining a deeper knowledge of Spanish, undergraduates also attain a more complete understanding of pedagogical theories. “When I first read Freire’s article I didn’t really know what he meant about being ‘patiently impatient,’” one learner remarked, but tutoring led him to conclude that “it means to push them at the right times and to back down at others.” Over the course of the quarter, students also develop insight into the dynamics of community literacy centers. In her final paper, one tutor concluded that the program she attended was not focused solely on literacy, but rather, it had a “greater mission,” which included “helping and supporting the whole person” and creating “an environment in which the individual can be empowered,” a “safe haven where a person can try new ideas and work on his or her weaknesses without fear of rejection or risk of embarrassment.” Another tutor, who had at first been put off by the apparent chaos at her site, eventually realized that “in reality, it’s an environment that is entirely suitable for learning.”

Undergraduates learn the meaning of family literacy, and their surprise at the presence of tutees’ children gradually gives way to admiration, as preschoolers demonstrate unmistakable
signs of phonological awareness and alphabetic knowledge. One undergraduate recorded the following example: “The children began to sing, and since they would not calm down and let their mother concentrate, I decided to have them write down one of the songs. [My tutee] dictated the letters to her children and she was able to see that what she is learning is applicable to them.” Alluding to the fact that virtually all illiterates have at least one parent who cannot read, she added, “The cycle of illiteracy stops here.”

Students’ writings reveal an understanding of theoretical issues such as the relation between phonological awareness, awareness of word boundaries, and learning to read, an understanding that emerges as tutors help new readers form letters, relate letters and phonemes, identify words as separate units, and so on. But literacy, my students discover, is more than just being able to read and write, and the search for an adequate definition extends throughout the quarter. “This class has provided insight into what literacy truly means,” one tutor remarked, “and my own views have been questioned and constantly reevaluated as a result of working with my tutee.” Literacy, this student eventually concluded, is “a means of communication with other family members, through literature-based conversation or by mail. It is a voice that may or may not be used, but it can be. It is a homework checker, it is a little boy reader, it is a heaping spoonful of freedom.”

As they come to appreciate the broader implications of literacy, undergraduates also discover the opposite side of the coin: the ramifications of illiteracy. One tutor was surprised to learn that new readers do not automatically recognize dictionary entries as the words written in bold. “As literate people,” she reflected, “we take a lot for granted.” Echoing this sentiment, another tutor recounted that while driving home from her site, “I read all the freeway signs and street signs and I thought about how much literacy is taken for granted. At sixty-five miles per hour, a driver doesn’t have time to sound out words!”

Student voices also testify to relationships forged with people from a part of the community they would most likely not associate with were it not for their experience tutoring. “Once they understood that I was there to give them my undivided attention and I was able to speak their language, the camaraderie developed, and some of the women talked about their personal lives and treated me as a confidant,” one student stated, noting that “that aspect of my experience was just as rewarding as watching them progress.” Another wrote, “I was amazed that [my tutee] considered me her friend. This sort of acceptance is something I did not expect.” Non-Latino students in particular have much to gain from the interaction, which can challenge their expectations and break down racial, cultural, and ethnic stereotypes (a phenomenon that may affect new readers as well). “I thought because I was white and not part of the [Latino] community, they would feel strange around me and would not readily accept me,” one tutor wrote in her final paper, “but by the end I did feel accepted, [and] despite our racial and cultural differences, we connected on some level and talked at length.”

Undergraduates display a greater sense of civic and social responsibility, including a willingness to help adult learners. “I have always been so focused on children that I never gave much thought to adults’ needs,” one student wrote, explaining that working with adults “has opened my eyes to a completely different aspect of tutoring.” Also evident is a greater empathy with the struggles of the less fortunate, and undergraduates praise their tutees’ persistence and the drive that motivates them to attend literacy classes, often while holding two jobs, rearing children, and getting very little sleep. One tutor commented, “I was floored upon recognizing my own ignorance of the day-to-day reality of these people, who have these real struggles I had only read about.”

Last but not least, students’ journals and term papers attest to changes in perspective and personal growth. “This course,” one learner remarked, “made me realize how lucky I’ve been to have the educational opportunities I’ve had in life.” Another student, struck by new immigrant tutees’ tenacity and their determination to succeed despite the most difficult circumstances, stated that her experience with them “may even make me reconsider how I vote.” Tutoring adult new readers, undergraduates discover, is “frustrating,” “emotionally draining,” and “a strong dose of reality,” yet many also describe the experience as “satisfying,” “rewarding,” “educational,” and
VII. Afterward

When the quarter ends, the literacy tutees often fête their tutors with receptions featuring homemade tamales, pupusas, and pan dulce. Many undergraduates are reluctant to leave the sites, and some continue to participate in the programs. They may stay on as teaching assistants, develop materials for the literacy classes, or collaborate in publication of the centers’ newsletters. Some conduct oral history interviews with new readers, whose stories then serve as classroom reading material and a source of inspiration for future learners. A few undergraduates have been recruited by the literacy programs as ESL instructors, teaching beginning English to learners who have completed the Spanish literacy instruction. And a number of UCLA students have gone on to conduct independent research projects at the literacy centers.

VIII. Conclusion

Courses that include service learning require careful planning to ensure a close connection between academic content and community service, between theory and praxis, but when the focus is on Latinos and Literacy, the link is a close one, indeed. Undergraduates deepen their understanding of literacy while building communicative competence in Spanish and developing insight into the nature of the language. At the same time, they participate in the Latino community and gain first-hand knowledge of Hispanic culture, teaching and learning from a segment of society with whom they would otherwise have little or no contact. Additional benefits may include an increased sense of civic and social responsibility and, if it is not too much to hope for, a concern for social justice.

NOTES

1. For an introduction to the concept of service learning, see Kendall et al, 1990 and Jacoby, 1996.
2. A welcome exception to these remarks is Hellebrandt and Varona’s (1999) Construyendo Puentes (Building Bridges), in which can be found several models for Spanish classes with service learning. The service component in these courses ranges from attending a series of social events with recently-arrived Cuban refugees to tutoring Latino children.
3. According to census figures for the year 2000, in the city of Los Angeles, Hispanics or Latinos of any race made up 46.5% of the population; other categories included whites (46.9%), blacks or African-Americans (11.2%), American Indians and Alaskan natives (8%), Asians (10%), native Hawaiians or other Pacific Islanders (.2%), individuals of some other race (2.57%), individuals of two or more races (5.2%), and whites who were not Hispanic or Latino (29.7%) (http://www.census.gov/population/cen2000/phc-t6/tab05.pdf). In Southern California’s six-county area of Ventura, Los Angeles, Orange, San Diego, San Bernardino, and Riverside counties, Latinos constituted 35.1% of the population (Los Angeles Times, 30 March 2001, U6). Statewide figures were as follows: Latinos 29%, whites 47%, Asians 11%, blacks 6%, and multiracial individuals 5% (Los Angeles Times, 30 March 2001, A1).
4. Study abroad offers an obvious alternative to classroom instruction, and the University of California has programs in various Spanish-speaking countries—Mexico, Costa Rica, Chile, and Spain—but for a variety of reasons, most undergraduates do not study abroad.
5. National Standards in Foreign Language Education Project, Standards for Foreign Language Learning: Preparing for the 21st Century. Lawrence, KS: Allen Press, 1996: 9. The Standards were developed by an ACTFL task force, which began with the premise that “language and communication are at the heart of the human experience” and “the United States must educate students who are equipped linguistically and culturally to communicate successfully in a pluralistic American society and abroad” (Standards, 1996: 7).
6. Because of California’s “English only” policy, adult learners desiring native-language literacy instruction often must seek it in their respective communities, rather than in publicly-funded adult school programs. Most publicly-funded classes for adults offer only ESL, despite myriad arguments in favor of teaching students to read first in their native language, rather than beginning reading instruction in a language they do not know.
7. I find it useful to schedule class time on campus for learners to sort out their feelings about experiences at the centers. On these occasions, Latino classmates often serve as cultural guides for their non-Latino counterparts, helping them interpret events and initiating them in the ways of the Latino community.

Carnesale, Albert. Letter to deans and vice chancellors from UCLA Chancellor Albert Carnesale. 02 November 1999.

Coleman, Lawrence B. Letter to the faculty from Lawrence B. Coleman, Chair of the University of California Senate. 04 Aug 2000.


