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COMING TO KNOW (IN) THIS PLACE CALLED HOME:

TEACHING AND LEARNING SUSTAINABILITY

AT PORTLAND COMMUNITY COLLEGE

by

Karen Elizabeth Wolfgang

Project submitted to

the Department of Educational Policies, Foundations, and Administrative Studies

in partial fulfillment of the requirements for the degree of

Master of Arts

Portland State University

2008

Dedication

Dear Ba: I am thinking about you, as you embark on your next adventure. Thank you for helping make me native to this place.

“We are unlikely to achieve anything close to sustainability in any area unless we work for the broader goal of becoming native in the modern world, and that means becoming native to our places in a coherent community that is in turn embedded in the ecological realities of its surrounding landscape” (Jackson, 1994, p. 3).

“Fear of looking stupid chokes up many people. It is very unsettling for adults to be unable to communicate on what they feel is an intelligent and dignified level. No wonder the college graduate feels defensive when forced to say, ‘Want eat!’ in order to find a restaurant. Swallow your pride and start talking; it’s the only way you’ll overcome the problem” (Franz, 1987, p. 411).

An ounce of action is worth a ton of theory.

Acknowledgements

Thank you, thank you, thank you (ad infinitum) to:

Isabel Rose LaCourse, for always being here for me and making sure I am usually here for myself

Pramod Parajuli, for dreaming big dreams and inspiring me to do the same

Dilafroz Williams, for ensuring that I did what needed to be done

Mom, Dad, Kurt, Gram, and Ba, for giving me the foundation, skills, and the support to be who I am

Shauna Adams, for drawing out the ideas that began this process

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Sylvia LaCourse, for her good advice, and Ezra LaCourse, for officially welcoming me to the family

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Chris Cartwright, for making sure I'm thinking about the next steps

The outgoing LECL crew, including the thesis class and LGLab staff, for their support and forgiveness of my hopefully-temporary insanity

The incoming LECL crew, who know what they want and won't let anything get in their way

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Introduction: A Personal Approach to Indigenous Education

I came home to Portland after graduating from Princeton University in the spring of 2006 wanting nothing more than to get my hands dirty in a job that I could wrap my head around. Instead, I quickly wound up back in school, thinking hard and spreading myself (too thin) across activities that piqued my interest and yet only illuminated small pieces of what I knew was a larger and much more intricate puzzle.

While working at the Learning Gardens Laboratory as a graduate assistant, tutoring at two Northeast Portland middle schools through the Open Meadow Step Up program, compiling a K-12 curriculum for Wisdom of the Elders, and substituting as a paraeducator in schools across the Portland Public School district, I learned a tremendous amount about myself and the world around me. But my emotions were tied in knots. And all the while, I was feeling increasingly ready to put together that big-picture puzzle: to produce something that would accomplish real work in the real world. I chafed against the idea of generating yet another incomplete analysis of an enormously complex situation that I knew wasn't ever going to make academic sense.

So, when the time came, I chose to do a culminating project—a “more creative” approach to tying together what I have learned in the Leadership in Ecology, Culture, and Learning (LECL) master's program than the traditional thesis. I saw this project as an ideal opportunity to engage in an educational project (Freire, 2003) well-adapted to fostering sustainability in *this* place among the people who live *here* by bringing to life the ideas that I had begun to explore during my undergraduate work on indigenous education.

Under its auspices, I initially set out to develop a fledgling model of sustainability education in Portland, Oregon, that would teach people what they needed to know about be(com)ing native to Portland.

I never expected a neat translation from inspiration to actualization, but I also never could have anticipated the extent to which I would deviate from my original intent, or the meaning I would make out of that detour. And I surely did not realize that the project itself would in many ways be the least of my concerns throughout this culminating process.

The long, hard road to praxis

In my anthropology and environmental studies thesis, (Re)Learning Indigeneity: Transforming Nativeness and Reclaiming Experience through Education in Place (Wolfgang, 2006), I began to connect with a radical approach to education that could enable modern people to follow the lead of cultural groups that have maintained and/or revitalized their connections to place—to develop a sense of self and belonging to a community and in the natural world, and become “indigenous” again. I latched onto Vine Deloria, Jr., Daniel Wildcat, Gary Paul Nabhan, and Gregory Cajete’s brilliant ideas about what renewing and reinventing traditions of tribal education could do for Native American people and the U.S. American public alike. And this endeavor laid the foundations for what I hope will be a lifelong commitment to figuring out what it means to educate in an indigenous way.

Indigenous education, as I now use the term, is a close cousin of place-based education (e.g. Sobel, 1998) and ecological education (especially as articulated by Smith

and Williams, 1999), but with a potent political twist. Indigenous education is distinct from new agrarian calls to action like Wes Jackson's (1994) to become native to a place in that it is linked to and advocated by Native American people; it is a constructive response to Native Americans' long history of largely negative association with Western forms of schooling: at once, a co-articulation of claims about Native peoples within educational spheres and Native claims on educational systems. It simultaneously reclaims Native lifeways and invites non-Native people to participate in land- and relationship-based ways of teaching and learning. Indigenous education emerges as education *of* indigenous people (learners), *by* indigenous people (teachers), and/or *for* indigenous people (in order to shape people who are indigenous)—sometimes, but not necessarily, all in combination. The term, in short, holds space for many related meanings and practices.

Indigenous education can be carried out in any number of societal contexts and physical spaces. In the Princeton thesis, I wrote that “the ecologies and environments that we are stuck with today are very different from the ones idealized as ‘natural’—but that only makes it more critical to learn how to interact with and relate to the world(s) around us, whatever they look like, in ways that don't disappear the possibility of having an environment that can support us all. This can happen in the school, or in the home, or in the field” (p. 219). I was setting myself up, as I now see it, to implement the good ideas I'd encountered both within formal educational spheres and without. At the tail end of my master's degree, I began to do just that.

In the spring of 2007, my friend and professor Shauna Adams suggested weaving my nascent ideas into a syllabus for a class on sustainability that I would offer in the community college system, an attractive but mysterious setting in which I had little first-

hand experience; at the time, as a step away from the intensity of my other commitments, a “clean slate” sounded like a great idea. But even as I began to move in that direction, I had yet to develop a good sense of my own position with regard to my home community, and how that would shape any commitments I made.

A flirtation with (post-)feminist methodology

After what seems like a very long association with the academic world, I find it difficult to focus on my own experiences without a scholarly rationale. I have struggled to become comfortable with “feminist”-labeled social science methodologies because foregrounding my female-ness as a feature of my academic work does not come easy to me. But in recent months, as I have deepened my understanding of indigeneity, which fosters self-awareness and -expression, I have also read more (and more) recent social science research. For personal and political reasons, it has come to seem increasingly necessary that I value my own experiences by tying them together and relating them in an academic context.

In the 1970s, the first feminist research in the academy set the stage for most of the scholarship that would come after: it opened up a closed and formal intellectual space for people and populations that had not previously been heard to share their lives in their own voices. The result was a whole new paradigm for research, wherein a variety of experiences that were not previously “available” in the same ways have been (able to be) represented. Post-colonial theory added to that foundation, with the result that, as Clifford Geertz (1988) puts it, “the gap between engaging others where they are and representing them where they aren’t, always immense but not much noticed, has suddenly

become extremely visible. What once seemed only technically difficult, getting ‘their’ lives into ‘our’ works, has turned morally, politically, even epistemologically, delicate” (p. 130). In short, attempts by academics and others to represent people from marginalized groups—for instance, in my recent experience, Native American people and limited-English-speaking populations—have become very complicated. But at the same time, people who have historically been marginalized are being allowed, and even encouraged, to share their own perspectives.

In this politically fraught climate, feminist methods affirm the importance of “situated knowledge,” or knowledge of a subject or object from a particular perspective. Rather than discounting subjectivity, feminist methods embrace partial and incomplete knowledges as valid contributions to the literature. Marjorie DeVault (1999) describes the results of feminist research as “truths,” not “Truths,” indicating that such results are small and humble; she suggests that there is something more honest about presenting personal understandings as such instead of presenting them as universal. During the last two years, I have been encouraged to inhabit this subjective space; it has been more fulfilling to do so than to pursue a more “objective” approach. And although I have formed relationships with many people during this undertaking, I have chosen not to attempt to represent others’ experiences here. Furthermore, while I am convinced that my own experiences are significant, I do not believe that they should be considered fixed, final, or generalizable.

Feminist methodology has a great capacity to accommodate different types of research and to grow and change with the researcher(s). Approaches that I have found helpful lately include standpoint research, which emphasizes the study of familiar,

everyday experiences of women with diverse experiences and validates the experiences of men and women from marginalized groups; postmodernist feminism, which focuses on the stories and narratives of women to construct and create knowledge; and finally grounded theory, which is formed by continuously testing and refining hypotheses through continuously collecting and analyzing data. From the feminist perspective, research should be conducted in a holistic manner, eliminating the dichotomies (thought and feeling, subjective and objective) of traditional Western research and legitimizing multiple ways of knowing. All of this means that as the researcher's understanding grows, her research topic can and should shift and change.

Fortuitously, after having set out to work in the community college arena, I did end up "teaching" EL/Civics-Level 3 Citizenship through the English for Speakers of Other Languages (ESOL) program at the Southeast Center of Portland Community College (PCC-SEC). And when I did, I found that precisely by way of making a commitment to welcoming new fellow Portlanders to this place, and with them discovering what it means to be a citizen here, I was able to take my focus off the whole wide world and ask myself what exactly was my place in it. Not in a wholly academic way, but in a way, inspired by feminist methods, that is likely to lead me into a healthy personal and professional future. This project didn't yield the educational model I set out to create, but it has laid another significant piece of the groundwork so that I may soon be able to contribute to an indigenous educational approach well-suited to Portland, Oregon.

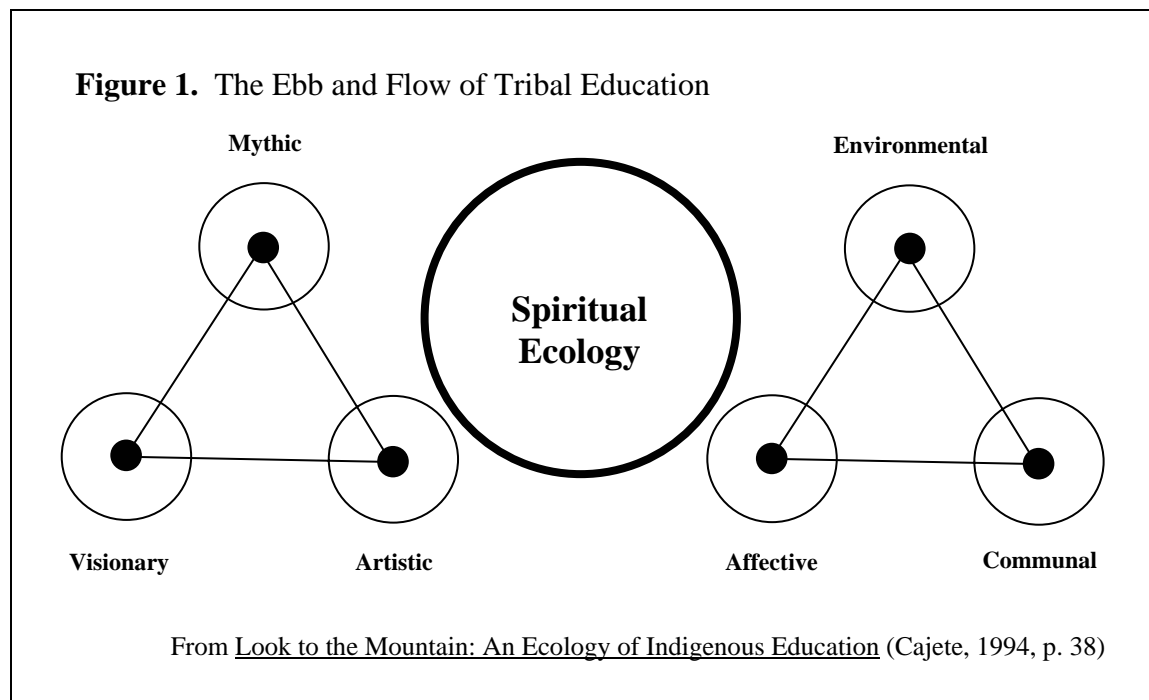
In keeping with my appreciation of feminist methods, I have chosen to focus the bulk of this paper on my own journey as an example of what is possible here: far from developing a master plan for educating indigenes, this process has been about pulling apart

the pieces of my own life that make me native to this place and discovering how I might invite other people to work toward building similar connections.

Indigenous education as a lens

It may have been a tad ambitious to think that I, Karen Wolfgang, could create a course that could even explain (let alone facilitate!) indigeneity among a non-indigenous population. But I am glad that I did. Without that idea, I wouldn't have connected with PCC; I also wouldn't have recognized the need to move from *knowing* to *understanding* before moving on to *doing*. My involvement in ESOL at PCC, which I explain in detail in Chapter 2, was a big wake-up call for me in coming to understand this place and my place within it—in other words, engaging in my own indigenous education, which is just getting underway. The curriculum and materials that I produced during my time at PCC may be significant (see Appendices), and the experiences I had in the classroom were certainly personally and professionally invaluable, but perhaps the most important outcome was abundant clarity around one thing: indigenous education is a personal process, not a reproducible product.

Because of my stated commitment to indigenous education and belated understanding that I am now engaged in my own, I frame this paper loosely around Gregory Cajete's (1994) model of tribal education (Figure 1 below).



In Cajete’s diagram, each triangle represents three distinct but interrelated dimensions in which indigenous education is carried out; each/any of these dimensions can be taken as a starting point, and it is assumed that the others will come in their time. The spiritual ecological sphere in the center, which represents the teacher/learner’s multifaceted self, pulls together the other spheres. The triangle on the left points to an inward turn (winter), and the one on the right indicates an outward focus (summer); the order in which I present the dimensions in this paper reflects the seasons in which I carried out the bulk of the PCC project.

My chapters do not adhere strictly to Dr. Cajete’s description of each of the dimensions because my experience has not fit neatly into this or any existing model of which I am aware. But the accessibility and apparent simplicity of this approach, in addition to its significance for my undergraduate work, made it seem like a natural fit for describing the journeying that I have done. This is not the only indigenous education model in existence, by any means. But it is a wonderful resource for anyone interested in

exploring his or her own indigeneity, as well as for those seeking to open up the understanding of what it means to educate in an indigenous way.

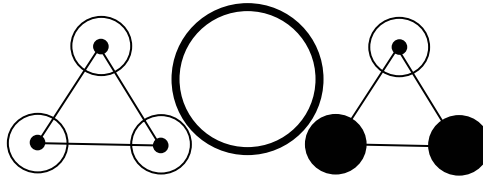
The method to my madness

Chapter 1 aligns with the Affective and Communal dimensions; in it, I describe the community context(s) in which I carried out this project and my own affective engagements within them, then take note of how the classroom can play a role in bridging the affective and communal spheres. In Chapter 2, which combines the Artistic and Visionary, I describe the trajectory of my engagement with PCC-SEC and how the creativity that I was invited to express there gave me an opportunity to attend to the other aspects of indigenous education. I take up the Mythic dimension in Chapter 3, where I consider a couple of “stories,” inspired by my work with EL/Civics at PCC, that point toward ways to knit together Portland communities. In Chapter 4, I explore this place as a place, looking outward and describing how people living here might connect to the natural and built environments. In the conclusion, I make a valiant attempt at envisioning what’s next by describing my own Spiritual Ecology and the position in which I find myself after all of this apparent flailing about.

I see this paper serving several purposes: first and foremost, it has played a key role in the process of making sense of my own recent (indigenous) educational experiences. It is a bridge between stages of my life: it keeps me connected to my work at Princeton, which now seems very far away; at the same time, it is a “thank you” to the wonderful people that I have gotten to know at the Southeast Center, who fed me when I was hungry (figuratively...and also quite literally!). It is an offering to educators who

might find inspiration in the idea of indigenous education and take home some ideas from the experiences discussed here. And finally, it is an invitation to others to share their experiences becoming native to this place, which will no doubt be very different from mine. As they should be.

Chapter 1: Cultivating Relationships in Community



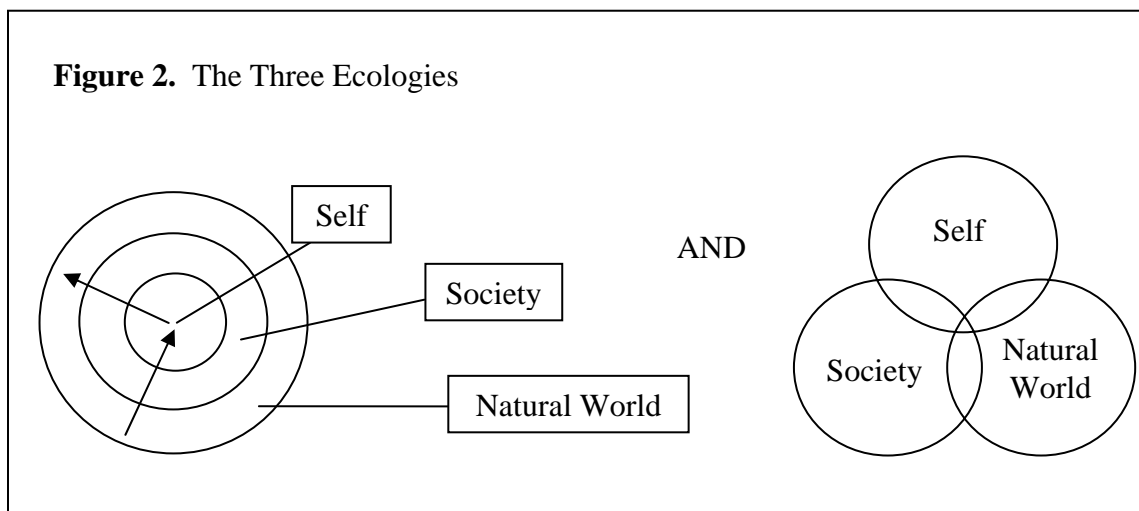
Our lives are shaped by the webs of relationships in the places we inhabit, and we are implicated in those relationships whether we recognize and actively participate in them or not. Personally, I strive toward and hope for recognition and active participation. Almost immediately upon my re-placement in Portland, even before I encountered ESOL at Portland Community College, I began to reexamine and reframe many of my own relationships and to understand their significance anew in the midst of larger patterns of community change.

In this chapter, I explore the Affective elements of my indigenous educational process—what Cajete (1994) calls “the internal emotional response to learning, living, growing, and understanding in relationship with the world, ourselves, and each other” (p. 40)—and the Communal, or the community contexts in which I engaged in this culminating project.

The three ecologies

Cajete refers to three Affective relational ties: to the world, ourselves, and each other; these three spheres are also referred to as the “three ecologies,” after Félix Guattari. (Kirkpatrick, 2004) Krishnamurti (1954) famously taught that one must be in a good relationship with oneself in order to manifest positive relationships with others in

wider society and the natural world. The reverse might also be true: one must be comfortable in relationship to the natural world in order to be comfortable with oneself—at least, that premise seems to be the basis of many outdoor adventure and wilderness therapy programs. Two different ways to represent the three ecologies are shown below, in Figure 2.



If the model on the left were interpreted along Krishnamurti's lines, a secure relationship with self would ripple outward into positive interactions with the human and more-than-human communities. Seen the other way, a positive relationship with the natural world could settle inward to create a balanced self. Social interactions are always caught in the middle, according to that representation—they don't carry the potential to build a positive sense of self or connection with the natural world. But after having examined my own relationships and worked for six months with English language learners at PCC, I don't think that either of those choices is terribly accurate. On the contrary: relationship-building has come to seem central to fostering sense of place and belonging in community, which is key to (social) sustainability. The interlinked model

on the right, then, has more points of entry and therefore provides more options for engaging in relationships on all levels that will positively contribute to fostering community. And it feels like a better fit for the affective ties that I have explored recently.

I have taken this culminating project very personally, and what with all the other things that I am taking personally at this time, I haven't had enough energy to devote to significant relationships in my life, including the one(s) with my own body, mind, and spirit. I have been working at PCC and at Learning Gardens Lab, studying at PSU, and trying to complete this project, not to mention navigating some very rocky emotional terrain at the same time. I have not been relaxing, exercising, or eating quite right during the project process. This final piece of academic work has moved me from "unconscious incompetence" to "conscious incompetence" in terms of my emotional intelligence, or intrapersonal skills (how I get along with myself) and also brought to light some of the shortcomings in my interpersonal skills (how I get along with others). (Tracey Parsons, personal communication, April 19, 2008)

Nevertheless, because of my "learning style preference"—according to Kolb's learning style inventory, anyway—or because of my gender, depending on who you ask (e.g. Bierema, 2006), I learn best through feeling and relationship. Despite my lamentable inconsistency in maintaining relationships while I've been in school, it remains important to me who I relate to and how I relate to them. My ties with family are especially significant, and I have always learned a lot through conversations with my dad, in particular: we don't see eye to eye on most things, but we do both like to discuss and debate. Sparring with Dad has given me the willingness to engage in conversation with

people that I “don’t agree with,” and the persistent need to find common ground. With Dad and me, some of that common ground has actually turned out to be physical space—our gardens and the Bridge Pedal route, for instance; I will discuss further the physical environment that people hold in common as an avenue for connection in Chapter 4.

My own sense of relationship with the natural world has been shaped tremendously by working at the Learning Gardens; I have not made it out of the city often over the past two years, but I have been able to don my Xtratuf boots and Carhartt overalls regularly, which adds greatly to my peace of mind. Nevertheless, the most consistent avenue for deepening my relationship with the world around me has been the backyard of Isabel’s grandmother’s house, where I currently live. According to Cuba and Hummon (1993), women are more likely to associate their sense of home with their dwelling place than the wider community or the region. I do feel intimately tied to all three of those community levels, because I am also connected socially across the city and around the region. But I have come to care about this land particularly because it is a place that I tend food plants and flowers, and because it is a playground for Bel’s two-year-old cousin Tory and home for our duck and chickens.

On the property to the north of Grandma’s house, a dramatic situation has been unfolding that illuminates the connections between the three ecologies. Last winter, the house on that property was condemned, and the old neighbors—an elderly Russian couple with whom we communicated primarily through gift exchange—moved out. The new “neighbors” (landowners, more accurately) razed the existing house on the property and are planning to build four houses on the quarter-acre lot. Even before they got the go-ahead from the City to do anything with the property they had just acquired, they

brought in a chainsaw and cut out an established grape arbor, which had been growing above the driveway for most of the duration of the previous occupants' fifteen year tenancy. It was heartbreaking, but I had no claim on the next-door neighbors' property, and thus no direct say in the fate of the fate of that piece of land.

I did call the City of Portland, though, when I noticed what was going on, and thus began a regular correspondence with the planner in charge of the project. Because of this correspondence, a Western red cedar tree on the property line will (we have been told) be protected from harm during the development process. What I was able to do in this particular situation was limited, but I was able to form a relationship within which I could express the emotions sparked by a developing relationship with the natural world. I learned through this process that personal connection with the natural world is needed in order to keep the land healthy, but no matter what the locus of my feelings for this place, I need to be familiar with the social networks and structures of power here in the city and feel confident in myself and my ability to access them in order to feel like I really have a voice in what's happening.

I don't take the ability to put these three spheres together lightly, or for granted. But it was in response to this experience that my own awareness of how these three ecologies work together grew; this shaped how I approached designing the PCC class, wherein I tried to provide opportunities for growth in all three spheres.

This place called home...for whom?

Before I profile the communities in which I have lately engaged, I will share a brief sketch of my own history in this community, and what it means to me to call this

place home. I came to the LECL program at Portland State from Princeton University—but of course, I did not start out in Jersey: my return to Portland was a grand homecoming. I am from this place, and the fact that I make my home here is an important feature of my identity. I grew up just outside of the city proper, and as I begin to understand Portland in a different way, I am becoming increasingly aware of the significance of that biographical detail.

My mom, Jana Carol Wilson (now Wolfgang), was born and raised in Southwest Portland. Mom's dad, Willard (Bill), was from The Dalles, Oregon, and her mom, Ellen, is from Birmingham, Alabama; although they traveled a lot, Gram says, she and Ba never wanted to live anywhere but Portland. My father, Kenneth Edward Wolfgang ("Ed" to his brothers and sisters and his late parents), is from the very small town of Breckenridge, Michigan. His mother, Leah, and father, Joseph, were both from Michigan, as well. Dad's generations-ago family was from Austria/Germany, and Mom's was British. Because they came to this continent so long ago (we can trace ancestors back to the early 1700s on both sides), my family today fits into that generalized sociopolitical category called White.

My parents made up their minds to get married after a decidedly brief courtship, and my mom asked my dad to move to her hometown sight unseen. He said yes. Mom moved back from Hackensack, New Jersey, and Dad from Chicago, Illinois. They caravanned across the country in separate cars and arrived in sweltering August heat, which my mom had assured my dad didn't exist here. They got married despite her mistaken weather predictions, and moved into a small house in the West Slope neighborhood that my mom's best friend Caron Campbell had lived in before us. The

house got larger, thanks to Dad's handiwork, and there they stayed.

My parents have the educational and professional credentials to work and live wherever they want. And they, like my mom's parents, chose Portland. I was born in 1983, and my little brother Kurt in 1985; we grew up in a settled household: although our parents were in the Navy Reserves, and their absences and returns were regular features of our young lives, they did always come back. Our vacations, growing up, consisted of very occasional neighborhood campouts at the beach or at a nearby campground or visits to my grandparents' time-shares; we went to Disneyland and Disneyworld, too, when my dad had to take a business trip to California or Florida. I attended summer camps through the Girl Scouts and Campfire, and excelled throughout my experience in the Portland Public Schools (Bridlemile ES, West Sylvan MS, Lincoln HS). Like my mom before me, I headed east to attend Princeton. And then I came home again.

Upon my return, I settled down in East Portland with my partner and her family; Isabel and I started to raise chickens, and later, ducks. At the same time, my grandfather began receiving hospice care, and Gram found herself busy full-time with him; my mother's business boomed, allowing her to hire her sister, Sue, to work with her; my father got disappointed by the wayward internal politics of a professional organization that he founded; and my younger brother moved ever closer to finishing up his academic work at the University of Utah, when he wasn't campaigning for Barack Obama or racing his bicycle on the red rock.

Over the last two years (and especially since last spring), I have gotten entirely caught up in the difficult transition of the LECL academic program to a new era, but I have still managed to develop a sense of myself as a teacher and a leader—and most

importantly, as a member of a close family situated within a diverse community. In (re)connecting to this place and the people with whom I share it, I have recognized some of my own bad habits, and also built on existing strengths, which I hope I will soon be able to lend to this city, my place, in an effective way.

So, I feel at home in Portland primarily because of my family history and strong relational and experiential ties here. But of course there's more to it than that: I belong to the majority ethnic group and I grew up speaking the dominant language; I am familiar with the terrain and am able to get myself from one place to another easily; and I can meet my basic (and not-so-basic) needs with little trouble. In short, it's relatively easy for me to feel at home, here. But I realize, after having thought about it for quite some time, that I have taken for granted features of "home" that are not universally shared. In order to broaden my definition, before introducing it to others, I asked a class of PSU Capstone students, who act as conversation partners (or "tutors") for the PCC class that I worked with, if they could help me articulate what it means to be at home in a place. (See Appendix II.) The themes that emerged from that exercise included dwelling among familiar people in a familiar culture, feeling a sense of community and belonging, being accepted and welcomed by fellow residents, knowing the environment and how to get around, having needs met and feeling safe, and being able to express individuality. I suspect that many of the students in my PCC classes—English language learners from countries around the world—would have a very difficult time feeling at home here, if these were to be taken as the criteria.

Engaging in indigenous education, perhaps more than anything else, involves exploring emotional ties and personal connections, and in doing so beginning to feel at

home in a place. I don't claim to be indigenous, and I don't by any means expect non-indigenous people to begin to assert their own indigenous identities here in Portland anytime soon. In fact, I would be surprised and disappointed if they did: everyone is indigenous to somewhere, but if the place to which you are indigenous is not the one where you are located, then indigeneity takes time to (re)learn. Also, claiming indigeneity has political ramifications that non-indigenous people might struggle with. But if articulating an indigenous identity is a way to make political claims on land that one's ancestors are said to have connected to and cared for—in other words, in which they were at home—then in order for future generations to be able to call themselves indigenous here, we collectively have to find ways for the present generations to begin to feel at home and act at home, in this place.

Portland, East

Most people are members of multiple communities. Linguistic. National. Family. Affinity. Locality. I, for one, participate in my families, the LECL community, the Portland State University student body, Portland Community College faculty, Portland Public Schools staff, Metro/Metro Committee for Citizen Involvement, the Learning Gardens Laboratory, Community Transition Center Campus, my neighborhood, the LGBT community, Princeton alumni, progressive political groups, and more, and I think that through each “separate” community, I come to understand the others in a more complete way. Some of the communities in which I participate are composed of people known to me; others are more abstract. I have found it important to be able to think about my own family ties and experiences within the larger social context in which

anyone else interested in building relationships in this place (or at least this corner of this place) will of necessity go about building them. The last two sections of this chapter give a big-picture overview of the demographic shift currently underway in Portland.

Portland is known for being “green”—area politicians are perceived to focus more than their counterparts elsewhere on supporting sustainability, community involvement, and compact urban form—and it’s also known for being “White,” because historically this city has been unquestionably less-than-diverse. However, as evidenced by Figure 3 below, the percentage of Portland residents who are ethnic majorities is on the downturn, and the Portland social scene is changing rapidly.

Figure 3. Portland Residents’ Racial Demographics				
	1990 Census		2000 Census	
	Number	Percent	Number	Percent
Total Population	437,319	100.0	529,121	100.0
Race:	—	—	—	—
White	370,135	84.6	412,241	77.9
Black	33,530	7.7	35,115	6.6
American Indian, Alaska Native, or Aleut	5,399	1.2	5,587	1.1
Asian or Pacific Islander	23,185	5.3	35,463	6.7
Other	5,070	1.2	18,760	3.5
Two or more races	Not counted	Not counted	21,955	4.1
Of Hispanic origin (counted separately from race)	13,874	3.2	36,058	6.8
Foreign-born	33,601	7.7	68,976	13.0
From <i>Willamette River Conditions Report</i> (2004, p. 6-12)				

Between 1990 and 2000, as demonstrated by the table above, the Portland area saw dramatic demographic changes, with an immigrant population that grew almost ten times as fast as the native-born population. (*Conditions Report*, 2004, p. 6-11) Furthermore, statisticians at Metro, using census data and three separate econometric models (Dennis

Yee, personal communication, April 2, 2008), predict that there will be 3 million people in the Portland metro area by 2030 (Yee, 2002, p. 2)—an increase of 1 million from today’s population. The next census is scheduled for 2010, and current trends seem to indicate that the last decade’s diversification will continue.

Increasing Asian/Pacific Islander, Hispanic, and so-called “foreign-born” populations are impacting the area east of 82nd Ave. especially significantly. East Portland, as this area is known, absorbed 38% of the city’s new housing units between 1996 and 2006; between 1990 and 2000, the population of East Portland grew twice as fast as the rest of the city. (*East Portland Review*, 2007) SE 82nd Ave., which has been re-christened “82nd Ave. of Roses,” has overtaken Chinatown as the main Chinese business district in the city (Barnett, 2007), and Fubonn, billed as the largest Asian shopping center in Oregon, is now located on 82nd Ave. between Division St. and Powell Blvd. on the former site of Portland Community College’s Southeast Center. The new (as of 2004) PCC-Southeast Center is located west of 82nd Ave., but it is very much still affected by East Portland trends.

As I wrote in my project journal, a double-entry system in which I recorded thoughts and observations about the culminating project process between November 2007 and April 2008:

The first thing I’m trying to accomplish [with this project] is to learn more about my community. I am aware that this community is changing, and I know young, hip immigrants who are here to be a part of the creative class and enjoy the greenness of the Portland area...but I know that many of the people moving here are not from another state, but hail rather from other countries. Many other countries. I live near people from many countries, but I don’t really know how to interact. In my neighborhood growing up, we went on campouts together and I ran a summer camp for kids I babysat; now, I don’t even know how to ask my across-the-street neighbor what he’s growing in his garden. (Project

journal, March 27, 2008)

Changing demographics can challenge public institutions (educational and beyond) to provide appropriate services and extend opportunities for involvement to culturally distinct populations. For many new arrivals—young people from places like Seattle and Southern California, for instance—racial and ethnic diversity is a desirable urban asset. (*The Young and the Restless*, 2008) And for other residents, diversity is just a fact of life. But responses to that increasing diversity are anything but given, when residents who are watching the city’s demographics shift do not necessarily have the opportunity to socialize, or to create personal relationships, across demographic lines.

(ESOL at) PCC-Southeast Center

Portland Community College is “the largest institution of higher learning in the state” (“Demographics,” 2008), and it occupies a unique niche in the local educational landscape. Dougherty (2008) points out that community colleges exist as pathways to higher education and as places to teach and learn skills that four-year colleges are not set up to provide; they serve a variety of non-traditional students, including adult basic education students who would likely be turned away from four-year higher education institutions as “unprepared for college” (p. 402). At PCC, for instance, the Adult Basic Skills division houses Adult Basic Education (ABE) and GED programs and the ESOL department, a recent combination of PCC’s non-credit English as a Second Language (ESL) and for-credit English as a Non-Native Language (ENNL) programs. (“English for Speakers of Other Languages,” 2008)

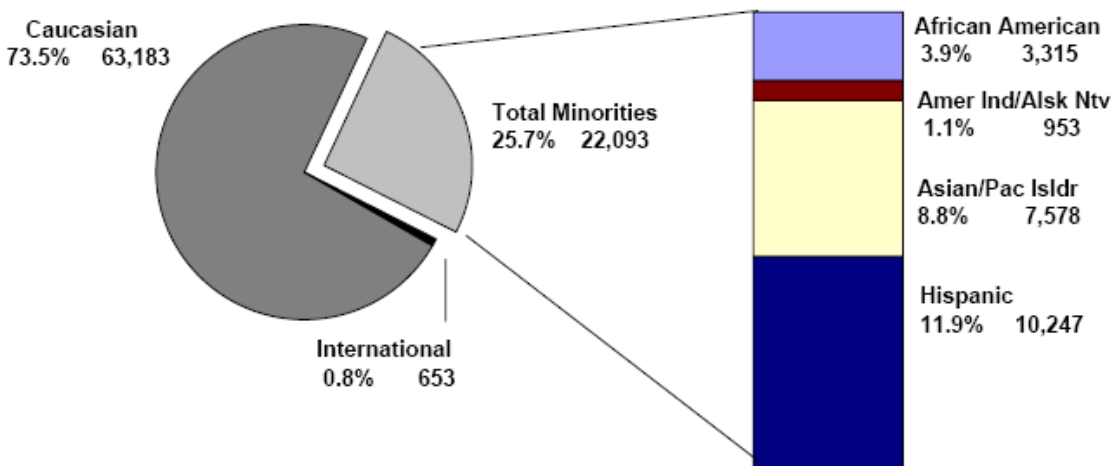
On the PCC website, ESOL is described in the following way:

Improves English communication skills of students for whom English is not their native language. Eight ESOL levels serve the needs of adult refugees, immigrants, permanent residents and U.S. citizens. Levels 4-8 also serve the needs of professional personnel working or training in the U.S., international students, and international visitors. Reading, writing, listening, speaking and pronunciation are taught. (“Prepare for College, Prepare for Life,” 2008)

As this description suggests, the student population in ESOL is very diverse in terms of income and socioeconomic status (SES), as well as language and culture. PCC’s ESOL program is just one of many opportunities in the Portland area for English language learners to learn the English language, but it is an important one. Students are required to test into the program, and therefore cannot just join at any time. Classes are low-cost, and tuition can be waived for eligible students using food stamps or on the Oregon Health Plan; cost, therefore, does not usually seem to be a major barrier to enrolling in classes. Scheduling—testing windows and class times—can be a more serious concern for students who have families, jobs, and other obligations to which they must attend.

Portland Community College is anticipating a much larger student population in the next decade as the City of Portland grows, and a substantially greater population of non-White students. (“Our Students Today,” 2006) Given that PCC’s non-credit Adult Basic Skills population is 43% Hispanic, 19% Asian, 6% African-American, and just 18% Anglo (“Our Students Today,” 2006), even as the demographics college-wide remain largely Caucasian (see Figure 4 below), changing demographics city- and college-wide are likely to increase interest in the ESOL program.

Figure 4. PCC college-wide demographics.



From *Portland Community College 2002-2003 Factbook* (2003, p. 46).

Current concerns on the community college scene include burgeoning student populations and challenges with regard to retention and degree attainment, especially among ES(O)L students; additionally, increasing numbers of students enter community college to learn job-specific skills that will prepare them for the workforce, but some worry that focusing on job readiness can eclipse commitments to broader general education goals. (Dougherty, 2008) Taylor (2006) establishes that within this context, it can be very difficult for adult education institutions to attend to environmental or ecological concerns. As I will demonstrate in Chapter 2, however, spaces can and do exist for such attention in the institutional interstices.

The classroom as community

One of the major challenges of this project has been balancing my own desire for and belief in strong and integrated place-based communities with the recognition that

urban areas are somehow cobbled together: wholes made up of unique collections of diverse, interwoven parts. Geographic proximity—or knowledge about local demographics, for that matter—does not a coherent community make. And yet, being close to one another forces members of different communities with very different life experiences to interact.

The classroom is at once its own community and a microcosm of the wider community, within which teachers and learners alike need to be connected and engaged to be successful. And unlike “all of East Portland” or even “the entire ESOL department,” it is a community of manageable size through which larger-scale objectives can be tested and framed, and meaningful changes effected. In the classroom, personal relationships can be developed, and they can flow out of that managed space into other realms.

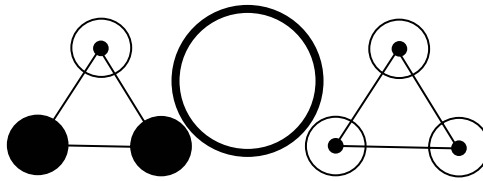
Before I designed classes or made my way into the classroom, then-PCC Sustainability Coordinator Noelle Studer reminded me that in the PCC community there is a need for reciprocal translation: translating language and concepts—sustainability, for instance—from English/American to other cultural frames, in addition to using multicultural frames of reference to identify and build upon existing culturally specific interpretations. (Personal communication, November 13, 2007) Some of the key questions that I had before engaging with the EL/Civics class therefore had to do with knowledge that already exists in the communities from whence students come. For instance, if elders in diverse Portland communities know about “conservation” (even though they might not call it that), how can they be invited to participate in a classroom environment? And how might students communicate new learnings to family members

or other people who speak their native language who do not participate in the community college context? How, that is, could the barriers be broken between the classroom space and outside world?

In response to increasing diversity and interconnectedness, I have been able to let go of some of my own preconceptions about what community is or should be. The ways we relate to those with whom we relate changes from day to day: people encounter each other constantly, forming new relationships and dissolving old ones. There is always potential to relate in different ways and create different kinds of community; in the end, society is composed of communities, and communities are composed of people, and people have the potential to make positive change. I am interested in making space for building relationships in this place because I am coming to understand that relationship-building and sustainable community-building may turn out to be one and the same.

So, what does community really mean in an urban setting when there are so many people, and people are so mobile? How might it be possible to connect people who live in the same place in a deeper way, and to encourage and enable formation of relationships like the ones I described in the beginning of this chapter? The classroom, for me, has emerged as a fruitful site for asking some of these questions; in fact, it was there that I discovered that they were relevant discussion points in the first place.

Chapter 2: Discovering the Process through the Product



Thus far, I have described my own relationships within an increasingly diverse nested set of communities and hinted at the role that the classroom can play in bridging the gap between personal relationships and abstract understanding of large-scale societal trends. Indeed, when I was asked to develop a course in the ESOL department at PCC-SEC, I had to step back and ask myself how I envisioned this community developing—how I saw the relationships I embraced being significant given the larger patterns at play. Once I made my way into the classroom, I had to pull apart some of the concepts that I brought to this project and follow them back to real-world experiences. I explore the contours of the Artistic/Visionary exercise that my time at PCC-SEC turned into, in this chapter.

When I went looking, I was found

In the fall of 2007, I announced my intentions to create a sustainability class in the community college realm informed by my ideas about indigenous education; my friend and fellow LECL student Karen Cox put me in touch with Noelle Studer, then Sustainability Coordinator for Portland Community College (and now Sustainability Coordinator at Portland State University). When we met, Noelle and I talked at some length about PCC's institutional commitments, and I realized that the College was very

much onboard with sustainability. However, it soon became obvious that getting a course approved from scratch—which I would have to do if I was to create and implement a new syllabus—would most likely be prohibitively labor-intensive.

During these initial conversations, I was strongly advised to try to promote sustainability education within PCC by working through established channels. I understood this to mean that rather than coming up with a whole-cloth invention, I would probably have to start reflecting on my own ideas and experiences in order to thread them into an existing context. This ended up being an exceedingly appropriate approach, because as Campus President Nan Poppe told me later, it is a major challenge for community colleges not just to create new programs, but also to infuse sustainability throughout what is already being done. (Personal communication, April 14, 2008)

Following Noelle's recommendation, I talked to Jenni Newby, the Co-Division Dean for Adult Basic Skills, which includes the English for Speakers of Other Languages (ESOL) program. Jenni, in turn, referred me to Sharon Hennessy, the ESOL Department Chair at the Southeast Center; they had worked together on implementing a federal grant called "EL/Civics," and Sharon had been especially instrumental in the creation of a course for adult English language learners focused on sustainability. Sharon was about to take a sabbatical, but she introduced me to the "Level 3 Citizenship" class, which (it must be noted) is markedly unlike the kind of class that prepares students to take the U.S. citizenship test. And then she unexpectedly invited me to collaborate with her on putting together the course materials and agenda for the winter term, and also to coordinate one of three sections of the class. Stunned and excited, I jumped at the chance.

The programmatic context

EL/Civics classes were well underway at PCC-SEC, the headquarters of Portland Community College's Extended Learning Campus four blocks away from my house, when I arrived on the scene. The federal grant that makes these classes possible ("EL/Civics") funds educational opportunities that combine English literacy and civics education—defined, according to the Federal Register as follows:

- **“English literacy program”** means a program of instruction designed to help individuals of limited English proficiency achieve competence in the English language, and
- **“Civics education”** means an educational program that emphasizes contextualized instruction on the rights and responsibilities of citizenship, naturalization procedures, civic participation, and U.S. history and government to help students acquire the skills and knowledge to become active and informed parents, workers, and community members. (“English Literacy and Civics Education,” 1999)

The marriage of English language literacy and civics education has been performed at the SEC through term-long sustainability themes: recreation/transportation, energy, water, and food, thus far.

There are 17 community colleges in Oregon with Adult Basic Skills (ABS) programming; 12 of them, including Portland Community College, administer EL/Civics grant programs. The goals for EL/Civics grant implementation include (but are not limited to) forming successful partnerships with local agencies, organizations, or institutions; developing innovative approaches to providing EL/Civics instruction (including integration of technology); and creating materials, such as curricula and assessment instruments, that address emerging areas in EL/Civics education. (“English Literacy and Civics Education,” 1999)

The ESOL program at PCC achieved these objectives with its EL/Civics programming by partnering with Portland State University to bring students from a Senior Capstone class focused on immigration issues to act as conversation partners with PCC English language learners; creating an interactive course website that introduced students to computer technology and to resources in the community; and (last but not least) choosing to tailor the course to meet California state civics objectives that have to do with the environment. (See Appendix III for how I integrated those standards and more into my lesson plans.) None of the other grantees has done anything like what's being done at PCC-SEC, to the best of my knowledge and according to the grant administrators with whom I have conversed.

PCC's Southeast Center offers three 3-hour sections of "Citizenship" each term, and Level 3 students—students that are able to carry on basic communication but are not yet receiving academic credit for their language study—generally take this class alongside their 6-hour Level 3 Integrated Skills (reading, writing, and communication) classes. Campus President Nan Poppe stated that the EL/Civics program is a good addition to the College because it gives students a chance to learn language skills through something that's really relevant and meaningful to them. (Personal communication, April 14, 2008)

The hybrid structure of the Citizenship class, which features "coordinators" instead of "instructors" and gives the reins to PSU Capstone students in small conversation groups, lends itself ideally to dialogue and relationship-building; besides in-person conversation, the primary interface between PCC and PSU Capstone students is through their "journals," located in forums on the class website, which is now located at

<http://www.abslab.org/2008> (see Appendix I). And this leads me to my contribution to the effort.

The “project” part

Since January 2008, I have acted as Friday morning class coordinator for EL/Civics, alongside two other coordinators for the two Monday sections of the class. My unique task during my time with the EL/Civics team—which I was glad to see turn into two terms, not just one—was to develop a website/online syllabus (see Appendix I) using an existing template, arrange field trips and guest speakers, and problem-solve for three sections of the EL/Civics course. I also created lesson plans (Appendices II and III) and materials for PCC and PSU students (Appendix IV), and cross-pollinated ESOL at PCC-SEC with the Learning Gardens Lab by leading tours of the LGLab for all three sections of the Level 3 Citizenship class in the spring.

In my classroom, students often called me “teacher,” even though I did not give grades (as previously noted, Level 3 classes are not offered for academic credit), assign homework, or direct the class. I did create and keep track of usernames and passwords for the class website; decide what topics we were going to cover, when; and write down attendance after students marked their names on the whiteboard each day. And even as a coordinator, I felt like I think I would feel as a teacher: responsible for providing a safe and supportive environment for students to improve their English language skills; engaging students with the topic at hand—water, during winter term, and food, in the spring—and in finding ways to connect to Portland; and enabling and encouraging communication between conversation partners and instructors.

I was able to coordinate this section of the Citizenship class without having my master's degree under my belt because I had direct faculty supervision—a feature of the “coordinator” role, not just my participation in the project; collaborating with Sharon Hennessy in the winter term was a much-appreciated learning experience, and it has been my pleasure to work this spring with Roxanne Hill, current ESOL department chair at PCC-SEC. The other class coordinators, Monica Wolfe and Erika Lachenmeier, are both graduates of the Teaching English to Speakers of Other Languages (TESOL) program at Portland State, as is the instructor for the PSU Capstone class, Michelle Culley; the whole team has been relentlessly positive about the class, and they have willingly followed my lead, even when I didn't know where I was going.

My still-embryonic ideas about creating a syllabus from an indigenous education model took a back seat when I dove into EL/Civics, both because the class wasn't like any that I had worked with in the past and because I found that this project posed a different kind of challenge than the one I was expecting. I was confronted with the task of reframing my ideas of what sustainability education should be to fit the existing EL/Civics program, and a very diverse group of learners. But some of my original ideas did bubble back to the surface, as evidenced by this narrative; they have been transformed through this engagement, and they are much more flexible for having been forged in this (trial by) fire. In fact, I recognize the adaptability of these ideas to the teaching and learning situations that present themselves—in this case, catering to adult learners who speak English as their other-than-first language, in a technology-rich environment, with an existing but limited focus on getting out into the community—as one of their greatest strengths.

Educating adults about the environment

Despite being increasingly able to adapt my own ideas and approaches to fit the situation(s) at hand, I have struggled—and still do—with the multilayered complexity of the EL/Civics class. As I see it, English literacy and civics education are just the beginning: Level 3 Citizenship builds respectful relationships between people, fosters emotional, environmental, digital, and critical literacies (Hull et al., 2003), and invites learners to connect with their surroundings. A special 2003 issue of *New Directions in Adult and Continuing Education* on environmental adult education yields some applicable frames for helping make sense of the intricacies of the class.

St. Clair (2003) points to some of the reasons that adult learners, not just K-12 students, should have the chance to become environmentally literate:

- There is insufficient time to wait for younger generations to mature before environmental action is taken.
- Environmental education must be lifelong.
- Understanding of environmental issues changes over time.
- Adults must change if the environmental education of children is to have credibility.
- Environmental change requires engagement of the widest possible variety of people. (p. 73)

Indeed, not many models have been proffered for educating adults about the environment, but educating diverse students across the lifespan is just as important with regard to environmental issues as for other educational topics. Furthermore, English language learners are not the only ones who could be exploring sustainability topics in their classes: many newcomers to this place who already speak English, not to mention some old-timers, could benefit from increasing other literacies, as well; I am ready to suggest that all Portlanders should have the chance to engage with each other in some

analogous forum. I will elaborate on this statement in Chapter 3.

The way the EL/Civics classes are set up makes the most sense within an environmental justice (EJ) framework. As an article by R.J. Hill (2003) reminded me, adult environmental education contributes to a redefinition of the term “environment.” Hill says that “ecojustice educators...present a holistic view of the constructed, cultural, and natural environments as part of a political whole, including economic structures and behaviors of people” (p. 34). In an urban environment like Portland, it is especially important to recognize that all of these elements are “good to think with.”

Transformative education, which encourages learners to transform their lives through educational experiences, is another frame that provides some insight into the aims of EL/Civics at PCC-SEC. However, I have recently been struck by a critique offered by C.A. Bowers as a counterpoint to Freirean critical educational methods, which inform much of transformative education literature. In a 2005 article entitled “Is Transformative Learning the Trojan Horse of Western Globalization?,” Bowers distinguishes between approaches to education that count intergenerational knowledge transfer as inherently oppressive and the ones that recognize and acknowledge the importance of transmission of such knowledge, especially when it encodes methods of preserving the commons and local decision-making. He comes down firmly against transformative approaches, because they judge students’ existing knowledge as flawed. I, for one, could still get behind transformational education as long as the educator is very clear that it is not his/her place to decide on an endpoint for the transformation.

As an English language class, Level 3 Citizenship has the potential to foreground U.S. American culture at the expense of cultural traditions that students bring with them

from their home countries. But the way EL/Civics is structured—half an hour at the beginning of class for check-in and orientation to the topic of the day, one and a half hours in conversation groups, and over half an hour at the end for writing in dialogue journals—gives ample opportunity for bringing home country experiences and customs into the present context. This is a very productive way of connecting past to present experiences (which adult learners, especially, are said to find necessary) and expanding the cultural repertoires of all involved. Sharing a common language *and* preserving cultural and linguistic practices from other contexts could be seen as having your cake and eating it too.

Elements of Freire’s pedagogy of the oppressed, finally, do function as frames for my engagement within the Portland Community College context—especially the way that Freire presents the mutuality of a pedagogical endeavor: education must be carried out with, not for, others. (2003, p. 48) I got lucky, at PCC, because I found myself in a role that placed me at the outset three-quarters of the way toward creating a democratic, dialogic, liberatory classroom environment. This class came down to bringing diverse Portland residents together in a respectful manner and through dialogue forming all of us into citizens of this place.

As Tompkins puts it (as cited in Hill and Johnston, 2003), the learning environment is “is the chance we have to practice whatever ideals we may cherish. The kind of environment one creates is the acid test of what it is that one really stands for” (p. 24). Indeed, I was able to ever-so-much more clearly articulate what it is that I myself stand for after spending time in the PCC classroom. Without a doubt, I learned as much from my students as they did from me—about our differences and our similarities, and

about this place that I thought I knew so well.

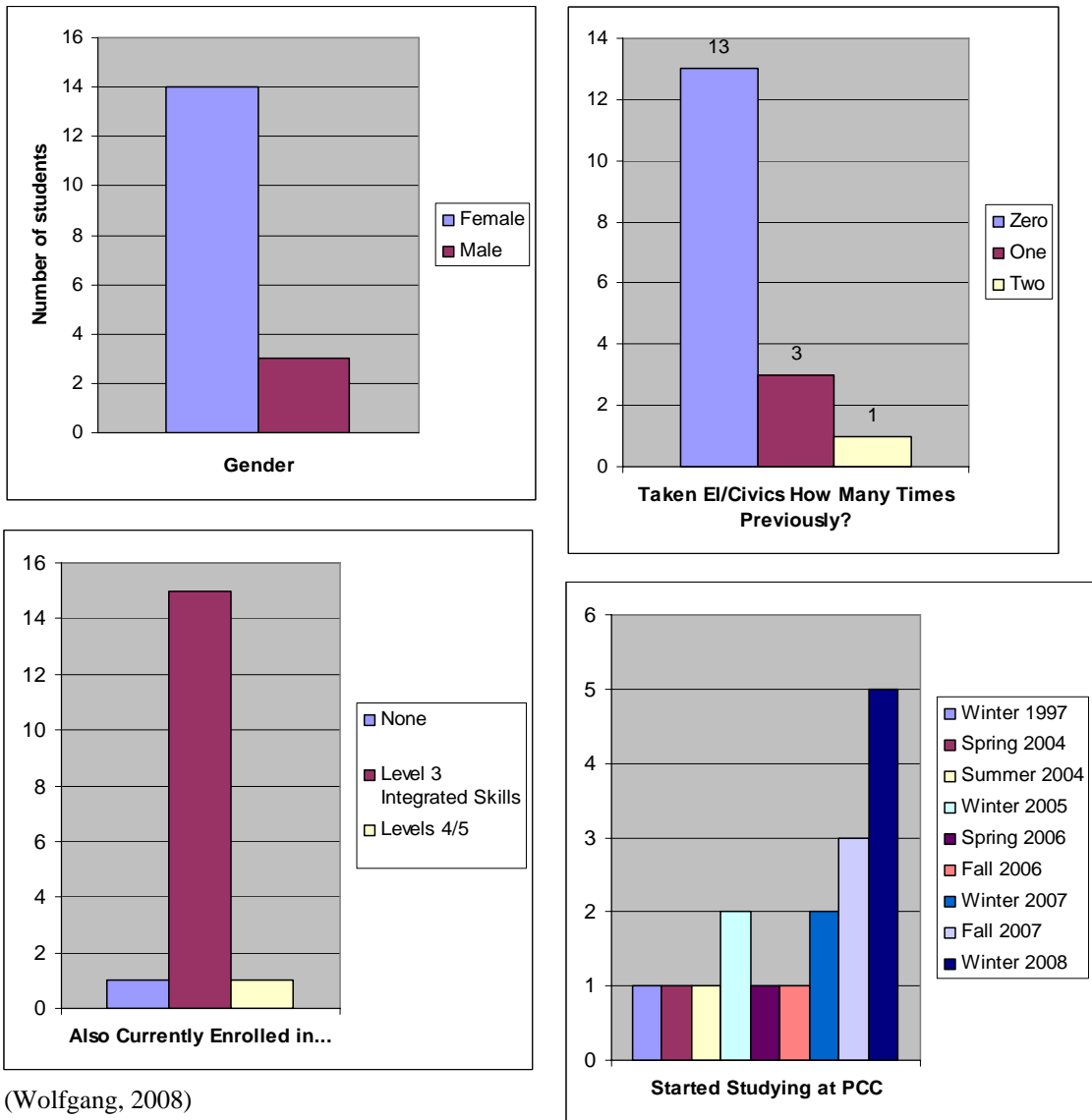
Observations and findings

According to PCC-SEC Campus President Nan Poppe, Portland Community College—especially this Center, which is located in such a rich and diverse neighborhood—is there to open doors for students to eventually pursue degrees. A variety of students are coming to PCC to pursue their educations, and any door that students open should give them a path to achieving the goals that they originally had and also open them up other opportunities. And if they have positive experiences, they will be more likely to come back for more. (Personal communication, April 14, 2008) In the classroom, then, one important contribution that the educational leader can make is to be authentic and provide the conditions for relationships to develop between self and other that will keep students feeling supported and engaged. (Rossiter, 2006)

I have had plenty of opportunities to build relationships with staff and students at PCC and beyond through the different aspects of this project; several of these relationships have become very important to me. But it has been a bit overwhelming, as a newcomer to PCC, the Southeast Center, TESOL, and the classroom, to try to connect in a healthy way with colleagues at PCC, as well as the students in my class, as well as the tutors from PSU that come to work as conversation partners with the PCC students, as well as guest speakers and community partners. I've tried to cultivate a way of relating to other people that is authentic and welcoming, and yet doesn't take all of my energy. This means that even though I have encouraged myself to connect, I have kept a certain distance between myself and others.

However, I took on the role of EL/Civics class coordinator with gusto: attending department meetings and EL/Civics trainings; collaborating with Jenni Newby to present about EL/Civics at PCC-SEC at the National Conference on Sustainability in Community Colleges (NCSCC); and doing what I could to open up pathways for communication between different parties involved in the project. Deciding to fully inhabit that role, however, meant that I limited the information I had available. In Chapter 1, I chose to represent my own experiences because I (of course) have easy access to them; I presented community demographic data because that information is readily available to me as a resident in East Portland and an affiliate of Portland Community College. As a class coordinator, I wanted to know what I could know—how easy it was to find whatever information was available (and therefore considered important at some stage in the game) about my students. I did not seek out information about students in my class beyond what was available to me as a coordinator and the information I was able to glean from conversations and activities in class. But I combed through the data to which I had access during the winter term; the following charts (Figure 5) represent what I learned.

Figure 5. Data from Winter 2008 Friday morning class. This data may not be useful outside of the classroom, but it helped me get a sense of who was in my class.



Some of what this exercise told me, like the gender imbalance among my students, I knew already; some of the information was new. The female to male ratio, very high in winter term, is still high in the spring; however, it has not remained quite so pronounced. Most of my winter term students had not taken the EL/Civics class before, so this was most likely a new approach to learning for them; several of my winter term

students re-committed to the class in the spring, which indicates that this format works well for a group of people. As a coordinator, it would be good to know what brought them back to the class, as well as the reasons why others did not enroll again. Finally, several students in my class had begun studying at PCC just that term; there were a few old hands, however, who had maintained a relationship with the College for as many as 11 years.

As Nan Poppe pointed out, this class experience could be a gateway for students to continue their studies, or not, depending on the quality of their experience; during the course of my involvement, I created a “post-test” (Appendix VII), but I decided that in order to learn about and meet the individual needs of my students, I would need to do a much more personalized “pre-test”—for instance, slot in in a conversation at the beginning of the class that could give me access to some of the information that I might like to know but which was not readily available (for instance, the extent to which students already participate in their communities, and what facilitates or holds them back from doing so). But in the time for implementing such a pre-test did not materialize during my tenure.

A final (for now) significant outcome was my own realization that the EL/Civics class has enormous potential to be a model for other programs, here in Portland and elsewhere; although I will be moving on after the spring term, I hope that I can be helpful in making known the hard work that been done by those who are more thoroughly invested in the project in the long run. My presentation in April 2008 with Jenni Newby NCSCC pointed in that direction: our session introduced community college faculty and staff from around the country to what is being done in Portland, at PCC-SEC. Regardless

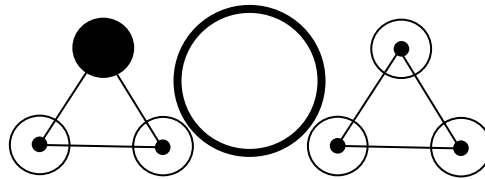
of its larger impact, though, I can really only hope that this project rewards the remarkable faith placed in me by the faculty and students with whom I have worked at PCC-SEC.

School as the means and the end

Over the past six months, I have worked with students from Mexico, Vietnam, China, Cambodia, Afghanistan, and the Ukraine. Students came to this class to communicate with their children, to get better jobs, to progress further in school, or “just” to improve their language skills. Upon reflection, I can understand why some educational approaches tend to be more effective when people have similar experience in the culture being explored. But in Portland, at the present time, the people are few and far between who have comparable enough backgrounds to convene any kind of class around similarities. And as long as there is some common ground to be teased out—developing language skills and exploring this place, in this case—difference is grand.

My ultimate goal, toward which this project takes me, remains to develop an integral way of educating in Portland that fits this place, and enables people—whether they’re here for a month or a year or many—to feel at home and be active and engaged citizens. I hope that this approach will enable all involved to play the roles they are drawn to play here; to involve themselves in healthy relationships with themselves, as well as with neighbors, with government, and with the land. Ultimately, this sort of education is more a fabric-weaving than something that can be accomplished by sitting in a classroom. But sitting in a classroom (and even better, getting out of it, every once in a while) might provide some with the crucial foundations for deeper engagement in place.

Chapter 3: Finding Common Ground



The Mythic dimension of indigenous education involves stories that guide the people and indicate how they can participate in the world around them. Storytelling and the oral tradition have an important role to play in knitting together cultures and communities; however, the stories that shape many lives today whisper in the background, ever-so-subtly establishing the opportunities people have to engage with each other and with this place. Telling them out loud, and changing how they are told, is a way to expand those opportunities.

In the classroom, storytelling is no small thing: as my Learning Gardens Lab colleague Greg Dardis is fond of saying, good curricula are told as stories that stretch over days, weeks, or even months. But here and now, storytelling is not unidirectional: especially in a language class, it becomes important both to empower individuals to give voice to their own experiences and also to connect those experiences with the larger community and environmental context. The following are a few stories that have begun to make sense to me in the course of my PCC involvement and that point toward broad-based community participation.

Literacies and linguistic diversity

During my work at Portland Community College, I did not technically learn very

much about teaching English language learners. I did, however, learn a lot about working with diverse people, and I became much more familiar than I was with a suite of literacies that shape how people interact with each other. Basic literacy revolves around the ability to make sense of both the word and the world. (Freire, 2003) Literate individuals can read, write, and speak; they can be critical of information they receive and participate in society. But there are many ways to be literate beyond language literacy: information literacy, for instance, entails finding and critically analyzing information. Emotionally literate people express their feelings and actively listen to others. And environmental literacy involves (at a minimum) familiarity with features of natural and social environments. Although EL/Civics was a language literacy class, the other literacies came into play, as well.

Each of these literacies shapes possibilities of description and engagement; what we say (or don't) about our environments—and how we say it (or can't)—affects their health and stability. Gary Paul Nabhan (1997) suggests that we must try to understand and be respectful of the ways in which cultures are intertwined with the places in which they are located, and the concrete effects their practices and traditions have on those places. With language homogenization, he says, comes the loss of vocabularies about specific places, which “encode particularities that may not be recognized in the lexicons of commonly spoken, widespread languages” (Nabhan, 1997, p. 71). This is a phenomenon to be prevented, if at all possible; perhaps there is a proactive component to enhancing language diversity, too. I hope that we can also work toward creating cultures that are intertwined with and literate (language- and otherwise) about the places in which they are located.

Because I recognize that there is a connection between diverse languages and diverse cultures, and between cultural diversity and biological diversity, I was initially conflicted about teaching English. As I wrote in my project journal,

Over the past two weeks... I've been pondering the purpose of this exercise, and asking questions of myself—for instance, “What is the relationship between the maintenance of linguistic diversity and teaching English for Speakers of Other Languages?” and “How can I approach ESOL as giving tools to succeed within a sometimes unfriendly culture, not a means of eclipsing other ways of expressing oneself, incl. other languages?” (Project journal, December 28, 2007)

When I began to think of my own neighborhood, though, and my own inability to communicate with neighbors across language barriers in order to develop a more complete understanding of this place, I started to think that there might be benefits to teaching English—if it was done carefully and respectfully, and not presented as an either/or proposition—that outweighed the potential drawbacks.

The neighbors across the street from Bel's and my house and to the north speak Chinese. They grow gorgeous food—garlic, squash, eggplant, etc.—all around their house, and I would love to ask what else they're planting and why. I would like to hear how the growing conditions here are different from others in which they have grown food, and whether that makes it easier or harder to grow the things they like to grow. I wish I could speak Chinese, so that I could talk with them. But the possibility of me learning Chinese anytime soon is remote, especially given that I would need to learn three or four other languages to speak to other neighbors, so I will have to think about other ways to share stories with them. In the meantime, during the food-themed term at PCC, I asked of the students in the EL/Civics classes the questions that I wanted to ask my nearby neighbors. (See Appendix III, Lesson 2)

In the neighborhood, having lots of languages spoken can be disorienting. In the classroom (which, as I've suggested, can be seen as a microcosm of the community), language diversity, appropriately framed, can be a great thing. Students in my ESOL class, whether newcomers or long-time residents, are learning English because they expect that English language literacy will help them communicate on the job or get a better job, talk to their families, or just fit in. But students aren't blank slates learning English: they come speaking many different native languages, and they come to this place with different stories to tell. I recognized this when I wrote the following in my project journal:

The VAST majority of my class comes from three places: China, Mexico, and Vietnam. It was suggested that I shouldn't put people with the same first language together, 'cause they might end up chatting with each other in that language instead of chatting in English. I've taken that to heart and broken up groups so that there is only one group with >1 person from the same country. (Project journal, January 16, 2008)

The point of breaking up groups in this way is not merely to prevent first-language socialization, but rather to encourage learning from different people: hearing how different people engage with other places and this particular place is a great source of inspiration. Personally, engaging with diverse populations has challenged my own ideas of what I'm up to, and from what I've heard, other participants in the class have had similar experiences. I also believe that in the aggregate, as more Portlanders listen to these different accounts, it also challenges the city to keep up with present circumstances and to keep getting better.

According to Peregoy and Boyle (2005), the teacher's first tasks are to get to know their students' stories and to assess how their own cultural roots affect their performance in/views of the classroom. Then, these authors say, they can use the

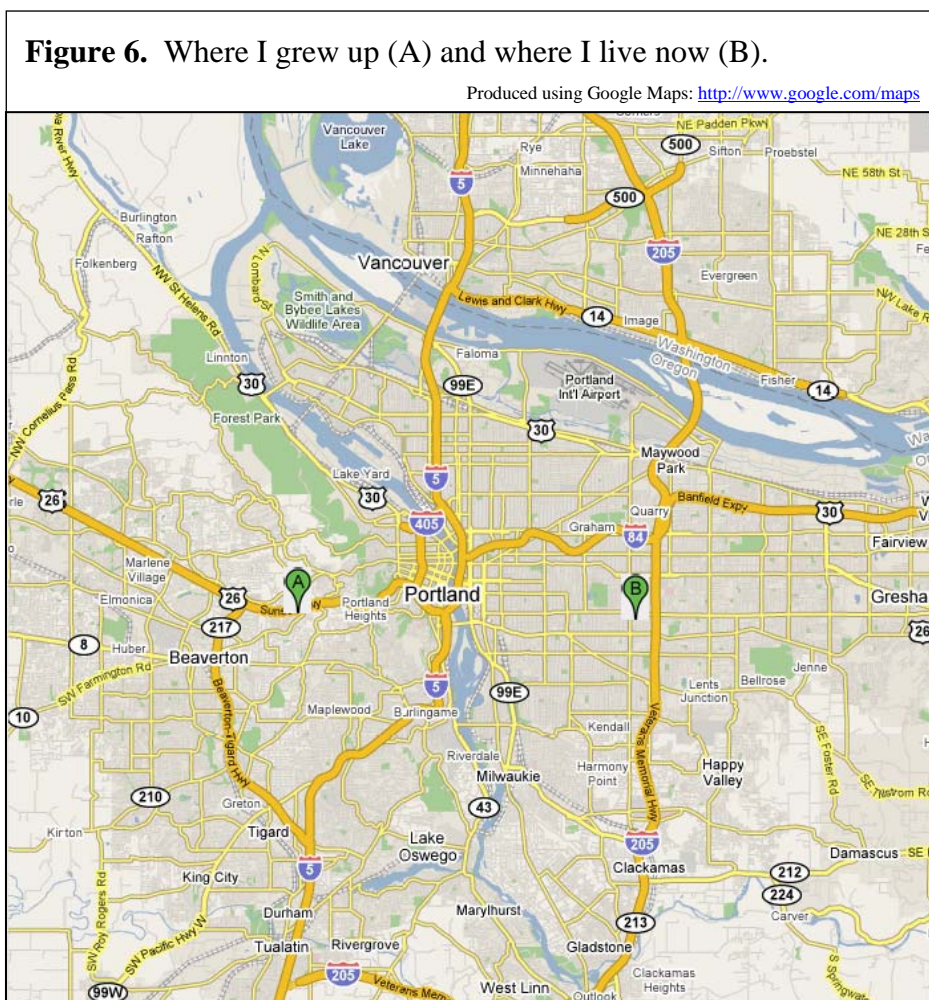
diversity as well as the universals of human experience to reach/teach their students. Stories are appropriate ESOL instructional strategies, then, and they also have the potential to preserve (or destroy) the land we inhabit. It would be a disadvantage to residents of and decision-makers for this city to ignore any of the stories people bring with them to this place. Even though those stories may have originated elsewhere, they contain threads that tie the people together, or tie them to the land. And with mastery of different literacies—language and environmental literacies, first and foremost—they can be told in order to inspire others.

The Welcome Wagon

In the sustainability realm, many voices tell people to *go home*—to make one, if they don't already have one—and take care of business there instead of “helping” the rest of the world do whatever they think needs to be done. This idea has appealed to me since I first encountered it, because for me any excuse to go home always seemed like a good one. But despite my own sense of be(com)ing native to this place, over the past two years, I've received a wake-up call to some of the stumbling blocks involved in “homecoming” (Jackson, 1994, p. 3). While it would be very easy for me to advocate that the rest of the world try to make themselves at home(s), too, that would be arrogant: as I wrote in Chapter 1, feeling at home is not as easy for all others as it is for me. So, is there any organization or tradition that helps people embrace this place as theirs?

I don't recall where I first heard the term “welcome wagon;” thanks to Google, though, I found out that Welcome Wagon is a real company that once hired women to deliver baked goods and coupons for local businesses when new neighbors moved in.

(“Welcome Wagon,” n.d.) Nevertheless, I still associate the phrase with a larger goal: neighbors welcoming newcomers into this (or any) community. Although I am from Portland (born and raised; committed to this place; ready to dig my heels in and make a life here), I count as an elective Oregonian, because I moved back here when, after graduating from Princeton, I could have moved anywhere. And I moved to a very different neighborhood from the one in which I grew up. (See Figure 6 below.)



The Powellhurst-Gilbert neighborhood is very diverse: economically, culturally, linguistically, and in terms of previous life experiences, and it didn't take me long, living

here, to begin to wonder how people from such disparate backgrounds could come to know each other and this place well enough to call it home, even if just provisionally. I realized that there was a discrepancy between what I wanted to do with indigenous education and the situation in which I found myself when I wrote the following in my project journal:

This project is at once 180 degrees away from my Pton thesis ‘cause none of my students are indigenous to this place—this is not “indigenous education,” per se—and pretty darn closely related, ‘cause I am interested in developing curricula that really welcome students “home.” (Project journal, February 20, 2008)

I got a taste of what a newcomer would face here when I realized that in my new neighborhood, there was no welcome wagon: besides those with whom I live (my partner, her Grandma Sylvia, two aunties, and now-two-year-old cousin Tory Joan), no one living nearby told me I was welcome. And if I didn’t hear it, I’m fairly certain that others didn’t, either. Why would a newcomer want to stay, or even to participate, if they didn’t feel welcome?

I often try to think about what, besides things usually considered “the basics” (e.g. jobs and housing), newcomers to Portland might need and/or want when they get here. Furthermore, what are current residents and local institutions prepared to offer? There is no doubt that an influx of newcomers to the Portland area is changing how people relate to each other and to this place. In my view, the importance of open channels of communication between neighbors and between citizens and elected officials and governmental structures is just going to increase as more people continue to arrive. And there will be a growing need for education that encourages people to both embrace what they bring to this place and understand what this place is and could be so that they can

feel like active members of the community.

Based on the demographic changes that I have witnessed and the future growth that is predicted (outlined in Chapter 1), I am more determined now than ever to do what I can to ensure that the relationships that are (re)created here between people and between people and place are beneficial ones for this place, and for the next generations in this place. Rather than having a designated contingent of people approach new neighbors with everything they need to know, though, I have begun to believe that working toward sustainability here entails creating a new sort of “welcome wagon:” one that welcomes people here by facilitating literacies applicable to learning about this place among people with very different histories, beliefs, and backgrounds. One that will enable us to co-create a story, or set of stories, that we can tell about this place and our communities here. Together.

Citizenship and involvement

As I’ve said, the course I taught at PCC called “Level 3 Citizenship” wasn’t a citizenship class; however, the ill-fitting course title gave me an ideal opportunity to investigate many meanings of “citizenship” during the last six months. The word itself has been modified almost as many times as the word “education:” some of the citizenships that have become salient during this project are ecological citizenship (Dobson, 2003), feminist ecological citizenship (MacGregor, 2006), urban ecological citizenship (Light, 2003), environmental citizenship (Dobson and Bell, 2006), and cultural citizenship (Rosaldo, 1994). I have come to understand that, like (indigenous) education, citizenship is a flexible concept; it holds a lot of space for negotiation of

meanings. And as an educator, I see that is a good thing.

While all communities have members, something special is supposed to happen when those members become citizens: they gain official membership, and they also acquire rights and responsibilities. Indeed, Dobson and Bell (2006) say that what they call “environmental citizenship” draws on both the liberal and republican traditions of citizenship: the liberal tradition involves environmental rights and openness to dialogue, and the republican involves environmental responsibilities and willingness to work for the common good, also known as citizen virtue.

I moved to East Portland well aware of the conventional ways to get involved in my new neighborhood. I’m dialed into Metro regional government through the Metro Committee for Citizen Involvement (MCCI), which I co-chair, and into the City of Portland through projects such as VisionPDX. So, I attended neighborhood association and land use committee meetings, picked up the neighborhood newspaper, and made an effort to shop at local businesses. But being an active member of a community involves connecting to other people as well as participating in institutions and reading up on current events. And I only met certain of my neighbors via the channels that I knew were open: attendees tended to be older, White, long-time residents.

The lack of diversity I perceived among “involved” citizens made me curious, and concerned, because most places I went, I was surrounded by people who didn’t look like me. At the grocery store, at Portland Public schools, on the bus, and in most of the houses on my dead-end street, I was gradually becoming familiar with a Portland that isn’t as homogenous as it once was. I am OK with being a quasi-newcomer in my own hometown; I figure I am in good company. But I had to remind myself that I felt

comfortable getting involved because I had previous experiences in this place among people who had had many experiences similar to my own: people who had gone to Outdoor School, ski-biscuited on the Willamette River, inner-tubed on Mt. Hood, and had a sense of (some might even say a conceit about) what it meant to be an Oregonian and a Portlander. What about people who didn't have those experiences? As I wrote in my project journal:

This...is an attempt to come to terms with change in my community, and it's also a step toward making PDX an easier place in which to be involved. Portland is known for being the capital of citizen involvement, but from my experience on VisionPDX and MCCI, we don't really know how to reach out to diverse newcomers. I want to know what kind of sense multicultural immigrant populations are making of this place, and how I can help it make more sense and be more of an integral community (or city full of integral communities that make sense in relation to each other). (Project journal, March 27, 2008)

The population that I have worked with at PCC is very diverse, of course, and I did not assume that all of my students were U.S. citizens, or even wanted to be. Several told me that they would like to be citizens of the United States so that their families could join them; this resonated with me, given my own affective ties here, which are so important to my belonging in this place. Talking about citizenship, too, I had to be careful, because as Sherilyn MacGregor (2006) points out,

In a globalizing capitalist economy not all people live in places long enough, or have the kind of lives that allow them, to establish a sense of (local) place. Some may live in places or "communities" that are not of their own choosing and in which they are denied membership status. To them, citizenship may have negative connotations as it can draw attention to their exclusion from the community (p. 99).

Despite the dangers of potential confusion, at the outset of the spring term, I asked students what they thought it meant to be a citizen. I tried to distinguish between "being" a citizen and "practicing" citizenship. I recognized aloud that becoming a citizen was a

really important process, but said that I wanted to distinguish between what one has to do to become a citizen and what might be done on a day-to-day basis to act like a citizen, such as pay attention to natural and built environments; cultivate relationships; and participate in community decision-making. I also said that I was not there to tell them how to become a citizen *or* practice citizenship, but rather to help them answer some of the questions that they might have about either or both processes.

For some, citizenship is not just a narrative of belonging: according to Catherine McGregor (2004), it is also a practice of sharing our stories. McGregor writes that “if we conceive of citizenship as a practice of communication with and among others in the community rather than simply an electoral function tied to membership in a nation state, then deliberation/dialogue/storytelling offers the means through which we can realize our role as citizens” (2004, p. 102). Conceiving of citizenship as a practice of storytelling sidelines the idea of having your papers in order (a meaning that I am not particularly concerned with here, anyway) and focuses attention on participating in the life of a community in a community-sanctioned way. It might be noted, however, that communities aren’t always aware of all of the ways in which diverse publics could or would be willing to participate, and so cannot begin to sanction them—at least not without input from those groups.

Oregon prides itself on a vaunted legacy of participatory decision-making across party (and sometimes other) lines: people talk to each other here, the story goes, and they also talk to decision-makers. In order to participate, however, people need to feel like they have something to contribute, and have a stake in decisions being made; to be empowered to participate in ways that feel comfortable to them; to understand the context

in which their participation is being encouraged; and to be certain that their participation means something—that they aren't just participating for the sake of participating. And there are many barriers to involvement, not least of which are perceived lack of knowledge or understanding of technical matters, perceived irrelevance of specific issues, lack of time and energy, lack of desire to spend time in meeting rooms under fluorescent lights without food or drink or friendly interaction, perception that it won't really make a difference, etc.

Government processes tend to persist over the long term, and to prohibit short-term residents from being involved meaningfully. But there has to be a way for this place to grab hold of people and encourage them to feel safe, to feel at home, to feel valued and valuable, and to know that they have something to contribute. As anthropologist Renato Rosaldo puts it: “the ethic of love says we are all in the same boat. It recognizes our shared fate and the fundamental interdependence among members of a group or institution. If people think of themselves as connected, the other's well-being enhances yours. If they thrive, you thrive; if they suffer, you suffer” (1994, p. 410). I want to make sure that when people come to Portland, they're given a reason to care and a way to demonstrate that they care. No matter how long they're staying.

Get on the bus!

In the middle of spring term, I rode TriMet from PCC-SEC to the Learning Gardens with my section of the EL/Civics class. I ride the bus frequently on my own time, but this time was different. I became hyper-aware of the setting, because it wasn't just me traveling: a couple of PCC students had never ridden TriMet before, and it was

even one PSU Capstone student's first experience on a Portland bus. Even though the bus is a setting with which I am quite familiar, when I put on loaner first-timer lenses, I was amazed at what I saw. And it occurred to me that the bus was one of the reasons I was teaching at PCC.

On the TriMet bus, everyone is just trying to get where they want to go. Sometimes they're in a hurry, and they groan every time someone pulls the yellow cord to signal the next stop. Sometimes, they bring a book and a cup of coffee, and couldn't care less if the bus drove to the end of the line and dropped them off at their stop on the way back. On the bus, everyone is doing something different: talking on a cell phone (many times in a language other passengers don't speak); talking to a fellow passenger (and if the conversation is at sufficient volume, it's probably one that the rest of the bus doesn't want to hear); sleeping; staring out the window at the passing scenery. And the bus moves along.

Several of the most uncomfortable moments I have experienced on TriMet have had to do with language; perhaps I've begun to notice this particular dimension since I've been working at PCC. Not too long ago, I was riding a full #4 (Division) toward 82nd Ave. along with a woman who spoke Vietnamese and very little English. She was carrying a notecard that gave her destination address in St. Johns (at the other end of the line). She tried to ask the bus driver where she could get off to make it to her stop, but the bus driver was driving the bus and couldn't help her. The driver tried to ask other riders if they spoke Vietnamese, and a couple of people in the back of the bus yelled out in obviously bogus "Vietnamese," and then snickered to each other.

I ended up getting out of my seat and looking at the lady's notecard, crossing off

the directions that were confusing her, and gesturing like mad that she should get off the bus and get on the same bus going the other way. The bus driver got into it, too: she saw the #4 approaching from the other direction, stopped the bus, and told the lady to cross the street at the crosswalk and get on that other bus. The whole bus gasped when the lady tried to run in front of our bus, and the driver yelled at her “cross *behind* the vehicle!” But there was a palpable sigh of relief when she did get on the #4 heading to St. John’s. I, for one, hope she made it where she was going.

That incident occurred in the middle of my first term at PCC. I stepped up and helped out in large part because I saw that moment as very similar to what I was doing at the College just a few blocks away. The bus is one of the most significant intercultural spaces in town, but it’s not an organized one: there is no one managing interactions, unless the bus driver is unusually involved. People pretty much have to figure it out with and for each other. Metaphorically, we’re all on the same bus, or at least traversing common routes. What if we trained ourselves and each other to recognize the landmarks and work through language and cultural barriers to help each other on our ways?

People generally just “do their thing” until a situation comes along that forces them to interact with one another. And in those instances, when they find that they have important roles to play, bus riders can become more than just anonymous passengers. When I took the bus with my class, I re-realized that there are few places that hold space for such encounters, where people can step out of their normal roles and help others get where they are going. And furthermore, I realized that the EL/Civics class is one of those rare spaces.

Avenues for storytelling

“Re-storying” could be seen as a whole systems vehicle for sustainable community-building. The Welcome Wagon and the bus metaphor are two examples that I’ve taken to heart; one larger-scale example of an attempt at rebuilding story is Ecotrust’s Salmon Nation campaign, with its “You Are Here” slogan and organizing efforts on the local level throughout the region. As Sarah Lozito, Ecotrust’s Outreach Coordinator, put it, “Salmon Nation assumes that you have a vested interest in this place because it’s your home, no matter how long you’ve been here or what your roots” (personal communication, March 14, 2008). This effort suggests one way that a story of place-based identity could be the basis for a popular movement, and it highlights the fact that symbols say something about communities—how they see themselves, what they want, and where they’re going. The ways in which people react to different places, based on the symbols they come to recognize and identify with, shape those places.

One important outcome of empowering some storytellers is encouraging others to tell their stories. Sarah Lozito also told me that part of the point of the Salmon Nation campaign is to encourage people to tell their stories of this place, because the more stories that are told, the better the chance that people who aren’t yet storytelling will be able to weave together their own narratives of this place. (Personal communication, March 14, 2008) The ways we frame policy discussions—the stories we tell and conversations in which we engage about and around the most pressing issues of our times—are shaped by stories like the ones Ecotrust makes room for.

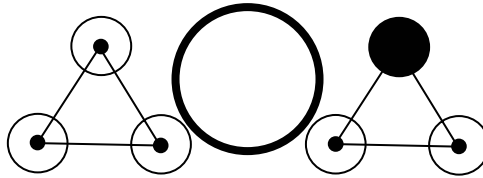
While different people use stories for different reasons and to different ends, we can’t stop telling stories to ourselves and each other about ourselves and each other.

That's what human beings do best. I see that Pacific Northwest citizens, and Portlanders in particular, are in the process of developing a new story, or set of stories, to fit changing circumstances. And this process is taking place in classrooms as well as in community centers and boardrooms. As I wrote in my journal,

Teacher is a student. Students are newcomers. Teacher knows little. Students should be empowered to voice their own opinions and discuss freely the topics at hand. Teacher thinks she really wants to bring out students' voices, but isn't entirely sure she'll like what they have to say. The point is encouraging them to take the chance and say it, though, and not feel like they need to say anything in particular to please anyone else. (Project journal, January 1, 2008)

I am interested in finding out what the potential is for this kind of conversational space to be opened up besides the one in the EL/Civics classroom. I'd get on that bus.

Chapter 4: Connecting to this Place

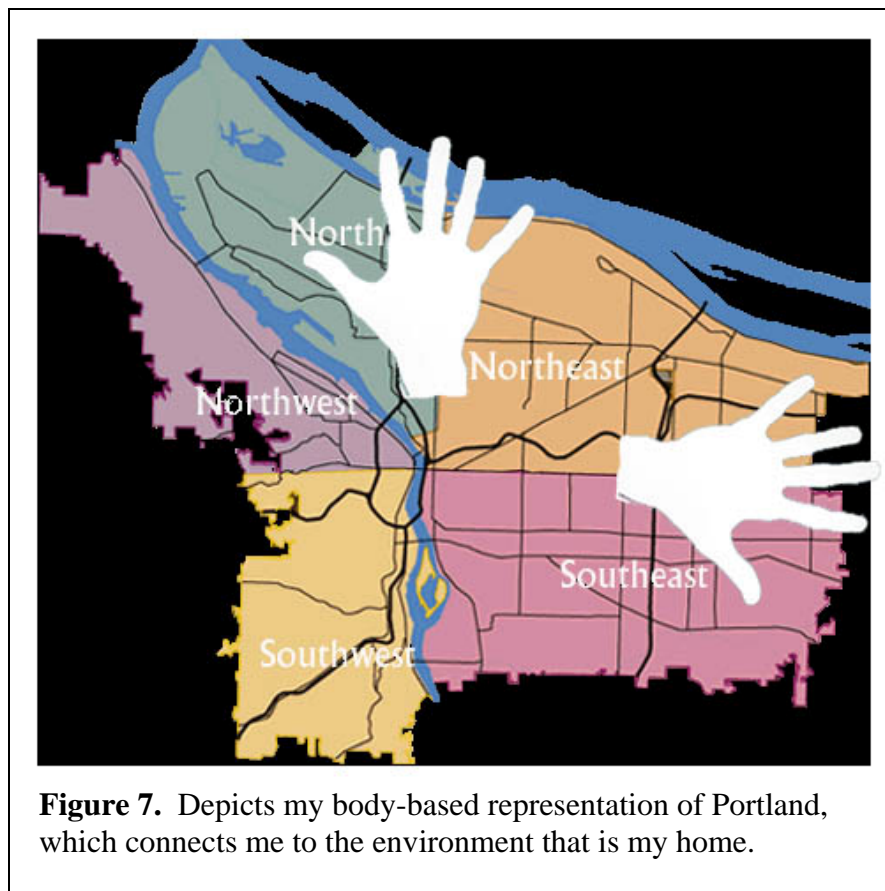


Gary Paul Nabhan (1997) suggests that “nativeness” to a place takes time and effort to develop—it’s not an inherent property of any culture group or simply of residence in a particular location. Of course, people who make their homes in any place, for any length of time, must develop at least a rudimentary awareness of their physical surroundings, but that awareness does not necessarily involve a deep connection with the natural world. As an educator, however, if a basic awareness is what my students have, then that is what I will start with. If they don’t even have that yet, then I will do my best to help bring it about. My aim, along this dimension, is to encourage learners to recognize that education takes place in place, offer a suite of opportunities to help them pay close attention to their environment, and help build the enthusiasm to move deeper into that awareness over time.

The space between us

Humans develop, both individually and as groups, in particular places. Some are shaped by one place, but others—more often than not, perhaps, under today’s highly mobile conditions—are shaped by many. Hopefully, as Diane Warburton (1998) puts it, “attachments to locality do not have to be permanent or contiguous to be meaningful” (p. 16). Whether those places are “home” for a week, a month, a year, or always, everyone

who inhabits them affects and is affected by them in some way. Therefore, while no one could claim that all inhabitants of contemporary Portland share relationships, values, or experiences, and diverse people most certainly access different aspects of the city in a variety of ways, it could easily be said that we do share this place. And no matter the length of our residence here, we have a responsibility to recognize both the connections that we establish within the urban environment and the consequences of decisions made within the metro area on land outside of the city.



I have become known for introducing people to Portland’s layout by using my two forearms—right, vertical, acting as the Willamette River and left, horizontal, acting as Burnside St.—as a gross approximation of the four quadrants of the City of Portland. I

wiggle the fingers of my right hand to indicate where the Columbia is, and the fingers of my left hand to indicate the location of Mt. Hood. (Figure 7 is a 2-D approximation of this display.) I even did this in class, right before I drew the diagram up on the whiteboard, because I needed to be able to write the names of the features that I was describing. In any case, I found it helpful to take this big-picture view into account when structuring learning experiences for my PCC students: it reminded me that not everyone knows the same amount about or acts the same way toward the natural world, but an important part of realizing sustainability in this place is recognizing and finding ways to represent the connection that already exists between humans and the world around us.

In the classroom, it can be a challenge to go much further than map-awareness (or Google Earth-awareness) of place. Out in the world, however, additional opportunities abound. During the water-focused winter term, my EL/Civics class took a field trip to Mt. Tabor; in the spring, when we focused on food, we traveled to the Learning Gardens Laboratory. The next two sections describe the connections with the natural world that water and food can provide; in my class, I have truly just touched the tip of the iceberg.

Waterways

Portlanders are uniquely connected to the natural environment via the city's waterways, even and sometimes especially when that connection is mediated by built urban form—bridges or trails or roads. Portland is traversed by many waterbodies: the Sandy, Tualatin, and Clackamas Rivers; Tryon and Johnson Creeks; and a host of buried streams. (*The Willamette in Portland*, N.d.) Perhaps the most significant of these, however, are the snowmelt and rainfall-filled Willamette River—the backbone of Bridge

City and its east-from-west dividing line—and the dammed Columbia, the Great River of the West, which separates Portland from Vancouver and Oregon from Washington.

Portland's rivers don't just meander through and around the city: they are, both physically and culturally, distinctive features of this place. Native people fished pre-Portland waterways for thousands of years, and when conditions permit, they still do; sport- and commercial fishers join them, when they can. In its earliest citified days, Portland celebrated by firing cannons when steamships docked on the Willamette, because steamships brought mail (Katauskas, 2007); now, the most celebration on the river may be the Christmas ships, which “parade” up and down the Columbia and the Willamette decorated for the holiday.

The City is described in promotional literature as “located near the confluence of the Willamette and Columbia rivers” (*Portland, Oregon*, N.d.); “in a magnificent setting between the sparkling waters of the Columbia and Willamette Rivers” (*Welcome to Portland, Oregon*, N.d.); and “radiating around the confluence of the Willamette and Columbia rivers.” (*Portland Travel Information*, N.d.) And the recently-completed VisionPDX project defined the City's vision as follows: “Shaped by the Willamette and Columbia Rivers, Portland connects people and nature to create an international model of equity and sustainability” (“Portland's Vision for 2030,” 2007). The rivers, in this vision, frame what is possible and desirable in this place. But the rivers have changed a lot over time as the areas around them have been developed. Figure 4 below indicates the scope of some of these changes. With new physical arrangements, do new possibilities come into being? Or is the greatest significance in the symbolic presence of the water, not the physical reality?

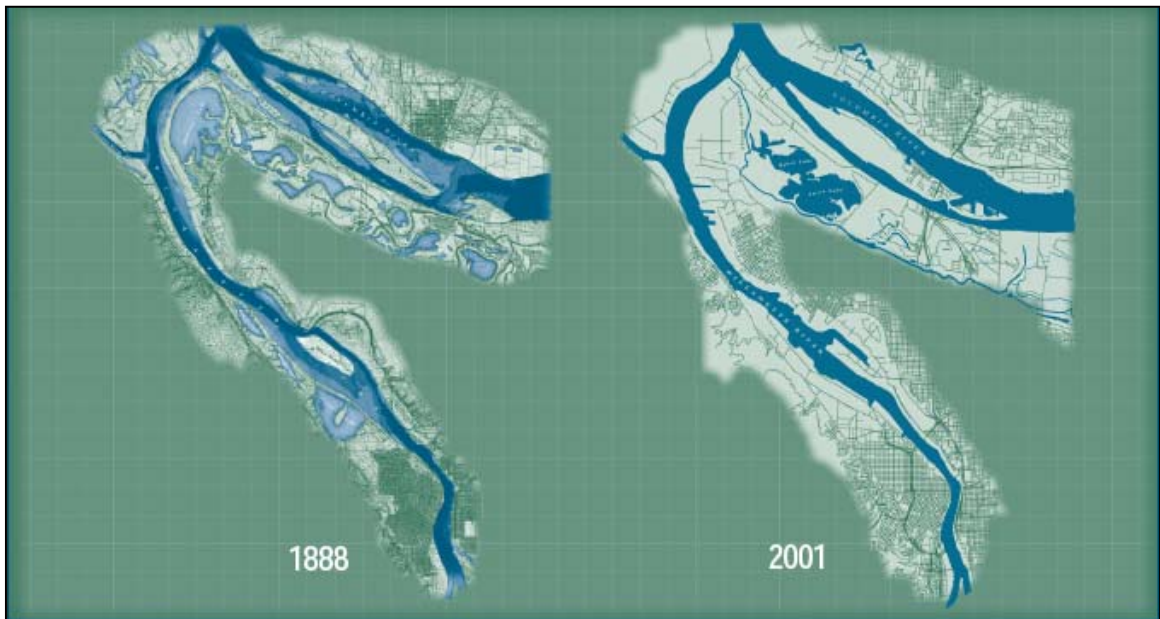


Figure 8. “Confluence of the Willamette and Columbia Rivers,” from *Willamette River Atlas*. The original caption reads: “Over the last century, urban development has dramatically altered the Willamette River and adjacent land. The shades of blue on the enhanced 1888 survey map, on the left, illustrate the lakes and wetlands that once surrounded the river. Today, many of these natural areas have been filled for industrial use as illustrated in the map on the right.”

Reproduced from River Renaissance website at <http://www.portlandonline.com/shared/cfm/image.cfm?id=59014>

People who live in Portland may come to understand the rivers that shape their city in a variety of ways. Some individuals work or recreate on the water, others catch the occasional glimpse as they drive or bike over the bridges on their way to or from downtown, and still others might read newspaper articles about the Willamette’s Superfund status, and shake their heads. River education organizations lead community service work parties, riparian restoration, and paddle trips. City-provided Clean Rivers educational material encourages citizens to protect the rivers, and presentations at K-12 schools and beyond carry that same message. Still, for some, the only connection to this city’s rivers may be the rain that falls on the roof of the bus shelter before it trickles into the stormdrain: only 71% of Portlanders visited the Willamette River in 2007. (2007



Figure 9. I took these pictures on my phone at the east end of the Hawthorne Bridge on two different occasions (A and B on one day, C and D on the other.) A and D are the same scene, as are B and C. The river changes from day to day: with the weather, and the mood of the city.

Resident Survey, 2007)

Interestingly, Portlanders drink Bull Run water, which provides a physical connection to a well-protected watershed in the Mt. Hood National Forest, east of Portland, and also in a way separates Portlanders from the river that flows straight through town. As historian Bill Lang put it, some might say that the Willamette is polluted precisely because we don't drink from it. (Personal communication, February 13, 2008) The Portland Water Bureau stores drinking water in reservoirs on Mt. Tabor on its way from Bull Run to taps around town, however, so one of the most direct connections that can be easily facilitated is to see those reservoirs, talk about where the water that fills them comes from, and then go home (or back to class) and turn on the tap to take a drink.

Landscapes

Another way that Portlanders connect to this place is through interactions with the land. Some of the more recognizable landforms around Portland include Mt. Hood, rising snow-capped to the east of the city, and Mt. Tabor, an extinct volcano that graces the east side of town. Mt. Hood is a day trip away, when personal transportation is available; Mt. Tabor is very easily accessible by bus, by bike, by car, in a wheelchair, or on foot. In addition to Mt. Tabor, which once produced apples for export to the city proper (Barnett, 2007), Mt. Scott, Rocky Butte, Powell Butte, and Kelly Butte are all also located on the east side of town. There are other significant features, too: the West Hills, for instance, home to the Oregon Zoo, Pittock Mansion, and Forest Park.

For some, connection to land—part of the process of becoming familiar with a

place—might involve construction or landscaping; others might find that eating food they bought at the farmers market connects them to the regional landscape, while still others connect by hunting, foraging, or wildcrafting their own; and the preferred mode for yet another group may be hiking/climbing/adventuring. I learned how to navigate through the city by helping my mom find travel destinations on the maps in her car; my dad has developed a personal knowledge of the Portland and metro area landscape(s) based on twenty years of riding his bicycle around his neighborhood and beyond.

Maps point to the significance of waterways and landforms, but they become much more interesting and significant when one has a first-hand experience or personal connection—when one has visited (particularly with senses wide open—tracking or hunting), learned some history, or gotten to know someone who is involved in the maintenance of a site. I just heard a story about a police officer who was also a pilot; during the day, he'd fly around Larch Mountain looking for stolen vehicles, and at night, on his shift, he'd go recover them. (Macil Flye, personal communication, April 15, 2008) I bet he knew that area like the back of his hand.

Gardening—whether vegetable, flower, medicinal, or permaculture, at home or at a destination farm or at school—is one of the myriad of ways to connect to land that is increasingly popular and supported in the Portland area. I have been working at the Learning Gardens Laboratory (LGLab) as a graduate assistant for almost two years, so I feel like I know that land intimately enough to serve as a guide to it; luckily, I was able to take all three sections of the EL/Civics class on a whirlwind tour of the gardens. In Level 3 Citizenship, though, we not only toured LGLab, but we are looking at a map of all of the community gardens in Portland and talking about the Portland Parks and Recreation

department, which manages community gardens across the city—developing a sense of the context in which the Learning Gardens operates.

Developing a complete awareness of physical surroundings does take prolonged observation of and conscious participation in natural systems; in Portland, most people have the opportunity to connect directly to the natural world, if they so choose: 52% of Portland metro area residents live within ¼ mile of public parkland. (*Regional Equity Atlas*, 2007, p. 85) According to Nicole Ardoin (2004), developing knowledge of a landscape and its waterways is part of developing biophysical knowledge of place. But this awareness comprises a “sense of place” only in combination with sociocultural, psychological, and political-economic dimensions. I take this to mean that cultivating a relationship with place does not automatically flow from recognition of what is where today. Portlanders should also be aware of the larger-scale and longer-term trends that shape individual and community connections with the natural world: what the environment looked like in the past, what sorts of natural events and human decision-making processes have shaped it into its present form, and what plans are presently on the table that could change its physical character for the future.

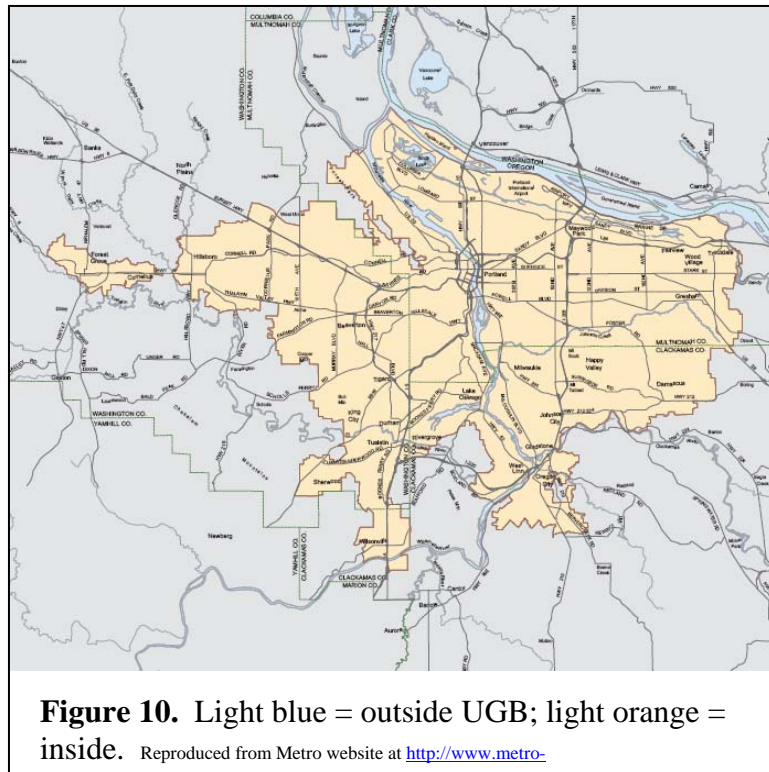
Connections in context

Everything, including the natural and built environments, has a past and a future; even here in the city, the human and the more-than-human are obviously, intimately connected. Human beings can and do play important parts in the world around us—both positive and negative roles—according to how knowledgeable we are about how our specific places work and how willing and able we are to get involved in those processes.

And yet many decisions that have significant effects on the natural environment are discussed almost without reference to that sphere; they are couched, for example, in the language of politics, economics, commerce, social service, and/or national security. When decision-makers do not take into consideration the natural environments in/on which they act, the impacts of such decisions on the natural world can be dramatic.

As Dan Dagget (2005) points out, people evolved to perform certain functions within our environments. However, we now tend to expect that those will be performed by someone else in the space outside of the cities that he calls the “exploitosphere” (p. 5). Dagget writes that “the Leave-It-Alone approach [to environmentalism, which keeps nature separate from all things human] would turn all the world into an urban landscape of land with houses on it, land that is going to have houses on it, and parks. Where do things like food come from in this sort of landscape? From where they have always come, for urbanites—from someplace else, across the tracks, out of sight, Mexico. No problem” (p. 22).

In Oregon, farmland is an important part of the regional landscape, and urban areas occupy a minority of land in the state. The state is made up largely of public land, and the federal government is the largest landowner here; state, tribal and federal lands constitute more than half of the state's total acreage; and of the remaining privately held land, over half is farmland. (Barringer, 2004) However, urban areas contain much of the state's population; thus, much of the state's growth—and pressure related to growth—occurs here. One of the most visible Portland-area pressure points is the urban growth boundary (UGB; see Figure 10 below).



Goal 14 of Oregon’s Statewide Land Use Planning Goals and Guidelines states that all incorporated cities in Oregon are required to draw UGBs separating urban and urbanizable land from rural land. Portland’s is world-famous, and it shapes the physical environment in a very significant way.

Although land use planning is carried out by policymakers within government agencies (Metro, with input from the cities and counties, that is), citizens do have the chance to decide how this place is acknowledged and arranged, including whether public choices take into consideration input from or effects on the natural world. For instance, fervent public support in the early 1960s is said to have forced removal of Harbor Drive, a freeway along the west bank of the Willamette River where Tom McCall Waterfront Park is located today, and prevented construction of the proposed Mt. Hood Freeway, which was due to run from downtown, parallel to Division St. and Powell Blvd., toward

Mt. Hood, shortly thereafter. (Lansing, 2003) The demise of these highways suggested a watershed moment in Portland's history, when the public created space for the natural environment.

Background knowledge about the way growth in the city is being planned may be almost as necessary as feeling connected and welcome at the table (as discussed in Chapter 3) for citizens to participate in decision-making processes.

Fostering engagement with place

Lately it's occurred to me that perhaps I came at engagement with my place in the wrong way: I learned about the importance of place in theory before I began to notice my own surroundings. Most people who write or speak compellingly about their present-day connections to the environment or work on its behalf speak of early childhood connections to specific environments. For instance, Isabel's Grandpa Macil has told me about playing in the woods near his family's 2.5 acres in Tigard, growing up, and picking Gravenstein apples "thiiiis big" off a tree in the middle of the woods. My best friend Rachel and I started a summer camp in the 8th grade (Camp Willkommen) in my parents' backyard, and invited all the neighbor-kids; even though what I remember most about that was making the application forms and finding furnishings for the camp HQ around my parents' house, that experience left an indelible mark on me.

Literature proliferates on place-based (environmental) education, which aims to foster knowledge of place and also to "ground learning in local phenomena and students' lived experience" (Smith, 2001, p. 1). It becomes slightly more difficult to engage in place-based education if and when students' experiences elsewhere in the world must be

demonstrated to be relevant in the local environment. Place-based education literature informed my practice while at PCC, to a certain extent. But I appreciated even more some of the *different* ways that engagement with the environment is said to be significant. Having multiple options for thinking through the significance of connection to land has been helpful in the PCC classroom, when direct experience of the natural world is not always possible.

For instance, Kentucky farmer-author Wendell Berry calls for reinvestment in rural communities and the fostering of “adequate local cultures,” which are well-adapted to particular places. (1996, p. 417) Center for Ecoliteracy board member Zenobia Barlow (2004) states that both conceptual and geographical confluences—theoretical connections in and practical connections to a place—have made possible the work of the Center, a renowned educational organization in California. Ethnobotanist Nancy Turner (2004) offers a model for learning conservation practices that involves following ecosystem cycles and seasonal changes, paying attention to the relative abundance of plant and animal species, and also observing the results of human activities in specific environments. And Andrew Light (2003) proposes that in urban environments, certain sorts of infrastructures make it irrational *not* to live sustainably, and by taking advantage of them, humans can have some of the same positive effects as if they lived in extraurban areas.

During my first term at PCC, I tried to infuse physical environment material (as well as some of the theoretical components that informed how I structured the class) into the class without mentioning them explicitly. This was at least in part in deference to the way I perceived the class had been structured in the past: focused on very practical

information and vocabulary. I didn't feel like I knew enough to change that. But when I post-tested at the end of the first term and realized that none of my students knew what "sustainability" meant, I decided to change tactics.

Second term, I was much more up-front about what I thought it was important to share. In the first class session, I asked students to help me define sustainability, and they did an amazing job. I didn't write the definitions they gave down on paper, because I wrote them on the whiteboard and then erased them to make room for new definitions. But we did a more complete job defining the term together than I ever could have alone. And I found that I could attempt to encourage place-based engagement through field trips, online mapping exercises, and discussions about where and how food was grown here versus in students' home countries. But perhaps the most effective connection to place was the relationships students built with each other. As I wrote along the way,

The tension between locally-oriented and global approaches (Wendell Berry and feminist ecological citizenship, perhaps) is of course salient. The people with whom I am working don't necessarily have a claim on the land they're encountering now. They're learning a language to be able to interact with other human beings in this place, but not necessarily learning to interact with the place itself. On the other hand, the human component to knowing and being comfortable in place(s) is SO important—it's definitely not enough to know the physical features of place, 'cause you have to have a supportive human community, too. (Project journal, March 27, 2008)

In their sense of place research, Worster and Abrams found that it is people who have strong attachments to other supportive individuals who will be encouraged to develop place-based knowledge and attachment, or relationships with place. (Worster and Abrams, 2005) This ties back to my Chapter 2: in keeping with the linked-circle Three Ecologies model, relationships with others can be gateways to environmental engagement and personal growth. In other words, affective engagements tie people to place.

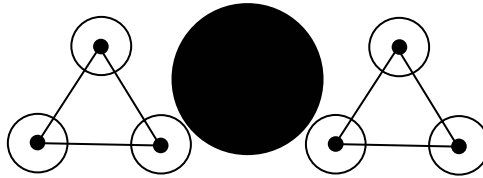
Also in the first PCC class of the spring, I reminded students that the title of this course is “Level 3 Citizenship,” even though it’s not a citizenship class, and I asked for their suggestions on what it is important to have or to know in order to practice citizenship here. One of two things that I added to the list after they had a go at it was “physical features and natural environment.” (The other was relationships.) I didn’t up-front say that my students or anyone else could or should change their relationship with the land; I just indicated that I thought it was important to know what was there. Encouraging practical knowledge of place does not seem like a partisan or divisive thing. Rather than encouraging people to think a certain way, I would just like to encourage them to think about the place where they are—and better yet, to use their senses to perceive it.

It is not often recognized by people who call for connection to place that there are a lot of forces pushing against people who might otherwise be happy to put down roots. People don’t become immigrants or refugees for no reason. The fact that people move because they need to move (or perceive that they do) makes it a particular challenge to reach residents who are here only for some limited amount of time. But it doesn’t make it impossible. The land is calling for people to relate to it, whether it’s through a passing acquaintance or a lasting partnership. Perhaps more importantly, we are being asked to recognize and value those connections. As I put it in my journal,

Place-based ed for adults may be seen as unnecessary, but especially when adults are new to places (new residents, citizens, visitors), they need to learn about the watersheds, the water systems, the foodsheds, the food systems, etc. Even if they’re not new to a place, adults need to learn about what makes it tick (socially, physically, politically) if they’re going to choose to be involved in a meaningful way. (Project journal, March 5, 2008)

In an essay called “Losing Our Sense of Place,” Barry Lopez writes that “if a society forgets or no longer cares where it lives, then anyone with the political power and the will to do so can manipulate the landscape to conform to certain social ideals or nostalgic visions” (as cited in Chiseri-Strater and Sunstein, 1997). For me, it has most certainly taken time, attention, and quite a bit of outdoor activity to see physical Portland as it is: situated south of the Columbia on the Willamette River and shaped by the physical features I have just described, among so many others. But as I have done so, I have recognized that as a native and a citizen of this place it is my responsibility to build my own sense of place and create channels for others to do so, too.

Conclusion: Toward an Integrated Spiritual Ecology



As I mentioned at the beginning of this narrative, the spiritual ecological dimension is what holds together Cajete’s model of tribal education. The centrality of the Spiritual Ecology sphere in the illustration above demonstrates the importance of the unique individual’s experiences in indigenous education: each person has to make his or her own meaning of the Environmental, Affective, Communal, Mythic, Visionary, and Artistic dimensions, and in an ideal world, that meaning would support and be supported by a healthy and whole self.

Throughout this paper, thanks to Cajete’s model of indigenous education and feminist methodology, I have traced my own experiences with and thoughts along each of the above-named indigenous educational dimensions. In addition to having produced a curriculum, pieces of which I hope can be useful at PCC and perhaps even farther afield, I have taken the opportunity presented by this project and process to begin to explore my own sense of self—to find my face, to find my heart, and to find my foundation, as Gregory Cajete would say. (1994, p. 35)

Back to the future

I became interested in exploring indigenous education by way of personal experiences and emotional commitments—a story I relate in the Preface to my

undergraduate thesis. (Wolfgang, 2006) As I was seeking my undergraduate degree, teasing out the history and political ramifications of an indigenous approach to teaching and learning seemed, if not easy, at least manageable. But while I did finagle funding to do my thesis research here in Portland, I certainly didn't take a "homecoming" major at Princeton, which Wes Jackson suggests all college students should have the opportunity to do. (1994, p. 3) And I shaped my lengthy tome around the promise of indigenous education without writing in detail about my own belonging to this (or any) particular place. But sidelining my own experience doesn't really fit with the means or ends of indigenous education.

The LECL program has been a challenge, in many ways, but it has given me the chance to broaden and deepen what I did at Princeton, to continue to build toward the next stage of a long journey. Among other things, this culminating project has served as a counterpoint to my undergraduate effort in that it has given me the chance to explore and test for myself understandings that I developed through my own academic work, homecoming, and engagement with Portland Community College—the catalyst and inspiration for re-thinking in this way. I am committed to exploring and engaging in indigenous education, which I see as practically and politically significant; this culminating project has made me commit to my own thought processes and accept my experiences as worthwhile. And as I have begun to look at the particularities of my own experience, I've started to recognize how those inform my views on what this community is and could be.

I have been encouraged, during this master's program, to explore my own subjectivity: to recognize the unique position I inhabit, with all of its privileges and

peculiarities, and figure out how to leverage what I have to create positive change. I have also been encouraged to contextualize my own experiences in terms of broader societal trends and patterns, and in doing so, to find my own niche based on the passions and the skills I have begun to develop. I have also discovered that I can be part of a larger-scale community effort to live in a sustainable way by working out what it means to do so in my own life. Just as hearing other people's experiences will help me triangulate the significance of my own, coming to terms with my own experiences will make me increasingly able to understand other people's, and figure out how my story fits into the whole.

Growing understanding

In this paper, foregrounding my own personal experience was a conscious choice, and I want to acknowledge that as a result of that choice, there is a lot that I did not do with this project. I shied away from presenting others' experiences because, quite frankly, I believe that others' stories are theirs to share. If I had been a participant in an initially community-based or -sanctioned endeavor, and my colleagues had told me that they were interested in presenting their stories to the wider Portland community and beyond, then by all means I would have done everything I could to make that happen. But I wasn't, and they didn't, and so this culminating endeavor began and ended as a personal project.

Because of the language barriers and the nature of my relationship with PCC students, I did not feel that it would be right—even with their signatures on a Human Subjects Review Board-approved waiver—to present their experiences as if I knew them.

Instead, I would like to dedicate myself in the near future to helping create space for PCC students and a variety of other Portlanders to share their own stories. This essay is not that space, but that does not mean that that space does not exist, or could not exist. Giving voice to my own history and experience here in Portland has inspired me, so that a large part of any endeavor to which I subscribe in the future will be creating space for voices to be heard and for larger meaning to be made. And I see this as very much in line with indigenous education.

A few key questions remain. What part does this project play in making Portland a place where everyone has the chance to feel at home, to practice citizenship, and (eventually) to engage in indigenous education? I've organized my experiences according to a representation of indigenous education that is integrated into daily life, and yet I have carried out most of my work in a sphere well removed from the everyday: the classes I've worked with are not for credit, but they are school-based options, and students take their language study seriously. Are there other populations in Portland that would feel drawn to the kind of class arrangement that EL/Civics offers? Or is this approach to learning English something that may serve as a model for other instructors, and which was certainly a learning experience for me, but one that really only could exist given the circumstances that I stumbled upon? What other opportunities could be created that would invite as many people as the Welcome Wagon and the bus that I theorized in Chapter 3, but would organize the intercultural experiences that resulted in a positive and contributive way?

Facing forward

At this point, I sympathize with conflicting—but also oddly complementary—understandings of what it means to *educate*. In short, I appreciate the tremendous opportunities that well-executed formal education can provide, and yet I also recognize the stifling limitations of many institutions and programs, especially for populations that have been traditionally disenfranchised. But I have come to understand that the contested sphere of (formal) education is an appropriate, if not ideal, *entrée* into the process of shaping a community of communities in this place. I have also come to believe that while it's important to build citizens from the ground up (that is, catch them while they're young), it's equally important to bring to light existing understandings by connecting adults with different experiences of and in this place to each other and to each other's stories, so as to create a fuller picture of what Portland is all about.

A class I took last year in Conflict Resolution called “Methodology of the Oppressed” led me to think hard about how I position myself in relation to others. According to Chela Sandoval (2000), people whose communities have experienced significant oppression and scholars who stand in solidarity with those people have found that fluidity of identity can be a good thing, and even a survival strategy. The self that emerges out of the Methodology of the Oppressed practices what Sandoval (2000) calls a differential oppositional consciousness—one that's constantly on the move, constantly looking for ways to effect social change, but most certainly not stuck in a single thought pattern, action style, or relational sphere. As Sandoval put it, “the relation of human to power can be that of a constant ‘drifting’ to a somewhere else” (2000, p. 144). My take on this method involves maintaining different identities at the ready, but also forming

strong relationships with others and in community in order to keep from drifting off entirely.

The Methodology of the Oppressed also suggests to me that it may be politically astute to use the language of citizenship and citizen involvement as the framework to address some of the issues that I want to address: to talk about place-based citizenship instead of indigeneity in some (but certainly not all) contexts. Indigenous education is politically radical when it's proposed by indigenous people—that is, people whose ancestors lived and learned in the places they inhabit. What about when it's advocated by someone whose ancestors have been in this country for generations but who most probably did not practice tribal educational methods? I've chosen to approach the project as my own indigenous education because I think that's what it is. But at the same time, labeling any approach in such a way when I introduce it in the wider world could prove challenging. In doing so, I would hope to avoid offering non-indigenous people the possibility of indigeneity without doing the groundwork that could, over time, contribute to that identity.

It has not been easy to look at my own experience of being native to this place, but I do believe that if I perceive sustainability and indigeneity to be connected, I have to figure out what those big words mean before I can explain them thoroughly to others. What they mean for me, and what they might mean in the increasingly diverse community of which I am a part. And finally, I will need to be in a different stage of my own process to create a product that represents the nuances I have engaged with here, but now that I have gone through this process of thinking and feeling, I stand a good chance of getting to that stage sooner rather than later. I am remarkably good at separating and

pulling apart, but now I am ready to start putting back together.

The end is the beginning is the end

Even after all this, I am (constitutionally or by training) much more inclined to poke holes in theories and identify complexities in practices than I am inclined to build up new understandings of myself or the world around me. In this project, I have taken a chance and focused on my own ideas and experiences, which I have lately come to see as significant—and, thanks to feminist/standpoint epistemology, even worth writing about, after a long stint of writing about ideas and experiences outside of my own. But I have to admit that despite my best intentions to create something new and useful, the academic context still asks me to pull things apart and see how they tick.

If I am going to be truly creative, I need to take time away from the academic realm—take a step back and explore further my own indigeneity. Learning how to express myself is a key component of indigenous education, and in this project, again despite my best intentions, I may have danced around that goal. From the place I'm in right now, though, I can present my own observations, thoughts, questions, and inchoate answers, and extend the invitation to participate in the same sorts of processes in which I've been engaged these past two years, and the past six months especially.

But in the end, I understand that indigenous education is intended to be a communal process. I don't think that it's really possible for one person to educate him- or herself in a fully indigenous way. Education (however it's defined or enacted) is part of a social system, so one person can't do it alone. Portlanders need to tell each other our stories in order to clarify our priorities and deepen our connections to this place. I offer

my own experience as an example of one such story, in the hopes that others will be empowered to present their own experiences. But ultimately, individuals' connection to place is necessary but not sufficient; individuals have to connect to each other in order to form a community that can then connect to a place. I am actively pursuing those connections, so that my own story doesn't get rendered insignificant, and so that now and into the future others have a chance to tell theirs.

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Appendix I

Course website printouts for Winter and Spring 2008

- The website is the main interface between PSU Capstone students and PCC students during the class. Students and PSU “tutors” write to each other in their “journal.”
- These printouts act as syllabi for the PCC and PSU students, but the website is changed as needed to reflect changes in the class schedule.

Turn student view off

PCC/PSU EL Civics – ESOL

Practice English language conversation, speaking, listening, reading, and writing.

The topic this term is **Water and Sustainability**. We will talk about water, write about water, and use the internet to find more information. We will learn about the water systems in Portland and discuss water use and conservation in our homes and in the world.

Here are some course highlights:

- PCC ESL students converse with Portland State University (PSU) students each week.
- Students will go on a field trip to the Portland Water Bureau operations facility.
- Students will take the CASAS reading test.

The class begins the week of January 7th; it finishes the week of March 17th. The class is 11 weeks long.

This is a non-credit class. No grades are given. Students are expected to participate in class activities and cooperate with each other. Students can repeat this class several times as long as there is room after new students are registered and as long as their prior participation and cooperation was sufficient.

There are three groups of students taking this class: Monday morning, Monday evening, and Friday morning.

- Erika Lachenmeier is the class coordinator for Monday morning (9:00–11:50).
- Monica Wolfe is the class coordinator for Monday evening (6:30–9:20).
- Karen Wolfgang is the class coordinator for Friday morning (9:00–11:50).

Please tell the coordinator for your group if you have special needs or if you have difficulty learning in the class.

Topic outline

Friday Morning - CRN 16970

Coordinator: Karen Wolfgang

1 Journal

You will write in your journal each week during class.

Click on the link below to write.

 [Journal](#)

2 Week One

(1/7-1/11) Introductions. Learn how to write in your journal. Learn about the topic for the class.

Today's questions:

- Who is in our class?
- What will we talk about in class?
- What will we do during class?



Journal:

Today, you introduced yourself to the class. Here, you can write that introduction.

- What is your name?
- Where are you from?
- What is your goal for this class?
- Anything else you want to write?

PSU students:

In future weeks, you'll be bringing specific activities to class. Please use this week to gain some background information about water.

- Look at the City of Portland Water Bureau website, especially the Water Blog. (Link below.)
- At the bottom of this page, look in Resources for PSU Students. These will be available throughout the course, but now is a good time to look at what's there and what you might be interested in.

 [City of Portland Water Bureau website](#)

3 Week Two

(1/14-1/18) Meet your conversation partners! Talk with them about water.

Today's questions:

- Who is in your group? Where are they from?
- What do you already **know** about water in Portland? In your country? (The "K" in KWL.)
- What do you **want** to know about water in Portland? (The "W" in KWL.)



Group activity:

The ABS Lab phone number is 503-778-6290. Your coordinator will give you her e-mail and voice mail.

Calendar





< May 2008 >

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Global events
Group events

Course events
User events

Administration

-  [Grades](#)
-  [Edit profile *](#)
-  [Change password](#)
-  [Unenroll me from CF101](#)

PSU students lead group to find out about each other. **PSU students help the group** write some questions everyone has about water. Write a list of things your group knows about water.

Journal:

Write about who is in your group. Write the questions your group has. Write the things your group already knows about water.

4 Week Three

NO CLASS 1/21 for MLK Jr. Day

NO CLASS 1/25






On your own:

Find pictures that show what water means to you. We will add those pictures to the Water Slide Show.

PSU students:

In two weeks, you will teach your PCC conversation partners how (and why) to do a water audit. Please use this week to put together some information for that project.

Here are some resources to use as you create a learning packet for your PCC students. Water audit information and instructions; a map of Mount Tabor; a link to the contents of the water conservation kit; a water bill; and an information brochure.

-  [Water audit curriculum](#)
-  [Map of Mt. Tabor Park](#)
-  [City of Portland Water Conservation Info](#)
-  [A sample water bill](#)
-  [Information brochure](#)

5 Week Four

(1/28-2/1) Find out about the water system in Portland. Watch a video and talk about it.

Today's questions:

- Where does Portland water come from?
- How is water used in this city?
- How can people conserve water?

Group activity:

Watch "Conserving Portland's Water Supply: A Hosford Middle School Project" with special guest Sharon Hennessy. Do a listening activity with Sharon and other activities with PSU students.

Journal:

Review the vocabulary from the listening exercise. Answer questions based on the video.

6 Week Five

(2/4-2/8) Prepare for the field trip. Learn how to do a water audit.

Today's questions:

- Where are we going on the field trip?
- What do you want to learn there?
- What questions can we ask to find that information?

Group activity:

PSU students use the materials they prepared to help everyone get ready for the field

trip and the water audit. Groups write questions to ask on the field trip next week and predict water audit results.

Journal:

Write down the questions you came up with in your group.

 [Portland Harbor: EPA Superfund Site](#)

7 Week Six

(2/11-2/15) Go on a field trip! Get water audit materials.

Class time this week will be devoted to a Portland Water Bureau tour of the Mt. Tabor Reservoir with Jody Burlin. Students will meet at PCC-SE at 9:00 am and return around 12:00 pm.

On your own:

Before next week's class, you will do a water audit. Good luck, and have fun!

8 Week Seven

(2/18-2/22) Debrief the field trip. Share water audit results.

Today's questions:

- What did you like about the field trip?
- What did you learn?
- Where did you do a water audit?

Group activity:

PSU students help PCC students describe the field trip and their water audits in writing.

Journal:

Write about the field trip and water audit in your journal.

 [Mt. Tabor Park Google map](#)

 [Mt. Tabor Park website](#)

 [Friends of Mt. Tabor Park website](#)

 [Portland, Oregon on Wikipedia](#)

9 Week Eight

(2/25-2/29) Talk about watersheds and share what we have learned.

Today's questions:

- What is a watershed? What watershed are we in?
- How can we help other people understand and care for this watershed?

Group activity:

All conversation groups will be making something to show other people about our watershed. Each group can decide exactly what they want to make: a map, a poster, a PowerPoint presentation, a song, or a photo display.

Journal:

- What is a watershed? What watershed are we in?
- How can we help other people understand and care for this watershed?

 [What is a Watershed?](#)

 [Bull Run watershed](#)

 [Willamette River watershed](#)

 [Johnson Creek Watershed 101](#)

10 Week Nine

(3/3-3/7) *Work on your presentation.*

Today's questions:

- What kind of presentation will you make?
- Who will you share it with?

Group activity:

Conversation groups work on their presentation and how to present what they have learned about water.

Journal:

- What kind of presentation will you make?
- Who will you share it with?

11 Weeks Ten and Eleven □

(3/10-3/14 and 3/17-3/21) *Give your presentation and wrap up the course.*

Today's questions:

- What have you learned in this class?
- How can you share what you have learned with your family, friends, or coworkers?

Group activity:

After each group shares their presentation, we will **celebrate** the end of the course!

Journal:

- Fill in the "L" of the KWL journal entry you made at the beginning of the class. (The L stands for "what did you **learn**?")
- How can you share what you've learned in this class with your family, friends, or coworkers?

12 Resources for PSU Students □

PSU students, be prepared to start a conversation! These articles, links, etc. will help broaden and deepen your understanding of water issues so that you'll always have something to talk about.

How you can share this information:

It is a great idea to share what you read here with your PCC conversation partners. To do so, you could summarize what you've read for your conversation partner(s) and then choose a specific piece of interesting information to talk about together. Too much information can be overwhelming!

And remember:

- There are a lot of different issues related to water, and many different perspectives on those issues.
- To have a good conversation, ask questions and always keep an open mind.
- Everyone is both a teacher and a learner in this class.

 [First week tips](#)

 ["Healthy Watersheds, Healthy Communities"](#)

 ["Climate Change Drying up Mountains in Western U.S."](#)

 ["Rain Garden is one of nation's most innovative"](#)

 ["Ripple effects: Adelante Mujeres joins effort to help river, habitat"](#)

 ["South Korea struggles to clean shore after country's largest oil spill"](#)






 ["Good feet, clean water, just joy"](#)

 ["Early climate change victim: Andes water"](#)

 ["Agua en los Andes, victima del recalentamiento global"](#)
















 ["Dirty water to help make electricity"](#)

 ["Crypto law could bury Mt. Tabor reservoir"](#)

-  ["Settling ground and brittle valve blamed for broken water main"](#)
-  ["In Defense of Salmon"](#)
-  [NPR Fresh Air interview with Peter Gleick about water](#)
-  [Webpage about stormwater runoff](#)
-  [Watershed observation instructions](#)
-  [Street stencils webpage](#)

13 Resources for Everyone! □

The resources below are for everyone to enjoy. There are games, articles, and videos here. Explore these with your conversation partners or after you're done writing in your journal. Look at the links on the left hand side of the webpage to learn more.

-  [Course syllabus \(PDF\)](#)
-  [Karen's Water PPT \(1st half\)](#)
-  [Karen's Water PPT \(2nd half\)](#)
-  [What's Wrong with this Picture?](#)
-  [Game: Water Vocabulary \(Flash\)](#)
-  [Game: Questions about Water \(Flash\)](#)
-  [The Water Cycle \(Flash\)](#)
-  [How much water does a penny buy in Portland?](#)
-  ["After the Storm" video](#)
-  ["After the Storm" brochure](#)
-  [NY Times video: Chinese Water Project](#)
-  [Oregon watershed councils map](#)
-  [Portland-area watersheds map](#)
-  [Grammar lessons](#)
-  [World map](#)

 [Moodle Docs for this page](#)

You are logged in as [Karen Wolfgang](#) in student view ([Logout](#))

[Home](#)

Administration

[Grades](#)
[Unenrol me from SP08MONFRI](#)

Contact Info

Main Office:
 PCC Adult Basic Skills
 2305 SE 82nd Avenue
 Mt. Tabor Hall Room 128
 Portland, OR 97216
Classroom:
 ABS Computer Lab
 Mt. Scott Hall Room 102
 503-778-6290
Your Coordinator:

Course Summary

ESOL Level 3 Citizenship

The topic of the Citizenship class this term is **Sustainable Food Systems**. Students will practice English language conversation (speaking and listening), reading, and writing. The class will learn how food in Portland is grown and see sustainable food systems in action. We will also eat food together!

- Here are some course highlights
- PCC ESOL students converse with Portland State University (PSU) students each week.
- The class goes on two field trips.

This is a non-credit course, so no grades are given. The class is 11 weeks long: it begins the week of March 31 and ends the week of June 9.

Students are expected to participate in class activities and cooperate with one another. Students can take this course more than once as long as they have showed commitment to the class before and there is room after new students are registered.

Please tell the coordinator for your group if you have special needs or if you have difficulty learning in the class. Let her know if you will not be attending one or more class sessions or if you have to drop the class.

Topic outline

EL Civics - Spring 2008

Coordinators: Monica Wolfe, Erika Lachenmeier, and Karen Wolfgang

During this course, you will:



- Connect **food systems** to **citizenship**, **sustainability**, and **literacy**.
- Compare food in Portland, the U.S., and other places.
- Investigate where to get food in Portland and where it is grown in the city.
- Find out how to get involved with gardens in the community.
- Identify different food labels and describe what they mean.
- Define a foodshed and explain how Portland's foodshed works.
- Share food from your country and how it is prepared.

[Class News](#)

1 Journal

Each week during class, you will write in your journal.

Remember...

Your User Name is: _____

Your Password is: _____

Click on the link below to write.

[Journal: Monday Morning](#)

[Journal: Monday Evening](#)

[Journal: Friday Morning](#)

2 Week One

(3/31-4/4) *Introductions to classmates, coordinator, and the topic of the course.*

Today's questions:

- What does it mean to you to be a "citizen" in Portland?
- How is citizenship related to food systems?

Journal:

Today, you introduced yourself to the class. In your journal, write down that introduction.

- What is your name, and where are you from?
- What language(s) do you speak?
- What is your favorite food?
- What is your goal for this class?

PSU students:

Please use this week to learn about sustainable food systems in Portland; the hyperlinks below will take you to background information. In the future, look at the resources provided each week--especially the vocabulary--if you come to PCC. This should help you develop activities for your conversation partners.

[Wikipedia page about food](#)

[Brief intro to sustainable food systems](#)

[Sustainable food resources in Portland](#)

[Week One Vocabulary](#)

3 Week Two

(4/7-4/11) *Meet PSU conversation partners, share stories about food, and set goals for this term.*

Today's questions:

Fun Links

[Fun Food Guide](#)
[Conversation Questions](#)

- Where did your food come from in the other place(s) you have lived?
- Have you ever grown your own food?
- What do you like to grow/eat? Do you grow/eat it here in Portland?



Discussion:

All group members should introduce themselves and answer questions. To set goals, focus on the "K" and the "W" of the "I" activity.

Journal:

- What did you learn today about food in other places?
- What more do you want to know about food here in Por

- [One Week's Food around the World](#)
- [KWL graphic organizer \(for PSU students\)](#)
- [Week Two Vocabulary](#)

4 Week Three

(4/14-4/18) Find where different kinds of food are available in Portland.

Today's questions:

- Where do Portlanders get food?
- What kinds of food (e.g. fast food, groceries, fresh produce) are available in Portland?
- How can you find out where to get different kinds of food?

Discussion:

In conversation groups today, explore the resources provided for this week and talk about what they mean. A prepare for next week's field trip (logistics are posted in the Week Four resource list).

Journal:

- Where can you get food in your neighborhood?
- Would you shop there? Why or why not?

- [Map of Portland-area CSAs](#)
- [Fast food maps \(click on the Portland balloon to see what's here\)](#)
- [Grocery stores in Portland \(refine by neighborhood to see the ones near you\)](#)
- [Average food miles map](#)
- [Week Three Vocabulary](#)

5 Week Four

(4/21-4/25) Take a field trip to see how gardens and schools are connected.

FIELD TRIP #1

Today's questions:

- What is garden-based education? How does it impact the community?
- What is the Learning Gardens Laboratory?
- Who is involved with the LGLab, and who can be involved?

Group activity:

Field trip to Learning Gardens Laboratory. We will leave as soon as class starts and take TriMet to the garden

Discussion:

When the class returns from the field trip, conversation groups will have time to discuss next week's themes (the idea of a "foodshed"--see Week Nine resources for a definition) and homework (taking a trip to a farmers market). Also, talk about how sharing food the following week will work (logistics for that are posted in Week Ten).

Journal:

- What did you learn on the field trip?

- [Learning Gardens Laboratory](#)
- [Field trip logistics](#)
- [Week Four Vocabulary](#)

6 Week Five

(4/28-5/2) Find out how to get involved in gardening in Portland.

Today's questions:

- What is the closest community garden to where you live?
- Where can you find information about gardening in your community?
- What is the connection between growing food and health?

Discussion:

Today's goal is to find out how to get information about community gardening in Portland. In conversation groups will talk about why group members would or would not want to have a community garden plot, and what connections might exist between growing food and health.

Journal:

- Why would or wouldn't you like to have a community garden plot?
- If you would like to have a garden plot, what would you grow there?

 [Friends of Portland Community Gardens](#)

 [Spring events at Portland Community Gardens](#)

 [Victory Gardens](#)

 [Ecumenical Ministries of Oregon](#)

 [Week Five Vocabulary](#)

7 Week Six

(5/5-5/9) A guest speaker will talk about food in Portland.

Today's questions:

- What organization does the speaker represent?
- How does this organization fit into Portland's food system?
- And other questions that the class comes up with!

Group activity:

Before the speaker arrives, the whole class will brainstorm questions to ask during the presentation. As they are developed, a PSU student should write these questions on the whiteboard. A PSU student could also write in information on the board as the speaker presents.

Journal:

- What did you learn from the speaker?
- What was the most interesting thing you heard the speaker say?

 [Growing Gardens](#)

 [Oregon Tilth](#)

 [Week Six Vocabulary](#)

 [Guest speaker logistics](#)

8 Week Seven

(5/12-5/16) Learn about food labels and what they represent.



Today's questions:

- What are some patterns of food production and consumption nationwide?
- What organizations are working to change them, and why?




Discussion:

Groups will discuss different ways of growing food and how to read a food label, then find detailed information about at least two specific labels. Also, groups should discuss next field trip (logistics posted in Week Eight).

Journal:

- Choose two different labels that you learned about today and write what they mean.

- Why would you buy (or not buy) food with those labels?

-  [Consumer Reports on eco-labels](#)
-  [Do Food Labels Make a Difference?](#)
-  [Week Seven Vocabulary](#)

9 Week Eight

(5/19-5/23) Take a field trip to see how food is being grown in the city.

FIELD TRIP #2

Today's questions:

- What is a community garden? How does it work?
- Which City bureau is in charge of community gardens in Portland?
- Who gardens in community gardens, and what kinds of things do they grow?

Group activity:



Field trip to community garden.

Discussion:

Back at PCC, talk about what you learned on the field trip so that PCC students are prepared to write in their j

Journal:

- What did you learn on the field trip?
- What questions do you still have about gardening in the community?

-  [City of Portland community gardens](#)
-  [Week Eight Vocabulary](#)

10 Week Nine

(5/26-5/30) There is homework this week! Learn about foodsheds and visit a farmers market.

NO CLASS 5/26 - PCC Holiday

This week's question:

- What is a foodshed?
- How does Portland's foodshed work?
- How does eating locally impact the foodshed?

On your own:

Below is a list of farmers markets in Oregon. Your homework is to see if you can visit a farmers market. Talk farmer, taste some food...and think about this question:

- How is the farmers market affecting Portland's foodshed?

-  [What is a Foodshed?](#)
-  [Farmers Market Directory](#)
-  [OR seasonal produce guide](#)
-  [Week Nine Vocabulary](#)

11 Week Ten

(6/2-6/6) Share favorite foods and say goodbye to PSU conversation partners.

Today's questions:

- What did you learn from last week's homework?
- What foods are common in your country and other countries? How are they prepared, and where do ingredients come from?

Discussion:

A brief discussion today should focus on what students learned from last week's homework and throughout this term--the "L" of the "KWL."

Group activity:

Go to the Great Hall to share favorite foods and answer the rest of today's questions. Also, talk about how what you chose to bring reflects what you have learned this term.



 [All Vocabulary](#)

12 Week Eleven


(6/9-6/13) Register for next term. Decide how to apply class themes in the real world.

Today's questions:

- What did you learn in this class?
- What will you do with what you learned in this class?

13 Resources

These resources are for anyone who wants to learn more about sustainable food systems in Portland. Enjoy!

-  [View of agriculture from a "peak oil" perspective](#)
-  [Diggable City reports](#)
-  [OSU Master Gardeners Program](#)
-  [Author Michael Pollan's website](#)
-  [Powell's interview with Eric Schlosser](#)
-  [Vandana Shiva's "My Hero" page](#)
-  [The True Cost of Food \(Sierra Club video\)](#)
-  [The Meatrix \(Sustainable Table videos\)](#)
-  [EcoMetro's Portland page](#)
-  [NPR story on food and climate change](#)
-  [OSALT Food in the City](#)

You are logged in as [Karen Wolfgang: Student](#) ([Return to my normal role](#))

[Home](#)

Appendix II

Lesson plan for Spring 2008 PSU Capstone visit

- During the first Capstone class meeting, before PSU students go to PCC, the coordinator visits the class and introduces them to the class website and the themes of the class.
- This is the plan for the coordinator's visit in Spring 2008.

Coming to Know (in) this Place Called Home: Teaching and Learning Sustainability at Portland Community College

Time: 1 hour

Audience: PSU Capstone students

Standards

There are two sets of goals for these students' involvement in this course. The PSU class gives them the chance to:

- Apply practical skills and strategies in tutoring English Language Learners.
- Expand their understanding and ability to participate in cross-cultural communication while interacting with limited-English speakers.
- Understand the political, social, and economic implications of immigration in the United States.
- **Think critically about social responsibility as it pertains to living among people from various cultures.**

Their involvement in the PCC class will encourage them to:

- Connect **food systems to citizenship, sustainability, and literacy.**
- Compare food in Portland, the U.S., and other places.
- Investigate how food gets to Portland and where it's grown in the city.
- Find out how to get involved with gardens in the community.
- Identify different food labels and describe what they mean.
- Define a foodshed and explain how Portland's foodshed works.
- Share how food from their country is prepared.

Goals

The goals of this presentation are to get a sense of what it means for these students to feel "at home"; ensure that PSU students understand what their roles are with respect to the PCC class; and familiarize students with the ABSLab.org interface and how to make use of the resources available there.

Learning Objectives

By the end of this presentation, participants will be able to:

- Express what it means to them to feel "at home," and why it is important to keep that question in mind during this course.
- Successfully navigate the ABSLab.org website, finding the resources they need for each week.

Materials

- 3x5” cards (at least 15, one for each student)
- Informational handouts (created by coordinator, and provided in class by Capstone instructor)
- Computer with internet access hooked up to projector
- Projection screen

Background

This presentation is an orientation for ~15 PSU Capstone students who will be working with PCC students as “conversation partners” (a.k.a. “tutors”) for the remainder of the term. It takes place in a computer lab at PSU—not in their regular classroom.

Suggested Strategies

- This orientation is the only time all PSU students will be interacting with a coordinator from PCC together, and thus the only time to make sure that all students are on the same page. Make it count!

Activities

1. Introduction [1 minute]

“Hi, my name is Karen, and I am the Friday morning course coordinator (there are three of us) and also the developer of the curriculum for the PCC-PSU class. So I’m the one to come to with any specific questions about why we’re doing what we’re doing. I am also a student at PSU (GSE, EPFA, LECL). I got involved in this class as part of the culminating project for my Masters degree.”

2. Activity—Concrete Experience [up to 10 minutes]

“While I am going through the roster and giving each of you access to the course website, I would like to ask for your help with my culminating project. (*Hand out 3x5” index cards.*) Think hard about your answers to the following questions, write them on the cards, and then hand the cards back to me. I won’t share anything you write, but please don’t put your name on the cards unless you want me to contact you with more information.

- What does it mean to you to feel “at home” in a place?
- Do you feel at home here in Portland? Why or why not?”

(Ask for questions. Then, as students write, create usernames and passwords for them.)

3. Intro to PSU conversation partners' roles—Reflection [5 minutes]

“FYI, my answers to the questions I asked you were:

- Having family or close friends—a support network—in that place. Knowing the language(s) and how I am supposed to behave there. Feeling like it is connected to other experiences I have had in my life. Knowing who is responsible for providing basic services, and how I can meet my own basic (and more-than-basic) needs. Knowing where to go/who to ask if I have a question or a problem. Being familiar with the physical features (natural and built environments) of that place.
- Yes, I do. Very much so.

“I used my own understanding of the questions I just asked to frame this course, and I might suggest that you do the same. Throughout the term, you can keep asking yourself and your conversation partners the same thing(s), and see if your answers change or if you come to understand the questions in different ways. (I’d like to know if they do, by the way, because that would be interesting!) I’m virtually certain that mine will—in fact, they already have, and that’s one of the things I’m writing about for my culminating project.

“That being said, I don’t for a minute think that everyone’s notecard will say the same thing as mine—and that’s as it should be, because people need different things than I do to feel safe and comfortable! It’s important, in an increasingly diverse and mobile society, to be aware of the different answers that exist (which are just as valid as yours or mine) and how they relate to ‘citizenship.’ In a way, your goal is to figure out what PCC students need to feel ‘at home’ here, and help them get that; at the least, you’ll welcome them to become part of a classroom community, become more comfortable with English, and become more familiar with community resources related to food.”

(Ask for questions.)

4. Advice for PSU students—Abstract Conceptualization [10 minutes]

(Hand out Orientation document.) “In this class, everyone has a lot to learn from everyone else. You’re learning about immigration, and the students you’ll be working with at PCC are (for the most part) immigrants. I’m going to go through this handout with you—not word-for-word, ‘cause that would be boring, but rather topic-by-topic—and then you can read it on your own time later. Feel free to ask questions as they arise.”

- **Logistics:** Here’s the address and room number; please arrive on time.
- **Expectations:** Coordinators will expect you to be familiar with the resources each week and ready to lead your conversation group.

- **PCC-SEC:** Just in case you're not familiar with the Southeast Center, here's some background.
- **The Class:** Info about what the class is that you'll be working in—note the literacy + civics focus of the EL Civics program and the fact that the SEC is unique in using sustainability themes to address that intersection.
- **Conversation Partners:** Make your conversation group a safe space—it's a microcosm of the real world, in which people *should* feel safe making their voices heard.
- **Dialogue Journals:** Focus on content, not form; if students ask you for help with grammar and you feel comfortable helping, you're welcome to do so. But that's not really the point.
- **Website:** It's written for PCC students (so the "you" is not you), but you'll need to address the questions in your conversation groups and use the resources provided to come up with effective approaches to the topics each week.
- **Questions? Comments?:** Please don't hesitate to be in touch with me. I don't know much, but I'm happy to share what I do know, and happy to take suggestions...

(Ask for questions.)

4. ABSLab.org—Active Experimentation [20 minutes]

Walk students through the ABSLab.org interface. Things to cover:

- Logging on
- Changing your password
- Class News
- Writing in journals
- How each week is organized (date/main ideas, today's questions, group activity/discussion, journal)
- What they are expected to do with the resources they find on the website
- Resources (go through, week by week, and say what each is/does!)

(Ask for questions.)

Evaluation

Success = students turn in their notecards and aren't completely confused by the ABSLab.org website.

Appendix III

Lesson plans for EL/Civics class

- These lesson plans were created for the course coordinators and for PSU students to use to develop activities appropriate for each week.

**SUSTAINABLE FOOD SYSTEMS
ESOL LEVEL THREE * EL CIVICS—CITIZENSHIP
PCC-SOUTHEAST CENTER * SPRING 2008**

Lesson plan written by Karen Wolfgang.

SUBJECT AREA(S)

English language literacy
Ecological literacy
Environmental citizenship
Civic values
Food systems
Sustainability

LEARNING OBJECTIVES

After completing this unit, students will be able to:

- Recognize different definitions of “citizenship,” “sustainability,” and “literacy” and identify connections between food systems and these themes.
- Navigate the course website—find and write in their journals, find what week it is and what we are doing, etc.
- Identify key features of U.S. food culture and compare food in the U.S. (and Portland more specifically) to food in their home countries; compare food in different home countries.
- (Find on a) map two or more places where they can get food in their neighborhood.
- Use a website to find out how at least one type of food gets to Portland from where it’s produced.
- Describe what a community garden is and how it works; identify which City bureau is in charge of community gardens.
- Explain what foods people grow in Portland and why.
- Identify the closest garden to where they live.
- Demonstrate that they can find information about the gardens, like when they are open and whether they need volunteers.
- Explain the connection between growing food and health.
- Describe a local organization working and explain how that organization fits into Portland’s food system.
- Ask questions about food confidently.
- Identify different food labels and describe what food labels mean.
- Explain why people produce and consume food with those labels.
- Describe how a garden-based education program works and identify the opportunities to volunteer at that program.
- Explain how garden-based learning impacts the community.

- Describe what a foodshed is and identify how Portland’s foodshed works.
- Explain how eating locally impacts the foodshed.
- Describe foods from their own countries and identify foods that they would find in other countries.
- Explain how foods from their countries are prepared.
- Demonstrate understanding of where the foods they use to prepare their foods come from, and where they could get them in Portland.
- Describe what they are going to do with the information they’ve gained from this class.

EL CIVICS STANDARDS

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources— Advocacy	Identify a local or community need; re-search and address the issue	<ol style="list-style-type: none"> 1. Research and discuss issues that most affect the community. 2. Analyze and categorize possible solutions to community problems or needs 3. Research departments of city government and the services they provide. 4. Interview staff of government departments about the services they provide. 7. Report, orally or in writing, contacts with individuals or organizations regarding community problems/needs and action taken.
Community Resources— Directory	Locate and map important places in the community and list services available or importance of each location	<ol style="list-style-type: none"> 1. Make a map of the local neighborhood or city that includes important places in the community. 4. Locate maps on the internet. 5. Name important places in the community and their locations. 6. Ask and answer questions about locations and hours of community agencies or other important places in the community. 7. Identify/name services available at selected community agencies or other important places in the community. 8. Find important places/community agencies on the map.
Community Resources— Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic	<ol style="list-style-type: none"> 1. Write and/or report personal information: name, place of birth, and native language. 3. Interview classmates about cultural information. 4. Identify classmates’ countries of origin on a map. 8. Report orally or in writing about one’s cultural background. 13. Research and describe to others how different cultures resolve various issues (e.g. childcare, elder care, and/or the environment) 15. Search the Internet or other resource to find local

	participation	or regional information (employment, statistics, and maps) that relates to cross-cultural and/or societal issues.
Community Resources— Parenting	Access and evaluate extra-curricular community activities for children and adults	7. Access and evaluate volunteer opportunities for children and adults.
Government and Law— Environment	Identify environmental problems and recognize appropriate steps for resolution	1. Interview community members or take notes to determine key environmental issues. 2. Identify environmental problems when prompted by a visual, reading material and discussion group. 3. Identify phone numbers and/or web pages of community organizations concerned with environmental issues. 6. Obtain and follow directions to local meeting. 8. Identify vocabulary to describe environmental problems. 9. Identify vocabulary for the actions people can take to alleviate environmental problems.
Health Care— Nutrition	Access health care and be able to interact with providers	17. Identify healthy and unhealthy lifestyles. 19. Locate affordable sources of healthy food or grocery products that address medical needs in the community

OVERVIEW

Lesson 1: Introductions to Classmates/Course Themes
Lesson 2: KW(L)/Sharing Our Stories
Lesson 3: Where Does Portland’s Food Come From?
Lesson 4: Field Trip #1 (Community Garden)
Lesson 5: Getting Involved in Growing Food
Lesson 6: Guest Speaker (EMO and/or GG)
Lesson 7: What Else Can Growing Food Accomplish?
Lesson 8: Field Trip #2 (Learning Gardens Laboratory)
Lesson 9: What is a Foodshed?
Lesson 10: (KW)L/Sharing Our Foods
Lesson 11: Wrapping Up, Taking Learning into the World

GUIDING QUESTIONS

- What does it mean to be a citizen of this place?
- What are the similarities and differences between food in Portland/Oregon/the Pacific Northwest/the U.S. and food in students’ home countries?
- What patterns can we identify in food production and consumption nationwide?

- Who is working to change these patterns, and why?
- What is special about food systems in Portland, Oregon, and the Pacific Northwest?
- What are some of the unique concerns about food in Portland, Oregon, and the Pacific Northwest?
- What can students (as citizens of this place) do to ensure safe, plentiful food for our generation and future generations?

PREPARING TO TEACH THIS LESSON

The PSU Capstone course is advertised as follows:

Tutoring Adult ESL at PCC-SE.

Michelle Culley, mculley@pdx.edu

Capstone students will tutor small groups of adult English as a Second Language learners for 2.5 hours a week at Portland Community College SE Center, which is located at 82nd and Division. Capstone students must be proficient speakers of English. Students must contact the instructor upon successful registration in order to schedule their tutoring. Tutoring will be either Monday mornings, 9:30-noon, Monday evenings, 6:30-9pm, or Friday mornings, 9:30-noon, and will be assigned on a first come, first serve basis. In addition, all capstone students will meet from 12:45-15:45 every Wednesday on the PSU campus for coursework on ESL strategies and immigration issues.

One Citizenship class coordinator will visit PSU during the first week of school to introduce PSU Capstone students to the course.

Additional resources include:

- See resource list at end of curriculum.

SUGGESTED ACTIVITIES

See lessons on following pages.

Lesson 1: Introductions to Classmates and Course Themes

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources—Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	1. Write and/or report personal information: name, place of birth, and native language. 4. Identify classmates' countries of origin on a map.

Goals

Students introduce themselves to each other, talk about the term's topic, and learn how to use the online interface at <http://www.ABSLab.org/2007>.

Learning Objectives

After this lesson, students will be able to:

- Recognize different definitions of “citizenship,” “sustainability,” and “literacy.”
- Identify connections between food systems and these themes.
- Navigate the course website—find and write in their journals, find what week it is and what we are doing, etc.

Materials

- World map (up on the board in Scott 102)
- 5x8” index cards (in the ESL cabinet in the faculty room)
- “Pre-test”
- Vocabulary list
- Computer lab computers

Background

The focus of this class is on language as the way to make connections and be involved in this place. There are a lot of valid answers to the main questions this course poses—as many as there are participants in the class, in fact! As instruc-

tors, we are exploring with students all of the possible answers to these questions while also learning about different food systems and cultures and increasing English language proficiency.

- A very brief introduction to sustainable food systems can be found at <http://www.faqs.org/nutrition/Smi-Z/Sustainable-Food-Systems.html>.
- For background information on sustainable food in Portland, go to the City of Portland’s Office of Sustainable Development: <http://www.portlandonline.com/osd/index.cfm?c=45126&>.
- For a view on sustainable food systems from the perspective of someone concerned about “peak oil,” see <http://peakoil.blogspot.com/2005/07/threats-of-peak-oil-to-global-food.html>.

Suggested Strategies

- Because this class is taught in a computer lab, there are limited opportunities for face-to-face interaction. For the first half of this lesson, if possible, gather students in a circle in the computer lab or move out of the classroom into a more comfortable setting.
- Write the questions that students will be answering up on the board.
- Draw an example of the index card and the sticky note up on the board before class so that students can see what you expect.

Activities

1. Welcome

Hand out and go through the course syllabus. Focus attention specifically on weekly journal assignments; expectations for interactions with PSU students; and special plans for the field trips. Coordinator should make her role clear: she is not a “teacher,” per se, but a facilitator; she will not give out grades, but will be available to help students find the resources to further their own learning. Any additional information that she considers important (such as course mechanics, expectations, etc.) may also be shared at this time.

2. Attendance

This week, attendance will be taken by the coordinator; she will use a chart on the board like the one students will use to mark their own attendance in the future.

PSU	PCC
Tutor 1 <input type="checkbox"/>	Student 1 <input type="checkbox"/> Student 2 <input type="checkbox"/> Student 3 <input type="checkbox"/>
Tutor 2 <input type="checkbox"/>	Student 1 <input type="checkbox"/> Student 2 <input type="checkbox"/> Student 3 <input type="checkbox"/>
Tutor 3 <input type="checkbox"/>	Student 1 <input type="checkbox"/> Student 2 <input type="checkbox"/> Student 3 <input type="checkbox"/>
Tutor 4 <input type="checkbox"/>	Student 1 <input type="checkbox"/> Student 2 <input type="checkbox"/> Student 3 <input type="checkbox"/>
Tutor 5 <input type="checkbox"/>	Student 1 <input type="checkbox"/> Student 2 <input type="checkbox"/> Student 3 <input type="checkbox"/>

3. Introductions (Concrete Experience)

Pass out a 5x8" index card and a small sticky note to each student. Give them time to answer the following questions on both the index card and the sticky note:

- What is your name?
- Where are you from?
- What language(s) do you speak?

(Example: My name is Karen, and I am from Portland. I speak English and some Spanish.)

On the index card, students should also answer these questions:

- What is your favorite food?
- What is your goal for this class?
- Anything else you want to tell us?

After they have had a chance to write down answers to these questions, go around the room and ask students to introduce themselves. Then collect index cards and have students put their sticky notes up on the map by the country they're from.

4. Orientation to course theme (Abstract Conceptualization)

Once students are seated again, introduce the guiding question for the course: "what does it mean to be a citizen of this place?"

- What does it mean to be a "citizen" in Portland/Oregon/the Pacific Northwest? (NOTE: We're not just talking U.S. citizen, but rather citizen of place, or ecological citizen.)
- What does being a "citizen" here mean to you?
- How is food related to citizenship? (Food security, local food economy...)

One way to do this is to put a chart on the whiteboard and ask students to fill in the blanks:

Theme	Citizenship	Literacy	Sustainability	Food
What does it mean?	[For example: Being a citizen means knowing your rights and responsibilities. It can also mean knowing your neighbors or participating in	[For example: Literacy means being able to read, write, and speak to other people. It also means know-	[For example: Sustainability means living in a way that will give our children and their children a chance to live well, too.]	[For example: We feed ourselves with food. We also express our diverse cultures through what we grow

	community groups. It is a practice, not just a status.]	ing how to make sense of different kinds of information.]		and what we eat. Some kinds of food can be grown here, and others can't (yet).]
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5. Journal (Reflection/Active Experimentation)

Show students how to write in their journals at <http://www.ABSLab.org/2007>. Some students have been in this class before, and they may be willing to help new students figure out how to use the application. Have students set up their journals and answer the same questions from the introduction (i.e. name, home country, favorite food, goals for the class, etc.).

6. Wrap up

About ten minutes before the end of class, hand out the course “pre-test.” Make sure students are aware that they are not expected to know the answers to all of the questions—the test is to check that students are getting what they need out of the class. When students are done, thank them for their participation and give them this week’s vocabulary list. Remind them that they will be meeting their conversation partners for the first time next week.

Evaluation

The journals are a ready-made evaluation tool. Make sure that each student has set up a journal and written something in it. Respond, if possible, during this first week (before conversation partners arrive).

Lesson 2: KW(L)/Sharing Our Stories

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources—Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	<ol style="list-style-type: none">1. Write and/or report personal information: name, place of birth, and native language.3. Interview classmates about cultural information.8. Report orally or in writing about one's cultural background.13. Research and describe to others how different cultures resolve various issues (e.g. childcare, elder care, and/or the environment)

Goals

Get to know PSU conversation partners. Identify existing knowledge and establish goals for further learning.

Learning Objectives

After this lesson, students will be able to:

- Identify key features of U.S. food culture and compare food in the U.S. (and Portland more specifically) to food in their home countries.
- Compare food (availability, cultural practices, attitudes, etc.) in different home countries.

Materials

- Vocabulary list
- Conversation instructions for PSU students
- Computer lab computers
- The KWL teaching tool, which can be found at <http://www.readingquest.org/strat/kwl.html>.

Background

Today, we will talk about the similarities and differences between food in Portland/Oregon/the Pacific Northwest/the U.S and food in students' home countries.

- A photographic comparison of what people eat in different places around the world can be found at <http://www.fixingtheplanet.com/one-weeks-worth-food-around-our-planet>.

Suggested Strategies

- This is the first week the PSU Capstone students will be joining the class. Make available conversation instructions handout for these students.
- This is also the first week that you will divide students into small groups—one PSU student and approximately four PCC students in each group.
- If possible, students with different home languages should be grouped together. This allows diverse perspectives to be expressed and prevents students from falling back on that first language.

Activities

1. Welcome (Abstract Conceptualization)

Today students will meet their conversation partners and talk to them about what kinds of food they like to eat. They will talk about what they already know about food systems and what they want to learn—the K and the W in a KWL activity.

2. Conversation partners (Concrete Experience)

Ask students to find a comfortable, quiet spot (outside the computer lab is fine) and introduce themselves in their small groups. Have them answer the following questions:

- What is your name?
- Where are you from? Where else have you lived?
- Where did your food come from in the other places you have lived?
- Have you ever grown your own food?
- What do you like to grow/eat? Do you grow/eat it here?
- What more do you want to know about food?

When students are done introducing themselves, have them reassemble in the computer lab. Groups with extra time should look at the resources provided for this week.

3. Journal (Reflection)

Once their groups have wrapped up, PSU students should help their conversation partners answer the questions in their journals, and then they're free to leave. Remind them before they go that they should check the resources provided for the week and their group members' journal entries (and reply to

those) before next week. Have PCC students answer the following questions in their journals:

- What did you learn today about food in other places?
- What more do you want to know about food here in Portland?

4. Wrap up (Active Experimentation)

Pass out and run through this week's vocabulary list. These vocabulary lists could be great fodder for PSU students to develop small-group activities in later weeks.

Evaluation

This week, conversation partners should be writing to each other in the journals, so check to make sure that's happening. Also, students should identify their learning goals (what they want to know) in their journals; those can be used to help assess progress at the end of the term.

Lesson 3: Where Does Portland’s Food Come From?

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources—Advocacy	Identify a local or community need; research and address the issue	1. Research and discuss issues that most affect the community.
Community Resources—Directory	Locate and map important places in the community and list services available or importance of each location	1. Make a map of the local neighborhood or city that includes important places in the community. 4. Locate maps on the internet. 5. Name important places in the community and their locations.
Community Resources—Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	15. Search the Internet or other resource to find local or regional information (employment, statistics, and maps) that relates to cross-cultural and/or societal issues.

Goals

Identify where food that is consumed in Portland is from, where to get food in Portland, and some of the differences between local food and not-so-local food. Also, prepare for next week’s field trip.

Learning Objectives

After this lesson, students will be able to:

- (Find on a) map two or more places where they can get food in their neighborhood.
- Describe next week’s field trip and how they prepared for it in conversation groups.

- *Use a website to find out how at least one type of food gets to Portland from where it's produced.*

Materials

- Vocabulary list
- Computer lab computers

Background

What is special about food systems in Portland, Oregon? These maps will help students to start answering that question:

- Map of Portland-area CSA farms: <http://www.pacsac.org/oregon-csa-farms-map.php>
- Map of fast food outlets: <http://fastfoodmaps.com/>
- Grocery stores in Portland: <http://maps.google.com/maps?ie=UTF8&oe=UTF-8&q=grocery+stores&near=Portland,+OR&fb=1&view=map&cd=1&hl=en>.
- Average food miles map from Edible Portland: <http://www.edibleportland.com/images/OGCfoodmilesmap.pdf>.

Suggested Strategies

- PSU students will be developing strategies this week.
- The activities and goals in * * will only be possible if PSU students can create an activity that will help PCC students trace a food item to Portland from where it's grown. These are not on the website yet.

Activities

1. Welcome (Abstract Conceptualization)

Today, students will map different places to get food in Portland. The focus is on finding information, not necessarily valuing one source of food over another. Although the idea that eating local, healthy food is good will probably thread throughout this course, the point is to create curiosity and a desire to find more useful information, not to put down anyone's patterns of food consumption.

2. Conversation partners (Concrete Experience)

Use at least part of the conversation time to look at/explain the website resources for this week—how to use them, what they mean, etc. Students will need guidance to find how food gets *to* Portland, because most of the websites for this week show where to get food *in* Portland.

3. Journal (Reflection)

- What food source did you map in your neighborhood, and why?
- *Which food did you choose to follow to Portland?*

4. Wrap up (Active Experimentation)

Pass out this week's vocabulary list.

Evaluation

This week, PSU students can help evaluate whether PCC students are able to access the maps, map some food-related resources in their own neighborhoods, and *follow one food to Portland from wherever it's grown.*

Lesson 4: Field Trip #1 (Community Garden)

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources— Advocacy	Identify a local or community need; research and address the issue	3. Research departments of city government and the services they provide. 4. Interview staff of government departments about the services they provide. 7. Report, orally or in writing, contacts with individuals or organizations regarding community problems or needs and action taken.
Government and Law— Environment	Identify environmental problems and recognize appropriate steps for resolution	6. Obtain and follow directions to local meeting.

Goals

See where and how food is being produced in the City of Portland.

Learning Objectives

After this lesson, students will be able to:

- Describe what a community garden is and how it works.
- Identify which City bureau is in charge of community gardens.
- Explain what foods people grow in Portland and why.

Materials

- Appropriate clothing for being outside, potentially in the dirt!
- Vocabulary list
- Computer lab computers

Background

Students will want to know where they are going, but the key information about this field trip will be presented by the speaker/tour guide and in the next lesson, when we talk about how to get involved in growing food.

- City of Portland's community gardening program:
<http://www.portlandonline.com/parks/index.cfm?c=39846>.

Suggested Strategies

- The community garden should be close enough to PCC to walk, but in case it is not, students will need to bring bus fare.

Activities

1. Welcome

In the class for the first few minutes of the day, students should sign in as usual and then get ready to go on the field trip.

2. Activity (Concrete Experience)

Travel to the community garden and get a tour from a City employee. This shouldn't take more than an hour, and students should plan to go back to PCC after the field trip concludes.

3. Journal (Reflection)

Write about the field trip experience.

- What did you learn on the field trip?
- What questions do you still have about gardening in the Portland community?

4. Wrap up

Pass out this week's vocabulary list.

Evaluation

This week, journal entries should reflect what students learned.

Lesson 5: Getting Involved in Growing Food

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources— Directory	Locate and map important places in the community and list services available or importance of each location	5. Name important places in the community and their locations. 6. Ask and answer questions about locations and hours of community agencies or other important places in the community. 7. Identify/name services available at selected community agencies or other important places in the community. 8. Find important places/community agencies on the map.
Community Resources— Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	15. Search the Internet or other resource to find local or regional information (employment, statistics, and maps) that relates to cross-cultural and/or societal issues.
Community Resources— Parenting	Access and evaluate extra-curricular community activities for children and adults	7. Access and evaluate volunteer opportunities for children and adults.
Health Care— Nutrition	Access health care and be able to interact with providers	17. Identify healthy and unhealthy lifestyles. 19. Locate affordable sources of healthy food or grocery products that address medical needs in the community.

Goals

Become familiar with resources in the community that would help students get involved in growing food. Articulate why students would want to grow their own food...or why they wouldn't.

Learning Objectives

After this lesson, students will be able to:

- Identify the closest garden to where they live.
- Demonstrate that they can find information about the gardens, like when they are open and whether they need volunteers.
- Explain the connection between growing food and health.

Materials

- Vocabulary list
- Computer lab computers

Background

What are some of the unique concerns about food in Portland, Oregon, and the Pacific Northwest?

- See what events are happening at Community Gardens in the spring: <http://www.portlandonline.com/shared/cfm/image.cfm?id=187586>.
- Check out Friends of Portland Community Gardens at <http://www.friendspdxgardens.org/>.
- One woman who is excited about organic gardens started this initiative: <http://www.victorygardenpressrelease.blogspot.com/>.

Suggested Strategies

- At this point, it's up to PSU students how the class approaches these topics!

Activities

1. Welcome

Low-key welcome today. Encourage students to check their journals at the beginning of the day, because the rest of the class will be busy.

2. Conversation partners

PSU students will design today's schedule, keeping in mind the four types of activity—concrete experience, reflection, abstract conceptualization, and active experimentation—and the day's learning goals.

3. Journal

- Why would/wouldn't you like to have a community garden plot?

- If you would like to have a garden plot, what would you grow there?
4. Wrap up

Pass out this week's vocabulary list.

Evaluation

This week's evaluation will be based on how the PSU students choose to approach the day's activities.

Lesson 6: Guest Speaker (EMO and/or Growing Gardens)

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Government and Law—Environment	Identify environmental problems and recognize appropriate steps for resolution	<ol style="list-style-type: none">1. Interview community members or take notes to determine key environmental issues.3. Identify phone numbers and/or web pages of community organizations concerned with environmental issues.

Goals

Learn about a particular organization from someone who works there.

Learning Objectives

After this lesson, students will be able to:

- Describe the guest speaker's organization.
- Explain how that organization fits into Portland's food system.
- Ask questions about food confidently.

Materials

- Vocabulary list
- Computer lab computers

Background

The speaker may be from the Ecumenical Ministries of Oregon or Growing Gardens.

- The EMO website is at http://www.emoregon.org/food_farms.php.
- Find Growing Gardens on the web at <http://www.growing-gardens.org>.

Suggested Strategies

- Have someone (the class coordinator or a PSU student) stand up at the whiteboard and write down key information/vocabulary that the speaker presents. This makes it easier for students to comprehend.
- Prompt PCC students to ask a lot of questions, and give ample opportunity and support for them to do so.

Activities

1. Welcome (Active Experimentation)

Before PSU students get to class, show PCC students the website for the organization who is sending a representative to speak. Ask students to brainstorm questions for the speaker. If possible, type the questions out to hand to students so that they have at hand at least a few ideas of what they could ask the speaker.

2. Activity (Concrete Experience)

The speaker should present for under an hour.

3. Journal (Reflection)

- What did you learn from the speaker?
- What was the most interesting thing you heard the speaker say?

4. Wrap up

Pass out this week's vocabulary list.

Evaluation

Students could be evaluated this week on participation in the question-brainstorm and/or during the presentation. Assess whether they met the other learning goals by looking at their journals.

Lesson 7: What Else Can Growing Food Accomplish?

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Government and Law— Environment	Identify environmental problems and recognize appropriate steps for resolution	2. Identify environmental problems when prompted by a visual, reading material and discussion group. 8. Identify vocabulary to describe environmental problems. 9. Identify vocabulary for the actions people can take to alleviate environmental problems.
Health Care— Nutrition	Access health care and be able to interact with providers	17. Identify healthy and unhealthy lifestyles. 19. Locate affordable sources of healthy food or grocery products that address medical needs in the community.

Goals

Recognizing that growing food is not just growing food; rather, there are a lot of consequences of doing it wrong (e.g. pollution, sickness, etc.) and doing it right (e.g. being better stewards, educating young people, reconnecting to the natural world, etc.).

Learning Objectives

After this lesson, students will be able to:

- Identify different food labels.
- Describe what food labels mean.
- Explain why people produce and consume food with those labels.

Materials

- Vocabulary list
- Computer lab computers

Background

What patterns can we identify in food consumption nationwide? Who wants to change these patterns? Why?

- Consumer Reports on eco-labels: <http://www.greenerchoices.org/eco-labels/eco-home.cfm>

- Overview of food labels from Farm Aid:
http://www.farmaid.org/site/c.qll5lhNVJsE/b.2723725/k.8DCF/Food_Labeling.htm
- TransFair USA (certifies Fair Trade products): <http://transfairusa.org/>
- USDA Organic background and resources:
http://afsic.nal.usda.gov/nal_display/index.php?info_center=2&tax_level=1&tax_subject=296
- Salmon-Safe (certifies fish-friendly farms): <http://www.salmonsafe.org/>
- Shade-Grown:
<http://nationalzoo.si.edu/ConservationAndScience/MigratoryBirds/Coffee/>
- RA: http://www.rainforest-alliance.org/programs/agriculture/certified-crops/standards_2008.html

Suggested Strategies

- PSU students decide!

Activities

1. Welcome
2. Conversation partners

PSU students will design today's schedule, keeping in mind the four types of activity—concrete experience, reflection, abstract conceptualization, active experimentation—and today's learning goals.

3. Journal (Reflection)
 - Choose two labels and write what they mean.
 - Why would you buy (or not buy) food with those labels?
4. Wrap up

Pass out this week's vocabulary list.

Evaluation

This week's evaluation will be based on how the PSU students choose to approach the day's activities.

Lesson 8: Field Trip #2 (Learning Gardens Lab)

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources—Directory	Locate and map important places in the community and list services available or importance of each location	<ol style="list-style-type: none">6. Ask and answer questions about locations and hours of community agencies or other important places in the community.7. Identify/name services available at selected community agencies or other important places in the community.8. Find important places/community agencies on the map.
Community Resources—Parenting	Access and evaluate extra-curricular community activities for children and adults	<ol style="list-style-type: none">7. Access and evaluate volunteer opportunities for children and adults.
Government and Law—Environment	Identify environmental problems and recognize appropriate steps for resolution	<ol style="list-style-type: none">1. Interview community members or take notes to determine key environmental issues.3. Identify phone numbers and/or web pages of community organizations concerned with environmental issues.

Goals

See how garden-based education is helping students learn in school and connecting a community.

Learning Objectives

After this lesson, students will be able to:

- Describe how the Learning Gardens program works.
- Identify the opportunities to volunteer at Learning Gardens Lab.
- Explain how garden-based learning impacts the community.

Materials

- Appropriate clothing for being outside, potentially in the dirt!
- Vocabulary list
- Computer lab computers

Background

The Learning Gardens Laboratory is a partnership effort of Portland State University, Portland Public Schools, and the City of Portland.

- LGLab's website can be found at <http://www.pdx.edu/epfa/learninggardens.html>.

Suggested Strategies

- Learning Gardens Lab is at 60th and Duke; students will need to bring bus fare to take the #72 (to Duke) and #19 (to 60th).

Activities

1. Welcome

In the class for the first few minutes of the day, students should sign in as usual and then get ready to go on the field trip.

2. Activity (Concrete Experience)

Travel to the Learning Gardens and get a tour from a staff member. This shouldn't take more than an hour, and students should plan to go back to PCC after the field trip concludes.

3. Journal (Reflection)

Write about the field trip experience.

- What did you learn on the field trip?
- What questions do you still have about garden-based education or the Learning Gardens Laboratory?

4. Wrap up

Pass out this week's vocabulary list. Remind students that next week they have homework instead of class, and that before they leave they should check out next week's resources on the website. If they have time, they should find the (open) farmers market that is closest to them and find directions/a map to that site. Also tell them that in Week 10, they should bring in food to share. Describe the PCC policy on serving food and what kinds of things they can/can't bring (i.e. cooked/raw, prepared/packaged, etc.). Ask them to bring food that they like and that reflects something they have learned in this class.

Evaluation

This week, journal entries should reflect what students learned.

Lesson 9: What is a Foodshed?

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources— Advocacy	Identify a local or community need; research and address the issue	1. Research and discuss issues that most affect the community. 2. Analyze and categorize possible solutions to community problems or needs
Community Resources— Directory	Locate and map important places in the community and list services available or importance of each location	4. Locate maps on the internet. 8. Find important places/community agencies on the map.
Community Resources— Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	15. Search the Internet or other resource to find local or regional information (employment, statistics, and maps) that relates to cross-cultural and/or societal issues.

Goals

Understand what a “foodshed” is and recognize the benefits and limitations of eating within ours.

Learning Objectives

After this lesson, students will be able to:

- Describe what a foodshed is.
- Identify how Portland’s foodshed works.
- Explain how eating locally impacts the foodshed.

Materials

- Vocabulary list
- Computer lab computers

Background

What can students (as residents of Portland/Oregon/the Pacific Northwest) do to ensure safe, plentiful food for our generation and future generations?

- What is a foodshed? FoodRoutes' answer is at <http://www.foodroutes.org/faq14.jsp>.
- Where are farmers markets in Oregon? Check out a directory at <http://states.farmersmarket.com/category/or>.
- OR seasonal produce guide: http://oregon.gov/ODA/docs/pdf/pubs/produce_calendar.pdf.

Suggested Strategies

- Monday is a holiday this week, so it is likely that the Friday class will not meet, either. Instead, students will do “homework.”

Activities

1. Homework (Concrete Experience, Active Experimentation)

Students should visit a farmers market. Talk to a farmer. Taste some food. And think about how the farmers market is affecting Portland's foodshed.

Evaluation

Next week, students will report back on their farmers market experience. The bulk of the learning for this week's topic, then, will occur during the previous week (when they read what a foodshed is and found/mapped the farmers market closest to them) and the next week (when they talk about their farmers market experience in connection to Portland's foodshed).

Lesson 10: (KW)L/Sharing Our Foods

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources—Diversity	Research and describe the cultural backgrounds that reflect the local cross-cultural society and that may present a barrier to civic participation	8. Report orally or in writing about one's cultural background. 13. Research and describe to others how different cultures resolve various issues (e.g. childcare, elder care, and/or the environment)
Health Care—Nutrition	Access health care and be able to interact with providers	19. Locate affordable sources of healthy food or grocery products that address medical needs in the community

Goals

Share food from students' home cultures and bring together what we've learned in this class.

Learning Objectives

After this lesson, students will be able to:

- Describe foods from their own countries and identify foods that they would find in other countries.
- Explain how foods from their countries are prepared.
- Demonstrate understanding of where the foods they use to prepare their foods come from, and where they could get them in Portland.

Materials

- Space (Great Hall?) to share food
- Vocabulary list
- Computer lab computers

Background

This week is a chance for students to talk about their experiences at the farmers market, share foods that they like to eat, and demonstrate what they have learned.

Suggested Strategies

- Start the class by asking students to report back about their experiences at the farmers market.
- Use the KWL organizer to keep track of what students learned.

Activities

1. Welcome (Reflection/Abstract Conceptualization)

Review the definition of foodshed, then ask students to report back about their experiences at the farmers market. These questions might help structure responses:

- Where did you go?
- What did you see?
- Who did you talk to?
- How is the farmers market related to Portland's foodshed?
- Did you find any foods at the market that you could use to make the food you will share with us today?

Hand out "post-tests" for PCC students, and give PSU students their course evaluation. Give students a few minutes to fill out their evaluations before going to the Great Hall.

2. Activity (Concrete Experience)

Share foods! Go to the Great Hall and lay out the food. Ask students to talk a little bit about what they brought—its ingredients, how it was prepared, etc. Also, ask them to explain what they learned in this class that made them bring what they brought.

3. Wrap up

Pass out this week's vocabulary list. Tell PCC students that Week 11 is optional, but is strongly encouraged.

Evaluation

Evaluation may be tricky today, because a lot of big concepts are coming together. Students should be able to describe the food they are sharing and how it is related to something they learned in this class.

Lesson 11: Wrapping Up the Class, Taking Learning into the World

Time: 3 hours

Audience: Adult English language learners

Standards

Competency Area	Civic Objectives	Language/Literacy Objectives
Community Resources— Advocacy	Identify a local or community need; research and address the issue	2. Analyze and categorize possible solutions to community problems or needs
Government and Law— Environment	Identify environmental problems and recognize appropriate steps for resolution	2. Identify environmental problems when prompted by a visual, reading material and discussion group.

Goals

Talk about the themes of the class and the experiences students (and instructors) have had and what students will do with what they've learned.

Learning Objectives

After this lesson, students will be able to:

- Describe what they are going to do with the information they've gained from this class.

Materials

- Vocabulary list
- "Post-test" for PCC students
- PSU tutor course evaluation
- Computer lab computers

Background

There are a lot of opportunities for students to stay involved with food in Portland. This final session is about making sure students understand the opportunities available and how to take advantage of them.

Suggested Strategies

- This week should be less formal/more individualized.

Activities

1. Welcome

Today, students will be finding ways to stay aware of the Portland food system and stay active in ensuring its security.

2. Tying together course themes (Abstract Conceptualization/Reflection)

Ask the students to come up with definitions of the core terms for this class. Then review the definitions of citizenship, literacy, sustainability, and food that were discussed in the first class meeting. Draw attention to similarities and/or differences.

Theme	Citizenship	Literacy	Sustainability	Food
What does it mean?	[Students will be totally in charge of what goes here.]	[Students will be totally in charge of what goes here.]	[Students will be totally in charge of what goes here.]	[Students will be totally in charge of what goes here.]

3. Identifying next steps (Concrete Experience/Active Experimentation)

Students should review the resources from the course website and decide on one way that they will practice their citizenship through food. Encourage them to make an action plan. Examples could include (but are certainly not limited to):

- I will start a garden in my backyard. I will grow peas, potatoes, and garlic.
- When I buy tofu, I will look for the brand that traveled the shortest distance to get here.
- I will shop at the farmers market by my house twice a month. I will take my mother with me at least one time.

4. Wrap up

Thank students for their participation and wish them well!

Evaluation

If students come up with one way that they will continue to be involved and a plan for making that happen...our work is done.

EXTENDING THE LESSON/REFERENCES

Books

Ableman, Michael. From the Good Earth: A Celebration of Growing Food Around the World (1993) and Fields of Plenty: A Farmer's Journey in Search of Real Food and the People Who Grow It (2005).

(Ableman's website is at <http://www.fieldsofplenty.com/>.)

Pollan, Michael. The Omnivore's Dilemma (2006) and In Defense of Food (2008).

(Pollan's website is at <http://www.michaelpollan.com/>)

Schlosser, Eric. Fast Food Nation (2001).

(See an interview with Schlosser at <http://www.powells.com/authors/schlosser.html>)

Shiva, Vandana. Stolen Harvest: The Hijacking of the Global Food Supply (2000).

(See Shiva's "My Hero" page at <http://www.myhero.com/myhero/hero.asp?hero=Shiva>)

Websites

Diggable City project reports
(<http://www.portlandonline.com/osd/index.cfm?c=echjd>)

Diggable City is a Portland initiative that set out to map plots of City land that weren't being used and could potentially be used to grow food.

Do Food Labels Make a Difference?
(<http://151.121.68.30/AmberWaves/November07/Features/FoodLabels.htm>)

This is an *Amber Waves* article about food labeling and an interview with the author.

FarmersMarket (<http://states.farmersmarket.com/category/or>)

This is a directory of farmers markets in Oregon listed by city.

Food Routes—What is a Foodshed? (<http://www.foodroutes.org/faq14.jsp>)

Food Routes answers this key question in a simple and understandable way. The rest of the site is amazing, too—check it out!

Growing Gardens (<http://www.growing-gardens.org>)

Growing Gardens is a Portland organization that helps low-income people start gardens in their backyards.

Learning Gardens Laboratory (<http://www.pdx.edu/epfa/learninggardens.html>)

LGLab is a partnership between Portland State University, Portland Public Schools, and the City of Portland that focuses on multicultural, multisensory, interdisciplinary, and intergenerational garden-based education.

Metro's Natural Gardening website (<http://www.metro-region.org/index.cfm/go/by.web/id=24309>)

The Portland metro area's regional government offers classes, demonstration projects, and information through its website.

NPR story on food and climate
(<http://www.npr.org/templates/story/story.php?storyId=15747012>)

This short interview with Cynthia Rosenzweig offers insight on the challenges food producers will face as climate changes.

OSU Master Gardeners Program (<http://extension.oregonstate.edu/mg/>)

The Master Gardeners Program through OSU's Extension Service trains people in the latest sustainable gardening techniques and then Master Gardeners perform service in their communities.

Portland sustainable food resources
(<http://www.portlandonline.com/OSD/index.cfm?c=45126>)

The City of Portland's Office of Sustainable Development provides very useful information about sustainable food.

Sustainable food systems (<http://www.faqs.org/nutrition/Smi-Z/Sustainable-Food-Systems.html>)

This website provides a very simple introduction to the importance of sustainable food systems.

Sustainable Table (<http://www.sustainabletable.org/>)

This beautiful website presents what sustainable foods are and why consumers should choose them.

“The True Cost of Food” (<http://www.truecostoffood.org/>)

Slightly obnoxious Sierra Club video about the true costs of unsustainable food.

“The Meatrix” (<http://www.themeatrix.com/>)

Spoofs of “The Matrix” encourage understanding of UNSustainable food systems.

Attachment(s)

Curriculum arc

Food Vocabulary

PSU tutor welcome handout

Conversation instructions for PSU students

“Pre-test” for PCC students [*To be developed*]

“Post-test” for PCC students

PSU tutor course evaluation

Appendix V

Attachments to EL/Civics lesson plans

- Curriculum arc
- Food Vocabulary
- PSU tutor welcome handout
- Conversation instructions for PSU students
- “Post-test” for PCC students
- PSU tutor course evaluation

Lesson 5 - Getting Involved in Growing Food

Lesson 6 - Guest Speaker (From Growing Gardens and/or EMO)

Lesson 7 - What Do Food Labels Mean?

Lesson 4 - Field Trip #1 (Community Garden)

Lesson 8 - Field Trip #2 (Learning Gardens Lab)

Lesson 3 - Where Does Food Come From in Portland?

Lesson 9 - What is a Foodshed? Homework: Farmers Market Visit

Lesson 2 - KW(L)/ Sharing Our Stories

Lesson 10 - (KW)L/ Sharing Our Foods

Lesson 1 - Introductions to Coordinator, Classmates, and Course Themes

Lesson 11 - Wrapping Up the Class, Taking Learning into the World

What does it mean to be a citizen of this place?

- What are the similarities and differences between food in Portland/Oregon/the Pacific Northwest/the U.S. and food in students' home countries?
- What is special about food systems in Portland/Oregon/the Pacific Northwest?
- What are some of the unique concerns about food in Portland/Oregon/the Pacific Northwest?
- What patterns can be identified in food production and consumption nationwide?
- Who is working to change these patterns, and why?
- What can students (as citizens of this place) do to ensure safe, plentiful food for our generation and future generations?

EL Civics Curriculum Level 3 Citizenship

Food Vocabulary

Spring 2008

Week One Words – The Basics

Sustainability	The most common definition is “meeting the needs of the present without compromising future generations’ ability to meet their needs”
Citizenship	Being (or acting as) a member of a political society
Literacy	The ability to read, write, communicate, and comprehend (refers to language <i>and</i> other skills—e.g. ecological literacy, computer literacy, health literacy)
Food system	The interdependent parts of the system that provides food to a community

Week Two Words – U.S. Food Culture

Diet	What you eat (<i>example</i> : I eat a vegetarian diet.) Eating less (<i>example</i> : I am on a diet.)
Calories	A unit of energy in food
Vegetarian	Someone who does not eat meat
Vegan	Someone who does not use any animal products
Local food	Movement toward sustainability by eating food that is grown locally
Comfort food	Food that gives a sense of well-being
Junk food	Food that tastes good but is high in calories having little nutritional value

Week Three Words – Where Food Comes From

Grocery store	A marketplace where groceries are sold
Co-op	Organization owned by its members
Farmers market	An open-air marketplace for farm products
Garden	A plot of ground where plants are grown

Farm	Cultivate by growing, often involving improvements by means of agricultural techniques
Wild food	Edible and medicinal wild plants and herbs
Omnivore	An organism that eats both plant and animal matter
Green Revolution	Effort in 1960s and 1970s to increase world food production with new technology
Conventional agriculture	Industrialized agriculture (uses a lot of technology)
Traditional agriculture	Indigenous form of agriculture (labor-intensive and ecologically-based)

Week Four Words – In the Garden

Raised bed	Gardening area where soil is raised above the ground
Mulch	Organic material used to keep in moisture and keep down weeds
Shovel	A hand tool for lifting loose material; consists of a curved container or scoop and a handle
Rake	A long-handled tool with a row of teeth at its head
Hoe	A tool with a flat blade attached at a right angle to a long handle
Trowel	A small hand tool with a handle and flat metal blade
Stake	A strong stick or post

Week Five Words – Growing Your Own Food

Community garden	A shared space in a neighborhood where residents have a place to grow food
Plot	A small area of land
Square foot garden	Type of intensive gardening based on plants grown in square feet of space
Seed	A plant embryo and its food source
Start	A young plant, usually grown inside and later planted outside

Bulb Underground plant stem that stores plant energy

Week Six Words – What Our Visitor will Talk About

Growing Gardens A Portland organization that helps people grow gardens in their backyards (<http://www.growing-gardens.org/>)

EMO Ecumenical Ministries of Oregon, an organization that helps faith communities, farmers, and neighborhoods work toward sustainable food systems through its Interfaith Food and Farms Partnership (http://www.emoregon.org/food_farms.php)

Week Seven Words – New Ways of Doing Things

GMO Genetically modified organism (one that has been altered through the transfer of DNA from another organism)

Biotechnology The use of living organisms or their products to make or modify a substance

Herbicide A chemical that kills plants

Pesticide Any chemical used for control of plant or animal pests

Fertilizer Any substance that is added to soil in order to increase its productivity

IPM Integrated pest management (uses fewer chemicals than conventional methods)

Permaculture Permanent agriculture—design of human habitats that bring people and plants together in sustainable communities

Biodiversity A measure of the variety of species in a community

Compost Decomposed and partially decomposed organic matter (leaves, grass clippings, dead plants) used to increase the amount of water soil can hold and provide nutrients to plants

Organic Produced using no synthetic pesticides, herbicides, etc.

rbST An artificial growth hormone that is given to cows to increase milk production

rbST-free Label on milk products processed without rbST

Natural	Food products that are minimally processed
Free-range	Livestock and domestic poultry permitted to graze or forage rather than being confined to a feedlot
Wild salmon	Refers to salmon that are not farmed
Salmon-Safe	Organization that certifies fish friendly farms
Fair Trade	Movement that supports local, sustainable farmers by providing making sure they get fair wages and prices for their goods

Week Eight Words – Growing Food, Growing Community

Farm-to-school	National movement that connects farms to schools (http://www.farmentoschool.org/)
School garden	Garden on school grounds
Learning garden	Garden that is a space for teaching more than just food production
CSA	Community-supported agriculture, where customers buy shares of farmers’ crops before the growing season and receive produce on a regular basis throughout

Week Nine Words – Foodsheds

Foodshed	The flow of food from the area where it is grown into the place where it is consumed
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Weeks Ten and Eleven Words – Sharing Our Foods and Taking Learning Out of the Classroom into the Community

Students will help develop these words based on the foods they bring to share and the ways they want to continue to practice their citizenship through food.

Spring 2008 EL Civics Orientation for PSU Capstone Students—Pg. 1

Welcome to EL Civics and Level 3 Citizenship!

Logistics

Starting in the second week of the term, you will be tutoring one morning (9:30 am-12:30 pm) or evening (6:30-9:30 pm) each week at the Southeast Center of Portland Community College. Please arrive at the classroom on time; parking can be difficult, but there are convenient bus stops (#4 and #72) at the corner of 82nd and Division.

Address: Portland Community College's Southeast Center
2305 SE 82nd (cross-street: Division St.)
Portland, OR 97216

Room: Mt. Scott 102 (ABS Computer Lab)

Expectations

Starting on the first day, your coordinator will expect you to come to class ready to lead your conversation group; this means that you should always look at the class resources for the day, and in later weeks, come prepared with activities to help your small group address the day's topic(s). You will also be responding to the journal entries of the 2-5 PCC students in your group before your tutoring session. See the other side of this handout for some guidelines about how to do this effectively.

PCC-Southeast Center

The SEC opened in 2004, and it is located in diverse and growing Southeast Portland. The Center allows students to complete the first year of a college transfer degree; courses offered range from art, history, and writing to math, business administration, economics, and general science. Students can study professional-technical training programs like Computer Applications and Office Systems, Management and Supervisory Development, and Industrial Occupations.

The Southeast Center houses the College's alternative high school program, Gateway to College, English for Speakers of Other Languages, and a variety of non-credit courses through the Community Education program. The center also serves as headquarters for PCC's Extended Learning Campus, which offers a wide array of workforce training, adult basic education, personal interest, and continuing ed programs.

The campus is made up of two buildings, Mt. Tabor and Mt. Scott halls, which were designed to bring in natural light using skylights and bays. A great hall with an atrium ceiling banked by a wall of glass windows looks out to a circular plaza. The center's grounds and facilities utilize sustainable design and existing resources when at all possible. The Southeast Center is home to approximately 9,500 students.

The Class

Sharon Hennessey, who is currently on sabbatical, developed the course in which you will be tutoring. It is a Level 3 class—the level before students start getting academic credit for their language study. The class is funded through a federal grant called “EL Civics,” which marries English language literacy and civics education. Innovators at the SEC chose to implement the grant through sustainability themes, and the program is still unique among grant recipients. The theme this term—Sustainable Food Systems—complements previous foci including Energy, Recreation/Transportation, and Water.

Spring 2008 EL Civics Orientation for PSU Capstone Students—Pg. 2

Conversation Partners

In order to communicate effectively, people need to have something worth communicating about, and they have to feel free to express themselves. So, it's very important for you to ensure that your ongoing conversation with your PCC conversation partners is a safe space—that is, one in which everyone involved feels comfortable speaking about their thoughts and feelings. This class provides an introduction to sustainability and place-based/ecological citizenship through discussion of food systems, so people will be in very different places with respect to the information that they encounter in this class. Please try to meet others where they are and encourage them to deepen their understanding from there.

You will also be in charge of fostering engagement with and enthusiasm about the topics we're addressing in class. That doesn't mean that you always be particularly interested in or knowledgeable about what's being discussed (food systems, or citizenship, or sustainability). But through ongoing conversations, you should be getting to know your partners well enough that you can share with them what does interest you, and see what excites them, and just keep communicating! The point of language, after all, is to share with others. Also, you can expect to learn a lot this term. Please ask your teacher or the class coordinator if you have any questions.

Dialogue Journals

Each week, before your conversation session, you will respond to your conversation partners' journal entries. Each PCC student's journal is in their class section's website under their name. Why this format? Dialogue journals:

- Show interest in students' ideas;
- Let you ask questions that encourage elaboration;
- Give you a chance to model form and function in writing;
- Provide ongoing samples of students' writing to assess literacy development over time; and
- Deepen the relationship between students and teacher(s).

Please keep in mind that your responses to dialogue journal entries should focus on content, not form. So don't worry too much about spelling, punctuation, etc.—the point, again, is to be eager to share ideas and experiences in English, and to feel empowered to do so.

Website

There are endless ways to get excited and stay excited about food...including growing and eating it! But besides personal experiences (usually the best conversation-starter), it's not always easy to find a ready-made "hook." If you're feeling stalled, the ABSLab website (<http://www.abslab.org/2008>) has a resources section that has information above and beyond weekly resources links. There, you'll find articles, audio interviews, videos, and more to help move you in an interesting direction.

Questions? Comments?

Don't hesitate to get in touch with Karen Wolfgang, Friday morning EL Civics class coordinator, with any questions, comments, concerns, or feedback you may have.

e-mail: karen.wolfgang@gmail.com

voice mail: 503-977-3869

Conversation Instructions for First PSU Tutor Visit

Before You Get Here

The coordinator will have taken roll (look on the whiteboard for who is in your group!). Students will have checked their journals to see what you and other tutors wrote.

9:30 am Meet Your Group in Scott 102

We will start with a short introduction in the whole group. You will be asked to put your name on a sticky note and attach it to our class map, and then introduce yourself. (“My name is...; I am from...; I am here because...”) The PCC students have already done the same thing, but they will introduce themselves again very briefly, so you can meet them.

9:45-10:00 am Go Somewhere Else with Your Group

On the first day, you will begin class by getting to know your students. Ask *and answer* the following questions:

- What is your name?
- Where are you from? Where else have you lived?
- Where did your food come from in the other places you have lived?
- Have you ever grown your own food?
- What do you like to grow/eat? Do you grow/eat it here?
- What more do you want to know about food?

What should you take with you?

- Pen/pencil and paper for taking notes.
- KWL graphic organizer, if you want to use it.
- Some ideas: what about food you could/would like to talk about this term.

Note: At least once during the term, I am going to ask each group to stay in Scott 102 with me so I can participate in your conversation.

11:00 am or 11:15 am Come Back to Scott 102

When you come back to the classroom, your conversation partners will work on their journals. You can work with them, and then you are free to leave. Thank you!

Questions? Comments?

As usual, don't hesitate to get in touch with your coordinator and/or Karen Wolfgang, Friday morning coordinator (e-mail: karen.wolfgang@gmail.com, voice mail: 503-977-3869), with any questions, comments, concerns, or feedback you may have. *Thanks!*

**Evaluation for PCC Students
EL Civics—Citizenship
Spring 2008**

1. Please circle how much you learned from the following:

Writing in journals: ☹ A LITTLE BIT 😐 SOME 😊 A LOT

Talking to PSU tutors: ☹ A LITTLE BIT 😐 SOME 😊 A LOT

Field trip(s)/guest speaker(s): ☹ A LITTLE BIT 😐 SOME 😊 A LOT

Sharing foods: ☹ A LITTLE BIT 😐 SOME 😊 A LOT

Other (_____): ☹ A LITTLE BIT 😐 SOME 😊 A LOT

2. What did you like most about this class?

3. What did you like least about this class?

4. Did you talk to other people about what you learned in this class?

If so, who?

- ___ Family
- ___ Friends
- ___ Teachers
- ___ Classmates
- ___ Co-Workers
- ___ Elected Officials
- ___ Other (_____)

5. Would you take another Citizenship class on a different topic? Why or why not?

6. Do you feel more connected to Portland now than you did before this class?

7. What does sustainability mean to you?

**Evaluation for PSU Tutors
EL Civics—Citizenship
Spring 2008**

1. Which lessons generated the most discussion and/or were the most helpful to the PCC students?

2. Which lessons generated the least discussion and/or were the least useful to the PCC students?

3. As a group leader what did you enjoy most about the curriculum?

4. As a group leader what recommendations would you make to improve the curriculum?

5. Did you learn most about water, sustainability, English language tutoring, immigration issues, or some combination of the above?

6. Did you feel supported as a tutor?

7. What could the course coordinator(s) have done to make your experience more meaningful?

8. Please circle how much you benefited from the following:

Responding to journals:	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT
Talking to PCC students:	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT
Field trip(s)/guest speaker(s):	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT
Sharing our foods:	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT
Capstone class project:	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT
Other (_____):	<input type="radio"/> A LITTLE BIT	<input type="radio"/> SOME	<input type="radio"/> A LOT

