

# THIRD ANNUAL CALIFORNIA COMMUNITIES COORDINATING CONFERENCE



## DEVELOPING CIVIC MUSCLES

Higher Education,  
Public Work, and  
California's Diverse Democracy

*Memorial Union*  
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# Welcome and Opening Remarks

## David Campbell

*David Campbell is a Cooperative Extension Specialist in the Department of Human and Community Development at UC Davis. He is also the Director of the California Communities Program.*

*David Campbell:* I'm David Campbell and for those few of you whom I might not have met, I'm the director of the California Communities Program, the statewide Cooperative Extension program that works in the community development area and focuses on deepening the practice of citizenship in California communities. I work as a Cooperative Extension Specialist in the Department of Human and Community Development on the Davis campus. I would like to welcome all of you and I'm glad that you are here from near and far to be a part of this day.

I want to make a few introductions, starting with the guy who just took my picture, Jeff Woled, who all of you know as the person who handled the registration and all of the logistical details of the conference with great aplomb. Thanks to Jeff for that. I'd also like to introduce my colleagues in the Cooperative Extension unit, Al Sokolow, Joan Wright, and Jim Grieshop, who are Community Development Cooperative Extension Specialists, and with whom I have the great pleasure of working with on an elbow-to-elbow basis, day in and day out. Nora DeCuir, a new graduate student in community development, is helping us out taping the conference, and Karen Leventhal, one of our community development graduates who's stayed on to work as a post graduate researcher, will help with some of our overheads.

Karen Varcoe, who is the program leader in DANR Human Resources, is going to say just a few, brief words of welcome, and explain a little bit about how this event gets funded.

*Karen Varcoe:* Good morning. I'm pleased to see so many of you here today for this conference, and I know there'll be more people coming as the day goes on. The funding for this meeting is provided as part of the workgroup process. I think all of you are familiar with the workgroup process within the Division of Agriculture and Natural Resources. Right now the Human Resources program area has 21 funded, actively functioning workgroups within the Division of Agriculture and Natural Resources with the California Communities Program as one of them. The California Communities Program was classified as a workgroup, which means that you are supposed to be doing active projects out in the field. Dave and I have had several conversations about the fact that the California Communities Program is really bringing people together and conducting meetings, so it is more of a coordinating conference than a workgroup. As of this year, the designation has been changed from workgroup to coordinating conference. This is much better. As a coordinating conference, you're allowed to ask for money each year to hold a conference of this type, and you are not expected to do a project and report on it. The hope is that there will

be some projects that come out of this group. The whole idea behind the coordinating conference concept is that it will coordinate some internal projects that are happening within California communities.



Karen Varcoe

This year the Human Resources area was awarded approximately \$275,000 for workgroups, plus \$210,000 that was awarded last year for work in this year. Additionally, we had \$210,000 that had already been approved last year that goes to projects in FY 02-03 for a total of approximately \$485,000 for projects in FY 02-03. Human Resources is doing very well in terms of dollars with \$510,000 last year and close to that amount again this year. Al Sokolow served on the committee to help make the decisions about workgroups which was a daunting task this year. I knew that I could only make recommendations for \$250,000-\$300,000 even though we had proposals for \$800,000. We knew that we would have to make some adjustments and cuts to the requests. We tried to ensure that every approved project had enough money to do what they were hoping to do.

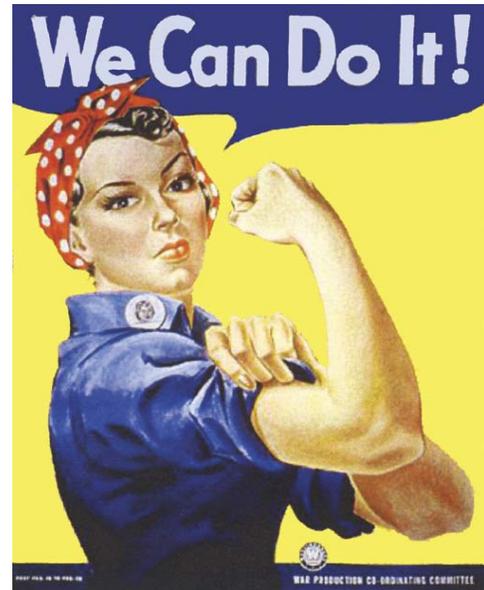
I did want to comment a minute on the evaluation that was done on the California Communities Program graduate student internship program. I think this was a great study, and it indicated that this internship program has worked well. It is good to know we have data that says this is a good use of some of our money. It helps us

to bring some students into various DANR programs and to get projects done as long as they're managed effectively. Thank you Dave, it was a great report, and we'll use these findings in the future. I'm glad each of you are here and hope you have a great meeting.

*David Campbell:* Thanks Karen, and we're all thankful for your leadership in the Human Resources area. You're moving things along. I want to say a few general words of introduction about what we're about today and tomorrow, and then introduce our keynote speaker for the morning. This is the 3<sup>rd</sup> annual conference, and it builds interestingly on what we've done the previous two years. Two years ago the conference dealt with demographic change in California and highlighted the issues around the exploding diversity of people that make up this state. We focused, in particular, on issues around education and educational attainment gaps between Latino youth in California and both their Latino forebears in the state and other groups at this time. The conference also looked at the challenges posed for a state in which there is a fast-growing population.

Last year we took on the topic "When Science Becomes Civic" and looked at issues around the practice of science in a reciprocal relationship with communities. With help from Dennis Pendleton and some other folks, we had some wonderful case studies that described creative ways in which the University and University-based science are being linked with communities in an appropriate and reciprocal learning mode. Today we're tackling these same themes in a slightly different way, looking at the issue of how we practice civics together in a state where diversity is the rule, a situation that we're always in. We have to get things done with people who are different than us, and who don't see things the same way as we do. This is true whether our skin color differs or not, and it's true whether our language differs or not; it's just built into the human fabric, so there's always this challenge of how to do public work and politics in a civil and constructive way.

was a little bit too macho of a symbol for this particular group, so we want to share a couple other politically correct versions (laughter).



Here we have Rosie the Riveter. Actually the one that's posted in the hallway in our corridor outside Miriam Wells's office says "We make history every day." I like that. And so there's Rosie. Then we tried one further version which was suggested by Gail Feenstra... (laughter), we let a thousand flowers bloom, or something like that.



We developed this picture as a kind of visual image for the day's event, thanks to Jeff's creative work on the computer. As soon as we sent this out, we began getting a little feedback that maybe this

Now the piece in this that maybe you missed first time around, if you're concentrating on the macho-ness of the arm muscles, is the tattoo right there at the elbow, California. The idea of public muscles is a metaphor that I borrowed from our keynote speaker, but he also talks about public soul. What I'd like us to keep in mind is that this is an image that has something to do with public soul as well, and soul expresses itself in strange ways, and in strange places. In this case it showed up in an elbow as the commonwealth of California, signifying the power that we have as people united together as a state to get things done. We want to have that kind of image in mind as we work together.

We're going to have Harry Boyte talk with us, throw out some ideas, theories, concepts that have been developed in his work, and then during the rest of the day, we'll have a series of case presentations.

I'd like to say that our intent is not for this to be a serial show-and-tell only sort of day. What we want to do is to reflect on the cases in light of what we hear from Harry, theorize together, and really talk about what we find in the different cases that is worthy of our continued reflection. What's similar and unique in these cases?



David Campbell

What about them helps us understand how we can go about the work of deepening democratic citizenship in California? What are we learning from the cases, both from their successes and failures, about what is being encountered in the field? We want to be in that type of reflective mode together, and Harry will return at the end of the day after we've had the case of presentations so we can have some further conversation with him and to get his reflections.

The other thing you'll notice on the program is that right after lunch we have a poetry reading set, and we're very happy to have Maria Melendez, the Writer-in-Residence of the UC Davis Arboretum who'll do that. Just to let you know, she's going to involve all of us in a little group exercise, so be ready to be poetic.

With that, let me introduce Harry Boyte to you. Harry comes to us from the University of Minnesota, our sister land-grant institution, where he is a Senior Fellow in the Hubert Humphrey Institute for Public Affairs, and since 1987, he has been the co-director of the Center for Democracy and Citizenship. During that time, the Center has been a seedbed of a lot of experimentation and theorizing about public engagement and public work, working with schools, congregations, nursing homes, local governments, Cooperative Extension, and a variety of other mediating institutions - groups that link individuals and their day-to-day life with the larger world of politics and public affairs. Harry's been doing a lot of work for quite a while in the kind of places in which we all work and live, and he has developed some thoughts about public life based on that experience.

I first encountered Harry in graduate school when I read his book, *The Backyard Revolution: Understanding the New Citizen Movement*. He went on to write *Community is Possible: Repairing America's Roots* in the early 1980s. Later in the 1980s, he wrote *Free Spaces: The Sources of Democratic Change in America*, *Commonwealth: A Return to Citizen Politics*, and then his most recent book, *Building America: The Democratic Promise of Public Work*. He has truly established himself in these works as the dean of American populists. That's an interesting thing to be the dean of, because populism in America has been a very mixed-bag tradition. George Wallace was a populist. George Bush is a populist. Everybody who runs for President is a populist, at least when they're running for President. What distinguishes Harry is that he is among the few people who have dared to take the original ideal of populism really seriously. That ideal has to do with a deep, if unromantic, faith in the talents and intelligence of ordinary people. One of the things that's happened in higher education in this country that is troubling is that it has begun to function in ways that don't seem to reflect that kind of respect for the talents and intelligence of ordinary people. We've begun to develop what Harry and others refer to as a kind of "meritocracy," and turning that situation around is at the heart of Harry's thought and work, and why he's recommended to us today. The last thing I would say that distinguishes him from most of the current voices in public life, is that he's a deeply hopeful person about politics. I don't know very many people who are hopeful about politics (laughter). Most of the people I know are cynical about politics. For those of us who have made political science and the teaching of politics a life's work, Harry stands out as a voice that's important and unique, and the hope, of course, comes from where it always comes from.... VISION. And so, what we'll hear from Harry is really his vision of what citizenship is all about, and how that notion may differ from some of the ones we carry around in our own heads, or some of the ones that are now being offered in the world. Please welcome Harry Boyte.

# Information Age Populism: Higher Education as a Civic Learning Organization

## Harry Boyte



*Harry Boyte is Senior Fellow at the Hubert H. Humphrey Institute and Co-Director of the Center for Democracy and Citizenship at the University of Minnesota. For the past eleven years, Dr. Boyte and the Center have been developing practice-based theory about how to engage citizens in public life. During the 1960s, he worked for Martin Luther King, Jr. as a field secretary for the Southern Christian Leadership Conference. He was national coordinator for The New Citizenship, a bipartisan effort to bridge the citizen-government gap, and presented the findings to President Bill Clinton, Vice President Al Gore, and other administration leaders at a 1995 Camp David seminar on the future of democracy. He has written seven books on community organizing, citizen action, and citizenship including Building America: The Democratic Promise of Public Work and CommonWealth: A Return to Citizen Politics. Boyte holds a doctorate in political and social thought from the Union Institute.*

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Thank you, Dave Campbell. It's a pleasure to be here. As Dave said, there's a lot of similarity between the work of our Center for Democracy and Citizenship, and the work you all are involved in. I'm looking forward to offering some experiences and reflections from our own work, and hearing what you're doing. I have two points: One is that we in higher education need to take a catalytic role in asking the biggest question of our time: "What does citizenship mean in the turbulent, challenging, and interconnected 21<sup>st</sup> century?" That's the question with which I want us to wrestle. I also want to argue that the commu-

nity partnerships you all are involved with are public spaces for asking that question, discussing it, debating it, and developing the answers. My central point is that your work is a seedbed for the theorizing and practice about the biggest question of our time. Think of yourself, whatever you're doing in your particular project, locale, or work, as also collaborating with others to develop answers to this question.

I want to start with posing that question. Turn to somebody next to you and talk about this for two minutes. If you think about this question, "What kind of citizenship do we need for the 21<sup>st</sup> century?" what would you say?

Let's come back together. Who has a thought that they want to share? What kind of traits do you think we need as citizens in the 21<sup>st</sup> century, given the state of the world, the state of America, and the state of our communities?

"We need to be aware, informed, equipped and passionate."

That's a good list. Aware, informed, equipped, and passionate. Great. Anybody else?

"We talked about it more at a local level."

What did you think?

"There needs to be more and more interaction in the world, and it has to be more than just our country when we talk about citizenship. We're talking about the whole world."

"You can have a feeling about the good of the greater whole. You recognize that you're part of that global picture, and sometimes that means not always keeping your own self-interest."

Greater good.

"I'm really concerned about the issues of protecting the public good. How do we, in the citizenship, get people to go beyond their own individual needs goals and interests and do things for the public good."

Protecting public good.

"In terms of cultural diversity, patience."

Patience is a good thing.

“We talked about public voice and how that takes practice for a community.

Practice.

“Fiscal responsibility and 90% of it rests with CEOs and shareholders who are responsible for people’s investments.”

A sense of stewardship would go along with that.

“Trusting the voices.”

Receptivity.

“We got a little bit into how citizenship is expressed. Ideally this is a process going beyond glib, knee-jerk reactions.”

So this is a kind of deliberative engagement process?

“One other thing we dealt with is the fact that citizenship is part of a larger equation and that there’s a two-way relationship between citizenship and leadership.”

Leadership itself is something that needs discussion. What is leadership? Citizenship is not a single thing, not a single concept. I first learned this in the most important school of my youth, the Citizenship Education Program of the Southern Christian Leadership Conference, the organization directed by Martin Luther King. Dorothy Cotton, who was the head of that program, would ask the question in church basements, in funeral parlors, or in beauty parlors. People would argue about it. There wasn’t a single answer. There was a debate, a discussion, a deliberative process. This was also often an emotional process. Over time, what would come out is a robust, deep, multi-dimensional understanding of citizenship, not a sound byte. That’s why I like the idea of patience; you have to work at it, you’ve got to think about it, and you’ve got to come back to it. To really ask this question in a powerful way in the 21<sup>st</sup> century, we need places to do it, to practice it, and to develop it. This cuts against the instant culture of America today: You’ve got a problem? Here’s the solution. You’ve got an issue? Let’s fix it quickly. We cannot fix the problem with citizenship quickly. It is a deep, long, sustained question.

I want to do three things today. I’m going to critique the radical limits of the idea of citizen as volunteer, which is the dominant conception of citizenship today. Secondly, I want to talk about the traditions we have to draw on, especially the Land Grant Universities and Cooperative Extension traditions of citizenship, which are, in my judgment, far deeper, richer, and stronger than the conventional definitions of citizenship today. Finally, I want to talk about our own work and the idea of Extension and Land Grants as creating public spaces for the discussion, practice, and development of citizenship. Extension and Land Grants generally were part of a great movement, which created public spaces for discourse, dialogue, work, politics, and action.

Public spaces where people of different views can get together, hash things out, and work together. Such places are eroding whether it’s the old school as a community center or the barber-shop. People now are in gated communities. There’s movement toward separation, privatization, and segmentation, and we’re losing our public spaces. This current trend of separating and segmenting is a disaster for our society. In our time, the creation and the sustaining of public spaces is an art. It’s very connected to the conversation about “what is citizenship?”

In America, we have a dominant definition of citizenship, especially after 9/11. George Bush, according to many, is the first significant citizenship President we’ve had in a long time. He makes citizenship a central theme of his discourse. The following is how George Bush defines citizenship, from *Life* magazine’s “The American Spirit,” the new issue about the 9/11 events with an introduction by George Bush. “Many ask, ‘What can I do to help in the fight against terrorism?’ The answer is simple. All of us can become a September 11 volunteer by making a commitment to service in our communities. You can serve your country by tutoring or mentoring a child, comforting the afflicted, housing those in need, building a new home.” Bush goes on to talk about several programs, “whatever your talent, whatever your background, you can do something to serve.”

Service, helpfulness, kindness—it’s hard to argue against these things, right? You can’t be against kindness and helpfulness. Actually, George Bush’s definition of citizenship is grounded directly in the central theoretical framework of citizenship in American academic life, which is communitarianism, articulated by theorists like Robert Putnam, Michael Sandel, or Amitai Etzioni who wrote, *The Spirit of Community*. I don’t want to say that volunteerism and service are wrong. I *do* want to say they are radically limited. If that’s the only way we think about citizenship, we’re in deep trouble. There are five things that “citizenship as volunteerism” takes off the table, and I want to present these in the spirit of stirring up discussion and debate.

The first challenge is that volunteerism as one community organizer said, “takes big-picture thinking off the table.” As a volunteer, it’s easy to get caught in the particular task, the niche you’re in. I think “big picture thinking” is a critical challenge in 21<sup>st</sup> century America and the world. I spent this past summer in South Africa. The world looks different from South Africa. The biggest difference, I came to believe, is that the world looks interconnected. You can’t separate terrorism as a single problem from a host of other problems. The relentless focus on terrorism as the issue of our time disconnects it from hunger, poverty, AIDS, the 2 billion people in the world who face critical water shortages, the degradation of the environment, and bitter, ancient, sectarian conflicts like the Middle East. If you only focus on terrorism, it narrows the field. That’s connected, in turn, with a way of thinking about citizenship.

After the administration talked about using nuclear weapons in a prospective war with Iraq, the main conservative newspaper in Johannesburg, *The Star*, had a banner headline that said, “Remember Hiroshima Mr. Bush.” The newspaper described the tens of thousands of people who were killed in an instant. The

*Guardian*, the British newspaper, after this summit in Johannesburg, had a banner headline, “U.S. Wrecks Green Deal at Summit.” People were especially angry that Bush didn’t come to the Summit on Sustainable Development because he said the real issue is terrorism. The point is that all these problems are interconnected. There’s no better source on this issue than the CIA’s report, *Global Trends 2015*, which came out months before 9/11. The report predicted terrorist attacks and said those problems are connected to a whole series of problems which are mounting in the world: global hunger, warfare, and international crime cartels. The report said governments alone can’t solve those problems. In fact, the only bright spot in the CIA report were descriptions of tough-minded citizen initiatives around the world which were taking on these serious problems. The first issue is that we need to think big, we need to think connected, and we need to think in savvy ways.

The second challenge is that “volunteer” does not convey power. In fact, in George Bush’s earlier discourse around citizenship, his candidacy speech for the presidency, he says, “I envision a nation where the strong are just and the weak are valiant.” This illustrates an interior logic in the language of service. Service takes power and interests off the table; in fact, it hides power relations under a language of care, solicitude, and concern for others. It’s not that care, concern, and solicitude are wrong, but if you only focus on those, you’re missing the power dynamic. It seems to me, as one of the comments pointed out, citizenship in the 21<sup>st</sup> century means very little if we don’t have powerful bold citizens. One pattern that comes up dramatically is the powerlessness most people feel to solve big problems. The increase in volunteerism can be understood in important ways, as young people’s taking personal concern about human contact in a world that seems increasingly depersonalized, in part, because it seems impossible to do anything about larger problems. Young adults and young people, especially, assume that the world is unmovable. They’ve heard all their lives (and I think this is the fallacy of my generation on the political left) about how many terrible problems there are in the world. They’ve seen very little about what can be done. The second challenge is developing powerful citizens.

The third challenge is developing a conception of citizenship which is productive, which produces actual concrete results in the world, which makes a difference. One former gang member in Milwaukee whom I interviewed told me that she was involved in a project creating a park in the inner city. She said, “For the first time, I feel like I’m writing my signature on the world in a positive way.” That’s about productive impact. It’s not simply about good intentions, it’s not simply about taking a Saturday off to help a homeless person, it’s not the story of a young man at Stanford who said the experience with a soup kitchen was so meaningful he hopes his grandson will have the same experience (laughter). It’s citizenship focused on results. It’s focused on actual impact. It’s focused on getting to the roots of problems - that’s productive citizenship.

The fourth challenge is to think about citizenship as a collective endeavor. One of the theoretical problems I have with the surveys about the problems with democracy is that surveys look at

individual patterns of association and participation, such as voter participation, but they detach those from the cultures of institutions with which people are connected or disconnected. For instance, if you only look at whether parents are involved in a school and blame parents for not being involved in a school, you ignore or you slight the culture of the school from which parents are connected or disconnected. The same goes with formal political process. If you only look at voting levels, and you say Americans are voting less and thus Americans are apathetic, you don’t look at why people are disconnected. What is the larger cultural pattern? That gets to the notion that citizenship, if it is serious, robust, and strong, is a collective process. Citizens work collectively with others on common problems. That’s a function of patterns and institutional cultures.

The fifth theme I would say is the elemental one, is that citizenship has become separated from politics. The dominant theoretical frameworks both communitarianism and liberalism, define politics as what happens in government. They also see politics as largely a distributive fight - who gets what, when, and how? George Bush, during the political campaign, equated citizenship with service. He said citizenship is not politics. In fact, he accused Al Gore of being political. Not to be partisan about this, but Gore didn’t mention citizenship. The dominant framework of the Democratic Party in the 1990s defined citizens as customers of government. David Osborne’s work, *In Reinventing Government*, used as the basic text for the Clinton’s administration’s reinventing government, defined citizens as customers. So, when Bush talked about citizenship in the debates, Gore’s response in his mind was, ‘Well, citizens don’t care about that, what they want to know is what they’re going to get, because they’re our customers.’ The whole discourse was a new benefit package or a new program. This is not a partisan problem. It is a *bipartisan* problem and it’s a huge problem. We have, on the one hand, a definition of citizen as a volunteer, and on the other hand a definition of a customer and a voter. Those are the two dominant conceptions. We’re in trouble if those are our vocabulary around “what is a citizen.”

There are much richer understandings of citizenship embedded in our history. My own experience in the Civil Rights Movement taught that the citizen, (and this was Martin Luther King’s great point) ordinary people, African Americans in the South, had to redeem the promise of democracy. That meant citizens have to create the change. Dorothy Cotton used to say, “You’ve gotta be the change you want to be.” She would say (and this was a challenge to notions of looking for trust), “If you feel victimized, you have been victimized. But you’re not going to be a first-class citizen unless you get outside of that consciousness. You’ve got to take action, decide to step up to the plate, and be the change you want to be.” There’s an existential challenge in that which was very powerful. I saw people transformed by that challenge. And it was true! There was no way that the formal political world was going to desegregate the South or that the Supreme Court was going to desegregate the South. Only if ordinary people in communities took on the responsibility of change was desegregation going to happen. There’s a very fine book by Charles Payne entitled *I’ve Got the Light of Freedom* that parses two different traditions in the Civil Rights Move-

ment. Payne discusses the dominant image of the Civil Rights Movement; that it was mobilization, great marches, and protests. However, Payne points out in this book that the heart of the movement was what he calls “the organizing approach,” is very different than simple mobilization. This didn’t mean mobilization was wrong, but the Movement would not have had the impact it had without an organizing approach. This meant when the Student Nonviolent Coordinating Committee young organizers went to Greenwood, Mississippi, they listened, they learned, they built on the history of struggle over the years, they developed people’s public skills, they created connections, they created hope, and they created public spaces in the Freedom Schools where people could develop a new sense of ownership of the change process. That’s what organizing is. It’s very different than mobilizing. Today our dominant discourse around citizen action is the mobilizing imagery e.g., protests and demonstrations, but it’s very different than organizing. Organizing is about the long, slow, patient work of building the power and the capacities of communities.

Cooperative Extension was born in that tradition. It was connected to the idea of public space in schools, community centers, and settlement houses. The Settlement House, for example, was a very important idea. Hull House was a settlement house in Chicago which worked with immigrants from Mexico and eastern Europe. It was a place where immigrants would come, learn things, celebrate their heritage, and undertake all sorts of public projects. Hull House had a labor history museum where the children of immigrants would find out about their parents’ work traditions. Liberty High Bailey, the Chair of the Country Life Commission which developed the vision for Cooperative Extension, said that the Extension system should be seen as a rural version of the Settlement House. Liberty Bailey was the Dean of Agriculture at Cornell University, the founder of Cornell’s College of Agriculture, and a great philosopher. He’s remembered mainly as a horticulturist, but a former graduate student, who was with our Center, Scott Peters, discovered that there was another side of Bailey; he was a philosopher of practical Extension public work and partnerships.

Let me just give you a few Bailey quotes. Bailey said, “Every democracy must reach far beyond what is known as economic efficiency. The most totalitarian government is great at economic efficiency, but the Land Grant must do everything it can to enable those in the background to maintain their standing, their pride, and to participate in the making of political affairs.” Bailey saw Extension as a profoundly political network in the sense of everyday politics, not in the sense of electoral politics or partisan politics, but as the making of political affairs. How did he define that? Every graduate from the Cornell College of Education, whatever their specialty, was encouraged to think of themselves as primarily building the capacity of the communities with which they worked. He said, “Whatever the issue, whether it be roads, bridges, crops, or corn production, think of that as a secondary question. The real question is ‘What kind of capacities for action together, collective action, do communities develop?’” It was a very different frame than we’ve come to think about in our issue-defined world. It focused on the capacities of communities and citizens to work together, take on prob-

lems, and develop a sense of everyday politics. Power is the fundamental question and Bailey tied that to democracy. He said the mission of Cooperative Extension is to build rural democracy. That’s the fundamental issue and it is a very rich tradition.

Extension also has a particular understanding of the university’s connection to the world. That continued into the 1930s and into the early 1940s. The USDA had two factions, a cheap-food faction and a public-work democracy faction. The USDA held a conference in 1939, called “Democracy Has Roots,” which was about soil conservation districts. The formal statement from that USDA conference was that experts and technicians will never be able to master generalized knowledge of the community as well as the people who live there do - the people who are in actual daily contact with neighborhood problems, and whose personal interests are directly affected. Experts must always have a proper respect for the common sense and the constructive self-reliance of farmers. The expert, the scientist, the university professor, must always take the place of secondary importance. In other words, this statement of the conference reflected the animating spirit of the soil conservation districts, was that experts are *on tap*, not *on top*. Experts need to be infused with a deep respect for the common sense, the wisdom, the knowledge, and the capacity of ordinary citizens. This is very different than a technology-transfer/information-transfer definition.

Finally, what did this mean for higher education and for Land Grant schools? It meant a porousness, an interaction, a fluidity of boundaries, an openness to the world, and it also meant a very robust program of popular education, Extension education. It meant having courses which also saw people in communities as contributing to the knowledge creation and dissemination process and to the diffusion process. It wasn’t simply one-way - it was reciprocal, it was interactive, and it was respectful. That’s a profound legacy we need to recover, build on, and about which to acquire stories. Somebody was telling me yesterday about the problems of rural sociology at Davis in the 1940s. That’s a very important story to be known, because that’s a story about a university working with communities, about the spirit of life of communities, about the role of production agriculture, and so forth. Our challenge, in part, is to recover the stories we’ve lost.

Let me conclude with the idea of Extension and related institutions as partnerships for action, public spaces, and centers of community life for theorizing and discussing citizenship, and for developing the type of citizenship we need in the 21<sup>st</sup> century; citizenship which has all the characteristics that you mentioned today as well as characteristics such as savvy, powerful, productive, collective, and political.

We need public spaces, or places in the life of communities which are vital centers for developing and learning citizenship. Extension was on the cutting edge of a whole movement. For example, there was a big movement to perceive schools, rural schools especially, as public spaces or community and social centers. John Dewey’s famous address to the nation’s educators in 1902 was the idea of school as a social center. A few years later there was an association that spread this concept. Schools

as social centers were connected to the Extension tradition. They had a life, a vitality, a multi-dimensionality, and a public work quality. The superintendent rural schools in West Virginia, described the idea of school as public space and community center as, "It begins with social activities like picnics, but it's realized most fully in the work of surveys, meetings, discussions, debates, reading circles, exhibits, lectures, libraries, evening classes, community histories, and electoral participation of all kinds on the issues of the day." That's a vision of the need for public space in the life of a community, the place for developing a strong citizenship.

Our work at the Center for Democracy and Citizenship has raised this concept. We work with a number of schools and community groups in a youth initiative called Public Achievement, where kids do public work projects. They're coached by adults and they learn civic skills and concepts. They take on work and they show what they can do. Kids as young as 8 years old sometimes do remarkable projects. It's voluntary - kids choose to do it. It's obliterates notion that young people are apathetic. In a school like St. Bernard where the school has a coaching capacity, 90% of kids choose to become involved in Public Achievement. The kids say they love to show what they can do about things. By the way, we have never found a group of young people who are apathetic if we asked them what the problems are. There are problems that they worry about. When we started Public Achievement in 1990, we did forums with kids of every different kind of background all across the Twin Cities. We never found a group that didn't have a long list of worries and problems that they were concerned about. We then asked them, "What can you do about that?" The kids would say, "Nobody's ever asked us what we can do about the problems we're worried about." Public Achievement was born out of the notion of everyday politics and public work where kids develop the skills and the imagination to address the problems that they're worried about in the world. We've seen remarkable things.

One example is a group of 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> graders in a low-income school who worked for four years to develop a playground. They had to negotiate zoning changes with the mayor and the city council. They raised more than \$60,000 from businesses. They were recognized by Governor Jesse Ventura in his first State of the State Address. Another example is what happened after a huge blow-up in Minneapolis when the police shot a Somali man who was crazy. A group of Somali teenagers, most of whom couldn't speak English, were coached by a young woman named Danielle Peterson. Together they created a relationship between the Somali community and the Minneapolis Police Department which had not existed before. Danielle's team developed a forum that brought together the mayor, the police department, and the Somali community. It turned out the Somali community was quite invisible to the police and they had very little knowledge of Somali culture and life.

I want to focus on a multi-generational partnership we've had called the Jane Addams School. The Jane Addams School, in the old settlement house tradition, is a partnership with Hmong and Latino communities. I've heard from Dave that everyone at Davis is reading Anne Fadiman's book, *The Spirit Catches You*

*and You Fall Down*. Well, Anne Fadiman's book is a textbook for the Jane Addams School. It's a partnership also with the settlement house on the west side of St. Paul, an old immigrant neighborhood, which wanted to help revitalize the traditions of the settlement house public spaces in the early years of the 20<sup>th</sup> century, and also the College of St. Catherine. It's been a great demonstration plot in the old Extension idiom for Hmong and Latino immigrants to develop citizenship skills and to study for the citizenship test. Jane Addams School has a 100% success rate for people studying for the citizenship test. Several hundred Hmong people who study for the citizenship test have all passed it. I think it's because of the interactive, fluid culture of Jane Addams where everybody is defined as both a learner and a teacher. It's not simply students coming to teach Hmong people how to pass a citizenship test. Hmong people and Latinos teach all sorts of things about their cultures, histories, work traditions, and herbal agricultural traditions. They do artistic programs together, a variety of a kind of collaborative learning and public work projects.

A community center like Jane Addams has three different features. One is that everyone is defined as having many resources and capacities that are tied to democracy. It raises the question, "What is citizenship?" There is a current, constant, ongoing, debate at Jane Addams about "What does citizenship mean?" Now that, of course, is especially true because people are studying for the citizenship test. For those of you who haven't seen the citizenship test, it's important to look at it because it encodes a particular theory of citizenship which defines the citizen as a voter. How many people have seen the INS citizenship test? It's a test that has multiple-choice and right-and-wrong answer questions. One of the questions on the citizenship test is, "What is the most important right?" Now one might think that this is a question worthy of discussion, debate, and dialogue (laughter), but if you think that, then you'd flunk the citizenship test (laughter). The correct answer is the most important right is the right to vote. Now one could well argue that that's a central right. You could also argue conversely that without the right of free speech, the right of organization, the right of assembly, the right to vote then becomes hollow. Those topics are all debatable, but not according to the INS citizenship test.

Kids in Public Achievement in a local high school did a project called "The Citizenship Test: Would You Pass?" They interviewed people at the state capitol. They also interviewed people in the Mall of America, and they interviewed people at Humboldt High School. They asked 5 questions drawn from 100 (immigrants have to answer 3 out of 5 questions correctly to pass the citizenship test). They interviewed 25 people, 5 immigrants studying for the test and 20 citizens. 19 of the citizens they interviewed flunked. The test has questions like: How many representatives are there? How many amendments to the Constitution are there? What's the most important right? What were the 13 original colonies?

A place for conversation, debate, and discussion, not only about citizenship but about the tough issues of our day, is a necessary feature like that of the Jane Addams School. There's a cultural exchange on Monday and Wednesday nights where the Hmong

and Latino circles, college students, faculty, and other immigrants come together and do a variety of work and learn from each other. It seems to me that this is something that all of your work can create - a public space for discourse, debate, and conversation.

A second feature is that Jane Addams is a space for civic learning. What I mean are skills, but I also mean imagination, a larger sensibilities, and everyday politics. I would say the tradition of organizing that I mentioned in the Civil Rights Movement, as it has developed during the last 25 or so years, has a lot to teach us. We're not simply higher education teaching people about organizing. We need to learn.

One of the best examples of this learning was a colleague of mine, Ron Coles, at Duke University a political philosopher. He just sent me a paper that he presented at the American Political Science Association, theorizing his experiences in an organization in Durham associated with the Industrial Areas Foundation community organizing network. The Industrial Areas Foundation develops the capacities of people. Their foundational practice is learning to listen, learning to interview each other, learning to hear each other across differences of culture and race. I want to read from his paper on his experiences. He writes, "Central to IAF practice, is the continual movement of meetings and members around various neighborhoods and institutions, as well as a constant process of listening. For example, in my work in Durham, I have been in numerous meetings in very poor black neighborhoods, places I had never been before. It has put me in the basements of religious buildings where I listened to people speak, pray, sing, tell stories, and work hard and patiently, towards justice, democracy, and power from those places. It has put me in rooms in Hispanic Centers, practicing nascent democracy with dozens of people who speak little, if any, English, who lack citizenship, and perhaps for some, even legal residence. We find ourselves walking a bit more receptively in strange neighborhoods with strangers, taking inventory of the conditions of houses and streets while gaining an initial sense of the shape of lives we've never experienced. This actual world traveling bends, broadens, and nurtures one's hearing and vision, and transfixes my imagination." That's the kind of civic learning that we need for the 21<sup>st</sup> century. We're stretched, we're broadened, we're challenged, and we learn to think outside our boxes and our ways of looking at the world. You can't do that without sustained public spaces in which that takes place. It doesn't take place on the Internet. You've got to be in it. It doesn't take place by watching television and it doesn't take place by going to a meeting. It takes place through sustained interaction over time in the life of the citizens in real live places.

Thus, that the second possibility of your work is to see it as a place for civic learning. Third, I'd say, we need to have a concept of citizenship which teaches a rich, deep, profound understanding of politics. Did anyone see the article in the *New York Times* yesterday about the women survivors whose spouses or sons were killed in the 9/11 World Trade Center disaster? It's quite a remarkable story. They found a much larger world in the political work of wrestling with what kind of memorial there should be. That's not a substitute for their profound grief and loss, but there's a hopefulness that comes out of that. There's a

sense of energy and redemptive quality to what they describe as their political learning. This is politics in the richest sense. That's why I was delighted to see a poetry session in the program today. Poetry is politics. All of our academic disciplines are political. The creation of knowledge itself is a political process. In America today, we've come to define politics in very narrow ways, as being what happens in government as a mad and nasty scramble about scarce resources. Politics comes from the Greek word *politicos*, meaning *of the citizen*. It doesn't mean *of the politician*, it means *of the citizen*.

I want to end with a chart that shows how, as professionals (for those of us who have a professional background or an academic disciplinary background), it looks different if we think about our work as democratic political work. "What is a professional?" is the question here. This is the framework we use in the Center for Democracy and Citizenship, where we say there are different understandings of citizen. None of these are wrong, but unless we have a full understanding of citizen, we're going to be trapped by narrow definitions.

The first is the citizen as voter and that's associated with the theoretical tradition of liberalism which sees democracy as elections. The citizen's fundamental act is the act of voting. The second is the communitarian framework which has become dominant in academic discourse over the last generation. Here the citizen is a volunteer or a member of a community. The third is this older, productive notion of citizenship on which Extension was founded. The citizen is someone who does public work and who is a co-creator of democracy. They're different theoretical traditions of citizenship. It's not one thing.

You can have a dialogue, a debate, a discourse across these different traditions, but they're different traditions. If you define the citizen as the co-creator, for example in the immigrant experience (we see this all the time), you have a completely different conversation than if you say a citizen is someone simply who has legal rights and can be a voter. If you're a co-creator, you can become involved in civic acts by contributing to the community, by building things, and by making a productive contribution at different points. It opens it up. The same thing is true with young people. If you define citizen as a voter, a young person is not a citizen until age 18, right? If a citizen is a co-creator, then a kid can be a citizen at the age of 8, so now you have a very different conversation. However, this is particularly about professionals, and I think we need to challenge ourselves as professionals, and those of us who come from higher education.

The first example I'm showing you is associated essentially with a kind of expert model of professional practice, where the professional is an outside expert and knowledge is hierarchical. This, of course, is exemplified by doctors. You can be idealistic and you can be well-intentioned. One of the striking and poignant things about Fadiman's book is that those young doctors who encountered the Hmong family were so well-intentioned. They're not evil people; they're liberal. It is a great thing to have Humphrey students read that book, because they resemble those young doctors; they're idealistic, liberal, progressive, hard-working, and they want to make a difference and do *pro bono*

work. Still, you have the knowledge, it's a hierarchical knowledge pattern. The aim is to solve a particular problem. The power relation is *power over*, and politics is narrow, politics happens in government. Now this is not to say that this model of professional practice is wrong. If you have a broken leg, you want a doctor who's an expert who can fix it, and you don't want to have a deliberative discussion about it (laughter). You may, but you probably don't. If you have a chronic disease, that model of professional practice is not going to work. One of the interesting things about the Fadiman book is that there are embedded in that very different models of professional practice. Conquergood worked with Hmong communities in Thai refugee camps and was much more successful in his own medical practice because he had respect for Hmong culture and healing practices.

I'm not going to spend much time on volunteers, but I do think there is a model of professional practice associated with the volunteer which is that of facilitator. I also think it's an anti-political. It denies the kind of everyday politics, and it denies notions of self-interest. Self-interest is not a negative term. Self-interest means *inter esse*. It means to be among others, and it comes from the notion of people's passions and roots and what people care about strongly. I think the communitarian rhetoric tends to hide those things, and it tends to hide questions of power and interest. The point, as Robert Putnam would say, is to build trust. Now those are dimensions of civic life, but I would argue that we need a much richer notion, and for professionals, we need the notion of citizen as a co-creator, a co-worker, and also a craftsperson. I think that progressive professionals often make the mistake to say, "We don't know anything." One of the things it's critical to say is, "Be proud of what you're learning. It's a skill, it's a craft, it's a contribution to the world. It simply is not the only way of looking at things."

So, in the Cooperative Extension tradition, the professional is a craftsperson and this is what Bailey was saying. The USDA Soil Conservation District document stated that knowledge is pluralist and there are many kinds of knowledge. The aim is not

simply to fix the problem, but to build the capacity of communities and citizens to work together. You reclaim the aim to build a healthy democracy. Democracy itself is defined not simply by elections, but by a way of life that we all contribute to in our institutions. Power is understood differently - it's not *power over* as much as *power to*, power to create. Politics is public work politics. What that means is politics is not simply a struggle over scarce resources, it's also a productive activity which produces things of common usefulness, solves problems, is generative, creative, and expansive. It's not a narrow understanding of an activity, rather it's a open activity and it creates public spaces. Another point is that the professional is not an outside fixer or rescuer, and is not someone who puts their head under the hood and fixes the problem. Ross Perot said during the 1992 election campaign, "You send me to Washington, and I'm going to put my head under the hood of government and fix all our problems for us." It's not that image. It's the concept of a person who's involved in productive and creative relations with others by solving problems and creating things of general benefit.

However these themes strike you, we are all called to this debate. We are all called to creating the spaces for this debate to take place. What does citizenship mean in the 21<sup>st</sup> century? What is required of us as citizens if we're going to address any common problems and challenges? What does it mean to be a citizen of our communities, our nation, and the world? Those are the great questions. From what I've seen and read and from the conversations I had last night at the pre-conference dinner, the work you're doing is a seedbed for asking and answering these questions. I look forward to today's conversation and to hearing your stories and examples. I thank you for inviting me.

*Dave Campbell:* The Anne Fadiman book that Harry referred to, for those of you who are not on the UC Davis campus, is *The Spirit Catches You and You Fall Down*. It was selected by the UC Davis administration as a book that everybody on the campus should read to create a collective conscience. I think this is the first time we've ever done that.

# REACTION PANEL

**Bill Lacy, Vice Provost, University Outreach and International Programs, UC Davis**  
**Patsy Eubanks Owens, Environmental Design, UC Davis**  
**Larry Yee, UCCE Ventura County**  
**Al Sokolow, UCCE UC Davis (moderator)**

*Al Sokolow:* We're going to follow up on Harry's excellent and insightful set of ideas by asking a panel of University-affiliated folks to give their perceptions on some of these issues. I'm going to start with Larry Yee who is the Cooperative Extension Director and an Advisor in Ventura County. His role calls for him to be the person who bridges the river between the University and the people in Ventura County. One of his tasks, which he does excellently and I've seen him in action, is to know his community, and know not where "the bodies are buried," but where the opportunities are. He's a facilitator, and he's always putting together learning and process opportunities for his community.

The second member of our panel is Patsy Eubanks Owens who is an Associate Professor of Landscape Architecture. One of the reasons why we have her on this panel has to do with the nature of how that discipline is taught and carried out on this campus. It is more than plants and designs - it is very much a community process that Patsy and her colleagues are involved in. In fact, that department is an integral part of our Community Development Master's Group, and they are all faculty members. I know Patsy's work very well, and we've worked together on a number of things.

The third and last, but not least, panelist is Bill Lacy. Bill is the Vice Provost on campus for Outreach and International Programs. He's the first person in this position. He came here about 2-1/2 - 3 years ago from Cornell, where he directed, among other things, Cooperative Extension, so he has solid grounding in this kind of work. He's also a member of our faculty in the Community Development and Studies Department. We're going to let Bill go first.

*Bill Lacy:* Let me start by saying how delighted I am that Harry Boyte has joined us. I think you can see what a provocative thinker he is. He's addressed a number of the key issues that this coordinating group has focused on during the last 3 or 4 years. At first, I thought I'd comment for just a minute or two, but he's raised so many issues and tapped so many key concepts, that I want to take a little longer to reflect on some of those in no particular order.

Several years ago when I was trying to organize a national professional meeting in Chicago, I turned to Harry because he had been such an instrumental force in my thinking, my research, and scholarship. At that meeting, he provided the plenary session speech, and really engaged the participants, members of the Rural Sociological Society, and a debate is still going on. The impact of his comments and his scholarship permeates our

society today. Actually, it preceded his arrival, obviously, and it was a nice match, a nice marriage. I wrote a paper from that meeting that's related and draws heavily on Harry's work, entitled "Empowering Communities Through Public Work." It draws very heavily on the way in which Harry defines how we move the whole knowledge era into a citizen science, recapturing it from the expert science, and through something that Harry hasn't emphasized, private science. In the paper he gave us to read, he focused more on the information age, and the role of university in that information age. I think that's a key. The third key element that I wanted to address, and did address in that paper, was the whole notion of the food system and food citizenship. We can talk about science citizenship and food citizenship. We can talk about public work and citizenship. The final point that Harry makes, and it's a very, very key point, is the institutional culture and the broader context: the local space, the regional space, the national space, and the international space.

The work that Cooperative Extension began was on a university campus, thinking within the boundaries of a single state. Liberty High Bailey articulated this beautifully. I was pleased to be part of that tradition at Cornell as the Director of Cornell Cooperative Extension, because those values are still the values of Cooperative Extension, not only in New York, but across the country. However, these values began as state-based, a state-based organization. The Wisconsin idea argued that the boundaries of the University of Wisconsin were the boundaries of the state. That's no longer the case. We talk about this community, and this democracy functioning in a global context. Not only to we need to think globally and act locally, we need to think and act at all the various levels, not just at one level. We need to recognize that we are part and parcel of that broader context, but that we operate in that global context from our foundation in our own communities in our own local space. We understand that context only in the context of that local space. Thomas Friedman, for better or for worse, has some fundamental flaws, but his book, *The Lexus and the Olive Tree*, captures this very, very uneasy tension between local, i.e., the olive tree, and the Lexus, which is a homogenization of transportation. It's the representation of homogenization of culture, and that's what globalization does in large part. It's a financial system, an investment mechanism, and a world market mechanism that attempts to homogenize the olive tree, the local, the important grounding of space and place.

Public good. What is that? I'm doing a national study of the public good and university-industry relationships with a particular focus on biotechnology. Many define the public good and the best way to maintain the public good as patenting, privatizing

knowledge, and commercializing knowledge. The best way to serve the public good, however that's defined, is to ensure that there are incentives to invest in that knowledge, and the best way to move towards doing that is to privatize knowledge. That's one mechanism and it's a complementary mechanism. It's not necessarily the primary mechanism of a role for a public university. There are complementary agendas that need to remain strong in their own right. What do I mean by that? I mean that you don't turn the university into a subcontractor. True partners mean you come into this process as equals, contributing equally, and being true partners in that process. One of the issues, in terms of empowering communities, is that a university has to play a central role in the way in which it generates, disseminates, and works with our partners in applying that knowledge where appropriate. That involves a strong public citizen science in an era of expert knowledge, in an era of increasingly private knowledge, and now more recently, classified knowledge.

One other comment I want to make is about the sense of space and sense of place. Wallace Stegner observed in his essay, *The Sense of Place*, that the humanities are essential for an understanding of who we are and our sense of place. "No place is a place until it has had a poet," so I'm particularly pleased to note that we're having a poet today as part of our presentation. He also observed that developing a learner's sense, not a student's sense, but a learner's sense of place, a place to pioneer, to grow in, to live and work in, to discover, to create, to see the world from, to share, to play in, to return to, and to remember, should be a key element of any education, any process of citizenship, and any way in which we build that citizenship.

I'll conclude with a part of a conclusion to the same paper that Harry helped to stimulate. A community, and there are no such thing as ideal communities, is where you consider individuals and the organizations in their total context, not as individual fragmented parts, not in terms of fragmented roles, but in total. You engage citizens and people in a community as a whole. While ideal communities have never existed and probably never will, still without communities, particularly sustainable communities, society can only atrophy. The restoration of local communities, on the human scale, is essential to renewal at all levels. Moreover, serious citizenship requires public action guided by the principles of justice, recognition, respect, and accountability. What each of us chooses to do may be critical to shaping our communities and our democracy in the future. Quoting Mahatma Gandhi, (he said it well and Harry paraphrased it), "We must be the change we wish to see."

*Patsy Eubanks Owens:* Al's briefly given you my background, but I want to add that I also see myself as a product of Cooperative Extension. I began when I was 10 years old as a member of 4-H. At that time, we were planting trees in schoolyards, re-designing the roadside rest stop, and going into the first-grade classes and helping with reading circles. I feel like that's a part of who I am, but I think the other thing that's been really important in my life is my connectedness to my community. I grew up where my great-great-great-grandparents had also lived. My family has lived in the same area in north Georgia since the mid-1800s, and everybody feels a real closeness to that place.

That's what I want to talk about - the importance of connectedness to place. Tying that to Harry's comments, I was really grateful that he emphasized public space and its role, because as a landscape architect and as someone who's interested in design, that's really at the root of many of the projects that I do. Harry also mentioned the two purposes of having public space - for public discourse and for public planning. I would add that a part of the public planning is to build that connectedness or rootedness. It is to make people realize that they belong somewhere, that they do have a place to go to, it's where they see other people, and that they somehow feel more of an obligation or connection to that place. I'll talk about that by describing some of the projects that my students and I have done.

I have two halves of my life. One is community participation and the other is youth needs. The last paper I wrote was entitled "No Teens Allowed: The Exclusion of Adolescents from Public Spaces." There's a lot of things going on that non-designers, and even some designers, aren't aware of which are conscious decisions have been made to keep people out of spaces. It's really important for people to start thinking about that. Many people are probably familiar with the K Street Mall in Sacramento. As an example, it was redesigned to specifically discourage homeless people, teenagers, and people from loitering. All the benches were taken out as were public amenities, water fountains, those kind of things, so that people aren't encouraged to be there. Another example is McDonald's. The chairs in McDonald's are specifically designed so people won't be comfortable sitting there after a certain duration of time. This is because McDonald's doesn't want teenagers hanging out and sitting around talking for more than 10 minutes. There are a lot of things of which the public typically is not aware, but are being done to exclude people from public spaces. One of the things we try to do is engage young people in public spaces. We're designing or helping them come up with a place, helping them determine what their vision is, and what really needs to be addressed in the community. They're the experts because they're the ones that live there, and they're the ones that are going to be there after we're gone. They have much more information to add to the project than we could ever possibly hope to know.

I want to talk about challenges for the public, challenges with professionals outside the university, and challenges within the university. One of the things that we always do, the first step that we take, is listening. The approach I use is modeled after that of Randy Hester who is a professor of landscape architecture at UC Berkeley. The first step is to go find out from the community what it needs. It is just wonderful that Harry talked about visioning and thinking bigger, because that's one thing I've always tried to do. I first learned that in Philadelphia. I noted that the partners didn't just do the project, but they tried to offer the community leaders choices, asking them, "What if you also did this?" or "What if you also did that?" When I first became aware of this tactic, I thought, "Oh, what a great tool." You are sort of building in your next project and your next paycheck (laughter). Then when I went to graduate school and started working, I realized that there's actually a greater purpose. It's doing more than just putting a band-aid on a problem; it's looking at the bigger context of the things that are there.

One of the things we have to address is the reasons why people don't participate and the reasons why community members don't get involved. As a professional going into a community trying to help on a project, I learned that there's a lot of different reasons why people don't become involved. Here are 4 reasons: 1) They don't trust us. They don't trust designers. 2) They can't see how what we're talking about is ever going to affect their lives. 3) They don't have any technical expertise. They don't know what they can offer. 4) They don't think any of these things are going to happen anyway, so why should they bother?

I did a project in Matewan, West Virginia. Matewan is the home of the Hatfields and McCoy's. It's up in the Appalachian Mountains, and it is very remote. We had been told that the locals are going to look askance at you, and because you're from Virginia Tech, they're going to be very suspicious of you. We started our listening process by conducting a community-wide survey on the telephone. During the first round of calls, we asked people about the history of the town, places that they remembered, what was important to them, when did they feel like they were in Matewan, what was outside Matewan - those kind of things. We got nothing. They wouldn't say a word! We couldn't get people to tell us a *thing*. We decided that it might be better to recruit high school students to do the phone survey. A lot of kids volunteered and we talked to them about what we were trying to accomplish and what the goals were. We then had the kids make the calls. Well, what had previously been a 5-minute phone call at best when we made them, turned into a 2-hour conversation when the kids did the calling. We wanted the kids to hang up, because they wanted to talk about *everything*. It was a wonderful way for us to get a lot of information, and sometimes you have to use those community experts. You have to think about how you can get people in the community to help you get the information that you want.

The second reason people don't participate is because they don't understand how the design or the project can affect them. I think it's our responsibility to make that translation to help them understand, because sometimes they may be looking at it from a different viewpoint. As a professional, you have to step back and think of all the different possible ways that it may affect them. Think about how you respond because when you ask people what they want they often say, "Well, you're the expert, do what you think should be done. What can I contribute?" There's a lot of things they can contribute. In a project that I worked on in Runyon Canyon in Los Angeles, we got one of the community members who was a Sierra Club member who knew all the wildlife in this canyon. He helped us do the mapping of the wildlife in a week or so. This would have taken us months if we had tried to do that on our own by going to other resources.

The last reason why people don't participate is "It's not going to make a difference, nothing's going to happen anyway." This is a valid concern because this so often is the case, especially in design professions, and particularly when you're coming in with a group of students. Often the project turns out not as it was originally conceived. You have to be up-front with people. You have to let them know what the timeline is, what the possibility is, and that design projects will not happen next week. Projects

often take 10, if not 20, years to accomplish. I've got a project that I worked on in the early 1980s that's just now starting construction. You have to let people know what's coming, and if they know what's coming, they can live with it. Another thing that Randy Hester does is he promotes the idea of short-term projects, some small piece of the overall project. This is something that Jim Grieshop and I have tried to do all along. We've been working in Knights Landing for several years. During one of the first years we knew we couldn't build a new playground, but at least we could sand and paint the old playgrounds.

Challenges with professionals - one thing we always had to think about is competing with various local agencies. In other words, how do you do what you do without stepping on their toes? We've been successful helping the vision-setting in communities, and helping them come up with ideas. Then they can then get funding to do a project and hire professionals. Professionals love that, because they now see this as a project that may have never been scheduled, but now there is a possibility of actually doing the project.

One University-related problem I have faced in my career at UC Davis is how what you do gets evaluated. I think it's really hard for people to understand the importance of these kinds of projects, because in my field, the results are all high art, which is what gets recognized for the design awards, and yet they have a very important role for that local community. How do you get that recognition, and how does that get counted when you're being evaluated for tenure or a promotion? Another University-related problem is how do you fit these long-range projects into the quarter system or the semester system, and how do you keep the students involved?

*Larry Yee:* It's good to be back among friends and colleagues, because for the last several years I've been away, and I have not been involved much in statewide activities. I've been deeply involved in local things, and I've been very involved in some national projects, so it's nice to be back at this continuing conference. And by the way, Al, I've been in Ventura County long enough now, that I do know where some of the dead bodies are buried (laughter). In fact, I live right across from an old cemetery (laughter).

A lot of the work that I've been doing, both locally and nationally, involves rebuilding community, redefining, and recreating democracy. I want to thank Harry for giving me some new language today to better describe some of the work that I've been engaged in - public space, public work, and so on. I've been, you might say, a real struggling practitioner at this for the last several years, and I can tell you from experience, that this is messy and difficult work. It's difficult work, but it's work that's necessary and it has to be done. The way that I can most productively spend the next few minutes with you is to share a case study of some work that I've been doing in Ventura County. Before I do that, I want to make a couple of quick comments about some of the things that Harry mentioned. First, I'll say, "Amen, amen, amen," to most everything that Harry said. I thought this was just wonderful. I think the difference between the old notion of public space and this new notion of public space

is cyberspace. The democratization of technology, finance, and knowledge is continuing at an ever-accelerating pace. Whether or not universities and institutions of higher learning jump in and take a rightful leadership role in all of this doesn't really make a difference, because it's going to happen anyway. I would love to see universities do their fair share of facilitating the creation of public work and public spaces, but in many instances, I see them dragging their heels and not doing their part. We do have a rich heritage in the Land Grant university system and I would like to see it re-energize and revitalize itself in the 21<sup>st</sup> century.

Another thing that Harry mentioned was that we need to have a rich understanding of politics. I would state this slightly differently; we need to have both a rich understanding and an evolution of politics. What I mean by evolution is Ken Wilbur's definition, that evolution is a process of transcendence and inclusion. You need to transcend the old, but at the same time, you need to include it. We need a transcendence of the old politics, and then develop a whole new type of politics that includes and embraces all of these ideas about public work and public spaces.

Here is an on-the-ground example of some of the work that I'm doing in Ventura County. I believe it illustrates very nicely a lot of the theory and the concepts that Harry has shared with us this morning. We've created a new organization in Ventura County called the Ag Futures Alliance. It's about 3 years old, and it's an outgrowth of some earlier work that the Economic Development Collaborative of Ventura County (EDCVC) started. The EDCVC got some grant money 4-5 years ago to create industry clusters, and to look at the long-term sustainability of different industries. They put together a cluster around agriculture and they hired a consultant facilitator. At one of the organizational meetings he asked the question, "What are some of the most critical issues that we need to think about for the long-term sustainability of agriculture in Ventura County?" A lot of issues that came up were environmental issues, labor issues, and so on. When we looked around the table we thought, "Gee, the only people that are here are ag people. How can we deal with environmental issues if the environmentalists aren't at the table? How can we deal with labor issues if the labor people aren't at the table? How can we deal with all of the other issues if those other perspectives and interests aren't at the table?" We then thought, "Maybe we should try something that we've never done before. Maybe we should have a meeting of all these different interests and perspectives to see if we can forge some kind of new alliance or coalition, and deal with some of these critical issues of sustainability."

Now, you should know that in Ventura County there's a long history of divisiveness and conflict between many of these groups. If you invite the Farm Bureau to come to the table with the Environmental Defense Center and have the Ventura County Ag Association sit at the same table with California Rural Legal Assistance, I can tell you that sparks are going to fly. These people have been across the table in courtrooms, and the spears have flown back and forth. Thus, we created the Ag Futures Alliance and we had the Farm Bureau, the Environmental Defense Center, the Ventura County Ag Association, the Sierra Club,

the League of Women Voters, and the Economic Collaborative of Ventura County all attending. It was a group of about 20 people representing all of the major interests and perspectives around the long-term viability of agriculture in the county. Someone mentioned patience this morning. Believe me, you really have to be patient to do this sort of work. We spent a little more than a year just simply learning how to be together, how to talk to one another, how to respect one another, and how to trust each other. At the end of that year, what had happened was just unbelievable - the transformations that had occurred and the new relationships that were built. When you see the Executive Director of Farm Bureau laughing together and hugging a woman from the Environmental Defense Center, something (laughter) has happened. We took the better part of a year to craft what we called our constitution. We spent a lot of time developing a purpose and a set of principles. The principles are in two categories: 1) Principles that guide the organization itself; how we relate to one another, how we work together as an organization, and 2) Principles about the actual work in the community that we do.

Let me share with you the purpose so you have a flavor of what we've developed, because they speak to a lot of the points that Harry mentioned. "To support and enhance an interdependent and viable agriculture in Ventura County in perpetuity, through an alliance that values dialogue and cooperation, and where a diversity of affected views and interests are represented." Our purpose is to enhance an interdependent and viable agriculture by bringing people together with diversity and respect.

Let me give you a quick example of what we call principles of "organization." Most of them talk about developing mutual trust and respect, and about how we should listen to one another. "In order to develop mutual trust, we respect the right of each individual to have viewpoints, beliefs, and values. This means we speak in ways that respect others' opinions." Examples of principles of practice: 1) "We believe that all people across generations are inextricably linked to and interdependent on each other, through our social, ecological, and economic systems. Further, we are accountable for the effects of our decisions on future generations." 2) "We believe that all parts can be understood only through their relationship to the whole, and that a change in one part, changes all the others, thereby changing the whole." Just imagine - hard-core farmers sitting around the table and developing principles like this. It's pretty amazing stuff.

After the first year, we worked on two critical issues in Ventura County. One was the use of pesticides in agriculture around sensitive sites, i.e., schools in the county. The other issue was farm worker housing. We have now issued white papers about these particular issues, and it's incredible the amount of receptivity that we've had in the community. When you remove all of the old politics, it's unbelievable what can happen. When we bring these reports and recommendations to the Board of Supervisors, they know that it is being fully supported by the agriculture community as well as the environmental community, the business community, the labor community, and so on. That makes a very powerful impression on the Board and they are very pleased to see these type of things.

Just recently we decided we needed some fresh voices in the group, so we started recruiting new members. We decided that we needed to recruit 10 new members with the same kind of general composition. All the 10 people that we asked are unbelievably busy people. We thought our chances of getting most of those 10 were very slim. We called these 10 people, and 9 of them agreed to be new members. The only one that decided not

to come was involved in starting a whole new business enterprise and was just absolutely swamped. Otherwise he would be there. This demonstrates the kind of credibility that this new group has developed in the community. We've created a new type of civic institution that's demonstrated a new and more effective way of resolving critical issues.



Larry Yee, Patsy Eubanks Owens, Bill Lacy, and Al Sokolow

# CALIFORNIA CASES I

## **Manuel Jimenez, UCCE Tulare County** **Diane Metz, UCCE Solano County** **Jim Grieshop, UCC UC Davis (moderator)**

*Jim Grieshop:* We now have two case presenters and they're going to talk about slow food. Some people know about slow food and perhaps you've heard of the book, *Fast Food Nation*, and the move toward slow food. Both of our presenters, Manuel Jimenez and Diane Metz, have been doing projects that actually do relate to food, and we want to use these as cases to talk about building and developing civic muscle. Our first presenter is Manuel Jimenez who's a Farm Advisor in Tulare County. He's going to talk about a project called Woodlake Pride. The second presenter is Diane Metz, who is a Nutrition, Family, and Consumer Sciences Advisor from Solano County, and she's going to talk about the Community Food Security Project.

*Manuel Jimenez:* Good morning and thank you, Dave, for inviting me. It's not often that I can give credit to this project that I've been involved with for about 10 years. I work with a bunch of kids in my home community, and that's what I do when I'm not working at my Cooperative Extension job. We started a similar project almost 30 years ago, except times are different now. We started a similar beautifying the community project 30 years ago. We painted buildings and cleaned streets, but some people wouldn't let us do anything, saying, "You can't paint things because you don't have liability insurance." We would do this early on a Sunday morning, sand and paint. We even eventually painted a mural. This created (I shouldn't say it) a real hell for us, because just about the time we finished it, the Police Department said, "You have to remove the mural." It was on a building that had graffiti on it. We were told, "We want this thing off by next week." We had to get California Rural Legal Assistance (CRLA) to help us with this problem. The reason that I think people had difficulty with it was because it was a picture of Benito Juarez, and there was a little notation in Spanish beside it which said, "Respect for the rights of others is peace." However, there was also a little flag that one of the kids painted that was part of a collage, a flag of the United Farm Workers. I think that initiated some resentment from the community because some people that didn't want that flag there. We couldn't believe it. To make a long story short, CRLA had meetings with the city council and that terminated our project, because the relationship among us, many city officials, and many people in various public offices, made it difficult for us to work in the community. Not only that, but also because of the presence of the Police Department on several occasions, the parents of the kids who were involved with the mural were afraid we had broken the law.

20 years later I was doing work with the Hmong Community Gardens in Visalia, and we continued that for 10 years until the city stopped sponsoring the program. My wife then came to me and said, "You know, Manuel, all that extra work you do for the Hmong community? Why don't you do something for

Woodlake?" Of course, memories are difficult to erase, but I said, "OK, we'll try." Most often, this kind of project is funded through one agency or another, but we decided that we wanted to be free to do whatever we wanted so we raised our own money. The concept was we would grow gardens to raise money to do beautification projects. With that premise, we started getting people who felt like we did. The slides I'm going to show you will give you a good idea of what has been going on for the last 10 years. The bottom line is that things are very different today. Those same unassuming individuals with those same agencies, the same group of people who gave us a hard time back in 1972, are now behind us. Many of them have stepped forward to get behind us in a big way.

When we started this project, we started doing just gardens, and then we went to some other phases that I'll describe later. We've raised about \$50,000 for a project that we're now going to start construction on, and the city has allocated a half a million dollars for our gardens.

Woodlake is located in eastern Tulare County. Many of you know where Fresno is, I'm sure you do (laughter). Woodlake is about an hour southeast of Fresno, nestled against the foothills just below Sequoia National Park. To give you an idea about the community, the median income in Woodlake is about \$17,000, and historically it's been a farm working and a farmer community. There's a sign as you come into Woodlake which says "The Community with Hospitality." Well, it depends on which group you go to for the hospitality. There are the farmers who have their hospitality and their groups such as the Farm Bureau. There's the Lions Club, the Kiwanis Club, the chapels, all these groups. They may get along just fine, but there's no actual coming together of people. We thought that by doing some projects where we would show by example, that maybe we could get those same people together and do something bigger for our community.

Now, quite often I attempt to take credit for the things that take place in our project, but it's my wife who has put many, many hours into this project. Her name is Olga and she is the organizer most of the time for most of the things that we do. When we need help desperately, she's the one that goes out and drums up the army to do our big projects. She's the real backbone behind Woodlake Pride.

There were some problems when we started, because some people remembered the past efforts and those problems we had. It was difficult getting properties in town. There were other issues, too such as liability. We couldn't get liability insurance to work on many of the properties we wanted to use. Most of our gardens started in uptown. We had a little farm which gave

us a couple of acres. We also had a number of small lots, such as people's back yards, where we would plant gardens. It wasn't until after a couple of years of doing that when people finally started giving us properties that were significant in size.

There's no membership in our group, and it's always been made up of volunteers. We take 'em from very young to the young (laughter). What is interesting is, aside from not having membership, we don't have any rules. There's only one rule and that is we want you only if you want to work. It's amazing what volunteerism does. Once we actually had a couple of kids who we paid, and it was really sad because our volunteer kids worked a lot harder than the kids who were getting paid. We decided after that we weren't going to do that again. What we did first was figure out how to raise money. Everything costs and Woodlake is a relatively poor community. Half of the businesses downtown were empty. How could we go into a small business and ask them for money to do these things? How could we go to the clubs who are also raising money? There's no place to raise money in Woodlake.

We decided that when we started these projects, we were going to do the work ourselves. We could not depend on anybody else, and it was going to come from hard work, and the resources that we could put together. We now have land which happens to be right next to our current project. It was amazing because at first there were no volunteers. We needed equipment and we needed tractors. If someone offered a tractor, it would be in the middle of a rainstorm or something like that. It wasn't that they didn't want to help us; they simply were busy. It was hard to get volunteers. We had to do a lot of the work ourselves, preparing the gardens. During the first years, we concentrated mostly on growing gardens to raise money for our beautification projects. These slides show some of the activities of the kids and some of the adults who volunteered to grow the crops. Corn was the main crop. We tried growing vegetables, and guess what? People in Woodlake didn't like broccoli, they didn't like cauliflower or celery, and we couldn't sell any of it. We grew an acre of those vegetables and couldn't sell them, so it's been mostly corn over the years.

This slide is one of the gardens. We have 3 sites, actually 3 city blocks. At the very beginning, we sit down with the kids and plan what we're going to do, and then we plant and maintain the gardens. Then there's harvest and that's probably the most fun part for most of the kids. This is 10 years of gardens, and over the years it hasn't been the same kids who worked on our projects. Because it is voluntary, we tell them, "You can come today, and you can leave 15 minutes after you come. You don't have to stay." Some kids come, then they realize it's work, and they're gone after 15 minutes. There's a few that stay, and some kids have been with us for many years. The problem is just when the kids get good at it, they find paying jobs. This summer, every one of the teenagers that worked on our project got a summer job and this is because people come to us and ask, "Do you have any kids that want to work?" Naturally, we want our kids to make money. This makes it difficult for us, because just as our kids become teenagers, they also become very efficient and very ethical in their work practices, and we lose them to real jobs. This is good for them, but that's one of the problems we run

into. Finally, there's the sales. This is the important part because what we did for about 8 years was raise the vegetables, sell the crops, and use the resources we had to give the kids a good time. Then we would buy the seed, fertilizer, hoses, and other things we needed to expand our gardens.

These slides are some of the beautification projects. Seed is expensive, especially hybrid seed. Whether it is flower seeds or specialty vegetable seeds, they're extremely expensive. We grow about 30-40,000 plants in a high school greenhouse. Once these plants are ready, we plant them in the various sites. Over the last 10 years we've had 3 major sites where we put the gardens. This slide shows one site on the north side of town. It's a city block and we change it each year to look a little bit different. This slide shows another side of town and another garden. This slide shows one garden that the kids really like to work on. Recently the Division of Dam Safety hasn't let us plant there, but we plant on the side of a levee. We've done that for a number of years and we've put in about 20,000 plants there. Our kids guard it and it becomes theirs. What's good about that is we said, "There's gophers out there," they look for the gophers, they find them, and then George, our gopher killer, goes out and takes care of it (laughter). That's buy-in. You have kids like George and other kids who, for the last 10 years, really stuck with it and they keep calling me. There's always going to be a couple of kids that call and ask, "Manuel, what do we do today?" or, "Olga, what do we do today?" Olga will then call me at work and ask, "Manuel, they want to know what should they do today." I have to be always on my toes so I'll know what we're going to do next. It never ends because they're calling you, and while you have their attention, you can't let go. Here is another slide showing our work. About 30 kids planted that garden in one morning. It takes about 3 hours and it's lots of work.

We also do tree planting, and we've shown the downtown community how to plant trees. We pull out all the old trees, and put in new ones. We also purchase plants and put them in during the winter months for winter gardens. Then, of course, we take responsibility for maintaining them as well. The gentleman you see in the this slide who is sitting on the bench is Rudy Garcia. He is the president of the Chamber of Commerce, and he recognized the work that our kids were doing. He suggested that maybe some of the city's tree grants go to our group to plant trees along the Bravo Lake property. At the moment we've told him no because we already had a vision of what we wanted to do along Bravo Lake. We felt it should be thought out a lot more than just plant trees and then pull them out 3 years later. We started discussions and over the last 6 years, and we have come up with a pretty good-sized project. It is an agricultural botanical garden that is 1 mile long along Bravo Lake. As I said earlier, through the several community meetings that we organized, we talked about issues and discussed what the important things that we wanted in our community were, whether it was health, housing, and so on. One of the important proposals discussed was our botanical garden. As a result of those meetings, churches, groups of carpenters, farm labor contractors, and farm workers decided that a botanical garden made the most sense as a community project. We then raised the money we needed to develop the plans for this project. The city bought the land, and we also got

permission to use the land for the garden. One of the concerns was protecting wildlife, and that's part of the project in many ways. The garden was going to be on old railroad property so the kids collected soil samples and they actually did a bioassay in the greenhouses looking for chemicals that might harm our plants. Since then we have finalized our plans, we've formed a non-profit, and we're expecting to get our tax exemption sometime this fall. We've been promoting this concept of a botanical garden for the last 3 years. We've taken every opportunity to tell everybody about it. We did this by planting demonstration gardens to bring attention to the botanical garden. Depending on the garden, we plant a lot of stuff. This year, in fact, we had over 1,000 cultivars of vegetables and flowers.

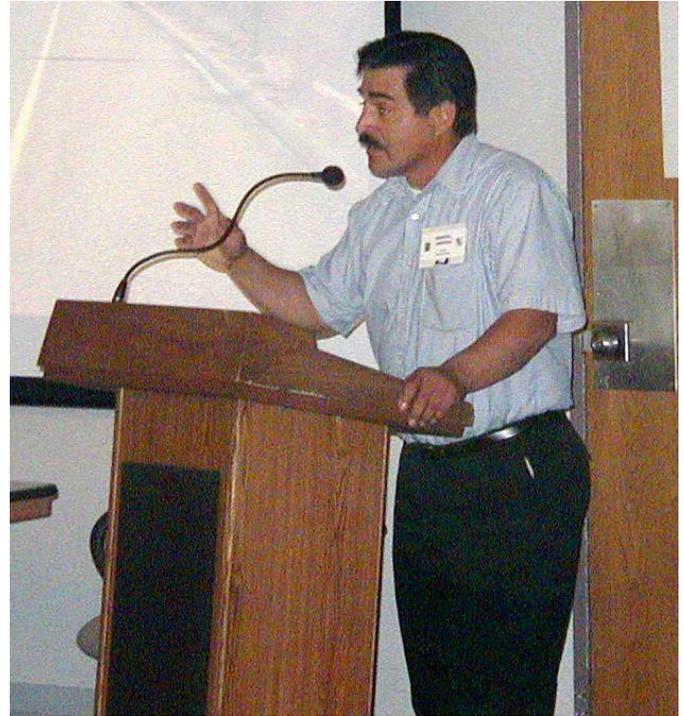
The next few slides will give you a tour of the gardens that the kids have planted. Within the big garden there are many smaller gardens. We have one of tomatoes which has 80 tomato varieties, we had 28 different types of eggplant, all the fall crops, 100 varieties of peppers, and more than 100 varieties of sunflowers. What's amazing is that when most people come to the gardens, say, "Oh, you have a garden, (laughter)," but they don't realize the work that's gone into it. It has not been easy. Some nights when the kids come home (and we feel bad about this) we tell them, "If you want to come after school, I get out at 5:00 and we have to plant 2,000-3,000 plants in an evening."

You can see from these slides that a lot of work has gone into this. It's all heart, because how do you get people, especially young people, to come and put in the time where there's not many rewards? In fact, this year we got a carpenter to help the kids build the façade. They wanted a building, so we got 'em a building.

Now, the highlight of the garden season, ever since this program started, is that we have a field day. It's a big deal to get ready for our field day, and we're harvesting, getting organized, and finally the kids get to talk about their garden. They get in there and brag and it's nice to see them do that. During our field day we give away our corn. Everything is free and we encourage people to come. This year not as many people came as in the past, but each year over 1,000 people come to visit the garden. Plus, school buses come and bring children to the gardens. By the way, one thing we're very conscious of is wheelchairs, and we've always tried to make all the paths wide enough for wheelchairs to fit, especially because the president of the Chamber of Commerce's mother (laughter) is in a wheelchair and she appreciates that.

I should mention the gentleman in this last photo. His name is Chu Yang and he brings his family on weekends from Fresno to work in our gardens. We have a couple other families that bring their kids from Visalia or Ivanhoe, which are communities a little ways from us, but it's nice to see that people believe in the gardens so much that they will travel to work for free. It's open to the public, so after our field days the program stays alive. This year we had to terminate it early and it was kind of sad. I should mention there are not very many rewards for the kids. We do give them vegetables, but the kids hate vegetables. They said, "Manuel, when you start giving out vegetables, do not invite us, because our parents make us eat the broccoli (laughter)." That's

why we put in a berry patch a few years ago, because they like berries. We try to do as much as we can to entertain them. We've taken them to places, the circus, and all that costs money. Many times I think it's their being around other people and having a sense of accomplishment that brings them to the project. There is a little bit of goofing off during the plantings, but we assume that it's fun (laughter) because they keep coming back (more laughter).



Manuel Jimenez

*Jim Grieshop:* Wonderful presentation. I am hopeful that neither of these projects will ever be finished.

*Audience:* You were trying to get something done and had a negative response from the local authorities. Then at the end of your presentation, you talk a lot about the negotiation with the Chamber of Commerce and other players in the community around your latest effort. My question is, to what degree were the young people part of that discussion and negotiation, and are there other ways in which this has broadened the horizons of the people who show up, beyond the practical skills that are learned?

*Manuel:* We try to involve the kids as much as possible, not so much in a political sense, but in a promotion sense. I have a weekly radio program in Spanish. The kids talk about the gardens and about growing vegetables. Also, they come to the city council meetings. We invite the kids to whatever meetings we go to. The kids have been pretty shy, so they're not willing to talk business with the officials, but they learn the system, and they know exactly what we're doing. I think they understand volunteerism, but I think in the bigger picture they realize is that over the years that we've gotten buy-in from many, many organizations and people. We get letters regularly from people at my house, because we don't have an office. We get letters from

farmers, the Tulare County Farm Bureau, which has been a big supporter of our group, and the United Workers of America. We're trying to get these groups together to develop another project on the botanical garden. Also, we have the local nurseries. All the nurseries in our area have come forth. We have not gone out and asked them to participate, but Monrovia, one of the largest nurseries in the U.S., is in Woodlake. They've come forward and offered to provide all the ornamentals for our project. Ally Cook Nursery, which is a fruit and tree nursery, has come forward. We have a bedding plant nursery that's offered to grow some of the plants for us. All the service groups in the community, Kiwanis, Lions, and Rotary, have stepped forward and said they have a project they want to do at our facility. We're just hoping to get the infrastructure complete so we can give them the opportunity to work in the project and to bump into other people that they normally wouldn't meet.

*Audience:* What's the population of Woodlake?

*Manuel:* The population of Woodlake is 6,000 people. It's a very small community.

*Jim Grieshop:* Manuel, what do you do in your spare time (laughter)? We're going to move on with Diane Metz from Solano County.

*Diane Metz:* The gardens I'm going to show you will look puny in comparison to those you've just seen in Woodlake, but this is a different story with a slightly different focus. One story of creation began in a garden and this is a story about a garden where work toward increasing food security in Solano County began. Creation did not occur in the proverbial week but is ongoing - everything continues to evolve and change. This is a story of that illustrates that fact as I suspect do all of the presentations you'll hear about at this event. I became involved in food security when I started a new assignment. I'd done 4-H youth work for a number of years, and then I evolved into a Nutrition, Family, and Consumer Science Advisor in Solano County. My work is almost exclusively with very low-resource people and I therefore became much more cognizant of the issues around food security.

Solano County is an agricultural county that has grown increasingly urban over the past 30 years. While the population has quadrupled in size to around 400,000 people, agriculture is still the number one industry; in other words, food grows well here, yet, there are many people who are hungry and rely upon emergency food.

Because I have an interest in strengthening the food system, I joined with others in the community to lay groundwork that led to the project that I'll describe by connecting farmers with the emergency food system in the county. I saw that the farmers did not work with the local food bank or the emergency food pantries. We organized what we called the *Suisun Valley Fruit Loop*. We took people from the cities and took them on a tour of the near-by farms who sold their produce directly to the consumers in the Suisun Valley area. The farmers who were operating those direct marketing farms told us they were having a difficult time getting people of all income levels to come to

their farms; in other words, they wanted to better inform local consumers about the local food grown a few miles from where they lived.

People have relocated to Solano County at a very fast rate. Most of them commute away from the county during their working and daylight hours, so they were not overly familiar with the area's resources. In the process, I got to know a few other people, including the Farm Advisors in our CE office, who really weren't totally aware that connecting the grower with the people who eat the food might be an area of partnership. (laughter). I engaged the Ag Commissioner, who was delighted to become involved with this *Fruit Loop* project. We carried out that project for several years. The Farm Bureau was also a strong supporter of the project. One of our goals was to have the city buses go there on a regular basis, but that didn't happen. While that goal would have given lower resource people better access local fresh food, the path of creation took another turn. It seems that when you are engaged in community work, you are always laying groundwork for the next project.

Those people involved in the first project have changed over time, but the fact is that the objective of growing food security remains the same. It is not grown, but it is growing in Solano County and the projects are evolving as we go. We have learned over time, that food security is really not just about food, but that it's really more about a balance of income and expenses. A lot of other things are involved besides those issues. Certainly, people who have limited resources may not be able to buy the food that they need, but their lack of food security is a result of a number of factors. Perhaps they don't have transportation to the grocery store that has relocated from the center of the city to the edge of the more affluent gated community on the other side of the freeway or the town. There aren't very many small neighborhood markets left in the inner city and those tiny markets tend not to have a lot of fresh fruits and vegetables. People may also have low-paying jobs that require travel or working long hours for not very much money. On the other hand, there is a loss of local agriculture as we witness the loss of markets and the new buildings on former agricultural land. The Food Security Coalition, as the group was now known, could see lots of stresses in the food system so we continued having conversations and planning.

This is an example just of one issue. A woman has three young children and because of welfare reform, she is now working in a service job for minimum wage. She has to get her children up, get them on public transportation, and public transportation, particularly in Fairfield where I'm going to focus, does not run very often. Then she has to get the children to childcare and school, and then get herself to work. These figures are just some of her costs, and were generated several years ago. Her expenses for this minimal kind of living are more than \$2,000 and they're actually much higher now. Her income is \$833. Because of such inequities, many, many people, throughout Solano County, rely on that network of emergency food providers. I found out that we had about 70 of those different agencies doing this work throughout the county. Currently, they serve almost 40,000 people a month with emergency food. That seemed like a good Cooperative Extension project; working with

people who could extend the message far wider than I possibly could! I worked with people and groups with whom I had already made connections. I found a pantry that was interested in starting a garden which was St. Mark's Lutheran Church. The site was a good find in lots of ways because it was located at a major intersection in Fairfield, which is in the center of the county geographically. Fairfield is also the county seat, and the site was located within 3 or 4 blocks of the major county and city government centers. In addition, active members at the pantry had recently conducted a survey and determined that the clients of the pantry were interested in having more fresh fruits and vegetables.

As it happened, the California Communities Program was also just starting at that particular point in time. I applied for one of the first internships from that program. We were awarded funding for and intern named Jill Kopel. She joined us with us and embraced our vision. Our plan indicated that in six months' time we were going to plant a demonstration garden, link up with all the farmers that needed to connect, start a gleaning business, and form a directory of anybody that might be interacting with food security. Those goals were a bit grandiose for one six month period, but this is what we did accomplish.

Our project began in January, 1999 during the same month I left for a sabbatical. I had plenty of plans already for my sabbatical that were not particularly associated with this garden. Forces around us were making it happen - ongoing creation again! On a foggy, cold day in January 1999, I started teaching weekly classes at the St. Mark's pantry. We started with teaching about fruits and vegetables from the nutritional standpoint. We did not just give the recipients vegetables, rather we cooked simple nutritious food on the porch in the food line. This warmed the wary participants in more than one way. We told them about the proposed garden with its fresh food as we did this. We took more surveys about what they'd like to see in the garden.

Meanwhile, Jill was getting on board, and she dedicated herself to the project. This garden-site property was known as "the promised land" because it had been set aside for building a new church. The congregation had left part of it vacant. We went through the church council and they gave us permission to continue with the project. We checked out the liability and the congregation committed itself to the project. We could use their water and they found someone from their congregation who was willing to be the congregation's coordinator. While the coordinator and Jill established the garden, I was engaging other people in the community. It's surrounded by apartment buildings, so most of the nearby residents don't have any usable land to grow things of their own. The entire property had been covered with gravel for approximately 20 years while the people waited for the *promise* of building a church to be fulfilled. They finally gave up and started doing other stuff on the grounds and let us build the garden. Raised beds filled with amended soil were a key to our success.

Almost all of the materials were donated. Our CCP grant provided just for Jill's salary during her internship. The beds are creative; you can see that they're built with 4 x 4s and they're

pieced together. The trees were donated by UC Davis as was most of the unique assortment of vegetable plants. We did have some tomatoes and peppers, but we had other things like exotic greens and kohlrabi. Convincing people to eat those was an interesting experience.

This next photo was taken a few months later and you can see that things are growing. We then started to conduct gardening classes. People came to the nutrition classes, but they didn't come to help with the garden. Part of the idea was to have the people from the pantry come and be part of the workers in the garden. While we'd have good attendance week after week in these nutrition classes, we weren't getting anyone out in the garden. We then thought, "Well, we'll do gardening classes as well," and we started teaching classes. One of the farm advisors taught a class on compost-making and our strong core of UC Master Gardeners also became involved. We were able to link up with a few volunteers. We found a young farmer from Oklahoma who'd been transferred to Travis Air Force Base. He rounded up a tractor and plowed a bigger plot for us to do the garden that first year.

Boy Scout troops, special groups of from other churches, and a group of UC Davis sorority women also came and helped to build more garden beds and work in the garden by planting trees and carrying out other improvements. Things started growing, people started working and watering (everything was hand-watered), and before you knew it, we had some produce. Clients from the pantry were very grateful to receive it.

The project also included educating the food pantry providers, because while they had been going to the Food Bank and securing food, they were not particularly aware of the nutritional value of the food that they were providing and tended to get the lightest amount of food rather than the most nutritious because they purchased food by the pound. The clients receiving the food were enchanted by all this fresh produce and the knowledge that was provided. The city center site became a demonstration center, and we did demonstrations showing how to use kohlrabi, etc. People showed up for the classes on a regular basis. In this picture, the people in the back are a Spanish-speaking group. I am not bilingual, but the woman in the black sweater on the left-hand side was recruited as a volunteer. She soon became our translator, and she would translate to the group. Later she started working in a local insurance office based upon her success with volunteering. We all learned something. I learned some Spanish, others learned some English, and it was a good mix. Many people said, "This won't work," but it did work and we continued.

The gardens were still growing and producing and people were enjoying them. This photo is from the summer of 2000, and you can now see 20 raised beds in progress. We recruited more people to come to the garden. Things were looking good and going well, but it was a lot of hard work because we were still hand-watering. The church coordinator and the rest of us thought that people in the congregation would rally around this beautiful garden, but the congregation was still not ready to do so. It was still a few people doing a lot of work.

In the fall of 2000, we received a small grant from the UC Davis Sustainable Agriculture Research and Education Program (SAREP) to put on an event. We held a harvest fair at the site and sought more participation. We did it during the same weekend of the festival in Fairfield called *Where's Fairfield?* It was located approximately 3 or 4 blocks away from our garden and those who planned the Food Security Faire felt it would be a draw on that particular day. Mario Moratario, who is our Small Farms Advisor, also became involved. We had a variety of things going on that day.

We now had a group of professionals all working in the area of food security. We also did some thinking about the big picture that Harry Boyte mentioned earlier today. The garden project which sprang from the *Fruit Loop* project continued to lead me and others into still more new things. At the Food Security Faire, we talked about putting more pieces together and informing people about the agricultural community. We had the 4-H program come, got the kids busy working, and we had Master Gardeners and Master Food Preservers doing demonstrations. This photo shows kids tasting snacks. They don't look very happy, but I think they actually liked them. The Small Farms Center from UC Davis came. We had produce from the farmers that had been grown in the valley and maps of where to get it.

The Food Bank brought their truck to show it is an integral part of what that link was in our county. The Food Security Coalition had decided that the Food Bank was *the agency* to work with as the focal or central agency for improving food security. Something else I had found when I started doing the weekly classes I taught in 1999 and continued through 2001 at this site, was that most of the people attending were not getting food stamps. That was an area that needed to be addressed. We needed to involve the players from the Health and Social Services office. We had the dieticians, but we didn't have the people who were in the food stamp program. We sought them out and brought them into the coalition.

By the fall of 2000 after the garden had shut down for the year and after the harvest festival, we turned our thoughts to the fact that we needed more volunteers and then discovered that we already had them. They were the volunteers from the Food Bank, the people that worked all over Solano County. By then the Food Bank had also formed a partnership with Contra Costa County, so we actually had volunteers from both counties. In the spring, we moved our growing food security efforts into a new arena. We wanted to know how we could draw more people into this. We saw some incongruence between people who needed food and people who were working together at a policy level. We'd heard about a program that had started in Georgia, but was now happening in San Francisco. We invited Autumn Arnold from the San Francisco Food Bank to visit Solano County.

We determined that we could adapt this program to Solano County - more ongoing creation. We got busy creating the

Solano County version of Hunger 101. That's an experiential program dealing with case studies of people in the county. We had it ready to test by March 2001 which was so fast that it was phenomenal. Even though it was a short-term project, it is shared throughout both counties with the Food Bank's Advocacy and Education Specialist as its leader. The project has made an impact locally and we have presented it two years in a row to the *San Francisco Chronicle's* Season of Sharing Annual Conference.

Our first presentation was given to the Basic Needs Committee of Fairfield-Suisun, which is coordinated by Healthy Start at Anna Kyle Elementary School, the lowest-performing school in Fairfield. Our second presentation was given to county eligibility workers. We found this group to be our greatest challenge. These workers were absolutely astounded by their change in attitude after participating in Hunger 101. They had become such bureaucrats that they had forgotten that their clients were human beings. By role playing and taking on the role of a person who resembled their clients, they became much more aware of the issues that surround people with few resources.

Going on from Hunger 101, the group wanted to keep this food security project evolving. We now conduct quarterly emergency food provider training meetings, and we still see that as a ready resource which are county-based. Each time we meet we have a training topic such as nutrition or food science. EBT (electronic benefits transfer) for food stamps will be the topic at this fall's quarterly session. We encourage emergency food providers to do food stamp outreach at the pantries. The sessions with the emergency food providers also provide an opportunity to do advocacy. Those attending actually write letters at each one of these trainings. We give them information so they can encourage clients at their pantries to do the same. The classes with the emergency food providers are a time for fellowship as well as education, outreach and advocacy.

We teach the volunteers about nutrition and how to pack nutritious emergency boxes that are not just bread and cookies. We emphasize eating five fruits and vegetables each day. Food safety is also important, and the participants learn the basics such as time and temperature control, personal hygiene, and prevention of cross-contamination. Education and advocacy are linked together. Finally, we are teaching volunteers to teach others. This project continues to be a collaborative project, and we've leveraged additional resources. We're working with the Health and Social Services Department, Cooperative Extension, and the Food Bank as well as other agencies. The way I look at these continuing and evolving projects is that the California Communities Program was the original source of this energy. Solano County is still growing food security. It's a process - it's emerging, it's not finished, but we've come a long way and learned a lot.

*Jim Grieshop:* Thank you, Manuel and Diane. In terms of developing civic muscle, I think we have two wonderful and strong examples.



Diane Metz

# CALIFORNIA CASES II

## Central Valley Partnership for Civic Participation - Isao Fujimoto, Human & Community Development, UC Davis Youth Developing Public Issues Forum - Fe Moncloa, UCCE Santa Clara County David Campbell, UCCE UC Davis (moderator)

*David Campbell:* We have two speakers on our next panel. Our first speaker is Isao Fujimoto. I described Harry Boyte as the dean of American populism. Isao has the distinction of being the dean of California community developers. He is the founder of not one, but two different graduate programs on this campus, the Asian American Studies program and the Master's program in Community Development. He is someone who has modeled what academics can be like when they spend a lot of time in communities and with community people, learning, thinking, and theorizing from a very grounded and rooted standpoint. Also like me and Carole Paterson, he is married to a pastor, and therefore he knows a lot about those basic community development activities like potlucks, sing-alongs, and stewardship campaigns (laughter). The last thing I can say in introducing Isao is that he's one of the best listeners I've ever run across, which is a very strange thing because he has a hearing problem. How does he do that? I've realized while watching him work that we listen with more than just our ears. In Isao's case, and those of you who know him would agree, is that he listens with his whole soul and brings that sort of presence to whom he's with and what he's doing. We've asked Isao to share his recent experience with a project called The Central Valley Project for Civic Participation. Isao, we're very happy to have you here.

*Isao Fujimoto:* I'm going to highlight three main points about the work of the Central Valley Partnership for Citizenship (CVP). The first point focuses on how to better see the context in which we're operating. In this case, it's the California Central Valley. The second will be on what the Partnership is all about, and the third point will be on lessons learned from what the CVP has been doing to organize Central Valley communities.

### I. Ways to Look at California and Central Valley

In order to understand the Central Valley context, it is important to recognize its glaring contradictions. The Central Valley is the most productive agricultural region in the world. In annual rankings of the country's 3,000+ counties for agricultural income, counties from California dominate and have done so for more than half a century. The top three counties have all been from the Central Valley pretty much in this order: Fresno, Tulare, and Kern with several others within the top 10. This year there was a shift with Tulare overtaking Fresno and becoming number 1. On the other hand, the Central Valley is the site of the poorest communities in California. This is more than irony - it is what you call a contradiction to have such great wealth and such great poverty all in one place. This is the context in which to place our discussion about community development.

I'm going to take you on a short tour to provide a perspective on context. One way to better understand context or in this case, a

sense of place, is to provide a way to sharpen our vision for understanding what we see. Among many possible definitions, vision involves the art of seeing the invisible. A way to visualize the invisible is to get in the habit of asking "what's in the back" to the front side of anything we are seeing. Here are some examples of the "fronts" and the "backs" to California and the Central Valley.

A map showing fruits and vegetables in specific spots of Northern California refer to the claims to fame of select Bay Area and Central Valley communities. These towns, be it Half Moon Bay for pumpkins, Castroville for artichokes, Stockton for aspara-



gus, are identified with a special product that serves as part of the community's image. For some, the claim boosts themselves to the status of a World Capital for cantaloupes (Mendota), apricots (Patterson), raisins (Selma), and so forth. These make up part of some 30 Capitals of the World in California. These images and claims represent the "front" of communities.

Another place where we see the "fronts" displayed are in the logos of any city in California. On a space the size of a quarter, every city lets its stationery announce, "This is who we are." Here's a sample from various cities in California. This one with a horse is from Southern California, actually in Los Angeles county, most of which is urbanized now. This makes you wonder, "Wow, this is Southern California. What's the deal with horses in this town? Is there a famous horse ranch, a rodeo, a burial place of a movie star horse (laughter)?" Other logos make a reference to a city's name or to the scenery or environmental advantages of that place. You get an idea from the logo of what a place claims to be and claim is the key word. These images and claim maintain the "fronts" for various communities.



However, if we start asking, “What’s in the back of these fronts?” we get different insights. There are 471 incorporated cities in California, and if we rank them according to how rich or poor they are, we can get another look at what’s in the “front” and what’s in the “back.” Wealth of a community can be grasped in a number of ways. For simplicity’s sake, we can use the average cost of a house or the average family income. Using the family income as a gauge, we can rank and plot the top 50 and the bottom 50 cities on a California map. These gold-colored cities on the map on page 28 are the top 50, the richest cities in California. The ones in red are the poorest. What’s revealed are answers to questions such as ‘Where’s the wealth?’ It’s on the coast: the Bay Area, Orange County, and Los Angeles County. Where are the poorest communities? They are numbers 421 to 471 which are located pretty much in the center of the state on Highway 99 up to Siskiyou County. Some are down in Imperial Valley, but the poor places are mostly in the Central Valley. That is part of the “back” of California.

Another way to look at the “front” and the “back” is to look at the major north-south California highways because they can also tell us a lot. Highway 1, for example, provides the “front” of California. One of the best selling California postcards is the one showing a wind-blown cypress tree leaning into the Pacific Ocean off the Monterey coast. That image is part of California’s “front.” Highway 101, El Camino Real, provides the historical “front” with its 21 missions set in place by Spanish padres. If you want to go to the “back” of California, go on Highway 99. If you really want to go further “back,” take Route 395 (laughter). 395 will take you behind the Sierras. This is where there were World War II internment camps. I know about them because the one near Tule Lake was my introduction to California. The further “back,” the more become invisible and the easier to hide. Thus being alert to both the “front” and the “back” can help us get a more complete understanding of any place.

Let’s take a look at the city logos again. These logos are from Southern California cities and they are also among the richest cities in California. Rolling Hills Estates’ average family in-

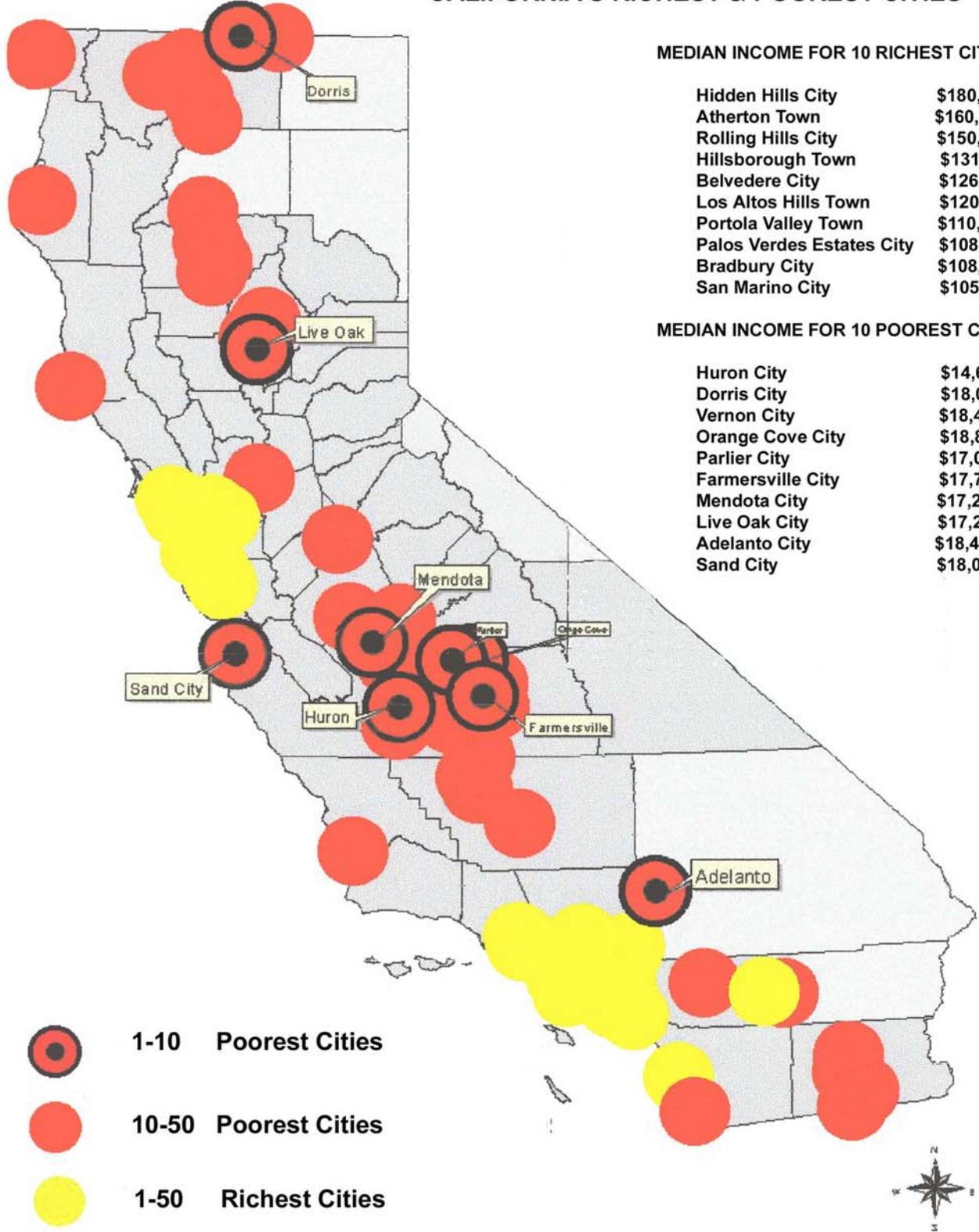
come is \$150,000; Hidden Hills, also has a \$150,000 average family income, is the one which has a horse for a logo. You wonder, what is the horse doing here? Well, it’s not because the city is famous for breeding horses or has a rodeo. The image of the horse represents the pride of the community which is its horse trails. In addition to a three- or four- car garage, people are wealthy enough to also afford horses for their after-hours recreation. The logo says something about the pride of the community, and captures it in this image that it presents to the world.

Now let’s get to the “back” of some of the other logos. Here is city #471, Huron, with an average family income of \$14,000. That’s what it costs for a student to come to UC Davis for one year, but this is an entire family living on \$14,000. Look at the average family income for these other towns - \$16,000 - \$18,000. The cutoff line measuring family poverty is now set at \$17,000. Any family with annual income less than \$17,000 is considered poor in America. Look at the where these communities are on the map. Nearly all of them are in the Central Valley. If we ask ourselves, “What’s in the front?” and “What’s in the back?” of California, this tells us something more about the Central Valley and the context in which the Central Valley Partnership is working.



I’ll provide one more example of something that takes us to “the back of the back.” The test given by the Immigration and Naturalization Service for citizenship asks, “What’s the main right you have when you become a citizen?” The correct answer, according to the INS, is voting. However, there’s something more we need to ask about voting, something akin to our

# CALIFORNIA'S RICHEST & POOREST CITIES



## MEDIAN INCOME FOR 10 RICHEST CITIES

Hidden Hills City	\$180,000
Atherton Town	\$160,000
Rolling Hills City	\$150,000
Hillsborough Town	\$131,315
Belvedere City	\$126,747
Los Altos Hills Town	\$120,000
Portola Valley Town	\$110,301
Palos Verdes Estates City	\$108,944
Bradbury City	\$108,652
San Marino City	\$105,172

## MEDIAN INCOME FOR 10 POOREST CITIES

Huron City	\$14,647
Dorris City	\$18,045
Vernon City	\$18,425
Orange Cove City	\$18,891
Parlier City	\$17,059
Farmersville City	\$17,726
Mendota City	\$17,208
Live Oak City	\$17,230
Adelanto City	\$18,416
Sand City	\$18,033

-  1-10 Poorest Cities
-  10-50 Poorest Cities
-  1-50 Richest Cities

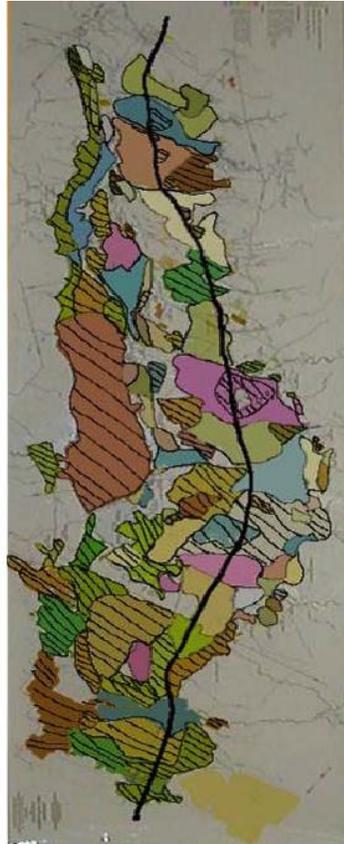


discussion about what's assumed, what's not known, and what may be in the "back" when it comes to voting. There are circumstances where citizens in California, although they are registered, cannot vote where they live. To illustrate, note the map showing all the major water jurisdictions in the Central Valley. They form boundaries that are quite different from boundaries of cities and counties or other special government units such as school districts, cemetery districts, etc. that exist in the Central

Who decides about water in the Central Valley?

Decision Making in the Back

What kind of structures are set in place for decision making surrounding water?



Valley. These are viable decision-making units and since water is a key resource, voting in water jurisdictions is also key. Who's calling the shots about water allocation and use? If you look at the way in which decisions are made, people say, "Well, people vote." An important additional question to ask is, "Do we know how the voting system works and what people are allowed to vote?" There are many ways to vote. The most common way assumed by the public relates to residence. If a citizen is at least 18 years old, that person votes in the area where they are registered, but that describes just one system of voting. There are many other kinds of ways to vote in California, and in the U.S. for that matter. Other voting systems require that eligibility is determined by property ownership, not just residence. If you own property, you can vote: one acre, one vote or \$100 worth of property, one vote. No land, no vote. The boundaries of the biggest water district in the whole state, Westlands Water District, is on the west side of the San Joaquin Valley and it is part of the Central Valley. It's twice as big as Rhode Island. We're talking about a really big place. All the colored areas that do not have any diagonal lines use a system of voting by residence. Where the area is filled by diagonal lines, the voting is accorded by property. This means that if someone lived in Mendota which

is in the Westlands Water District for 50 years, but doesn't own any property, that resident could not vote on matters pertaining to water use in the Westlands Water District. However, if an individual owns property and is a member of the Westlands Water District, that person is allowed to vote. If you own 100,000 acres, you have 100,000 votes. This describes a voting system where property is the defining criteria. If voting by residence represents the "front" which is what the public sees, the voting system used in many of the water jurisdictions in the Central Valley is the "back." If the Central Valley is the "back" of California, the voting system regarding water can be an example of the "back of the back." It's very critical to understand the structure, how things are set up, and how the system works. If we remind ourselves to ask, "what's in the 'back' of whatever we see, this can help us better know how our communities and our state operate.

## II. The Central Valley Partnership for Citizenship (CVP)

The CVP is now made up of 20 groups that organize the immigrant workers and low income communities of the Central Valley. The focus is on organizing rather than on mobilizing or providing services to the underserved communities in the Central Valley. The CVP uses a variety of approaches to community action and organizing pooled from different approaches used by its member partners. The CVP includes groups like the Sacramento Valley Organizing Community (SVOC), an offshoot of the Industrial Areas Foundation (IAF) developed by Saul Alinsky. Other groups like the American Service Committee come from the Peace Church tradition such as the Quakers. The liberation arm of the Catholic Church is represented by El Colegio Popular which also uses Paulo Freire's people empowerment approach to literacy. The CVP also includes technical support groups that take a popular education approach to learning, and it teaches people how to do their own research, giving them computer skills to master use of the internet, or teaching them photo documentation to record and disseminate visual action on issues affecting their communities. The common base is that they all work to empower immigrant groups, stressing what Harry Boyte was talking about this morning - getting people together to educate each other on issues and taking action.

Many important lessons have been learned during the forming of the Partnership. Foremost is what it takes to work together to get things done. Developing a viable working partnership is more than a matter of just bringing people together. UC Extension's Larry Yee made a very good point earlier when he shared his experience about spending a whole year just getting people accustomed to meeting as a group. He also mentioned the time needed to learn to trust each other. This doesn't happen after just one meeting. It could take 2 or 3 years. In the first two years of the Partnership, there was a lot of jockeying among strong groups. Successors of Saul Alinsky's Industrial Areas Foundation or those with ties to the United Farm Workers Union had proud traditions as well as powerful egos. They were not shy about insisting that their way was the best way to do things. First, a lot of issues had to be talked about, but once people got over the talking and jockeying and put their energy into getting something done, that's when cooperation and collaborative action began.

During the six years of the CVP's existence, various issues have been identified. As the groups became more in tune with each other, they also developed ways to tackle the issues and accomplish significant results. Among these accomplishments is the progress made in naturalization. The Central Valley Partnership has reached at least 1 out of 10 people in the valley who are eligible for citizenship. That's 10,000 out of 100,000 which is a lot of people. Another couple of thousand people have been brought together at workshops to learn leadership skills which includes basics such as how to run meetings. Such seemingly basic skills have multiplier effects. Cornell developed the country's first Extension agents who taught farmers how to hold and run meetings. Organizations grew from these gatherings such as the Farm Bureau, which is now a huge national organization with a very large membership. Cook County, Illinois claims to have one of the largest chapters. What towns are in Cook County? Chicago. Holders of Farm Bureau insurance are counted as members. In some places, it's a very powerful non-farm organization that sells insurance (laughter).

The rudiments of learning how to do things together are just as important to groups of immigrants. When people learn to stand up and talk in a group, they gain confidence which leads them to attending a council meeting or speaking to a legislator. When immigrant groups become aware of the legislative process, other action can follow. A good example is the experience with Assembly Bill 540 which addressed the predicament of immigrant youth planning for college, but came into California without proper documentation. The father came with proper papers. The mother and the kids followed him, but they entered illegally. The kids go to high schools in Visalia, Tulare, or Fresno and graduated as valedictorians. However, because of their illegal status, they must pay the out-of-state tuition rate to attend a junior or a state college. The family may make \$14,000 a year which is equal to the cost for 1 year of out-of-state tuition and expenses. AB 540 called on California's higher education system to allow qualified kids graduating from California high schools, but who didn't enter state legally, to go to state colleges and junior colleges without paying out-of-state tuition rates. A joint effort by students and members of the CVP went to a meeting of the UC Regents at UCLA and stated their case. The Regents resisted, but after hearing the youths describe circumstances in farm worker families, they decided that such academically qualified California high school graduates could attend the University of California paying in-state tuition rates

La Esperanza in Dixon is an example of a successful affordable housing project. One of the Partners, the SVOC, mobilized migrant farm workers and obtained land from the Dixon City Council. Over a period of 6 years, they put together 72 affordable housing units. Similar successes have been achieved in Woodland and many other places. What's involved is a strategic mobilizing effort that helps people organize, helps them learn how the system works, and shows them how to consolidate their energy and follow through.

What happened in Malaga, which is near Fresno, is very interesting. Migrant workers from Mexico were crowded into the Tall Trees Trailer Camp adjacent to a Chevron Oil toxic waste dump. These people were stuck living in that hazardous envi-

ronment until a combination of organizing activities produced opportunities for the people to relocate. They convinced Chevron to help the people move and build an affordable housing area in Fresno. Staying and moving together was important to this group. They were Mixtecos and all of them came from the same village in Mexico's Oaxaca state. These former residents from San Miguel Cuevas didn't want to move and leave their townmates unless they could move together. Part of the strategy was finding a place where they could build affordable housing for the entire unit to move. Accomplishing this required a concerted effort. People had to be very tough about accomplishing what they wanted.

It's instructive to note the kinds of processes and approaches that can be used when people from different organizations work together. Initially the talk focuses on questions such as, "Here's the issue. How shall we deal with it? What kind of resources do we need? How shall we organize and how shall we deal with the power structure?" One of the values of a collaborative is that you learn from each other and utilize a combination of approaches. The CVP includes several organizations that are the "successors to Saul Alinsky." These are the Pacific Institute for Community Organizing (PICO) and the SVOC. The California Rural Legal Assistance Foundation (CRLAF) works closely with the United Farm Workers (UFW) which also can trace its roots to the Industrial Areas Foundation's Community Service Organization in Alviso which is outside of San Jose. That's where Fred Ross and the Community Service Organization found Cesar Chavez and the farm worker movement evolved from there.

Other actions draw on the varied experience and expertise of members within the different partner organizations. One of the organizers in a Partner organization was a nun in the town of Lost Hills in Kern County. The school district and the administrators were not following through on their work. It turned out that there was a lot of misuse of funds such as the superintendent taking a Hawaiian vacation using school funds. Fortunately, the nun was a former school accountant (laughter), so she was able to ferret out the misuse of monies. The outcome was that the superintendent is no longer there, someone new is in charge, and the school is revitalizing.

There are different kinds of organizing strategies within the Central Valley Partnership. There is no one magic way to organize communities. The key is how to get a lot of people who have very rich experiences, but have different ways of solving problems, to work together. That's where the tough work comes and that's also where the payoff comes, because if you can mobilize these different strategies together, you can get a lot done.

The Industrial Areas Foundation approach is used by SVOC as well as PICO. The California Legal Assistance Foundation is very closely associated with UFW, so they use UFW strategies. As mentioned, UFW also inherits IAF approaches via its origins with the Community Service Organization. The Peace Church influence is reflected in the work of the American Friends Service Committee which is represented by Proyecto Campesino in Visalia, Rural Economics Alternative Program in Stockton, and the Pan Valley Institute in Fresno. El Colegio Popular is

supported by the Diocese of Fresno, but the person running it comes with a liberation theology approach and utilizes Paulo Freire's teaching techniques. El Colegio's approach to teaching literacy to farm workers doesn't start with first grade words. Instead workers are asked what concerns them, e.g., safety, dangerous pesticides, the contractor, better wages, drinking water, cheating, landlords. Literacy is built around such words. Becoming literate by learning to read and write words like these not only holds attention, but they are practical and immediately useful. This is the Freirian, popular education approach to community action.

The Pan Valley Institute uses a popular education approach incorporating training from the Highlander Center in Tennessee. Highlander's popular education approach is also one that's built on trust in the intelligence and experience of the people being studied. I remember taking a group of community activists from Japan who asked the Pan Valley Institute if they could see a sample curriculum. PVI responded, "No, we don't have a curriculum. We create the curriculum at the time that we meet the people and then the people suggest what they want to learn."

The One-on-One group in Fresno uses the Asset Based Community Development approach, ABCD, developed by John McKnight of Northwestern University. ABCD is in contrast to the conventional approach that sizes up a community starting with needs assessments. Needs assessment inventories what the problems are, what the people lack, and what's missing. The ABCD approach starts the other way around: What do people have? What kind of resources? What kind of skills and talents? What experiences? Social capital exists, regardless of how poor a community might be as measured by outside criteria. ABCD involves a positive, proactive approach and builds on it. Identified strengths can be mobilized to take on the negatives.

Another strategy present within the CVP focuses on organizing through churches. Faith-based organizing is carried out by Catholic Charities in Fresno, the SVOC, and El Colegio. The San Joaquin Valley Organizing Program has an organizer in the Mennonite communities in San Joaquin Valley.

There is a rich cultural and ethnic mix in the Central Valley. Frente Indigena Oaxqueño Binacional works among the indigenous people that come from the state of Oaxaca, Mexico. Of the 16 ethnic groups in Oaxaca, four are present in the Central Valley: Mixtecos, Zapatecos, Trique, and Chatino. Oaxaqueños are part of the great diversity in the Central Valley. For example, the CVP got involved in Census 2000 to counteract the undercount that results in many of these communities. Towns like Parlier, for example, had 50% of its people not counted at all in the 1990 Census. You ask, "How could that be possible?" Part of the answer lies in the instructions given to census takers: "Go to the door, knock on the door." The giveaway word is door. A lot of people don't live in places where there are doors. They're in the back yard, in the jalopy, in the chicken shed, wherever. You've got to find these people, and once you do, how do you talk to them? This brings up the next challenge. One of the requests that came to me was "Can you find us an interpreter?" I said, "OK, what language?" They said, "Well, we need somebody that can speak Mam and Kanjobal." These languages are

from the highlands of Guatemala and southern Mexico. Recently the SVOC held a naturalization workshop for Africans. Immigrants from Africa? From where? Well, from Nigeria, Sierra Leone, and Liberia. 160 of showed up to the SVOC workshop in Sacramento. All of this says plenty about the cultural diversity that exists within the Central Valley.

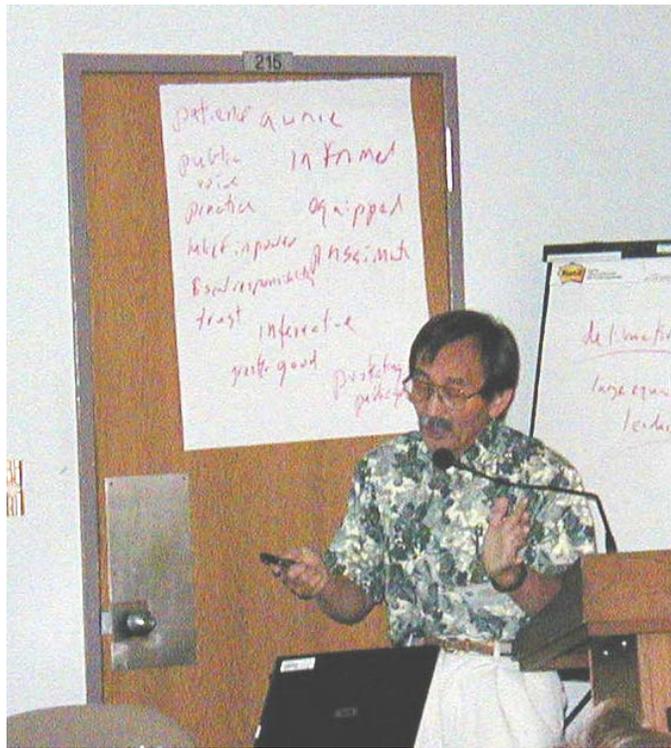
The CVP includes technical assistance providers like Compumentor which concentrates on providing information technology to non profit and grass roots organizations. Another technical support group, Non Profit Communications, teaches Partners how to document what they are doing with camcorders. The California Institute for Rural Studies keeps Partners alerted to the connections between local issues that are being worked on with public policy areas that can be affected. Youth in Focus works with rural immigrant and minority youth to tackle issues that affect their communities. Getting people at different levels trained and involved can empower those who participate to re-examine what's been assumed to be the province of experts. Community groups can see that it doesn't take a Ph.D. to raise questions, do the research to find the answers, and come up with plans for action. The aim of empowering people is part of the approaches inherent in popular education, community organizing, and collaborative efforts.

### III. CVP's Work with Emerging Groups

The CVP works with a diverse group of people living in an area that stretches 400 miles within which exist 99 cities and numerous smaller communities and colonias. Colonias are places that are unincorporated, rural, and are comprised mainly of people of the same ethnic group. We have many of these places with people who speaking different languages, are eager to improve their lives, and are emerging as community organizations. A challenge is finding these organizations. Many of these emerging groups are "below the radar." They are not in telephone books or directories of organizations compiled by the city, county, or agencies. Organizers need to go out and meet the people in their enclaves and find out who's doing something that improves the community, the neighborhood, or their own group. These could be groups formed out of concern that their children are falling behind or dropping out of school and do not know how to access educators. They could be groups that encounter health care facilities where the doctors don't understand them or require guarantees of payment before treatment. Access is a serious problem. A parallel situation also applies to laws. There maybe many good laws in California, but if they're not enforced, they may as well not exist. Our task is a combination of finding emerging community groups, offering them encouragement, and bringing them together so their efforts get synergized.

In order to accomplish this, the Partnership, with financial support from the James Irvine Foundation, formed the Civic Action Network. Over the past four years, the CVP has identified and provided grants to 130 groups that are organizing their communities through a variety of activities. These included starting a mariachi group, teaching Hmong youth their culture's art, preparing adults for citizenship, and organizing conferences that brought together immigrant parents and school officials. With grants up to \$5,000, emerging groups received encouragement

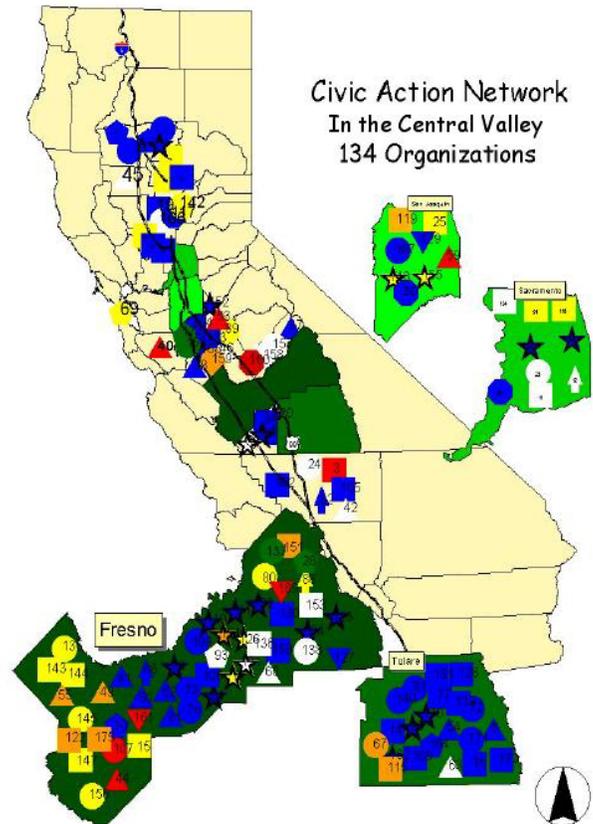
to undertake projects for popular education, immigrant rights, economic development, leadership, and using art as a tool for organizing. The participating groups reflected the diversity of cultures in the Central Valley: indigenous people from Mexico like Mixtecos and Trique, various ethnic groups from Southeast Asia such as Hmong, Mien, Khmu, Lahu, and Khmer, numerous Spanish-speaking groups, immigrants from the Ukraine, Azores, and India as well as groups working across cultural lines.



Isao Fujimoto

This range of projects and groups can be better visualized on the color and symbols coded GIS (Geographic Information Systems) map. Symbols, such as a circle for citizenship or triangle for census, denote the kind of project undertaken. Colors such as red for indigenous, yellow for Hmong, blue for Spanish speaking, identify the ethnic group involved. With these colored symbols placed within the 18 counties of the Central Valley, networking is possible by location, project, or ethnicity.

The visibility provided by the map can help groups find others in the same county or team up with groups working on similar projects or meet with those sharing the same language or a similar culture. The CVP has seized this possibility by providing opportunities to bring different combination of emerging groups together. Follow up workshops inviting all these groups and other specific ones to bring together groups working on common projects for leadership, citizenship, and the performing arts led to the creation of the CVP's Civic Action Network. Enabling people to see who is doing what and where and following up with network building through the workshops has built the basis for collaborative work within the Civic Action Network.



The fruition of such collaboration is best shown in the creation of the Tamejavi Festival. The name reflects a collaborative effort. By taking parts of words meaning “ marketplace for exchange” from three languages - Hmong, Spanish, and Mixteco - a new word is formed to represent the coming together of the Valley’s rich culture. Tamejavi is the culmination of efforts that build on a step-by-step approach to community organizing:

- Building a partnership of organizations sharing common vision while using their own time-tested strategies;
- The evolving partnership working with emerging community groups emphasizing approaches (popular education, Freire, Highlander Center) that honor issues identified as important by the emerging groups;
- Building a network of these groups through a support system that provide start up funds and important follow up opportunities that provide needed skills; and
- Recognition that they are part of a larger network that can work together and to conduct a cultural celebration that shows what can be created when people’s creativity and power are harnessed.

#### IV. Challenges and Lessons Learned about Community Organizing

Lessons we’ve learned in working together as the Central Valley Partnership and building the Civic Action Network for the last six years include:

- Reflection is vital. Review everything that happens. Mistakes as well as successes are valuable because they provide a basis for learning and improvement.

Take the simple matter of what we called our support program in building the Civic Action Network. When the CVP initially got monies to award, we called it the Small Grants Program. Feedback suggested that the word “small” was not only diminutive, but raised hackles and suspicion leading some to ask, “How about large grants?” By the second year, the CVP realized that just as important as awarding money to an organization was the added value of connecting the recipients. Workshops were initiated to bring groups together to learn about each other’s communities and plans and about strategies and approaches and how to accomplish their goals. By the third year, the focus of the program became clearer and this is revealed by its very name, The Citizenship Participation Grants Program. For the fourth year, the CVP, in its effort to emphasize the collaborative learning and coalition building purposes rather than the financial support, invited groups to join the Civic Action Network (CAN). One of the perks of becoming part of CAN is qualifying for financial support, thus accenting the networking part while removing preoccupation with grants.

- Be alert to how communication flows. The mainstream media sources can be a lesser information channel for immigrants and low income communities. The ethnic media, flea markets, churches, and grocery stores carrying products specific to ethnic groups proved to be the more effective way of getting the word out on the Civic Action Network. The Central Valley has 35 radio stations with Spanish language programs, a network of mosques and temples, and an array of ethnic festivals. Recognizing these alternative channels, an important addition in building the Civic Action Network, was including a team of outreach workers to identify and reach emerging groups.

- Having a long range commitment is vital. Building a strong organization, especially one that involves building a partnership of numerous groups, takes time. One of the advantages of the Central Valley Partnership was having the support of a foundation whose program officer operated with a long range vision. Rather than the customary two or three years, he consistently appealed to his Board to stay committed to building the CVP for 10. years. This vision to keep working for the long-term makes a big difference, not just in morale and planning, but also allowing for risk taking and creativity. This is not easy when support is provided for short 2-3 year periods.

- Collaboration strengthens possibilities. Becoming part of a network removes the sense of isolation that can come from working alone. Reinforcing what Harry Boyte said earlier, you cannot expect one government, one organization, one neighborhood, or one community to solve all the problems. You start becoming really effective when a whole group of people start working together. You really have to start pulling the energy together and cooperate to take on the challenges facing groups and communities. Communication is an important part of collaboration. This is what keeps everyone in constant touch with each other. This is what's needed for people to work out the kinks, to air

differences, to compare strategies, and to come up with plans for action.

- Be alert to the forces coming from the outside. Building strength within a community requires being aware of what’s happening in the world. This is a given when the people, by their basic identity as immigrants, have direct ties with countries all over the world. Decisions made by governments and corporations nationally and worldwide impacts on what we do locally. Whether it’s wars, trade agreements, or competition for jobs, these get played out in laws proposed in the state legislature as to how people relate to each other in the community - with violence and suspicion or with friendship.

- Building trust is key. If we want to get something done, first we have to get to a place where people trust each other. Based on what it took the CVP to get to where it is now, I would say that this is really the key. Working together effectively takes time, patience, and relationship building. It can be pretty messy work, it doesn't come easy, but there's a big payoff. When people start linking up across ethnic lines, across communities, across different kinds of projects, across different ideas on how to get things done, great possibilities can follow.

- Recognize and build on the richness of the diversity. The future of the Central Valley is in its people. The Central Valley has people whose identity is not revealed by the country they’re from. We have people from Mexico and for whom Spanish is a second language. They do not say they are Mexican. Instead they identify themselves as Mixtec, Zapotec, Chatino, or Trique. The government of Laos claims sixty four different ethnic groups. We have people from Laos here who identify themselves first as Hmong, Mien, Lahu, or Khmu. When I look at the Central Valley, I see all these amazing kinds of people. We have a tremendous richness of cultures that we have barely begun to harness to help build our communities.

- Work with a vision. The CVP is part of a larger vision. Our focus is on building civil society and citizenship. Citizenship is all about power. If people don’t have power, they're not taken seriously. We have many people in this country, even with Ph.Ds, who feel helpless because they are not listened to, are ignored, and not taken seriously. How do we build a country where everybody counts, where everybody is taken seriously, where everybody’s agenda is heard, and where everybody takes part? The vision of the Central Valley Partnership is to help answer these questions. We work with people and places that may be hidden in the back regions and are marginalized. We aim to change that. Our vision is to bring the “back” to the “front,” make the invisible visible, and bring the people who were in the margins of the past to the center of the future. These are some of the experiences of the Central Valley Partnership for Citizenship. It’s a story of successes and mistakes we’ve made, a lot of lessons learned, and most important of all, of possibilities especially when we come together to share our experiences and keep learning from each other.

*David Campbell:* Isao, one of the things that struck me about your maps was that if somebody had access to that map for, let’s

say Solano County, they would have a way of knowing who some of their neighbors were that they may not know otherwise. Is there a way people can get those maps?

*Isao:* The Central Valley Partnership does have a web site, [www.citizenship.net/](http://www.citizenship.net/). The email is [cvp@compumentor.org](mailto:cvp@compumentor.org). I don't know if the maps are up there or not, but that's one place to check. If you look at the maps carefully, they will identify the names of the organization by the symbols, the color, what ethnic group, and what kind of project they're working on.

*Audience:* Along that same line, I didn't see any little blip in Solano County on the map. You mentioned something in Dixon.....

*Isao:* That's right. There's only 2 or 3 projects in Dixon. There's a tremendous amount of groups in Fresno and Tulare County, and it's due to the fact that many of the Central Valley Partners are strong in that area.

*Larry Yee:* What has been your specific role in all this?

*Isao:* I'm the project facilitator. I bring all these people together.

*Audience:* How many times a year?

*Isao:* Four times. We've had about 30 meetings now.

*Audience:* How many people are we talking about? Who's "we"? How many people are we talking about?

*Isao:* We're talking mainly about the partners, the 16 organizations, but we are also inviting people who make up the Citizen Action Network. Usually we get about 60 to 70 people at a meeting. Jonathan Lovins was used for Focus, and they're one of the newest members of the Partnership. The groups are California Rural Legal Assistance Foundation, Sacramento Valley Organizing Community, American Friends Service Committee, Proyecto Campesino, El Colegio Popular, and Pan Valley Institute.

*Audience:* Who makes this all happen?

*Isao:* The staff.

*Audience:* Who are the staff?

*Isao:* Well, you know, I'm the staff I guess (laughter).

*Question:* How does a group become a partner?

*Isao:* That's up to the James Irvine Foundation because the program office is always on the lookout for people who are organizing, not providing service, or not mobilizing. I think Harry made a good distinction between mobilizing and organizing.

Mobilizing means you have a leadership who tells people what to do, you get together, and you demonstrate. Organizing means that the people involved make the decisions. They get strong enough that they can take action. The James Irvine Foundation is more interested in groups that stress organizing.

*Audience:* Has the Irvine Foundation made a long-term commitment to this?

*Isao:* It's a long-term commitment, but because the foundation board is very conservative, you have to keep on convincing them. We also watch out for the program officer, too, that he doesn't get fired (laughter). He fought for our case before the board.

*Audience:* Do people from UC Davis get involved in different ways?

*Isao:* Not yet, no. Only through meetings like this.

*Audience:* Do you see a way of tightening the linkage between Cooperative Extension staff that are working in these counties?

*Isao:* I think there's a lot of possibilities, because after all, we're working in all counties in the Central Valley. Like you mentioned, Diane Metz in Solano County did great stuff, so she could link up with the Partnership. It's important to take a very cooperative approach and look for all kinds of allies. Everybody has specialties, a special kind of expertise and experience to contribute. You've really got to be alert for ways to work together. The Sacramento Valley Artists' Community has a very interesting model. I don't know whether you like it or not, but they say, "We have no permanent friends, no permanent enemies (laughter)." I don't know how well it went over, but... (laughter).

*David Campbell:* Let's all thank Isao. I had to twist the arm a little bit of our next presenter, Fe Moncloa, to come here and discuss her project, because she said, "You're asking me to talk about a project that didn't really succeed, or at least, didn't succeed in the way I thought it was going to succeed." Fe is a Youth Development Advisor in Santa Clara County, and those of you who were here for last year's conference, you may remember that she was on a reaction panel. In part of her presentation, she mentioned a project that she was getting started using some of the Kettering Foundation National Issue Forum Model to work with young people in her community. How many people in this room have been through the Public Policy Institute training here in California? Many of you are very familiar with this. Kettering is one of the foundations in the country that's been in the forefront of discussion about engaging citizens in public life, and has developed its own kind of set of strategies and methods for doing that. Fe will tell us about her very interesting effort to involve young people in her community in that work and process. We're very thankful she's here and willing to talk, both about the substantial successes that she's had, and also some of struggles and outcomes.

*Fe Moncloa:* Thank you. The context for the project is Gilroy, capital of the world, which is...?

*Audience:* Garlic.

*Fe:* Very good. I did it the other way around. Prior to getting involved in this project, I had been working with the community in Gilroy, specifically the low-income Hispanic communities that were at high risk, which in this context meant lots of drug and gang activity. I had been working in those neighborhoods for 5 years, and my *modus operandi* was participatory community youth development. Through that work, I had established a lot of trust and credibility with about 14 or 20 organizations on a day-to-day basis.

When people think of Gilroy, they think of violence and gangs. Well, there are gangs in Gilroy like in many other communities throughout California. Although the violent activities don't take place daily, when they do happen, death as you all know, often occurs. After one particular violent incident in April 2001, the community came together as a whole and started a dialogue. When an incident happens, the community comes together real fast, they deal with the issue, the family, they talk about violence for like 2, 3, 4 weeks, and then the community goes back to life as usual. Folks in the community approached me and said, "What can we do?" Because I had been working with them for the past 5 years, they thought that I could come up with some creative answers. Luckily one of my colleagues, Carole Paterson, had been working in a similar deliberative dialogue process around the issue of teen pregnancy, and this was very successful. I figured, "OK, I'm going to borrow that idea and transplant it to Gilroy and hopefully it'll happen."

A violent incident took place in April 2001, and the Public Policy Institute was starting in June. I had no time to get my plan together, but I told everyone, "This is Cooperative Extension, these were my partners, Peaseville Durs, Incorporated, who provided the funding, the high school, and key members in Gilroy." I also told them, "If you can give me about \$10,000 (\$12,000 would be better) to pay for the participation of about 10 young people and 2 teachers, I will provide the coaching and the mentoring. We can do this." I went out of the country for 3 weeks, came back, and boom, the money was there, and the students were there. I thought, 'Great, I like this kind of stuff. OK, we have a serious commitment from both the high school, the community, and the non-profit.' My role from the start was that I would coach and be the facilitator to the teachers, who in turn, would be mentors to the students. What students? We had 10 students from the beginning. They were all U.S.-born: Native American, Asian American, Hispanic. They all came from single-parent families, 2 young people were hard-core Republicans, one young person was a socialist/communist, and then we had some were in-between. It was interesting to find young people that were so passionate about their beliefs and perspectives on life.

We all went to the PPI (and mind you, I have never participated in the Public Policy Institute before) and so from the beginning, I said to them, "I am here to learn with you and from you." We went to the training, we created music around deliberative dialogue, and we learned what that meant. Their charge for the

first part was to do a practice forum, and they chose to do a practice forum around the issues of teen pregnancy. A book had already been framed around that, so we pretty much took that, inserted data about Gilroy, and they conducted a practice forum at the high school. It was very successful, but they felt like they hadn't done enough, so by the time that we came back to the second part of the training, which was issue framing, they were really hard on themselves because they felt that they hadn't done enough. It turned out that they were the only group that had conducted a forum. (laughter). I should have known earlier that they were really hard on themselves, but I didn't pick up on that. I wasn't picking up that they felt like they hadn't been successful.

The training was split into two parts. We had the first part in June and the second part in September. All throughout the summer, even though they all had jobs and had to take trips with their families, we met weekly on Tuesday evenings. When we came back to the second part of the training, they said, "There is like no way, no way we can meet in the evenings. We have college applications, we have sports, we have other activities, and the only time that we can meet is Saturday morning at 8:00 AM (laughter)." I thought, 'Great, we have teachers and they will be part of this.' Unfortunately, by the end of the summer one teacher had moved to San Francisco, dropping out of the program. Then the other teacher, a first-year high school teacher, was coaching the soccer team within a month after the project started in the fall. She was also involved with the writing group, was totally swamped, and also dropped out.

I had thought that my role was just going to be as mentor and facilitator to the teachers, but then there I was, every Saturday morning at 8:00 AM meeting with these young people. Schedules of CE advisors do not lend themselves to regularity at any one place and time, so I could not be there every Saturday morning. Sometimes I was there just or 2 or 3 times a month. Then we started to talk and they decided that the issue that was pertinent to them was racial and ethnic tensions. The booklet developed by the Kettering has lots of words and they studied it like they were studying for a test. They saw that the words like race and ethnic were not defined there. They started out by trying to give definitions to question such as 'What does race mean?' 'What does ethnic, ethnicity, culture, multicultural, what do all these things mean?' At our first discussion, I said to them, "Before we get into this, when I ask you to think of a box, tell me what you think of." I asked them to write down their answer. One said, "shoebox," another said, "matchbox," another one said, "package box." We realized that when I said "box," each of them interpreted box differently, and so if there's that much difference just for a box, imagine what this means in terms of race, ethnicity, culture, and multiculture.

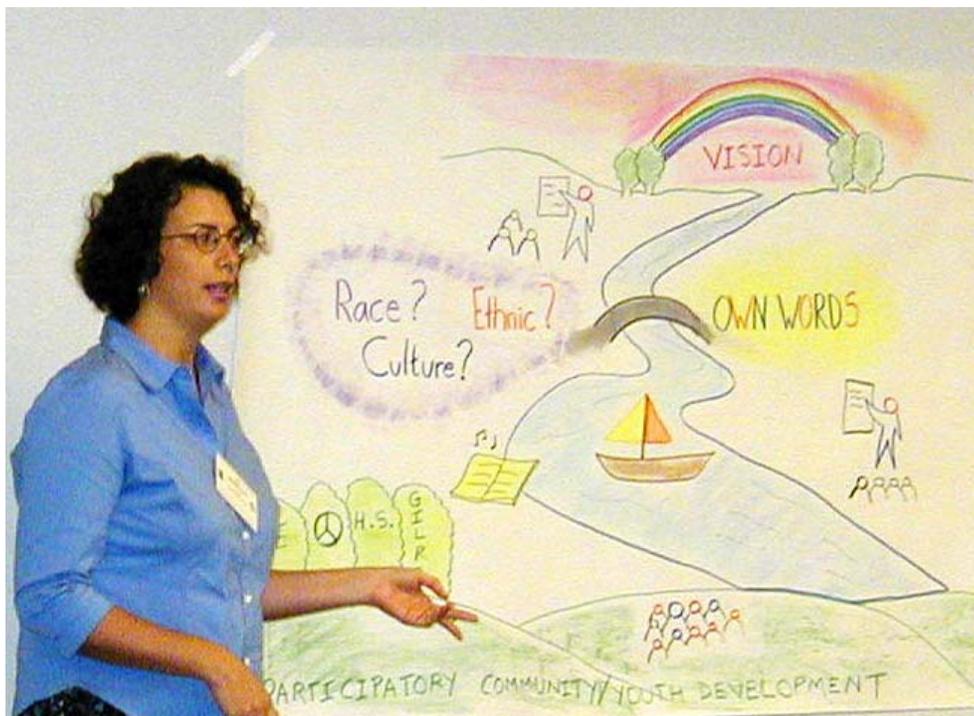
We engaged in probably 4 months of discussions to better understand what these concepts mean, not just in terms of definition, but what it means to Gilroy, to the youth of Gilroy, and to the residents of Gilroy. They developed a pilot questionnaire that they eventually used to interview people at the Gilroy shopping outlets and at the library. One young person did a web survey that got 120 responses in 1 hour. They all were actively trying to explore this so that they could take the information that

was out there and put it into their own words. They couldn't do it. They couldn't moderate a forum on this topic until they owned it, and that's where a lot of our time went. I was late one of those Saturday mornings and they had a half hour to talk among themselves, and said, "Fe, We cannot frame this." Our goal had been to frame some topic on race and ethnicity and maybe another one on sexual tolerance. They said, "There was like no way, we just cannot do it." I told them, "All right. You cannot do it, so let's just move on."

Once they had it in their own words, they were ready to conduct a forum. Leadership development was going on in several places. They were organizing, they were sending out invitations, and they were moderating. They did everything. I was their sounding-board throughout this period and their coach. I tried to make some things easy for them, but not everything. At one point, I spoke to Carole about my challenges and frustrations, because I was hoping we still could accomplish what we set out to do, and realizing that we were not going to ever do that. She said, "Well, why do they keep coming? Why do they keep coming every Saturday morning?" I replied, "I don't know." So I asked them, "Why do you keep on coming?" The kids said it was because of me. We had developed a really strong relationship. I was learning about their boyfriends and girlfriends, the drug use, and the skipping out of school. I learned about all of those things. They felt that we had a relationship, and they also valued the commitment that I placed to the project. They never asked me why I kept coming, because it was them that kept me coming. It wasn't really so much the project itself, but it was their commitment which I thought was interesting.

Finally they conducted another forum. It was at the school because they didn't feel comfortable doing it at a community set-

ting and that was fine. The forum was on racial and ethnic tensions and they did it with a mixture of teachers, parents, and students. It was very successful and everybody wanted more forums. However, it was now March and several of them thought, "I'm in my senior year. What am I doing?" They wanted just to focus on finishing their senior year. There was one sophomore that was ready to continue, and she was the one that was passionate about framing the issue of sexual tolerance, but she felt that if everybody else was dropping out, she might as well drop out, too. At the same time, professionally speaking, I wasn't sure whether I was going to stay or leave. So, around March, the project sort of ended naturally and we had some unexpected outcomes. One of them, although we could not catch the rainbow, was my pot of gold; we had a strong commitment from both the youth and myself. I was surprised that I was coming every Saturday... almost (laughter), and the kids were there, too. We would show up not having eaten breakfast. I didn't eat breakfast, and they wouldn't, so we organized around bringing breakfast for everyone. Then we learned from each other. I was both the teacher and the learner, and so were they. That was unexpected. By the time the project finished, they all said that this had been a life-changing experience. Many of them wrote about this experience in their college applications. Many of them were convinced that they got into the school of their choice because of this project. Two of them asked me to write letters of references for their college applications. It was a very positive thing. I was very hard on myself when I evaluated this project, just like them, for not having reached our goals. I thought that the strong commitment that we all shared was a good thing and that I would continue to keep the close relationship that we developed. I would continue to facilitate meetings and these young people learned facilitation through modeling.



Fe Moncloa

If I were to do this again, what would I do differently? I would become the expert first, then teach it, and finally do it with them. I felt that many times I didn't know what to say or what to do, because I didn't know what was appropriate. Another thing I would do differently is not have such unrealistic expectations of youth. I thought, 'Yes, you can do this, you can do it,' and frame them more developmentally, considering the constraints of school, sports, and other things. We had an expectation of 'you need to become a very good moderator first, before you can frame.' That held me back and it held them back. I would remove that expectation, because it was obvious that by the kind of research that they did, they were ready to frame, but we both held back.

*David Campbell:* When we spoke on the phone, you discussed that last topic in a slightly more pointed way. I want to see if I can push you to do that, in terms of the experience the kids had when they came to UC Davis for the framing workshop, what they were told, and how they reacted to that.

*Fe:* Some of them participated in the framing experience, and thought 'I can do this, no problem.' Several of them, including me, were told that we could not frame until we were really good moderators. Seeing that we had only moderated once, we felt like we had to moderate like at least 2 or 3 times, before we could frame. That held us back. However, I think if I would have gone through the process before them, not at the same time, I would have to them to go for it, but because I was also learning, I was holding them back.

*Joan Wright:* You said that they were doing issue-framing and yet they were using the Kettering issue. My question is, did

they continue to frame the choices in the same way that Kettering did, or when they translated it into their own words, did they have a different issue and maybe different choices?

*Fe:* No, they used the same choices. They just articulated them differently using different words. These words are so academic, in so many ways, and for a young person they mean very little.

*Joan Wright:* But they bought the basic issue itself.

*Fe:* Yes.

*Carole Paterson:* I was just thinking about your support team leaving you, and comparing that to what happened to the group that you were hoping to model the experience after, which was the teen pregnancy group. I think that being a Lone Ranger is really a tough thing, and maybe you didn't reach your particular vision, but I think what you did with those young people obviously became embedded in their future and they took things with them that they could keep for a long time.

*Fe:* I had a lot of solidarity with them.

*Audience:* To me what you mean by *own words* is that they had a dialogue that was long enough until they found some common meaning in what they were dealing with and some clarity. That's important for a group.

*Fe:* Right, they couldn't own that booklet. They had to think about the applications.



# PANEL OF NEW COMMUNITY DEVELOPMENT ADVISORS

**Brad Clinehens, UCCE Inyo/Mono Counties**  
**Gloria Barrett, UCCE Sacramento County**  
**Gail Goodyear, UCCE Trinity County**  
**Jim Grieshop, UCCE, UC Davis, (moderator)**

*Editor's note: Brad, Gloria, and Gail requested that their handouts from the conference be published in the proceedings rather than the transcript of their presentation because the handouts would give a more accurate picture of their activities.*



UNIVERSITY of CALIFORNIA  
**Agriculture &  
Natural Resources**

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## NEW COOPERATIVE EXTENSION ADVISORS

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### **Brad Clinehens**

**Inyo-Mono: Community & Rural Development Advisor**  
**University of California Cooperative Extension Office**  
**207 W. South St., Bishop, CA 93514**

**760-873-7854**  
**FAX 760-873-7314**  
**[bcclinehens@ucdavis.edu](mailto:bcclinehens@ucdavis.edu)**

**Background:** Inyo and Mono Counties comprise the Eastern Sierra Region of California. These counties are predominantly rural with a low population density. Less than 10% of the land in both counties is classified as private land. (The two counties combined equal about 1/3 the size of Ohio, yet with a combined population of only 31,000). The local economy is based on natural resource tourism, with the service sector employing the largest number of residents. Employment, particularly in Mono County, is based on seasonal employment with year round jobs in shorter supply. Also the area includes a large number of Native Americans (Inyo Co. w/ 10%) and Latinos (15%). For both counties the unemployment rate is currently around 5 %. Based on past forums, most residents expressed a need for sound, sustainable economic development plan that incorporates the natural amenities of the Eastern Sierra landscape.

**Program Description:** To address issues and processes pertinent to the local economy and the development of community capacity and leadership. This involves the implementation of educational programs that increase awareness of and participation in public policy making, economic development, leadership development, community development and other areas identified by the local communities.

**Experience:** Community Agriculture Volunteer – United States Peace Corps in Mauritania, West Africa; Rural Sociology Graduate Research Assistant at the Penn State University; After School Program Coordinator for Chicago Youth Centers in Chicago, IL

**Education:** The Pennsylvania State University (M.S. 1999) & Goshen College, IN (B.A. 1994)

- Hired June 2002
- Met with board of supervisors, chambers of commerce, planners, workforce staff, and educators in the region
- Attended public policy education and needs assessment workshops in Davis
- Early stages of implementing a series of local issues forums for each county
- Serve on the local workforce advisory board
- Plan to work with committee members on implementing and evaluating the comprehensive economic development strategic plans for Inyo County
- Beginning in September create a quarterly newsletter addressing local community and economic development issues
- Program planning for local community leadership development programs to be initiated sometime next year

## NEW COMMUNITY DEVELOPMENT/PUBLIC POLICY ADVISOR

**Gloria Barrett**  
**Sacramento County Director and**  
**Community Development/Public Policy Advisor**  
**4145 Branch Center Road**  
**Sacramento, CA 95827-3898**

**916-875-6913**  
**Fax: 916-875-6233**  
**gjbarrett@ucdavis.edu**

**Program Description:** To conduct research, educational programs and collaborate with county and local government, business, community organizations and agencies to strengthen community economic capacity and public policy.

**Experience:** Program Representative University of California Cooperative Extension; Director of Staff Development for Manor Care Facility-Walnut Creek, CA; County Director and Community, Economic and Workforce Development Agent at West Virginia University Cooperative Extension.

**Education:** Doctorate of Education-West Virginia University (*ABD*), Pittsburgh Theological Seminary (M.Div.), Texas Woman's University (M.S.), Mary Hardin-Baylor College (B.S.N.)

**Background:** Sacramento County is the eighth most populous county in California. It is both rural and urban. The 1.2 million people reflect a diversity of groups with a variety of needs. Sacramento County encompasses approximately 994 square miles in the middle of the 400-mile long Central Valley, which is California's prime agricultural region. The County is bordered by Contra Costa and San Joaquin Counties on the south, Amador and El Dorado Counties on the east, Placer and Sutter Counties on the north, and Yolo and Solano Counties on the west. Sacramento County extends from the low delta lands between the Sacramento and San Joaquin rivers north to about ten miles beyond the State Capitol and east to the foothills of the Sierra Nevada Mountains. The southernmost portion of Sacramento County has direct access to the San Francisco Bay.

- **Hired November 2001**
- **Met with mayors, city managers, administrative officer in all incorporated cities in the county (6)**
- **Conducted program/clientele needs assessment**
- **Designed informational brochure**
- **Updated website**
- **Active member of County Department Head Group**
- **Speaker for civic organization**
- **Submitted proposal to provide community development training in limited resource community**
- **Summarize literature review for the Gateway to Better Life Workgroup (ongoing)**
- **Attended public policy/issues education training – Las Vegas, NV**
- **Met with community leaders representing limited resource communities**
- **Facilitated Affirmative Action training for county staff**
- **Attended needs assessment training - Davis**
- **Created newsletter – 21<sup>st</sup> Century Community Development**
- **Developed new program targeting caregiver workforce**

### UCCE ACADEMIC ADVISORS

**GLORIA J. BARRETT**, County Director and Community Development/Public Policy Advisor  
**MARIANNE BIRD**, 4-H Youth Development Advisor  
**CHUCK INGELS**, Pomology, Viticulture, and Environmental Horticulture Advisor  
**YVONNE NICHOLSON**, Nutrition, Family and Consumer Science Advisor

### UCCE SUPPORT STAFF

**MICHELE LITES**, Nutrition Education Supervisor  
**PHUONG DUONG**, Nutrition Education Assistant  
**DEBBIE GARCIA**, Nutrition Education Assistant  
**BELIA MARTINEZ**, Nutrition Education Assistant  
**BONNIE SENGCHAREUNE**, Nutrition Education Assistant  
**SVELTANA KOLESNIKOVA**, Nutrition Education Assistant  
**NANCY CORNELIUS**, Lifeskills Education Program Supervisor  
**CINDY KWONG**, Lifeskills Pre-Employment Consultant  
**RITA FAY REIS**, Lifeskills Pre-Employment Consultant  
**JUDY MCCLURE**, Master Gardener Coordinator  
**LINDA TAYLOR**, Water Wise Pest Management Program Coordinator  
**MARIA RUSTIN**, Secretary to Expanded Food and Nutrition Education Program

### COUNTY SUPPORT STAFF

**CAROLYN FERNANDEZ**, Administrative Services Officer  
**JANICE RUSH**, Secretary to Family & Consumer Science and Pomology, Viticulture, & Environmental Horticulture Advisors  
**JOAN M. RYAN**, Secretary to County Director and Community Development/Public Policy Advisor and 4-H Youth Development Advisor  
**ELLEN TAYLOR**, Receptionist and Secretary to Master Gardener Program



## SACRAMENTO COUNTY

### BOARD OF SUPERVISORS

Roger Dickinson – 1<sup>st</sup> District  
Illa Collin – 2<sup>nd</sup> District  
Muriel P. Johnson – 3<sup>rd</sup> District  
Roger Niello – 4<sup>th</sup> District  
Don Nottoli – 5<sup>th</sup> District

### COUNTY EXECUTIVE

Terry Schutten

### COMMUNITY DEVELOPMENT & NEIGHBORHOOD ASSISTANCE AGENCY

John O'Farrell

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Inquiries regarding this policy may be addressed to the Affirmative Action Director, University of California, Agriculture and Natural Resources, 1111 Franklin Street, 6th Floor, Oakland, CA 94607-5200, (510) 987-0096.



UNIVERSITY OF CALIFORNIA  
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### OUR VISION

*University of California Cooperative Extension Sacramento County is a dynamic group of academics, paraprofessionals, support staff and volunteers working together to enhance the quality of life and economic capacity in all communities through educational programs and researched-based information.*

### OUR MISSION

*The Mission of the University of California Division of Agriculture and Natural Resources is to serve California through the creation, development, and application of knowledge in agriculture, natural and human resources.*

### WHAT IS COOPERATIVE EXTENSION?

*Cooperative Extension is the county-based educational and research branch of the University of California's Division of Agriculture and Natural Resources financed jointly by Federal, State, and County Governments. Sacramento County established Cooperative Extension in 1917 when an agreement was made with the University of California to provide Extension Service.*

*Program areas include Youth Development, Nutrition, Food Safety and Life Skills, Community Development/Public Policy, and Agriculture.*

## SACRAMENTO PROGRAMS

### 4-H YOUTH DEVELOPMENT

In traditional clubs and non-traditional projects, the 4-H Youth Development Program helps children grow through educational, fun programs throughout the County. 4-H extends training, programs, and support to volunteers, community organizations, teachers, and after school programs that provide direct service to youth education and development. Sacramento County programs include clubs, camps, and science literacy projects.

### POMOLOGY, VITICULTURE & ENVIRONMENTAL HORTICULTURE

Conducts research and educational programs on growing commercial fruit and nut trees, wine grapes, and strawberries. The research program includes integrated pest management studies and cover crop trials.

### HOME GARDENING & HORTICULTURE

Master Gardener Volunteers are trained and certified to extend University research-based information through mass media, telephone and office consultations, by attending plant clinics, with the school garden program, and through our speaker's bureau.

### NUTRITION, FAMILY & CONSUMER SCIENCES PROGRAM

Provides opportunities for families, individuals, and youth to enhance their quality of living by providing resources that support independence and self-sufficiency. Community outreach programs offered are related to nutrition and health, lifeskills education, food safety, and food preservation.

### HOME FOOD PRESERVATION & SAFETY

Master Food Preserver Volunteers are trained and certified to provide up-to-date information on safe food handling and the prevention of food borne illness, conduct monthly public workshops that demonstrate research-based methods for preserving food safely at home to prevent bacterial contamination, participate in public service activities, and answer consumer phone inquiries.

### COMMUNITY DEVELOPMENT/ PUBLIC POLICY PROGRAM

Conducts research, educational programs, and collaborates with county and local governments, businesses, community organizations, and agencies to strengthen community economic capacity and address public policy.

**Gail Goodyear**

**Trinity-Shasta Community & Economic Advisor**

**530.623.5495**

**University of California Cooperative Extension Office FAX: 530.623.1945**

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**Service Area:** Beautiful Shasta and Trinity counties are in California's water rich area that receives over 30 inches of rainfall per year and houses key dams of the Central Valley Project. Water originating in these counties is key to agriculture in other parts of the state. Current data are:

Population:	Trinity County 13,116	Shasta County 168,478	
Person/sq mile	Trinity County 4.1	Shasta County 43.1	State 217.2
Unemployment:	Trinity County 8.4%	Shasta County 6.9%	State 6.6%
Living in Poverty	Trinity County 19.4%	Shasta County 18.1%	

**Trinity County** is 80% government-owned land and has within its borders the Trinity Alps Wilderness that is a roadless area accessed only by foot or horseback. This mountainous, forested county is the second largest recipient of funds from the Secure Rural Schools and Community Self-Determination Act of 2000 that was designed to, in part, offset the loss of USFS timber sale receipts that provided much funding for area schools and roads (funding ends FY 2006). Only one timber mill remains in a county that once had over 40—timber towns are redefining themselves. The Trinity River was dammed in the early 1960s as part of the Central Valley Project which takes the water destined for the Pacific Ocean over the Coast mountains to the Central Valley irrigation system and the California Aqueduct. The Trinity Division that allots power from Trinity Dam to the county via a local public utilities district, allows PUD communities access to power for as little as \$.06/kwh. Trinity County is home to Camp Trinity on the Bar 717 Ranch (founded 1930), a children's camp and working ranch that teaches agricultural and environmental principles ([www.bar717.com](http://www.bar717.com)). A number of our 'end-of-the-road' community members are former Bar 717 campers and counselors who after seeking higher education and world experiences live a simple life. Although forest communities in **Shasta County** are experiencing challenges similar to Trinity, this county is centered on the I-5 corridor that brings industry, trade and tourism. This major thoroughfare passes travelers over Shasta Lake (a key reservoir in the Central Valley Project) and by Mt. Shasta (a mountain enjoyed by skiers and held sacred by various groups). Redding is the major urban area of the north state and draws industry, workers, shoppers, and those in need of health and social services (e.g., the sick and elderly). More land in Shasta is publicly owned (40 percent is government-owned). Agriculture centers on the Sacramento River's flood plain and on the eastern plateau around Fall River Mills. The latter agricultural area has become well known for crop diversification from hay and strawberries to wild rice and herbs (catnip and spearmint). The recently opened Turtle Bay Museum focuses on science learning.

**Program Description:** To evaluate community-economic resources (programs, facilities and/or products) for feasibility and community impact; to use market theory in scientific-social trend analysis needed in development of public policy and community-economic resources; and to work collaboratively with agencies and individuals in programs of public benefit and/or business development.

**Experience:** Director of Agricultural Research Initiative at Cal Poly Pomona; Director of Faculty Development at University of Texas at El Paso; Acting Vice President of Product Development and Quality Control for Farah USA; and California State University at Chico professor.

**Education:** Kansas State University (Ph.D. & M.S.) and California State University (B.S.)

- **Hired November 2001**
- **Developed working relationship with county administrators and economic development teams**
- **Attended USDA National Meeting Strengthening Communities: Enhancing Extension's Role**

- **Participated in Workgroup Meetings, Workshops & Sub-regional/Annual Meetings: All-Staff Conference (Nov.), Intermountain Subregional Meeting (Jan), County Advisors Meeting: Water and Watersheds (Jan), Rural Communities (Feb), Understanding Changing US Food Market (Feb), Direct Marketing (Feb), Human Resources (March), Agritourism and Nature Tourism (March), Restoration Ecology and Conservation Biology (May)**
- **Met with UC Specialists: Goldman, Cook, Campbell, Getz, Grieshop, Thompson, Granett, Gubler, Walker, Meyer, & Harter**
- **Worked with County Director and Mentoring Committee to develop position description**
- **Worked with D. Campbell, E. Orhwell, & P. Serviss-Ybarra to hire summer interns**
- **Completed Personnel Procedures Training Program**
- **Completed Needs Assessment Workshop**
- **Conducted Needs Assessment of targeted clientele using trend analysis & personal interviews**
- **Worked with Watershed Research and Training Center (Hayfork) to secure additional funding and plan for sustained existence**
- **Worked with UC colleagues and community groups to submit grant proposals**
- **Completed research projects: “The Market for Carbon Sequestered in Forestlands” and “Development and Assessment of On-line Water and Irrigation Management Courseware”**
- **Developed workshops/meetings for sharing modes of community involvement, for grantwriting and for grape/wine production and marketing**
- **Produced newsletters and press releases**
- **Developed a research project to study the structure of community learning centers focused on agriculture/science/environmental education (the outcome will be used by a community trust to develop and manage a property donated for community learning)**
- **Received SAREP funding to conduct workshops for agritourism and for garden-enhanced nutrition education**



Gloria Barrett, Brad Clinehens, Jim Grieshop, and Gail Goodyear

# Reflections on the Case Studies, Further Questions and Discussion

## Harry Boyte and Al Sokolow

*Harry Boyte:* People have asked for our web sites. The first is the Center for Democracy and Citizenship, [www.publicwork.org](http://www.publicwork.org). The second is [www.publicachievement.org](http://www.publicachievement.org), the Youth Initiative, which is now a partnership and has an international partnership. Our partners in Northern Ireland have their own web site, [www.publicachievement.com](http://www.publicachievement.com). There is a South African public achievement group, and they don't have a web site yet, but they will. You can access us and a number of the regions through the [publicachievement.org](http://publicachievement.org) site.

I was thinking as I was listening to the people today, that this would be an interesting network to connect with. One of our colleagues at the University of Minnesota is a fellow named William Dougherty, who is a leading family therapist, and is well known in the field of family practice. He was president of the National Council on Family Relations last year. Dougherty has been taking a civic approach to family therapy and family practice. For 5 or 6 years, Dougherty, a group of colleagues, graduate students, partners in community settings, churches, and other groups, have been asking, "What does family practice look like for professionals if you think about it in civic terms and in public work terms?" For example, they're working with the whole network of early childhood/family education programs in Minnesota. This is an enormous network comprised of about 30% of all families with young children are in parenting classes. That network is working with family educators to help families think about the public dimensions of issues that are raised. Actually, any issue has public dimensions. Toilet training may seem like just a private issue, but it actually has all sorts of public dimensions, like television and violence. What do families do about the public dimensions of that? At any rate, their largest partnership is with a group called Putting Family First. It's a group of middle-class communities, although it affects other income groups, and it is comprised of different cultural backgrounds who were worried about family over-scheduling and hyperactivity. For example, the fact that you spend so much time taking your kid to soccer games that you never get a chance to talk to him. This is a huge issue with families. They've developed a whole movement and they've been getting a lot of publicity, such as articles in *Newsweek*. It's really an important movement, and their web site is [www.familylifefirst.org](http://www.familylifefirst.org). This becomes a very powerful set of questions for people working with middle-income communities, and it also becomes a question of civic approach to professional practice.

*Kim Rodrigues:* In my world, primarily as an administrator in this organization, it seems like we really have a problem building internal capacity, reminding our administrators and a lot of our existing advisors, specialists, and faculty, about our roots, and about the fact that it is our intent to build capacity with the communities that we work with, and that we're not primarily experts providing technical advice. We've drifted very far from that. We have had this dialogue, in a meaningful way, with administrators beyond me. It will really and truly be able to affect positive change, and effectively recognize and reward the people who are doing these things,

because we all know it takes a long time to do this kind of work. How do you do this work in a way that you can report it to administrators and they say, "Good work?"

*Harry Boyte:* Well, you just referred to our experience at the University of Minnesota. It's important to find administrators like you who can take leadership in modeling a collaborative approach that listens and involves people in decision-making. There is a need for administrative leaders who can see the benefit in that and in their own career terms, can see that it's more effective. The other thing is, and I don't know the budget situation in California, but in most states higher education and public institutions are facing a crisis. We had a huge battle in Minnesota during the last legislative session and the budget was cut. Mark Yudoff, the president of the University of Minnesota, is now in Texas and I think that had something to do with it. There are two ways to really respond to what Yudoff called, "the declining public support for higher education" when he spoke to the trustees about a year and a half ago. Well, there are three ways. First of all, you can say, as Mark did, "It's just the winds of change, there's nothing we can do about it, and we've got to adjust our sails to the winds." That's a pretty fatalistic view. However, if you think that there are other approaches, you can say (and these aren't opposed, but they're different), "We're doing very important things for public benefit that the public doesn't know about, and we need to do a better job of communicating what we do." That gets to the very important point, which is that higher education has sold itself well as an institution of private benefit. If you go to college (and everybody in America knows this and the polling shows that everybody knows it), you're going to have a higher income. However, we've done a very bad job at communicating the public benefit of higher education. I think that's a powerful argument. We've had a task force over the last couple of years at the University of Minnesota, and now we have a Council on Public Engagement that the president of the university has established. The central charge of these groups is to develop a variety of ways of inventorying, recognizing, and making visible, both within the university and to the world, all of the kinds of public engagement activities of the university. That's just good common sense.

There's another thing that Extension is really poised to do, because I don't think it's simply enough to say that the problem is public relations. It's also a problem of *public relationships*. There's been an erosion of the relationship between universities and public and we learned that when we did many forums as part of this public engagement process with all sorts of groups, as I mentioned earlier. We heard again and again, "We think the university is arrogant and it's inward-looking." We had a fight a couple of years ago about tenure at the University of Minnesota, and as one of the leaders of it said, "We bring the state legislators to campus, people who supported the faculty in their struggle for tenure, and faculty would lecture to them (laughter)." Graduate school doesn't teach good political skills.

*Al Sokolow:* Kim, I've read two different things into your comment, hidden things more or less. There is a real serious question as to whether or not the University of California (and maybe other major public institutions) internally supports and understands the role of systematic outreach, education, and research off campus. Also, there's an implicit question as to whether moving in the direction of having to do with community development, and determining public policy really fits the traditional agriculturally-oriented mission of the land-grant college. Are those fair things to say?

*Harry Boyte:* I was going to say that there is another dimension. If you think about the problem as public relationships and the quality of public relationships, it also gets to the change in research universities over the last generation. When we did interviews across the university, we found people who'd been around for a generation, like Charles Baxtrom in political science. He said that when he started, the university didn't make the distinction between outreach and teaching and research that we make today. That concept has become much sharper and more clearly defined. Outreach is seen as something you do on the side, away from mainstream faculty activities. Charlie said, "That's not how I learned it. When I came in the late 1950s, I learned that to be a good first-rate public scholar in political science, I needed to be involved with the public." He worked with Cooperative Extension all around Minnesota and he didn't describe this as an outreach activity, but rather that this was what it meant to be a good scholar. It was an identity question, not an outreach question. What we've found as a very useful question to pose, is not outreach as a discrete set of activities, but how do we reinvigorate the public identity of the University of Minnesota, including research and teaching? That is where groups like Extension have a real leadership role to play. It's in the self-interest of the institution, and it's not an aside.

*Jim Grieshop:* One of the questions I have is about the reference to the University of California being an R1 university - Research 1. I ask the question, are we a P1 university or are we an O1 university? The only reference you ever hear about the University of California is that it's an R1 university, meaning it's a research university. It's not a matter of distinguishing between teaching, research, and outreach, it's just that we're a research university, that's where we've moved to.

*Harry Boyte:* But again, you can ask the question, "What produces quality research in this world, in this environment?" We have been able to engage the mainstream departments and colleges in the question, "What are the public dimensions of your research and what does it mean?" If you ask that question, you get a much richer conversation. The provost, and now the president, created a Task Force on Civic Engagement, which had a general charge. It wasn't a discrete charge, and it wasn't an outreach charge, but it was a charge to look at how to strengthen the public identity of the University of Minnesota in practical terms. We had different working groups, including a group on scholarship, that has been chaired by the vice provost for research who is an eminent scientist, a group on teaching which was in collaboration with the faculty senate committee on curriculum, and a group on community partnership into which Cooperative Extension had a great deal of input. All of those groups worked together to develop a comprehensive strategy for long-term, because reinvigoration of the pub-

lic identity of the institution which affected all dimensions of professional activity is not a quick fix. A good deal of the argument has been that having a tri-part mission presents a lot of problems, or the "three-legged stool" image is not the right image. Some people will say now that we need a stack, rather than a stool, but also some people say that for many fields, you can't separate engagement with the world from scholarship or from teaching. It just doesn't make sense, and it's not the right mental map. There's a lot of ferment at the University of Minnesota and the Faculty Senate's research committee is taking up that question. We have a Council on Public Engagement whose missions is to rethink the faculty roles and rewards, and the promotion and tenure procedures. The Vice Provost and Vice President for Faculty Affairs, Robert Jones, who is in charge of the tenure and promotion portfolio, has a very, very powerful interest in rethinking what it means to get tenure. Now this isn't a quick fix, but it does begin to redefine all of these questions, and opens up a conversation.

*Al Sokolow:* I don't think these developments have reached the University of California to any degree (laughter). As someone who once had an Academic Senate position, and has not had it for about the past 10 years, I can report that many of our disciplines and departments on this campus, had a much greater interest in doing research off the campus in the past. This was in community settings, because that's where the real world existed. It was before computers, of course, and before large data sets were created. Research no longer functions on that basis. It is very, very difficult to do this kind of research if you're looking at Academic Senate appointments on this campus and at UC in general, although this varies a bit by field. In some social science fields, such as political science at UC Davis, it is difficult to get tenure and other advancement by doing qualitative research at the community level, or even on broad California topics.

We are the Land Grant university for the state of California, which is the 5<sup>th</sup>, 6<sup>th</sup> or 7<sup>th</sup> largest economy of the country, depending on which numbers you look at. Yet, we do not have much of a faculty presence looking at California topics on this campus. Now this is where the Cooperative Extension, and DANR generally, separate themselves from the rest of the university. Cooperative Extension is the only systematic outreach arm of the University of California. There are bits and pieces of activities here and there, but it's the only systematic, the only place, where we have an infrastructure for reaching to every nook and cranny of the state. However, there's a sense that this is not appreciated until it comes down to a budget crunch. DANR is able to call in its troops and lobby on behalf of the University, as it did roughly 8 years ago during our previous budget crunch. The question that I would pose is perhaps an organizational question, and was stimulated by Kim's comment, "Do we belong in the University or do we belong in the agricultural part of the University?"

*Harry Boyte:* I want to challenge you and say that you don't, unless you have an organizing process which interviews mainstream faculty. Three years ago at Minnesota, the Kellogg Foundation asked my Center to commit a judgment of the University's public identity and its potential for reinvigoration. The University of Minnesota is one of the world's leading public research universities, so we're talking about an institution which has its prestige based on high quality research. Everybody said, "Well, in the mainstream

faculty, people don't care about public engagement." Every department, every college, at least in the College of Liberal Arts has a residual tradition of public engagement in the College of Agriculture and on the St. Paul campus. We found that wasn't true! We did interviews across the whole campus with mainstream leaders in every department and every college, and we found again and again, there was under-the-surface discontent. It was in terms of morale, purpose, and spirit. People said, "We've lost the sense of why we went into political science or even the hard sciences." We also found that there's an epistemological discussion, and that can't be ignored. I brought the new *Blackwell Companion to Social Theory*, whose final chapter is written by Craig Calhoun who's the new head of the Social Science Resource Council, which is the main funding body for social scientists. Calhoun says there is a profound crisis in mainstream social science and humanities, and we have to rethink everything it means. First-class scholarship, the engagement with the world whether you think about it in narrow disciplinary boundaries or detachment, is a bankrupt theory. There is a huge discussion developing in American higher education around these questions, and engaging the campus, departments, and faculty in that conversation is critical. Extension is poised to take some leadership.

*Al Sokolow:* Well, let me turn it around a little bit, and ask the people in the room, most of whom have appointments as county academic staff within the University Cooperative Extension, and to follow through on what Harry has said, but looking at it from a different angle: To what extent do you folks feel connected to the rest of the University outside of Cooperative Extension, outside of the specialists who also work for Cooperative Extension but have campus appointments? Do you have any connections at all with people outside of the Colleges of Agriculture on the three campuses? Have you tried to have any connections? Do you know anybody (laughter) from the eight campus University of California immense system, any faculty outside of the Colleges of Agriculture and Natural Resources, who go muddling around in your communities, asking questions, and doing research?

*Audience:* Well, I do. One of the relationships I have with those other faculty usually is preceded by brilliant discussions explaining what Cooperative Extension is, where it fits in the University, and asking if there is a fit. I discovered that there are faculty researchers on either the Davis or Berkeley campus who have graduate students doing work in my counties on a regular basis. The graduate students and the faculty themselves often times don't know about Cooperative Extension, and I usually find out about this through the grapevine, or I have a landowner come in and say, "Hey, I caught this kid out on my property, and he says he's from the University of California."

*Al Sokolow:* You're responsible for that person. When I first came to California in 1965, when I began doing work at the community level, I was told, "Always check with the CE director in your county before you go mucking around in his county."

*Audience:* One thing I find in San Diego, because we have a UC campus in San Diego County, is that even people on the same campus don't know what others are doing while they're all running around in communities. What seems to drive their community involvement is they've gotten some money through a grant or some-

thing. They are discovering each other, and there's no coordinated effort as far as doing any kind of community development or community involvement as a campus or as the University of California. It's individual professors or departments that are out there, and so it's funny to go to a collaborative-community meeting and find four different University of California faculty members there who don't know each other, but are trying to help the community become organized.

*Bill Lacy:* You two fellows are playing off each other very nicely. One sees the glass half full, and the other one sees the glass half empty. Cooperative Extension is a marvelous organization that is probably better positioned to do the kind of work that Harry's been talking about all day. If you want to really make this a civic organization, there is no other organization that can do it better in the University than Cooperative Extension. Granted, we have enormous challenges, and there are particular challenges in California by virtue of the way we structure Cooperative Extension.

In terms of education, we should give credit to the institution. Charles Lacy is here and he is the Dean Emeritus of an enormously successful lifelong learning and continuing education effort that takes the knowledge base of the University and puts it to work in the lives of professionals throughout their life. Last year 8,000 students were involved with UCD Extension. That system is not just based in Davis, it's based throughout the University of California, but we probably haven't had too much interaction as Cooperative Extension as with the University Extension. We can critique each other for not reaching out to our colleagues across the campus which was a point that was made earlier. Sometimes the history faculty haven't talked with the philosophy faculty, who haven't talked to the sociology faculty, and we need to break down those disciplinary boundaries as well as the institutional boundaries. Having said that, I think we have a university administration that really recognizes the importance of being an engaged university. We have senior leadership that believes in it, but they are up against a disciplinary organizational structure that has become very, very powerful. Professions control resources, control the reward structure, control the hiring, i.e., who we bring in the system. You have to take that into consideration.

*Al Sokolow:* Let's run with the first half of Bill's comment, which is to say there are tremendous opportunities for Cooperative Extension in California as a major source of information, education, facilitation, public policy kinds of things, certainly in the community development area which is central to all of this. What would it take to do more with these opportunities? I have the sense that we are doing a lot, but it's here, there, and other places. It's a bit isolated, a bit fragmented, although we try to tie it together through work groups and through other sorts of collaborations. What is needed here?

*Audience:* One thing that would help would be to further the engagement of the community development resources part of Extension with the other forms of Extension. I'm here as a Natural Resource Management Advisor, and I'm here because I happen to know natural resources, but human resources is the most important resource. What we're really lacking on my end of

things is the techniques and tools that are commonplace in your disciplines. I'm bringing in consensus specialists and facilitators of various stripes and flavors from other organizations and roots. Frankly, I would much prefer to draw upon the resources within this organization, but I don't know who these people are and where those resources are located. I'm here to scope you guys out and check out what you can offer (laughter).

*Al Sokolow:* It is quite probable that someplace in the University of California, that for any given problem there's somebody who can handle that problem, but that person may not be, and probably, is not in Cooperative Extension, DANR, or the Experiment Station. My sense is that part of the challenge is how do we get other parts of the University, the tremendous resources we have in this eight, soon-to-be nine, campus system into the infrastructure that we're involved in throughout the state?

*Audience:* He's saying that he needs to be able to talk to these folks, you, and others.

*Al Sokolow:* But we're so limited, we're so few.

*Audience:* You could still talk and engage in value because he's doing community development. I do community development, I've always done community development. It's the traditional Cooperative Extension model. As Harry pointed out, it's not rocket science or something different; it is engaging with the community where you are and dealing with the issues. I'm dealing with a food security issue, and we need to go back to a department that I'm working with at UC Berkeley. I've drawn on the work that Jim Grieshop has done, because I've used it over the years and it is very valuable. I look back at newsletters that he published years ago to give me guidance, background, and to lead me in a direction that has nothing to do with my specialty in particular, but it leads me. That's what others need, too.

*Joan Wright:* I would like to bring it back to community participation where the experts are not all on the campus. I would also like to learn more how one engages with real, live residents of the community and getting what they know, the public knowledge stuff. I understand that now this is being professionalized as knowledge systems.

*Harry Boyte:* It is a problem because you lose the vernacular flavor of knowledge. Let me make a couple of points. You all have a tremendous amount of organizing skill, community development knowledge, how you work with people, and how you set up meetings. There's an internal challenge, and also it is one all across the country - taking that knowledge to the institutions at home. There's no reason you can't do that. At the Center for Democracy and Citizenship, we've been working with communities and community organizing approaches for years. The strategy of the University of Minnesota was that those organizing skills: setting meetings, having people have success experience, getting to know each other, creating public forums, developing a sense of power and breaking the silence. Every faculty person we interviewed in the University said, "We're profoundly discontent and we could never talk to our colleagues." This was an amazing experience to hear again and again from faculty leaders who thought they were crazy for being discontented, because

they thought nobody else shared that discontent and because the norms of the mainstream disciplinary cultures were detachment. A lot of the organizing process is breaking that silence. You develop momentum around it, and it happens variously in different places. Extension has a lot of knowledge that could be applied to that problem.

Because universities are never going to change, one of the critical things is simply that universities can only be in partnerships. The kinds of projects I've heard about today are wonderful faculty development opportunities. This is what we found at the University of Minnesota at the Jane Adams School. This was not just a great experience for students, but we've had faculty from dozens of departments in various fields working with immigrants. That's why the Central Valley Partnership is a great faculty development opportunity. You have to do it selectively, you don't want it to be overrun, and some faculty are not going to actually go there.

*Al Sokolow:* You don't want some faculty to go there.

*Harry Boyte:* No, you don't want some faculty to go there (laughter), but there are a lot of ways to be involved and connected. The kinds of projects I've heard today are tremendous potential resources for change within the University.

*Audience:* I was thinking that even if we work perfectly within the faculty and resources that we have, this is a tiny group and to really have an effect, we have to be recognized as a model that works. I've heard that from several people and it's a model that works very well, but it's still not recognized. I don't know whether it's a skin-of-our-teeth sort of thing, that whole university systems don't respond to something unless the very essence of their existence is threatened. Somehow or other, this model has been around for nearly a hundred years and it has not been used much beyond the agriculture community and I'm not sure for what reasons.

*Al Sokolow:* Back in the 1960s and 1970s, there was a push to do urban extension work using the model of the agricultural extension. The fundamental problem here is that the rest of the University of California has forgotten about the Land Grant mission and purpose, in large part. Lip service is paid to it, and of course, it's formally recognized in the three-part set of criteria that faculty need in order to get promotions and merit increases. Service is one of those three things; it's research, teaching, and service. Service, however, is often defined as committee work, not to the community, not to the larger state, not to the larger world, but service to one's profession or one's larger university setting. That's quite different than the stuff we do and so we're not engaged with that. Part of the problem is how do you get the rest of the people (and I'm not talking about administrators) who determine the promotion to recognize this?

*Harry Boyte:* Departments and chairs.

*Al Sokolow:* That's right, departments and chairs, and peers and colleagues who sit on promotion and merit committees.

*Audience:* Why do you think that Extension has been forgotten?

*Al Sokolow:* Well, because disciplines have changed, in part.

*Harry Boyte:* Craig Calhoun, who's head of the Social Science Research Council, has a broadside against the current state of scholarship in the social science and humanities fields and this is an important indicator. It's not simply a detached thing. There was a huge epistemological discussion brewing under the surface of disciplines and the model of detachment. You don't have to look at only Craig's ideas, because there's a whole book of leading social scientists and theorists around the world that is full of broadsides against the model of the detached scholar. There's a theoretical challenge brewing to the ways people have been trained, socialized, and have developed methodologies of detachment, e.g., you develop a theory and then you try to test it in the world without any reference. You don't have to go out on some kind of crazy limb, you could take leadership in this. The questions we found that are useful are to ask deans and department chairs, "What is the public meaning and possibilities of your scholarship and teaching?" That opens up a question. Rather than say what they should do, ask them the question.

*Audience:* I think another part of the reason why we don't connect with Cooperative Extension is a case of simple marketing. When I was a student and until I was told about these things, I didn't know about Cooperative Extension. We need to get the word out that we're here, this is what we do, and we have all this stuff to offer. We haven't done enough advertising, and we need to re-educate the community that we exist.

*Audience:* I'm not in Cooperative Extension. I'm finishing my dissertation at UC Berkeley. There's a model that may be useful to consider, sort of the-money's-where-your-mouth-is kind of idea. I was one of a group of fellows from the Ford Foundation doing research in community forestry. We were obligated to work in a participatory way in the community where you conducted your research. There was an incentive structure set up where, as graduate students, we were supported to do participatory work, not in opposition to, but definitely in distinction to, the research that we had been schooled in. It was tremendously useful to come in with a small amount of money and some legitimacy. I think it was really useful for our faculty advisors, even though they weren't receiving funds, to say, "Our grad students are doing this, the Ford Foundation is recognizing them, and this ought to be something considered to be of value." I don't know if there could be funding available for the Cooperative Extension folks to tap into regardless if it comes from inside. Maybe we need to persuade the University to put up its own money instead of turning to the Ford Foundation or Kellogg.

*Harry Boyte:* I don't think so and let me reinforce that. One of the most useful initiatives that was part of the Civic Engagement Task Force was a pot of money that the Provost provided; it wasn't outside funding. Small civic engagement grants could be initiated by staff or faculty and be aimed at public scholarship and teaching and community partnerships. Extension was key to a lot of funded community partnerships and scholarship projects.

*Al Sokolow:* If I can build on what you said, which is a very good point, part of the answer is to work with graduate students who will go into their particular teaching disciplines and start changing the cultures of those disciplines, but that's a long, long haul. Getting back to a point made earlier about why do we have this disconnect - it's not just what Harry said about disengaged scholars, but the related part is the way in which disciplinary methodologies have developed over the past 30, 40, 50 years in all of the social sciences. They've become much more quantitative, much more model-oriented, less empirical, and as a result there's less of a connection there with what we, in the trenches, would regard as the realities of the world.

*Harry Boyte:* But that's what's coming under the beginning of sustained criticism.

*Isao Fujimoto:* I want to relay some personal experience related to this discussion. I came here in 1967 and I was told by Orville Thompson who hired me, that I was the first full time rural sociologist here. That struck me as strange because other Land Grant Universities like Cornell, Wisconsin, Missouri, as with other states all over the country, had more than one rural sociologist. In fact, they had full departments. Besides, California's agriculture and rural economy was number one in the country, so I wondered why California didn't have anybody but me. I got some clues after I came across two articles during my initial months on the Davis campus. One published in the mid 1960s was by Richard Kirkendall in *California Historical Quarterly Review* entitled, "The Politics of Social Science Research in the Central Valley of California." The other article was by Howard Gregor, an agricultural geographer here at UC Davis. He gave me his article called, "The Plantation System of Agriculture in California." Both articles were eye-opening and little did I realize that I would eventually live the experience they both wrote about.

When I came here, I started doing research related to the situation of farm laborers and I started talking to people about this. However, I found out very quickly that not everyone was eager to talk to me and this was because farm labor was not so much a research topic as it was a political issue. I didn't realize this, because when I went to UC Berkeley, I recalled a statement imprinted on Giannini Hall which housed the Dept. of Agricultural Economics that said the purpose of the University of California was to 'Be of Service to All the People and to Improve the Quality of Rural Life' or words to that effect. I took that to heart and saw that as my guide for my work at UC Davis, but as I found out, I wasn't going to get much help. I also realized the statement "all the people" meant something more like "some of the people" and the people I was asking about were not part of that "some."

It also dawned on me that I could use some good advice because after all, I'd only been here a few months. I went to seek the counsel of three people who had active experiences in rural California. The first person I went to see was Paul Taylor who was a big advocate in calling for land reform to counter the inequities of the plantation system described by Howard Gregor. His wife was photographer Dorothea Lange who documented

life in the Central Valley including the trek of the Dust Bowl immigrants during the Depression to the incarceration of Japanese Americans in Central Valley concentration camps during WW II. If anybody knew the conditions and the contradictions of California rural situations, it was Paul Taylor. Paul Taylor was the academic advisor to both Clark Kerr and to Walter Goldschmidt. Kerr eventually became President of the University of California and Goldschmidt did the famous study of Arvin and Dinuba. Goldschmidt did this study of two towns in the Central Valley asking whether having huge farms or smaller family farms made any difference in the quality of rural community life. As word of the study got out, people took sides. The Catholic Church, the Democratic Party, and all the progressive groups said, "That's an important question so go ahead and do that study and find out." The Republicans and the big land owners didn't think this was such a good idea and started a campaign to discredit the project. Goldschmidt found that there was a huge difference. Places where large farms dominated were less animated with fewer services and options. In communities where smaller scale family farmers prevailed, community life was vibrant with social interactions and a greater diversity of choices and possibilities. One of the footnotes to the study was a resolution passed by the California Farm Bureau stipulating that the University of California hire no rural sociologists. This is all in the article by Richard Kirkendall and it is the background to the scene into which I arrived when I began at UC Davis.

In addition to Paul Taylor, I also sought out Henry Anderson who was a research director for the Agricultural Workers Organizing Committee (AWOC) that preceded the United Farm Workers (UFW). He also had a weekly program on farm labor on Pacifica's KPFA station in Berkeley. Even predating AWOC and UFW was Dr. Ernesto Galarza who organized farm workers in the 1940s and because of his efforts, he was blackballed from teaching at Stanford and University of Santa Clara where he held positions. If anyone knew rural California life and especially farm labor situations, these three would be hard to beat. I met with each of them individually and I essentially told them, "Here's my situation. I'm at UC Davis and I'm trying to get a handle on the farm work situation, but I find few people are responding. What do you advise? What would you suggest I do to approach the situation?" I learned a lot from each, but what amazed me was the similarity in their advice. In fact, I could summarize what they advised me in two words because they all said the same thing, "Get tenure (laughter)."

About 1968, there was a real crisis, because tomato farms started using mechanical harvesters and many, many tomato pickers who counted on the work for their subsistence were laid off. I was getting calls from farm workers asking, "What should we do? What is the University's role?" I said, "Well, maybe we ought to have a discussion on the campus to answer that." We had our meeting in Wyatt Pavilion directed to the question, "What's the University's role as agriculture becomes more mechanized?"

Wyatt was filled to capacity, especially with faculty from the College of Agriculture. Those on the stage debating this included the Chair of the Dept. of Agricultural Engineering, me, and my

graduate assistant. It was a heated discussion and word got out to the agricultural press. One of the results of this program was that I received a letter from the Director of San Joaquin County Agricultural Extension service which said, "You are *persona non grata* in this county." That was how things were! Taking a glass as being half full approach, it looked like half empty to me then. But now it's more like half full with a Small Farms Center, a Sustainable Agriculture Research and Education Program, and the fact that we now have a Cooperative Extension Community Development forum here today. We didn't have support programs like that before. I was off by myself. I treated that letter from the county director like it was an out-of-body experience (laughter). In the face of all the obstacles I had to do some pretending to keep going. I essentially told myself that letter wasn't really about me, it was about somebody else (laughter).

*Al Sokolow:* What Isao said explains why we only have three Cooperative Extension Specialists in this campus, in this state, which is the largest state with the largest agricultural economy. Land Grant universities in other states have much larger numbers of folks doing this kind of work. Only lately, because of the work of Kim Rodrigues and certain others, are we starting to get some folks working in this area at the county level.

*Audience:* I'd like to mention is that the National Science Foundation is pushing more aggressively for interdisciplinary work. More and more of the federal grants now have a built-in requirement for an outreach component. We're the key junction, because a lot of the interpretation of how we engage with the community is to privatize that knowledge, patent that knowledge, and protect the intellectual property. As we push more and more for moving our products to the more applied arena and put them to work in communities, there are different strategies for doing so. This means that the principles we develop, or how we engage with the communities, are really key. Much of today's discussion has been around the value questions or "principle" questions, and I would say that Cooperative Extension has a very important set of principles, values, and models to promote. There needs to be a strong complementary model to the private dissemination of knowledge and commercialization of knowledge.

*Harry Boyte:* It's public qualities, one could argue, that are essential for really fine scholarship. If we privatize knowledge, even in the hardest science, it's antithetical to the way knowledge is really developed: through a public process, through conversation, through debate, through experiment, through open dialogue and engagement with the world. I think it's a very important point.

*Audience:* I just want to say that I have this vision that we really do have critical mass dealing with issues related to community development. Whether you're a natural resource advisor, watershed advisor, or forest advisor, your first job is to build capacity with the communities that you work with. If we could do that embedded teaching with our existing advisors, then we would be critical mass. That's what my first question was, alluding to the process of doing that. When I created these community advisor positions and got funding, people said, "What will these advisors do? What does a community advisor do?" Ellie Rilla

and lots of us who do it say, “Well, all of you should be doing that.” If we could get that embedded and clearly articulated, I think we’d see tremendous change and support.

*Audience:* As one of the newbies, I came from a campus and when I first showed up in the community, people asked me “Who are you and what are you doing?” I replied that I’m not just a professor and that I work out here in the community as well. Boyer’s work, *Scholarship Reconsidered*, looks at different ways to justify your scholarship and scholarly activities which are defined differently. We need to take a look at that and appreciate a variety of different things people are doing. I also believe that we have ask ourselves what kind of difference does the University California want to make? We can do it differently, but to articulate clearly what difference we are making, we need to have some commonality about what we’re doing and have some kind of program that we’ve all bought into. Dave suggested that we grasp active citizenship as a topic or perhaps there are other topics or projects that the University of California can embrace and make a difference in the nation. Last February I went to a national conference on what Cooperative Extension can do to enhance communities. Christy Getz and I were the only ones there from the University of California. She’s brand new to the Berkeley campus and she is a forest communities specialist working on some labor and organic farming issues. There were very strong presentations at that conference about demographic research that came from rural and agricultural communities. There were strong leadership programs, particularly in youth development, and there were ag economists who presented various ag economic research projects. There was just a whole wide range of opportunities for community and economic development. California is very strong in some of the independent work that’s been done. One of the discussions we should have is ‘What difference do we want to make as a group?’

*Audience:* I was glad that Isao mentioned the history of what went on in California because for the longest time I’ve been wondering why Ag Extension in California is not quite as developed as it is in the East. I’ve been looking through Internet resources and some of the states have a plethora of information and training on their web sites. Why is that? I’m glad Isao explained it (laughter). I want to note, too, that in 2004 Sacramento is hosting the Rural Sociological Society Conference. That’s interesting and maybe that issue could be discussed at that conference.

*Al Sokolow:* Let’s turn to Harry for some final thoughts.

*Harry Boyte:* Let me make a point about the tenure issue. I’ve read a lot of John Dewey this past summer and I lecture on Dewey at the University of Michigan. He was the founder of the American Association of University Professors (AAUP) in 1915. Dewey, in his defense of the AAUP and in argument with the *New York Times*, which argued the right of universities to fire anybody, said, “No, the universities are public creatures, whether they’re private or public, but the only rationale for tenure was a deep sense of faculty as working as the servant of the public.” That was the rationale for tenure - a deep identity of working for the public and with public trust. We’re talking about the whole concept of tenure that is about public-ness, relationships with people, and that’s certainly true for great public universities and Land Grant universities.

I want to go back to the point that Dave suggested, which is the question about (and I urge you to think about this) taking on the topic, ‘What is a citizen?’ or maybe broadly, ‘What does citizenship mean post 9/11, or in the new century, or in a global context?’ In 1999-2000, we worked with the League of Women Voters who wanted to do a study circle process across Minnesota. Now study circles are like deliberation, but the Study Circle Resource Center has actually added a public work component, so it’s not simply deliberation. There’s always an action dimension at the end. You talk about things, and then you develop action projects. We suggested that they think about immigration, not as a narrow issue, but as about identity. They framed the issue, ‘What does it mean to be an American citizen in an age of immigration?’ I think the League was quite amazed at the response to that question two years ago. I mean, there were groups that were formed all over the state to debate the issue. There’s a deliberative view, there’s a citizen who says, “I have a right to be left alone,” there’s a citizen-as-a-bearer-of rights, there’s a citizen who’s a volunteer, and there’s a citizen who’s a powerful worker in the community solving problems and creating the democracy. There are different definitions that need to be on the table and people need to engage one another and discuss these. There’s potential, especially in this new environment, for that question to be even more engaging.

Finally, I want to say thank you for letting me be here and listen to your stories. There’s a great deal of richness in your history and your experience. Good luck.

# CALIFORNIA CASES III

**Rob Thayer, Landscape Architecture, UC Davis**

**Maria Melendez, UC Davis Arboretum**

**Nancy Woodbury, Science and Society Program, UC Davis**

**Keith Abeles, Community Alliance with Family Farmers**

**Carole Patterson, UCCE Solano County**

**Jim Grieshop, UCC UC Davis (moderator)**

*Jim Grieshop:* The first segment of today's California Cases is being done by Rob Thayer and Maria Melendez on the Putah Creek/Cache Bioregion Project. In case you don't know, Rob is an Emeritus faculty from Landscape Architecture and he is the former chair of that department. He is also a long-time member of the faculty and a great contributing member to both the campus and the community.

Maria Melendez is the Writer-in-Residence at the UC Davis Arboretum. Her work is featured in *Mark My Words: Five Emerging Poets*, Momotombo Press, 2001. As part of her current work on a multiple-genre book about life along lower Putah Creek, she is completing oral history interviews and remains active in community arts through the Putah and Cache Bioregion Project. Her book of original poetry, *Base Pairs*, is available from [www.swansythe.com](http://www.swansythe.com).

NOTE: During the previous day, Maria read some of her own poems plus the poems of other published poets. These will not appear in this *Proceedings* because the California Communities Program did not request permission from these publishers to reprint these works. Also, Maria put together and read a group poem based on community development topics submitted by all the conference participants.

*Rob Thayer:* I got to know Maria through the project that I'm going to talk about, and discovering people like Maria has been one of the best things about that project. My wife, who teaches 4th grade, also discovered Maria, had her come to her class and do Poets in the School. It was absolutely marvelous and successful.

I decided to retire early after almost three decades with the Landscape Architecture program on campus, and yet I still come into work probably more often than I used to. People are wondering, "What's he doing? I didn't know he was still around here now since he retired." I don't really quite know how to explain that, except that I'm much poorer and much happier (laughter). I'm not a PowerPoint type of person so this is going to be a show-and-tell, old-fashioned sort of cart-and-pony show. I want to start by reading a poem that I wrote about nine years ago when all of what I'm going to describe began. This is a poem that was inspired. It just sort of popped into my mind. I'm not a poet, and this is not good poetry, but hey, it's a poem! I was riding my bicycle around the Yolo County Airport and DQU counter-clockwise. For those of you who know the region, I was thinking about where I lived and I was looking at things in the landscape.

The poem is called Boundaries of Home.

Pedaling DQ hoop again  
Buttes clear north, white crowned Snow Mountain  
Putah notch splits purple-tan hills west  
In low solstice sun  
Diablo pointing south  
Kestrel-winged heartbeat  
Lizard legs, harrier intensity  
Turn east toward river and Nisenan friends  
Mind dam bursts  
No boundaries.



Rob Thayer

Later on, Ford Motor Company took my last line and made it into an advertising campaign for its sport utility vehicle which ruined the whole poem (laughter). What happened to me and four or five others (and as it turned out to many, many others about that time), was that we were all looking at the physical landscape and trying to figure out, 'Where do I belong? Where's my home? What do I know, what don't I know or what do I need to know about this region that I live in?' In November, 1993, Joyce Gutstein, David Robertson, Dennis Pendleton, and I at David's suggestion, met to try and figure out a way to bring the University's focus a little closer to its own backyard. We began meeting and we were soon joined by a fifth person, Peter Moyle, who is a Professor of Fish Conservation in the Wildlife and Conservation Biology Department. As it turned out, Peter is an excellent poet, a complete, whole person. We began to meet every week at the Public Service Research Program (PRSP) headquarters in 1993. 1994 and 95 went by and these were quite

heady times. We invited faculty to join us and tell us how they thought the University ought to be involved in its own bioregion or backyard. After a few years of this, we applied for and received money from the Chancellor's New Initiatives Program. That began a not-so-subtle attempt on our part to subvert the normal status quo of University education.

About the same time, I was doing an investigation to try and answer this question, 'Where am I?' Some of you may know that there has been talk in the last decade or so about natural regionalism, or bioregions, or ecoregions. One such attempt was done by a U.S. Forest Service scientist. You'll notice on this map that this is the Sacramento Valley Bioregion [points to map]. I want to call your attention to this little thumb-like area that sticks out. If you look at that shape, that is essentially the Putah/Cache watershed. Here's the Putah Creek watershed, here's the Cache Creek watershed, we're here in Davis, this is Clear Lake out of which Cache Creek flows. Putah Creek starts up at Cobb Mountain, flows through the impoundment which is Lake Berryessa, and sometimes flows south of Davis, and then it used to flow through the Arboretum, on and on. I could talk for hours about that. I remember early on in one of our meetings at PSRP, putting a chart on the board, and suggesting that what our project really ought to do is instead of identifying or sticking to these rigid boundaries between faculty and students, or between teaching and research, or between physical sciences and humanities, that we ought to dissolve those disciplinary boundaries, and think a little bit more about these physical boundaries. What we were trying to do was to nudge the University into being a sort of a general, regional citizen, and we were somewhat successful, maybe not completely. We became known as PCBR, the Putah/Cache Bioregion. The project is somewhat a misnomer, because Putah/Cache really is only a watershed. If you were really going to talk about a bioregion, you would have to say it's the Sacramento Valley Bioregion, and perhaps the Central Valley. We weren't really concerned about rigid geographical boundaries. Everyone knows when you've left your own natural territory and you're in somebody else's territory, that you may not know the exact line. When I first started giving lectures on this, I would show a slide of this and then I would blur it so that you couldn't see these false cartographer's sort of hard-edge lines.

We had lectures and spontaneous discussions. We had students flowing in and out, we did crazy art, and we gave out awards to graduate students to do bioregional activities. If I look back over almost three decades of professorship, I would have to say that those five, or six, or seven years, were the most inspiring years I've spent. In fact, what really happened to me was that I got so interested in this part of my job of what a professor does. I got so interested in this outreach stuff, that I said, "I can't get the University to listen to me anyway, after all this. I'm going to do this instead." So that's what I've been doing.

Some of the major accomplishments in the several years of our program include a very unique artist-in-bioregional-residence program. I'll let Maria talk about that, but before I do, I want to give you some place names. I'm going to talk about the other

stuff later. Because Maria was one of the recipients, I'll ask her if she'll talk about the Artist-in-Residence program.

*Maria Melendez:* As Rob mentioned, the Bioregion Project had different prongs: scientific research was one prong, social science research was another prong, artistic creation was another prong, and all of these prongs had to draw on our bioregion to inform their work. The Artist-in-Residence Program was set up so that grants were awarded to artists every year on a competitive basis. There was a panel of various folks each year who awarded the grant specifically with the purpose of having the artist create art, dance, theater, film, literature, photography, all kinds of stuff, based on their experience in the bioregion.



Maria Melendez

David Robertson, who headed up the Artist-in-Residence arm of the project, would form these get-togethers for the scientists and the artists and that worked great. Because these folks would go camping and hiking together, they would also talk to each other. The artists could help the scientists with their research. This is the kind of a model that you could apply to any profession - have them slide along with artists and rub shoulders with them. The kind of art that would come out of that fusion would be very interesting and different than the kind of art that an artist usually does because they'll meet people that they wouldn't otherwise meet. Based on those experiences, David produced some smaller publications. Here's one called *The Tule Fog*. Some smaller publications, he called them pamphlets, were all titled, *Putah and Cache*, number 1, number 2, number 3. I think we're up to number 16 now, and this particular one has tule fog haiku. One element that linked the project was a list-serve. The Putah/Cache Creek Bioregion Project list-serve yielded a call for tule fog haiku. It was Gary Snyder who said, "There's so much fog down here, (when he came here to teach) you ought to have your bioregion writer folks write about the fog." So, you know, Gary Snyder says ..... poets do (laughter). So, OK, we got it, and wouldn't you know, there were just a ton of poets involved in the project besides just the artists who were funded. That was another thing about this project (I'm just picturing two currents sort of passing each other), the artists and the people

who had other professions. Well, it turned out that people in the other professions were also artists, too, so that was a great discovery for all of us. Peter Moyle has some poetry in here, Rob has some also. I'll leave this out also for you to look at and Robertson has some wacky photographs.

*Rob Thayer:* I'm going to steal your thunder here a little bit. I'm going to read Maria's tule fog poem because it contains four words that I think are the best words about tule fog I've ever heard.

Angry strangers gripe  
"What the heck is a tule?"  
Fog, snagged on thousands.

The Artist-in-Bioregion Residence program was highly successful. There've been many, many, literally dozens, of artists and writers. One recent book you might have seen, if you're around Davis, is Mike Madison's self-published book, *A Sense of Order: The Rural Landscape of Lower Putah Creek*. Many of these people who were given an AIBR which is what we called it. Many of those people who received these things went on to do very interesting kinds of things.

We also had an annual watershed festival where the artists of that year performed or presented their work. We had them in Guenoc Winery in Middletown for several years, and then recently at the Western Yolo Grange in Guinda. We had an annual circum-drive tour of the Putah and Cache Bioregion, which David and I created. We would take people in buses, and we still do this, and we drive up the Putah Creek watershed, cross over into the Cache Creek watershed, and come down and end at the outflow of Cache Creek. It's kind of wacky and you might have heard about this because it's very popular and usually sells out. It's sponsored by the Yolo Basin Foundation, and we've done it for the past few years as a benefit for the Foundation. We also have people do some chanting and some water kinds of activities. For example, we take water from Solano Lake above the diversion dam on Putah Creek, and we pour some of the water into the channel that goes down to Solano County and we say, "Water for humans." Then we pour the rest of the water down the stream, "Water for fish," to do what David calls "raising the intentionality" of people's awareness of where they live. Actually, that became the backbone for a guidebook we've written. If you want to read a very long version of the same kind of integrated science, art, humanities, and history about the Putah/Cache watershed, I refer you to this web site, <http://bioregion.ucdavis.edu/>, and there you will find an online book entitled *Putah/Cache: The Thinking Mammal's Guide to the Watersheds*. It's written by Amy Boyer, Jan Goggins, David Robertson, Daniel Leroy, and me. If you have a publishing company, or \$5,000-\$6,000 you'd like to donate to illustrate it, we'll try to publish it some day in hard copy. Peter Moyle, the fisheries biologist, contributed a great deal, including periodic monitoring of the resources in Putah Creek himself. He wrote many scientific articles which established the necessity of having more water to service the native fish in Putah Creek and Lower Putah Creek. Our connections to other groups, like Putah Creek Council for example, were established through his activities. Peter was

highly successful in getting a settlement which allowed more water to flow down the creek. This is the Putah Creek Council T-shirt which is not particularly clean (laughter) because I wear these a lot. Peter's fish work throughout the watershed is actually known all over the continent and perhaps beyond.

We've had several successful environmental education projects. Joyce has continued them, keeping us all on the same page, pulling or pushing or nudging in the right direction. One of her projects is called The Putah Creek Discovery Corridor, which is a multi-agency task force dedicated to developing outreach in Putah Creek. It focuses on the section between Monticello Dam and the diversion dam; two counties, several agencies, and many different stakeholders. The public benefits include information access and appreciation, regional identity, and stewardship. Their mission statement reads, "Coming together to inspire appreciation and respect for Putah Creek Corridor's diverse resources through coordinated public outreach and learning opportunities."

The second project that she's involved with is called Return of the Salmon. This is an environmental education program that brings schools, teachers, and environmental educators together to develop outdoor and classroom curriculum units about the creek. The teaching units also connect to other activities, one of which, in particular, was started by Dan Leroy called Restoria. It's out on the old north fork of Putah Creek where Dan essentially engaged the community to help restore parts of the riparian corridor. Other kinds of projects on Joyce's Return of the Salmon Project is the Winters Restoration Site by the two bridges. I've worked on that site a couple times. The role of the University in these projects is to foster connections among educators that will help school-age kids become more aware of their own environmental resources.

Our funding for PCBR has ended. We have gone off on our own little separate pieces of what the synthesis was for the project, and we have taken what we've learned from PCBR out into the community. One of the roles that I played as a community participant in Putah/Cache Bioregion was to go to the various organizations, which you would call bioregional organizations: Putah Creek Council, Cache Creek Conservancy, the Blue Ridge Berryessa Natural Area, and Conservation Partnerships. I collected a lot of hats and I designed the T-shirt. You see, I'm really a designer, so this is the organization that I am most involved with now. I'm just a Madison Avenue-type that doesn't get paid.

I became so involved in several of these organizations, that now I'm on the steering committees of three of them, and I feel that this is very important work. The Blue Ridge Berryessa Natural Area is worth a little bit of mention today. This is a partnership which has been meeting for almost five years. It consists of ranchers, public land managers, and owners of trailer parks along Lake Berryessa. There's also some folks from the Napa Rifle and Pistol Club, the Yolo Hikers organization, university professors, gold miners, and people involved in the University Reserve System. Every month we get together, share information, and try and coordinate various conservation efforts for this area of land that's about 600,000 acres [points to map]. This is land

straddling Lake, Napa, Solano, Yolo, and Colusa counties. What is most important about this land is that it is generally wild, undisturbed land with some significant exceptions around the shore of Lake Berryessa. This is essentially a wildland corridor, dangling down like an appendix on the Coast Range from the Mendocino National Forest. Our attitude is that if we don't take care of conservation now, this thing could shrivel up, and all this population growth around the U-shaped sort of sheath in which the sort of dagger fits, is going to overwhelm this land. It was started by a man who was the Environmental Manager for Homestake Mine, which ultimately ended up relinquishing some of its land to create the University's McLaughlin Reserve. Ray Krauss finished his career with the mine, looked around and said, "I really like this place, I want to help it." What we're really talking about with these organizations are people who have decided that the essential notion of their community is a place, a naturally-definable place, and that's been the theme of what we've been doing.

We've received some money in from the Packard Foundation and I'm managing a small GIS grant to develop a data-layer set for that piece of land. Just to give you an idea how urgent some of these kinds of things are, the region has two currently conflicting forces. One is a large wilderness proposal on which my daughter is avidly working as I speak. This would identify large chunks of this green Bureau of Land Management land as wilderness areas. The other proposal is that this area is also identified in the state Energy Resource Plan as a wind energy resource up the entire Blue Ridge, all 60 miles of it. General Electric Wind, which just purchased Enron Wind, is submitting a 180 megawatt proposal for 300-foot towers on the Walker Ridge. These issues are forcing us to think about what do we want to conserve, what is conservation, where is wind power appropriate, and where is wilderness appropriate? It forces us to examine the community of place around that area, and begin to make decisions.

Where have we failed? Where did PCBR, the Putah/Cache Creek Bioregion Project fall short? In a conversation I had yesterday with Joyce, both of us agreed that perhaps we were still too insular in terms of staying within the academy. We often invited people from outside of academia to come and inform us about things that are going on. However, we were not as successful as we might have been in bringing out the concept of bioregional community and engaging those people in the larger world. Ironically, since the project has lost its funding, particularly Joyce, David, Peter, and I continue to bring that kind of spirit of the region itself out to the community at large. Perhaps we're doing more now that the project is not funded than we did while it was funded, in that regard.

What are the conclusions that we can draw from this kind of experience? I think the most important conclusion that I draw from it is that community requires a place; that there's a difference between a so-called community that has no place and a community which has a place. Bioregional advocates tend to place a bit more emphasis on the natural framework in which communities take place.

The second conclusion we might draw, which is worth mentioning, is that universities tend to produce narrowly-focused, global specialists. If you are a genetic engineer or a physicist, perhaps you know more about physics around the world than you might know about your backyard. What our project is trying to do, and in the spirit of this kind of concept, is to create more local generalists, people who were residents of a particular territory, and were capable of functioning as whole individuals and whole participants in a society.

The last conclusion, which Maria has already really hammered home both directly and indirectly, is that the art, the sense of mental space that you have when you find out that you live in a natural place, is an armature around which you can position your life. I don't want to get too touchy-feely about this, but it has really provided a skeleton for me around which to organize my work as well as my recreation. Thinking and acting bioregionally is sometimes called "re-inhabiting" by folks like Gary Snyder and other avid bioregionalists. That process of re-inhabiting has certainly added a richer texture to my existence.

My new book is called *LifePlace: Bioregional Thought and Practice*. It is about the Sacramento Valley Bioregion and the Putah/Cache Bioregion Project, my relationship to them, and implications all readers might make toward finding their own, or our own, life-place.

*Audience:* I'm curious. You said this is important in your work and recreation, but it sounds like you mean work and recreation.

*Rob Thayer:* Yes, exactly and that's an interesting thought. One of my philosophies is that you must re-create in a region in order to recreate the region, and to take care of it. I don't think people will form bonds with land that they can't somehow engage. I have always been an advocate for careful, well-managed access to public lands. That's a whole different ball of wax, but I will have to admit that re-creating in this region is what caused me to get involved in the project. One day my 11 year-old son said, "Dad, where does Putah Creek start?" This was back in 1989 and I said, "I don't know." We wandered around, we found the headwaters of Putah Creek, and that was before this whole project began. Recreation is a way to do that.

*Audience:* Can you define stewardship?

*Rob Thayer:* It's a delicate issue because one person's concept of stewardship is not another person's concept. The best example to answer that question is to refer to this organization. We have, as you know, very conservative private landowners who are terrified of trespassing. I've talked to people who are equally conservative, such as rifle and pistol club owners who want more places to hike, people who are wilderness people who think that all machines should be kept out of open land, and wildlife managers who want ATVs to go in and plant grass for elk to feed on. I guess the answer to that question is that you have to have an open mind and a willingness to understand that there are many different concepts of stewardship. That's what

we try to do with BRBNA; we just say that we're a volunteer, cooperative, conservation partnership, so we tend to emphasize those things which people can agree on, and we tend to steer clear of those things of which people disagree. In the Putah/Cache Bioregion Project, we actualized things by going out and helping Dan Leroy rebuild some vegetation plantings. We wrote about environmental issues, I did mapping of various things, Peter identified fish, and Joyce had programs that helped teach school children. It really is about bringing people together under the right political and social conditions so that they develop enough trust with each other, so that they begin slowly tiptoeing towards taking better care of the land. In this instance, the biggest thing we've done is to come together every month for five years without slitting each other's throats. Once you build a community around a place, even if the people who care about the place don't agree politically, if everybody cares about it, then it's going to be taken care of one way or another. The worst thing that can happen, in terms of stewardship, is to have people who don't care about the place because they're either from too far away or it's a corporation or government agency that doesn't feel an intimate relationship with the land.

*Jim Grieshop:* Nancy Woodbury of the Science and Society Program at UC Davis will be our next presenter. She'll talk about the California Food and Fiber Futures Project, better known as CF3. This is a campus-based program supported by the Kellogg Foundation and has been ongoing for the last five years. Keith Abeles, who'll follow Nancy, is with the California Alliance of Family Farmers.

*Nancy Woodbury:* Thank you for inviting us. CF3 is now in Phase II. It's a Kellogg Foundation project that stems from Kellogg's desire to promote institutional engagement among Land Grant universities across the United States. There have been a series of projects that have been funded and we're pleased that the University of California, Davis is one of them. During Phase I, there was a systemic effort to identify a consortium of representatives, not only from higher education, but from local rural and urban communities, business and industry, the state legislature, and under-served, marginalized, under-represented groups. CF3 conducted a series of forums across the state where we implemented this concept of engagement. We've also formed partnerships with key participants to begin to successfully develop and fund model projects, and these model projects are what constitutes Phase II. They're summarized in the Status Report which I've placed on the registration table.

Our current project director, Dr. Ross McDonald, is on leave right now. I don't know if there's tulle fog up in Vancouver, but he's there and he'll return January 1<sup>st</sup>. I'd like to introduce our new Associate Director, Dr. Janice McMurray. She's at the conference today and she has a wealth of experience. She has also recently completed a similar project funded by the Kellogg Foundation at Oregon State University, and we're very pleased to have her as part of our team.

Let me give you some background on CF3. I've worked for about twelve years in the non-profit sector, primarily in Northern California. Over the years, I've observed how non-profits have struggled to develop capacity and infrastructure. In my role as

a grant writer and as a fund developer, I began to question myself. Where's the University in terms of capacity-building and infrastructure, not only for local communities, but the non-profits that support the under-served groups in many of these communities? That's how I became involved in CF3. This is an exciting opportunity, and I want to thank Rob Thayer and his



Nancy Woodbury and Keith Abeles

project for initiating the formidable challenge of dissolving those rigid institutional boundaries. He's done an incredible amount of groundbreaking work. This project allows us, through mutual learning, to understand more clearly what the role of post-secondary institutions in California is in terms of capacity-building and infrastructure development.

We concentrated on three qualities that are critical in achieving our goal: 1) Be responsive. Listen and respond to individuals and groups in ways that are meaningful to them; 2) Be inclusive. Take that extra effort or that extra step to genuinely involve under-served groups and be collaborative. The word *collaboration* is probably overused, but in the context of CF3, it's functional working relationships in which cooperation and shared commitment are valued over competition and isolation. We have found that collaboration has taken on a new meaning through our CF3 projects. Finally, 3) Be innovative. Many of the other projects discussed yesterday and today also demonstrated innovative approaches to improving engagement and civic partnerships.

Page 2 in our report lists the Steering Committee which was instrumental in creating the forums throughout the state that provided the feedback to develop the model projects and that reflects the depth and breadth of stakeholder involvement. As a result of those forums, we solidified the Steering Committee, but we also formed Four Action Team Areas that are reflective of current issues around this theme of engagement, capacity-building, and infrastructure. The Four Action Teams are 1) Agricultural Literacy; 2) Food, Diet and Health; 3) Environmental Stewardship; and 4) Sustainable Agriculture. Keith Abeles will now discuss his model project in Sonoma County which falls under sustainable agriculture.

*Keith Abeles:* Thank you for inviting me here to participate. We've finished the project, so it's great to have an opportunity to talk about what went on. It's been a really fascinating project.

I work for a group called the Community Alliance with Family Farmers (CAFF). CAFF is engaged in a number of things, and I've been doing a lot of educational programs for farmers. CAFF has different objectives. We're trying to bridge agricultural and environmental concerns and offer education to farmers about environmental practices in the field. We're getting more and more involved with economic options for farmers, especially small-scale farmers, who are increasingly struggling in today's large-scale, corporate, agriculture environment.

I live in Sonoma County and manage our program there. I've also been very involved in the local land-use issues. There's been a number of different projects we've been involved with during the last few years, but CF3 just sort of happened unexpectedly. CF3 put together a sustainable agriculture and communities action group, which is one of the Four Action Teams that was convened at Santa Rosa Junior College and I was invited to participate. The Action Team sent out a request for proposals, and the Steering Committee and people who were active in CAFF started talking about what kind of project would we want to do that would be relevant. At first we thought of programs like cover crops and education for farmers, but we decided that we really needed to look at community issues. Then a member of our Board and an active Steering Committee member, Terry Harrison, said, "Let's look at our mission." One of the primary aspects of the CAFF mission is to help bring more social equity into agriculture. We all acknowledged that while we were more responsive to the economic and environmental aspects of our mission, we'd been neglecting that part of it. We came up with the idea, per Terry's suggestion, of offering workshops for Latino farm workers who are a huge part of the North Coast population.

Grapes are the main crop in the North Coast, and they have become increasingly important. There's many agricultural workers and they're definitely a marginalized part of our community. We wanted to know how we could reach these folks and give them skills that would 1) help Latino farm workers improve their ability to make more money, and 2) help them move into management positions and increase their opportunities in agriculture.

The general trend was that people would get into agriculture and then when they can get out, they do, because they can make more money doing something else. Generally, the better paying jobs are not in agriculture, so these workers eventually leave. It doesn't help the agriculture industry if the most skilled workers leave. We recognized that and we decided that this was the type of project for which we would apply. Everybody really liked the idea, so we then determined who would be the best groups to form partnerships with. We work with an interesting group of members, but we really didn't feel like they necessarily represented agriculture in Napa, Mendocino, Marin, and Sonoma counties. We approached a group called the California Human Development Corporation. They're based in Santa Rosa but they function statewide. They liked our idea, so we asked them to be partners. They were very interested in our project and said, "Generally we try to get people out of agriculture into other industries because that's where the money is and that's where the opportunities are." They really liked this idea that

we could keep people in agriculture and keep the people with skills. They signed on, offered a certain amount of time to it, and they came forward in a very positive way.

We then approached the grape growers. There's a couple of different organizations, the Sonoma County Grape Growers is the main one, and there's a smaller one, Sonoma Valley Vintners. We said, "We'd really like to work with you, and we don't think this will be successful without you because you have the access to the grape growers." We originally thought we would target the dairy industry, because there's still a lot of dairies, but we decided it would be better to focus on grape laborers. We went to various grape growers and asked them if they'd like to work with us. The growers really liked the idea. We went to the UC Sustainable Agriculture Research and Education Program (SAREP) as well, and told them what we were doing. SAREP offered to provide speakers and Spanish-speaking staff. We really liked this because we wanted to avoid translating our workshops because you lose a lot of time translating. Plus, it's more relevant to participants if they hear things in their own language.

Our program offered the farm workers a chance to learn skills that would produce the highest quality crop, take the best care of the fields and crop as possible, and then offer these workers a chance to make more money and acquire skills that would help them earn better pay or move into a better job. We put together a team in fall 2000 and everybody was very positive about it. We made our proposal to CF3 Action Team with the help of Jeri Ohmart. She used to work for CAFF as a grantwriter, and she was a strong supporter. CF3 funded our proposal in January, 2001.

Last summer we did four different focus groups in the vineyards at the end of the day; two in Napa County, and two in Sonoma County. We brought snacks and drinks and 10-15 people came. We did it in Spanish and the California Human Development Corporation provided someone who's bilingual. We did simple 25-minute focus group sessions and we asked these questions: 1) What are the subjects that would be most relevant to help you advance your skills and improve your opportunities in the field? 2) What are the constraints? 3) What would it take for you to actually get there? Because not many fieldworkers are offered these opportunities, we weren't sure if it was a culturally relevant thing. We also asked: 1) Would you need to be paid to come? 2) Would you need help with transportation? 3) Would you feel embarrassed going in front of your colleagues if they didn't go? We found some surprises and some things that weren't surprises. We found that most field workers wanted just basic information. They're out there working and they told us they're following the lead of the people who are getting yelled at the least (laughter). People have this impression that field workers know everything about agriculture because they came from Mexico, or wherever, and that they have this sort of experience. Many of them come from Guadalajara and Mexico City and don't work in agriculture. They're here because they can make money, and their goal is to make money and bring it home. The overall cry was, "What's the relevance?" "How do grapes grow?" "What's the relevance of these different techniques?" Whether it's trellising or cover cropping or pruning

or leaf thinning, people just wanted to learn more about the big picture. We were a little surprised by that, but we said, “OK, that’s what we’re going to do.” We did want to offer at least one workshop for foremen who wanted to learn more about pests, disease identification, and strategies to manage that.

We did four focus groups in August, September, and October last year. We got pretty consistent information at these different sessions, and from that we got a better picture of what the workers were looking for. Meanwhile, we sent out a survey to the grape growers through *The Grape Grower*, a bi-monthly newsletter, to about 800 recipients. We asked a number of questions and had them rate which subjects they wanted covered. We sent out almost 800, and we received a whopping 7 responses (laughter) which was disappointing. We then realized that 1) We sent this out during crush, and the last thing you want to do is talk to grape growers during crush. They don’t have the time or the interest and they’re very busy; 2) We sent it out right after September 11<sup>th</sup> and people’s priorities were elsewhere. We had talked to enough people to learn that there were a number of people who really strongly supported this. It brought out a different group than we were used to working with. The grape growers gave us some clear ideas, and so did the farm workers. We worked with our collaborators and we decided to offer two workshops on the basic overview of viticulture and associated field techniques. We would conduct them at vineyards so that there would be 3-hour workshops in the morning. Half of the time would be devoted to discussion. The vineyard would be right there so participants could look around and see what was going on, look at trellising systems, and get relevant field experience.

We also decided to do the workshops in March. This is a good time because that’s when a lot of the workers have returned from travels to their home, and it’s before things get so busy in the vineyard that they either can’t get away, or that their employers won’t let them leave. There was real strong support from the employers. By January we had put together all the logistics, and we set it up for three weeks in a row in March. We did two of them at the Santa Rosa Junior College, and as I said earlier, they’re one of our major collaborators. They helped with the survey, and they provided a real strong advisory capacity throughout. Santa Rosa Junior College has a farm with 60 acres of vineyard and a classroom. It was a really nice place to have this sort of workshop because it is near a big viticulture area on the west side of Sonoma County. We also did one in Sonoma Valley and a lot of people from Napa (which is another valley and it’s a different area) attended.

We began a real intense publicity campaign. We did public service announcements on a bilingual radio station in Santa Rosa. All the grape growers put notices in their newsletters and on their web sites. We sent it to all our members and UC Cooperative Extension also helped with the publicity. We wondered if people would come. Amazingly, we had full sign-ups or all the programs before they even started.

We had really good presenters at our March workshops. Chris Bowlin from a private vineyard management company did the first one. He also teaches organic viticulture at the farm at Santa

Rosa JC. We brought Chris Bowlin in because we really wanted to emphasize sustainable techniques. CAFF doesn’t just go out there with whatever the standard technique is, but rather CAFF wants to emphasize good, practical standard techniques. Hector Pedroia, the president of the Sonoma County Grape Growers Association was also a presenter. He is bilingual and he also is a manager for La Crema. The first one was at Atwood Ranch in Sonoma Valley, and then the following week we did one for foremen on pesticide and disease identification and management. Mario Moratorio, a UC Farm Advisor from Yolo County, came as well as Jenny Groom from UC SAREP. About 30 people attended each workshop. We could have done a larger program, but we wanted to keep it small enough so it would not be too intimidating and that there’d be some interaction. We were wondering if the workshop was going to be too big and if we would hold these people’s attention. What was amazing is that they all showed up early, which was really nice. We didn’t buy doughnuts, but rather we bought churros. We went to a Mexican bakery and got food that they would relate to. Once we started our meeting they became very engaged. That was the nicest thing to see - the audience was very engaged, the speakers had their attention, the speakers stayed on topic, and they didn’t get too esoteric. The speakers gave them general concepts and practical techniques.

At our third workshop the last one, the presenter was Daniel Robledo. He’s bilingual and is originally from Mexico. He’s the viticulture instructor at Santa Rosa JC, so we had good continuity there. He really had their attention. By then the grapes had already bloomed, because in March the buds are just starting to pop. Because of this, he had a lot more examples to show them than the other workshops did. He had their solid attention. It was great! We interviewed a number of the participants afterwards to get their impressions. People often want to be polite and tell you what you want to hear, but there was a genuine response that this was really good, and they’d be interested in attending more workshops. We felt pretty good about that.

We wrote a couple articles and I’ll leave our publication here for you. Page 3 has an article I wrote about the whole process. If you go the CAFF web site, [www.caff.org](http://www.caff.org), you can find out more about what’s going on.

Where’s this going? We wanted to make sure this program wasn’t just a here-it-is-and-now-we’re-done type of program. However, CAFF is not our main source of funds. We have limited resources because we are a non-profit. Especially in our region, we couldn’t realistically say, “OK, we’re going to do this program again and again.” Plus, we didn’t feel like this was necessarily our audience. We felt that the program would be best served by the people who had a vested interest to continue it. Towards the end of the program, we prevailed heavily on the grape growers to continue the program. We told them, “This is going to benefit all the growers, because you will have better workers who are more motivated, who will know more about what they are doing, and they’re going to grow a better crop.” The growers recognized that. Santa Rosa JC offers some viticulture classes in Spanish and really liked our program. They decided that they wanted to offer more of these programs, and

integrate them into their English As A Second Language Program. Meanwhile, there's a wine library in the Healdsburg Library that offered a couple of programs somewhat similar to ours that were well-attended. Afterwards we all met with the UC Cooperative Extension and with the Farm Bureau. We've had a few meetings with all our collaborators and a group is being formed that's going to continue the effort. The grape growers and Santa Rosa JC have said, "We're going to take the leadership on this and we're going to see to it that it happens." We're trying to get this together now, I think we're going to form a three-person support committee and continue it. CAFF will reduce its level of participation and let these other folks step up.

Meanwhile, this collaboration is looking at questions like: Do we become our own group? Are we an alliance of collaborators? A lot of those questions will be resolved soon. They're going to offer a variety of programs, everything from a 2-3 hour workshop that doesn't require a huge time commitment to something that might be a series, a set of building blocks that builds skills or junior college classes that might go on for a whole semester with a certification. We gave everybody who participated in these workshops a handshake and a little certificate, but some of these people might want real certifications, which the junior college can provide. We're trying to provide a whole spectrum of opportunities in which people can participate at different levels, can acquire this education, and ideally, go on to be more successful in the field and ultimately stay in agriculture.

*Audience:* What better jobs await these workers in agriculture and how will this program help them? Has anyone followed-up on the workers that went to these workshops and learned what actually happened to them?

*Keith Abeles:* There are certain realities and it's hard because there's only so many jobs in any agriculture operation to move up to. The grape growers thinking is 1) It's in our interest, and we've got to take care of our workers; and 2) It's in our interest because then if they know what they're doing, we're going to get better quality grapes. The grape industry appears to be taking a downturn and people are nervous. They realize that in Sonoma and Napa counties especially, they've got to be able to sell wine based on product quality. They need to keep the quality at a high level and they want to train their workers better so they can do that. A lot of people say we can't make promises that everybody's going to have higher-paying jobs, but at least there's an avenue for those who really want to move up the ladder and take on foreman-type jobs, that they have the opportunity to learn these skills, and they're not just stuck in their bottom-line field worker jobs. There are only so many jobs to move up to, but at least this gives them an avenue.

*Nancy Woodbury:* I think your question was a good one. The project did try to follow the farm workers that participated in the trainings and determined it's very difficult to find them. They are a transient population, but that concept was explored. Also the issue of sustainability is definitely a reputable project. We've already had two other regions of the Central Valley approach CAFF and see about applications.

*Audience:* Isn't there a law currently in the making about farm worker employment?

*Nancy Woodbury:* Most of us are aware of that pending legislation. I know there was a march or walk, Cesar Chavez, Jr. helped to co-sponsor this legislation among other grass-roots groups, but I think it basically eliminates the middle-man contractor between the farm worker and the farmer. I don't know the status of the legislation, but I know that there was a march.

*Audience:* So farm worker training has really become a big issue.

*Keith Abeles:* We acknowledge that plus there's even wording in the grant saying that farm workers are the backbone of our success, especially in the North Coast. If these folks went away, our viticulture industry would suffer tremendously. I don't know how we would do it. They're crucial, but yet they're not being served, while a lot of other people in ag industry have opportunities to get education, training, and opportunities.

*Nancy Woodbury:* Yet farm workers are in the lowest economic quartile. They live 150% below the poverty line, and their health status is compromised more than any other group in our state.

*Audience:* I realize that farm workers are the backbone, but it sounds as if they also do the little things.

*Keith Abeles:* We've asked a lot of questions, especially the California Human Development Corporation appropriation was invaluable. We worked with Molly Lopez who has her own culture, but she understands both cultures. We kept asking her how we should do things. What would be appropriate? She gave us a couple of real good tips on how to present things to the farm workers. That was a big challenge, and it took a lot of time to work out little details we didn't expect that we even had to address.

*Audience:* Are you working on any art?

*Keith Abeles:* Art? It was all a work, you know, an artwork (laughter).

*Nancy Woodbury:* We're developing a quilt, a CF3 quilt.

*Audience:* Are the farm workers just men or do women work as well?

*Keith Abeles:* That's a really good question. There's women working in agriculture in the North Coast, but they're not in the viticulture. I've never seen a woman working in a vineyard. They work at dairy farms and they're working at vegetable farms.

*Nancy Woodbury:* Or canneries. A lot of women in the Delta region working in canneries.

*Keith Abeles:* Like I said, I've never seen a woman working in vineyard. It must be a whole cultural thing that we didn't touch. Whoever registered first got to attend.

*Nancy Woodbury:* Women are the silent partner of the backbone.

*Jim Grieshop:* We're pleased to have Carole Paterson make a presentation about the California Collaborative for Public Engagement. Carole is a 4-H Youth Development Advisor in Solano County. Carole's also been involved with the Public Policy Institute which has been a project with University Extension, Cooperative Extension, and the Kettering Foundation. Just last week she finished the Public Policy Institute and an issue-framings forum where several of you participated in. Carole's going to talk about a new venture.

*Carole Paterson:* Yesterday was a very enlightening day for me. I went home inspired by Isao and his partnership in the Central Valley. I went home with affirmation from Harry Boyte who stated that the Extension mission, according to Liberty Bailey, was to be involved in citizenry development as it relates to community development.

This is an evolving and growing process. I'm going to talk to you about my journey, my story. I'm doing that in front of two of my mentors and coaches who have encouraged me. Now, looking back, I appreciate their interest. Jim Grieshop was a great supporter of continuing my education, and also for me to become more involved with the whole notion of civic engagement. He introduced me to a project that the Kettering Foundation was offering across the country which we brought to California. It was a great honor to participate in that program. Secondly, because of that opportunity, part of my sabbatical was spent at the Kettering Foundation headquarters in Dayton, Ohio. I received a call while I was there from Charles Lacy, the Dean of UC Extension at that time, asking if I would be interested in taking on the directorship of the Public Policy Institute which was moving into its 9th year. I had participated in that earlier. In fact, Jim was my faculty member, and I thought, "My goodness, this is a scary thing, but I might give it a try," and I did just that. Charles is now Dean Emeritus of UC Extension on the Davis campus, continuing to be a great mentor and coach for me. I wanted to thank them both for the opportunities and the growth that I experienced by inviting my participation.

Why did I want to become involved in this whole messiness of community engagement? There's a couple of things - first is young people; the youth in our nation, and youth around the world. Young people have such small voices in communities. Most have non-authentic roles in the development of their own citizenship. If we are ever to see a continuing, thriving nation, a civil society, we have to help our young people grasp what it is to be a citizen. Armed with a little bit of my National Issues Forum (NIF) knowledge, I went to the annual 4-H state leadership conference conducting forums on a variety of topics. I'm still doing forums at 4-H state leadership conference, in fact I moderated the issue of terrorism last month. The passion with which I listened to young people express themselves about their deep concern has motivated me even more to always strive to

include young people when discussing these issues. There are no young people here today: those middle-schoolers, those high-schoolers, those young college people. They need to be here at this conference, and they need to be part of this conversation.

The second reason that I feel so strongly about this is because I live in California, and a few years ago I heard Dr. William A.V. Clark from UCLA speak at this very conference. He talked about the immigration wave that we will be experiencing in California. All of those people that are coming to these western shores are not aware of the citizen politic. The book by Anne Fadiman, *The Spirit Catches You and You Fall Down*, opened my eyes about how we, with all good intentions, can really mess things up. We must learn to take time to engage our new populations who very much want to be in these spaces with us, but who need to find where to get attached. Cooperative Extension is the perfect arena for making that connection.

Our Public Policy Institute began 12 years ago. As the director for the past few years, and I noted that we had a significant database of participants. During these years we've just kept adding these people, and I thought, "My word, they're all up and down the state. They represent all kinds of associations, organizations, institutions, and foundations." Well, what about these people? Are they engaged in forums? With the support of a grant from the California Communities Program, a UC Davis history major served as an intern for two iterations of funding. During that time, we began to learn a little bit more about the database of former participants; who the people are, what they are and are not doing, and we asked about what they are doing as a result of their moderator training. We began to contact them. First we did an e-mail survey asking, "Do you still want be involved with this network?" Generally, people wanted to remain involved. We now have a database of 500+ people statewide. Some respondents, who may be in your communities, said, "Yes, I'm very interested in this. I want to know more about what other people are doing."

We did just a random selection, and pulled out about a dozen names, and conducted some in-depth phone interviews. We asked, "What is it that you're doing?" The first thing that happened when they found out we were from the Public Policy Institute and the National Issues Forums Program was to apologize, saying things like, "Oh, I haven't been doing it the right way! Oh, I'm really sorry! That's why I just don't know." The intern discovered what's happening may not be NIF-type forums, but it is definitely community development.

We then asked ourselves, "How can we link these people together? How can we let them know that a network is there, it is strong, and there is activity within it?" We developed a newsletter and mailed it to all the people that said they'd like to continue to be involved. We're beginning now to get stories back from them, telling us about their successes, and we'll continue to build on that network.

I listened to Isao yesterday and I thought, "Oh, 6 years, when was I going to retire?" He's an inspiration and knows that you can't do it all at once, and that it takes time, time, time. I lis-

tened to Diane Metz talk about her experiences about this plot of “promised land” and the changes that had to occur to enable her to do what she’s doing now, and it’s taken time. I, too, know that it’s going to take time.

I come to you this morning to say that we need to push the notion of public space for public grappling. We need to help re-educate people in their notion of citizenry; that they should be public participants and not just consumers of public institutions. That’s a scary thought. I think it was Harry who said yesterday that we’ve become a society that looks at its institutions as a place of which we are clients. I want us to be “participants with.” We own the government, we are the government, we’re not clients of the government. I believe this network seems pretty strong and ready-to-go. We need to get connected. We need to have a network that will provide public space that doesn’t really have an address and that’s a challenge. I have this vision, and I like Isao’s statement that vision is being able to see something that’s not there.

I have a template that I invite you to help me complete because I don’t have all of it. Melissa (our intern), and many others, have asked, “What is this thing?” I’ve coined the term, The

California Collaborative for Public Engagement. We need to take some bold steps. We talked about those a little bit yesterday and our organization, as an institution itself, is poised. We, the people involved in community development, are the appropriate people to take those bold steps. You can see that we do have supportive friends, but we do have some challenges. Our mission needs to be designed and we need to frame that vision. We’ve got some values that need to be identified, but I think the time’s right to do this kind of thing. Young people and our newly arriving neighbors need to be part of this vision as well.

There are examples of people in this very room who have framed some really important issues in California. Fire season has just ended and Cathy Lemp and Joan Wright framed the issue of wildfire a number of years ago. It still is a very valuable document, and it is used everywhere, especially where there’s lot of trees and brush. In my own community, a concern about teen pregnancy resulted in the development of a document written by teen parents and was given to our local Prop 10 Commission for funding. \$1 million has been set aside for the initiatives that are outlined in this document. The youth voice was listened to, it was recognized, and it has been supported. There’s lots of work to do, but what a great opportunity, and challenge!



Carole Paterson

# CLOSING REMARKS

## David Campbell, Director

### California Communities Program

I want to tie some things together and give us a chance to brainstorm about things that relate to our collaborative work within Extension, and your work in whatever organizational setting that you happen to find yourself. I have a few questions that I'm going to throw out to prompt that, but I wanted first to share with you "Dave's Top 10 (laughter)." These are 10 things that I've jotted down during the last two days as I've listened to this cavalcade of ideas, cases, and experiments that are going on. I would encourage you not to try to write these down, but rather to let them wash over you. They are a way of prompting some of the brainstorming and thinking that I want to do during the remainder of the conference. Dave's Top 10 is in the order that they came up over the two days.

**1. Longer time horizons.** Long time frames are involved in so much of the most meaningful work that was described. Two or three years is the starting point for most of the type of public engagement that we've heard about that was rich and meaningful. Two or three years, in some cases, just got you to the point where you were ready to do work together. I thought about how horribly organized we are institutionally to support people to work in that kind of time frame. We demand performance yearly or bi-yearly and we require all sorts of hoops and hurdles on that basis. Somehow that seems out of juncture with the reality of the work in the world, and we need to think about that and the patience issues that come up around time.

**2. Vision and perspective.** I really liked Harry's saying if volunteerism is our only vision of citizenship, we create a lot of people who are very good at helping people in single acts of kindness, or in little small projects, but are not very good in tackling big-picture problems and issues. We've got to have people who are tuned in to the bigger picture, who have some peripheral vision, and who see what's around in a bigger guise.

**3. Mixed strategies rather than the one-way-to-do-it.** NIF is a good example of this. NIF is kind of a strategy, but as Carole Paterson mentioned, you put it out into the world and it morphs into all kind of things that are more sensitive to whatever's going on locally. We also heard about that from Maria Melendez. She came at us from so many different angles: reading her poetry, singing, reading other people's poetry, putting our words together into poetry, even preaching at us a little bit about how to use poets. Even in her mode of presentation, there was the mixing of strategies, and that made it so wonderfully effective. That's a concept that we're prone to miss because we like to get attached to "our thing," our one thing, as a way of doing things.

**4. The curriculum is in the people.** This is a basic populist tenet of faith, but what was interesting is the variety of ways that we learned about that during the last day or two. A key presentation this morning by Keith Ableles described the focus groups that were done with the grape laborers at the end of the

day of work which figured out what training grape laborers really needed. By paying attention and listening, the Community Alliance for Family Farmers developed this curriculum by talking to the people. The curriculum was "in the people," in that sense, and if you didn't have that conversation, you would have "missed the boat" in some pretty profound ways. The curriculum being "in the people" means it's a very messy, complex curriculum, and it's a curriculum that is occasionally inspired and sometimes magical, but often it is just tough work. What's "in people" is tough things, things that they disagree about, and things that they have to work through.

**5. Who else is around?** What struck me in so many of these cases was the skill with which the organizers looked around to see who else is available, who can help, or who is an ally. Yesterday Harry spoke about all the faculty that were interviewed at the University of Minnesota who were similarly disappointed about how the institution was not supporting them to do what they really wanted. They didn't know, until somebody had conversations with a lot of them, is that they had a lot more allies than they thought. There were a lot more resources to help them. Keith's presentation, again, was a nice example of that; how systematic he was as a CAFF organizer, and how he found the other people that were needed to make the project work. We should ask that question, "Who else can I work with?" - particularly people in our back yard, particularly young people, particularly our new neighbors. We can ask that question with some focus points in mind and enrich our work.

**6. Democracy needs coaches.** Harry mentioned this in the context of the Public Achievement program, which actually had adult coaches working with young people. That's part of what makes that program work, but there's coaching going on in all of these endeavors in one way, shape, or form. Carole Paterson spoke about the mentoring that's been important to her, and there's a whole new profession that functions like coaches. People are making quite a bit of money from this activity, but I don't want to belittle this new phenomenon of coaching. It started with a lot of people coaching business executives on how to reach one's higher goals and so forth. Now there are Christian Life coaches. My wife, when she is fed up with the institutional church, says she's going to run off and be a Christian Life coach where she can phone her advice in from her yacht (laughter). Coaching is a hot idea these days and we need democracy coaches. What is that? What would that look like?

**7. Boundary-dissolving work.** Harry made this strong point and Al Sokolow is a great example of this: research, teaching, and outreach are better conceived as one tripartite function rather than three separate things that are the three parts of your package that you submit to Personnel. Somehow that sense of the integrity and unity of our work, individually and collectively, trying to hold that and doing that boundary-dissolving is necessary.

**8. Spirit.** Spirit matters as much as, or more than, knowledge. Rob Thayer, toward the end of his presentation this morning, described how professionally meaningful his work in the Putah-Cache Creek Bioregion had been and how this is much more meaningful than some of his earlier academic work. He used that phrase specifically - about the spirit that was created in people as they went out and encountered the public, and encountered their place. Which leads me to.....

**9. Place matters.** Local generalists, rather than global specialists, is what we need. Cooperative Extension, if it's about anything, I hope it's about being good local generalists and good citizens of a particular place. This again, requires people to become rooted in communities and learn how to look around and find the other people who are already there and are rooted in communities to work with. Look in our back yards, and in the "back door" of our community, as Isao said, not just in the "front door" of the community.

**10. Language and language matters.** These keep coming up in our conversations. Translation issues, not only in terms of

getting Spanish-speakers, but in terms of the deeper kind of cultural translation issues that are going on, and how we organize ourselves as public workers in a state that has so many different language groups. Joan Wright and I have spent the last couple of years evaluating civic engagement work in Prop 10 with several county Children and Families Commissions. One of the big issues in our study was into how many different languages do you translate your parent education materials or your RFP? As a state, we're having to grapple more and more with that. I just found out that I have a neighbor who works for a firm and all they do is translate state documents and state written materials into different languages under contracts with different state departments. I asked, "Who decides which languages?" "Well," she said, "there are laws about this." I didn't even know that. There's some sort of evolving legal structure that's governing who gets served in what way, in terms of alternative language. Within Extension, how do we become more bilingual, tri-lingual, and multi-lingual, as an organization to be part of that translation work. This is a key question.

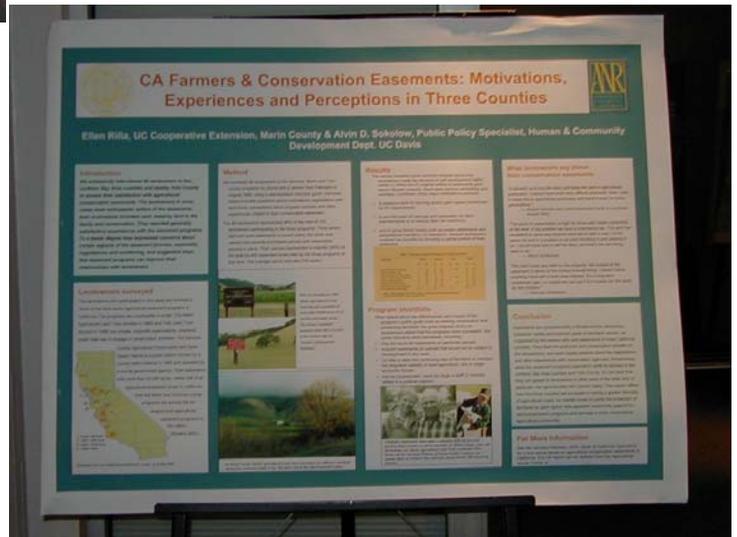


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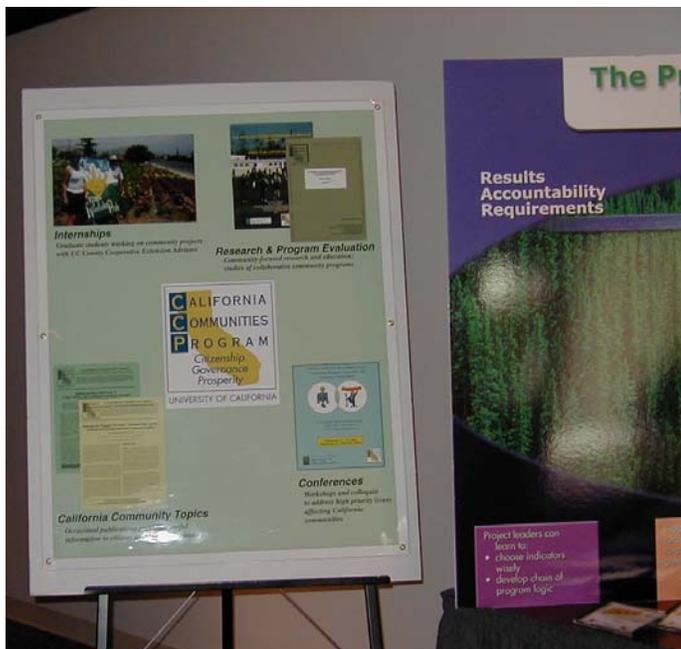


4-H Youth Development Program poster

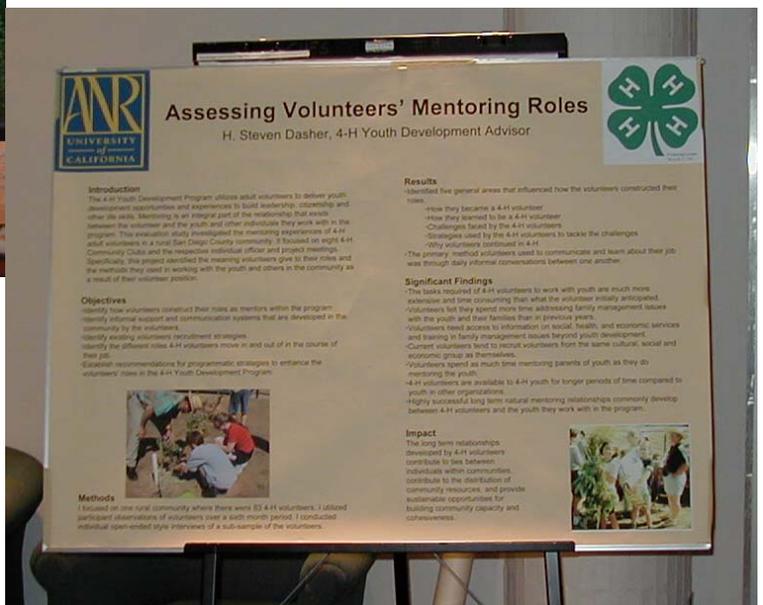
# POSTER SESSION



Agriculture Easement poster



California Communities Program poster



4-H Youth Development Program poster



**INTERACTIVE  
GROUP  
EXERCISE**



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