

the construction of knowledge. Every group will simply manufacture their own. While some postmodernists will insist that this is exactly the point, the opportunity for a sustained and engaging discourse among more individuals may be lost.



Sandra Jackson & Jose Solis Jordan (Eds). (1999). *I've Got a Story to Tell: Identity and Place in the Academy*. New York, NY: Peter Lang Publishing, Inc. Pages: 167. Price: \$32.95 US (softcover).

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I've Got a Story to Tell: Identity and Place in the Academy had its origins in "exchanges and dialogues about the experiences of faculty of colour in higher education..." (p. v). Each of the thirteen narratives recounts, from the perspective of a faculty member:

...what it means to be a professor within the contested terrain of higher education, to break silences, and to speak the unspeakable: the subjectivities of women and men of colour as educators contending with issues of race, gender, and class in their personal and pedagogical practices. (p. 1)

As the editors note, it is the intent of these stories to present varied experiences in American higher education institutions of faculty from widely differing ethnic and cultural backgrounds and to encourage the reader to reflect upon "what it means to be, to struggle, to transform self and others in the practice of freedom in teaching and learning in higher education" (p. 7). With its focus upon the experiences of faculty of colour who teach in what continue to be predominantly white institutions of higher learning, the volume contributes to furthering the understanding of the lives of faculty members who do not reside at the centre, who constitute the other. Extending the discourse begun several decades ago with the role of women in the academy.

This volume is the sixty-fifth in the Counterpoints series *Studies in Postmodern Theory of Education* which is committed to the idea that theoretical literature should be accessible in its language to a variety of audiences. Toward that end the publishers insist that esoteric and jargonistic language be avoided by its authors. Essentially, with one or two exceptions, this volume achieves that goal. The language of the text's introduction and the narratives, while clearly presenting the postmodern perspective, will be accessible to those unfamiliar with postmodern discourse. In fact, for those unfamiliar with this form of discourse, the Introduction to this text can serve as a useful first exposure to the language.

Typically each of the thirteen stories is a narration detailing a faculty member's particular experience within the academy interspersed with reflection upon the experience and, in some cases, analysis of that experience within the context of existing scholarly literature. Although each of the narratives is unique in its expression of the author's experience and his/her interpretation of that experience they are all similar in one way. Each addresses some aspect of one or more of the relationships engaged in by faculty as they fulfill their responsibilities within the academy. One narrative, "Doing Battle Inside the Beast," for example, is more typical of the stories which have emanated from higher education settings in the last few decades. It will resonate with many in the academy, appearing all too familiar to those who do not reside at the centre. The story of Luis Ortiz-Franco sets out his experiences related to his "attempt to attain tenure at a private liberal arts four-year university in California" (p. 153). It begins with his struggles to obtain his first tenure-track position despite obtaining his Ph.D. in mathematics education from the prestigious Stanford School of Education and during a time when most American institutions had affirmative action programs. Once he obtained a tenure-track position the next struggle, to obtain tenure, forms the essence of the story. As they are set down in the story, the events which followed are typical of what happens when strong voices, determined to maintain the hegemony of the centre, prevail. Despite being well-qualified in all of the categories associated with receiving tenure at his institution the author's application was denied. This set in motion a number of events, including a groundswell of support from the entire community, academic colleagues, support staff

and students, for Professor Ortiz-Franco. These actions, in conjunction with his own actions make for some interesting reading and should provide some insights for those who do not believe that it is possible to “do battle within the beast” with regard to cases such as this and prevail. Ortiz-Franco arrives at some interesting conclusions. He states that “a positive change in the struggle to bring diversity and fairness to academia in fact occurred at my university” (p. 164). Most importantly, he identifies as a result of his experience five important foundational elements which must be in place if discrimination in the tenure process is to be overcome. In this sense his case can serve as a primer for members of any non-traditional groups who are contemplating careers within the academy’s professoriate.

The text contains a group of narratives which speak to a relationship less frequently addressed in written accounts of life in the academy, specifically that of faculty and students. Marisa Alicea describes the challenges she faces “as a Puerto Rican woman and person of color teaching courses concerning race, class and gender to primarily adult white students” (p. 37). Her story begins with a series of small vignettes which not only illustrate students’ skepticism about her suitability as their teacher, they also reveal her approach to negotiating among self, students, and the curriculum in her teaching. Her story sets out her own philosophy and supporting teaching approaches as she attempts to overcome her students’ “resistance to learning about issues concerning social inequality” within the context of their doubt about her right to be their teacher (p. 42). Yet another narrative dealing with the faculty/student relationship is told by Sandra Jackson in “I Don’t Do Dis Her Dat Dere: A Subtext of Authority in Teaching and Learning.” Her story includes incidents which highlight issues of colour and racial stereotyping embedded with the issue of power in student/ teacher relationships. As Jackson points out, women professors of color must navigate between the institutional authority conferred upon them by the academy by virtue of their academic preparation and the perspectives of students who are culturally and ethnically diverse, “with identities which are further nuanced by issues of race, gender, class, language, and other dimensions of difference” (p. 31).

Perhaps the most poignant story of all is revealed in "Ni Eres Ni Te Pareces: Academia as Rapture and Alienation." Alicia Chavira-Prado's story sets out her journey from acceptance into graduate school through her struggle to achieve a renewal of her contract as a faculty member. It is a story like the others in that it sets out the nature of her experience with all of the varying relationships of the academy as she moves from student to faculty member. It is her words which strike such a chord beginning with her recounting of her emotions upon hearing she was accepted to graduate school. In addition to being "stunned and elated," she experienced "terror" at being accepted to graduate school, an emotion she now understands as "subjectified difference, exclusion, and disempowerment" (p. 135). Terror is a theme which is woven throughout her story which she concludes by stating that "The terror is still part of my academic life, and I struggle constantly against it with a resistance that remains mainly subjectified" (p. 150). Most of us do not inhabit the spaces within the academy nor experience the institution in the ways described by the authors in this text. This should not preclude, however, all members of the academy from engaging with this text. In fact, the text would be most usefully read by those closest to the centre and, therefore, the furthest away from the stories of the text. The fact that the stories all occur within the American academy does not negate their value for the Canadian context. There are comparable Canadian stories from faculty of color which could have fit seamlessly within this text.

While it is made clear at the outset that the focus of the text is upon the experience of faculty of color in the academy, a by-product of the text is the contribution several of the narratives make by providing explicit solutions to problems associated with the teaching learning process. Although these teaching learning strategies are couched within the framework of responses of professors of color to faculty student problems, many of the solutions posed by these authors, particularly those which address ways of relating to students, could be applied by all faculty members seeking to enhance the educational experience of students.

I've Got a Story to Tell: Identity and Place in the Academy is a rich collection of narratives which reveal much about the struggle of professors of color with issues of racism, sexism and oppression in the

academy. For some the stories will be familiar while for others they may be shocking. Regardless, this is a book for all to read who have any concern for ensuring the legitimacy of the broadest range of voices within the academy.



J. Braxton & A. Bayer. (1999). *Faculty Misconduct in Collegiate Teaching*. Baltimore, MD: The John Hopkins University Press. Pages: 228. Price \$34.95 (hardcover).

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This book is a “must read” for college and university faculty — not just teaching faculty, but counselors, faculty in administrative positions and those involved in grievance procedures. The authors attempt to determine types of behaviours that are deemed inappropriate by teaching faculty. The authors echo Boice's (1996) contention that the growing concern of increased student misbehaviour is really a result of “professorial incivility” (p. 2). Additionally the authors seek to determine whether faculty members across various collegiate settings share views about inappropriate behaviors by their colleagues in the teaching role. Because most professors teach to varying degrees, the authors argue that inappropriate behaviour must be identified first and then dealt with. Both inviolable and admonitory patterns of behaviour constitute teaching misconduct, with inviolable patterns being the more serious of transgressions.

Specifically, the research questions (pp. 7–8) are:

1. What inviolable patterns of behaviour comprise the normative structure of undergraduate college (i.e., postsecondary) teaching?
2. What admonitory patterns of behaviour comprise the normative structure of undergraduate college teaching?
3. Are any of the inviolable norms or admonitory patterns similar across all types of education I institutions?