

THE SENTINEL

ECCFA Coat Drive Helps Community

By Pat O'Brien

In mid-October, the ECCFA senate was approached by the Community Crisis Center with a plea for assistance with providing winter weather gear for the women, children, and men serviced by this organization. Their supply was totally inadequate for the number of people seeking assistance. As always the Elgin Community College community responded with their usual generosity. After collecting materials for two weeks, we were able to provide the Crisis Center with approximately 35-50 coats and sundry hats, gloves, scarves and other winter gear. More than 100 people were served last week, according to the coordinator of the coat give-away for the Crisis Center.

We plan on continuing with this collection until Thanksgiving. The need is greater than ever! According to the Crisis Center, they have had to turn people away each week because they lack the supplies. As the winter once again makes its appearance, please help.



President's Letter



Dear Colleagues,

I hope your semester is going well and that this finds you well. Time goes by really fast, and we are only four weeks away from finishing another successful semester.

I want to thank all of you that went out and exercised your vote in the recent elections. There were many important issues in this past election, and participating is the only way our voice can be heard. I also want to thank those of you that helped with the Get out to Vote campaign.

The results of this election have several connotations for Illinoisans. One of importance for us is how the change in power could affect the labor movement, labor and bargaining rights. Now more than ever we must be vigilant, proactive and ready to take action, to defend any possible assault on labor families and their rights for bargaining fair contracts and decent benefits if such situation happens.

Pension reform is still an active issue. It may seem dormant but will awake very soon. That is another reason for staying vigilant and ready to defend our pensions. We will continue to keep you posted and updated as new developments come up in the government's labor agenda.

On another note, the ECCFA is currently conducting a coat drive across campus to benefit those in need during this winter season. The drive has been very successful, but we can do more. Please look at home and see if you have coats, hats, scarves, mittens you no longer use and that are in good shape and consider donating them. Drop off boxes are located in Buildings A, F, K and B (Student Life). The drive will last until Thanksgiving.

Pretty soon, we will start our yearly food drive. You will receive information from our Volunteer Coordinator, Rick Bonnom, about dates, locations and types of food you can donate. Also, in the next couple of days you will receive an invitation for the End of the Semester (EOS) Party. We hope you can all come and have some good time to celebrate another successful semester and to welcome the Holiday Season. Every single member of the ECC family is invited to the EOS party.

Last but not least, on behalf of the ECCFA leadership, I want to wish you and your family a wonderful Thanksgiving. Let's take the time to be thankful for family, friends, all the good things received and accomplished, freedom, but also to reflect on the things we could have done better and how to improve them.

HAPPY THANKSGIVING EVERYBODY!

In Unity.

Luis Martinez

Debunking the Myth of the 'Black Male' in America: A Socio-Rhetorical Reflection

By Baudelaire K. Ulysse

On February 14, 2012, a black teenage boy, Trayvon Martin, was profiled, pursued, and killed by George Zimmerman, a white (half Hispanic) neighborhood watch captain (<http://www.cnn.com/2013/06/05/us/trayvon-martin-shooting-fast-facts/>). George Zimmerman claimed self-defense and after a long and racially charged legal battle a jury acquitted him. The City of Ferguson, MO, has been in turmoil since Wilson, a white police officer, shot to death an unarmed black teenage boy on August 9, 2014 (<http://www.cnn.com/2014/11/13/us/ferguson-timeline/index.html>). The officer claimed self-defense; many people in Ferguson and in other places in the country have agreed with him and pointed out that the teenage black boy was violent and involved in thievery on the same day.

A previously redacted FBI letter to Dr. Martin Luther King is now fully available to the public. The letter, written in the 1960s and authorized by then FBI Director J. Edgar Hoover, 'animalized' and 'verbally abused' the civil rights leader, while threatening to embarrass him by making public his philandering ways (<http://www.csmonitor.com/USA/Society/2014/1113/FBI-letter-to-Martin-Luther-King-riddled-with-abuse-urges-suicide>). Those three cases epitomize the experiences of the 'black male' in America and serve as

examples of his demise in white America.

As the title suggests, I will attempt to debunk the myth of the 'black male'* image that has been sketched, cradled, and showcased in American public discourses for over two centuries. To accomplish this, I will use two key questions as rhetorical pivots. Is the 'black male' image in America a myth or reality? To what extent has the white establishment manufactured and or socially constructed the content of the 'black male' image in order to alienate and keep him out of the power structure?

In April 2014, I attended two conferences in Philadelphia, PA, and I presented at one of those conferences. My presentation was an analysis of race as lived in America. In it, I claimed that race represents the primary purveyor of identity, meaning, and social relationships. Further, I argued that one of the main reasons why race plays such a vital role in the formation and perception of subjectivity (self) and alterity (otherness) is that race itself is being etched on the consciousness of every child living in America from a very tender age through institutional texts (educational, political, and filial domains) and literary texts (books, images, and media).

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ECC Students Become "Sharks"

By Glenn Earl

ECC student Demetrius Smith consults with another student during the Pitch Competition at Hampshire High School.



Ross Pekarek converses with a contestant participating in the Pitch Competition on November 4 at Hampshire High School.



Ravon Bonds and Sherita Williams listen to a pitch during their role as judge, or "Shark," during the Hampshire High School Pitch Competition.

On November 4, eight ECC students participated in the Hampshire High School Pitch Competition. The ECC students participated as "Sharks," who judged and voted for each contestant based on an allotted some of virtual money in a checking account.

Librarians? What is it they do?

By Ellie Swanson

I sometimes hear from faculty colleagues that they really don't have any idea what the faculty librarians do here at ECC. It is always said in a friendly manner and I used to think, "How can they not know what we do?" One day I realized that the only way classroom faculty colleagues could know what the librarians do is if we tell them. I don't mean what services the library offers, e.g. research instruction, information literacy instruction, etc. that many faculty find quite familiar. I mean what the librarians' jobs actually are.

All the faculty librarians have a Master's in Library Science (the entry-level degree in library science) from an American Library Association accredited institution and many have additional graduate degrees in other disciplines. We adhere to standards and principles promulgated by that professional organization and others like the Association of College and Research Libraries. <http://www.ala.org/acrl/> These organizations provide guidelines and standards that are the underpinning of the profession.

While the faculty librarians have these educational and professional standards in common, the job

descriptions within the library vary somewhat. There are four full time librarians who each have a specialized job description. Armando Trejo is the Archives/Interlibrary Loan Librarian. He is responsible for managing the College Archives and for the library's interlibrary loan services which borrow requested materials from other libraries and provide our library's materials to other libraries around the world. Stacey Shah is the Distance Learning Librarian. She is responsible for the library's embedded librarian service to online, hybrid, and enhanced classes and for the library's web page. Marge Schildknecht is the Public Services Librarian. She is responsible for the coordination of reference and information literacy instruction services as well as for collection and management of the library's databases and periodicals. All three also provide direct reference services and library instruction to students. I am the Technical Services Librarian. My responsibilities include management of the library's print and audio-visual collections and acquisition of new materials in these areas. I am also responsible for management of the

library's computer system which is used for the public catalog, circulation, and cataloging activities.

Nine adjunct faculty librarians provide much of the reference and information literacy instruction to our students. These librarians are: Lynn Ducar, Himanshu Trivedi, Tina Birkholz, Jana Porter, Maria Bagshaw, Jen Schlau, Barb Evans, Carl Lehnen, and Beth Hultman. The tenth adjunct librarian, Mary Klemundt, is the library's Cataloging Librarian and does the specialized work of creating and editing records for materials in the library's computer system.

I hope I have answered the question, "What do the faculty librarians do?" I also hope that I have helped show how the librarians fit into the big picture of a faculty dedicated to helping our students achieve their educational goals.

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Countless scholars** have advanced similar arguments and or offered different variations of the same argument. Hence, my theory as proposed in the above paragraph is after all not an original one. While my theory does not meet the criterion of an original thought, its validity/ soundness lie in how well it aligns with credible scholarships mentioned in the related footnotes.

It is widely believed and has been proven by researches that the lived experience of the black male in America is adversely different. For instance, the black male is more likely to be racially profiled by law enforcement. If tried and found guilty for a crime, the black male is likely to get a more severe punishment than his white counterpart who commits the same crime. The black male is more likely to be perceived as threatening if he ever raises his voice. His academic credentials are often gauged from the prism of Affirmative Action, and his accomplishments cast as fluke. His competence is questioned for no valid reason other than for the color of his skin, sound of his name, and or tone of his voice. His expert acumen and relentless drive for success are dismissed as juvenile enthusiasm. His misstep is unfairly viewed as a product of a flawed character, defining him, not as an occasional miscalculation that can be corrected, refining him. He is expected to have a long rap sheet, being imbued and exhibiting violence. If there is no rap sheet in his background, other means or mechanism (profiling, unwarranted traffic stop, and monitoring) might be used to ensure a stigma or negative

persona is attached to him. He is perceived as threatening, if he turns out as expected, and more threatening if his the trajectory of his life does not fit the stereotypical apparatus. He is more likely to be refused employment, even if he is twice as qualified/ competent as his white counterpart.

I am black, I have lived in the United States since 1997, and I have had the full experience and treatment of the 'black male' in America. This is not a myth. The following personal anecdotes, among many others, are being used as illustrations. I have two daughters who have attended ECC's Child Center for preschool. It came to my attention that ECC's police officers were monitoring inside, front, and back of the Center around the same time when I would pick up and drop off my daughters. I observed those activities for a long time to ensure there was a pattern and I verified such monitoring activities were different on days and times when my kids were not due in school. I raised that concern, among others, with ECC's administrators, and it was relayed to me that police officers have been directed to make themselves visible on campus, especially in places with vulnerable people such as kids in order to deter crime and violence. That is a valid proposition, and I presume no caring parent or reasonable human being would object to that premise. Being a highly reasonable person and a caring father, I have no objection to it either. However, the campus police want a particular place safe and secure, but monitor it only and specifically on days and times when certain individuals are on that premise. A conclusion supposing the campus police are associating a black male

could be characterized as a conjecture by some, but no rational person with sophisticated reasoning capabilities and knowledge of American history would analyze the same evidences (both circumstantial and direct) and not at least consider it as plausible.

Incidentally, over a week ago, I went to drop off my younger daughter to the Center. My daughter and I were in the lobby waiting to be buzzed in, while the Director of the Child Center was chatting with two other white females behind a protective glass. The Director of the Center did not see me, although she could have known whom it might be if she had live access to the monitor of the surveillance camera in the lobby or by remembering there is a black male who habitually drops his daughter off for school at that time. The other two white females noticed me. One of them told me to wait for a moment, and apparently informed the Director there 'was a black male in suit waiting.' Since I had already rung the bell to my daughter's classroom as well, the teacher in that classroom came and opened the door for me. She obviously made sure she knew who it was before opening the door. While I was in the classroom taking off my daughter's coat, signing her in, and guiding her to wash her hands, I could hear the Director of the Center reprimanding the teacher who had let me in, even after my identity was confirmed by the teacher who knows me and my daughter.

A similar scenario unfolded at a church. I started taking my daughters for AWANA, a weekly fun-filled and spiritually oriented program for children, at a local church that my family attends on a regular basis. To date, my girls have been there twice as

the guests of one of their playmates. I normally drop them off to the program and pick them up later. Recently, three leaders in the program approached me about volunteering. One of those leaders turned out to be a college mate with whom I played soccer but whom I had not seen since 2002 until three weeks ago. I was reluctant to volunteer at first, but I decided to do it since my daughters and the community would benefit from it. Plus, I thought it would be really encouraging to work alongside someone I knew from college (I was like the chaplain of the soccer team then). In any case, I was informed to come by earlier this past Wednesday to fill out the application, including a background check form.

I was little bit early. I had work clothes on and I was carrying my black computer bag. Plus, my kids were not with me (one of my daughters was sick, so I kept them home with a babysitter). One of the leaders who asked me to come had not showed up yet. There was an immediate aura of fear and discomfort among the receptionists and ushers, as soon as I walked in. One of the ushers nervously asked if she could help me with something, and I replied explaining briefly why I was there. Then, I walked up to a receptionist, explaining to her what I had just explained to the usher. That receptionist suggested that I hang around in the lobby until the leaders recruiting me arrive. I acquiesced. So I stood up in the lobby, pacing and looking relaxed. Within 10 minutes of being on the premise, I noticed a police officer rushing in to the lobby. He and I made quick but awkward eye contact. Then, he went right down the hallway where he started speaking rather discreetly with

some of the receptionist, as if there was a cause for concern or that he was there to inquire about the presence of a black male who appeared clearly out of place.

Eventually, I connected with two of the leaders who asked me to consider volunteering. I was seated to fill out the application in a closed room, but later I was instructed to shift into a different location where a white gentleman sat adjacent to me looking as if he was working on something for the entire time while I was filling out the application. As soon as I completed the application and handed it over to one of the receptionists, he got up and went about his business. That police officer who came in earlier had already left the building but parked in front of a different but nearby entrance.

It is my supposition that the 'black male' image may have had a role in my experiences. However, the content of the 'black male' image, as socially constructed by the white establishment, remains largely a myth. Or at most, that content is no more real or mythical, and or true or false than it could be for any demographic or racial group in America. As such, it largely represents a product of belief systems, perceptions, and prejudgments that are racially biased. Such racially biased perceptions and prejudgments result from sloth and ignorance that prefer caricatures and stereotypes rather than authentic knowledge of self and the other. Sadly, the experiences of the black male represent just a microcosm of a larger racially biased and restrictive system that adversely impacts racial minorities and foreigners in the United States.

Scholars in the fields of critical race theory, sociology and social psychology have argued that prejudicial attitudes and behaviors are largely based on ignorance. Ignorance may be presumed rampant among the majority of Americans, especially those with a lower level of education. Such ignorance is unacceptable, but may be forgivable because those people do not know better. However, educated people in higher education who are tasked with educating others and or are tasked with administrating the enterprise of education may not enjoy similar margins of error and ignorance. If those in higher education hold similar racially biased belief systems, perceptions, and prejudgments of certain demographic or racial groups, then they are also ignorant. In this case, the state of the people in the populace who attend higher education institutions for enlightenment is and will be worse than it was before. And that is frightening for the enterprise of education in America.

Notes

*Talking about race seldom earns a person new friends and may end up alienating current friends. Race often lurks and even pervades realities in every cadre in America. Hence, in writing this piece, I do not seek pity for the black male. I am not interested in superficial discourses about race and diversity either. I am doing what every socially conscious academician does—raising consciousness on social issues that impact the material conditions of human beings. This is part of a larger work, which I have been working on, that will be submitted for publication soon.

**Since this is a reflection piece, I am omitting excessive references and citations. The project draws heavily on scholarly research in critical race theory, black studies, Latino studies, whiteness studies, social psychology, and sociology. An expanded bibliography is available for anyone interested.

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(2014-2016)**

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Kimberly Tarver

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Jessica Carpenter

**Communications
Liaison/
Sentinel Editor:**
Lori Clark

Webmaster:
Tammy Ray

**Fall Senate
Meetings**

November 29—
C120
December 10—
C120

SAVE THE DATE!

WHAT: ECCFA End of Semester Party

WHEN: December 5

TIME: TBD

LOCATION: TBD