Jan Kido

Interviewed by Anthony Zaragoza

The Evergreen State College oral history project

August 20, 2020

Final

Zaragoza: Good morning. We are here with Jan Kido, retired faculty of The Evergreen State College. Welcome, Jan.

Kido: Thank you. It's wonderful to be here.

Zaragoza: As we start, would you tell us about your early life, your childhood, your parents, your upbringing? Tell us a little bit about your early life.

Kido: I was born on a pineapple plantation. It's called the island of Lana'i in Hawai'i. The entire island was a pineapple plantation owned by the Castle and Cook Corp. It was a great place to be a kid because you could run around barefooted and not worry. There were not many automobiles, so it was a wonderful place to be a child; a place to jump on your bike and go down into one of the gulches to pick guava and passion fruit, the kind of purple passion fruit that grew wild in the islands. My goodness, I cannot imagine doing that again!

Zaragoza: What years are we talking? Situate us in terms of time.

Kido: I was born in 1943. That era I was talking about was when I was very young. I would say I was probably about seven, eight, nine, because by the time my dad decided to leave and move to urban Honolulu, I was about 12 or 13.

Moving was huge because, while we had visited friends and relatives in Honolulu before, we had never lived there. Oh, my goodness, the transition was quite an adventure. My younger brother and I had to make new friends and figure out how to get to school, catch the city bus. What bus? On the island of Lana'i, there were no buses. You walked or someone drove you to school. [laughing] So, learning to live in the city was an adventure.

My parents were themselves born in Hawai'i. On my mother's side of the family, her mother was also born in Hawai'i. She could speak Japanese and could speak and understand Hawaiian. English also came along after a while. My grandmother's wedding license and certificate were all written in Hawaiian. As a little girl, my grandmother was living in Honoka'a on the Big Island of Hawai'i, loving that place and loving her friends. As a young woman, she was a real put-together lady. She only went to the

fourth or fifth grade because that's all the country school had. If you wanted more, you had to be driven an hour or more into the town of Hilo.

Zaragoza: What language, Jan, did you all speak at home?

Kido: My mother spoke both English and Japanese and my dad spoke primarily English, but he also spoke some Japanese. My brother and I both were part of the generation that was not encouraged to learn Japanese, but we did learn to write in Japanese. When we were little, on the plantation, we would go to Japanese language school. After our day in American school, we went to Japanese language school. While we learned quite a bit, you must use it, or you lose it. My brother especially has lost a good bit of what he learned in Japanese school, but somehow, probably because of my mother, I retained more of the spoken Japanese than my brother did.

Zaragoza: What kind of work did your parents do?

Kido: My dad became an accountant, but as a young man, he worked in the pineapple fields and drove a truck on Lan'ai. He was an intellectually curious guy. He went to Honolulu as a high school student at McKinley High School on Oahu and decided that he wanted to be an accountant.

My mom, the fifth child of 10 children in her family, did not have the opportunity to go beyond the eighth grade. She never minded that she couldn't go on because in the mid- '30s, for many on the plantation, that's where school ended. But when her younger brothers and sisters, who were born on the island of Lana'i, completed the 8th grade there was a high school, so they all went through high school. She was very happy for them. She would sew the school trousers for her brothers, and they never forgot her care.

Zaragoza: Jan, during your early life, were there any major events or turning points for you that had a significant impact on who you would become?

Kido: Hmm. From the time we were in the elementary grades, our family always talked about college. Even though many family members had not ever been to college, they valued education. The Japanese, Chinese and Korean cultures deeply valued education and in the family's conversations, a college education was frequently "the" topic. It was planted in our minds – in mine and all of our cousins, as well. It became an unquestioned assumption: "Of course you're going to college." So, it was not a single event, rather it was years of family expectations and examples that shaped my thinking. My younger aunts and uncles on my mom's side completed college: four were teachers and one was an attorney -

What I remember being a significant moment was when our family moved from the very rural, close-knit community on the plantation to urban Honolulu. Honolulu is like LA. If you're from the

plantation, Honolulu looks and seems like LA. That was a big move, and it was interesting. On Lana'i there were snack shops but no restaurants. My dad decided that my brother and I needed to learn to eat in a restaurant. For quite a while, every Friday evening we would go to a different restaurant—they weren't the high-end places but rather they were neighborhood restaurants—and we learned to eat in a restaurant—how to order, look at the menu and decide what you wanted, all of that. That was a big transition for me. I know it was for my brother as well.

Zaragoza: During the early time, your rural time on Lanai, who were the other groups of peoples that were around? There seemed to be a Japanese community as well as an Indigenous Hawaiian community. What other groups of people lived on your island?

Kido: There were a few—not many—Chinese. Some—again, not many—Koreans. And there was a very large contingent of Filipinos and a medium-sized contingent of Portuguese. There were also haole's - we call the Caucasians "haole". You know that?

Zaragoza: Right.

Kido: Haoles were pretty much managerial. They ran the plantation and they had the administrative jobs.

Zaragoza: Colonial relationship.

Kido: Oh, yes, absolutely. I discovered how unusual it was to have grown up on Lana'i when we relocated to Honolulu. On the plantation we were made to live in ethnic camps. The Japanese lived in a particular geographic space on the island and the Filipinos in another – these areas were known as "camps". The few Chinese and Korean families were interspersed but the haoles lived primarily up on the town's highest hill in their New-England-appearing homes. [laughing] We lived in plantation houses, which were small, but it was wonderful. The Native Hawaiian people lived primarily on the ranch north of the town and at the harbor south of the town. The Native Hawaiian families had been on Lana'i since before the arrival of the plantation They were wonderful people who easily welcomed many families. All of the Native and immigrant groups were wonderful.

I had a Filipino friend, Magdalena Dahong. She and I would go back and forth between each other's houses and eat differently. She learned to eat with chopsticks at our house. I ate with my right hand at her house. It was great to learn about these differences as I was growing up! Over time, the differences I encountered didn't seem strange. Here's another example, if you were walking by the home of a Native Hawaiian family that you knew they would call out, "Oh, Come, come, come!" and you would go in and join the family, whatever they were doing.

The Filipino families were a little more—I would say Magdalena's family was caring and warm, but they did not forget what Japan did to the Philippines during WWII. It didn't matter that I was Japanese, but they were cautious with the general Japanese population on Lana'i. Magdalena and I were very young, had no idea what that animosity was about. As young students, together in the only public school on the island, we became close-knit friends, and we came to understand each other's differences. We thought the differences were both silly and cool, they were simply different. One behavior shared by all—it didn't matter where you were from or what family you were from, everybody removed their shoes before entering anyone's home. [laughing]

Zaragoza: Thinking about your major move from Lana'i to Honolulu, how did this change in terms of the people and peoples that were around you? Did you notice a difference there as well?

Kido: The only difference that I did notice was the kind of environment that a city has. The pace is different, and the homes are closer together. Schools were, for me, seemed far from home. I remember that my Native Hawaiian friends on Lana'i had to catch the plantation bus up from the harbor or down from the ranch, or somebody had to drive them to the school. Here we were now in Honolulu and someone had to drive us to school the first couple of weeks, until we learned to catch the city bus.

But the people in the neighborhood and at school were all from immigrant families. There were very few haoles in our Honolulu neighborhood. The families were predominately Asian and Native Hawaiian because the neighborhood we lived in was just at the foot of Diamond Head. Many older Native Hawaiian families owned land there for generations. In school there were Native Hawaiian, Japanese, Chinese, Filipino students—groups that I had been familiar with from Lana'i. They were different, though. The city folks were very different. Everything seemed to be more competitive, and when you're new to that style of interaction, you wish that you had one close friend that you could tell anything to and not have to be so competitive. But we survived—I survived—and made the transition pretty well.

Zaragoza: It sounds like Honolulu was quite segregated in terms of the haole white population and everyone else. Was that your experience?

Kido: Yes and no. When we first moved to Honolulu it was evident where the haole neighborhoods were. The managerial and professional class of haoles tended to live in a community called Manoa that was peppered with many New England style homes. Another was an ocean side community called Wailupe that had a haoles-only covenant with one exception, a Chinese family. Another ocean side community was called Portlock. It was predominantly haole, with the estate of Henry J. Kaiser located there. The Portlock development was accessible to Asian-Pacific Islanders who were wealthy enough to

buy the land and build a home there. There was also a very high-end community called Wailai-Kahala that was built on land that was still owned by the Bishop Estate. Because there was no exclusionary covenant, if a non-white family had sufficient funds they were not prevented from building a home in that community. The homes on that land could be owned by the people who built them, but they didn't own the land. In later times, Hawaii passed a law that people who lived in a home they built on leased land could negotiate with the landowner to buy the land such that they'd own not only the house but the land under the house as well.

Living in Honolulu, I saw haoles who lived in communities where housing costs were far above what most people could afford. The non-haole communities were highly integrated and included lots of different kinds of people. There was a lot of ethnic diversity that included Portuguese families and a small number of haole families of modest means. Then there were communities where haoles had anchored down.

As I was growing up, I was not at all surprised to see Asian, Portuguese, Native Hawaiian electricians, carpenters, plumbers, auto mechanics and other tradespeople. In my view of the world, electricians and all tradespeople were people from our polyethnic community. My first trip to "America" – the continent – made a jarring adjustment to my world view. My mother and I flew to San Francisco. When we were in the San Francisco airport terminal we saw a haole man up on a ladder fixing the lights high up on the ceiling. We looked at each other and said, "Ah! Look! There's a haole man. He's an electrician!" I learned later on this trip that I had not recognized the kind of class and race distinctions that I later studied. In the islands, where I believe almost all of the haoles lived up on the mountain or in closed communities, you never saw them work in the trades.

Zaragoza: Was there much of a black population in Honolulu?

Kido: No, not a big one. There was a small population of African Americans who remained in Hawaii after coming during WWII and the Korean Conflict with the military. There were people from Puerto Rico as well as Mexico. The Puerto Rican families were "conscripted" to work on the various plantations. King Kalaka'ua hired Mexican cowboys on the Big Island to teach the Hawaiian cowboys how to keep and run cattle. The Mexican cowboys introduced many plants on the Big Island, like the large cactus that we call "panini". They also brought a tree with thorns called "keawe"in Hawaiian. Both the panini and keawe were the bane of children's romps on the beaches, especially the keawe thorns!

The Mexican cowboys set up the smooth flow of cattle on the Big Island's Parker Ranch. The Hawaiian cowboys learned to ride herd on the cattle; how to use a special rope to tie the cattle as they

branded them; learned how to brand cattle; how to calve newborn calves. A food item that has become an island favorite was also introduced - beef jerky.

Zaragoza: Research shows that it was also Mexican caballeros who were also teaching Anglos—white folks—in the U.S. west as well, both in terms of farming dry lands and in terms of ranching, etc. There's quite a literature on the caballeros and their teaching of whites on this continent as well.

Kido: I didn't know that. Of course they would. After all, the Mexican cattle ranchers were in the West under Spanish land grants before white folks arrived.

Zaragoza: Let's move on to college a little bit. Tell me about your college experience that had been very ingrained in you from an early age. What do you go on to study? Where did you go to school? How was your experience?

Kido: My destination was the University of Hawaii at Manoa, their Honolulu campus. I went to the University of Hawaii and became a student in the College of Education. I remember wanting to be an engineer, as well. Culturally, though, it was a big deal for my parents that I become a teacher because in the Japanese community teachers were respected and admired. They thought that would be just the best career for me. My aunts and uncles also encouraged me to become a teacher.

After some intense family discussions, I did apply to the College of Education. I did the four years—five years actually because I did an extra year to obtain a professional certification. It was disturbing to reflect on that teacher education experience in graduate school after three years of teaching in a public high school. The education program that I had experienced did not do anything about the culturally diverse community in all the public schools in Hawaii. There was no recognition of the different cultural values that we experienced in our earlier elementary schools. We had learned about each other's cultures as we became friends, etc. But the teachers being prepared at the Univ. Of Hawaii School of Education were never encouraged to think about looking at the student population from that inter-cultural perspective.

Naively, it didn't dawn on me to consider that until graduate school in conversation with the ethnically diverse group of colleagues who were in my Master of Arts in Communication program. None had been a teacher, but they wanted to do research in speech-communication; some for business and industry, some for international non-profit work, and three of us for teaching. It was eye-opening that th the UH teacher preparation program did not include teaching our culturally diverse student population from a culturally relevent perspective. My focus in graduate school was "multicultural interactions". The faculty in the Speech-Communication Dept at UH-Manoa viewed such study as "cross-cultural communication", as they observed what takes place when people from different cultures interact.

That was just so stimulating, and it did not surprise me that many teachers were still functioning with the general notion of a student. No questions about students' backgrounds, except all the biases that come with growing up and hearing stories. No real effort to understand. Now, though, in 2020, the University of Hawaii College of Education on Oahu has a very strong and thoughtful—very thoughtful—program that includes the study of the various cultures in Hawaii's public schools and the culturally responsive approaches to bring to the cross-cultural learning environment.

The College of Education was required to expand the background of the students who were accepted to the college's K-12 public school that the college ran and that served as the site for testing the ideas of the Curriculum and Instruction faculty. Prior to the mid-70's, most of the students at that school were children of doctors, attorneys, members of the state Legislature, college professors and wealthy businessmen. Very few students came from families who were not college educated. The Legislature required the college to open its public school to all kinds of students, whatever their background. It was required to be more diverse than it had been.

Their curriculum needed to better reflect the needs of and opportunities for Hawai'i's diverse population. The curriculum did change, and I did not benefit from that. Later in my doctoral studies, I read about a number of researchers at the UH College of Education who worked with and used the research of Lev Vygotsky in their thinking about teaching and learning. It was a welcome change! Understanding about Zone of Proximal Development and other aspects of Vygotsky's work was fertile ground for research. I remember referring to that research when I was Director and faculty in Evergreen's the MiT program, as well. In one two year cycle we had Vygotsky's text as required primary source reading. There were other curricular adaptations, as well.

In my early college years, 1961-1965, I encountered some surprising requirements of the College of Education. If you were going to be a teacher, you had to pass an oral English exam. That was evidence of the "classist" imposition on students in the College at that time. Are you familiar with the local dialect that Hawaii's people speak?

Zaragoza: Is it what often gets referred to as "pidgin"?

Kido: Yes.

Zaragoza: I can't claim any familiarity, but I have heard of it and I have heard it spoken.

Kido: I'm glad you know about it! The College of Education decided that none of its graduates and none of its teachers would speak Hawai'ian pidgin when they went to their classroom to teach. All teacher candidates had to go before a board of faculty and deliver an extemporaneous speech. You were given a topic and you needed to create a brief speech. If you your spoken English did not pass that

test, you couldn't be a teacher. You needed to pass that test. Sometimes students were put back a year sometimes and made to go through that terrible trial many times. There was one person that I knew who had to repeat that test three times, and it was awful. The emotional, psychological experience was horrible.

To reestablish our self-confidence, I can remember laughing with the other teacher candidates about one of Hawaii's first Congressional senators, when Hawai'i became a state. One of the senators elected was an older Chinese man. He was a very, very influential and wealthy Chinese banker as well as a real estate speculator, who spoke terrific "pidgin" and represented us in the United States Senate. [laughing] We all said in "pidgin", "You know, what you going do?" That was a period when the imposition of cultural biases was very clear.

Zaragoza: It seems that the dominant framework is assimilation.

Kido: Oh, my goodness, yes. While there were deep and valued cultural practices of the first immigrants from my ethnic group (issei) which were maintained into the second generation (nissei), many of these practices were not retained by the descendants in the third (sansei) and fourth (yonsei) generation.

Zaragoza: And you were being trained to teach assimilation essentially.

Kido: Oh, absolutely. You know, children really are a lot smarter than their teachers. While in class, students may be doing assigned tasks but, oh my goodness, outside the classroom students made fun of the unusual way that the teacher wanted work done. At home we'd tell our parents that it didn't make sense to do it like the teacher said.

I think that over time, because of what was happening on the mainland with regard to ethnic studies, that became a big influence on curriculum and pedagogy in Hawaii, as well. In the late '60's a publishing house called *Bamboo Ridge Press* was organized by young writers who were born and raised in Hawaii, had gone to college all across the country and came home. They were not able to get their writing, which focused on their ethnic group experiences, published by traditional presses so they got together and established their own publishing house, *Bamboo Ridge.* In their writing, they describe the kinds of pressure that many local people felt from the dominant culture.

Zaragoza: After you graduate college and graduate school, what is your first job out of graduate school? Where do you go from your education?

Kido: I went to teach at a four year high school across the mountain on the island of Oahu. It was not in the urban core, but over the mountain and down into a town called Kaneohe. Castle High School had a significant population of Native Hawaiian and Portuguese students. The school drew from old Hawaiian

communities that were still there, and families who had been there for generations. Because the Portuguese had been brought in to be overseers on the plantation—they were called "luna" - the persons who managed the sugar and pineapple plantation field operations.

Zaragoza: What we would call the driver.

Kido: The driver. Ah, okay, I don't know that term.

Zaragoza: Like on plantations in the U.S. South.

Kido: Oh, they were called drivers?

Zaragoza: Yeah.

Kido: Oh, I did not know that.

Zaragoza: Slave driver.

Kido: Okay, yeah. The Portuguese "luna" and their families, over the many generations, came to see themselves as Pacific Asian Islander people. They did not see themselves as Caucasian. If you even said to a Portuguese person that they were Caucasian—"Oh, you're a haole"—they would be so offended, you's be in a fight. They decided they were not haole. That was interesting, what identity formation on the plantation produced. Because the lunas' children went to public schools and they mixed with the population there on the island, they learned about each other's differences and formed lasting friendships. So, the lunas had their responsibilities for oversight, but their kids were learning about cultural differences from other children in the local community. I think that our generation, post WWII, had a powerful opportunity to get to know and understand why people were different, and that it was okay that they were different.

So, my first job teaching at Castle High School was powerful because there were so many things that I had been taught about teaching that I had to put aside. Rather I needed to use what I understood from my own life experiences about those polyethnic students. It was fun and good to have done that. I was teaching with a woman from Texas who was married to a Native Hawaiian man. She also genuinely understood what was going on among the students, as she had observed and learned from her own mixed race children.

In our team-teaching situation we decided in my communication class the students would do *West Side Story*, and in her English class, the students would do *Romeo and Juliet*. There we were with an opportunity to do an integrated, interdisciplinary class. At that time the high school had some federal funds that allowed us to set up a TV studio and students were live-broadcasting stories and school news. With the help of the video-studio faculty member we arranged to videotape scenes from West Side Story. We didn't have musicians or any music—just the script for the sections of the play that

the students had eagerly discussed as they compared and contrasted *Romeo and Juliet* with *West Side Story.* We did try-outs, staging and rehearsals. They thought the project was the best thing ever. It's not something that I think I would have done based on my teacher education program. We would have read the script, we might even have done a dramatic reading, but the depth of understanding they gained from their experience of reading and discussion; making a connection to their own lives; embodying the characters in West Side Story and having that videotaped; putting it on TV and seeing themselves in the playback, thrilled them. They were ready to do more.

It was something that they remembered, and when those students graduated, the Vietnam War was on. These high school young men went off to war. Some came back, and when they came back, they came to see my teaching partner and me. They were tearful about the war, but happy to be home and to be talking to their teachers. They told us things that were very painful. Very, very painful. Like "You know, when we were there, we were shooting at people who looked just like me." They had to do that, and it was tearful conversation about what they had experienced.

Zaragoza: Teachers really need to learn from our students.

Kido: Oh, absolutely. I think that the kind of freedom that Evergreen offers its faculty to design and develop—creatively, thoughtfully—integrated team programs give students these kinds of opportunities.

Zaragoza: I wanted to ask, how long did you teach at this high school, and then where did you go from there? Then let's talk about you moving into Evergreen.

Kido: Okay. I taught at that school for four years. Then I went to the University of Hawaii for graduate school in '69, '70, '71. At the end of graduate studies, I joined the faculty in the Speech Communication Department at the University of Hawaii. I was there for three years, teaching and administering the all-university required course in Communication. I then went to the Big Island to the University of Hawaii at Hilo—Hawaii Community College there—and that's the sequence before I came to Evergreen.

Zaragoza: What are some highlights of your time in Hilo – the prime of your pre-Evergreen career. You must have done so much during that period. What are some of the major things that you were able to accomplish during that time in Hilo?

Kido: We, as a group of faculty in the liberal arts at HCC, were really advocates for providing the kind of teaching and the learning environment so that our students would feel confident to go forward into a bachelor's degree program. We encouraged them to go on. We weren't super successful all the time, but there were many opportunities to be creative.

In Hilo, on the Big Island, I had an opportunity to both teach and do some administrative work. I became the Chair of the Liberal Arts faculty. In addition to the arts and sciences, the chair also had responsibilities for the Nursing Associate degree, the Fire Fighter's Associate degree, the Early Childhood Associate degree, and the Administration of Justice Associate degree.

We were this big conglomeration of programs, and I noticed that the faculty in the liberal arts seemed not to be so invigorated by their teaching. They seemed to be flagging. I knew them all to be wonderful people because they were the ones who welcomed me when I first arrived. I began to investigate what kinds of things I might do to help revitalize their motivation. In reading all of the journals that crossed my desk, I came across a journal article that described a school in Florida that had adopted something called "learning communities" based on the work that was being done at a school in Olympia, WA, The Evergreen State College. I thought, really? The faculty at that Florida school were so enthusiastic. So much had changed for the learners. The students were the most enthusiastic kids on that campus.

I looked further into "learning communities" and The Evergreen State College. One of the references that I had was Alexander Astin, who was a faculty in higher education at UCLA or Berkeley. Astin had written a book about excellence in higher education. He cited Evergreen as an outstanding place for students to be learning and interacting with each other and with the faculty. He even compared Evergreen to Harvard. There were full time faculty, not part time lecturers but full time faculty teaching incoming freshmen. There were no graduate students. He had an amazing description of what was going on at Evergreen.

I continued to look around. I needed to have approval for spending funds to do more to find out about learning communities. As it happened, the Chancellor of the University of Hawaii at Hilo at that time was Edward Kormondy. Ed Kormondy had been Evergreen's first Provost. When I shared with him that I was really interested in the "learning community" concept, he said, "Oh, why don't you write to them? Use my name. Tell them where you are and use my name." So, I did. I wrote to Evergreen, used his name, and...wow... they sent me boxes of sample thematic programs that learning community faculty had taught.

Zaragoza: What year is this, Jan, just so we can get situated? Is it mid-'80s, late '80s?

Kido: Mid-'80s, probably about '86-'87. Getting that information from Evergreen was just amazing. I couldn't understand everything that I was looking at, but it was exciting and so creative. One of the Evergreeners, Jean MacGregor and her husband, faculty member, Rob Cole, were planning to vacation in Hawaii. She is one of the people who had sent me that box of information. She said, "We're coming

to Hawaii for a holiday, and if you'd like me to come and meet with your faculty, I can do that. For one day, I can do that."

We made all of the arrangements. She came that one day, and we got turned on. It was wonderful to see the faculty light up. [laughing] When you've seen them looking tired and flagging energy, it was wonderful to see them light up.

I then did a follow-up with Jean. I took her to see our Provost and she is the one who asked the Provost, "You know, we could do an exchange where a faculty from Evergreen would come here and teach your faculty and acquaint them with learning communities, and how they might do it, and create this kind of teaching and learning environment, and someone from Hawaii would come to Evergreen."

The Provost thought it was a great idea, and so did I. I'm thinking, "Oh, you know, people would want to go. They'll want to go just for a little while." Well, we got it all set up and nobody—none of our faculty—wanted to go to Washington, so I had to volunteer to go! I stepped out of that administrative role and became a two-year exchange faculty at Evergreen.

Betsy Diffendal - a cultural anthropologist - was the first exchange faculty who came to Hawaii. She was followed by a whole bunch of other people. Michael Beug—he was a biologist—wanted to take his family to Hawaii and be an exchange faculty, so he did for a semester—Hawaii CC is on semesters. Then came York Wong, a political scientist/computer technician, Rob Knapp, a physicist, Stephanie Coontz, a sociologist. They all wanted to come to Hawaii on exchange, and nobody on the HCC faculty wanted to go, so I had to stay in Washington to teach in order for them to go. [laughing]

It was good to have had that experience to see how the college operated and what kinds of things could be done. But the tricky part was how to do learning communities in the standard college bureaucratic structure. You know this. At Evergreen, we don't say, "You're going to have three credits in Sociology, three credits in History, three credits in Anthropology" if you have that interdisciplinary mix. But the computers at HCC that did all the registration couldn't do that. The computers were programmed to have students register for specific courses with a specific number of credits at the start of each semester...they couldn't wait to see what the credit breakout would be at the end of the semester.

Betsy was the one who helped the faculty in Hawaii figure out how to do that. In our first such program we had a psychologist/dance faculty, a Native Hawaiian studies/sociology faculty and Betsy, an anthropologist team teaching together in a learning community called, Ho'o'ulu'mao ..."To grow continually". They got together and talked about the kinds of credits they would generate. I gave the

credits course names that the registrar would understand. It was a real challenge to work with the Registrar, but we worked it out.

The Hawaii faculty had a wonderful interdisciplinary learning experience. The students in that program wanted to do more with them. The students had a depth of exposure to Native Hawaiian culture and local history that they never imagined they would have had in college. It was stunning. They had the opportunity to discover a cultural anthropological view of that authentic Native Hawaiian culture and examined the cultural practices and values and spiritual sites on the island with a Native Hawaiian sociologist. They also considered their own diverse cultural identities with the psychologist. Oh, they were thrilled - a very happy crew!

But it would be fair to say that the college—the University of Hawaii at Hilo—the baccalaureate degree programs —had difficulty imagining they would do team teaching with an interdisciplinary curriculum. But we did convince the theater person—drama—and the English faculty – literature - to try to do a learning community. They did and students loved it. That was the beginning of my "transition" and was so happy to be able to introduce collaboratively taught learning communities to the faculty there in Hilo.

Zaragoza: Jan, how did your expectations of Evergreen meet up with and match up with these first experiences during these two years of exchange?

Kido: I was astonished that the faculty had enormous freedom to create whole interdisciplinary programs. By the time I came on board full time, 1991, most of the early faculty had transformed their thinking about teaching only within their discipline. When you're fresh out of your PhD, you expect to teach all that you ever learned about math, or whatever is your discipline. But I learned a great deal about interdisciplinary learning communities from the experienced TESC faculty with whom I taught. It was wonderful to see the full time faculty teaching creatively teaching undergraduate students, .

I attribute the ongoing support of learning communities to Barbara Smith She was a great Provost. She would explain things and could disagree with you, but not hold anything you said against you. You could argue and disagree with her and never worry about whether she would be less supportive because you didn't agree with her. She was so calm and enthusiastic about the kinds of things the faculty can do. When she had to say, "No, you can't do that one," "You can't do this," or, "You shouldn't do that," it was not to assert control but to maintain and promote the kind of teaching and learning that the college had established. The "no" had to do with a strategy that seriously didn't fit in with the philosophy of the school.

Having worked with other provosts, I thought that Barbara was an amazing provost. She worked with a woman president, Jane Jervis, who was also an astonishing college president. I can tell you a story about that.

Zaragoza: If you'd like to tell the story, please do.

Kido: Okay. When I was Director of the Master in Teaching program, there was a graduation ceremony—I forget what year that was— when the students who chose their guest speaker —an outside speaker—chose Mumia Abdul Jamal.

Zaragoza: I've been following Mumia as a journalist for a long time, since graduate school.

Kido: There was a big reaction by some on campus when the students chose Mumia. The wife of the police officer who Mumia had been convicted of killing, wrote to the college and said, "You shouldn't have him there!" Because of the college's belief that students should have a say about their own graduation exercises they did not cancel the speaker.

President Jervis responded to her, explaining what and why this was happening at the college - because we were genuine advocates of free speech and the students had the responsibility to invite their own graduation speaker. She wrote a beautiful and thoughtful letter to the wife of the police officer, copies of which she sent to the faculty. Thereafter she heard that there would be national news reporters on the campus on graduation day because the officer's wife said she would attend, standing with policemen. They wouldn't interfere, but they would be there.

There were students who disagreed with the decision to allow Mumia to speak. When she opened the ceremonies, President Jervis respectfully invited students who disagreed with the selection, to demonstrate their disapproval. One of the things that they could do was to leave their seats for the speech and return after Mumia had spoken. Another option was to stand where they were and turn their backs to the stage. There were students who walked away and students who stood among the graduates with their backs turned to the stage. There was no conflict, no shouts of opposition, rather respectful demonstration of fearless opposition.

Later, someone informed Jane Jervis that they heard newscasters say, "There's no story here. Nothing's happening." So, we weren't part of the national news. The graduates, when the graduation ceremony was over, stood, turned and applauded the police officer's wife. I'm not sure how it would have turned out with a President and a Provost who felt more threatened by the situation. They both had deep leadership skills, valued effective communication, respected the students voice and they genuinely advocated for the philosophy of the college. That was a wonderful learning experience for all attendees.

Zaragoza: Jan, how do you make your transition from being an exchange faculty from Hilo to being a fulltime Evergreen faculty? Can you tell us a little bit about that transition?

Kido: I had not intended to become a faculty member at Evergreen. I saw myself as a space holder for the college's faculty exchange program. As a long term exchange faculty, I participated in programs at several campuses affiliated with TESC's Washington Center. Barbara Smith sent me to Seattle Central Community College and North Seattle Community College where I worked with faculty who had been on exchange at Evergreen and had experienced learning communities. They were enthusiastic about their experience and were supporting it at their colleges. They were going to train me up and share with me the kind of experience they had had, and appreciated at TESC.

After those two experiences, I was assigned to TESC's Olympia campus. There was a need in the evolving undergraduate teacher education program when one of it's faculty members left the team. Barbara Smith asked if I could step into this program that was already underway. I did, and I found that my background was well suited to the team and student needs. It was a role that took advantage of my academic background in group communication and my cross-cultural interests in the differences in how individuals see and understand the world around them. The new team and the students worked well together and were interested, committed and inclusive as we worked through the remainder of the year.

At he end of that year, the Director of the undergraduate program, John Parker, decided that he would step out of his administrative role and step into the role of faculty member on the first team of the new graduate education program. John Parker, Barbara Smith, Rita Pougiales and, I believe, Sherry Walton, Stephanie Kozick, and Yvonne Peterson, had been planning a graduate-level teacher education program. Evergreen started a graduate program because the State Legislature decided that all Washington State teachers needed a graduate degree—master's degree—to start teaching. Of course, the legislature changed that law after many colleges added or changed their programs, as we changed TESC's program from an undergraduate to a graduate program. In any case, John was going to step down after having led the design of that innovative master's program and wanted to teach in it. The two-year long program integrated K-12 teacher education using Evergreen's learning community model.

John Parker also wrote a successful proposal to the Pew Charitable Trusts. However, by the end of the winter quarter, John learned that he had pancreatic cancer and needed to stop all that he was doing. He and Sherry Walton asked me if I would be interested in applying for the MIT Director's position because John didn't see himself coming back. He knew what I had been doing in Hawaii.

Zaragoza: Let's just take a five-minute stretch break, and then we can come back to your beginning the MiT program.

Kido: All right.

Zaragoza: We were talking about John Parker and him stepping aside and your beginning to take over the MiT program.

Kido: John Parker was very inspired. He wanted Evergreen's Teacher Education program to produce teachers who would know and be interested in research; who could get together and produce their own publication and who would be prepared to develop the thinking and learning skills of the diverse student population in Washington's urban and rural areas. The Pew Charitable Trusts supported his ideas.

When John left Evergreen, the grant was still active. Fortunately wee were able to adjust the grant objectives when we consulted the Pew Trusts Program Office who was monitoring our grant . She approved our idea to locate the MiT program for a two-year cycle on the urban Tacoma Campus to address the State's anxiety that so many students of color had access to so few teachers of color. We needed to figure a way that we could attract and recruit more students of color to that MIT program in Tacoma, including both Tacoma Program graduates, as well as other local students of color interested in teaching.

With funding from the Pew Grant we hired Ms. Marcily Brown, a Tacoma Campus graduate, in 1994. She was a wonderful, culturally sensitive and thoughtful person who helped us recruit and advise students of color from the Tacoma Campus and elsewhere. Applicants needed to have a bachelor's degree before they could be considered. Ms. Brown advised the current Tacoma students about the kinds of coursework they needed to meet requirements. The target populations for recruitment included community college graduates, paraeducators in Tacoma schools, as well as the students at the Tacoma Campus. The result was astonishing. We had the most outstanding and racially diverse group of students we'd ever admitted.

I could just scream at how wonderful the student population in the Master in Teaching program was when WE did the recruitment, when WE went out, reached out, and found people; helped them by making sure that that's what they really wanted to do—to teach—and that they had the qualifications

that the State Office of Superintendent of Public Instruction had set out for each field and level of teaching.

When we were finished with the recruitment, Marcily smartly looked for positions available in the community and applied for a position on the advising staff of the UW-Tacoma. While there, she was so skilled and effective that she became the Chancellor's eye on the Tacoma community. Marcily had an excellent time with our program and did wonderful work at UW-Tacoma. She passed away two years ago and had remained in contact with the MIT students that she had recruited for almost 20 years. They would call her and let her know how they're doing.

Because she stayed in touch with them, Marcily knew things like when one of the graduates was chosen for the Milken Award in 2001. That was Betty Williams, a Tacoma Campus graduate and a 1996 MIT graduate. Betty is an African American woman who taught middle school in Tacoma and was recognized for her excellent work with her diverse students. The Milken Educator Award of $25,000 can be used for whatever the recipient decides. There were several other students whose professional successes were reported to us. .

Another graduate of that class, an African American woman, Denise Johnson, had taught for some years then decided that she wanted to become a principal. She entered that professional certification path and she became a very successful principal.

Yet another student, of mixed race background, Wayne Au, was in the 1996 MIT program and had graduated from Evergreen in Olympia. He was seriously committed to becoming a teacher. His goal was to be a teacher whose work was guided by the issues he cared about: social justice, racial justice and equity in education. While in the MIT program, he also was working with the publication *Rethinking Schools,* a respected publication where, in later years, he became an editor.

After some years of teaching in a high school he decided he wanted to have greater impact on teacher education programs and that more needed to be done with regard to cross-cultural issues, social justice and the whole notion of culturally responsive teaching. At the University of Wisconsin, Wayne completed his PhD, returned to Washington State and was hired by the University of Washington-Bothell campus as faculty in their education program.

In 2009, while serving as an editor at *Rethinking Schools*, Wayne edited a book of articles, including his own writing, about the kinds of cross-cultural issues that teachers needed to be alert to, aware of and include in their social studies curriculum. That book had an impact on Michael Bennett, a former football player with the Seattle Seahawks, and Macklemore, a Seattle hip-hop artist, who were so impressed that together they bought sufficient copies to present to all Seattle school social studies

teachers. Wayne is currently an administrator at the UW Bothell campus, and he has had a positive, substantive impact on public education.

Zaragoza: You were the first Director of MiT.

Kido: Yes, of the Master's level program.

Zaragoza: Do you want to talk about that, the early years of MiT and its structure, and what were some of the things that you all did in the inauguration of the Master in Teaching program at Evergreen?

Kido: The very first cohort was a combination cohort. Part of the cohort were finishing up their work of the final two-year undergraduate program as the master's program was beginning. The two programs shared the winter quarter of 1991 but had different emphases- the students in the undergrad program were reflecting on their fall student teaching and focused on what they needed to improve before spring teaching. The first students in the Master's level program were in their second quarter of the first year focused on educational theory.

The challenge of that first MIT year was that the faculty team teaching the final part of the undergraduate program - Rita Pougiales, Bill Arney and Stephanie Kozik – were also responsible for teaching the first year of the MIT program simultaneously. They divvied up the different areas of responsibility that each program required. Fortunately, the central issues of what effective teaching is, teaching strategies, and how to think creatively and in an expansive way, were common for both cohorts.

The faculty team was successful; they produced interesting graduates, some of whom I visited in the first year that I was Director. After they graduated, I visited them in their schools. They were doing well. They were frustrated that often they weren't able to be as creative as they had learned how they could be; that the rules of the school building as well as the Department of Education too often didn't allow for as much experiential learning as they had learned to do. But I think they were successful in adapting their strategies to the requirements.

Zaragoza: How did the structure of MiT compare at Evergreen to other similar programs around the state?

Kido: There were no programs like the one at Evergreen. Our elementary, middle and high school teaching candidates were learning together in the same cohort. The structure was like a learning community at Evergreen, that is, you had your faculty and they worked as a team and had different kinds of skills and knowledge to contribute. Stephanie Kozick was great at developing workshops. Rita Pougiales was an anthropologist with a progressive view of education. Stephanie was the only one who had taught in an elementary, middle or high school. Bill

Arney, a sociologist, focused on a Socratic approach. They divided the responsibilities to do sessions specific to the elementary, middle school and high school interest groups.

Unlike all of the other graduate education programs in the state, ours was a two-year graduate program. The teaching program, both at the undergraduate and graduate levels, were structured as two year programs. That has been an issue at the college and I understand that it has been modified. Evergreen's administration changed the structure of the program. The faculty and administrative team who created the original program designed the first year as the foundation of theory and field observations of public school classrooms, reflecting on their observations and discussing and writing about what they saw. They read Jean Piaget, John Dewey and others. One cycle they read Socrates' *Meno* but they had trouble seeing its relationship to teaching at first! The Spring Quarter of year one included the assignment to begin their research paper as a literature review on an area of teaching or learning that was of keen interest to them.

The second year was one quarter of full time independent student teaching with a classroom teacher as a coach and monitor. The cooperating teacher had to agree to turn over their classroom to the student teacher for the quarter, and the students were responsible for developing their curriculum and enacting their plans. Fortunately, we were able to find teachers willing to mentor a student teacher. The MIT faculty team visited each student three times during the quarter, more often if there were problems or if the student teacher requested it. The students were required to submit their lesson plans to their faculty observer who sat and observed and recorded what they saw and heard. At the conclusion of the lesson the student teachers met with their faculty to debrief the class. If time didn't allow for an immediate debrief, the faculty arranged a phone debrief for that evening. Each faculty member convened a weekly seminar with their students. Seminars, by necessity, were held in the evening one day each week. Student teachers were placed predominantly in schools along the I-5 corridor, north and south of Olympia. The driving distances required by each faculty's student placements were sometimes quite challenging. Now and then, I, as the Director, would supervise a student, for example, at a placement in Portland, OR or in the Methow Valley when it was unreasonable for a faculty team member.

In the winter quarter of the second year, students returned to campus. They were to complete their Master's paper, a literature review. Rather than experimental research, they did a deep review of the literature on the issue that they had earlier identified. They had access to the materials at the University of Washington library, and via the computer, they were able to access national journal

articles. They were to scan the research on their topics, identify the concepts that had been supported by more than one researcher, and provide an analysis of the efficacy of the research conclusions.

That winter quarter was intense and exhausting because they needed to submit their Master's project for faculty review by the end of the quarter. If they met the project's targets, they were a step closer to being recommended as candidates for teacher certification. In addition they had a full schedule of on-campus classes focused on responding to the feedback on their student teaching and working to improve their skills for their final student teaching quarter in the spring.

The spring quarter was their final full-time student teaching opportunity - the time when the student teachers put everything on the line and were encouraged to do their very best to demonstrate their learning and to reflect on their teaching strategies and their effectiveness. In this final quarter they were expected to function as teacher candidates without the mentoring of the classroom teacher. Many of them were astonishing, as I learned later from a high school principal. He was from a nearby school district and said that one of the things that he likes about Evergreen graduates from the MIT Program is they were so much more mature. They were like teachers who had already taught for a year. He wasn't too far off the mark since all of the MIT students had had two quarters of full time student teaching.

The structure held for quite some time. The enrollment went up and down depending upon the economic circumstances in the country. When the economy roared, our recruitment was not as successful. When the economy was down, we got students like Boeing engineers who decided they wanted to change what they were doing, so applied to our program. We had a number of people from Boeing—one engineer, one from their business division, and I can't remember what the other one did. In any case, we were able to connect with those people.

The college didn't do recruiting for the MiT program. We needed to reach out and connect with people ourselves. It was a bit challenging since we had no staff assigned to do recruiting and we weren't able to do more hiring. When you think about who might be likely candidates, knowing that the starting salary of a teacher was significantly different than the starting salary of a businessperson, finding candidates was always challenging. It was our good fortune that there were mature people who had been working and who felt that they would rather be a teacher than continue with their current job. We benefited from folks seeking a career change.

As of the Spring Quarter of 2021, the program structure has changed. I don't know what they're doing or how they're doing it. I know it's been reduced from two years. I do understand that it was difficult and expensive for students and the college to have a two year Master's program. The initial

program planning group understood that to do effective teaching for "other people's children", as Lisa Delpit emphasized, they must understand conceptual learning and have time to experiment with approaches to concept development in a classroom. We resisted reducing the length of the program because teaching America's diverse public school students requires a strong knowledge base, culturally responsive approaches and considerable skill development.

One of the difficulties of doing anything that's different and unexpected is that there will be resistance. Our students did have resistance to ideas that were novel to them or that they already had an opinion about, and they weren't going to change. Faculty member, Sonja Weidenhaupt developed a workshop on "belief perseverance". The impact was astonishing - when our students saw that they themselves persisted in a belief, despite all the contradictory evidence, the facts—scientific facts—that they were presented with, they still held fast to their beliefs. It was a great lesson for them all and for us as well about what we need to be alert to about the prior learning of our learners and ourselves. There will be people in our classes who will resist learning something new, or something contrary to their beliefs.

That was an important turning point in their thinking. Yes, there would be times as teachers when they would need to introduce something beyond common knowledge - a different way of looking at an issue, a concept, or a theme. They needed to be prepared to support their students in the acquisition of that new understanding by thoughtful, intentional scaffolding or "building steps" to transform their thinking about a new idea.

That first, intense year of working with theories—trying them out, developing ideas, trying out different structures to take into their classrooms— was critical, in my view. That never happened for me when I was in the teacher education program in Hawaii.

The second year's focus on student teaching was, in my view, very important. Many student teachers have a difficult time in their first quarter of student teaching because it's their first effort. Some of the MIT students did fabulously well in their first quarter of student teaching. For those who did not, it was OK because they had the winter quarter to reflect on their experience and take a close look at what they did. What would they change? How would they bring that about?

When, in the Winter quarter of year two, a student couldn't do deep the reflection called for to improve their practice, we still let some of them go into their second student teaching, with an alert from the faculty that they were in danger of not being ready for certification. In my years as Director of the MIT Program there were two students who did not successfully complete the program and were counseled out.

Zaragoza: Jan, when did you step down as the Director of MiT? How long did you stay in that role?

Kido: I think it was five years. I began September 1991 and finished my fourth year - 1994-95- working in the Fall half-time with MIT and half teaching at the Tacoma Campus. In the Fall quarter we had hired Michael Vavrus as the next Director and I stayed on half-time to acquaint him with how our program operated.

Zaragoza: Then what did you do at Evergreen? You stayed at Evergreen. What was your next chapter of Evergreen?

Kido: In the winter and spring of 1996, I taught at the Tacoma Campus full time and was so impressed and could see why we were successful in recruiting some of their graduates to the MIT program for that special cycle that the Tacoma Campus hosted from 1994-1996.

Zaragoza: Who did you work with at Tacoma, Jan?

Kido: Oh, Sherry Walton from the MiT program also joined the Tacoma Campus that spring quarter. It was Sherry Walton, Joye Hardiman, Betsy Diffendal, Artee Young, Willie Parson, Anthony Reynolds and Alberta Canada. In a program called **Beyond Dichotomies.**

Zaragoza: Jan, I'm especially curious to know what your experiences were at Evergreen as a woman of color teaching on a predominantly white campus in Olympia?

Kido: First of all, coming from Hawaii, I didn't know that there was a category called "a person of color". I was just a person. In Hawaii, if you were born and raised in the islands, you're "local". All of the immigrant groups—the Filipinos, the Portuguese, the Puerto Ricans, Chinese, Korean, Japanese—along with Native Hawaiians are "local". There is not a category called "person of color".

However, there is a separate category for Caucasian immigrants – "haoles" - because the Hawaiian community has retained their objection to the colonization of their island nation by haoles. Many socio-cultural aspects in Hawaii have been done to respond to colonization. The University of Hawaii has a Native Hawaiian studies program that's huge. The program has its own identity as a "school" among the Univ. Of Hawaii's other academic "schools".

For me, being thought of as a "person of color" was such a novel, funny and strange category. Person of color? Never thought of myself as that. Always thought of myself as a Japanese woman from Hawaii. In the vernacular of Hawaii, you're a "local girl", you're a "local boy". As I grew older in Hawaii, being a woman, and going back to visit my family with all of my sprouting gray hair, I'd get off the plane and there would be a local boy who would say, "Oh, Auntie! Let me carry that for you." Here's this not-Japanese boy, but a local boy, who respectfully called me "auntie" and helped me with my luggage.

That shift in the kind of relationship that existed for me in Hawaii,without having had prior interaction with this local boy, versus the kind of interaction that I experienced when I first arrived at Evergreen and was placed in the category "person of color" was just an interesting surprise. I didn't take offense. Some of the Japanese American faculty and staff at Seattle Central CC, whom I came to know very well, were surprised at my not taking offense and said, "How come you're not angry? You always seem to be so cheerful." I said, "Angry about what?" They had experienced such racism growing up in Seattle— primarily the consequence of WWII—and how they were still being treated in Seattle, they were angry people, and they were startled that I was not an angry person.

I was older than them. Didn't I go through the war? I was born in 1943. By the time I had any sense of anything beyond Lanai, I was grown up and had had wonderful interactions with Hawaii's poly-ethnic people and never saw myself as less than, was never treated as less than, except, perhaps, by my parents. They were the parents and we were the children. [laughing]

Zaragoza: Jan, I guess the heart of my question is, what at Evergreen or in Washington State were your experiences with white supremacy, white chauvinism, male supremacy, male chauvinism and the settler colonial mindset that has pervaded the history of this country?

Kido: I knew that at Evergreen, I was seen as Asian – not American, not Asian American – but Japanese. There was an expectation that I would have a particular kind of worldview and behavior. I was asked things like, "So, what do you do when ….?" Or, "How do you feel about?…." I knew what was being sought. As an Asian woman, what did you think of ...? Whenever there was a visitor to the college from our faculty exchange program in Kobe, Japan, I was called upon to greet and interact with them, assuming that I spoke fluent Japanese – which I did not!

At first it was amusing that people would ask such questions. But this didn't always happen. When I had a chance to interact with the directors of the other graduate programs, we interacted as administrators who shared similar concerns and there was no issue about my ethnicity or theirs. They were both white —a woman and a man. We'd meet and discuss was going on in our programs and the college's expectations of each of us. I think those directors had valuable professional experiences in diverse settings before coming to Evergreen - one was in Public Administration and the other in Environmental Studies.

Then there were the interesting generalizations that people make when they assume that you're from a particular foreign culture. For example, there was a destructive tidal wave in Kobe, Japan in 1995 and a number of faculty came up to me and asked me if I had any family in Kobe, and were my family members okay? I thought, okay, they don't know that I am American of Japanese ancestry, so I

need to let them know [laughing] that I didn't have any relatives there. It was startling that, when they saw me, part of their image was that I am a native of Japan, not a native of the U.S. The ones who, I suppose, never had many experiences with people of color or with immigrants, just assumed the character and background of a person they saw who was different from them. There were maybe three or four faculty who asked me similar questions.

I was never discouraged by those interactions. I experienced humor and chuckled as I thought about the naivite of the question. It's probably because of my life experiences of being in the majority in Hawaii. At the University of Hawaii, when we had to respond to federal questionnaires—like "What percent of your student population are minority?" - we would laugh, we didn't have minorities there! Given our poly-ethnic population, how do you respond to that? Being a "minority" in the eyes of one's colleagues at TESC was a very different experience. I was not upset. I just thought, "They haven't had the range and depth of experience within diverse personal and academic communities." They have to have much more sustained life experiences with socio-cultural differences. The faculty did want to know and I was just not the person to ask.

Zaragoza: We'll wrap up in just a few minutes, but I wanted to see if there were any other highlights from your time at Evergreen after MiT that you wanted to discuss.

Kido: I was startled, in the last Core program that I taught with Tosca Olsen and Andy Buchman, by the students who were brand-new to Evergreen and who had just graduated from high school. Because I had been teaching older graduate students and adult students in Tacoma, it was startling that so many younger high school graduates had not transitioned emotionally and intellectually to their independence and accompanying personal responsibility. They were challenged by being "managers" of their own Evergreen experience. I was told by a few of the young men—and they were mostly boys—that in high school, if they didn't finish all of their assignments, they still received all of their credits. Nobody ever took credits away from them for not completing their assignments.

It was a teachable moment for me to help them understand how Evergreen differed from their high school experience; that we don't award grades, we award credits accompanied by a narrative evaluation of the demonstrated quality of the work submitted, as well as the steps the student needs to take to improve aspects of their work. Hence, the awarding of credits reflects the work accomplished and the evaluation reflects the quality of the work. This paradigm shift in their thinking was challenging and was met with, "WHAT?!"

Zaragoza: Jan, as we wrap up, I want to be sure that we talked about everything that you really wanted to touch on. Is there anything else that you'd like to discuss and have as part of your oral history?

Kido: I think the amazing creativity that the faculty are allowed at Evergreen to create and design programs, such as the Master in Teaching program, is a gift to students and to faculty. As opposed to most discipline based education program, The MIT was conceptually integrated across grade bands and was interdisciplinary in its approach, the only one in Washington at that time. We viewed learners as individuals with sociocultural perspectives of their own, that they needed to examine before they taught "other people's children, with their own sociocultural experiences. The goal for all teacher candidates in TESC's MIT program was to transform their thinking about teaching and learning - transformation in the sense that Piaget talked about. They would experience a paradigm shift, a change in their perception of the learner, of learning and of what it means to teach.

It was compelling for me that the MIT Program expected that out teacher candidates would be centered on working with the "whole student", and that they understood and would expect that learning would be about transforming the thinking of their students. That was very inspirational for me. The faculty who designed the program were highly risky, and I loved that riskiness.

Zaragoza: That's wonderful. Jan, I want to thank you for spending time with us and getting your oral history into the Evergreen Oral History Project. Thank you.

Kido: Absolutely. And to have this opportunity to talk like this has been amazing. One, I discovered that I have forgotten many things and I needed prompts from old papers, and it's good to know that there will be an accurate record of Evergreen's demonstration of what is possible in higher education.

One of the sad things that I observed as the years went by and more traditionally prepared faculty came on board, fresh out of their PhDs, the creativity and interdisciplinary teaming diminished. Faculty weren't teaching in larger teams as much as we did when I came on board, or as much as the first faculty did. Working as large interdisciplinary teams seemed to fritter away. I suspect that many new faculty don't see - and haven't been shown - the enormous creativity and flexibility that faculty at Evergreen explored in the many early interdivisional programs that integrated the arts, humanities, natural sciences, social sciences in programs.

Zaragoza: I appreciate everything that you've shared with us. Thank you.

Kido: You're welcome. Nice to have this very long conversation with you.

Zaragoza: You, too.