Notes

CHAPTER THREE
(p. 68)
1. Neha's and Ellen's off-campus work hours were not that unusual among UNCC students who, according to the University's Provost, work an average of 30 hours per week. However, we do not know how many students are, like Neha, working for non-necessities and, therefore, able to reduce their hours and how many are, like Ellen, unable to cut back. We suspect that more UNCC students fall into the former category than the latter.

CHAPTER FOUR
(p. 119)
1. I acknowledge that the term community is often used honorifically or, to quote Williams (1976), as a god-word. I am also cognizant of the potential problems with conceptions that present communities as organic but hierarchical wholes, different parts performing different functions in the service of a higher good. Such conceptions can lead to idealizations of societies—like the Athenian polis of ancient Greece, the medieval European village, and the New England colonial town—that, despite their orderliness and achievements, were, in fact, caste-like and repressive of minority languages and cultures (see Dewey, 1916/1967, pp. 152–54; Noddings, 1996; Phillips, 1993; Pratt, 1987). Dewey (1916/1967) himself acknowledges the multiple ways in which the word community is used (pp. 20–21, 80–83), recognizing that there are communities that produce evil as well as good: communities of thieves and, by contrast, communities

of respectful and welcoming families (1927/1988a, p. 150). Thus, Dewey attempts to fashion a conception of community that is realistic enough to present a live hypothesis but also ideal enough to be a standard against which to evaluate competing social forms.