

Rutgers AAUP

Emeriti

Reporter

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THE CHAIRPERSON'S CORNER

**Elfriede Schlesinger, Chair
Professor Emerita, Social Work**

As we begin the new season of the Emeriti Assembly, it is time, once more, to reflect on the past year and importantly, to look ahead to these coming months. Before making a few comments, I want to thank you for reelecting me as chairperson. I appreciate your confidence, and hope that I don't disappoint you.

I look forward to working with our new vice-chairperson, Judith Friedman, who is already hard at work on membership for our group. It is good to have a vice chairperson. Our prior vice chair, John Leggett, served only briefly because of illness. I understand he has moved to the West Coast, and I am sure we all wish him well, and thank him for his past contributions.

Our past year was eventful in a number of ways. With the help of the AAUP-AFT and the Retired Faculty and Staff Association (RFSA) we have our own website at <http://www.rutgersaaup.org/Emeriti-Assembly/>. If you take a quick look at the site you can see the kinds of information you will find there – the history of the Emeriti Assembly, its mission, list of current officers, links to the websites of the other retiree groups at Rutgers, and other information about membership in the Emeriti Assembly.

At the risk of repeating something that appeared in an earlier newsletter, we had a first - that is a joint holiday party with the union, where we had the opportunity to meet and socialize with the members of the AAUP-AFT Executive Council. For those who don't know this, it is the union which provides the space where we meet, a superb support staff and some financial backing.

Over the past semester we had a number of discussions for the purposes of planning and evaluating what we will do and have done. As in the past few years, we essentially agreed to retain our basic ways of functioning and carrying out our mission. We will continue to recruit

speakers for our monthly meetings - both from outside and from within our own group. Outside speakers have come both from Rutgers, other universities and various organizations. Speakers are recruited on the basis of their interest, research and expertise in areas thought to be of interest to us. As in the past, we will not focus on any particular areas.

In spring 2015, our speakers and the topics on which they spoke were:

- Fernanda Perrone - "Rutgers' Long History as a Global University: Highlights from the William Elliot Griffis Collection on Westerners in Japan"
- Judith Friedman - "Beyond Memories: Some of What I Didn't Know About My Hometown"
- Gordon Schochet - "Chickens, Chimpanzees, and Lawyers: Reinventing and Expanding Rights"
- Ethan Andersen - "Personal Choices and Their Politics Near the End of Life"

I look forward to this new academic year, as we continue our program, take advantage of our new website and work on developing our academic and socializing mission.

**EDITOR:
DONALD BORCHARDT**



**AN INTERVIEW WITH JUDITH FRIEDMAN,
AAUP Emeriti Assembly Vice Chair and
Professor Emerita, Department of Sociology
By Isabel Wolock, Treasurer,
AAUP Emeriti Assembly**



Tell me a little about your position at Rutgers before you retired.

After several years in the sociology department of the University of Southern California, I came to Cook College's new Human Ecology Department. The small Department had faculty from each social science. All of us did research on the environment. We developed interdisciplinary courses that met a Cook requirement, plus undergraduate and graduate courses in our discipline. Just after getting tenure, I was department chair for three years.

Reorganization meant a joint appointment with sociology. After some years of this, I changed my line to 100 percent sociology. In the last years there I was teaching courses in urban sociology and racism, frequently running the department honors program, and working with Aresty students. I particularly enjoyed working with students as they developed their own ideas for research and carried them out.

What were your special research interests?

My research began with an interest in differences among cities in their approach to various common problems. I developed data sets for metropolitan areas, and examined the factors that helped explain whether or not, or to what extent, a place used various federal programs, e.g., programs to reduce infant mortality, kinds of urban renewal. Later I looked at the development of foreign trade zones and the extent to which each place developed fast-growing small firms. My last research of this kind involved differences in the use of various programs designed to reduce the spread of HIV.

I also created a data set for NJ municipalities, and studied the process of suburbanization in NJ. This led to case studies, as I began to shift from quantitative research to research that also involves informal interviews. I also was photographing NJ landscape, and became active in the International Visual Sociology Association.

Some years before retiring, I began to study my home town, a small industrial city in northern Ohio. I am finishing a book that traces changes from about 1890 to 1980, years in which the city specialized in various metals industries, and thrived. I focus on the way race operated through these years. I use newspapers, local archives, and interviews with a large number of people.

What did you do before coming to Rutgers?

I went to Antioch College. Co-op jobs took me many places – Chicago, Durham NC, Rochester NY, Ann Arbor, Washington, D.C. Most jobs involved research for sociology professors. A job at the Population Center at the U of Michigan was a major reason I went to Michigan for graduate work. It was the co-op job as community organizer for a Rochester settlement house, however, that stimulated my interest in cities and in racism.

Going back to earlier days, had you always planned on having an academic career — doing what you did?

I don't think an academic career occurred to me until sometime in college. Then it seemed inevitable. I enjoyed research, and wanted to teach. I didn't want to teach lower grades. What else could a college educated woman do, in those years? Nurse? Librarian? Secretary? We knew little of business jobs – but warned each other to never admit, in a job interview, that we could type. I considered social work, but was most interested in community organizing. I looked into courses at the U of Michigan (which had a joint program with sociology), but found the person teaching community organization had little experience himself.

If you were to do it all over again, would you pursue the same career or would you choose another one?

I like bringing people together to get projects underway and finished. Starting now – not in 1964 – I would consider a job in management.

What do you see as the best thing about retirement?

I retired in 2014 and have been retired for less than a year. Life hasn't changed much. My husband still commutes to NYC, when he isn't in Europe. I am finishing the book about my hometown. Now I don't have put it down to plan classes, grade papers, go to department meetings, etc.

I've joined a few new organizations, and will look into volunteer work that will get me out of the house. Eventually I'll travel. My daughter, a doctor in Provence, wants to go on a safari in Botswana, but I am waiting to finish the book. I look at tours of Costa Rica and Iceland. I want to go while I can still hike.

I used to photograph in black and white, and I exhibited in various galleries and in environmental centers. I want to get back to this. I can continue to use B&W in my medium format camera, but scan the negatives. Unfortunately I don't have great skill with Photoshop.

How did you come to be involved in the AAUP Emeriti Assembly? Is there anything in particular you like about being part of this group?

I got your announcement, and came to a meeting. I enjoy the wide-ranging discussions (and the talks, of course).

RUTGERS' LONG HISTORY AS A GLOBAL UNIVERSITY

"Rutgers' Long History as a Global University: Highlights from the William Elliot Griffis Collection on Westerners in Japan" was presented by Fernanda Perrone, Rutgers University Librarian, Archivist and Head, Exhibitions Program, Special Collections and University Archives, Alexander Library. The presentation was held at the Rutgers Council of AAUP Chapters, AAUP-AFT building, 11 Stone Street, New Brunswick on January 20, 2015. The following notes are by Benjamin R. Beede, Secretary of the Emeriti Assembly.

Fernanda Perrone received her B.A. from McGill University, D. Phil in history from Oxford University, and an M.L.S. from Rutgers University. Since 1992, she has worked as an archivist at Rutgers University, specializing in women's manuscript collections, especially the documentation of women's higher education and women's organizations. Since 2001, Fernanda has also served as Head, Exhibitions Program at Rutgers Special Collections and University Archives, and, since 2005, Curator of the William Elliot Griffis Collection. Her presentation discussed "Rutgers' Long History as a Global University: Highlights from the William Elliot Griffis Collection on Westerners in Japan."

Dr. Perrone noted that the university developed a tag line that describes its role, "Rutgers – Jersey Roots, Global Reach", within the past decade. Rutgers, though, has been involved in education on a global scale for many years.

By the late 1860s, for example, there were several dozen students from Japan at Rutgers. That decade was a period of instability in Japan, which was attempting to learn from the West, partly for security reasons. In order to modernize, the Japanese were translating books from western languages, recruiting foreign workers to assist Japan, and sending students abroad.

Rutgers' Dutch tradition explains early ties between Rutgers and the Japanese. Although Rutgers was no longer officially attached the Dutch Reformed Church that denomination was still an important influence. The Dutch, moreover, had a special relationship with Japan, even during the long period in which the country tried to isolate itself. Dutch merchants had access to Japan through a unique trading post at Nagasaki.

At this time, most Japanese students went to Europe, but early on there were seventeen in the United States. By 1864, Rutgers had a Scientific School, and the Japanese needed knowledge of western technology. As one student put it, they were interested in "building ships and big guns." Academic schedules at Rutgers were flexible, and the college, as it was then, had a preparatory school. All these factors attracted Japanese students.

For its part, Rutgers needed students. A Dutch immigrant Dr. Verbeck, an engineer and missionary, had opened an English language school in Japan where he taught science. Several of his students went to Rutgers subsequently. The students initially attended the Rutgers Grammar School, now the Rutgers Preparatory School. One of the students, Yokoi Saheida, later went to Annapolis for naval training. Subsequently, he was graduated from Amherst College. By January 1868, another student, Kusakabe Taro, was at Rutgers. He was first in his class and was inducted into Phi Beta Kappa. Kusakabe's ambition was to return to Japan and work to help to clarify Japanese-foreign relations in view of current international law. Tragically, Kusakabe died a few weeks before graduation and is buried in New Brunswick. Yokoi Saheida's brother Daihei returned to Japan where he founded the Kumamoto School of Western Studies, where Leroy Janes taught. Kusakabe Taro and Joseph Hardy Neesima at Amherst were the first Japanese students to receive degrees from colleges in the United States.

Until the 1870s Japanese students had received financial aid from feudal lords, but with the centralization of the Japanese government, those subsidies disappeared. Nevertheless, Japanese students continued to come to Rutgers. By the 1880s, though, their numbers diminished, partly because of the aid issue. Most students now came from extremely wealthy families. The emergence of more schools in Japan also reduced the depend for western-style education.

BEYOND MEMORIES: SOME OF WHAT I DIDN'T KNOW ABOUT MY HOMETOWN

William Elliot Griffis (1843-1928, Rutgers 1869), a Civil War veteran, had a long association with the Far East, particularly Japan. He was a Latin tutor to one of the Japanese students at Rutgers. Then, he taught science in Fukui, Japan, receiving a relatively high salary for 1871, \$3,600, with a home and a horse. He did not remain in Fukui long, though, moving to Tokyo, which had increased in importance owing to the centralization of governmental authority. He taught at an institution that later became the University of Tokyo. His sister, Margaret, taught at the first government school for girls in Japan, and many alumna of the school became leaders in the women's movement in Japan.

Griffis became dissatisfied and left Japan to become a minister. He was the first western expert on Japan. His book *The Mikado's Empire* (1876) became a best seller, reaching twelve editions. He remained a minister, but much of his time seems to have been spent on writing about Asia. His travels embraced Korea and Manchuria, as well as Japan.

Fortunately, Griffis was a collector, and his assemblage of papers and photographs came to Rutgers. The material was so extensive that an entire railway car was required to transport it.

For a time, the Griffis collection was neglected, but it was rediscovered by Ardath Burks, a Rutgers professor and, later, an administrator, who had learned Japanese during World War II and who had been to Japan on a Fulbright grant. Burks spent a good deal of time with the collection, although work is still continuing on its organization.

There was a surge of interest in the Griffis collection in the 1980s, owing to interest in the United States in the Japanese "economic miracle." Specialists in Korean affairs have used important materials in the collection, as well.

The next meeting of the
Emeriti Assembly is scheduled for
11:30 a.m. on
Tuesday, October 20, 2015
at the AAUP-AFT Office,
11 Stone Street,
New Brunswick.

Emeriti Assembly member Judith J. Friedman gave a presentation to the Emeriti Assembly on March 17 titled "Beyond Memories: Some of What I Didn't Know About My Hometown". Dr. Friedman attended Antioch College and then the University of Michigan for her PhD in sociology. Her primary research interests are in urban sociology and race. The following notes were taken by Benjamin R. Beede, Secretary of the Emeriti Assembly.

Some years ago, while her mother was ill, she spent time in her home town, Elyria, Ohio, located southwest of Cleveland. Driving around taking photographs of places important to her when growing up, she found parking lots. She also discovered parts of town she hadn't known growing up. Blacks always had been scattered through the west side of town, where she grew up. Now blacks lived everywhere.

An idea for a paper about residential integration grew into a book designed to tell the story of how race operated in one small industrial city over many decades, roughly 1890 to 1980. In this city, the "civil rights movement" had no beginning and no end, as blacks (and whites) used various strategies through the years to break down barriers to public accommodations, housing, and jobs. The talk was an overview of what she is finding.

Methods. Information for the early years came from archives. The local newspapers and black newspapers read in the city are on the web. She also used city directories, yearbooks, organizational records, and Alvin Brown's book *Elyria's People of Color, 1820-1920*. From the late 1930s on she added memories of residents, black and white, about their experiences. She talked with over 100 people at some length, and briefly with many others.

Background. Elyria is a small city, reaching 50,000 only after the large post-WW II migration. Its black population was small, only recently reaching 15 percent. Through 1980, it had no other minority population, but it had a large Eastern European immigrant population early in the 20th century. Through 1980, it had no suburbs; new subdivisions and industries were annexed immediately. Through most of this time the city had one high school.

By 1900 the city was the county seat, and it provided shopping for the surrounding area. It also had many small factories. Businessmen organized a chamber of commerce which sought new companies, especially companies in the metals industry. The west side got numerous foundries, small steel mills, and machine

shops; east side factories made bicycles, phonographs, lace, and, for a short time, just before the Great Depression, automobiles. GM built a large factory on the west side around 1948. The National Tube plant in nearby Lorain also provided jobs. In 1969 over half of the employed men were in manufacturing. The mix of jobs meant few of the city's college graduates, white or black, found jobs there.

Around 1900 most of the few blacks in the city were laborers, but others ran small businesses: barber shops, haulage firms, a downtown restaurant. Private public accommodations were open to blacks. The better jobs then closed: more white men became barbers, expensive trucks replaced a horse and wagon. Private accommodations, e.g., restaurants, were closed to blacks. City accommodations, such as the swimming pool, always were open to them. Blacks resisted: they brought many court cases.

Foundries and steel mills provided numerous dirty, exhausting jobs, and these companies hired blacks. Blacks became molders in the foundries, but other skilled jobs and jobs as foreman were rare until some years after WW II. Jobs in the east-side factories also were rare.

Before WW II, blacks lived on many streets of the working-class west side, but only a few lived on the east side. There were two concentrations, a small one at the east end of downtown where several black families had bought land shortly after the Civil War, and a much larger one at the far south on streets developed about 1900. The "concentrations" had many white residents. Neighborhood schools meant classes in west side and south end schools were likely to have black students, but not those on the east side. Everyone met at the high school.

The location of blacks, their small number, and the kinds of jobs they held meant many white residents, especially in the middle-class, were largely unaware of black lives.

By the mid-1930s, blacks were active in both local political parties, but, at first, in separate organizations. Parallel organizations were typical through the 1930s – and after that. The YWCA was an exception, including black girls in high school clubs, organizing clubs for black women in the 1930s, and adding black women to its board in the early 1940s.

Black organizations came together just before WW II, to form the Welfare League. Two YWCA organizations were among the six original members. The League worked first for a community center; white churches helped raise funds. As housing became tight during WW II, the League got a small defense housing project built in the South End. Just after the war, the League tried to

get the board of education to hire black teachers, but the board refused until 1959.

During the war, black women got factory jobs. For the first time they had an alternative to domestic work. Participation in local politics generated public jobs in the 1950s: black women got jobs in city and county offices. Office jobs in the private sector came even later. Black men got jobs in more factories, but GM hired blacks only as janitors when it opened in 1948. Production jobs came when the federal government required them for work on government contracts. Blacks owned small businesses through all these decades. After the war, black veterans opened others.

A NAACP chapter replaced the League in the early 1950s. The first president, John Howard, grew up in the South End and returned to Elyria after getting a law degree; he was the city's first black lawyer.

Growth continued after WW II, as did migration from the South and from Appalachia. The NAACP worked to open jobs, often sending members to speak with company owners and managers. The local telephone company was especially intransigent, though it denied discrimination. Blacks throughout Elyria signed a petition saying they would have their phones disconnected if the phone company did not hire blacks. The company finally hired one black woman; after some time in the general office, they made her cashier. She was the person people saw when they came in to pay their phone bill.

More and more blacks had good-paying jobs now in places such as GM. They could afford houses in the post-war developments, but could not buy them and could not buy older homes in "controlled" neighborhoods. In the early 1960s, a local company tried to hire a skilled black technician, but lost him because he could not find suitable housing. Publicity about this meant the newspaper editor, the mayor, and others could not ignore the situation. This meant pressure on realtors to change practices and a weak local housing ordinance. About the same time, a Cleveland realtor began to identify FHA-foreclosed houses and sell them to blacks. Many neighborhoods opened from the late 1960s on, including those on the newly-developing north side.

Blacks ran for city office off and on from the late 1930s. Two won elections for township constable in the 1930s. By about 1975, the city had two black councilmen and a black member of the board of education. Housing patterns meant these men had to get many white votes.

Affirmative action opened still more jobs in the 1970s, but it arrived just as the city lost major employers, including GM. The city had severe financial problems, and at times simply wasn't hiring anyone. The Ford plant in nearby Lorain then closed, and other plants hired

fewer workers. Few parts of the local economy were growing. Metals industries no longer provided a strong economic base. The city now is part of the rust belt.

CHICKENS, CHIMPANZEES, AND LAWYERS: REINVENTING AND EXPANDING RIGHTS

Professor Emeritus and Emeriti Assembly member Gordon Schochet spoke to the Emeriti Assembly on April 21. His talk was titled “Chickens, Chimpanzees, and Lawyers: Reinventing and Expanding Rights.” The following notes were taken by Benjamin R. Beede, Secretary of the Emeriti Assembly.

Professor Schochet's point of departure was a *New York Times* story that reported a habeas corpus petition on behalf of a chimpanzee named “Tommy.” Steven M. Wise, an attorney and animal-rights activist and director of the Non-Human Rights Project, applied for a common law writ of habeas corpus, claiming that Tommy is a legal person within the meaning of the law and is being illegally detained by his owner. The New York Superior Court found that Tommy was not a “person” and, therefore, not entitled to habeas corpus, because “persons” (which are “autonomous”) not “things” (which are incapable of possessing legal rights and may be owned as property), are subject to the principle. While it protects “persons,” Western property law has placed very few limits the use of “things,” and most of those – with the exception of animal cruelty statutes –are not for the benefit of the “things” in question.

Although he used the significant biological similarities of chimpanzees and bonobos to human beings (upwards of 98% common DNA) in his arguments, Wise has a much broader aim: he asserts that people are also animals, thereby arguing for the considerable expansion of the concept of animal rights. He wants certain “non-human animals” to have some of the protections of “legal personhood” that are enjoyed by human beings.

Society, so argued Professor Schochet, is, at best, ambivalent about the rights of “non-human creatures.” There are, of course, statutes that prohibit animal cruelty, but they are not really enforced strictly. Moreover, humane animal statutes explicitly exclude farm animals. The larger issues, in Professor Schochet's view, include the treatment of farm animals by agribusiness and experimentation with animals.

Professor Schochet explained that in the common law system, *habeas corpus* (“you may have the body”) originated in 16th century England as a method of requiring one's presence in court, either as a party or a witness, but it evolved into a means of ensuring that a defendant had an opportunity for a judicial hearing and

trial rather than simply being held in jail or in a prison. Because Wise believes that the enactment of statutes applying to situations like that of Tommy is highly unlikely, he sought a common law remedy.

Professor Schochet is a vegan and is thus critical of the treatment of farm animals as well as of the pollution produced by animal production. Wise did not follow that line of argument is his brief, though.

Equating animals to human beings requires creation of a “legal fiction,” and Professor Schochet pointed out there are many recognized fictions, such as the principle that corporations are persons (about which Professor Schochet commented that chickens seem to be more like persons than do corporations). At one time, husbands were presumed to control and therefore were held responsible for the behavior of their wives, as noted by an amusing exchange in Charles Dickens's novel, *Oliver Twist*. In the Dred Scott decision in 1857, moreover, the United States Supreme Court declared that slaves were possessed property, not legal persons. Years later, in a study of syphilis, numbers of African-Americans were infected with the disease. In this instance, the people affected were hardly treated as legal, let alone, human persons.

The concept of “person” has been steadily extended since the 17th century by statutes and the development of common law. The common law is based on principles, precedent, and judicial reasoning, with judges often making comparisons. “Likeness” is a frequently employed judicial device to apply and extend existing principles to new or apparently new sets of circumstances.

Professor Schochet, who described himself as a political philosopher, is preparing a book about the “construction of rights,” which includes a discussion of the sources and deployment of “principles.” The legal structure recognizes “rights” as special kinds of “entitlements” and gives them legal protection. The enjoyment of “privileges,” on the other hand, is based on status or grants that establish a status. He holds that rights existing outside the legal framework function as “moral imperatives.” He noted further that he is avoiding the problematic theory of “natural rights,” which posits the existence of principles inherent in the human condition or in the metaphysical structure of the world.

He admitted that arguing for the rights of non-humans is a “slippery slope,” especially in respect to the continuing controversies concerning abortion.

In concluding his presentation, Professor Schochet noted that two chimpanzees being used in medical experiments have been benefitted from habeas corpus petitions recently. (Professor Schochet reported that this habeas corpus petition was denied in August: although

the judge was unusually sympathetic, she said that she was bound by decisions in other courts.)

An unusually vigorous discussion followed this presentation. Some members of the audience noted that plants might also be seen as having or at least entitled to have rights, and, indeed, that some of them have received legislative protection of various kinds. And there was a pointed objection to the relevance of the DNA shared by higher apes and humans.

Professor Schochet noted that legislative and judicial actions often break down established prejudices, but someone responded that law follows social change. There was sharp disagreement about that view.

One person suggested that the ability to exercise civic duties is the basis of rights, and, therefore, non-human animals are excluded. Another person indicated a strong preference for concentration on human rights, as usually understood, rather than stressing "non-human animals" and their problems. Professor Schochet answered by saying that people can fight on various fronts in the struggle for a more "progressive" society. On a final note, someone offered the opinion that there is always an "arbitrary line" in the formalization of rights.

PERSONAL CHOICES AND THEIR POLITICS NEAR THE END OF LIFE

On May 19 Ethan Andersen of Compassion & Choices spoke to the Emeriti Assembly at the Graduate Student Lounge on College Avenue. Following are the notes taken by Benjamin R. Beede, Secretary of the Emeriti Assembly.

Compassion & Choices is devoted to counseling people with end-of-life issues, informing the public about the kinds of choices that could be appropriately provided to prevent pain and unnecessary medical treatments, and to working with legislative bodies to fashion laws that would allow people to make their own decisions about when to end their lives. Use of the medication is for people who cannot have their pain managed and who want to avoid loss of autonomy and participation in making their medical decisions and their personal dignity. The ultimate focus is, thus, on individuals and on their freedom to act in the face of terminal illness.

The organization favors passage by state legislatures of a model Aid to Dying for Terminally Ill Act. It has been enacted in Oregon, which has eighteen years of experience with the law, Washington State, Vermont, New Mexico, and Montana. In Oregon there has not been a single case of abuse. Ninety-four of the one

hundred and fifty-five applicants have actually used the medication.

A bill has passed the New Jersey Assembly with thirty-seven Democrats and four Republicans supporting it. Governor Chris Christie is likely to veto the present bill, but something similar will probably become law in a year or two years.

Anyone requesting assistance must be at least eighteen years old, mentally competent, capable of taking the medication unassisted and have been declared terminally ill by two or more physicians. This approach is not assisted suicide, because at all times the patient is in control. The applicant must make two requests for the drug, moreover. No pressure is permitted on the applicant. Eighty-nine percent of those using this method are at home.

Only small numbers of people have used this approach. Of the people who receive the medication, about one-third decided not to end their lives with it. Compassion & Choices advocates hospice care, which greatly improves the range of options for terminally ill patients. Use of the medication is really an exceptional remedy.

A SPECIAL THANK YOU

On August 19 members of the Emeriti Assembly and the AAUP-AFT staff met to celebrate the annual Pool Party at the home of Isabel and Mel Wolock in Metuchen. The lovely backyard with a swimming pool surrounded with attractive greenery provided a pleasant setting for relaxation and friendly conversations. The weather cooperated with sunshine and warm temperatures. Snacks of food, including fresh fruit, choice of sandwiches, and beverages were available in the kitchen. The cool dining room with chairs around the table was pleasantly decorated with works of art which added to the enjoyment. Dessert included chocolate chip cookies and delicious chocolate brownies. A good time was had by all. A special "Thank You" to Isabel and Mel for the special invitation and hospitality!

MEMBERSHIP DUES

The fee for AAUP Emeriti Assembly membership is \$10 per year beginning each September. If you haven't already done so, please send your check to the AAUP-AFT office at 11 Stone Street in New Brunswick to cover the year 2015-16 (sorry, cash cannot be accepted). You may also renew membership for one, two, or three years by paying \$10, \$20, or \$30.

ADVISORY COUNCIL

Activities continue. The Council under the direction of Gus Friedrich met in September to discuss the progress of the new organization for retirees. Following is part of a memo written by Betty Turock, who helps Gus communicate the plans and actions for the future:

I think you know the Retired Faculty and Staff Advisory Council was created by then university President Richard McCormack. It has met its goals to each of its three years by creating a Center for Retired Faculty and Staff in ASB II, hired staff, created an online data base and directory, initiated a series of well attended programs, and established a repository of volunteer activities for retirees. You can see that this is a group in motion. Below I recount the plans for RU 250 as a reminder of what our goals are within this all University celebration:

For RU 250 we plan as the centerpiece a Jazz program (the Institute), a written word exhibit of Walther Dean Myers' work (the NJ Center for the Book) -- a renowned author for youth who changed the way male African American youth are portrayed and written for and about - - and an art exhibition of jazz portrayals from local Newark and New Brunswick Galleries and Centers (we are contacting the Brodsky Center and Aljira Gallery, with hopes that they will find it impossible not to join us).

Below is a list of organizations and their contact information including web sites you may find useful:

AAUP Emeriti Assembly

11 Stone Street
New Brunswick, NJ 08901-1113
Phone: 732-964-1000
Fax: 732-964-1032
E-mail: aaup@rutgersaaup.org
<http://www.rutgersaaup.org/Emeriti-Assembly>

Retired Faculty & Staff Association

<http://retirement.rutgers.edu/>

Rutgers Retiree Benefits

<http://retirement.rutgers.edu/retiree-benefits/>

Rutgers Council of AAUP Chapters, AAUP-AFT

11 Stone Street
New Brunswick, NJ 08901-1113
Phone: 732-964-1000
Fax: 732-964-1032
E-mail: aaup@rutgersaaup.org
www.rutgersaaup.org

American Association of University Professors

1133 Nineteenth Street, NW, Suite 200
Washington, DC 20036
Phone: 202-737-5900
Fax: 202-737-5526
E-mail: aaup@aaup.org
www.aaup.org

American Federation of Teachers, AFL-CIO

555 New Jersey Avenue, NW
Washington, DC 20001
Phone: 202-879-4400
www.aft.org

AFT's Web Page for Retirees:

<http://www.aft.org/retirement>

AARP

601 E Street NW
Washington, DC 20049
Phone: 1-888-OUR-AARP (1-888-687-2277)
www.aarp.org

AARP NJ

Forrestal Village
101 Rockingham Row
Princeton, NJ 08540
Phone: 1-866-542-8165 (toll-free)
Fax: 609-987-4634
E-mail: njaarp@aarp.org
Web site: <http://www.aarp.org/states/nj/>

NJ Department of Treasury Division of Pension & Benefits

Links for retirees:
<http://www.state.nj.us/treasury/pensions/retiree-home.shtml>