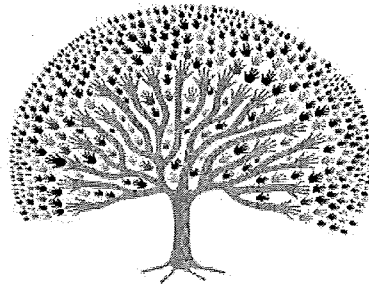


# Integrating the New Diversity Goal

Fall Capstone Workshop 2017  
Thursday, Sept. 21, 2017, 9am-2pm



## Agenda

- |       |   |
|-------|---|
| 9:00  | Coffee/Tea and Mingling                         |
| 9:30  | Welcome, Introductions, & Agenda Overview       |
| 10:00 | Introducing the New UNST Diversity Goal         |
| 10:20 | Diversity Goal Self-Assessment Activity         |
| 11:00 | Break   |
| 11:15 | Diversity Goal Break Out Sessions (3 Rotations) |
| 12:45 | Lunch with Colleagues                           |
| 1:30  | Ongoing Faculty Support Related to the New Goal |
| 1:45  | Evaluation & Final Announcements                |
| 1:55  | Final Song & Farewell                           |

## Facilitators:

Celine Fitzmaurice  
David Osborn  
Heather Petzold  
Jennifer Alkezweeny  
Oscar Fernandez  
Pedro Ferbel-Azcarate  
Vicki Reitenauer

## **Current Diversity Goal**

### *Diversity of the Human Experience*

Students will enhance their appreciation for and understanding of the rich complexity of the human experience through the study of differences in ethnic and cultural perspectives, class, race, gender, sexual orientation, and ability.

## **New Diversity Goal (Effective Fall 2017)**

### *Diversity, Equity, and Social Justice*

Students will explore and analyze identity, power relationships, and social justice in historical contexts and contemporary settings from multiple perspectives.

Name \_\_\_\_\_

Diversity Goal Self-Assessment

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**Current Diversity Goal**

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**New Diversity Goal (Effective Fall 2017)**

*Diversity, Equity and Social Justice*

Students will explore and analyze identity, power relationships, and social justice in historical contexts and contemporary settings from multiple perspectives.

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How do I currently integrate aspects (identity, power relationships, social justice) of the new Diversity Goal into my courses?

What support could I use to strengthen my capacity to integrate the new goal into my courses?

What excites me or concerns me about this new goal?



***Sample Classroom Activities for Teaching to the Diversity Goal***  
***Capstone Fall Workshop, Fall 2017***  
***(Facilitator: Celine Fitzmaurice)***

***Understanding Structural Inequities***

“Making Affirmative Action White Again” by Ira Katznelson in the New York Times Sunday Review Section, 8/12/2017.

<https://www.nytimes.com/2017/08/12/opinion/sunday/making-affirmative-action-white-again.html?mcubz=3&r=0>

This is an example of a reading you might assign to help students understand how structural inequities have impacted communities of color and how these inequities trickle down through multiple generations. This provides a great springboard for understanding the difference between equality and equity.

**5 Whys Activity – Surfacing the Root Causes of an Issue**

Basic Instructions

1. Raise a question that relates to your course themes.
2. Have students form pairings in which one person poses the question to another student. The first student meets each response with another “why?” to encourage the speaker to go deeper into the issue. Five rounds of asking “why?” will typically get folks to a level where the root causes of the problem become apparent.
3. Have students switch places and ask the same question again or perhaps a related question.
4. Return to the large group and invite folks to share the root causes they arrived at.

Source: [https://www.piutek12.org/images/5\\_Whys\\_Worksheet.pdf](https://www.piutek12.org/images/5_Whys_Worksheet.pdf)

**Sample Questions:**

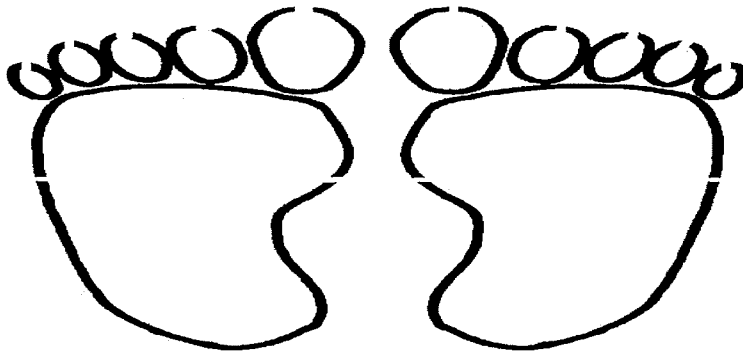
- Why are municipal garbage dumps frequently located next to communities of color?
- Why isn’t the local art museum visited by a broader cross-section of the population?

## **Charity vs. Systemic Change Framework**

*"For those unfamiliar with the terminology, charity in this case refers to day to day and direct services. Charity is the first aid kit. Systemic change - changing the way the system operates so that we won't need first aid kits - is the cure. Some nonprofits deal in direct services - the charity side of things - and some deal in systemic change, seeking to root out the issue and solve it at its core. We need both, certainly. We cannot allow people to starve each day while we work on the complex issue of solving hunger. Conversely, we can't only pour resources into feeding people each day for eternity, never considering ways to end the need entirely."*

Source: <https://www.linkedin.com/pulse/charity-vs-systemic-change-we-need-invest-both-heres-amber-smith>

## **Two Feet of Service Activity**



### Basic Instructions

1. Draw an image of two feet on the board with plenty of room to write inside and around each foot.
2. Ask students to brainstorm varied responses to a particular issue.
3. As responses are shared, write them in the left foot if they are responses that address an immediate need (short-term solutions) and in the right foot if they are responses that contribute to long-term change (systemic change.)
4. Ask students to label each foot once you have filled in some ideas.
5. Encourage them to brainstorm more responses for each foot.
6. Discuss the need for "both feet of service" in responding to a particular issue. We need both types of responses in order to address the symptoms and root causes of an issue.
7. Return to this idea near the end of the term and consider using David Osborn's "Continuum of Social Change" to cement the idea that many actions/approaches contribute to social change.

Fall 2017 Capstone Workshop

**Break-out Session**

**“Exploring the New Diversity Goal with our Community Partners”**

Jennifer Alkezweeny (OAI) & Óscar Fernández (UNST)

New Diversity Goal: “Students will explore and analyze identity, power relationships, and social justice in historical contexts and contemporary settings from multiple perspectives.” (Source: Diversity, Equity and Social Justice.)

**Reflection prompt 1: Community partner’s view on diversity, equity, and social justice**

As Capstone faculty, what do you know about how your community partner is addressing “identity,” “power relationships,” and “social justice”?

**Reflection prompt 2: Your Capstone’s approach to diversity, equity, and social justice in teaching & course content**

In your view, how does your Capstone currently address “identity,” “power relationships,” and “social justice”?

**Reflection prompt 3: Hopes & aspirations surrounding our diversity goal**

List two or three ideas that may deepen the commitment that you and your community partner have for diversity, equity, and social justice.

1.

2.

3.

**Reflection prompt 4: Intentional engagement (for example, meetings, community forums, dialogues with stakeholders, assessment surveys & follow-ups)**

What opportunities will you create to engage yourself, your course, and your community partner in understanding and addressing our revised diversity goal? List two or three ideas and provide a time frame when initial engagement may take place.

1.

2.

3.

**Other notes I want to remember:**



# PLACE-BASED APPROACHES TO INTEGRATING DIVERSITY GOAL

PRESENTER: DAVID OSBORN  
DOSBORN@PDX.EDU

2017 CAPSTONE RETREAT

Below are some highlights of our brief time together. I hope they allow you to better integrate things in whatever way might be useful. Please feel free to contact me if I can be helpful.

The potential of place-based approaches:

- As allowing powerful and rich engagements with places that can become their own teachers in ways beyond what we as individuals can provide.
  - We can set a container or context for a specific or new engagement with a place and it's history - Ex. Celilo Falls
- Places are filled with rich, deep and complex cultural, historical and social meaning/significance. Connecting with places allows for students to see how issues of diversity, social justice and power are woven into the very landscape, buildings, etc.
  - Ex. Expo Center and adjoining park - Vanport, Japanese internment and history of displacement in Portland
- Connecting students to places, especially those commonly visited or travelled near, allow for ongoing engagement, thinking and reflection on the new layer of understanding we can add to places
  - Especially true for common places in downtown Portland
  - Ex. - Portland waterfront / downtown Portland
- Charging places with new meaning allows for unforeseen evolutions as places continue to unfold, it allows our teaching to continue to unfold
  - Ex. Eagle Creek Fish Hatchery, fire and climate change

Potentially important and helpful intentions/processes to consider when integrating place-based approaches around issues of diversity, social justice and power.

- Having an intentional awareness of your own identity in relationship to the history and events of the place and question
  - Ex. my identity as a white settler deeply impacts how I engage in my place-based content
  - Ex. this creates an awareness of what stories are mine to tell and what stories require me to seek out other voices (via video, text, speakers, etc.)
- Trying to avoid being an "expert"
- Allowing students to engage in the experience *from their own identity*, different students will have very different experiences with places based on their identities and it is critical to not teach in such a way as to presume a common (most likely based on your own identity) engagement/reaction

- Consider intentionally offering prompts, avenues or explorations of how we can engage in the social context of the place we are visiting and participate in a value-based transformation of the injustice or power dynamics that might be present. In other words teaching about places in a way that doesn't leave the imbedded diversity, social justice or power elements as seeming fixed.

Creating an Inclusive Classroom  
Establishing Ground Rules – Recommended Language for Your Syllabus

University of Denver, Office of Teaching and Learning

1. **Respect Each Other.** In order to create a climate for open and honest dialogue and to encourage the broadest range of viewpoints, it is important for class participants to treat each other with respect. Name calling, accusations, verbal attacks, sarcasm, and other negative exchanges are counter productive to successful teaching and learning about topics.
2. **Discuss with the Purpose of Generating Greater Understanding.** The purpose of class discussions is to generate greater understanding about different topics. The expression of the broadest range of ideas, including dissenting views, accomplishes this goal. However, in expressing viewpoints, students should try to raise questions and comments in way that will promote learning, rather than defensiveness and conflict in other students. Thus, questions and comments should be asked or stated in such a way that will promote greater insight into and awareness of topics as opposed to anger and conflict.
3. **Don't Personalize the Dialogue.** Keep the discussion and comments on the topic, not on the individual. Don't personalize the dialogue. Rather than personalizing the dialogue, please direct challenging comments or questions to the instructor or the entire class.
4. **Agree to Disagree.** Remember that it is OK to disagree with each other. Let's agree to disagree. The purpose of dialogue and discussion is not to reach a consensus, nor to convince each other of different viewpoints. Rather, the purpose of dialogue in the classroom is to reach higher levels of learning by examining different viewpoints and opinions.
5. **Participate and Share.** Everyone is expected to share. Keep in mind that the role of the instructor is to make sure that everyone's voice is heard in class.

**<http://otl.du.edu/teaching-resources/creating-an-inclusive-classroom/>**

## How Can You Incorporate Diversity into A Course?

Cornell University, Center for Teaching Innovation

- Consider these questions while designing a course:
- What are your own cultural influences and personal ways of teaching and learning and how might these influence your choices in course design?
- What are your students' cultural influences and personal ways of learning and how might these influence motivation and course expectations?
- Critically examine your course from multiple viewpoints and include materials that represent various perspectives accurately (consider gender, nationality, ethnicity, age, sexuality, political affiliation, socio-economic status, ability, linguistic background, etc.).
- Be inclusive of various learning styles and preferences; plan to utilize a variety of teaching techniques and when designing assignments, wherever possible, provide a choice in how students can demonstrate their learning. Refer to [inclusive teaching strategies](#) for ideas.
- Include issues of diversity as part of the learning goals of your course and tie current events and local histories into classroom activities.
- Communicate your dedication to diversity by including diversity and disability statements in your syllabus; you might also include a classroom code of conduct to highlight expectations for classroom behavior.
- Whenever possible, incorporate universal design for learning principles into your instructional methods and materials in order to increase accessibility to students. A course that incorporates universal design principles for learning (UDL) is accessible to students of various abilities at the onset. For example, if you plan to present material both orally and visually, you accommodate both auditory and visual learners and students with sight and hearing disabilities.

<https://www.cte.cornell.edu/teaching-ideas/designing-your-course/incorporating-diversity.html>

### Appendix #3: Language definitions<sup>201</sup>

*The Asian & Pacific Islander Community in Multnomah County Coalition of Communities of Color & Portland State University 209*

**Ally:** “A member of an oppressor group who works to end a form of oppression which gives her or him privilege. For example, a white person who works to end racism, or a man who works to end sexism” (Bishop, 1994, p. 126).

**Anti-Oppressive Practice:** a person-centered philosophy; and egalitarian value system concerned with reducing the deleterious effects of structural inequalities upon people’s lives; a methodology focusing on both process and outcome; and a way of structuring relationships between individuals that aims to empower users by reducing the negative effects of social hierarchies on their interaction and the work they do together. (Dominelli, 1994, p.3)

**Communities of color:** Four communities are traditionally recognized as being of color – Native American, African American, Asian and Latino. To these four groups, the Coalition of Communities of Color also recognizes and includes two communities: Slavic and African immigrant and refugee. Note that there is some tension in whether Latinos are a racial or an ethnic group. Most databases define them as a separate ethnic group, as opposed to a racial group. In Multnomah county, we define Latinos as a community of color and primarily understand the Latino experience as one significantly influenced by racism.

**Cultural competence:** A set of congruent behaviors, attitudes, and policies that come together in a system, agency, or profession and enable that system, agency, or profession to work effectively in cross-cultural situations. The goal is to build skills and cultures that support the ability to interact effectively across identities. The word **culture** is used because it implies the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. The word **competence** is used because it implies having the capacity to function effectively. Five essential elements contribute to a system, institution or agency's ability to become more culturally competent: valuing diversity; having the capacity for cultural self- assessment; being conscious of the dynamics inherent when cultures interact; having institutionalized cultural knowledge, and; having developed adaptations to service delivery and reflecting an understanding of cultural diversity (Cross, Bazron, Dennis & Isaacs, 1989)

A significant critique is emerging about the capacity of “cultural competency” to address racial disparities. The basis of this critique is that it idealizes the ability of mainstream service providers to work outside their own cultural context and provide services to communities of

color. As a response to racial disparities, cultural competency fails to generate the comprehensive reforms needed to promote racial equity. So too this “movement” fails to legitimate the urgent needs of communities of color and the requisite funding of culturally-specific organizations.

**Cultural proficiency:** See “cultural competence.” **Discourse:** “A set of assumptions, socially shared and often unconscious, reflected in the language, that

positions people who speak within them and frames knowledge” (Ristock & Pennell, 1996, p.114).

**Discrimination:** “The prejudgment and negative treatment of people based on identifiable characteristics such as race, gender, religion, or ethnicity” (Barker, 1995, p.103).

**Disparities:** Are differences between population groups in the presence of any form of incidence or outcomes, including access to services. Disparities include both acceptable and unacceptable differences (adapted from Multnomah County Health Department, Health Equity Initiative).

**Diversity:** “Diversity refers to the broad range of human experience, emphasizing the following identities or group memberships: race, class, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age marital status, political belief, religion, mental or physical disability, immigration status, language and linguistics” (Portland State University, 2009).

**Dominant discourse:** Refers to the prevailing discourses that typically consolidate a set of myths about particular groups of people and then reproduce these myths through language, images, and generalized beliefs about who such people are and what they are capable of. These discourses are created by those with privileged identities and serve the function of maintaining oppressive systems such as racism, thus becoming an act of oppression themselves. When these characterizations are reproduced widely, they become the accepted way of speaking about and understanding particular groups of people. An example is the dominant discourse around “Black” and all this implies, and the corollary of “White” and all this implies.

**Ethnicity:** Refers to arbitrary classifications of human populations based on the sharing common ancestry including features such as nationality, language, cultural heritage and religion.

**Exploitation:** “When a person or people control another person or people, they can make use of the controlled people’s assets, such as resources, labor, and reproductive ability, for their own purposes. The exploiters are those who benefit and the exploited are those who lose” (Bishop, 1994, p.129-130).

**Indian:** This term has been used colloquially to refer to American Indians and/or Native Americans. While we recognize that this term more accurately refers to those with heritage in the country of India, its colloquial use in the USA has appeared in many of the reference documents used in this report. We prefer, however, the term “Native Americans” to reference those of indigenous heritage who live in the USA.

**Individual racism:** “The beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can occur at both an unconscious and conscious level, and can be both active and passive” (Wijeyesinghe, Griffin & Lowe, 1997, p.89).

**Inequities:** Are disparities that result from a variety of social factors such as income inequality, economic forces, educational quality, environmental conditions, individual behavior choices, and access to services. Health inequities are unfair and avoidable (adapted from Multnomah County Health Department, Health Equity Initiative).

**Institutional racism:**

☞ “The network of institutional structures, policies, and practices that create advantages and benefits for Whites, and discrimination, oppression, and disadvantage for people from targeted racial groups.

The advantages to Whites are often invisible to them, or are considered “rights” available to everyone as opposed to “privileges” awarded to only some individuals and groups” (Wijeyesinghe, Griffin & Lowe, 1997, p.93).

☞ Institutional racism consists of those established laws, customs and practices which systematically reflect and produce racial inequalities (existing both in history and currently)... whether or not the individuals maintaining those practices have racist intentions (Jones, 1972, p.131).

☞ Institutional racism is understood to exist based on the experiences of people of color, rather than intention to create inequities. One does not need to “prove” intent to discriminate in order for institutional racism to exist. Institutional racism exists by impact rather than intention. **Internalized Dominance:** Occurs “when members of the agent group accept their group’s socially superior status as normal and deserved” (Griffin, 1997, p.76). **Internalized Oppression:** Occurs “when members of the target group have adopted the agent group’s ideology and accept their subordinate group status as deserved, natural, and inevitable” (Griffin, 1997, p.76). Furthermore, “oppressed people usually come to believe the negative things that are said about them and even act them out”

(Bishop, 1994, p.131). **Mainstream services:** These are large service organizations that are largely devoid of specific services for communities of color, or having minimal or tokenistic responses to the specific needs of these communities. They operate from the presumption that service needs are independent from racial and cultural needs, and that staff can be trained in “cultural sensitivity” or “cultural competence” to ensure delivery of quality services regardless of clients’ race and ethnicity. **Marginalized/margins:** “Groups that have a history of oppression and exploitation are pushed further and further from the centres of power that control the shape and destiny of the society. These are the margins of society, and this is the process of marginalization” (Bishop, 1994, p.133).

**Power:** “A relational force, not a fixed entity, that operates in all interactions. While it can be oppressive, power can also be enabling” (Ristock & Pennell, 1996, p.116).

**Prejudice:** “An opinion about an individual, group, or phenomenon that is developed without proof or systematic evidence. This prejudgment may be favorable but is more often unfavorable and may become institutionalized in the form of a society’s laws or customs” (Barker, 1995, p.290). **Privilege:** “Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they’ve done or failed to do. Access to privilege doesn’t determine one’s outcomes, but it is definitely an asset that makes it more likely that whatever talent, ability, and aspirations a person with privilege has will result in something positive for them” (Peggy McIntosh). **Racialized:** “Process by which racial categories are constructed as different and unequal in ways that have social, economic and political consequences” (Galabuzi, 2006, p.251). *The Asian & Pacific Islander Community in Multnomah County Coalition of Communities of Color & Portland State University 208*

**Racism:** “A system in which one group of people exercises power over another or others on the basis of social constructed categories based on distinctions of physical attributes such as skin color” (Galabuzi, 2006, p.252).

**Relative Rate Index (RRI):** Is a methodology for measuring rate differences between groups to estimate disparity of a phenomenon. It involves calculating the occurrence rate of a reference and a second group and comparing the resulting ratio to 1. For a more in depth discussion of RRI and methods for calculating, see U.S. Department of Justice (2006). *Disproportionate Minority Contact Technical Assistance Manual, 3<sup>rd</sup> Edition*. Washington D.C.: Office of Juvenile Justice and Delinquency Prevention.



**Social justice:** “Social justice is both a process and a goal that (1) seeks equitable (re)distribution of resources, opportunities and responsibilities; (2) challenges the roots of oppression and injustice; (3) empowers all people to enhance self-determination and realize their full potential; (4) and builds social solidarity and community capacity for collaborative action” (Portland State University, 2009).

**Stereotype:** “An undifferentiated, simplistic attribution that involves a judgment of habits, traits, abilities, or expectations and is assigned as a characteristic to all members of a group regardless of individual variation and with no attention to the relation between the attributions and the social contexts in which they have arisen” (Weinstein & Mellen, 1997, p.175).

**Systemic racism:** “Refers to social processes that tolerate, reproduce and perpetuate judgments about racial categories that produce racial inequality in access to life opportunities and treatment” (Galabuzi, 2006, p.253).

**Tokenism:** “A dominant group sometimes promotes a few members of an oppressed group to high positions, and then uses them to claim there are no barriers preventing any member of that group from reaching a position with power and status. The people promoted are tokens, and the process is called tokenism. Tokens can also be used as a buffer between the dominant and oppressed groups. It is harder for the oppressed group to name the oppression and make demands when members of their own groups are representing the dominant group” (Bishop, 1994, p.136).

**White:** Refers to the racial identity of Caucasian, regardless of ancestry or ethnicity. While conventional definitions of being White can include being Latino as well, we exclude such a definition from this text. In our situation, being White means having the racial identity as Caucasian, without being Latino.

**Whiteness:** Whiteness refers to the social construction of being White that coexists with privilege in all its forms, including being on the privileged end of history, including colonization, slavery, colonialism, and imperialism. It also includes being the beneficiaries of institutionalized and systemic racism, dominant discourses, internalized racism and individual acts of discrimination and micro-aggressions of racism in everyday life.

**White Privilege:** “White privilege is the other side of racism. Unless we name it, we are in danger of wallowing in guilt or moral outrage with no idea of how to move beyond them. It is often easier to deplore racism and its effects than to take responsibility for the privileges some of us receive as a result of it...Once we understand how white privilege operates, we can begin addressing it on an individual and institutional basis” (Paula Rothenberg, 2008, p.1).

