The Curriculum Innovation Community on Inclusion (CICI)

To pioneer, refine, and foster campus practices that promote, regardless of difference, inclusion for connection among and around the Curry Community

FINAL REPORT

Curry College, AY 2011/12

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1|Introduction

"Curriculum Innovation Communities are "Faculty Learning Communities" – collegial, cross- and multi-disciplinary faculty groups that meet for two semesters (fall and spring) to delve into the research, practice, and new ideas for innovation on shared curricular challenges. CICs define their questions, interests, and reading materials; they may invite guest speakers and work together in a variety of ways to promote effective teaching and learning, and ultimately impact students' experience through new ideas for the Curry College curriculum. CIC members, through support of the group, often pursue pilot projects, make curriculum recommendations informed by their work, create new materials and events for faculty, redesign individual courses and assignments, submit publications and conference presentations, and form new peer-to-peer collaborations." (Faculty Center Overview, Spring 2012)

The Curriculum Innovation Community on Inclusion was focused on the topic of Inclusion for Connection, Learning, and Transformation at Curry College. The central objective was to research, explore, pilot, synthesize and drive concepts of diversity in the classroom and beyond.

Advertising Statement:

> *The work of the Task Force on Diversity and Equality has revealed that diversity needs to be embedded in the curriculum and beyond in ways we can all experience. Curry is doing more than is visible, but less than is needed. This CIC will document, develop, and share specific ways to weave diversity throughout the curriculum, teach inclusiveness, and interact with diverse communities within and outside of the classroom. I'd like to engage a diverse group of faculty on these shared issues – both those who may be more and less familiar, and who may or may not have self-identified or done past work directly related to diversity. Interested faculty from all disciplines, including those not traditionally identified with diversity issues, are encouraged to participate.*

INTENDED OUTCOMES |1.2

This CIC, which ran for two semesters, set out initially to achieve two sets of interlocking outcomes at the Programmatic, and College level. These goals were as follows:

1. **CIC Goals**
   a. Controlled investigation of the effectiveness of the Multicultural Requirement in teaching diversity at Curry College
   b. Cultural competence of teaching faculty

2. **Programmatic Outcomes**
    a. Make recommendations to individual departments regarding incorporation of diversity into the classroom;
    b. Make recommendations to General Education regarding the Multicultural Requirement;
    c. Make recommendations to the College regarding effective cultural competency training in the classroom.

These proposed outcomes arose from the growing perception that Curry does not serve its increasingly diverse populations (race, gender, ability,) and that the Multicultural Requirement is an ineffective model for incorporating diversity into a students program of study. These perceptions were addressed at the College level through the Diversity Taskforce, which ran through the Spring 2011 semester in response to the racially intolerant incidences that took place in the Fall of 2010. In addition, CICI was inspired by the complaints received from students of color regarding their perceived treatment in the classroom, and by the perception of a racially segregated campus. It was my hope that this CIC would appropriately provide evidence, either way, of such perceptions and examine the ways in which diversity in addressed at the teaching level. As we are in the process of revising our General Education model, this provides the perfect time to reevaluate Curry's way of incorporating diversity and the effectiveness of our current model.

In practice, based on the makeup of members and their research interests, CICI chose to focus more directly on exploring best practices at the classroom and curriculum level to provide more effective models for the community.

MEMBERSHIP & GOALS |1.3

CICI brought together participants from a range of disciplines and different areas of the College. Alongside the core group, we also retained a group of Allies from across Curry committed to issues of Diversity. In this way, we hoped to tap into the Islands of Excellence described by the American Association of Colleges & Universities.

As a research group, members were asked to follow their own research plan in addition to our general goals. Where members had clear research goals, they were able to successfully push our overall objectives forward, where they did not, they aided driving our overall objectives and explored issues related to their discipline (i.e. Philosophy and Religion) or area of expertise (i.e. Universal Design).

Community Goals:
Participants in this CIC will:
1. Research the principles of multicultural education in a higher education setting as well as differentiated instruction relevant to their classroom teaching and learning experiences.
2. Explore and document their use of diverse content in an existing course in Fall 2011 to provide a benchmark for change.
3. Apply learned principles to an existing syllabi and course development for Spring 2012 (if possible the same course) to solve real classroom teaching and learning dilemmas chosen by the faculty themselves.
4. Articulate a publishable multicultural curriculum with accompanying course materials.
5. Write an accompanying reflective piece to be published with the curriculum and course materials.

6. Assist in the writing and review of a brief starter faculty toolkit (White Paper) for multicultural education in the curriculum including recommendations and best practices to be presented at a meeting of the General Education Taskforce in Spring 2012.
7. Will present and discuss their experiences at an ET dinner and/or a teaching and learning conference in Spring/Summer 2012.

Core Membership:

Participant	Department	Objective
U. Melissa Anyiwo (Facilitator)	Politics & History/African American Studies	Exploring ways to infuse diverse content into non-Multicultural Courses
Brecken Chinn Swartz	Communications	Communicating Well
Evelyn Ugwu-George	Library	Making the Library an Inclusive Space
Dian Gifford	Grants	Exploring Effective Practices in STEM
Kathy Morrison	Health Education	Personal Transformation through Relationship Development in Health Studies
Les Murray	Philosophy & Religion	
Joanne Seltzer	Education	Documenting the Transformation to Culturally Relevant Pedagogy in the Education Curriculum.
Sarah Smith	Instructional Technology	Creating Inclusive Learning Environments through Universal Design
Patricia M Kean	Program for Assisted Learning (PAL)	Patty had to leave the group due to workload. However she became a committed ally, providing us with readings etc and will be presenting with the group at AAC&U's National Conference on Diversity in the Fall (see 4.3)
Marie Turner	Science and Math	Marie had to leave the group due to a sabbatical. Her work was taken over by Dian Gifford.

Allies

Carrie Cokely, Coordinator, First Year Seminar	Jeannette DeJong, Coordinator, Foreign languages
Chip Kennedy, Disability Services	Ann Levin, CJ/Sociology
Karen Lischinsky, CJ/Sociology	Dorria DiManno, Communications
Magueye Seck, CJ/Sociology	Edward Tallent, Chair, Library
Diane Webber, PAL	Lynn Zlotkowski, Academic Support Coordinator

DIVERSITY OR INCLUSION? BUILDING A WORKING DEFINITION |1.4

Before we could begin our work, the CICI spent a significant amount of time reviewing and debating terminology. It was our hope to provide a definition of diversity that reflected both best practice and the very specific world of the Curry College. We had some definitions to work from, specifically from the Institutional Diversity Committee, the President's Diversity Taskforce, and Strategic Direction 3 as well as the Association of American Colleges and Universities' (AAC&U) statement on Diversity and Inclusive Excellence. The enlightening conversation revealed the multiple layers of diversity and the (perhaps) inadequacies of the term. It also had the interesting effect of revealing our own biases (see for example section 3.3) and the variety of meanings attached to this often used word. Thus it was not simply

a matter of defining diversity for our community; instead it exposed the need to create a term that was broad enough to reflect our (both the CICI and Curry College) beliefs and values.

There were a number of key phrases and questions that shaped our ultimate decision to shift from Diversity to Inclusion as the name of our group. For example:

i.   Inclusion is more than just narrowly defined 'diversity' (race, ethnicity etc);
ii. Inclusion is the responsibility of all members of a community within and without the classroom;
iii. Inclusion is a *skill* not a virtue;
iv. Inclusion is not simply *what* you teach, but *how* you teach it. Thus it is as much about practice as content.

Our starting point became the definition from the President's Taskforce on Diversity, which drew on the AAC&U's statement of Inclusive Excellence:

> Diversity is defined as differences in groups (e.g. race/ethnicity/class, gender or gender expression, sexual orientation, country of origin, as well as political or religious affiliations), individuals (e.g. personality, learning styles, physical and/or cognitive ability, and life experience), and thought or belief (e.g. political, spiritual, or opinion).

> Inclusive community is a community where differences are recognized and valued as essential to creating a safe, welcoming, and stimulating environment for exploration, learning and development.

> Equity is defined as equal opportunity for all members of the campus community to fully participate in and contribute to an inclusive living/ learning environment. (Report of the Taskforce on Diversity and Equality, March 2012)

These definitions broadly expressed the heart of the perceived issues on our Community. However, we felt that the word "Diversity" was a term that had begun to alienate some Curry members and had become conflated with negatively perceived elements such as Affirmative Action. In a desire to welcome in the most number of campus partners, we decided to draw on elements from the above definitions, but focus on the element that resonated with us the most, the concept of a truly inclusive community. As a result, we decided to rename our group the Curriculum Innovation Community on Inclusion, and to define it as follows:

> *To pioneer, refine, and foster campus practices that promote, regardless of difference, inclusion for connection among and around the Curry Community.*

CICI thus created a broad definition of Inclusion as encompassing multicultural models and using culturally relevant pedagogy (teaching with a knowledge of the cultural and familial influences of the student, acknowledging their customs and traditions, identifying their strengths and learning styles, recognizing their identity formations and cultural alignments, working with linguistically diverse people, noting positions of power, influence, and socio-economic status).

2| CIC Recommendations

The College's CLAC definition of Multicultural/International as the interrelational approach of two or more cultures or subcultures has been viewed by UCC as increasingly vague and is not aligned with working definitions in contemporary literature.

Perhaps of greater concern is the fact that students are not required to take these credits in any particular place in their studies so that they can be tacked on in their senior year or completed in the First Year. Neither choice is an effective learning tool, denying the concept of graduate instruction that is at the heart of education pedagogy.

Finally, there is a great potential for students to be exempt from this requirement through double majoring (for example Education Licensure Majors), declaring a major or minor that is exempt (for example Nursing or Music), declaring a minor that is not exempt, being from another country, and/or studying in another country for one semester. Such a large number of loopholes diminishes Curry's stated goals of allowing students to graduate with "increase[ed] tolerance and appreciation of diversity" (Mission Statement, 2012).

In addition to the Multicultural Requirement, all programs are required to be in line with the Mission Statement thus are required to include courses or experiences that indeed "increase tolerance and appreciation of diversity." In 2010, the Institutional Diversity Committee conducted a scan of diversity in academic programs across campus. This scan, submitted to the Diversity Taskforce as part of their research, revealed that key departments such as Criminal Justice and Politics and History have explcitly made diversity a core goal of their programs regardless of any additional requirements. However, while this commitment is expressed in classes, there are few places where such outcomes were highlighted or assessed. Curry's commitment to providing assesible programatic outcomes and the moves towards a new General Education requirement have allowed Departments to revisit their core pedagogical interests. However, CICI's research highlighted the need to make such efforts consistent across disciplines in ways that allow students a coherent educational experience that matches the spirit of our Mission.

To this end, CICI researched and discussed comparable programs and theoretical underpinnings of a Multicultural/International requirement to aide discussions about the new General Education Model.

In line with such models as Bank's Model of Multiculturalism (Banks, 1999) and the AAC&Us Model Diversity and Inclusive Excellence (AAC&U, 1992), we believe that training students to be inclusive, empathetic citizens requires consistent learning throughout their four years of study. Our research also demonstrates that, regardless of the discipline, inclusive content and inclusive practices are within the proviince of all academic programs and all faculty. As demonstrated by the new Criminal Justice curriculum (Department of Criminal Justice, 2012), programs can explicitly weave inclusive content through all courses and can effectively assess the transformations that students experience. Our core text *Getting Culture: Incorporating Diversity Across the Curriculum (Stylus, 2000)* explored research in multiple disciplines from traditional areas of study where diversity has become almost passé to areas that have, for the last ten years, been struggling to diversify their audience, most notably STEM (Science, Technology, Engineering, and Management). No matter the discipline, the same conclusions were drawn (see for example Chapter 14: *Creating Inclusive Science, Technology, Engineering, And Mathematics (Stem) Courses*, Gunasekera and Friedrich). Diverse content and diverse practices are the same regardless of where they are taught. Science can incorporate diverse content as successfully as History. Perhaps most importantly, the belief that there is some form of normalized, objective knowledge is a Western, heternormative, notion that obscures more than it reveals, and serves to continue to transmit limited ideas and biased content.

Given gloablization, and the constant infusion of diverse workers into the United States, no matter where graduates go, they are more likely than ever to be exposed to diverse backgrounds and viewpoints. It is our responsibility as educators to prepare students for this world; to fail to do so would be to fail our students and limit their future potential as leaders or actors in today's world.

The following are our recommendations that were submitted to the General Education Taskforce (GETF) (October 2011) for creating empathetic, inclusive citizens:

> To the Gen Ed Committee,
>
> …Inclusion relates to the Banks model of multicultural education (199), which focuses on content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture.
>
> In these terms we believe it is important for inclusion to be addressed in three key ways through the Curry Curriculum: Introducing, Reinforcing, & Emphasizing.
>
> 1. **Introducing:**
>   - Foundational classes that all incoming students take through a model of First Year Studies.
>   - Courses featuring larger learning goals related to understanding culture at both the micro and macro levels.
> 2. **Reinforcing:**
>   - Ensuring inclusion is explicitly weaved through the curriculum through *all* departments, expressed through departmental curriculum goals tied to College Mission.
>   - This ensures a continual recognition and development of understanding culture in its multiple forms without it becoming ghettoized as difference
>   - Examples = non-Western Math, European History, International Relations, Minorities & Majorities, Intercultural Communication
> 3. **Emphasizing**

- Inclusion should be emphasized through specific courses (at least 6 credits) = Multicultural requirement
- We recommend at least one course offering on Disability alongside existing topic courses.
- We recommend that at least 3 credits be at the 3000/4000 level as Senior Seminars to ensure focused high-level content beyond the survey.

These goals would be 'reported' through inclusion in the General Education plan for assessment, possibly a portfolio. If a portfolio, the learning outcome could be one for every course, and one that students reflect upon and enter into their portfolio. In this way the student can be a witness to his or her own development in multiple perspective taking, self-awareness of prejudices, and democratic respect for equality.

Currently the new Consolidated Model from the General Education Taskforce includes six-credits of Diversity. This marks a clear development from the existing model that required six-credits of a joint Multiculutural/International studies. However, their remains no real expectation that students will take these courses at any particular point in their studies, except that they will be completed by the end of their Junior year. This fails to incorporate the Banks model as described above, and indeed has the potential to continue the sense that Diversity is the job of a limited number of coded areas such as Women's and Gender Studies or Criminal Justice. Moreover, some disciplines such as Nursing would still be able to apply for an exemption with as yet no fleshed out means for assessing the effectiveness of the discipline to reflect diverse practices. It is this last issue that JoAnne Ruanne Seltzer explored through her research regarding the Education curriculum.

The Department of Education has core goals related to Diversity that are already weaved through their curriculum, thus should they not also be exempted from this requirement? The same could be said of the Departments of Criminal Justice (Spring, 2012) and English (Fall, 2011) whose curriculum revisions have place diversity as a guiding principal of content. If exemptions remain a possibility, it will not be long before the majority of programs are exempt, which would then make the requirement moot.

Our research recommends that inclusive content be a core binding principal of all curriula decisions, both through the suggestions to GETF and through consistent infusion through all courses so that it becomes a mindset rather than an add-on. It is only through such assessed means that we can hope to move forward and reach the goals already attained many other colleges across the United States.

CREATING THE INCLUSIVE CLASSROOM |2.3

Curry College attracts a type of student who requires particular tools to navigate the world. Whether it is because they have a documented learning, physical, or cognitive difference, or are less prepared for college studies, they are often unable to navigate traditional modes of teaching. By not regonizing the different learning styles and personalities in the classroom and only teaching to an individualized style, faculty unintentionally limited the potential of their students to succeeed. One might ask the faculty member, "what do your students have to leave at the door in order to succeed in your classroom?" Consideration of such a question might lead to some revalatory reflections. Does the student with a visual impairment have to struggle because the faculty member only writes on the white board? Does the student with a visual learning style fail because the material is only transmitted through lecture? Not all differences can be accounted for through the Office of Disabilities or through PAL. Indeed the vast majority of our students never enter either office, nor are they aware of their own learning style (unless

they took First Year Studies, which explicitly focuses on such reflective practice). Thus to ensure our students all have learning equity regardless of personal history, content must be transmitted in the most inclusive forms possible.

Thus creating an inclusive classroom requires reflection on the teaching paedagogy of the individual faculty member, and an understanding of the variety of learning styles and experiences that students bring with them. Until a faculty member understands the source of their own teaching style, they cannot recognize that others may learn differently, or indeed that there are other ways to learn. Creating a classroom experience that attempts to reflect multiple learning styles (Universal Design), if done correctly, can enhance both teaching and learning experiences for both students and the faculty member. However, it does require stripping down one's course and releasing oneself from the percieved strictures of content, making course objectives the central guiding principal of course design.

Creating an inclusive campus is the role of every single campus member within and without the classroom. Faculty should ask themselves the central question "what do your students have to leave at the door to be successful in your course?" The answer for inclusive practitioners should be "nothing". As Gurung notes "students who…experienced the most diversity in classroom settings and informal interactions with their classmates showed the greatest engagement in active thinking processes and the greatest growth in intellectual and academic skills." (Gurung, 2009)

The following are our recommendations for creating an inclusive classroom that we believe are accessible to all faculty regardless of where they are in the trajectory of course objectives and Universal Design.

Practice	Evidence/Methods
Inclusion is both content and content delivery. Consider what students have to leave at the door to succeed in your class and find ways to rectify that.	□ Do you only use a white board? What if your students cannot read your writing? □ Do you use PowerPoints? What if your students are colorblind? □ Suggested tips available at: http://depts.washington.edu/cidrweb/inclusive/
Plan Your Course to Achieve Learning Outcomes & make these explicit to your students	□ "Stating your expectations for students' performance clearly will make it much easier for them to excel in your classes" (Gunaskera & Friedrich, 2009)
Reveal your biases (political, religious, cultural, ethnic) to your class at the start of the semester and explaining (accepting) that content delivery is *always* impacted by internalized biases.	□ Present alternate points of view and explicitly state the differences (Thompson)
Start the semester with a conversation about 'safe' discussion, letting the students come up with the 'rules' and reminding them during each class until they remind each other.	□ Letting students talk without interruption □ Allowing peers to speak without judgment □ Replying without blame
Technology is not a solution in itself	Instructional Design takes into account UDI = Proactive design = an ongoing process not someone---time solve---all process---(having a teaching/learning problem and finding a solution)
Consider carefully the messages you communicate to your students	Example Criminal Justice: if all the case studies you use feature Hispanics as criminals and whites as law enforcers, you reinforce existing racist stereotypes Example Management: if you *only* include Western Capitalist business practices you teach that these are the

Practice	Evidence/Methods
	only 'correct' perspectives
Instead of making inclusive content a 'special' section of your course, weave it into the major content thereby modeling inclusive practice.	▫ Using non-traditional (white, male) examples of thinkers etc. when exemplifying content ▫ Using images of examples (especially useful for visual learners) ▫ Incorporating maps/charts into general content
What brings us all together in this community - is personal/empathetic learning/teaching	▫ The more we expose students to multiple viewpoints, perspectives, and people the more likely they are to see their beliefs as one personal choice based on their history thus normalizing differences and creating people with empathy.
Teaching is more rewarding when the students are 'getting it' even when it's challenging.	▫ Therefore, finding ways to reach all learners will make your course more dynamic, fun, and successful.
Empathy enhances both learning and teaching. Inclusive teaching leads to inclusive learning	Evidence provided by scientific research; brown-eyed/blue-eyed experiment;

3| Reflections on Inclusive Practices

INNOVATIONS AT THE CLASSROOM LEVEL |3.1

Over the course of the year, members of the CICI reflected closely on their current classroom practices in relation to current research. As part of our desire to create a truly inclusive learning experience for all students, we understood that we first had to recognize our own strengths and weaknesses and internalized biases in both our teaching and learning styles. Our research and discussions revealed many areas where members had made concerted efforts to make their teaching inclusive in diverse ways, yet such efforts often fell flat or did not get the results we had hoped. Research and discussion allowed us to strategize and reflect on why elements did not work and formulate new modes of thinking and practice. The most common solution was the need to have a clear intent/outcome that the students understand and that can be measured in real ways. Such measurement allows students to understand the purpose of activities, regardless of how highly they are rated, and allows the professor to have a better understanding of why some activities work and others do not. Our core text *Getting Culture* contained discussions of inclusive teaching in every discipline, and offered a range of assessed activities at varying levels that have proven effective. While the research plan took significantly longer than expected for all of us (the more we uncovered, the more we needed to explore), each member made significant pedagogical strides in their attitudes to teaching and learning.

Below are two examples of the changes to teaching practice that two members reflected on as a demonstration of how 'easy' and transformative small changes can be to changing a classroom environment and enhancing learning. For more information on easily adaptable inclusive activities for the classroom, see for example A Seat At The Table For Everyone: Exercises In Valuing Diversity (Price, Boettler, Davis, Getting Culture chapter 19)

Brecken Chinn Swartz, Ph.D.

Classroom Practice:

My membership in this year's Inclusion CIC has significantly impacted my classroom pedagogy in both subtle and overt ways. My ways of engaging students—from the ways I invite them to share their unique learning needs at the beginning of the semester, to the way I define learning outcomes, to the ways I support and acknowledge contributions in the classroom—have been deeply impacted by practices I have learned from my colleagues on the Inclusion CIC. One assignment I have used for my Intercultural Communication course, having students develop "penpal" relationships via Facebook with people in far-flung corners of the globe, is still undergoing pedagogical development in communication with Inclusion colleagues to help students get the most out of the assignment. Some of my Curry students are nervous about the assignment and find it raises their insecurities to include people from other continents in their "Friend" list, yet by the end of the semester, most students comment in evaluations about how meaningful the assignment has been for them.

> One student wrote about a transformative experience this semester in communication with a penpal from Tanzania:
>
> *"In history class throughout grade school, we always learned about the wars we won. No one discussed the people we hurt, or the villages we destroyed. We also learn that other areas are poor and people live like animals. Up until this penpal assignment, I thought most people in Africa don't own shoes. Sure, a lot are poor, but not all are. I'm embarrassed to say that I was surprised when I learned that my penpal went to college and her mom owned a car. The way I've been brought up made me think that the U.S. is superior to all else. I now know that people everywhere are humans, not animals. I'm glad I had a chance to 'clean my blurred lens' by talking with my penpal. I need to remain open-minded and never use judgments."*

U. Melissa Anyiwo

Reflective Practice: Introduction to African American Studies

My major teaching assignments are CLAC I and CLAC 2 M/I (Multicultural/International), as a result, with limited P&H Majors, and African American Minors, I have a one chance to 'enlighten' my students to issues of diversity. I always ask my students in Intro what they know about the African American Experience and what they have learned in their majors or other classes either through a reflection paper or through class discussion. The most common answer was a blank stare or a story about the Black History Month assignment they did in High School. Given the problems at Curry with knowledge transference, it is difficult to conflate such student comments with lack of exposure, but it does reflect the lack of reinforcement aided by a Multicultural Requirement that many students are exempt from and that is not required at any particular part of their studies. My course is thus generally split between incoming First Years and outgoing Seniors a significant pedagogical problem for many CLAC courses.

While occurring rather late in the semester, through the continuing discussions and research conducted by the CICI, and after attending the Professional and Organizational Development Network in Higher Education's (POD) 36th Annual Conference and a session about infusion diversity in the curriculum, I decided to attempt a more inclusive infusion of diverse content into my Introduction to African American Studies class. My concern was that students are only exposed to persons of African descent in ghettoized places such as their Diversity requirement, or in the section of Black Thinkers etc. This model encouraged students to believe that those who did not look like them were only worth considering in the most superficial ways, and that people of other ethnicities were not included in 'normal' conversations about America. As a result, students (like their professors) resisted attempts to learn about disparate cultures. The assignment *Inspire, Create, Share* was an attempt to get students to go out on their own and find someone of African descent related to their major who inspired them, thus recognizing the impact of the Black Experience on their lives.

Inspire, Create, Share

- Find an inspiring person of African descent (from the US or anywhere in the African Diaspora) in your discipline or Major
- Create a 3-minute presentation about them that focuses on how/why they inspire you.
- The presentation can take any format you like i.e. a mini-bio, an excerpt from a famous speech, a video (either that you create or found), a poem (you wrote or found)
- Caveat: person cannot too obvious i.e. Martin Luther King, Jackie Robinson, or Rosa Parks etc and must be directly related to your major.
- Grade: Up to 3 points Student Engagement based on depth of material and willingness to be creative.

The students seemed to enjoy finding someone that no one had heard of, and were surprisingly committed to presenting the information to others. The caveat not to rely on someone obvious really enhanced the students willingness to move beyond a simple Google search and visit the African American Lib Guide available on the Curry Levin Library site. Moreover, because they were not relying on overused icons like Rosa Parks, they were better able to connect that person to their discipline or major interest (the undeclared students all happened to be athletes allowing them to choose someone connected to their sport.)

As a professor, I found the assignment incredibly rewarding, and was pleased at the commitment the students showed in finding someone that mattered to their future desires. They also expressed their surprise at how many people they had to choose from. This was particularly true of the Management Majors who expressed the belief that they had had no exposure at all to non-whites important to their field. One white male Senior expressed his surprise and excitement that so many African Americans had made major contributions to his field of study, and hoped to do further study in his Major before he graduated.

This assignment highlighted the issues of a Multicultural Requirement that only introduces but does not allow for emphasis or reinforcement. The solution really allowed the students to explore their own disciplines in ways that connect both to the course content and to their personal interests. I am hoping to incorporate the assignment in a more intentional way with a connected reflection paper the next time I

teach the course. In this way I believe I am finding ways to incorporate some of the important lessons learned through my work in this CICI.

CICI aimed to examine curriculum innovation at multiple levels of the curriculum. Brecken Chinn Swartz and JoAnne Seltzer explored inclusion in their own departments, Communications & Education, with the intent of finding more explicit ways to document the effectiveness of incorporating diversity throughout the curriculum. The following represents their reflections of on-going work at the Departmental level.

Brecken Chinn Swartz, Communications

My major project during the 2011-2012 year has been leading a team in the Department of Communication to revamp our Fundamentals of Communication course and develop a team-writ ten textbook that more skillfully weaves together concepts of culture and communication in ways that empower students to be mindfully engaged in using their communication to impact their environment (see Appendix 6.2: Communicating Well.) Reviewing dozens of market texts available for the course demonstrated clearly that "culture" is dealt with in very simplistic, often counter-productive ways, leading us to decide to write our own textbook that more skillfully roots our understanding of culture in Symbolic Interactionism and gives students more conceptual understanding of their role in forming and transforming culture through more mindful use of symbols in their world that impact our conception of race, ethnicity, gender, ability, etc.   Throughout the year, I have brought our current thinking around how to define "culture" to the Inclusion CIC and received valuable feedback that has deeply impacted the writing process and thus will impact how "culture" is treated at Curry once this book is adopted in our course next year. For example, my treatment of "color" as an illustrative symbol of cultural identity was entirely revamped after discussions with Inclusion CIC colleagues. The entire section was developed (and will continue to be refined) through communications fostered through our CIC this year.

JoAnne Ruane Seltzer, Education

Upper level curriculum classes are the places where Curry students investigate learning in diverse worlds. Here, intense planning incorporates the needs of all learners. Here students learn to create accommodations for students with learning challenges, students who are English language learners. In addition to immense discussions and reflections about student learning, classroom climate, student interactions, and the physical environment, the content of these courses address culturally relevant pedagogy, and Banks' model of multicultural practices.

In addition, Education majors engage in 3-4 field experiences as juniors and seniors. These placements are selected for the quality of instruction that occurs in the settings and for the unique opportunities they

present for the future teacher. There is a concerted effort to place students in settings where they will witness and learn from diverse socio-economic, cultural, ethnic, linguistic, and religious communities.

Students are supported in their field experiences by a partnership with the mentor teacher and a trained college supervisor. These practitioners partner together to facilitate the development of the novice educators and to guide their practice in culturally relevant, equity pedagogy – noting that all children can learn given the proper support. The assessable outcome of this learning is apparent in a number of ways. First, the students write and submit written reflections for each day in the field. These journals are used to align to the professional standards/competencies set forth by the State agencies that guide licensure/certification. These written reflections become keys pieces of evidence in the senior portfolio development and submission. Senior seminars are an additional area of support for novice teachers who are learning about the application of theory to practice. Here, instructors guide seminar-style discussions about key issues in the field of education, as they apply to the field experiences.

The strength of the field experiences is that Curry students engage with children, family members, colleagues, and leaders who represent a wide range of diverse communities. Curry students witness the strengths and challenges that emanate from diverse life experiences, learn to "include" all people in responsive ways, navigate a institutional structure where power and decision-making deviates from the traditional, affluent, dominant culture and to see themselves as an equal member of a learning team responsible for the well-being of each child. "Educators become explicitly aware of their own positive and negative biases (such as in education, race, gender or social class) and to reflect on how these personal perspectives may find their way into their instruction" (Robinson, T. in Getting Culture, edited by Gurung and Prieto 2009, p42).

It is here, in the field experiences, working with real children and families, that the theoretical constructs of inclusion and empathy meet the reality of the day. Appendix 6.4 features some exerts from Senior reflection journals.

REFLECTIVE PRACTICE |3.3

This section allows members of the CICI to reflect on their main takeaways over the course of the year. As a diverse community, we all entered this group with very different ideas about what Diversity means at Curry College and all believed that we had clear definitions of inclusive practice and content (see 2.1)

U. Melissa Anyiwo

As a professor of African American Studies I had a very clear understanding of what diversity meant. Yet once our discussions began, it became clear that the ten people in the room had ten different definitions. Given my focus on race and gender, it was clear that I had forgotten a major part of diversity, that of disability. I think this was easily my main takeaway this semester. Those with visible differences had always been boxed under race, gender, and perhaps sexuality, groups I considered to be defined as oppressed minorities. This revealed the biases that even those with training experience and how easy it is to transfer such biases to our students. One of my favorite conversations all semester was

indeed our opening discussion concerning expectations and internalized beliefs. Recognizing one's internalized prejudices actually became a main stated recommendation for our group because while we were all very cognizant of those of our students, we could not become a truly inclusive group until we discussed and analyzed the reasons for our own teaching choices. We invited Chip Kennedy to share his own observations and knowledge about Disability Issues and it was that conversation that led us to explore more deeply differences in cognitive ability, learning styles, and physical abilities. It would be fair to say that this conversation highlighted the notion that we tend to teach what we are most comfortable with. I have little knowledge of disabilities and learning styles but I teach at a college where the majority of students have some sort of 'difference.' This has led to my reading much more about learning styles and attending workshops on the topic (for example P.O.D conference see 3.3). Until I am comfortable enough with this topic it is unlikely that I will be able to convincingly incorporate into my teaching, but it has had a major impact on my planning and teaching style.

Brecken Chinn Swartz

As a relatively new member of the Curry faculty, I signed up for the CIC on Inclusion to allow me to learn about current campus efforts toward diversity and inclusion and to see where I might fit in to help facilitate Curry's expansion of these efforts over the coming years. Every one of our meetings was tremendously rich for me, personally as well as professionally, and I found myself constantly finding new ideas and practices to adopt in the classroom as well as on campus.

A few rich points for me this year were:

Disability and Diversity:

At first, being the mother of a disabled child and director of a nonprofit that deals specifically with disability issues, I was not sure how I felt about including disability as a "diversity" issue, since it seemed counterproductive to lump everything that is not "straight, able-bodied, white male" into one committee. I couldn't see how disability should logically be lumped with issues around race, ethnicity, gender, etc., unless there was some specific organizing principle to underpin the various issues. After our CIC invited Chip Kennedy and spent significant time around what to "include in Inclusion," it became clear to me that indeed disability (including learning difference) is indeed an issue that is well-centered with any group considering access, stereotype, bias, and social capital. Disability issues deserve all the attention they can get, and building the critical mass of people concerned with access and inclusion, regardless of what brings them to the table, can be highly constructive.

Multicultural Student Support:

One major thrust for me this year was becoming actively involved in direct support of students from diverse backgrounds. Becoming a co-advisor (along with Melissa Anyiwo and Katherine Morrison) of the Multicultural Student Union has allowed me to better understand the needs of multicultural students on campus in richer dimensionality, and to consider the intersection of ethnicity and student programming in ways that are needed for the Curry campus. I have come to understand the importance of "Sound Culture" in bridging cultural gaps and providing students with forums in which to embrace and highlight

their "culture" in constructive, engaging ways. Drawing together funding from the Diversity Committee, Spiritual Life, First Year Studies, Residential Life, and both Communication and Music Departments, we have been able to provide greater support for students seeking to engage more deeply in cultural work at Curry.

4| NEXT STEPS

SHARING WITH THE CURRY COMMUNITY |4.1

Through the work of the Diversity Taskforce and their scan of the Multicultural Requirement, it is clear that there is some wonderful work already happening on this campus regarding inclusion. However, that work is limited to disconnected silos that often contradict and undermine each other. Through sharing our work with the wider community and encouraging faculty to engage in conversations about the work they are already doing, we hoped to begin a culture of collaboration at Curry that is a part of the overall mission of the Faculty Center.

In April 2012 we had a Faculty Swim in the Faculty Center intended to share where we were as a group and to share easy to implement strategies for infusing inclusion in an existing class. With a small group of attendees, we explored diversity activities that help create empathy and community in the classroom and shared the research that demonstrated its effectiveness. We also asked attendees to share what they were currently doing in their classes that they believe met the model of inclusive excellence. It became quickly clear that those who attended incorporated many forms of inclusive content but the idea of inclusive practice was new. This enabled us to share the importance of focusing not just on what you teach but the ways that you teach it.

With members of the CICI continuing this work in a number of other venues including presenting at conferences (see 4.3) we hope to continue to present our continuing work to the community in multiple ways from teaching resources (see Annotated Resource List) to universal design workshops. With our Instructional Technologist Sarah Smith leading the call for a greater understanding of Universal Design as the core of teaching pedagogy, we hope that in the coming years Curry will come to see itself as a school that embraces a truly innovative transformative learning environment.

SHARING WITH THE COMMUNITY AT LARGE |4.3

Sharing our work with the wider community through conferences and workshops is a key way to gaining broader knowledge about effective practices. CICI has successfully submitted proposals to two prestigious conferences directly related to Diversity/Inclusion.

On Diversity International Conference: Vancouver British Columbia June 2012

> *"Putting the Rubber to the Road: Driving Intersectionality at the Crossroads" or "Where the Rubber Meets the Road: Driving Intersectionality at the Crossroads of Higher Education"*
> Participants: Melissa Anyiwo, Brecken Chinn Swartz, Katherine Morrison, Joanne Ruane Seltzer
>
> **Proposal:**

Today's world can no longer be discussed in terms of separate highways and byways. Instead, we all exist in multiple cultures, multiple worlds. But we are all, in a very real sense, travelling the same road into the future. Students are no longer well served by curricular requirements that can be filled by isolated classes or experiences—the "tick the box" phenomenon. Instead, educational efforts must intersect at multiple avenues of culture from race, ethnicity, learning styles, class status, religious preference, etc.

Thus one of the greatest challenges all educators face is how to create truly inclusive learning environments that allow for the greatest exchange of knowledge and experience. Moreover, while the course content is important, it is the application of that knowledge, the action steps toward equity and true inclusion that is vital. If we are to educate and graduate "change agents," we need to do more to facilitate the kinds of attitudinal and behavioral shifts that have the best chance of growing the kinds of minds worth having, though awareness and action.

With a Davis Educational Foundation Grant, the Curriculum Innovation Community for Inclusion at Curry College (a Faculty Learning Community housed in our Center for Professional Development) has been exploring these tensions in an attempt to create real sustainable change and offer truly inclusive learning environments that cultivate well rounded citizens ready to realize their own change in the world. This colloquium will outline our multiple approaches to these issues and share real world examples of successful applications of our inclusive models of learning. Participants will be able to engage with some of the activities that have proven successful in creating technologically inclusive content, and weaving inclusive, multicultural content and approaches throughout the college curriculum.

American Colleges & Universities (AAC&U) Modeling Equity, Engaging Difference: New Frameworks for Diversity and Learning, Baltimore MD, October 2012

Participants: Melissa Anyiwo, Patricia M Kean, Brecken Chinn Swartz, Joanne Ruane Seltzer

Abstract: Title: "That's someone else's job." Redirecting faculty insecurities about infusing inclusive practices

With a Davis Educational Foundation Grant, the Curriculum Innovation Community for Inclusion at Curry College (a Faculty Learning Community housed in our Center for Professional Development) spent two semesters researching and piloting ways of infusing diversity into all classrooms to address the resistance expressed by certain disciplines. This facilitated discussion will highlight the ways that we addressed faculty roadblocks to infusion in order to aid others in moving towards an inclusive educational experience. We will outline our multiple approaches to these issues and share real world examples of successful applications of inclusive models of learning at multiple levels (the classroom, the major, General Education). Participants, in small groups, will be able to engage with some of the activities that have proven successful at Curry. In addition, they will have the opportunity to problem solve areas of resistance apparent at their home institutions.

Annotated Resource List

READINGS

AUDIO VISUAL SOURCES

WEB RESOURCES

The following represents a snapshot of useful readings related to Diversity/Inclusion.

READINGS

Gurung, Regan A. R, and Loreto R. Prieto. *Getting Culture: Incorporating Diversity Across the Curriculum*. Sterling, VA: Stylus, 2009. Print.

> The main text for our CIC. The collection of articles offered a range of approaches to understanding diversity and infusing culture/diversity into the classroom. Essential Readings Include: (if you would like a scan/copy of a chapter please email inclusion@curry.edu)

- 💻 Creating inclusive science, technology, engineering, and mathematics (stem) courses, Nilhan Gunasekera and Katherine Friedrich
- 💻 A seat at the table for everyone: exercises in valuing diversity, Christy Price, Lynn Boettler, and Laura Davis
- 💻 Teaching about the social psychology of disability: issues of being, not becoming, Dana S. Dunn

Bonner, Fred A, Aretha F. Marbley, and Mary F. Howard-Hamilton. *Diverse Millennial Students in College: Implications for Faculty and Student Affairs*. Sterling, VA: Stylus Pub, 2011. Print.

Branche, Jerome, John W. Mullennix, and Ellen R. Cohn. *Diversity Across the Curriculum: A Guide for Faculty in Higher Education*. Bolton, Mass: Anker Pub. Co, 2007. Print.

Coles, Robert, Randy-Michael Testa, and Michael H. Coles. *Growing Up Poor: A Literary Anthology*. New York: New Press, 2001. Print. Library Ref: PS509.P63 G76 2001

Delpit, L. (1995). Other people's children: Cultural conflict in the classroom. New York: The New Press. Library Ref: LC1099.3 .D45 1995

Hale, Frank W. *What Makes Racial Diversity Work in Higher Education: Academic Leaders Present Successful Policies and Strategies*. Sterling, VA: Stylus Pub, 2004. Internet resource.

Howard, G. R. (2006). We Can't Teach What We Don't Know: White Teachers, Multiracial Schools. New York: Teachers College Press

Jones, Lee. *Retaining African Americans in Higher Education: Challenging Paradigms for Retaining Students, Faculty, and Administrators*. Sterling, VA: Stylus Pub, 2001. Print.

McCall, Nathan. *Makes Me Wanna Holler: A Young Black Man in America*. New York: Random House, 1994. Print. Library Ref: E185.97.M12 A3 1994

Schoem, David L. Multicultural Teaching in the University. Westport, Conn: Praeger, 1993. Print. Library Reference: LC1099.3 .M86 1993

Simpson, Jennifer S. *"I Have Been Waiting": Race and U.S. Higher Education*. Toronto: University of Toronto Press, 2003. Print.

Strayhorn, Terrell L, and Melvin C. Terrell. *The Evolving Challenges of Black College Students: New Insights for Policy, Practice, and Research*. Sterling, VA: Stylus, 2010. Print.

Takaki, Ronald T. *A Different Mirror: A History of Multicultural America*. Boston: Little, Brown & Co, 1993. Print. Library Ref: E184.A1 T335 1993

Tatum, B.D. (1997). Why Are All The Black Kids Sitting Together in the Cafeteria? New York: Basic Books Internet resource

Williams, George *5 Suggestions Concerning Disability, Accommodation, and the College Classroom* Internet resource http://chronicle.com/blogs/profhacker/5-suggestions-concerning-disability-accommodationthe-college-classroom/23040

AUDIO/VISUAL RESOURCES

All of these resources are available either in the library or through Films on Demand, a free service accessible through the Levin Library website.

American History X (1998) New Line Cinema

> "Flashbacks, told in reverse chronology and represented by black-and-white throughout the film (opposed to the present-day events represented in color), show Derek Vinyard's transformation into a vengeful white supremacist in Venice Beach and then his turning away from his bigoted beliefs as well as other experiences while in prison"

> An incredibly thought-provoking and controversial film that is perfect for discussions of race, racism, class and the impact of systematic inequities in the Criminal Justice System.

> Library Reference: PN1997 .A44 2001

Crash (2005). Lions Gate Entertainment.

> "A car accident brings together a group of strangers in Los Angeles. Crash takes a provocative, unflinching look at the complexities of racial tolerance in contemporary America"

> Library Reference: PN1997.2 .C73 2005

Making a Life: Opportunity, Not Disability © 2000 (27 minutes)

> People with disabilities are often regarded only in terms of what they can't do, not what they can. This program looks at a variety of individuals with different disabilities who not only participate in their work and community but thrive because they were given an opportunity. Numerous personal examples show the practical as well as psychological importance of employment. Social workers, special education teachers, employers, and those challenged by ailment or accident discuss society's conventionalized perceptions and how people with disabilities, when given the chance, rise up to their maximum potential. (27 minutes)

> Films on Demand Item Number: 11822

Assistive technology: a way to differentiate instruction for students with disabilities (featuring Brian S. Friedlander.) (42 minutes)

> Learn how a variety of assistive technology devices can be used to address one or more of the following disability areas: auditory/language processing, grapho-motor/writing, and reading and enable students to function more effectively.

Levin Library Reference: HV1569.5 .A77 2005

Murderball (2005) (86 minutes)

A film about tough, highly competitive quadriplegic rugby players. These men have been forced to live life sitting down, but in their own version of the full-contact sport, they smash each other in custom-made gladiator-like wheelchairs. Tells the story of a group of world-class athletes unlike any ever shown on screen. In addition to smashing chairs, it will smash every stereotype you ever had about the disabled.

Levin Library Reference: GV945 .M87 2005 c.18

WEB RESOURCES

[American Colleges & Universities, Diversity & Inclusive Excellence](#)

"Since 1971 AAC&U has developed initiatives that bring together faculty and institutions of higher learning to provide national leadership that advances diversity and equity in higher education, and the best educational practices for an increasingly diverse population. AAC&U understands diversity and equity as fundamental goals of higher education and as resources for learning that are valuable for all students, vital to democracy and a democratic workforce and to the global position and wellbeing of the United States. AAC&U's commitment to make excellence inclusive--to bring the benefits of liberal education to all students--is rooted deeply in commitment to a diverse, informed, and civically active society."

This website brings together the diversity initiatives and values rubrics created by a range of universities across the US. It also includes suggested readings, materials from conferences etc.

[The Faculty Room](#)

This site, entitled "The Faculty Room" is a valuable resource for faculty at postsecondary institutions to learn about how to create classroom environments and academic activities that maximize the learning of all students, including those with disabilities. Information includes implementing universal design strategies to make your course completely accessible to all students, the rights and responsibilities of faculty and students regarding academic accommodations, numerous videos and publications to assist faculty in working with students with various disabilities, and much, much more.

[On Diversity](#)

This organization features an international conference, a blog, teaching resources, and a journal, all related to expanding and educating faculty and institutions of higher education throughout the world.

[Teaching Tolerance](#)

"A place for educators to find thought-provoking news, conversation and support for those who care about diversity, equal opportunity and respect for differences in schools"

The site includes Teaching Kits & classroom activities that are perfect for bridging the gap between theory and classroom practice, as well as a monthly journal, and an astonishing range of readings.

APPENDIX 6.1:

What is Culture?

Brecken Chinn Swartz, Ph.D.
Communicating Well: A Fundamental Toolkit

When we think of "culture," we tend to think of **norms**, practices, and beliefs that define a particular grouping of people. Since national boundaries have become important to the legal, political, and economic realities we face each day, "culture" often tends to be considered the same as "country," as in "American culture" or "Japanese culture." Many also confuse "culture" with "race," as in "Asian culture" or "Black culture," yet if we really look at the boundaries of national or racial identity closely, it would be hard to find a set of norms or beliefs shared by all people of one particular nation or race. How we come to actually share "culture" with other people is a more complex process than simply being grouped together by nation or race. For many of us, our nation and race are even mixed as we carry different national or racial identities within us. So, we need to work with a much simpler definition of culture.

For our purposes, we will define culture at its most basic level as "shared meaning that is communicated to others." Humans define what things "mean" through a process called **symbolic interaction**, a perspective described in the work of George Herbert Mead (1934) and his student Herbert Blumer (1937) through the following process:

- Humans act toward things on the basis of the meanings they assign to those things.
- The meaning of things is formed through social interaction that one has with others and the society.
- Meanings are shared and modified through an interpretative process used by people in dealing with the things we encounter.

In other words, **symbols** (which could be objects, behaviors, colors, words, etc.) take on their "meaning" when humans agree on what they mean and use them socially according to communicated patterns. People use symbols to convey meaning beyond the thing itself, like a heart shape to indicate love, a handshake to indicate greeting, or animal mascots to represent schools or political parties. Humans make meaning from many dimensions of experience, such as color, shape, size, texture, smell, or sound. Some symbols are things we choose, like clothing or accessories, but other things we don't choose, like our skin or hair color, can also carry social meaning that goes beyond any meaning we ourselves may choose to ascribe.

One way that symbols carry particular meaning is when they are compared or contrasted with each other. For example, traditionally-defined "masculinity" and "femininity" are relational symbols, in that both are socially defined in ways that carry little meaning without comparison to the other. What kind of meaning do we attach to traits like body shape and size, length and location of hair, vocal pitch, choices of clothing and accessories, certain mannerisms? Why is it that we are likely to see some people at the gym working out to become smaller than average, and others working out to become bigger than average? Humans commonly work to adopt certain traits that carry positive social significance among the population they value most. We may gain social, political, or economic power when we possess

particular traits—an advantage we call **social capital**. What we often don't realize, however, is that the traits that comprise our social capital are themselves socially constructed through communication, and tend to change over time.

The degree to which we choose (or are forced to accept) a symbol to define us is how we negotiate our **identity**. For example, think of how we use school or team colors. These colors don't really "mean" anything in and of themselves; it's all about the social meaning we assign. Once colors or other symbols (like mascots or logos) come to represent a school or a team through being used on clothing or paraphernalia, we interact around these colors in the process of **identity negotiation**. Imagine seeing someone in a different city wearing school or team colors that you recognize. You have a few choices as to how to respond to this symbol:

1) **Identification**: acknowledging that the symbol represents your identity (say, you went to the same school or cheer for the same team).
2) **Knowledge**: acknowledging that you know what the symbol represents, without identifying with it.
3) **Ignorance or neutrality**: not acknowledging the symbol or its meaning at all.
4) **Dissociation**: separating yourself from the symbol, perhaps by choosing an alternate one.
5) **Scorn**: dissociating yourself severely from the symbol through negative communication or even violence.

For example, many who have had exposure to western religions may choose to **identify** with a Cross as a symbol of Christianity or a Star of David as a symbol of Judaism by wearing or displaying them. Others may have **knowledge** of these symbols, and if they were to see a Christmas tree or a Menorah in the window of a home in December, may associate that household's affiliation with Christian or Jewish practices. Whether or not one chooses to identify personally with a symbol by adopting it or using it in culturally agreed-upon ways, we have knowledge of **normative** (generally agreed-upon) meanings around the symbol and can agree with others about what the symbol represents. Some may **ignore** or be **neutral** toward the symbol, either because they are unfamiliar with it or choose not to acknowledge it, while still others may choose to **dissociate** themselves from the symbol, perhaps by choosing an alternate one, or even express **scorn** in the form of criticism, insults, or violence. How we interact around symbols comes to determine what they "mean" to us, both individually and as a society.

When can we say that a communicated pattern becomes a "culture?" For our purposes, we will define the most basic level of **cultural formation** as when the two individuals agree on the "meaning" of a symbol and communicate that meaning to at least one other, who can then choose a path of identification, knowledge, neutrality, dissociation, or scorn. We can say that a "culture" forms around meanings that people basically agree upon, the "meaning" of which they have now communicated to others. When the pattern is defined as having some sort of social meaning that can be communicated, we now have the basis of cultural formation. The question now is whether the meaning will spread among others, and perhaps be modified through further social interaction.

The process of **cultural transformation** occurs when meanings are challenged or contested. People may choose to adopt another symbol to represent a meaning, or another meaning to represent a symbol. For example, in the 1980s, men would wear an earring in one ear to represent that they were gay, but eventually the significance of which ear was which became contested, and today many men choose to

wear earrings simply as a fashion statement without any meaning around their sexual orientation. As the cultural transformation process plays out, those who identify with an alternate meaning can be said to reach a **critical mass** when their use of the symbol achieves enough recognition to achieve a desired result. Once a symbol has **contested meaning**, the meaning-making process will be impacted by several factors among those that participate:

1) the numbers of people at the identity and knowledge levels
2) the social status of people at the identity and knowledge levels
3) the use of the symbols in public media
4) the "official" use of the symbols by institutions that hold power in a society
5) the use of the symbols over time

Cultural transformation is a dynamic process that can change the "meaning" of symbols gradually or radically, depending on the level of involvement people have with the symbol and the power of the communication they use in the process.

References

Blumer, H. (1937). Social psychology. In E. P. Schmidt (Ed.), *Man and society* Englewood, NJ: Prentice-Hall.

Mead, G. H. (1934). C. W. Morris (Ed.), *Mind, self, and society.* Chicago: University of Chicago.

APPENDIX 6.2 Anyiwo, Accepted Book Chapter

Edited Collection of Essays on Teaching Vampire Literature.

Vampires are showing up with increasing frequency in the college classroom, and there are emerging an increasing number of courses solely devoted to the Undead. This edited volume intends to offer pedagogical tools for those who teach—and who would like to teach—vampire literature. The collection aspires to draw from a diverse range of teaching approaches, ranging from theoretical framing of vampire literature to teaching vampire literature in the writing classroom.

Outside/In: Using Vampires to Explore Diversity and Alienation in a College Classroom, by U. Melissa Anyiwo, Curry College

For the last thirty years issues of diversity and inclusion have become central to the teaching pedagogies and mission statements of many institutions of higher education. However, while we now recognize the centrality of exposing students to excluded groups in society, these discussions are often limited to 'islands of excellence' in traditional programs such as African American or Women's and Gender Studies (AAC&U 2010). While the majority of US college campuses remain predominantly white, discussions of excluded and oppressed minorities in such courses can often alienate those in the majority of society (white, male, upper-middle class, heterosexual, Christian), creating notions of blame or feelings of guilt, which can shut down dialogues before they really begin, thereby retarding learning. This paper explores one alternative avenue to such discussions thus modeling the infusion of diversity into courses not coded as such.

The First Year Studies Inquiry course *Being Human: Life Through the Eyes of Outsiders and the Undead* was an attempt to introduce predominantly white students to concepts of difference in ways that avoided frustrating analytical roadblocks. This link, connected with a Writing Workshop course, focused on the ways that outsiders see the world, and how insiders alienate and ultimately absorb those who think, feel, or look differently. By focusing on vampires (and other forms of the undead in Writing Workshop), students were able to examine the ways in which they have been indoctrinated into particularly American norms: how they see the world, how they evaluate and understand difference, how they react and deal with such perceived differences, and how groups are assigned normative values that change over time. Both classes offered models of inclusive teaching by providing alternatives to traditional modes of minority content and ideas about difference without it being labeled or coded as such through a lens that, arguably, included everyone in the conversation.

This paper explicitly explores the uses of the vampire narrative in the classroom to expose students to the varieties of social construction and the absorption of the Outsider through the use of our three key readings, Polidori's The Vampyre, The Ultimate Diet by Monica Jackson, and the contemporary graphic novel version of Dracula. By exploring specific assignments that viewed the world through a darker, more inclusive lens, this chapter demonstrates ways that students were able to explore notions of difference without becoming caught up in traditional dichotomies. It also provides a tool to illustrate how the uses of non-traditional content can effectively help create engaged, socially aware, empathetic students. By the end of the semester, as one student reflected, "I thought we were going to learn about Twilight, instead I now understand more about race than I ever thought possible." (FYS Student, 2011)

APPENDIX 6.3: Seltzer, Field Experiences Student Journals

Journal #8 2/8/12

Today I was doing my usual one-hour of push-in time in the fifth grade when I took a reading group to work on a reading excerpt to help them with MCAS prep. During the meeting one of the students noticed that there was a spider web in the corner of the room a few feet away from where we were sitting on the map. What got my attention however really had nothing to do with the web and everything to do with the conversation that took place around that web. All of the students confessed to being afraid of spiders. One of the students in the group mentioned that they catch the spiders and put them outside because they don't want to kill them. "John" (to not use actual student names) then said in response that everyone believes in God and so therefore we all know that the only thing that has an afterlife is a human and therefore any other animal can be killed by us because if you don't have an afterlife then you were never living. This statement shocked me. I continued by telling the student that we do not discuss religion because everyone is entitled to his or her own beliefs and so we do not want to offend anyone by what we say about religion. The conversation afterward went right back on track but it did make me stop and think about how different people's views on things are and how the students may not necessarily understand that not everyone believes what they believe or even understand that it is a belief at all. This made me really think about the home lives of students and how it is important to try and understand as much as possible and be careful as to what discussions are being had in the classroom.

Today while I was in one of the fifth grade classes I was working with a student that comes down from the behavior classroom just for reading. He has handwriting that looks like a first graders would, which was the first thing I noticed. The second thing that I noticed was that he was non-compliant. The third thing I noticed was that he was REALLY smart. The last and most important thing that I noticed was that he really WANTED to do well and he wanted to get things right but he got easily frustrated. While I was working with him he got a question right and I suggested that he raise his hand, but he was not called on. The whole time that he tried this all class he was not called on. This made him feel discouraged. As he was raising his hand and not being called on I noticed that the teacher was calling on the "same players" a common mistake of new teachers and old teachers as well for that matter. I was looking around at my students that were in that classroom and realized that none of them were raising their hands. I went over to two of my other students that new the right answer and told them to raise their hands and they also did not get called on. I thought to myself, how discouraging for a student that has a learning disability to never get called on. Or for being called on and then getting told they were wrong too many times so that they decided to just stop raising their hands. If they aren't getting the opportunity to activity participate in their learning by their teacher, how are they going to feel like they are worthy of learning, how are they going to feel confident with themselves academically? I just feel like it's a cycle that most students that get pulled for resource end up in and it just keeps going and going until they don't want to learn anymore, until they hate school, until they give up. What can be done about this? I think to start all teacher's not just special education teachers should have a class specifically for differentiated learning and how to accommodate students. I feel that the general educator in general is very weak in this area.

During reading I was reading Shiloh with my student's and talking to them about emotion and one of the girls that I work with and she told me that the only time she cries are when she gets hurt, when someone dies, or when someone she loves has to go to jail for a long time. I was so shocked I just didn't know what to say. The fact that that someone that she loves going to jail was even in her options of things that made her sad made me sad. This obviously meant that she had someone close to her go to jail. Maybe more than one person by how casually she said it. The next student said that they only felt sad when someone that they love gets murdered. These were things that I would have never considered for things that made me sad when I was a child. This is the environment that they grow up in and these things that seem usual to them do not seem usual to me. It is times like these when I have to really consider the environment that I am working in and understand these student's differences and obstacles that they have in their daily lives that most people I know never have to even think of.

Faculty Curriculum Fellow Application, 2012 - 2013

Applications are due by <u>Wednesday, February 1, 2012</u>, 5:00 pm to <u>facultycenter@curry.edu</u>.
Please type or copy/paste your responses directly into this form and submit electronically, by e-mail.

Name: Brecken Chinn Swartz

Department & Title: Department of Communication, Associate Professor (as of Sept. 2012)

E-mail: bchinnswartz@curry.edu

1. **Title of Proposed Theme for your Curriculum Innovation Community:**

   Community on Global Interdependence

2. **Description: Briefly (in a few sentences) write a draft description of the proposed CIC, written for potential group members. It may be helpful to explain the need for the CIC, possible goals and projects, and how members and the College will benefit from participation.**

   A significant area of focus within the adoption of Curry's new Gen Ed proposal is an increased emphasis on international and global education. This committee will work to define, delineate, and suggest ways that Curry can enhance its international and global curriculum by working within four main areas:
   1) foreign language instruction, 2) study abroad, 3) international/global course offerings, and 4) support for international students and visitors on the Curry campus. The committee will consider programmatic goals and offer support for curricular innovation in international and global education that is grounded within well-considered, consistent, campus-wide learning objectives. The Committee on Global Interdependence will carry on the work of the CIC on Inclusion to extend Curry's reach internationally and deepen the College's ability to educate citizens prepared to engage meaningfully within our increasingly global community.

3. **Please address the following questions (2 to 3 pages maximum):**
   a. **Rationale for the proposed Curriculum Innovation Community. Expanding on the brief description and adding your own insights, knowledge (though Fellows need not be experts in the topic they propose), experiences, and perspectives, please explain why this theme is important and appealing across multiple disciplines/departments; how it will impact curricula, student learning, and faculty professional development; and why a CIC will help address it effectively.**

      As Curry works to increase international and global connections through both course curricula and extending space for contact between people of differing cultural, linguistic, and national backgrounds, it is crucial that objectives and standards be deeply considered and developed among relevant campus stakeholders. Through considering issues related to foreign language study, study abroad, international/global course offerings, and support for international students and visitors to the Curry campus, the Community on Global

Interdependence would ground its work on the framework laid by the 2011-2012 CIC on Inclusion to meaningfully delineate ways that Curry can both extend and deepen its effectiveness in educating informed citizens prepared to engage meaningfully within our increasingly global community.

To be clear, the Community on Global Interdependence would straddle and work with issues that are both "global" (relating to issues and concerns that transcend national borders, class, race, ethnicity, and culture) and "international" (related to practices, policies, systems, and norms in countries other than the United States). We would follow field-specific terminology in using "global" to delineate issues that stress commonality and collective consciousness, and "international" to focus on points of difference and diversity – BOTH of which foster important educational objectives that must be considered both separately and together.

The Community on Global Interdependence would work actively to enhance Curry's ability to provide world-class educational opportunities in four main areas:

1. Foreign language: This Community will research and share information on state-of-the-art teaching methods in foreign language and research the offerings of peer institutions to keep Curry's foreign language offerings competitive in terms of both course efficacy and the depth and diversity of courses available.

2. Study abroad: This Community will examine Curry's current study abroad offerings and work toward ensuring consistent goals and learning objectives across programs. It will also research possibilities for other study abroad experiences that are in line with Curry's global education objectives and seek to systematize and extend possibilities for Curry students to study internationally in meaningful ways.

3. International/global course offerings: This Community will work with GenEd and other relevant committees and departments to examine and enhance course offerings that meet the GenEd requirement on Global Interdependence. We will work to support curricular innovation to support the extension of both the breadth and depth of courses on international and global issues at Curry.

4. Support for international students and visitors at Curry: Recognizing the importance of interpersonal contact in fostering sensitivity and facility with intercultural communication, this Community will examine ways to bring more international students to Curry and to create systems and structures to effectively support them throughout their Curry experience. The Community will also research possibilities in short-term visitor or exchange programs to increase international visibility on campus and develop meaningful points of contact that serve multiple learning goals for students and faculty.

b. **What is your understanding of "community"? What qualities will you bring to the role of facilitator to help build community and foster the goals of the proposed group?**

A "community," at its best, is a site of "communication toward unity." Members are invited to bring a diversity of perspectives and experience to the task of creating a cohesive and visionary curriculum that is sustainable, innovative, effective, and expandable in addressing the values and needs of the larger Curry community (students, faculty, staff, parents, local community, and the world at large). Because there are so many values and levels of experience represented in the larger community we serve, the Community on Global Interdependence must seek to model best practices toward creating dialogue that is open,
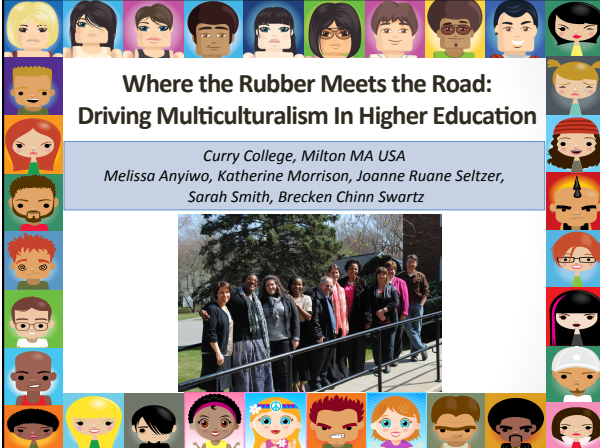
respectful, and inclusive of all perspectives. Effective communication lies at the heart of an effective community, and I would do my best to bring both my theoretical training in Communication and my years of practice as an international communicator to foster a Community that feels warm, vibrant, and nurturing of the many perspectives we need to understand and integrate.

I have many years of direct and multifaceted experience as a foreign language learner and teacher (and will be teaching a new Chinese course at Curry in Fall 2012), as an exchange student, as an instructor of Intercultural Communication, as the Executive Director of an international nonprofit organization, as the parent of an international student at a small liberal arts college, and as an "ambassador" to international visitors for well over twenty years (from the time I attended secondary school on an international military base through decades of teaching English to international students to working currently as an advisor to the Multicultural Student Union at Curry). I have been an active member of the Inclusion CIC at Curry during the current academic year, and desire to extend the important work started by this year's CIC into well-considered practice as the new GenEd curriculum comes into fruition.

I have discussed my intention to propose this Community on Global Interdependence with many members of the Curry community who may participate (Pat Mytkowicz, Pat Bonnarigo, Melissa Anyiwo, Les Muray, and the other members of the Inclusion CIC), and I look forward to working within a very vibrant, dynamic, committed group as we seek to expand Curry's global connections. I would plan to reach out to participants from all departments, including staff, and to involve students to the extent possible in keeping discussion grounded in student needs and perspectives.

c. **What do you hope to learn from the experience of being a Curriculum Fellow?**

My most cherished reason to become a Curriculum Fellow is to expand my opportunities to engage meaningfully with other faculty, staff, and students at Curry who are committed to fostering global and international education. My personal learning style is to "learn by talking," and I sincerely relish opportunities to work with others on tasks that enhance life for all of us. I feel I have been preparing my whole life to offer international expertise and experience to an institution like Curry, and I would be deeply delighted to witness enhancements to Curry's ability to offer a truly global education to succeeding generations of students. I would be thrilled to receive training through supporting structures of the Faculty Center, and to be able to serve the Curry community (and the world at large) by helping foster ways to prepare us all to engage effectively within our increasingly global world.

Where the Rubber Meets the Road:
Driving Multiculturalism In Higher Education

Curry College, Milton MA USA
Melissa Anyiwo, Katherine Morrison, Joanne Ruane Seltzer,
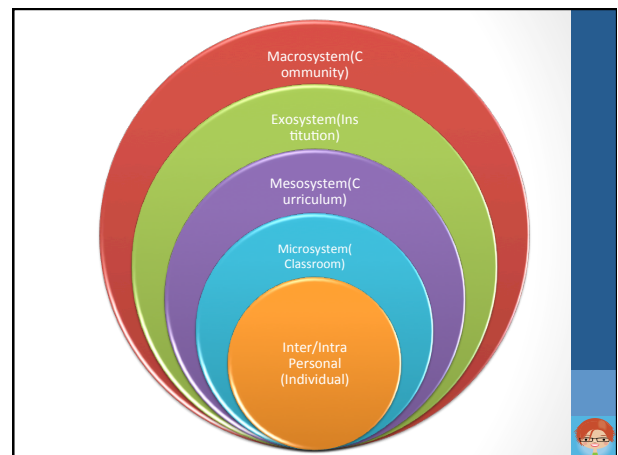*Sarah Smith, Brecken Chinn Swartz*

Session Overview

1. Context of Research
2. Transformational Processes at Multiple Levels
3. Exploring Engaging Practices
4. Review & Takeaways

From Diversity to Inclusion?

? **Diversity**
  = "Individual differences (e.g., personality, learning styles, and life experiences) and group/social differences (e.g., race/ethnicity, class, gender, sexual orientation, country of origin, and ability, as well as cultural, political, religious, or other affiliations)" (AAC&U)

? **Intersectionality**
  = *How do the parts of my identity relate to each other?*

✓ **Inclusion**
  = *"The active, intentional, and ongoing engagement with diversity"* (AAC&U)

♨ **Infusion**
  ♨ *The process of practicing inclusion at all levels*

Macrosystem(Community)
Exosystem(Institution)
Mesosystem(Curriculum)
Microsystem(Classroom)
Inter/Intra Personal (Individual)

Slide 1

External Drivers

1. National Concerns (AAC&U)
2. Regional Concerns (NEASC)

Accredited Member
New England Association of Schools & Colleges

Slide 2

Transforming the Exosystem
The Institution

Slide 3

Transforming The Institution

✓ **Campus Wide Drivers**
  ✓ Strategic Planning
  ✓ General Education
✓ **Creating a culture for transformational learning:**
  ✓ Departments
  ✓ Faculty body
  ✓ Campus life

Slide 4

Curry College
All Hallows Eve
Monday, Oct. 31…

An Authentic Hallows Ritual with pagan priestess Izolda Trakhtenberg
Honoring the dead and the turn of the year

Halloween: Monday, October 31, 2011
Student Center Chapel
7:30-9:00pm
Bring a stone to honor one who has died…
Tricks and treats included!

Sponsored by the Diversity Committee, the Spiritual Life Committee, and First Year Studies (Sound Culture Lab)

LABEL ME

Performance, Discussion and Open Mic :

SYMBOLS, STEREOTYPES, & SOCIAL IDENTITY

Tuesday, December 7th, 2010
Large Meeting Room
Student Center

7:00-9:00PM

Refreshments Provided

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Transforming the Institution

- "The word co-culture represents non-whites, women, people with disabilities, homosexuals, and those in the lower social classes who have specific patterns of behavior that set them off from other groups within a culture."

  - Passage on "co-cultures" from textbook: *Communicating Effectively* (Hybels & Weaver, 2012)

Transforming the Mesosystem

Curriculum Innovation Communities

Uncovering & Driving Change

**Inclusion for Connection,
A Curriculum Innovation Community**

WRITE ON
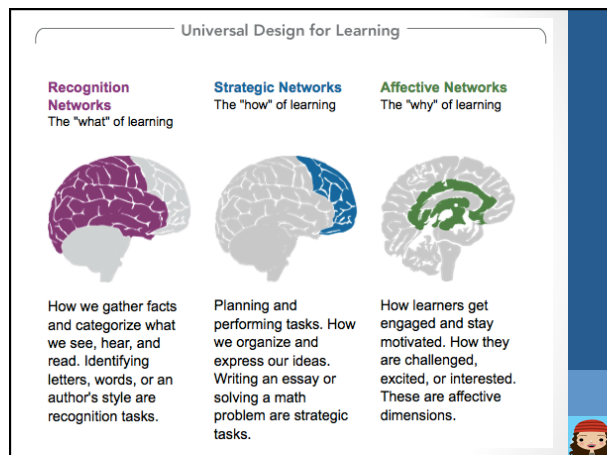
inclUSion

QUANT. COUNTS

To pioneer, refine, and foster campus practices that promote, regardless of difference, inclusion for connection among and around the Curry Community

Transforming the Microsystem

Accelerating Inclusive Classroom Practices
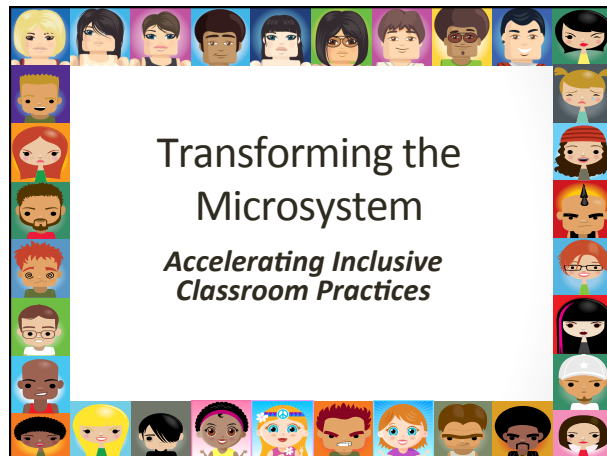
Creating an Inclusive Learning Environment

What is Universal Design for Learning?

- UDL address the need of students' diverse learning abilities
- UDL courses offer students opportunities to learn in multiple ways.

Universal Design for Learning

Recognition Networks
The "what" of learning

How we gather facts and categorize what we see, hear, and read. Identifying letters, words, or an author's style are recognition tasks.

Strategic Networks
The "how" of learning

Planning and performing tasks. How we organize and express our ideas. Writing an essay or solving a math problem are strategic tasks.

Affective Networks
The "why" of learning

How learners get engaged and stay motivated. How they are challenged, excited, or interested. These are affective dimensions.

Technology Treads

- Assistive Technology Starter Toolkit
  - Accessibility in your browser, on PCs with MS Office, and with mobiles
- Reading Collections
  - Bookshare®
  - Project Gutenberg
- Audio and Visual Collections
  - LibroVox
  - dotSub

Documenting the Transformation to Culturally Relevant Pedagogy

Context:
- Massachusetts Department of Education (DESE)
- Development of "teacher self"
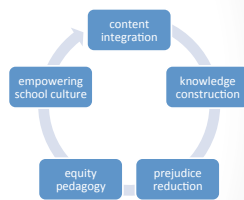
Where Does Transformation Happen?

- Standard Practice
  - Foundational Assignments/Readings
  - Inclusive
    - Strategies
    - Language
    - Lesson Planning
  - Intentional Field Placements

Curricular Mapping Responses

- Enhancing standard assignments
- Standards-based reflection questions
- Co-Curricular Activities
- Enhanced Curriculum
  - FYS Course
  - Senior qualitative research
  - New course for ELL's
- Enhanced Field Experiences
  - Intentional feedback supervisors & mentor teachers

content integration

empowering school culture

knowledge construction

equity pedagogy

prejudice reduction

Bank's Model, 2002

Shifting 1st Transformations

"I thought I was just going to read Twilight, now I understand more about race than I ever thought possible"
FYS Student, Final Reflection Fall 2011

- *The First Year Studies (FYS) Inquiry Model*
  - *Linking FYS with related discipline*
- *Being Human: Life Through The Eyes of Outsiders & the Undead*
  - Using vampires as a doorway to explore alienation and marginalization.

Intersecting the Classroom & Campus Life
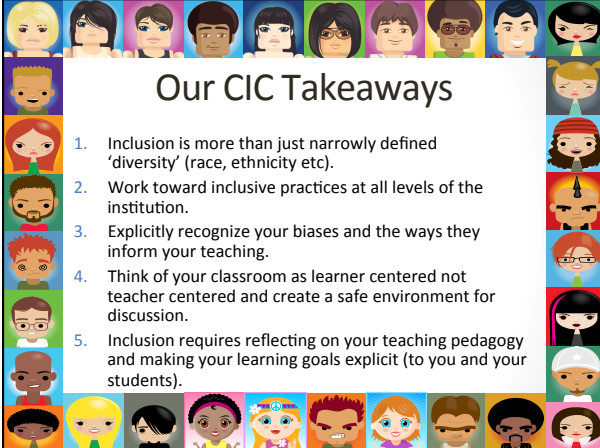

Transforming the Inter/Intrapersonal
The Individual

Personal Transformation through Relationship Development

✓Enhancing student personal awareness
✓Creating a safe environment
✓Reciprocal exploration of biases
✓Modeling self-awareness
✓Vicarious understanding

Our CIC Takeaways

1. Inclusion is more than just narrowly defined 'diversity' (race, ethnicity etc).
2. Work toward inclusive practices at all levels of the institution.
3. Explicitly recognize your biases and the ways they inform your teaching.
4. Think of your classroom as learner centered not teacher centered and create a safe environment for discussion.
5. Inclusion requires reflecting on your teaching pedagogy and making your learning goals explicit (to you and your students).
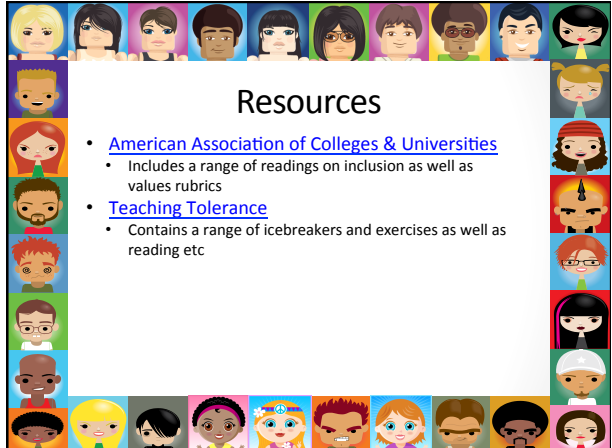
Breakout Session

- Take 5-10 minutes to:
  - Write your past and current practices
  - Discuss with your group
  - Strategize future transformations

Today's Takeaways...

- Goals for inclusivity tend to be too small
- Keeping topic if inclusivity fresh and interesting
- Difficulty demonstrating the value of multiculturalism
- Need a consistency
- Allowing for open (balanced) discussion in a room/class predominated by military/police/life experience versus "traditional students"
- Intentional Design
- Perspective Taking
- Critical thinking
- Recognize roots of guilt & depression
- Training future teachers utilizing broad models
- Deconstructing the process of of "other"-ing
- Acknowledging dominant frameworks without criticism
- Recognize institution's role in getting silos to communicate
- Multiple methods – videos, guest speakers, narrative, and numbers
- Encourage student engagement with community settings
- Focus on both content and process orientated learning goals – be explicit about these goals

Resources

- American Association of Colleges & Universities
  - Includes a range of readings on inclusion as well as values rubrics
- Teaching Tolerance
  - Contains a range of icebreakers and exercises as well as reading etc