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Volume 16, Number 01

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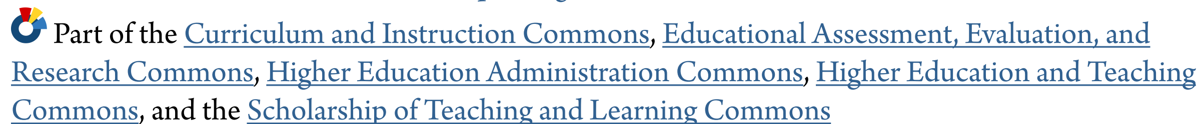
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Reaching Through Teaching

Reaching Through Teaching

A Journal of the Practice, Philosophy, and Scholarship of College Teaching

Special Diversity Issue

Volume XVI Fall 2004

The Center for Excellence in Teaching and Learning

Reaching Through Teaching

Volume 16, Fall 2004

Reaching Through Teaching is an online journal, which is published at the KSU Center for Excellence in Teaching & Learning (CETL) Web site. Its content is devoted to peer-reviewed articles and invited essays that address the teaching/learning process in higher education. Submissions that address the following topics from the perspective of any discipline are encouraged: research on teaching and student learning; assessment of teaching and student learning; research on problems and issues faculty face and related solutions; and innovative techniques or demonstrations.

Contributions are solicited from faculty at all colleges and universities. Please submit articles in Microsoft Word to the editor on a disk or as an email attachment (bhill@kennesaw.edu). Graphics must be submitted in jpeg format as a separate file with the manuscript. Starting with the Fall 2003 issue, all submissions must conform to the American Psychological Association publication style. We reserve the right to edit articles in keeping with our editorial practices. We do not accept previously published articles. For additional information on submissions, contact Bill Hill, Director, Center for Excellence in Teaching and Learning, Kennesaw State University, 1000 Chastain Road, Mailbox #5400, Kennesaw, GA 30144-5591. Phone 770-423-6410.

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CONTENTS

4 *Reaching Through Teaching Special Diversity Issue*
Valerie Whittlesey and Flora Devine
Kennesaw State University

5 *Racial Identity Development and Its Impact in the Classroom*
Janet E. Helms
Boston College

8 *A Successful Diversity Curriculum Transformation Model: The Case of Kent State University*
Steve O. Michael
Kent State University

22 *A Model for Diversity in the Curriculum: Oregon State University's Difference, Power, and Discrimination Program*
Susan M. Shaw
Oregon State University

28 *Embracing Diversity Education through Curriculum, Connections, and Culture*
Martha T. Nesbitt
Gainesville College

31 *Getting to the Core of Diversity: Administration, Design, and Practice*
Teresa Winterhalter, Mark Finlay, and Ed Wheeler
Armstrong Atlantic State University

40 *Making the Choice to Create an Inclusive LGBT Campus Culture*
Teresa Joyce
Kennesaw State University

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Reaching Through Teaching Special Diversity Issue

This issue of *Reaching through Teaching* is a special diversity issue. It is based on selected presentations from the 2003 "Stepping Up to the Plate: Best Practices in Diversity Education Conference." This conference, sponsored by Kennesaw State University, was a two-day meeting on April 25-26.

The conference provided a showcase for best practices in diversity and learning currently in use at universities, four-year colleges, and community colleges. The conference was designed to be of use to educators and administrators from all disciplines who are involved in general education and major programs. This conference also benefited administrators in other campus offices who are involved in creating a positive campus climate experience.

The goals of the conference were:

1. To examine best practices in the curriculum to: (a) establish or refine diversity course requirements; (b) spur the creation of new diversity courses or revise courses by integrating more diversity content; (c) encourage new research on diversity and learning; (d) examine teaching methods that promote diversity learning.
2. To make connections in diversity learning between the classroom, campus, and the local community to: (a) strengthen diversity-related collaboratives between academic affairs and other university campus offices (e.g., student affairs, alumni offices, admissions, etc.); (b) collaborate academically with K-12 schools to facilitate the college success of diverse students; (c) collaborate academically with community agencies and businesses to promote diversity sensitive students and citizens.
3. To explore marginalized underrepresented groups in the academy and explore ways to utilize the talents of diverse faculty and students to enrich the institution.
4. To establish benchmarks to assess institutional diversity learning experiences to: (a) establish institutional outcome measures and indicators for an inclusive curriculum and pedagogy; (b) explore ways to support faculty in their work towards an inclusive curriculum; (c) explore ways to use diversity learning experiences in ways that result in positive campus changes.

The first article in the issue is based on the presentation of the opening plenary speaker, Dr. Janet Helms. Dr. Helms reviewed her stages of white racial identity development and how those stages impact classroom interactions. The second, third, fourth, and fifth articles describe how four institutions transformed their curriculums to incorporate diversity. The sixth article outlines how institutions can create an accepting/inclusive Lesbian, Gay, Bisexual, and Trans (LGBT) campus culture.

Guest Editors of the Diversity Issue,
Valerie Whittlesey, Ph.D.
Flora Devine, J.D.

Racial Identity Development and Its Impact in the Classroom

Janet E. Helms
Professor of Education
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In higher education, the unresolved race-relations issues that prevail more broadly in society are acted out at various levels of interaction. Because there are few commonly accepted theoretical models for resolving these issues in society, there are also few models for structuring the educational environment as a climate facilitative of personal and interpersonal growth rather than of damaged personal self-esteem and destructive interpersonal relationships.

This article demonstrates how racial identity theory (Helms, 1984; 1990a; 1990b) may be used to analyze the racial dynamics that impinge on the educational climate, including the classroom. Additionally, this article suggests that racial identity interaction theory can provide a framework for designing interventions.

Racial identity theory concerns a person's self-conception of herself or himself as a racial being, as well as one's beliefs, attitudes, and values concerning oneself relative to racial groups other than one's own. In the Helms' model, white identity progresses through two phases; each phase consists of three stages. Each stage involves conceptions of the self as a racial being, as well as conceptions of oneself relative to other racial groups. Because whites have great privilege and sociopolitical power in society, they can more readily avoid working through issues of racial identity development. White students often enter the college environment unaware that race still exists as a volatile issue in society, or that they can "choose" what kind of white person they can be. The teacher has the task of expanding their awareness of identity options and raising growth-promoting questions.

The first stage of the first phase of white identity development is *Contact.* Contact is characterized by an innocence and ignorance about race and racial issues. The person is not consciously white and assumes that other people are "raceless" too. Contact people present a picture of either naïve curiosity or timidity about other races. Classroom interventions for students in this stage should involve providing accurate and honest information about various racial/ethnic groups, as well as "safe" exposure to various groups via guest lecturers/speakers, media, etc.

The second stage of identity is *Disintegration*. The person enters this stage when denial of race no longer works. The general theme of this stage is confusion. This is the person's first conscious acknowledgement that he or she is white, and that certain benefits accrue from belonging to the white membership group. Recognition of the benefits carries with it a recognition of the negative consequences of white group membership. Uncontested white group membership carries with it the recognition that one is to treat other racial groups immorally. The person often resolves the dilemmas by distorting reality. That is the person learns to blame the victim. For students at this stage, teachers should design interventions that help distinguish personal responsibility for racism from group responsibility. For example, the student who uses racial slurs is demonstrating personal racism. Thus, through role-plays, readings, and discussions, the student might be helped to analyze how different behaviors impact self, members of other groups, as well as other whites in her or his environment. Ideally, these strategies help the student to understand his or her own feelings and empathize with others. They should also

teach respect for diversity in one's cross-racial and intraracial interactions.

As the person's system of distortion becomes more complex, he or she enters the *Reintegration* stage. In this stage, the person is not only consciously white, but considers whites to be superior to all other racial groups. There is a tendency to negatively stereotype other groups and to exaggerate the differences between one's own group and others. Students at this stage appear to be rigid in their beliefs. They may also exhibit reclusiveness and out-group aggression and hostility in mixed race school environments. Such students have learned rules for explaining to themselves why they are better than members of other racial groups. Students may engage in behaviors such as wearing the Confederate flag, attempts to express a white identity – albeit dysfunctional attempts. Because whites belong to the politically dominant group, white people can stay in the reintegration stage for a long time. Reeducation should be the teacher's primary focus with students in this stage. Reeducation should aim at eliciting the stereotypes of all racial groups (including whites) within the classroom and providing contrary information. Via analyses of the histories of their own groups, students should be helped to discover the sources of prevailing stereotypes and the social consequences of maintaining them.

The first stage of the second phase of white identity development is *Pseudo-Independence.* In this stage, the person maintains a positive view of whiteness, but begins to scale it down to more realistic proportions. The person is no longer invested in maintaining the belief that white is superior, though he or she does not have a new belief system to replace the previous socialization. To replace the old belief system, white liberalist views develop in which it is assumed that people of color can be helped through activities such as affirmative action programs, special education, etc. The person recognizes the political implications of race in this country, but still denies the responsibility of whites in maintaining racism. Students at this stage generally have a positive view of themselves as white people, and though this view is still tinged with superiority, it is not consciously so. Since thinking about racial issues is a crucial dimension of this stage, teachers can help strengthen this stage by encouraging and devising activities that stimulate the student's curiosity and critical thinking about racial issues. Relevant activities could be keeping a portfolio in which the student describes his or her reactions to volunteer/service learning work and panel presentations involving members of other races who explain how they survive in a racist world. A basic goal of activities derived for persons in this stage is to encourage them to think critically by exposing them to situations that contradict prevailing white stereotypes about people of color.

Immersion-Emersion, the second stage of the second phase, is characterized by an effort to understand the unsanitized version of white history in the United States. It involves an active exploration of racism, white culture, and assimilation and acculturation of white people. During this stage, the person assumes personal responsibility for racism and develops a realistic awareness of the assets and deficits of being white. Sensitization is the protective strategy as the person seeks out experiences with other whites that will help him or her understand the meaning of white. Students at this stage attempt to grapple with the moral dilemmas that were repressed during earlier stages. Teachers can facilitate the student's quest for answers by encouraging them to analyze race-related current events with an eye toward clarifying moral dilemmas and helping them think of creative ways to educate themselves and other whites about racism and racial issues. Students can also be encouraged to recognize the positive aspects of whiteness through events such as white ethnic

awareness days or events. The teacher's task is to become an ally in helping students examine who she/he is and helping the student recognize that white people do have a culture.

During the *Autonomy stage* (the third stage of the second phase), the person actively confronts racism. Moreover, he or she seeks within race and cross-race experiences that permit that person to develop a humanitarian attitude toward people regardless of race. Confrontation and inclusion are the primary self-protective strategies of this last stage. Autonomy is a stage in which the person engages in experiences to nurture his or her whiteness, as personally defined. The student at this stage becomes increasingly aware of the commonalities inherent in various forms of oppression (e.g., racism, sexism, poverty, ageism, etc.) and tries to eliminate all forms of oppression from society. The student is quite cognitively flexible and open to new information and new ways of thinking about racial and cultural variables. The teacher's job is easiest when the student is in this stage because the student can frequently think of her or his own self-enrichment experiences. Therefore, the teacher merely acts as a consultant who helps the student channel his or her energies into practicable goals and activities.

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A Successful Diversity Curriculum Transformation Model: The Case of Kent State University

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No one in the United States is under the illusion that the recent Supreme Court's rulings will provide finality on the issue of race and diversity in the nation's schools, not when one of the Justices herself expressed hopes for a re-visitation of the case in 50 years' time. However, while colleges and universities continue to struggle toward their goal for diverse student populations through deliberate admission strategies, a more compelling need of society is educating students to appreciate human differences. Hitherto, many institutions have relied on an erroneous notion that if culturally different students are thrust together, the law of proximity will somehow nullify preconceived prejudices students bring to the campus. We now know better. To mitigate the constraints of limited socialization that every student brings to the campus, institutions need a deliberate strategy to work on their minds—strategically challenging preconceived fears and systematically eliminating ignorance, while promoting the understanding and appreciation of the common cord that binds humanity together. Indeed, this is the moral responsibility of every educational institution to its society, notwithstanding the position and courage of educational leaders to fulfill this hallowed responsibility.

Therefore, higher education institutions across the nation are beginning to wake up to the true challenge of diversity (i.e., educating students to appreciate and promote diversity through deliberate curricular construction and implementation). The purpose of this article is to provide a brief analysis of a successful adoption of diversity requirements at Kent State University.

Kent State University

Kent State University's eight-campus network spreads across northeast Ohio. Founded in 1909 as a Normal School, Kent State has grown to become the second largest university in Ohio with a student population of over 36,000 and over 3,000 staff and faculty. Although Kent State is the home of the Liquid Crystal Research Center and world-class academic programs, the University is also known for the unfortunate incident that occurred on May 4, 1974. The death of four Vietnam War protesters on the campus put an indelible mark on the University's history—a history that the current administration believes provides the university community a deeper sense of responsibility toward non-violent conflict resolution, democracy, and humanitarian pursuits. Through hard work, Kent State continues to improve the diversity of student, faculty, and staff populations.

A Brief History of Diversity Efforts

Curricular adoption is never done in a vacuum. There are important events that culminated in the successful adoption of diversity requirements at Kent State University. First was the appointment of a new president in 1991. As the President observed numerous times in her public speeches, expanding Kent State's diversity was one of the expectations of her presidency—an expectation that she was glad to make a top priority. Less than a year into her presidency, President Carol Cartwright established a Diversity Review Committee. The Committee submitted its report in March 1993, followed by a presentation of the report to the Board of

Trustees. A follow-up Committee was established by the Senate in 1994, and about the same time, the Provost established an Ad Hoc Diversity Committee. The Ad Hoc Diversity Committee proposed that the Liberal Education Requirements Curriculum Committee (LERCC) deliberate on the implementation of diversity requirements. With the arrival of a new provost in 1999, the University had a new impetus to aggressively move ahead to implement the proposed diversity requirements. Figure 1 provides a timeline approximation of events.

Perhaps the most important recommendation of the 1993 Diversity at Kent State University Report was the call for the introduction of diversity into curriculum offerings on the Kent and regional campuses. The Report urged the University to offer new courses and incorporate diversity into existing courses. Figure 2 illustrates different approaches available to institutions contemplating curricular changes to incorporate diversity. The Report emphasized the need to integrate diversity workshops and training into new student orientation programs. The second aspect deals with a common set of diversity courses that all students, irrespective of major field, are expected to take before graduation. The third aspect calls for an infusion of diversity into existing courses, sponsoring special topics on diversity, internships and individual investigations that focus on diversity, as well as encouraging students to undertake group study projects, term papers, theses, and dissertations that focus on diversity issues.

Figure 1. Historical timeline.

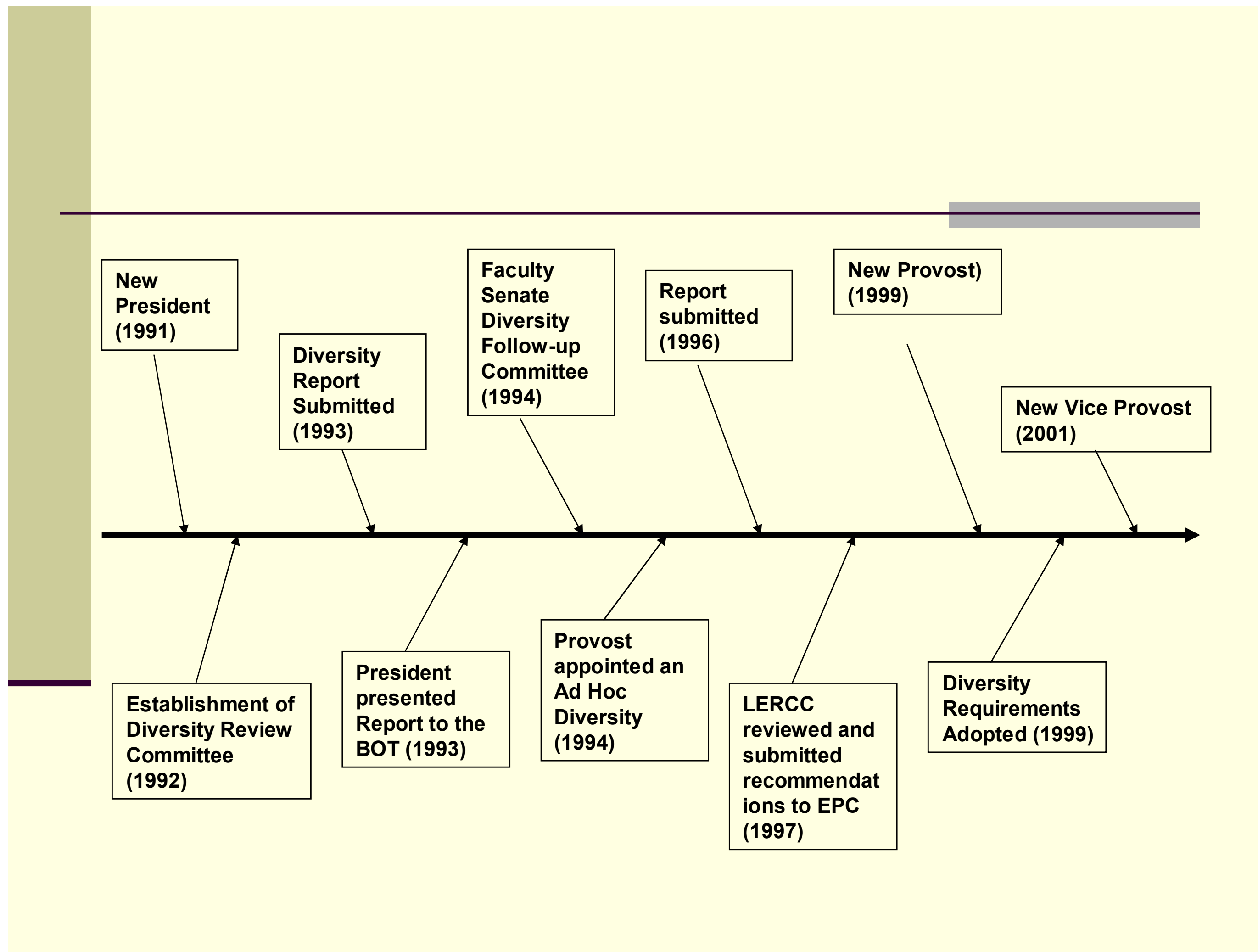
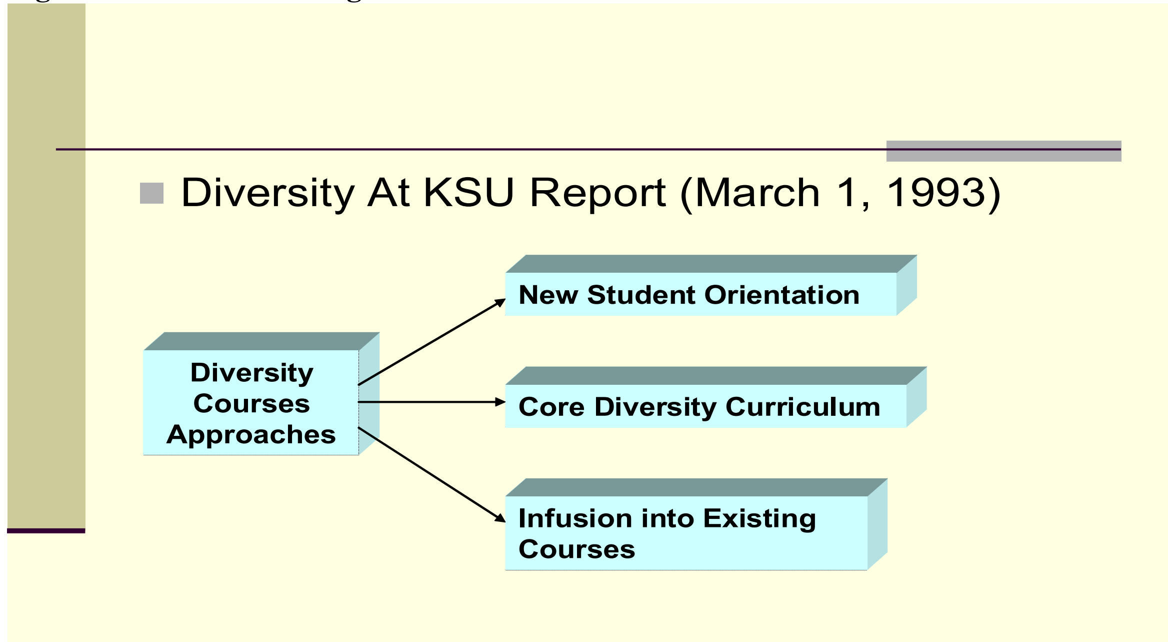


Figure 2. Historical background.



Purpose of Diversity Requirements

A successful adoption of curricular changes is predicated on a clear articulation of the goals for these changes. Hence, at Kent State University, the purpose of diversity requirements became a subject of university-wide discussion. Given that the purpose of a curriculum provides the context for content, pedagogical strategies, classroom activities, and expected outcomes, the University provided ample opportunities for open and honest conversations regarding diversity goals. Four goals were foundational to Kent State's adoption of a diversity-required curriculum:

1. There was a need to respond to an ongoing university goal to enhance student success. Student success could no longer be defined in the absence of adequate exposure to diversity issues.
2. There was a need to help educate students to live in communities permeated with cultural and ideological differences. To the extent that our society will continue to experience an increase in cultural and ideological differences, diversity education becomes critical for living.
3. There was a need to raise student's consciousness about local and global differences, to explore shared values, to improve students' appreciation of their own cultures, and to encourage them to embrace and respect differences.
4. There was a need to ensure that Kent State's graduates are fully prepared to function effectively in an increasingly diverse society. Kent State's graduates should be prepared to accept job opportunities anywhere in the world.

Rationale

Part of the deliberation of the purpose or goals that the required diversity curriculum was expected to achieve included a discussion of rationale. Since a large proportion of Kent State's students come from rural Ohio and neighboring states, educating students to appreciate the fact that we are living in an increasingly interdependent world becomes crucial. Also, business and industry leaders are clear

in their expectations and urgent in their calls for graduates with cross-cultural skills. Business leaders point to the fact that for them, diversity is a matter of business imperative.

Feedback from graduates suggests that, irrespective of their specializations, job interviewers are increasingly demanding that they describe their experiences with diversity and demonstrate their ability to function effectively in a diverse setting. Today, the marketplace demands graduates who possess important cross-cultural skills. In addition, given the historical background of Kent State University, a commitment to liberal education as well as to comprehensive education is of top priority. Teaching and learning about appreciation of human differences are central to the kind of education the University professes. Lastly, there have been several campus committees and task forces that consistently recommended curricular transformation to embrace diversity. Green (2002) indicated the United States cannot make the common claim to have the best system of higher education in the world, unless our graduates can free themselves of ethnocentrism bred of ignorance, and navigate the difficult terrain of cultural complexity. Similarly, Kent State University cannot claim to be one of the best universities in the nation, unless its graduates are equipped to embrace the world to its fullness. With these rationales, Kent State University was set firmly on its path to institutionalize diversity requirements.

The Characteristics of the Diversity Requirements

After much deliberation, it became obvious that one required course would not sufficiently provide opportunities for students to grow in all aspects of diversity. For example, there is a type of diversity that is unique to the United States that students should understand thoroughly. Beyond that, there is another type of diversity that characterizes the world in which we live. Two three-credit courses with one focusing on domestic diversity and the second focusing on global diversity were proposed and approved for implementation.

In order to build in flexibility for students, these courses could be taken in any semester from freshmen to senior years. It was determined ahead of implementation that the adoption of two more courses shall not result in an increase in course load necessary for graduation. As a matter of fact, Kent State University was discussing a reduction in the overall course load at the time that the required diversity courses were being contemplated. Finally, the University decided that these diversity courses should be selected from a substantial list of diversity courses on campus. However, courses approved to meet diversity requirements should be those that can be harmonized with the Liberal Education Requirements (LER) courses.

As mentioned above, Kent State was in the process of reducing the overall LER course load (from 39 credit hours to 36 credit hours) at the time the University was deliberating on the adoption of two course requirements. A creative solution was found because the philosophy of LER already embraced diversity. Therefore, one of the two diversity-required courses was embedded in the existing LER, while the second diversity required course could count toward another LER, major, minor, or elective.

Implementation

To help with the management of University required courses, the University established the University Requirements Curriculum Committee (URCC). A charge of the URCC is responsibility of overseeing all university-wide curricular requirements. The Committee periodically reviews and recommends changes in existing curricular requirements (LER, Diversity, and Writing Intensive), reviews new course and program proposals and makes recommendations on

them, and assesses student learning outcomes in required courses.

The University made a deliberate effort to simplify curriculum review and to develop criteria for diversity courses approval. The URCC issued calls to academic units for diversity course proposals that were reviewed and recommended to the EPC.

Learning Outcomes

In order to be able to identify courses that may meet the diversity requirements, it became necessary to identify the learning outcomes expected from these courses. Courses that satisfy the diversity requirements aim to give students significant opportunities to achieve the following outcomes:

1. Address diversity issues, particularly those involving unequal and/or discriminatory treatment.
2. Compare positive and negative implications of various parochial or "…centric" perspectives.
3. Confront racial or ethnic perceptions, attitudes, and stereotypes.
4. Encourage global awareness and sensitivity.
5. Examine patterns and trends of diversity in the United States.
6. Explore ways to communicate and participate constructively in a diverse community.
7. Foster appreciation of aesthetic dimensions of other traditions and cultures.
8. Learn systematic approaches to understanding cultural differences and commonalities.
9. Participate in special programs that promote understanding of other peoples.
10. Study Western and non-Western cultures in a world context or from a comparative perspective.
11. Understand how one's own culture shapes one's perceptions and values.

Classroom activities are expected to enable students to "inquire, reflect, learn, grow, and act"—a curriculum mantra of Kent State's educational efforts.

Incentives for Change

Seasoned administrators are quick to point out that in higher education as in any sector, leaders reap what they reward. Organizational and curricular change requires attention to incentives that anticipate implementers' logistical and motivational needs.

The first area of attention was course development. A fellowship program was proposed to assist interested faculty in completing diversity-related projects. Three types of projects were of interest: (a) those that enhance diversity in courses or academic programs; (b) those that strengthen faculty development in relevant ways; and (c) those that diversify the knowledge base within the campus and the broader community. Faculty could use their fellowships to complete projects with the following purposes:

1. Change an existing course to incorporate, augment, or refine diversity content, or to enhance teaching methodology to illuminate diversity content.
2. Create a course focusing in substantial measure on diversity content or an instructional methodology designed to illuminate diversity content.
3. Prepare instructional materials designed to facilitate incorporation of diversity content into a new or existing course.
4. Create a department, program or disciplined-based faculty development initiative designed to strengthen the capacity of faculty in the unit to achieve a more diverse curriculum.

5. Create or refine community-based instructional programs to facilitate diversity awareness.

During the first academic year, a total of 10 fellowship awards were provided consisting of $2000 each. Each recipient could also apply for an additional $1000 to cover cost of research materials as well as conference attendance.

While it is part of faculty expectations that they attend academic conferences regularly, faculty were especially encouraged to take this opportunity to attend diversity-related presentations. Currently, the Office of the Vice Provost for Diversity and Academic Initiatives is planning an internal conference for all faculty members teaching diversity required and diversity-related courses. The proposed conference will serve as one more incentive for faculty to make their teaching public and affirm best practices. Part of the encouragement includes limited financial assistance to also attend external conferences that emphasize diversity curriculum development.

Guidelines for Course Development and Selection

The following further guidelines were provided to help with course development and course selection decisions:

1. Both lower division and upper division courses may be proposed.
2. A course must have been offered at least once before consideration. This guideline enables decision makers to have some basis for course evaluation before approving the course.
3. Courses within a single discipline as well as interdisciplinary courses may be proposed.
4. With respect to foreign language instruction, elementary language acquisition courses are not eligible. More advanced language courses may be submitted for consideration.
5. With respect to the formal approval process, the Department/School Curriculum Committee, College Curriculum Committee, an appropriate subcommittee of the Educational Policies Council, Educational Policies Council, and Faculty Senate must approve the diversity curricula proposals.
6. In some degree programs, diversity has been made an integral part of the curriculum. If breadth and intensity of diversity across the curriculum can be demonstrated by the academic unit, program completion will satisfy the requirement.
7. Finally, with respect to the review cycle, the diversity requirement and designated courses/programs are to be periodically and systematically reviewed for conformity to the objectives and criteria. Review by an appropriate subcommittee of the Educational Policies Council will occur every five years.

Challenges Encountered

As mentioned earlier, the first challenge encountered in the process of required diversity course adoption was the need to prevent an addition to the overall graduation requirements of undergraduate programs. To complicate matters, the University was already deliberating on how best to reduce the overall graduation credit requirements; hence, the discussion of diversity course requirements needed to comply with the agenda on the table. The second challenge was to ensure that all units have contributions toward the diversity course list. Of course, without this, it was going to be a politically difficult proposal to sell. Third, change sponsors encountered the challenge of demonstrating that diversity courses actually bring benefits to hard sciences. Why should a computer science student, a biomedical science student who could benefit from more science courses

spend their "precious limited time" to undertake a six-credit hour course on diversity? Convincing science faculty who did not undertake such an educational experience during their college days was not a trivial challenge.

In addition, there was the challenge of how best to proceed and respond (or not respond) to criticisms. Criticisms ranged from the university's deliberate efforts to "impose" liberal ideas and agenda on students to the university's deliberate efforts to "water down" university education.

Reflection on the Reasons For Success

Scholars of educational change are often cautious in recommending a generalizable recipe for success. Insofar as context plays an important role in the overall success of any change, readers must examine the relevance of suggestions provided in this article. In the case of Kent State University, the following nine factors contributed to the success of the diversity requirements adoption:

1. Context for Change **-** It can be argued that the context for diversity requirements adoption was ripe for Kent State University. First, the blood-tainted history of the University provides a conducive environment to dialogue on democratic values, which include freedom, tolerance, inclusion, and respect for divergent perspectives. Second, the arrival of a president who was committed to a new diversity experience on campus enhanced the seriousness the community started to pay to diversity issues. For example, 78% of all faculty and 100% of minority faculty responded in a survey that the University should expand efforts to increase diversity on campus. Third, almost all internal reports made reference to the need for Kent State to improve its attention to diversity.
2. Strong Leadership Commitment - One can say with certainty that a major curriculum change, especially one that involves controversial subjects, cannot be achieved without the support of institutional leaders. This is true in the case of Kent State University where the President, the Provost, as well as the Faculty Senate provided very strong leadership commitments to diversity requirements adoption. Commitment was expressed through every opportunity that involved public address, through approval of resources in support of implementation, and through personal actions and support for organizational change. In a letter to the Board of Trustees, President Carol Cartwright indicated that the University must expose students to a variety of cultures and international perspectives, make all members of our community feel welcome by fostering a positive balance between the democratic values of civility and the freedoms of inquiry, speech and beliefs, and infuse academic and extracurricular programs with such values as respect for others and social responsibility.
3. Lengthy Process - The timeline illustrated in Figure 1 reveals that the adoption of diversity requirements at Kent State University took over six years from the initial conception to full implementation. Other universities need not take this long. However, change sponsors should be prepared to go through a lengthy process of deliberation. A lengthy process that spreads over several years is not necessarily a bad thing because opportunities are available for people to discuss almost exhaustively the implications of the change. The more people participate in deliberation, the more they are

likely to feel a sense of ownership of the outcome. A rushed deliberation may anger the community and suggest that change sponsors are trying to impose their will on the stakeholders.

4. Link to Institutional Mission - Kent State's Mission Statement provides the most powerful source of credence, authority, and justification for diversity related activities on campus. The Mission Statement is clear in its description of the kind of graduates the institution hopes to produce and the context in which these graduates are expected to live. It makes sense for the University community to ensure that the curriculum offerings align with the vision envisaged by the community. To do otherwise would mean false representation and misleading marketing communication to prospective students. Indeed, the first task before higher education institutions contemplating curriculum reform to incorporate diversity is a reexamination of their mission statements. The mission statement describes the reason for existence of an institution. It conveys to the public certain expectations and communicates institutional obligations. An appropriate institutional mission lessens the level of acrimonious wrangling associated with curriculum debates.
5. Creation of the Office of Vice Provost for Diversity and Academic Initiatives - Kent State University elevated the priority given to diversity by creating a senior level official to lead the diversity agenda for the University. The Vice Provost is a member of the President's cabinet and a member of the provost's staff. It is particularly strategic in that the office is located within academic affairs and the responsibility of the office is broadened to include academic initiatives. In this way, the office is able to lead curricular discussion and initiate academic changes to promote diversity knowledge among students and faculty. The Vice Provost serves as a consultant to the URCC on matters relating to diversity curriculum. The Vice Provost also explores ways to support faculty members who teach diversity-related courses. Having a visible leadership position for diversity on university campus has many advantages. It conveys the university's seriousness to the community, it ensures that whoever is charged with the responsibility is able to eke out accountability procedures for the campus, and locating the position within the Provost's office enables diversity to be woven throughout the academic fabric of the institution.
6. Establishment of the University Requirements Curriculum Committee- The establishment of a university-wide committee to oversee the requirements curriculum turned out to be a very wise strategy. Members of the committee are natural advocates for these courses and they focus their diverse expertise on promoting and enhancing diversity related courses. As mentioned earlier, the committee is also charged with reviewing the effectiveness of the diversity requirements in order to ensure continuous improvement. Institutions should avoid the temptation to staff diversity committees with minority members or females only. Often, diversity initiatives are left in the hands of minority faculty and staff. Both majority and minority members have much to contribute and since no one

is born with innate cross-cultural knowledge, it is incumbent upon all of us to acquire diversity knowledge and skills.

7. Minimal Disruption to Existing Structures - Efforts were made at Kent State University to ensure that the adoption of diversity requirements resulted in only minimal disruption of existing academic activities. Because courses that satisfy diversity requirements are spread across all colleges, credits generated from these courses are also spread across contributing colleges. The adoption of the diversity requirements did not result in greater graduation requirements for students. Therefore, students did not feel particularly burdened to take these courses.
8. Comprehensive Definition of Diversity - It was particularly insightful to ensure that the adopted definition of diversity was a broad one. While issues of race are fundamental to diversity knowledge and skills, other issues such as religious, gender, and socio-economic differences, as well as issues relating to sexual orientation are included in the diversity requirements. At Kent State University, diversity is defined as broadly as it can be—encompassing all human differences. More importantly, diversity requirements cover issues relating to America's journey, which includes slavery, civil war, segregation, Jim Crow, Civil Rights Movement, integration, and efforts to consciously accept, promote, and celebrate human diversity.
9. Ensuring Course Availability - Once students are required to take certain courses, it is incumbent upon the university to make sure these courses are available to students. Serious attention was given to student convenience in scheduling required courses. Tables 1 to 4 present the courses offered during fall of 2002 that satisfied the diversity requirements and the number of students who enrolled in each course. Courses with large enrollment had several sections. As the tables reveal, most students took the diversity requirements during their first year, followed by the second year, and third year. Only a few of students seemed to delay taking the required courses to their fourth year. The burden for fulfilling diversity requirements was made easier for students by ensuring that courses are available at the convenience of students.

Conclusion

Higher education has played a significant role in advancing western civilization. Through science and technology, we have explored the deepest ocean, dissected what lays at the belly of the earth, and ascended to Mars. We have brought unprecedented sophistication to the arts—music, fine art, architecture, etc., and we have brought depth to our knowledge of humanities. However, while we have been successful in taking a person to the moon, teaching him or her to walk across his lawn to know and "love thy neighbor" has remained a challenge.

At the root of all wars lie the demons that have plagued humanity—the fear of cultural differences, the ignorance of human diversity, and the failure to discover the common cord of humanity. For the first time, higher education institutions are rising to this challenge. Indeed, we should question the benefit of any education that trains the hands to work, but fails to stir the heart to love; we should all question the utility of an education that prepares the intellect to reason, but fails to coach the

mind to appreciate, accept, and promote human diversity. The 21st century environment demands a university education with a mission to bring advancement to our global civilization, progress to humanity, and peace on earth.

Table 1
Fall 2002 Level 1 (1st Year) Courses and Enrollment.

Department	Course Name	Enrollment
Anthropology	Introduction to Cultural Anthropology	470
Geography	World Geography	564
History	History of Civilization I	919
History	History of Civilization II	421
History	History of the United States: The Formative Period	1547
History	History of the United States: The Modern Period	914
Philosophy	Introduction to Philosophy	400
Political Science	Introduction to Conflict Management	192
Politics	American Politics	572
Politics	Comparative Politics	111
Politics	Diversity in American Public Policy	56
Politics	World Politics	319
Sociology	Introduction to Sociology	2339
Theatre & Dance	The Art of Theatre	628
Honors	Colloquium: American Politics	16
Honors	Colloquium: History of Civilization I	18
Honors	Colloquium: U.S. History I	18
Total Enrollment in Diversity Courses		9504

Table 2
Fall 2002 Level 2 (2nd Year) Courses and Enrollment.

Department	Course Name	Enrollment
English	Introduction to Ethnic Literature of the U.S.	19
English	Introduction to Women's Literature	35
Modern & Classical Language Studies	The Greek Achievement	46
Pan-African Studies	Black Experience I: Beginnings to 1865	287
Pan-African Studies	Black Experience II: 1865 to Present	75
Philosophy	Comparative Religious Thought	45
Philosophy	Introduction to Ethics	310
Psychology	Multicultural Psychology	52
Sociology	Social Problems	510
Communication Studies	Criticisms of Public Discourse	93
Journalism & Mass Communication	Media, Power, & Culture	595
Exercise, Leisure, & Sport	Sport in Society	61
Family & Consumer Studies	The Family	300
Music	Music as a World Phenomenon	813
Theatre & Dance	Dance as an Art Form	114
Total Enrollment in Diversity Courses		3355

Table 3
Fall 2002 Level 3 (3rd Year) Courses and Enrollment.

Department	Course Name	Enrollment
Arts & Sciences	Colloquium on Women's Studies	73
English	African-American Literature	26
English	Women's Literature	82
Geography	Cities & Urbanization	38
Geography	Geography of Europe	47
Geography	Geography of East & Southeast Asia	39
Justice Studies	Minorities in Crime & Justice	72
Justice Studies	Women in Crime & Justice	62
Pan-African Studies	African and African-American Philosophies	4
Pan-African Studies	The Black Women: Historical Perspectives	28
Philosophy	African and African American Philosophies	7
Sociology	Family and Other Intimate Lifestyles	135
Sociology	Inequalities in Societies	117
Economics	Economics of Poverty	37
Communications Studies	Gender & Communication	95
Communications Studies	Intercultural Communication	36
Exercise, Leisure & Sport	Inclusions of People with Disabilities in Leisure	27
Total Enrollment in Diversity Courses		925

Table 4
Fall 2002 Level 4 (4th Year) Courses and Enrollment.

Department	Course Name	Enrollment
Anthropology	Human Behavior Ecology and Evolution	17
Anthropology	Kinship and Social Organization	31
Politics	Constitutional Law: Civil Rights and Liberties	23
Sociology	Race and Ethnic Studies	12
Sociology	Sociology of Changing Gender Roles	23
Art	Art of West Africa	29
Total Enrollment in Diversity Courses		135

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A Model for Diversity in the Curriculum: Oregon State University's Difference, Power, and Discrimination Program

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For the past decade, Oregon State University (OSU) has required every undergraduate student to fulfill a baccalaureate core requirement that specifically addresses issues of diversity and social inequality. As a complement to OSU's other curricular and extracurricular efforts to support diversity, the University's Difference, Power, and Discrimination (DPD) Program has become a central mechanism for teaching students to understand how power and privilege function across differences in American society (the baccalaureate core also contains cultural diversity and global issues requirements that focus on cultures other than Western). The Program's success is affirmed both by the students who have taken DPD courses and the faculty who have participated in the DPD faculty seminar and developed DPD courses.

History

When concerned faculty members and students created the DPD Program in the early 1990s in response to a series of racist incidents on campus, the DPD Task Force agreed that students needed courses that examined the roles of power, privilege, and difference. Rather than developing a single course for all students, the Task Force called for faculty members across campus to create a series of courses within their disciplines that dealt explicitly with issues of power and difference. Recognizing that most faculty have not received formal academic training in diversity, the Task Force also established a position for a Program Director who would provide regular educational opportunities for faculty members desiring to create DPD courses.

In the late 1990s during a typical state-funding crisis, OSU's administration announced that they had cut funding for the DPD Program, arguing that there were DPD courses on the books and therefore no need existed to continue the Director position. Students and faculty, recognizing the ongoing need for new courses and further faculty training as new faculty members came to campus, organized and demanded that the Program be funded. Not only were they successful in restoring funds for the Program, but their activism led to the formation of a Faculty Senate Task Force on DPD that recommended a strengthened rationale and set of course criteria for DPD courses, and an ongoing commitment to the faculty development and campus engagement responsibilities of the DPD Program.

In 2000, the Faculty Senate overwhelmingly endorsed the new course criteria. Each baccalaureate core requirement offers a rationale for its inclusion in the curriculum. The revised rationale for the DPD program approved by the Faculty Senate decidedly situates the emphasis of DPD courses within the context of social inequality, rather than an overview of multiculturalism (as is the case in many institutions). The rationale for DPD courses as a part of the baccalaureate core states:

> The unequal distribution of social, economic, and political power in the United States and in other countries is sustained through a variety of individual beliefs and institutional practices. These beliefs and practices have tended to obscure the origins and operations of social discrimination such that this unequal power distribution is often viewed as the natural order. The DPD requirement engages students in the intellectual examination of the complexity of the structures, systems, and ideologies that sustain discrimination and the unequal distribution of power and resources in society. Such examination will enhance meaningful democratic participation in our diverse university community and our

increasingly multicultural U.S. society (Nunnemaker, 2000, Difference, Power, and Discrimination Task Force section).

Faculty support of such strong language about power and privilege came through a long process of campus engagement. A very powerful, committed core of faculty members who actively champion the DPD program worked thoughtfully and carefully with other faculty members across campus. While the majority of DPD activists are in the College of Liberal Arts, the Task Force intentionally sought conversations with faculty members in other colleges. Because OSU is a land grant institution, the University has large colleges of agriculture, forestry, engineering, and health and human sciences. While these are not often the places diversity advocates look for cooperation, the DPD Task Force specifically engaged faculty members from these colleges and developed a groundswell of support. Additionally, the DPD Director made a point of recruiting faculty members from colleges other than Liberal Arts to participate in the DPD Faculty Seminars, and these faculty members became significant advocates for the importance of understanding power and privilege across the disciplines for all students.

DPD Courses

In addition to adopting the revised rationale, the Faculty Senate (2000) also approved a strengthened set of criteria for DPD courses. The revised criteria emphasized the centrality of the study of inequality within disciplinary content and clarified the expectation that DPD courses would examine the intersections of various systems of oppression within disciplinary content. The criteria section for the DPD baccalaureate core requirements state that Difference, Power, and Discrimination courses shall:

1. Be at least three credits.
2. Emphasize elements of critical thinking.
3. Have as their central focus the study of the unequal distribution of power within the framework of particular disciplines and course content.
4. Focus primarily on the United States, although global contexts are encouraged.
5. Provide illustrations of ways in which structural, institutional, and ideological discrimination arise from socially defined meanings attributed to difference.
6. Provide historical and contemporary examples of difference, power, and discrimination across cultural, economic, social, and political institutions in the United States.
7. Provide illustrations of ways in which the interactions of social categories, such as race, ethnicity, social class, gender, religion, sexual orientation, disability, and age, are related to difference, power, and discrimination in the United States.
8. Provide a multidisciplinary perspective on issues of difference, power, and discrimination.
9. Incorporate interactive learning activities (e.g., an un-graded, in-class writing exercise; classroom discussion; peer-review of written material; a web-based discussion group) (Nunnemaker, 2000, Difference, Power, & Discrimination Task Force section).

Each DPD course proposal must address all criteria. While each course reflects its own disciplinary content, its central focus is how difference and power operate within that discipline. For example, a DPD course in forestry still examines forestry issues, but from a perspective focused on difference, power, and privilege in forestry. Additionally, DPD courses must look at how various forms of difference intersect and shape one another within that content. Therefore, a DPD course cannot focus simply on one form of difference (say, race or gender) as if it exists apart from other forms of difference. For example, WS 223 (Women: Self and Society) is a DPD course in the Women Studies Program, and, while the primary topic of the course is women, the examination of gender issues is always complicated by issues of race, social class, sexual orientation, age, and ability. DPD courses must also provide historical context for understanding issues of difference and must approach the subject from multidisciplinary perspectives.

The only contentious criterion on the list was the U.S. focus. Initially, some faculty members wanted courses with primarily international content to qualify, but the DPD Task Force successfully argued that the point of the DPD requirement was to help students look at these issues in the context of their own lives. The Task Force feared that a focus on other countries would, in fact, reinforce students' ethnocentrism while allowing them to ignore and deny the systems of oppression in which they participate as Americans (by far, the majority of OSU students are white Americans). The Task Force did agree that global comparisons, however, would be appropriate.

The Faculty Senate did approve one criterion that had been rejected in the original approval of the DPD requirement—the incorporation of interactive learning activities. Initially, some faculty had complained that such a requirement was tantamount to telling them how they had to teach, and so the Senate dropped the criterion. By the time the revision of the DPD criteria occurred eight years later, most faculty members had realized that DPD content could not be taught most effectively by lecture alone. As one student reported, "with a lecture format the environment was not one that encouraged people to actively think about the issues—students were just concerned to keep up and take notes" (Gross, J., Lonergan, C., Henderson, L., & Ford, S., 1999, p. 36).

A 1999 evaluation of the DPD Program by the Director at the time found widespread support among both students and faculty for the DPD requirement (Gross, et al., 1999). In interviews, students reported that the DPD courses communicated course content in such a way that it had a high level of personal impact on them. "It was clear throughout many interviews that the success of a DPD course was centered, in the students' views, on this transformative, experiential aspect of integrating abstract knowledge in a palpable way with their worldview" (p. 34). In particular, the evaluation found the DPD courses were important for OSU's ethnic minority students, for whom the program is a personal issue. For ethnic minority students, DPD courses represented a curricular component attentive to and validating of their experiences. One student explained, "As a Mexican student, if they took away these type of classes, I would feel that they are not giving a complete education. If I am paying as much as anyone else, why wouldn't I demand that classes which have to do with my culture be given" (p. 38). In fact, a number of student respondents suggested that more that one DPD course be required. As one student suggested, "Even a minimum of two courses would reinforce the issues. One class may focus in on one aspect of oppression, but taking another class can offer a more comprehensive view of oppression. There is not a lot of time and money, but we have to ask what do we value" (p. 39)?

The DPD Faculty Seminar

One of the unique aspects of OSU's DPD requirement is that it asks faculty members to develop courses within their disciplines that focus on issues of power and privilege. For example, MB 330 (Disease and Society) examines how difference, power, and privilege affect the ways diseases are transmitted at the microbial level. Other approved DPD courses include: (a) an agriculture course on ecosystem science of "Pacific Northwest Indians," (b) an apparels course entitled "Appearance, Power, and Society," (c) anthropology's "Language in the USA" course, (d) a fisheries and wildlife course called "Multicultural Perspectives in Natural Resources," (e) a political science course on "Gender and Race in American Political Thought," (f) a "Multicultural American Theatre" course, and (g) a history course on "Lesbian and Gay Movements in Modern America." Presently, more than 50 courses have been approved as DPD courses.

One of the great successes of the DPD Program is its ability to attract interested faculty members from across the University. Key to this success is the faculty seminar. Typically, the seminar enrolls 15-20 faculty members who participate in a five-week training program that involves two hours of seminar time each week. Most participants feel that more training is

needed. Originally, the DPD seminar involved 30 hours of training and provided participants with a $2,500 stipend. Due primarily to budget concerns, the seminar was cut back to 10 hours and a $250 stipend. Unfortunately, this decision has meant that the seminar provides less time for processing material and focusing on the specifics of developing a DPD syllabus. To address continuing needs of faculty participants, DPD has offered brown bag series and other educational opportunities to allow faculty members to continue conversations about teaching DPD.

Still, the seminar remains the primary activity for helping faculty learn to teach about difference, power, and discrimination. The goals of the faculty seminar are to:

1. Introduce disciplinary and interdisciplinary scholarship and perspectives on race, gender, class, sexual orientation, and other institutionalized systems of oppression in the United States.
2. Provide resources for planning, revising, and teaching courses for the DPD requirement.
3. Develop pedagogical strategies for incorporating issues of diversity in the classroom;
4. Increase awareness and sensitivity to difference.
5. Provide the basis for an ongoing community discussion in which issues of difference can be addressed among colleagues across disciplines.

Seminar participants receive a packet of readings that cover a range of issues: (a) curriculum transformation, (b) Oregon's history of difference, power, and discrimination, and (c) the vocabulary of difference, learning styles, and liberatory pedagogy. The seminar itself devotes time to examining these issues through brief lectures by the DPD Director, learning activities that model diversity teaching, and group discussion. A primary goal of the seminar is to help faculty learn to teach about difference, power, and discrimination within their disciplines. Therefore, a great deal of attention is given to assisting faculty in applying DPD concepts to their disciplines. For example, the seminar allows faculty to begin to examine the ways in which disciplinary assumptions are gendered or racialized. It helps faculty look at how issues of difference impact who participates in what ways in their fields. It encourages faculty to evaluate the ways in which difference is reflected in the content of their courses. A math Professor who took the seminar a few years ago told the Director about three weeks into the seminar that she really enjoyed what she was learning but didn't know what it had to do with math. The next week, however, that Professor came to the seminar and announced to the Director that she "got it." She explained that she had begun to look at how the discipline of math had been constructed and by whom and at alternative systems of math that had emerged at times in other cultures. Two bioengineering Professors took the seminar and then created a course that focused on ethics in engineering with specific attention to issues of difference. A public health Professor developed a course on "Women's Health Policy" that centers on how the intersections of difference create disparities in women's health outcomes.

Evaluations of the faculty seminar found that a number of faculty members take the seminar because of their interest in the subject, even though they will not be able to develop DPD courses themselves because of lack of institutional support from the departments and/or colleges. As one faculty seminar participant puts it, "I think [the DPD seminar] was good for me, and I learned some things, and it's hopefully going to change some of the things that I do, but I don't see myself developing a DPD course, especially now in terms of where I am with my career. I am halfway through the tenure track process. I know that the powers that be around here would frown upon that in terms of taking me away from my research focus" (Goodall & Jacks, 2001, p. 9).

To this point, involvement in the DPD Program has been completely voluntary. The University does not require any college or department to offer a DPD course, and that has been problematic. Most of the DPD courses are

offered in the College of Liberal Arts, and many other college deans and/or department heads do not see DPD courses in their units as a priority. For several years, the DPD Director and the Advisory Council have encouraged the Provost to make diversity a part of the evaluation of deans and department heads. Thus far, that request has not been fulfilled. Therefore, a number of faculty members who have taken the DPD seminar are interested in developing courses but are unable to do so because of the lack of commitment by deans and/or department heads. Conversations with administrators about central support for the Program are ongoing.

Because faculty members coming into the DPD seminar are self-selected, most already support the goals of the DPD Program. Nonetheless, almost all faculty who have taken the seminar report positive outcomes (Goodall & Jacks 2001; Gross, et al. 1999), and many suggest that all faculty members should be required to take the seminar. Participants reported: (a) "[The seminar] gave me an academic response to students rather than personal experience," (b) "[The seminar] gave me language to address students' issues," (c) "I am able to provide a safe classroom environment for students to speak," (d) "I am more aware of interacting with others [who are] not like me," (e) "[The seminar] gave me courage to address students," (f) "[The seminar] reinforced my current teaching material," (g) "[The seminar] enabled me to have a place to start talking about [DPD issues] with students" (Goodall & Jacks, 2001, p.19).

One faculty member commented, "Taking the DPD seminar was absolutely the most valuable professional development experience I have had in my 22 years in higher education. I learned more about relating to students and faculty about issues of difference and discrimination than I could have possibly learned from just life experiences" (Gross, et al, 1999, p. 18).

Conclusion

After 10 years, OSU's Difference, Power, and Discrimination Program seems firmly entrenched in the University's baccalaureate core. More than 100 faculty members have participated in the faculty seminar, and the Program has developed a growing national reputation as evidenced by invitations for DPD participants to present and write about the Program. Certainly, the Program seems to have contributed to a developing consciousness of difference and power on campus, and the Program's Directors have participated in facilitating structural changes that will enhance the University's diversity efforts. For example, two years ago, OSU's Provost announced that a demonstrated commitment to diversity would become a requirement listed in all job announcements, and the University is currently in the process of hiring a Director of Community and Diversity who will sit on the President's cabinet.

Work remains to be done, however. More accountability should be developed for deans and department heads and more funding provided to enhance opportunities for greater depth of study in the faculty seminar. More courses need to be developed outside the College of Liberal Arts, and more incentive provided for faculty to participate in the seminar and to teach DPD courses. Nonetheless, the DPD Program seems to be a step in the right direction to help faculty and students learn to live better with one another in an increasingly diverse nation. As one student puts it, DPD is "a good requirement because if you can drive something home or get it, you have a chance for somebody to learn something that's gonna make the world an easier place to live in, and that's great!" (Gross, et al, 1999, p. 45).

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A Unit of
Academic Affairs

Embracing Diversity Education through Curriculum, Connections, and Culture

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"Stepping Up to the Plate in Diversity Education" requires developing a culture on campus that values diversity. One single approach will have limited effect, but implementing several priority activities with buy-in from faculty and staff in academics and student development can make a significant impact, one that can continue to promote an inclusive environment that benefits the entire campus community.

The foundation of a healthy and diverse college community must rest on a culture that truly values diversity. This must be evident in the values of the institution, its mission, and in its strategic goals. Gainesville College, a two-year institution in the University System of Georgia, values diversity and incorporates it into all aspects of campus life. One of the institution's strategic goals is "to foster an environment that values and reflects diversity."

The institution has shown its commitment to diversity by allocating resources to promote programs and activities that reflect the value of diversity. The College created an Office of Minority Affairs and Multicultural Programs with three staff members who work with students, faculty, and staff to enhance a culture that values diversity and promotes the success of minority students.

In the academic area, diversity is infused into Gainesville College's curriculum. In addition to incorporating diversity issues into a broad spectrum of courses, faculty members developed a course in the core curriculum titled "Issues in Diversity." It is a two-hour elective course that involves an interdisciplinary approach to a variety of issues. Currently, three professors, representing the disciplines of English, Political Science, and Education/Religion, focus on the Civil Rights Movement of the United States from a social, economic, and personal perspective. The course objectives include:

1. Examining the constitutional and legal foundations of civil rights in the U.S.
2. Providing the historical context of the Civil Rights Movement through film and guest speakers.
3. Examining the political rhetoric of the Civil Rights Movement through speeches and written documents.
4. Examining various organizations that were instrumental in shaping the Civil Rights Movement.
5. Providing an opportunity to visit historical sites germane to the Civil Rights Movement.

Because the College's region of the state has experienced a large influx of Hispanics, plans are underway to develop a course with more emphasis on Hispanic issues.

Gainesville College also reaches out to the Hispanic community through a special summer English as a Second Language course for high school students. The components of this course include graduation test preparation in social studies, science, U.S. history, and mathematics. Students take this course free of tuition and enrollments have grown from 40 to over 120 students over a four-year period.

Another outreach activity that is educationally based and reaches out to the diverse community Gainesville College serves is known as "Summer Scholars." Incorporated into the University System of Georgia's Postsecondary Readiness and Enrichment Program (PREP), the program actually predates PREP and was designed to

promote diversity as well as academic preparation. The four-week program targets middle school to 10th grade high school students and currently enrolls about 200 students; the large majority is Hispanic. The results of the program show increases in student learning, student completion rates from high school, and student enrollment in college. Pre- and post- tests indicated about a 20% improvement in both language arts and computational skills during the four-week program. These students are also more likely than their counterparts not participating in Summer Scholars to complete high school. While not all graduates from Summer Scholars attend Gainesville College, the institution experienced an increase in Hispanic enrollment from 10 to 208 over an 11-year period.

Thanks to a grant from the Goizueta Foundation, the College also began a scholarship/leadership program for Hispanic students. Full scholarships to Gainesville are provided to outstanding high school graduates. The students are required to participate in leadership training and outreach activities to the Hispanic community, and are paid a stipend for their participation. Their course in leadership training includes (a) developing a personal philosophy of leadership, (b) gaining an awareness of moral and ethical responsibilities, (c) becoming aware of his or her own style of leadership, and (d) studying contemporary multicultural literature. The first group of students completed one year at Gainesville College and demonstrated the strength of this program. These students performed well academically and worked with K-12 Hispanic students in the community through reading circles, mentoring, special trips for young children, and theatre programs.

Curricular programs must be complemented with extra-curricular activities that both promote and reflect the value of diversity on campus. At Gainesville College, these activities take the form of minority student organizations that sponsor various activities, as well as inviting a diverse group of speakers to campus through the Colloquium Program. An illustrative list of activities and programs at Gainesville College includes:

1. The Black Student Association's volunteer projects with the Boys and Girls Club, a Chili Cook-Off with proceeds helping a needy family, a step show, speakers, and a mentor program for local high school and college African-American males.
2. The Latino Student Association's faculty/staff/student Salsa Dance Contest, an evening for Latino parents that focuses on the value of a college education, a Ropes Workshop (a mentor program for Latino youth in county and city school systems and in college), an Hispanic Alumni Luncheon, and speakers.
3. The International Student Association's annual International Fair that features the cultures, including food, from many of the countries represented by the College's international students.
4. The organization for non-traditional students' Second Wind Club's workshops to help with test taking, dealing with stress, and managing multiple tasks.

Gainesville College also takes seriously its responsibility to educate the community it serves. By promoting the value of diversity. Successful activities in this realm include hosting an Annual Women Leaders of Hall County Luncheon that includes nominated high school juniors, seniors, Gainesville College students, and community female leaders. One of the major themes of this event is the diversity of the community and the value that diversity adds. Another event, known as Unsung Heroes, features African-American community leaders who have been

nominated by students and people in the community.

A nationally recognized program of Gainesville College is the Gainesville Theatre Alliance (GTA). The GTA is a collaboration among the College, Brenau University, and the community. Funded by both institutions with community support and small grants from the Georgia Council for the Arts, this organization brings a diverse community together and features plays that deal with issues of diversity and that promote tolerance. GTA has played a major role in educating the community about diversity. The more notable plays that have significantly impacted the community are “Coup/Clucks,” “The Grapes of Wrath,” “West Side Story,” and “Ragtime.” While the plays themselves delivered strong messages, community activities connected with the productions reinforced the messages and resulted in a positive impact. An example of such an activity is a community forum held after the production of “Ragtime.” Discussion of the play occurred in the context of the Gainesville/Hall County community.

Through programs both on and off campus, Gainesville College demonstrates its commitment to diversity and created a welcoming culture on campus that has resulted in a more diverse student body. Even as the College’s overall enrollment growth increased 50% in the past three years, the percentage of minority students increased as well. Though pleased with these gains, the College continues to explore new ways of promoting diversity education and reaching out to those traditionally underserved by higher education.

Getting to the Core of Diversity: Administration, Design, and Practice

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We borrowed the title, "Getting to the Core of Diversity," from a paper by Clayton-Pederson (2002) because it clearly summarizes two convictions Armstrong Atlantic State University (AASU) holds about the value of diversity in higher education:

1. As we focus on diversity education, we want to focus on the core curriculum, on that set of courses that all students at our institution are required to take. Otherwise we fail to connect with many students who move from the core curriculum to focus on studies in health sciences, education, computing, and engineering.
2. A major challenge in addressing diversity education is the existence of a uniform core curriculum shared by 34 institutions in the University System of Georgia. Although serious thinking about diversity education at our institution is a fairly recent development, we believe our self-observations as beginning learners can offer a mirror that is useful for self-reflection by others at the same point in their learning trajectory. To this end, we will recount tentative things we have learned as an institution and as individuals about the task of educating students for a diverse world.

Our subtitle, "Administration, Design, and Practice," supplies a method for organizing our thoughts. In the process of reviewing our evolution, we recognized that we have promoted diversity education from three perspectives: (a) a dean who assumes responsibility for the overall configuration of a core curriculum, (b)an assistant dean who addresses diversity educational goals in dual roles as chair of the college curriculum committee and teacher of history, and (c) a director of a Women's Studies program who suggests that classroom practices should take full advantage of curriculum reform. Our story begins with several happy discoveries we made when we compared the core curriculum at Armstrong Atlanta to diversity education requirements throughout the core curriculum of the University System of Georgia.

Administration

The University System of Georgia mandates that each institution's core curriculum shall consist of 60 semester hours. Table 1 shows components of the University System of Georgia's core curriculum. The specific courses contained in areas A through E of an institution's core curriculum are approved by the Council on General Education of the University System of Georgia. There are three points to note about the core curriculum: a) the core is uniform across the system, which makes local innovation difficult, b) approval of changes occurs at the System level, and c) each institution has the opportunity to make local choices in Area B (Institutional Options section).

Table 1
Components of the University System of Georgia Core Curriculum.

Area	Courses Composing the Area	Total Number of Hours
Area A: Essential Skills	Specific courses in English composition and mathematics	9 semester hours
Area B: Institutional Options	Courses that address institution-wide general education outcomes of the institution's choosing	4-5 semester hours
Area C: Humanities and Fine Arts	Courses that address humanities and fine arts	6 semester hours
Area D: Science, Mathematics, and Technology	Courses that address learning outcomes in the sciences, mathematics, and technology	10-11 semester hours
Area E: Social Sciences	Courses that address learning outcomes in the social sciences	10-11 semester hours
Area F: Courses Related to the Program of Study	Lower division courses related to the discipline(s) of the program of study and courses that are prerequisite to major courses at higher levels.	18 semester hours

Our thinking about education for a diverse world provided the context within which we worked. In the initial phases of our reflection, we were pleasantly surprised with what we discovered when we looked at our Institutional Options section. All institutions in the University System of Georgia had the opportunity to fine-tune the core curriculum in 1998, when we suffered through conversion from the quarter system to the semester system. At that time, many schools in the system used the institutional options section of the Core to address a number of important objectives. Communication skills, foreign language requirements, economic literacy, and computer literacy appear multiple times in the Institutional Options requirements of various system institutions. At Armstrong, however, a faculty committee insisted that the Armstrong requirement for this area include a course in "Global Perspectives" and a course in "Ethics and Values."

Our core evolved to honor this commitment. Over the past six years, we developed a collection of courses that offer students the opportunity to satisfy the Global Perspectives requirement and includes courses such as "Anthropology: People of the World Global," "Economic Problems", and "Foundations of International Relations." As we began to discuss diversity education at Armstrong more explicitly, we made two discoveries about our collection of Global Perspectives courses:

1. Each of the courses in the list is a course that either clearly contributes to education for diversity or is a so-called "topics" course in which such a contribution can be easily integrated into the presentation.
2. Institutions that had restructured their curriculums for diversity had collections of courses similar to ours. A recent survey of institutions with a diversity education requirement reports that 58% of these institutions require a single course from a list of approved courses, while 42% require two such courses (Humphreys, 2000). By virtue of the good work of the faculty committee, we are in a

> relatively strong position to fulfill our commitment to education for diversity at the level of the core curriculum, which is where we understand its potential impact to be the greatest.

We had two other felicitous discoveries when we examined the core as it is taught at Armstrong. The first discovery relates to the Ethics and Values portion of the Institutional Options section of the Core. Although the courses that populate these requirements may not be as clearly related to education for diversity as the Global Perspectives courses, several of the courses did contain significant units related to diversity education. Examples of such courses include "History: Ethics and Values in History" and "Women's Studies: Ethics, Values, and Gender." The second discovery revealed that some of the courses required in the Social Science section of the core could also serve the purpose of education for diversity. In the Social Sciences section, we require a World Civilization course in addition to the American History course mandated of all system institutions, and the History Department works hard to address the issues pertinent to diversity in these core classes.

With this mild success in mind, Armstrong encountered one more opportunity to expose all students to the principle of diversity in the core. As shown in Table 1, the University System of Georgia mandates that Area C (Humanities and Fine Arts section) of the Core shall expose students to courses in literature and humanities. One of the most commonly offered choices in Area C, Music Appreciation, Art Appreciation, and Theatre Appreciation demonstrates a strong emphasis on western interpretations with relatively little attention offered to issues of diversity.

Among the Armstrong music faculty in particular, the western vs. world music debate is only in its nascent stages. Some members of the Music Department expressed their reluctance to change their curriculum, arguing that change for the sake of change is often counterproductive. They objected that adding courses that focused on nonwestern music would be impossible because there is no room to cut important material from the current curriculum. The familiar argument in this line of thinking is that students need to learn their "own" heritage before learning that of others. Adding diversity to the core requirements detracts, they maintained, from the adequate training of music majors. Nevertheless, a few members of the department noticed the changing demographics of their classrooms. Some noticed how students responded when Music Appreciation moved away from the traditional emphasis on the Baroque, Romantic, and other historic eras, and into the lessons of folk, regional, urban, and non-Western forms of musical expression. The debate in the Music department barely began when a national accrediting agency offered another nudge toward integrating diversity into the curriculum. Beginning in Fall 2004, the Music faculty committed itself to increasing its curricular offerings in non-Western music, particularly at the core level.

Design

Partly as a result of thoughtful planning, partly by sheer accident, Armstrong designed a core curriculum that results in all students taking two and often three or four courses that contribute to the goals of diversity education. However, equally important to the discussion at hand are two questions: (a) once the lists of approved courses are established and syllabi designed, how do we ensure that the courses are actually taught effectively to advance the goals of diversity education?, and (b) what progress can be made to ensure that the goals of diversity are advanced in all courses of the core curriculum in which that advancement is appropriate? A case study may help illustrate how to arrive at possible answers to each of these important questions.

The case study is drawn from Armstrong's History Department. Throughout the 1980s and 1990s, many history departments across the nation fought an important chapter in the so-called "cultural wars," wherein philosophical differences often drew lines between those who favored teaching world civilization vs. those who preferred western civilization. The History Department at Armstrong, however, had already fought its skirmish in this war and moved forward. With relatively little animosity, the department dropped the western civilization paradigm 15 years before many schools even considered this possibility. World civilization courses in those days often meant little more than textbook chapters and lectures that were tacked on to the traditional western civilization framework. Some faculty members showed little interest in truly embracing the ideals of diversity education. It took some time for the History Department at Armstrong Atlantic to move beyond changing the name of the course and to really become engaged with the core of diversity.

Diversifying the faculty was the first step we had to take in this direction. For various reasons, this was easier said than done. Many institutions that do make minority hires do so at the expense of another school (Cole & Barber, 2003). In the case of Armstrong Atlantic, the university made important minority hires in the specialty areas of African American and East Asian history. However, minority hires were lacking in other specialty areas. The expert on India is from Oak Ridge, Tennessee, the expert on southern Africa is from Oxford, England, and the expert on Latin America is from the Philadelphia suburbs. All three are white males. We realized that the lack of a substantial number of faculty of color in key specialty areas of the discipline could limit us in some ways.

Nevertheless, these three white professors are strong promoters of the mission of enhancing student learning in global issues. Moreover, they have helped us meet our commitment to diversity education by seizing new ground within standard syllabi and offering innovative courses in other branches of the core curriculum. They have created new core courses such as "Cultural Geography," the "African Diaspora," and "History and Ethics of United States-Latin American Relations."

The department, as a whole, has done other things that have signaled its embrace of diversity in the core:

1. Department members regularly review world civilization textbooks on the market and elect textbooks that have a global perspective.
2. The department is very active on the national-level in Quality in the Undergraduate Education (QUE) project. This initiative, which involves the collaboration of 10 universities with the help of various funding agencies, is an outcomes-based means of assessing the quality of our core courses. Statements concerning our commitment to the concept of diversity in our core classes are prominently posted in the official, but largely unread, documents that accompany this grant. More significant, though, is that the QUE grant has fostered monthly luncheons and funded annual workshops in which our members address issues of what is really happening in the classroom. Further, we also discuss how to assess student learning in the courses in which diversity is a central theme.
3. For several years, the department has sponsored an occasional, informal teaching roundtable entitled "Whither Civilization." In these sessions, department members, part-timers, and visiting scholars regularly share ideas on what the World Civilization course is all about, particularly its increasing mission to address diversity issues.

4. Some members of the department also actively seek to help one another capitalize on diversity in the classroom. For example, one of our master teachers offered a tip that has been useful to many other instructors in our department. At one of our group meetings, the teacher pointed out that she understands that teaching religious principles is always difficult, especially when the words come from the mouth of some one who does not practice those principles. She also noted that the awkwardness is compounded when there are students in the room who know far more about non-western religions than the professor. One solution she found, however, was to ask such students to publicly share their experiences on the topics of weddings, funerals, and holidays. Discussions that emerge get at issues of religion, theology, history, sociology, and culture in non-threatening ways, and in ways that are more engaging and more memorable than simply repeating the theological principles as written in ancient text. The aim here, of course, is that these discussions will contribute to mutual respect of various religious traditions (Greene, 1995).

In all, the History Department at AASU does little that actually defines the cutting edge of the goals of diversity education. Such things generally are hashed out in elite institutions, and a survey of the recent literature suggests that these debates are still raging (Nelson & Associates, 2000). As a teaching institution, we work on a different level. However, the requirement that all Armstrong students take at least one of these World Civilization courses in the Social Sciences section, plus the aforementioned Global Perspectives course in the Institutional options section, should guarantee that all students are exposed to some diverse perspectives. Perhaps our experience shows that steady and gentle pressure on increasing the breadth of our global perspective in the history curriculum can work. And because of our shared commitment to diversity and open discussion of how best to make it a vital part of our work, perhaps we can arrive at diversity in the core without the antagonisms that have marked cultural wars in some places.

In retrospect, these experiences with designing diversity offerings offer three concluding lessons:

1. The mere fact that, even in the year 2003, institutions such as Kennesaw State University have hosted conferences on the topic of diversity instruction suggests that debates on this issue are far from over. Faculty and administrators need to be aware that the debates over diversity move through various disciplines and departments at inconsistent paces. Changes in one department do not imply changes in another, and administrators need to seize opportunities for building stronger collaboration across the disciplines.
2. The core curriculum includes several opportunities for expanding diversity instruction. Students' awareness of these themes can be embedded throughout the core. It need not be limited to merely one or two selections on a laundry list, as is common at many universities.
3. Including diversity education in core curriculum classes may create opportunities that *both* train future majors, *and* expose all students to a lifelong love of learning.

Practice

We have suggested that an institution can demonstrate its commitment to the goals of diversity education by facilitating curricular change that brings diversity into

the design of its core curriculum. We have also stressed that if an institution is to truly embrace the goals of diversity in education, it must ensure that those goals be treated as more than simply *pro forma* changes. Bringing diversity into the core of education is far more complicated than simply "adding on" requirements. Yet, we know we are still faced with an enormous challenge within our classrooms. It remains a difficult task to translate our understanding of the value of diversity at the core of an undergraduate education into our classroom practices and structures that encourage an exploration about these issues.

If we take the next difficult step, and are as honest with ourselves as possible, we must ask what we can do beyond merely changing our course offerings to promote a more open and just society. How do our teaching approaches and strategies influence our successes or failures in exploring issues of diversity, marginalization, and oppression? These questions leave us, of course, with the unsettling knowledge that even our best intentions may be met with uncertain results. To understand why it is so important, however, to move diversity objectives into the practice of education, we may be wise to remember, Mary Louise Pratt's (1996) discussion of the classroom as "Contact Zone." As Pratt points out, in the United States since the l990s, our classrooms provide some of the rare social spaces where "diverse cultures actually meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power—relations of power that mirror those of the larger society" (Pratt, p. 530). According to Pratt, because teachers are the inheritors and supervisors of these unique spaces, we are charged with the responsibility to acknowledge their potential to serve as transformative forces in our society. In other words, because we determine the structure of a classroom, not only the curriculum, it is within our power to validate, reshape, and respond to the culturally diverse character of contemporary society as a whole.

No doubt, that's a tall order. Indeed over the last decade, many teachers report that they find themselves less and less prepared to respond to the changing demographics of their classrooms (Jackson, 1999). This is so, even though some of us were trained as teachers in universities where (what we came to call) "the hegemonic force" had begun to dissolve. We knew how to talk the talk, but to walk the walk was more difficult. Several of us at Armstrong had already responded to our theoretical understanding that cultural hegemony was imaginary, that there was not, and should not be, any grand master narrative of human experience that governed curriculum design and text book selection. We had already made changes to our syllabi and even to our universities' curricular offerings, but sadly, when we entered our classroom, even with our post-enlightenment designs, we still encountered a group of students whose demands weren't being fully met. To many of us, even our most "progressive" instructional designs felt flimsy.

But why, exactly, should this be so? Surely, as we have seen happen in our institutional history, the changing character of our society leads us to respond to diversity objectives in appropriate ways. We added additional books to our syllabi and courses to our curriculums. Classes in non-Western cultures, women's studies, and ethnic literature offered some avenue to redress glaring absences our curriculum. But why weren't these changes enough, especially since in many cases making these changes happen at all was not easy?

Perhaps part of the answer can be found in the fact that as we altered the content of our courses the topics for discussion in our courses also changed. As a result, the dialogues that began to emerge within our classrooms were also those that led us into what Mona C. S. Schatz (2003) has termed, the "murky waters" of "personal and

political convictions" (p. 118). We had come to a place where the texts we read stood in specific historical relationships to the students in the class. As a result, the range and variety of historical relationships in play were enormous. As a case in point, we offer these reflections from an English class that had been structured to promote diversity awareness. Because each student in the class had a stake in nearly everything that was read, the students became eager to discuss the material. In effect, the class's curricular design for diversity at the core also requires "a liberatory pedagogy" in order for its objectives to be met. As a result, this class produced autonomous and engaged student learners, who were far more animated than those in a traditional classroom setting.

Because these altered dynamics may be daunting at first, it may be valuable to remember, as Henry Giroux points out, a viable critical pedagogy must "move beyond the concerns of curriculum and forms of school organization by analyzing how ideologies are actually taken up in the contradictory voices and lived experiences of students as they give meaning to the dreams, desires, and subject positions they inhabit" (Giroux, 1992, p.143). Giroux maintains that one of the surest ways to motivate students to move beyond the standard fare of education is to provide conditions for them "to speak differently." He wants students to speak differently than they may have learned through the Socratic or traditionally structured classroom – so that their narratives can be affirmed and engaged critically along with the consistencies and contradictions that characterize such experiences. In other words, a class must do more than address the values of white middle-class students, and therefore, these students themselves may be asked to perceive their experience as part of the myth of the master narrative. But if we "provide the conditions" for all students to recognize their own faces in our course of study, to see their roots traced back to legacies of both glory and shame, then they may experience, face-to-face, the ignorance and incomprehension, and occasionally the hostility of others (Yang, 2003).

To fully address the difficult issues that educating for diversity brings with it, it seems we must be willing to risk the sorts of tensions that may arise when we encourage our students to think about diversity as it pertains to their own lives. This is, of course, unsettling business to some. If we create a place where no one is excluded, then we create a space where no one is safe either. Consider this scene that occurred in the English composition class we mentioned above. While this class was reading Elie Wiesel's (1960) *Night* and examining the traumatic events of the Holocaust that this novel portrays, a student quite assuredly claimed that the reason the Jews had been sent to the concentration camps was because "they had been stealing all of Europe's money." This student, much to his own disbelief, came under attack from numerous other students in the class. But, he was defended by other students who felt he was being unfairly criticized for simply restating what he had been taught to be true. No doubt this was a difficult moment for a teacher to navigate, but the class itself may not have been so successful had this moment not occurred. Diversity goals were not achieved simply by adding this text to the reading list. Adding this book also created the conditions for the members of the class to grapple with their attitudes about one another and their beliefs about historical truths. A classroom that facilitates such discussion will, no doubt, also facilitate difficult examinations of social attitudes and embedded belief systems. By so doing, this classroom gained the critical edge students needed to explore the kinds of marginalization many of them had once taken for granted. It was a classroom where preconceptions were compelled to come out into open air.

Furthermore, along with the anger, incomprehension, and pain that can emerge from such dynamics, there are also exhilarating moments of wonder and revelation, mutual understanding, and new insights—the joyful face of the contact zone. This may be especially apparent if we vary our learning approaches and strategies for covering material in the classroom. We must provide occasions for group work. We must facilitate student-led discussions. We must also encourage exploratory writing practices, and even risk moments of self-disclosure in the classroom (Schatz, 2003). The benefits of such restructuring can be enormous. In that same English class, for example, several students were reading Tomas Rivera's (1992) *And the Earth Did Not Swallow Him*, the story of a Mexican migrant worker's border crossings. Two students in the class—a Coast Guard Patrol officer and a Vietnamese refugee--ultimately had to produce a collaborative writing project. Their paper, "Dreams on Tattered Sails," was an extremely moving exploration of both states of consciousness. But because the classroom also provided occasions for collaborative work, the paper became more than a course requirement. It became the occasion for two otherwise isolated individuals to explore the parameters of their cultural influences, ethical imperatives, and social prejudices.

In all, these stories constitute the aftershocks, if you will, of encouraging one's class not only to study, but also to speak differently. Such decentered coming to grips with race, class, and gender struggles in the classroom may mean that there may be combat among our students in "the contact zone," just as their professors before them have had to battle through their ideological differences about curricular design. But we hope we have stressed that in addition to bringing diversity objectives into our pedagogical theory and institutional design, we must also bring them into our classroom design. For perhaps only then will we become fully engaged in the transformative work that is perhaps the unspoken objective in all of this. Once we have facilitated the institutional reform required to give us access to the core of the issue, we are led into the space of the classroom itself, which is perhaps the truly central arena for engaging our students in the core issues of valuing a diverse society.

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A Unit of
Academic Affairs

Making the Choice to Create an Inclusive LGBT Campus Culture

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Abstract

Although issues regarding the rights of LGBT (lesbian, gay, bisexual and transgender) individuals will likely remain controversial for years to come, the fact is that *all* universities have LGBT students, faculty, staff, alumni, or constituents. Universities can make a choice to be inclusive, or alternatively, can choose to tolerate, or avoid issues that affect the experiences and lives of LGBT individuals. This article outlines several suggestions for universities choosing to create an accepting/inclusive LGBT campus culture.

Making Choices

University administrators and faculty have explicit choices to make about the acceptance and inclusion of LGBT individuals on their campuses. One choice is to simply avoid or ignore issues that affect LGBT individuals. Avoidance/ignorance has certainly been, in the past, the most common choice made by universities. By avoiding or ignoring LGBT issues, universities have felt that they protect themselves from potential backlash from stakeholders (on campus and off-campus) who might believe that an LGBT sexual orientation is a sin or a sickness, and/or that LGBT individuals should not receive any type of recognition or consideration from the university. Avoid/ignore may also be perceived as a safe choice by faculty and students who have not had any experience addressing LGBT issues on campus or in the classroom.

A second choice that a university can make might be described as tolerance. According to *Webster's Dictionary* (1986), to *tolerate* is to "allow the existence of or occurrence of without interference" or "to endure." A tolerance approach at least acknowledges that there are LGBT people on campus (and in the world beyond campus). This choice may be a bit more common (and realistic) at universities today given that 6 in 10 Americans say they have a homosexual friend, colleague, or family member, and nearly three-quarters of college graduates (73%) say they have a friend or relative who is gay (Pew Forum & the Pew Research Center, 2003). Obviously, the fact that many members of a typical university community are LGBT or know LGBT people makes it far more difficult for campuses to avoid or ignore LGBT issues altogether.

Tolerance may be the most common choice for universities. The choice of tolerance is the equivalent of saying "We know you exist; we'll do nothing to purposely hurt you, but we also won't do anything to help you." Tolerance as a choice may be viewed by some as the ultimate safe haven by universities. In this environment, LGBT community members won't feel entirely ignored, and university administration/faculty can take a neutral stance with those who are opposed to acceptance and inclusion of LGBT individuals.

The third choice that Universities may make is acceptance and inclusion. The choice of acceptance and inclusion is difficult because it may clearly put the University at odds with community members who are opposed to this choice (those who view an LGBT orientation as a sin or sickness). It may also be difficult because LGBT issues are so rarely discussed that members of the University community, even those truly committed to doing so, may

not know *how* to implement a choice of acceptance and inclusion.

DeSurr and Church (1994) and Connelly (2000) describe a "marginalizing-centralizing" continuum to represent the extent to which LBGT students perceived messages that signaled whether LBGT perspectives would be included or excluded in class:

1. Overt homophobic messages and behaviors that go unchallenged describe Explicit Marginalization.
2. Subtle, indirect messages and behaviors that heterosexuality is the norm and the LGBT people are the "other" or abnormal describe Implicit Marginalization.
3. Unplanned, supportive responses to LGBT issues describe Implicit Centralization.
4. Actively considered and openly discussed responses to LGBT issues describe Explicit Centralization.

I believe the university community, in general, receives signals about whether LGBT people are to be included or excluded on campus, and whether the campus has made a choice of avoid/ignore, tolerance, or acceptance/ inclusion. Table 1 shows some of the attributes (signals sent) typical of Universities that have chosen to avoid/ignore, tolerate, or accept/include LGBT issues.

Table 1
Attributes of Avoid/Ignore, Tolerate, and Accept/Include Choices.

Avoid/Ignore	Tolerate	Accept/Include
No acknowledgement of LGBT people in university policy.	May have some LGBT supportive policies.	LGBT people are fully acknowledged in university policies and policies are well-communicated.
LGBT organizations are not officially acknowledged.	LGBT organizations may be recognized, but receive no direct support from the university.	LGBT organizations are recognized and receive support (financial and participation) from University.
LGBT people generally afraid to be "out."	Some LGBT people are out and there are pockets of LGBT acceptance.	LGBT people feel comfortable being out on campus and have support from straight colleagues.
University administration does not/will not discuss LGBT issues.	University administration will discuss LGBT issues only when pressed to do so.	University administration openly discusses LGBT issues.
Explicit Marginalization/ Implicit Marginalization	Implicit Marginalization/ Implicit Centralization	Implicit Centralization/ Explicit Centralization
Diversity initiatives do not address LGBT issues	LGBT issues may be part of a general diversity initiative, but are not specifically addressed.	LGBT issues are specific, central component of the university's diversity initiatives.
No discussion of LGBT issues, internally or externally.	May talk about issues of sexual orientation diversity internally, but do not take a public stance.	University is a public advocate for the rights of its LGBT community members.

Choosing Acceptance and Inclusion

Let me be explicit about my assumptions before I move to some suggestions for implementing the choice of acceptance and inclusion. First, as I noted in the Abstract, *all* universities have LGBT students, faculty, staff, alumni, or constituents. Whether these individuals (faculty, students, alumni, etc.) are open about their sexual orientation is a direct reflection of the extent to which the campus is currently perceived to be LGBT inclusive/accepting. Second, I'm making the assumption that, regardless of specific beliefs (religious or other) about LGBT individuals or orientation, no university employee would want to *purposely* alienate or create an uncomfortable/unwelcoming environment for *any* university community member.

The Role of Leadership

As in any organizational change, the choice of acceptance and inclusion must ultimately be made at the university leadership level, and behaviors and language must reflect this choice. Although LGBT-supportive pockets may exist on campus, without on-going top-level support, acceptance and inclusion will *never* be the campuswide choice (in some cases, pockets of acceptance/inclusion may be the only option available, and I'll discuss this later). Making the choice of acceptance and inclusion requires top leadership to act on the following:

1. Adding "sexual orientation" to the university's nondiscrimination statement. This is one of the most public statements a university can make. The nondiscrimination statement is typically published in all official documents (job advertisements, university catalogs, etc.). This sends a visible message to individuals currently at the university, or, just as importantly, individuals thinking about joining the university (faculty, staff, students), that the campus is supportive of LGBT community members.
2. Including LGBT issues as a specific and active aspect of the university's diversity statement/strategic plan. Adding sexual orientation to the nondiscrimination statement suggests that a university is moving toward acceptance/inclusion. Simply adding this to the nondiscrimination statement, however, is not sufficient in itself. Rather, the university must actively implement policies of nondiscrimination and proactively deal with LGBT issues as a specific component of an overall diversity plan. This means specific, public discussions on how to make the university more accepting and inclusive, implementation of specific policies that support acceptance and inclusion (e.g., domestic partnership benefits, partner housing for graduate students), sponsorship of educational events pertaining to LGBT issues, using gay inclusive language and behaviors, and publicly advocating on behalf of LGBT community members.
3. Using gay inclusive language and behaviors. Individuals often make the assumption that their colleagues and students are heterosexual. Heterosexuals are supported in talking openly about their husbands, wives, and children, and these topics are often the focus of discussion both inside and outside of the classroom. LGBT people often are excluded or feel excluded from these discussions. In an accepting/inclusive environment, LGBT University community members (including students in our classes) are explicitly

given permission and opportunity to discuss their families and their lives. Partners and significant others are included in invitations to events and are recognized at official university functions. Top leadership of the university must also create a culture where harassing/derogatory language about or behavior toward LGBT people is deemed inappropriate and unacceptable.

4. Advocacy for LGBT community members. If the University makes the choice of acceptance/inclusion, top leadership has the responsibility to be visible advocates for the university's LGBT community members. This means communicating a strong, ongoing public message that the university is entirely supportive of and will do whatever necessary to create the most effective learning and work environment for its LGBT employees, students, and alumni. This message must be communicated in numerous ways—through campus publications that discuss LGBT issues or highlight LGBT events, through invitations to LGBT friendly organizations/individuals to speak on campus or be involved in campus activities, through public speeches (and private conversations) of university representatives, and through the university's responses to public policies that affect LGBT University community members.

Creating Pockets of Acceptance/Inclusion

In the absence of on-going top-level leadership support for acceptance and inclusion, it is still possible to create pockets of acceptance/inclusion at the academic unit level (college/department/office/classroom). In fact, in my experience, grassroots action at the academic unit level may ultimately be the impetus for movement to acceptance and inclusion at the university level. The intent of the actions outlined above can also be implemented on a smaller scale.

If adding "sexual orientation" to the university's nondiscrimination statement is not a viable option, academic units can develop their own inclusive diversity statements. The Kennesaw State University Senate (King, 2003) recently endorsed the following statement:

The KSU population reflects differing backgrounds and experiences including but not limited to age, disability, ethnicity, family structure, gender, geographic region, language, race, religion, sexual orientation, and socioeconomic status. It is our goal to foster a community in which every human being is treated with dignity, respect, and justice. The KSU academic experience will provide the opportunity to gain knowledge and experiences necessary to thrive in a diverse, global environment (King, 2003, Faculty & Student Diversity Leadership Team section).

Such a statement can be printed in academic unit brochures and placed on course syllabi as a means of acknowledging the diversity of the campus community and signaling the intent to create an accepting/inclusive environment for LGBT individuals. Such a statement could also be included in course syllabi without broader endorsement, for example:

Participants in this class reflect differing backgrounds and experiences including but not limited to age, disability, ethnicity, family structure, gender, geographic region, language, race, religion, sexual orientation, and socioeconomic status. It is my goal as an instructor to foster a learning experience in which every human being is treated with dignity, respect, and justice. This class will provide the opportunity to gain knowledge and experiences necessary to thrive in a diverse, global environment (King, 2003, Faculty & Student Diversity Leadership Team section).

If, at the university level, the choice is made not to include LGBT issues as a

specific and active aspect of the university's diversity statement/strategic plan, academic units can make the choice to proactively deal with LGBT issues by holding discussion groups or sponsoring educational events pertaining to LGBT issues, and by supporting training and research geared toward helping faculty deal effectively with LGBT issues in the classroom. Many universities have implemented "Safe Space" programs, and an academic (or service) office could designate itself as a Safe Space. The mission statement for Kennesaw State University's Safe Space Initiative is provided in Table 2.

Table 2
The Kennesaw State University Safe Space Initiative.

In 1996, Kennesaw State University (KSU) became one of the first institutions in the University System of Georgia to add sexual orientation to its nondiscrimination statement. KSU's goal is to have lesbian, gay, bisexual and transgender (LGBT) students, faculty, and staff feel comfortable on campus so that they can perform at their highest level.

Many members of the KSU community remain uninformed about the lives of LGBT individuals. For this reason, many LGBT students, faculty, staff, and administrators feel that to be honest and open would result in their being treated differently than their peers. Consequently, they often feel a need to hide their sexual orientation and anything about their personal life that might reveal it.

The result is that LGBT students, faculty, and staff often experience a sense of isolation. Unlike more visible under-represented groups, LGBT persons cannot be readily identified. Likewise, there is no easy method of identifying persons supportive of LGBT issues.

KSU Safe Spaces is a campus-wide initiative that offers a *visible message of inclusion, acceptance, and support to lesbian, gay, bisexual, and transgender individuals.* The goal of the Safe Space Initiative at KSU is to identify and educate individuals who will affirm and support all persons regardless of sexual orientation and gender identity/expression. Persons displaying the Safe Space logo are committed to combating hatred and discrimination through assistance and support. Posting this logo does not indicate anything about a student, staff, or faculty member's own sexual orientation. Rather, the KSU Safe Space logo sends a message to students, faculty, and staff that you support the equal treatment of gay, lesbian, bisexual and transgender persons.

Gay inclusive language and behavior are particularly important at the academic unit and classroom level, given that this is where individuals experience the university on a daily basis. If it is not already the culture at the university level, academic units and/or faculty must, at a minimum, create and maintain an environment free of derogatory/harassing language and behavior. Also, partners and significant others should be included in invitations to events and activities and LGBT community members should feel supported in discussing their lives and partners. Broad community participation (e.g., LGBT individuals, along with straight administrators, faculty and students) in LGBT events both on and off campus demonstrates gay inclusive behavior.

Toward Acceptance/Inclusion

Many universities have not dealt proactively with LGBT issues and individuals. Universities that have made a choice concerning how to deal with their LGBT population have often chosen avoid, ignore, or tolerate as means of addressing LGBT individuals and issues.

In conclusion, the university must:

1. Add "sexual orientation" to the university's nondiscrimination statement.
2. Include LGBT issues as a specific and active aspect of the university's diversity statement/strategic plan.
3. Use gay inclusive language and behavior.
4. Advocate publicly for LGBT community members.

If the choice of acceptance/inclusion is not made at the university level, LGBT and LGBT supportive university community members can and must create pockets of acceptance for LGBT individuals at the academic unit level. As LGBT issues continue to be debated in such a public manner, I believe that universities will be forced to make an explicit choice about how they will treat and support the increasingly visible population of LGBT administrators, faculty, staff, students, and alumni. The choice of acceptance and inclusion will be made by those universities most interested in creating a truly productive working and learning environment for all community members.

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