Dear Faculty,

This Diversity Letter (my last project as Academic Affairs Diversity Coordinator) presents resources for fostering diversity and inclusion in teaching, research, and service. It is a good idea to refresh our sense of why we are engaged in this endeavor. By fostering diversity I mean becoming more aware of difference and increasing our understanding of how particular differences have historical and present-day impacts such as injustice, exclusion, and stereotyping.

By inclusion I mean that we, as faculty, engage in a career-long effort to mitigate these impacts, whether they exist personally or institutionally, explicitly or implicitly, so that those whose differences have targeted them as the recipients of injustice, exclusion, stereotyping, and other forms of mistreatment, are included and welcomed, rather than excluded and alienated. Thus we become allies rather than bystanders in making our university community more just and equitable, one that promotes understanding of the “universe” that is contained in the word, “university.”

We will all recognize categories such as race, ethnicity, age, religion, sex, gender, sexual orientation, international culture, socio-economic status, ability, mental health, and others as sites where difference has resulted in alienation and oppression, but diversity is ongoing, as we learn to recognize the struggles of groups to which our culture was previously blind or hostile. We accept the expanding nature of diversity and inclusion as part of the way culture matures.

And we recognize that our current situation regarding diversity and inclusion isn’t just a legacy of the past, but is structurally and culturally embedded in our present.

Why address faculty specifically? While the campus works to support diversity and inclusion from an institutional and legal perspective, the climate can never be improved by decree, but is advanced by the individuals who make up our institutional culture. At a university, the greatest impact on the climate for diversity and inclusion is going to be made by faculty. “Faculty members have long been considered primary socializing agents in higher education...as they set and deliver the curriculum, advance knowledge through research and scholarship, and engage the campus and community through service” (Ryder, Reason, Mitchell, Gillon, & Hemer, 2015).

Therefore, I present you with this document containing some of what I have learned during my three-year appointment about how faculty may contribute to an improved campus climate for diversity and inclusion. I hope you find it useful and that it contributes to furthering the work of diversity and inclusion at the faculty level.

—Michael Jackman
“Faux Pas” continued from page 1

behavior, but don’t insist on your good intent, which only worsens the situation.

• Apologize.

• If you don’t understand the feedback you received, ask for clarification.

• State or demonstrate what you will do differently.

• Move on, once the listener is ready.

In apologizing, there are some patterns to avoid. Never be insincere. That will create a worse outcome than ignoring the issue. Never phrase an apology in a way that “shifts the blame from the speaker to the listener.” For instance, never say, “I’m sorry you feel that way,” or “I’m sorry you perceive what I have said negatively.” Never comment that the speaker might have been oversensitive or misunderstood your intent. And never begin the apology with an “if” qualifying statement, such as “If I offended you, I’m sorry.” All of these linguistic traps negate the apology being made.

According to Aguilar, “Communication Recovery...takes thirty seconds or less.” The brief interval spent repairing an unintended faux pas will allow you to deal with a situation that could negatively impact a class if ignored, and possibly ruin a relationship. It will do so in a way that is “relatively painless,” and reveal you as an ally to diversity, willing to deal with sensitive issues effectively.

For more information, see Aguilar’s book Ouch! That Stereotype Hurts: Communicating Respectfully in a Diverse World, available from the IU Southeast Diversity Library or through Amazon.com and other booksellers.

An Annotated Diversity and Inclusion Glossary for Faculty

No glossary on the vast subject of diversity and inclusion can be complete in this limited space. Regrettably, much terminology covering specific areas of exclusion has been omitted. For deeper coverage of terms, refer to the “References” list at the end of this letter.

ageism: “Stereotyping and prejudice against individuals or groups because of their age. The term was coined in 1969 by gerontologist Robert N. Butler, M.D., founder, president and CEO of the International Longevity Center at Columbia University, to describe discrimination against seniors and patterned on sexism and racism. Dr. Butler defined ageism as a combination of three connected elements: prejudicial attitudes towards older people, old age and the aging process; discriminatory practices against older people; and institutional practices and policies that perpetuate stereotypes about older people” (Center for Integration and Improvement of Journalism).

American Indian/Native American: both terms (but not Indian or Indian American, which are used for people with ancestral ties to India), “are generally acceptable and can be used interchangeably, although individuals may have a preference. Native American gained traction in the 1960s for American Indians and Alaska Natives. Over time, Native American has been expanded to include all Native people of the continental United States and some in Alaska.” However, when referencing individuals, identifying a person by his or her tribal affiliation is preferred. (Center for Integration and Improvement of Journalism)

anti-Semitism: “A prejudice against people of Jewish heritage. It has inspired the Holocaust, physical abuse, slander, economic and social discrimination, vandalism and other crimes. Religious anti-Semitism is based on the idea that all Jews are eternally and collectively responsible for killing Jesus (known as deicide). It has been formally renounced by most major churches, led by the Catholic Church. Although Muslims revere Jesus as a prophet, they do not make the anti-Semitic claim against Jews because they do not believe that Jesus was crucified. Economic and political anti-Semitism is rooted in widespread 19th- and 20th-century claims that Jews were engaged in a plot to rule the world” (Center for Integration and Improvement of Journalism).

Arab: “Refers to a nation or people from an Arabic-speaking country. Not synonymous with Muslim. When referring to events in a specific country, name the country, rather than generalizing Arab. Arab is a noun for a person and it can be used as an adjective, as in Arab country. Do not imply...that Arab equals Muslim, holy war or terrorist. Note: Iran is not an Arab country. The majority of Iranian people are Persian and the language is Farsi.” See Muslim. (Center for Integration and Improvement of Journalism)

bias: A predisposition to see things or people in a certain way, negative or positive. While bias is often used as a synonym for stereotype, the differences are important. A bias refers to the useful human adaptation of classifying experience into categories. It is when a classification becomes judgmental, global, and resistant to change that it is referred to as a stereotype. However, a special case of bias in terms of diversity and inclusion is known as implicit bias. (Aguilar, 2006) (U.S. Justice Department Community Relations Service)

campus climate: “The current perceptions, attitudes, and expectations that define the institution and its members” (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999).

colorblind: “A term used to describe a disregard of racial
Using Conversation Cafés to hold Difficult Discussions about Diversity (or any topic)

Because of historic and structural discrimination, no academic discipline can be free from issues surrounding diversity and inclusion. Yet often these issues are not made part of disciplinary study, even when faculty might desire to include critical disciplinary scholarship as part of the curriculum. One reason is a lack of a good process for facilitating sensitive critical discussions within the classroom.

At a recent FACET (IU Faculty Academy for Excellence in Teaching) workshop, I was introduced to the “Conversation Café,” a process that provides a structured, respectful, and generative way to hold difficult discussions.

As one guide puts it, the Conversation Café is a format to “shift from small talk to big talk.” It can be hosted in any environment, and has been used successfully in the classroom.

A Conversation Café uses a prompt, a general conversation topic area. While that style of prompt may seem generic by some standards (as it did to me at first, not being a “thesis statement”), the format works like a funnel in that it begins broad, and naturally narrows and deepens during each round. Topics necessarily need to be broad in order to prompt discussion, discovery, and depth.

The structure is designed for groups of around eight or fewer, the more varied in outlook and background the better. The suggested time to get the best results is 60–90 minutes, but as in any classroom situation, there is room for flexibility. The workshop I attended could only hold an abbreviated demonstration, but I was surprised by how much ground could be covered in 20 minutes, though we were all disappointed we didn’t have more time to complete all four rounds in our café.

Keys to a successful experience are to cover the method and ground rules clearly, and to elicit the participants’ verbal or written agreement to adhere to the principles and structure. Before the café begins, participants agree to:

- Listen to and respect all points of view (open mindedness).
- Suspend judgment as best they can (acceptance).
- Seek to understand rather than persuade (curiosity).
- Question assumptions, look for new insights (discovery).
- Speak from the heart and personal experience (sincerity).
- Go for honesty and depth but don’t go on and on (brevity).

Once participants agree to the ground rules, explain the process (offer a handout for reference) and begin. Its four-round structure is one reason for the Conversation Café’s much-acclaimed success.

- Round 1: Pass around the talking object: each person speaks briefly to the topic, no feedback or response at this time.
- Round 2: Again using the talking object, people deepen their own comments or speak to what has meaning now.
- Dialogue: Open, spirited conversation. Use the talking object if there is domination, contention, or lack of focus.
- Final Round: With the talking object, each person says briefly what challenged, touched or inspired them. (conversationcafe.org)

A personal note about the “talking object”: I am that type of person who scoffs at this idea, and I did so, internally, but probably also with an eye-roll, at the start of the workshop. So imagine my surprise when I found this tool to be effective and enjoyable. Soon, the talking object became invested as a symbol representing the holder’s right to the floor, as well as the principles of the café. A silly object even helped break the ice. This tool should not be left out of the process.

A number of prompts can elicit deeper understanding during discussion, while maintaining the principles of respect and open-mindedness. Suggestions include:

- What happened that led you to this point of view?
- How does this affect you personally?
- I’m curious, can you say more about that...
- Here’s what I heard…is that what you mean?

To bridge the student experience with deeper, higher-impact learning, add a reflection activity (see the article on “Reflection” in this newsletter).

For more detailed coverage of principles and methods of running a Conversation Café, consult the complete hosting guide and other training material available at no-cost at conversationcafe.org and ncdd.org, the National Coalition for Dialogue & Deliberation.

Note: FACET sponsors retreats, workshops, conferences, peer review training, and fellowship programs that are excellent opportunities for faculty professional development. Its FALCON (FACET Adjunct and Lecturer Conference) offers professional development for part-time faculty. It also holds an annual call for nominations for faculty to apply to become FACET members. The next FALCON retreat takes place November 9-10, 2018. For more information, and to access teaching resources, see facet.iu.edu

“If you love peace, then hate injustice, hate tyranny, hate greed — but hate these things in yourself, not in another.”
— Thomas Merton
characteristics or lack of influence by racial prejudice. The concept of colorblindness is often promoted by those who dismiss the importance of race in order to proclaim the end of racism. It presents challenges when discussing diversity, which requires being racially aware, and equity that is focused on fairness for people of all races” (Race Forward, 2015).

discrimination: “Treatment of an individual or group based on their actual or perceived membership in a social category, usually used to describe unjust or prejudicial treatment on the grounds of race, age, sex, gender, ability, socioeconomic class, immigration status, national origin, or religion” (Race Forward, 2015).

diversity: “There are many kinds of diversity, based on race, gender, sexual orientation, class, age, country of origin, education, religion, geography, physical, or cognitive abilities. Valuing diversity means recognizing differences between people, acknowledging that these differences are a valued asset, and striving for diverse representation as a critical step towards equity” (Race Forward, 2015). Read Indiana University Southeast’s Diversity Statement at www.ius.edu/diversity/about-us/strategic-goal.php

equity: refers to “fairness and justice and focuses on outcomes that are most appropriate for a given group, recognizing different challenges, needs, and histories. It is distinct from diversity, which can simply mean variety (the presence of individuals with various identities). It is also not equality, or ‘same treatment,’ which doesn’t take differing needs or disparate outcomes into account. Systemic equity involves a robust system and dynamic process consciously designed to create, support and sustain social justice” (Race Forward, 2015).

ethnicity: “A socially constructed grouping of people based on culture, tribe, language, national heritage, and/or religion. It is often used interchangeably with race and/or national origin, but should be instead considered as an overlapping, rather than identical, category” (Race Forward, 2015).

Hispanic: “An umbrella term referring to a person whose ethnic origin is in a Spanish-speaking country, as well as residents or citizens of the United States with Latin American ancestry, except for those from Brazil, which is not a Spanish-speaking country. Federal policy defines ‘Hispanic’ not as a race, but as an ethnicity; it notes that Hispanics can be of any race. The term Hispanic is more commonly used in the Eastern United States and is generally favored by those of Caribbean and South American ancestry or origin. According to a 2013 Pew Research Center survey of Hispanic adults, 50 percent of respondents said they had no preference for either term. But among those who did express a preference, ‘Hispanic’ was preferred over ‘Latino’ by a ratio of about two to one....The U.S. Census Bureau uses terms such as ‘Hispanic or Latino’ and ‘non-Hispanic or Latino’ in its survey questions on ethnicity and race.” See Latina/ Latino. (Center for Integration and Improvement of Journalism)

implicit bias/unconscious bias: “Attitudes that unconsciously affect our decisions and actions. People often think of bias as intentional, i.e. someone wanted to say something racist. However, brain science has shown that people are often unaware of their bias, and the concept of implicit bias helps describe a lot of contemporary racist acts that may not be overt or intentional. Implicit bias is just as harmful, so it is important to talk about race explicitly and to take steps to address it. Institutions are composed of individuals whose biases are replicated, and then produce systemic inequities. It is possible to interrupt implicit bias by adding steps to decision-making processes that thoughtfully consider and address racial impacts” (Race Forward, 2015). Those wishing to pursue this phenomenon further may take an Implicit Association Test (IAT), administered free of charge by Harvard University. The IAT “measures attitudes and beliefs that people may be unwilling or unable to report. The IAT may be especially interesting if it shows that you have an implicit attitude that you did not know about” (Project Implicit). Take the test at implicit.harvard.edu

inclusion: “Being included within a group or structure. More than simply diversity and quantitative representation, inclusion involves authentic and empowered participation, with a true sense of belonging and full access to opportunities” (Race Forward, 2015).

inclusive language: Terms used for people and their experiences that seek to eliminate stereotyping, treat people equally and respectfully, and include, rather than exclude, them (Aguilar, 2006). Many, but not all, uses of inclusive language are neologisms, based on the awareness that traditional terms embed historical biases and stereotypes in the structures of languages, cultures, and institutions. Examples of inclusive language are the substitution of “firefighter,” “first-year student,” and “upper-level student” for the gendered terms “fireman,” “freshman,” and “upperclassman.” However, using inclusive language goes beyond substituting one term for another. It also acknowledges the right of those experiencing discrimination to set their own terminology and the context for its use; emphasizes people over labels, such as referring to a person with a disability rather than a “disabled person”; and addresses unconscious biases that persist in writing styles, such as referring to males by their surname and females (or members of certain races) by first name; including honorifics for males, and excluding honorifics for females (or members of certain races); and inserting a race or ethnic label in crime reports when suspects are people of color and victims are

diversity/about-us/strategic-goal.php
Diversity and Inclusion Contacts and Resources

Our campus community has many resources, groups, and individuals doing important work related to diversity and inclusion. Here is a selection, with contact information.

- **Adult Student Center.** Kim Pelle, Coordinator of Non-Traditional Student Programs, kpelle@ius.edu, www.ius.edu/adult-students
- **Academic Affairs Diversity Coordinator.** For information about applying for this 3-year appointment contact Annette Wyandotte, Assistant Vice Chancellor for Academic Affairs, awyandot@iues.edu
- **Academy for Diversity and Inclusive Education (ADIE).** Annette Wyandotte, Assistant Vice Chancellor for Academic Affairs, awyandot@ius.edu
- **Campus Life.** South Chaleunphonh, Dean of Student Life, schaleun@ius.edu
- **Chancellor’s Diversity Advisory Council.** Sarah James, Executive Secretary to the Chancellor, jamesr@ius.edu
- **Chancellor’s Diversity Award.** www.ius.edu/chancellor/awards/diversity-award.php
- **Children’s Center.** Sally Eads, Children’s Center Coordinator, saaeads@ius.edu, www.ius.edu/childrens-center
- **Common Experience Program Committee.** Cliff Staten, Professor of Political Science and International Studies, chair, cstaten@ius.edu
- **Disability Services.** Matthew Springer, Coordinator of Disability Services, mtspring@ius.edu, www.ius.edu/disability-services
- **Diversity Events Calendar.** go.iu.edu/21zH
- **Diversity Library.** A growing collection of books covering many aspects of diversity and inclusion, including management, assessment, planning, pedagogy and other topics, as well as service learning and community engagement, is available for check out and consultation. Contact Annette Wyandotte, Assistant Vice Chancellor, awyandot@ius.edu
- **Diversity Web Page.** www.ius.edu/diversity
- **Equity and Diversity Office.** Darlene Posey Young, Director of Staff Equity & Diversity, Title IX Deputy Coordinator, dyoung01@ius.edu
- **General Education Committee.** Leigh Viner, Assistant Professor of Philosophy, chair, vviner@ius.edu
- **General Education Diversity course list.** www.ius.edu/general-education/course-list/ethical-questions-diversity.php
- **General Studies Committee.** Jacob Babb, Assistant Professor of English, chair, babbj@ius.edu
- **Indiana Campus Compact.** A state organization of Campus Compact, whose mission is to promote civic engagement and service learning at member institutions, www.indianacampuscompact.org
- **Indiana Campus Compact Community Engagement Professional.** Michael Jackman, Senior Lecturer in Writing, mijackma@ius.edu
- **Indiana Campus Compact Faculty Liaison.** Gloria Murray, Professor of Education, Interim Director, Office of Service Learning and Community Engagement, glomurray@ius.edu
- **Indiana University Office of the Vice President for Diversity, Equity, and Multicultural Affairs (OVPDEMA).** James Wimbush, Vice President of Diversity, Equity, and Multicultural Affairs, jwimbush@iu.edu

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“white.” The struggle to overcome systemic bias embedded in language is ongoing, and not without controversy, as, for example, the increasing use of the singular “they” and “them” as gender-neutral terms, i.e. “Ask each student what they want for lunch” (Merriam-Webster) or as a pronoun used to refer to a person with a non-binary gender identity: “They is a fine writer.” The simple rule of thumb is that adopting inclusive language favors respect over tradition. The often heated arguments surrounding its use would seem to be made by those for whom “tradition” and “correctness” are codes for feelings of white fragility.

**Intersectionality:** A term coined by Kimberlé Crenshaw in 1989, originally intended to address the limitations of both feminist and civil rights theory, and the law’s inability, to address the oppression and experiences of black women, due to a single-identity approach. In Crenshaw’s words: “the tendency to treat race and gender as mutually exclusive categories of experience and analysis” erases the experiences as well as remedies of black women. For example, when five black women sued General Motors under Title VII of the Civil Rights Act, alleging the company had not hired black women “prior to 1964 and that all of the Black women hired after 1970 lost their jobs in a seniority-based layoff,” the suit was dismissed. The court rejected “the plaintiffs’ attempt to bring a suit not on behalf of Blacks or women, but specifically on behalf of Black women.” Crenshaw used the metaphor of the intersection to illustrate the limitations of single-issue approaches. “Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from...”
sex discrimination or race discrimination.” The term has since been expanded to include and conceptualize people whose identities, as well as experiences of discrimination and oppression, stand in intersections of race, gender, ethnicity, religion, age, and others. (Crenshaw, 1989)

Latina/Latino: “Umbrella terms referring to residents or citizens of the United States with Latin American ancestry. Latina is the feminine form of Latino and means a woman or girl. Use Latina(s) for a woman or women; use Latino(s) for a man or men. Latino is principally used west of the Mississippi, where it has displaced Chicano and Mexican American….Federal policy defines ‘Latino’ not as a race, but as an ethnicity; it notes that Latinos can be of any race. The U.S. Census Bureau uses terms such as ‘Hispanic or Latino’ and ‘non-Hispanic or Latino’ in its survey questions on ethnicity.” See Hispanic. (Center for Integration and Improvement of Journalism)

LGBTQ: Stands for lesbian, gay, bisexual, transsexual, and questioning (or queer—the “q” is used in both senses). You may also find LGBTQA, with the “a” standing for asexual, and other additions. For more information and additional definitions for terms such as cisgender, gender binary, and others, the LGBTQ Center at Wake Forest University has a good glossary at lgbtq.wfu.edu

microaggressions: “are brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative...slights and insults to the target person or group.” Microaggressions have harmful mental effects. (Sue et al., 2007)

Muslim: “A Muslim is a follower of Muhammad and the tenets and practices of Islam. The word Muslim is a noun; use the adjective Islamic when referring to the Islamic faith or the Islamic world.” Do not imply that Muslim = holy war or terrorist. See Arab. (Center for Integration and Improvement of Journalism)

racism: “Whiteness scholars define racism as encompassing economic, political, social, and cultural structures, actions, and beliefs that systematize and perpetuate an unequal distribution of privileges, resources and power between white people and people of color (Hilliard, 1992). This unequal distribution benefits whites and disadvantages people of color overall and as a group. Racism is not fluid in the U.S.; it does not flow back and forth, one day benefiting whites and another day (or even era) benefiting people of color. The direction of power between whites and people of color is historic, traditional, normalized, and deeply embedded in the fabric of U.S. society” (DiAngelo, 2011).

silent collusion: The result that occurs when witnesses to victimization remain silent. The persons targeted will interpret bystander silence as tacit support for the victimizer. Silence allows discrimination to flourish; speech silences discrimination. Leslie Aguilar’s book, Ouch! That Stereotype Hurts, available through the ADIE Diversity Library and as a workshop (see “Resources”), contains effective verbal strategies anyone can learn, in order to become an ally for people or groups being subjected to verbal aggression. (Aguilar, 2006)

sex, gender, sexual orientation: Simply put, sex refers to a biological/genetic classification, while gender refers to a social construction of sex roles and attributes. Sexual orientation might best be described as “who you are attracted to romantically and sexually.” Sexual orientation is not regarded as a choice, or as a type of attraction that can be changed through any type of treatment, therapy, or pressure.

stereotype: A simplified, fixed belief about a group of people. Even positive stereotypes can be demeaning and offensive, and can limit opportunities due to preconceptions. Three ways of recognizing stereotypes are that they tend to be judgmental, global, and inflexible (Aguilar, 2006).

white fragility: “a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves,” including “outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium.” It results from the “insulated environment of racial protection” within which many whites exist (DiAngelo, 2011).

whiteness/white privilege: “Whiteness informs many aspects of college campuses, including decisions regarding what constitutes canonical literature (Morrison, 1993)...what forms of language are considered ‘academic’ (Smitherman, 1985) and which methods of inquiry and ways of knowing are privileged (Milner, 2007; Parker & Lynn, 2002)....The structural and normative privileges of whiteness are rarely seen by Whites because they frame privilege as a series of independent outcomes rather than the result of deliberate decisions made by governments, institutions, and groups of people. Taken together, these decisions demonstrate the ‘remarkable power of racism to sustain itself’ (Cleaver, 1997, p. 161)...A corollary of white privilege is minimizing racism. While many Whites accept that the blatantly discriminatory practices of legal segregation and Jim Crow were racist and harmed people of color, they rarely acknowledge the many ways that Whites continue to receive advantages. Racism is collectively defined as the aberrant, violent behavior of the few, not the subtle benefits enjoyed by Whites, and as something that was a problem in the past but rarely an issue today” (Mitchell, Donahue, & Young-Law, 2012)
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“Diversity & Inclusion Contacts & Resources,” continued from page 5

• **International Programs Committee.** Courtney Block, Instruction, Reference, and User Engagement Librarian, coblock@ius.edu

• **International Education Award, International Festival, International Photography Contest, Wares of the World market.** Contact the International Programs co-coordinators, below.

• **International Programs Co-Coordinators.** Valérie Bruchon Scott, Senior Lecturer in Psychology, vbscott@ius.edu; Anne Allen, Professor of Fine Arts, aeallen@ius.edu

• **International Studies.** www.ius.edu/social-sciences/programs/international-studies

• **Mentoring Program, Center for Mentoring.** June J. Huggins, Director of Mentoring, jhuggins@ius.edu, www.ius.edu/mentoring

• **Multi-cultural Student Union.** June Huggins, Director of Mentoring, jhuggins@ius.edu

• **Office of Service Learning and Community Engagement.** Gloria Murray, Professor of Education, Interim Director, glomurra@ius.edu

• **Ouch! That Stereotype Hurts: Communicating Respectfully in a Diverse World workshop.** IU Southeast has workshop materials available. Contact South Chaleunphonh, Dean of Students, for workshop materials, schaleun@ius.edu, or Michael Jackman, Senior Lecturer in Writing, mijackma@ius.edu, who has facilitated this workshop for Nursing students, for faculty, students, staff and administrators, and in the local community.

• **Personal Counseling Services.** Michael Day, Psy. D. HSPP, micaday@ius.edu, www.ius.edu/personal-counseling

• **Reduce Bias in Language.** www.ius.edu/diversity/reduce-bias.php

• **Religious Observance Policy.** www.ius.edu/diversity/resources/religious-observances.php

• **Safe Zone.** Training for LBGT students, faculty, staff, and allies, Meghan Kahn, Associate Professor of Psychology, mckahn@ius.edu; list of Safe Zone certified members: www.ius.edu/diversity/staff/training-education-programs/safe-zone.php

• **Sexual Assault Prevention Committee.** Claudia Scharrer, ccscharr@ius.edu

• **Spectrum.** Student organization whose goal is to raise awareness of LGBT issues and advocates for gender, romantic, and sexual diversities, and their allies, Michael Abernethy, Senior Lecturer of Communication Studies, faculty advisor, mabernet@ius.edu

• **Stop Sexual Violence.** stopsexualviolence.iu.edu

• **Student African American Brotherhood.** South Chaleunphonh, Dean of Student Life, advisor, schaleun@ius.edu

• **Veteran Services.** Jack Howell, IU Southeast VA Certifying Official, howellj@ius.edu, www.ius.edu/veterans

• **Women’s and Gender Studies minor and certificate.** Leigh Viner, Assistant Professor of Philosophy, coordinator, www.ius.edu/arts-and-letters/programs/women-and-gender-studies/certificates/certificate-women-and-gender-studies.php

• **Women and Gender Studies Committee. Women’s and Gender Studies Undergraduate Committee.** Barbara Kutis, Assistant Professor of Fine Arts, chair, bkutis@ius.edu

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**Classroom Reflection Deepens Students’ Diversity Experiences**

In 2016, Halualani & Associates, a consultant hired by Indiana University, mapped five years of all IU campuses’ diversity efforts and concluded in its report that the 220 “efforts and activities” it reviewed at Southeast made our campus the equivalent of “larger-sized colleges and universities that house approximately 18,000-25,000 students” (Halualani & Associates, 2016).

However, Halualani’s report pointed out roughly a dozen areas in which Southeast could use improvement, including the need to “Connect the rich and highly engaging array of diversity-related events to its curriculum (courses) so that students can experience meaningful diversity engagement inside and outside of the classroom in terms of perspective-taking, complex thinking, and courageous dialogues around difference and structured inequalities.” The problem we are trying to solve, then, is how to take the myriad events available to students, such as the International Festival, Diversity Week, Common Experience, Poverty Simulation, OUCH! That Stereotype Hurts workshop, poetry readings, the Spectrum drag show, and dozens of others offered during a typical semester, and turn them into learning and transformative experiences about diversity and inclusion in the classroom.

There’s always the option for faculty to offer extra credit for students to attend such events, but a more meaningful use of this activity would involve faculty embedding the event in the course with some type of guided reflective activity.

A best case practice would include pre- and post- event reflection, contextualized beforehand by including background information, and even scholarly and theoretical approaches from within the faculty’s discipline.

Reflection doesn’t have to be a solo activity, or even a written one. One way to foster “complex thinking, and courageous dialogues around difference and structured inequalities” has been presented in the article, “Using Conversation Cafés,” above. Other types of reflection include using symbolic/expressive arts such as creative writing, music, painting, and sculpture. Some instructors use multimedia. This article discusses how to incorporate a structured reflection using writing.

Community Engagement and Service-Learning theories about reflection, based on John Dewey’s philosophy of experiential learning, posit that reflection creates a bridge to “abstract concepts through concrete experiences” (Welch, 1999). It has been seen as the “intentional consideration of an experience in light of particular
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... learning objectives” where neither experience alone, nor activities that are relatively superficial, will create as much potential for deeper, transformative outcomes (Bringle & Hatcher, 1999). Reflection will achieve its most potential when context is given “in which students can make a cognitive connection to what is being taught” (Welch, 1999).

Three aspects of experience that reflection can activate are the affective, behavioral, and cognitive. In other words, students can be asked to explore emotions; actions, thoughts and beliefs; and ideas, theories, and disciplinary content. Pre- and post-event reflections, for example, might ask students to:

- Describe how they feel about the subject and the upcoming event and why they feel that way.
- Describe the event, or anticipate what it will be like and feel like.
- Ask what experiences the student has had about similar situations in the past, and how that might have formed beliefs and resulted in behaviors.
- Ask what beliefs and behaviors may change and remain the same based on the experience, and why?
- Have students connect the event to ideas, theories, and other content they have read in class, other courses, are interested in personally, or were presented at the event.
- Ask how the experience relates to course content, and what the significance of the relationship is.

Welch notes that “instructors have legitimate concerns about how to assess the affective aspect of learning” (p. 25). Reflections can be evaluated for engagement, but it’s important that students don’t feel vulnerable to being judged or deep engagement won’t result. One way to inform them of how affect will be evaluated would be to state, as well as include in the reflective prompt, a note such as, “There are no wrong or right ways to feel and you are NOT being evaluated on how you feel, but whether or not you acknowledge how you feel” (Moses).

Welch notes that “Academicians tend to shy away from the affective dimension” (p. 25). However, exploring this dimension deeply is important if students are not to “lapse into their existing views and perspectives...[which] can be racist in nature or perpetuate negative stereotypes” (p. 1), though keep in mind that these activities are not just for the benefit of students who are white.

Experimenting with reflection tied to campus events can be a rewarding way of adding to class content, potentially deepening student engagement, and furthering understanding and support of diversity and inclusion.

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**References:**


