

Diversity & Democracy

CIVIC LEARNING FOR SHARED FUTURES

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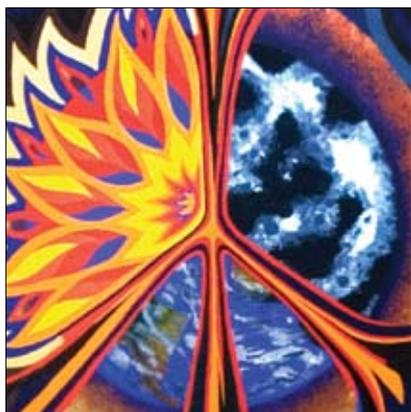


Photo by Victoria Sanchez, courtesy of California State University, Long Beach Associated Students, Inc. From the mural by Devin Tani.

FEATURED TOPIC

Global learning gives students the tools to engage ethically in an interdependent world, both at home in the U.S. and in international contexts. With the support of the Luce Foundation and the Fund for the Improvement of Postsecondary Education, AAC&U's **Shared Futures: General Education for Global Learning** project guides institutions through the process of globalizing education for all students.

ISSUE HIGHLIGHTS

- 04** | Exploring Global Connections: Dismantling the International/Multicultural Divide
- 07** | Art and Social Action in Cambodia: Transforming Students into World Citizens
- 10** | Deconstructing the American Dream through Global Learning
- 12** | Africana Philosophy: Globalizing the Diversity Curriculum

Civic Learning in a Diverse Democracy: Education for Shared Futures

■ CAROL GEARY SCHNEIDER, president, AAC&U

Just over ten years ago, in the midst of the so-called culture wars, the Association of American Colleges and Universities (AAC&U) launched *Diversity Digest*. We felt that a newsletter would play an important role in creating and sustaining a community of leaders and learners who shared the view that diversity is inextricably linked to claims of excellence in higher education. *Diversity Digest* met our highest expectations. As *Diversity Digest* now becomes *Diversity & Democracy*, we introduce a new name and a new design. In doing so, we recommit ourselves to the unique and critical role this publication has played within the academy. Yet even as we affirm our commitment to the abiding questions of social responsibility in a diverse democracy, we also look toward the horizons of diversity's role in the global community.

Our revised publication, then, links new challenges with AAC&U's enduring commitments. In this context, it is fitting that the new name includes a conjunction. This is all the more appropriate because diversity is about deepening complexity and connection across and within distinct but intertwined groups. In *Diversity & Democracy*, we will explore questions of race *and* gender; class *and* ethnicity; sexual identity *and* religious identity. We will explore questions of diversity in the classroom *and* in the neighborhood; in the United States *and* abroad; at the boundaries *and* in the borderlands. We will share insights into diversity *and* learning as well as diversity *and* teaching. And we will do all of this with a constant focus on the generative tensions between diversity and democratic aspirations, and between such democratic values as liberty and equality, freedom and mutual responsibility. We hope that the new framework of our newsletter will facilitate these explorations and reinforce our goal to educate for a just and equitable future.

The Imperative of Civic Engagement

In my letter introducing *Diversity Digest* in 1996, I wrote that diversity issues "challenge educators to reexamine our most fundamental assumptions about significant knowledge, cultural identity and privilege, connections across difference, inclusive community, and democratic principles. Above all, diversity asks us to address the links between education and a developed sense of responsibility to one another." These words remain equally true today. Moreover, a decade of pioneering work on campus has given us a wealth of new models and effective practices for linking diversity and civic learning, and for engaging students directly with the unsolved challenges and inequalities that mark our world.

Critically, however, the expanded leadership for civic learning about diversity and democracy still remains on the margins rather than at the center of undergraduate learning in the American academy. All the research AAC&U conducted or consulted for its current major initiative, Liberal Education and America's Promise (LEAP),

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ABOUT THIS ISSUE

Welcome to *Diversity & Democracy*, the newly redesigned publication formerly known as *Diversity Digest*. This issue focuses on Shared Futures: General Education for Global Learning, a project of AAC&U's Office of Diversity, Equity, and Global Initiatives. Participants in the Shared Futures project are dedicated to revamping their general education curricula to emphasize global learning outcomes. They see global learning as an imperative component of education for responsible citizenship.

Through their various initiatives, the Shared Futures schools are pursuing global learning with resourcefulness and vigor. Their projects range from redesigning the general education curriculum to creating courses that promote social justice both at home and abroad. Their work deliberately bridges the intellectual gap between global contexts and local communities in the service of creating a more equitable world. The Shared Futures project complements the work of our other contributors, which ranges in scope from institutional transformation to personal engagement. Such efforts have the potential to be truly transformative.

tells us that civic learning remains optional rather than essential for the majority of faculty, students, and employers. The apparent disconnect between the goals of college learning and democratic principles is an ominous sign. If our institutions of higher education are to prepare students for principled engagement in a diverse democracy, they must foster—explicitly, intentionally, and enthusiastically—pedagogies geared toward civic engagement and democratic action.

Last June, the U.S. Supreme Court made the challenge of educating American students for democratic citizenship even more difficult. By overturning voluntary school desegregation plans, the Court sent yet another message that both equity and diversity—despite their inextricable relationship to democratic principles—are less than essential to education. Although the Court's decision did not expressly challenge affirmative action, it comes as another blow in a decades-long series of setbacks to school and campus integration. As sociologist Troy Duster pointed out ten years ago in *Diversity Digest*, California's immediate compliance with a 1996 proposition prohibiting consid-

eration of race in admission processes provided a stark contrast to *Brown v. Board of Education*'s language of "all deliberate speed" when the Supreme Court called for an end to legally segregated public schools. In other words, when desegregation is at issue, the U.S. historically has been slow to advance but quick to backpedal. The recent decision in *Parents Involved in Community Schools v. Seattle School District No. 1* sadly affirms this tendency. Responding recently to the June 2007 decision, Duster noted that the Court "has left the door slightly open for the role of diversity in achieving educational goals, but the burden of proof has shifted dramatically and the climate for work tying democracy to diversity has worsened."

Given this difficult climate, it is more imperative than ever that we in higher education explicitly link diversity of all kinds—both in our pedagogical content and our educational environments—with the values of a democratic society. With this project in mind, it is fitting that this first issue of *Diversity & Democracy* features work from several institutions involved in Shared Futures: General Education for Global Learning, a project of a larger AAC&U initiative,

Shared Futures: Global Learning and Social Responsibility. These institutions are seeking ways to engage their students and faculty with the significant questions of civic responsibility that arise in an interdependent but unequal

change through civic engagement will respond not only by contributing to their local communities, but also by taking responsibility for the choices and actions that will eventually affect their counterparts around the globe—whether

of communities and community; issues of the terms and tensions that frame connections among members of a democracy who, historically, have not been equal.

Framing the question this way, those participating in the American Commitments initiative have grown increasingly uncomfortable with the individualistic assumptions that permeate public discussion of higher education. Traditionally, the academy has emphasized the benefits of higher learning—both intellectual and economic—to each individual learner. But diversity and democracy together press educators to address the communal dimensions and consequences of higher learning. By highlighting the social nexus in which all learning occurs, the linkage between diversity and democratic society challenges us to think more deeply about what individuals learn from their experience of campus ethos—and how that learning in turn constrains or enriches the quality and vitality of American communities.

It is no longer sufficient to speak of American communities alone, when global forces have stretched existing communities across national boundaries and created new communities beyond national identities. And it is difficult to speak of democracy outside of the framework of constitutional citizenship. Yet it is important to try. For what I wrote in 1996 remains true today: “America stands at a crossroads, uncertain whether to move forward or back on the civil rights efforts that began to transform our society only a generation ago. It has never been more important for educators to make explicit the connection between campus learning and the democratic values that guide diversity work.” We are *all* at that same crossroads. We are all dependent on our success in shaping a shared future in which diversity is fully embraced as the ultimate test of a democratic community.

Welcome to *Diversity & Democracy*. 📍

We are all dependent on our success in shaping a shared future in which diversity is fully embraced as the ultimate test of a democratic community.

world. They are searching for ways to make all students, whether immersed in studies of anthropology or aerospace engineering, aware of and accountable to the global contexts in which they live.

Collaboration for Shared Goals

In the context of this publication, “Shared Futures” does not simply refer to our common fate as human beings. It also refers to educational movements that have many common goals, but too often act alone: the U.S. diversity movement, the global learning movement, and the civic engagement movement. Our title and tagline implicitly link these three movements. They expand our conversations about diversity and democracy beyond the U.S. as we argue for civic learning about a future that we inevitably share with others throughout the globe. In this rhetorical move, we echo the commitments of the Shared Futures initiative, which approaches global learning as an imperative for responsible citizenship not only internationally, but locally as well.

AAC&U has suggested, and the Shared Futures initiative implies, that each of these seminal movements is deeply, if differently, engaged with questions of democratic life and practice. As such, they are intricately intertwined. Students who understand their relationships to peers in Sri Lanka, Suriname, or Spain will also realize the weight of their actions at home. Likewise, students who see that they can enact

through economic webs, an interconnected climate, or interdependent political systems. Students who realize the potential embedded in U.S. pluralism will understand the ethical imperative to realize that potential, both within and beyond the borders of the U.S.

Whether the starting point is civic engagement, global learning, or U.S. diversity, each of these three movements leads to the others. Each is necessary to higher education’s success in preparing students for an interconnected world. Thus the intentional collaboration of these movements toward shared goals is one result we hope to encourage through *Diversity & Democracy*.

Renewing American Commitments

Although our reimagined publication signals a new commitment to these topics, AAC&U’s engagement with questions of diversity and democracy is hardly new. When AAC&U launched American Commitments: Diversity, Democracy, and Liberal Learning in 1993, we challenged campus conversations around diversity to confront the larger context of the nation’s democratic aspirations and ideals. It is worth quoting at length the lessons learned by that project’s National Panel in the course of multiyear conversations:

Our focus on links between this nation’s diversity and its democratic values has pointed the American Commitments initiative inexorably toward unresolved issues that cut across campus and society: issues

[SHARED FUTURES]

Exploring Global Connections: Dismantling the International/Multicultural Divide

■ **JEFFREY SHULTZ**, assistant provost and professor of education, **ELLEN SKILTON-SYLVESTER**, associate professor of education and director of global communications, and **NORAH P. SHULTZ**, dean of undergraduate studies—all at Arcadia University

The human mind has a powerful and limiting tendency to create binary, oppositional categories as it attempts to understand group identity. As educators, “when we teach about gender, race, and sexual orientation, we warn students about the artificial ways in which Americans dichotomize these characteristics.” People tend to define “women” in opposition to “men,” “people of color” in opposition to “white people,” “youth” in opposition to “age” (Shultz 2006). We warn our students that language can reinforce divides between people when words fail to fully express the continuous nature of identity. This dichotomous language can vastly complicate our attempts to work for social justice (Shultz, Shultz, and García 2007).

Yet as educators, we also dichotomize. We tend to view diversity education as attending to either domestic multiculturalism or to global learning, and as a result, we create unnecessary competition for resources. Yet if we start to see U.S. multiculturalism and internationalization as intertwined rather than divided, we can vastly improve our teaching about diversity. If we work together to combine our pedagogical efforts and resources, our work gains “the potential to change the way in which we interact globally and locally” (Shultz, Shultz, and García 2007).

Arcadia University recently reformulated its general education program to address the traditional division between international programs and domestic diversity education. The faculty will implement the new program in the fall of 2008. In crafting our reformed cur-

riculum, we hoped to dismantle divisions between “us” and “them,” between international and domestic. We wanted to bring the U.S. into conversation with the rest of the world and fully prepare our students to engage as global citizens.

Creating Continuity in the Core Curriculum

As we worked toward dismantling the international/domestic dichotomy, we encountered many false starts and

[T]hrough guided reflection and intentional course work, students can bridge the divide between global learning and multicultural understanding, exploring the inequities that underlie global systems.

missed opportunities. Nevertheless, we are confident that we are moving forward with a new vision of global learning. We hope that our efforts will make our students better prepared to engage in today’s multicultural society, both locally and globally.

Since 1993, the university’s mission statement has begun with the claim, “Arcadia University prepares students for life in a rapidly changing global society.” We primarily met this goal through study abroad programs and an internationalized curriculum. Our curriculum specifically required students either to study abroad or to take one course with significant international content. All students also took a core course called Global Justice. These requirements formed the core of a general education program that positioned Arcadia as a leader in global learning.

The results of our efforts in this regard have been gratifying. The university devoted a great deal of resources to making a name for itself in the arena of international education, and this investment has paid off. In the past fifteen years, the number of Arcadia students who study abroad has increased significantly. About half of our undergraduates present credits earned abroad when they graduate. Arcadia has won a number of prestigious awards and is recognized as having one of the best study abroad programs in the country. The flags that dot our campus are everyday reminders of how important internationalization is to us.

Yet issues of domestic diversity have taken a back seat (Peters-Davis, Shultz, and Wagner 2005). The only requirement related to the U.S. has been Pluralism in

the U.S., a course meant to be taken in the second year. Those of us concerned with issues of domestic diversity were unhappy with this imbalance. We began to discuss ways to balance the allocation of resources. This group convinced the university’s president that domestic diversity deserved serious attention, and she established a task force charged with exploring the division between internationalization and domestic pluralism. As Ana María García explains in the sidebar, that initial effort proved fruitless.

Curricular Change for Shared Futures

By the fall of 2006, Arcadia’s new president, Jerry Greiner, and many others on campus had come to believe that it was time to revise the general education requirements, then more than fifteen years old. At approximately the same time, Arcadia University joined

AAC&U's Shared Futures project as one of sixteen institutions committed to infusing global learning into their general education requirements. The synergy that developed between our participation in Shared Futures and our on-campus discussions with the General Education Task Force pushed us toward the reforms we sought.

Although our general education curriculum attempted to ensure that students were exposed to international content via study abroad or international coursework, we felt the need to revisit this model. It became clear to us that critical exploration of global interconnections, interdependence, and inequality across nations (including the U.S.) should be central to the global learning curriculum. Thus we defined "global connections" as an intellectual practice—an ability to take a global perspective—rather than as an area of inquiry in a particular field of study. Our new curriculum

requires students to take courses that emphasize these global connections.

The new curriculum also requires students to engage in a global connections experience—an encounter with a cultural context different from the one in which they grew up. Because we see global learning and U.S. pluralism as tightly interwoven, we do not require this global connections experience to take place abroad. We are eagerly planning several domestic options that allow students to cross racial, economic, and cultural lines without leaving the U.S. During and shortly after this global connections experience, students will reflect on their experiences online, both through electronic portfolios subject to faculty response and in live video forums. This exercise will push them to think about how their perspectives on the U.S. and the world are changing, and to identify examples of interconnection, interdependence, and inequality both at home and abroad.

[continued on p. 6]



Students convene beneath a French flag on Arcadia's campus.
(Photograph by Josh Blustein, associate professor of psychology at Arcadia University)

Global Connections Reflection Criteria

- During the cross-cultural experience students must participate in an electronic portfolio-based reflection that requires them to document the experience and analyze its meanings.
- Global Connections reflections ask students to examine their cross-cultural experiences in order to explore interconnections, interdependence, and inequity and to analyze the relationship between their experiences and world issues and events.
- Global Connections reflections ask students to examine their cross-cultural experiences in order to focus on the immediate personal (what they are doing), immediate social (how their actions affect others), long-term personal (how their actions prepare them for future goals), and long-term social (how their individual actions affect society).
- Global Connections reflections must utilize electronic portfolios or other means of collecting, examining, and assessing students' reflections.
- The Global Connections reflection requirement may be fulfilled by students enrolling in a stand-alone two-credit reflection component (typically offered online) during their cross-cultural experience. Alternatively, the Global Connections reflection component may be built into a four-credit course that also includes a student's cross-cultural experience (such as a service-learning course, internship, or student teaching).

(From the general education curriculum Arcadia Explorations, effective fall 2008, available online at www.arcadia.edu/GenEd.)

[Exploring, continued from p. 5]

As we emphasize domestic global connections and the importance of understanding inequality both locally and globally, we hope to engage students in more activities that promote civic engagement through service learning. To this end, we plan to develop faculty-led domestic and international initiatives that address the role of student civic engagement in both global and local contexts. By increasing the focus on service learning, we will help students apply their strengthened knowledge of global connections as they act as global (and local) citizens.

Moving from Theory to Practice

As we begin implementing our new program, we face the exciting and daunting prospect of making our ideas a reality for our students. We continue to look to student feedback as a component of that process. Our past experiences with smaller groups of students have shown us that through guided reflection and intentional course work, students can bridge the divide between global learning and multicultural understanding, exploring the inequities that underlie global systems (Montgomery 2007). By viewing the world through the lenses of interconnection, interdependency, and inequity, our students will begin to understand their role in the creation of a better and more equitable world. 

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Expanding the Definition of Multiculturalism: A Personal Reflection

■ **ANA MARÍA GARCÍA**, assistant professor of sociology and chair of the Department of Sociology, Anthropology, and Criminal Justice, Arcadia University

Several years ago, I served on Arcadia’s Campus Diversity Taskforce, formed to address resistance on the part of the university community to several issues related to institutional diversity. Our goal was to focus on climate assessments, campus-wide interventions, and ways to engage larger segments of the college. I was tentatively optimistic. At last, I thought, we would discuss critical issues of campus diversity and listen to the subaltern voices whose perspectives we had previously ignored.

This optimism was tested when the committee reorganized to include administrators who wanted to focus on internationalization. As they sought to expand our study abroad program, they claimed that international learning was somehow related to cultural diversity in the U.S. The conversations shifted to study abroad programs as a means of giving students intercultural awareness. The new committee insisted that this change in focus was a good thing. But was it?

Although the new committee members argued that international learning and domestic pluralism are interconnected, the goals of this new intercultural task force subsumed, even usurped, our original focus on American identities and plurality. I believed our original goal was doomed. How could the often painful discourse about domestic inequity, related as it is to contentious issues of power and privilege, compete with this exotic international focus? Where in our intercultural discussion, for example, would students who are gay, lesbian, bisexual, or transgendered fit in? They had been officially, albeit subconsciously, erased from the conversation.

As I pondered these questions, I grew angry and disheartened. I felt betrayed yet again by a system that did not really try to include my students and myself and had found yet another way to avoid the difficult issues. I was all too familiar with the psychological defenses of avoidance, rationalization, resistance, and denial that “protect” us from the challenging task of facing and dismantling racism, sexism, and homophobia. I was not interested in responding, yet again, to these tactics. I dug my heels in, put on my own blinders, and resolved to disentangle myself from the committee and all efforts at internationalization.

But even though I had given up on my colleagues, they continued to engage me. At their urging, I agreed to attend AAC&U’s summer faculty institute for Global Learning as part of the Arcadia Shared Futures team. The pre-institute reading materials arrived. I read and reread, thought and reconsidered. Finally, I recognized that a path toward the outcomes I originally sought had been laid before me. Deeply engaged by the work of Paul Farmer in *Pathologies of Power*, I began to see the threads that connected structural violence and human suffering on both a local and global level. I no longer felt doomed—I was exhilarated.

I now realize that the work of globalizing knowledge is not unlike the best work of multiculturalism and social justice. Global diversity and U.S. multiculturalism are closely intertwined by the threads of power and privilege. Across the globe, social realities operate within the contexts of inequity, of “birthright” poverty, and of racism. As I recognized the pervasiveness of these contexts, I saw that power and privilege operate interdependently in the lives of the disenfranchised across the globe. My work is now informed by the recognition that the local is the global, and that power works inside and across borders. 

[SHARED FUTURES]

Art and Social Action in Cambodia: Transforming Students into World Citizens

■ **CARLOS SILVEIRA**, professor of art at California State University–Long Beach

Social justice community service learning is a powerful tool that prepares students to engage as global citizens. In my work as an art educator, I view service learning as producing a transformative attitude change akin to what Paulo Freire (1970) calls the development of “critical consciousness.” Through “critical consciousness,” students become world citizens, developing their political voices as social advocates not only in their national communities, but also throughout the globe. This is particularly true of art education, where social justice service learning has proven to be extremely powerful.

Art Education and “Critical Consciousness”

For several years, I have had the opportunity to observe my art education students’ development of “critical consciousness” through their domestic social justice service-learning projects. My students become social advocates, designing and implementing art projects in collaboration with several Long Beach advocacy groups (such as women’s shelters, agencies for runaway youth, and agencies for HIV-positive or AIDS clients). These projects lead my students to think critically about their life experiences and challenge their current social values as they reflect on the implications of class, race, ethnicity, gender, sexual orientation, religion, and culture. As a result, these students develop valuable skills, critical thinking, and a sense of social responsibility that will enable them to be effective future educators and social advocates.

I feel very fortunate to be in the field of art education, where I can encourage

my students to utilize art as a tool for empowering underserved communities. Art, in all its many forms, has the power to transcend cultures and bridge social and economic gaps. It allows individuals to express their feelings and frustrations in a way that is both easily understood and nonconfrontational. Art instruction assists students in identifying social and political challenges and helps them connect what they learn in the classroom to what they experience in their communities. In this way art instruction becomes a vehicle for social action. Through art, students can move the soul while also encouraging social awareness. With such a powerful tool at their disposal, students can become cross-cultural humanitarians.

Globalizing Social Justice Outreach

In the fall of 2003, I was a faculty fellow at the Community Service Learning Center at California State University–Long Beach (CSULB). As CSULB began to globalize its curriculum, the curricular committee charged me with developing an international service-learning initiative at our university. After visiting Cambodia during the winter session of 2004, I became inspired to develop an international social justice service-learning model in the arts. I hoped that I could push American students out of their “comfort zones” and encourage them to experience social justice issues on a global level. As Richard Kiely points out, “participation in an international service-learning program with a strong social justice pedagogy can trigger extremely powerful reactions from students who begin to critically reflect on long-held assumptions about themselves, lifestyle choices, cultural norms, U.S. capitalism, careers, relationships, social problems and the world around them” (2004, 16).

[continued on p. 8]



CSULB Professor of Art Education Carlos Silveira works on art projects with the children at Little Folks, a Maryknoll Missions nongovernmental organization that supports healthy Cambodian youth who are the primary caretakers for their AIDS-infected parent(s). (Photo by Erin Henning/Cut Loose Productions)

[Art and Social Action, continued from p.7]

Working from Kiely's premise, I developed an internationally tested, cross-cultural curricular model designed to foster social advocacy and multicultural sensitivity in college students. This model also aims to provide individuals, particularly disenfranchised youth, with positive life alternatives and heightened self-esteem.

Through art, students can move the soul while also encouraging social awareness. With such a powerful tool at their disposal, students can become cross-cultural humanitarians.

In the winter session of January 2005, I taught Art and Social Action in Cambodia, an international service-learning immersion course based on the model I developed. For this three-week course, I took twenty-seven CSULB students to Cambodia, where they joined students from Panassatra University of Cambodia (PUC) in Phnom Penh. Cambodian and American students paired up in teams. The students learned how to design, teach, and implement community-based art education projects that are sensitive to the needs of the populations involved and reflect the rich tradition of Cambodian arts. They implemented these projects with groups of disadvantaged youth in Phnom Penh, including HIV-positive children, teenagers who are their HIV-positive parents' caretakers, and young women rescued from sex trafficking.

This program proved to be the most rewarding experience I have ever had as a professor. I clearly observed transformations in the attitudes of both the disenfranchised youth and the college students. CSULB students underwent, in their own words, a "life-changing experience." They empowered themselves by becoming world citizens.

In their final reflection papers,

students indicated drastic changes in their worldviews, including their views of U.S. diversity. Their responses implicitly illustrate how U.S. diversity and global awareness are not parallel contemporary issues, but are intersecting and complementary challenges in the path of students' empowerment. Many students attested that after being in Cambodia and witnessing extreme levels of poverty and human rights abuses, their views of

oppression no longer center on ethnicity. Instead, they have developed holistic and complex views of how the interconnections of political systems, class structures, gender, race, and ethnicity perpetuate cycles of poverty among communities.

Moving Forward with Lessons Learned

Art and Social Action in Cambodia is going to take place for the fourth time in the winter of 2008. Art and Social Action in Brazil, a similar course, took place in the summer of 2006, and Art and Social Action in India will take place in the summer of 2008. The success of my model depends not only on an effective social justice curriculum, but also on strong partnerships between California State University and Cambodian, Brazilian, and Indian universities and nongovernmental organizations (NGOs) in these countries. Such collaboration is vital to the cross-cultural dialogue and represents another level of cross-cultural exchange for social justice education.

My work in these courses has taught me several lessons about social justice education. I discovered how important students' preparation is for successful social justice service learning. I have always scheduled several meetings

with students prior to the service learning experience. These meetings introduce students to the foundations of Cambodian culture and history, U.S. foreign policy, social justice, and art and social action. Students learn how to avoid colonialist or missionary perspectives when working among underserved sectors of the Cambodian society. After the first few trips, I came to the realization that these few meetings were not enough. Beginning in the fall semester of 2007, students will take a class, Art and Social Action: A Global Perspective, to prepare them for their international service-learning experience. They will follow up with a Special Topics class in the spring, which will help them to reflect on their experiences and translate their new concept of civic engagement into their daily lives.

My goal is to develop sustainable social justice art programs in Cambodia, Brazil, and India by strengthening my partnership with the NGOs with which the students and I worked. I hope to accomplish this through a newly established nonprofit organization, Arts for Global Citizenship. I envision this organization as a powerful vehicle for bringing together international and local art educators and artists, as well as community resources, to reach disenfranchised youth, helping them to find a voice for social activism through artistic expression. My long-term vision is to encourage a multinational and multicultural artistic dialogue, much like the one my students have begun to develop. 

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EDITOR'S NOTE: California State University–Long Beach is a participating institution in AAC&U's Shared Futures: Global Learning for General Education project.

Lesson Plan Workshop

Student pairs write the first draft of their lesson plans while in the U.S. Upon their arrival in Cambodia, each pair of American students joins two Cambodian students to form a group. The U.S. students present the drafts of their lessons to the Cambodian students. They then modify or completely rework their lesson plans based on the Cambodian students' feedback and ideas. Similarly, in their first visits to the community agencies, students present their ideas to the children they are teaching and ask them for feedback by providing some options. They then modify their lesson plans for the last time on the basis of that feedback.

Lesson plan requirements:

- The design of lesson plans is focused on the declaration of human rights by the United Nations and the development of awareness of three types of identity: personal identity, group or collective identity, and cultural identity. Usually the first lesson is based on concepts of personal identity and self-expression, leading to lessons in community and civic engagement and cultural identity.
- Lesson plans should have a strong therapeutic component developed through the use of play and by building interdisciplinary connections between art, music, theater, and dance.
- Lesson plans should involve the rich Cambodian heritage in the arts. Students must research traditional Cambodian art forms and translate their knowledge into their lesson plans.

Lesson plan project examples:

- Community murals—Past themes have included My Community, My Future, and Life as a River.
- Social advocacy posters (printmaking)—Children play the role of social advocates and design posters for their communities with messages based on the United Nations Universal Declaration of Human Rights.
- Shadow puppets—Children produce shadow puppets and develop plays with pro-education, antiviolence, and antidrug messages, or with morals based on Cambodian mythology.
- Emotional self-portraits (painting and dance)—Children portray their emotions through color and movement.



CSULB student Amanda Mithers (yellow apron) helps the children at Little Folks paint an art mural on the cement wall that surrounds the property. (Photo by Teresa Hagen/Cut Loose Productions)

Voices of Transformation: Student Responses

The following excerpts are from the reflection papers of two students:

Art and Social Action in Cambodia enhanced my vision of the possibilities of advancement that can be achieved through investigation in the visual arts. Through this experience, I became aware of the potential to raise critical awareness in individuals through participation in artistic endeavors. My level of consciousness about my own responsibilities as a member of the human race has been enlightened through my interaction with the curriculum Carlos has presented and the ideology that he has shared with me.

—**JOHN**, former art education student. John is currently living in Cambodia where he teaches English in the mornings and in the afternoons develops art projects with children rescued from dump sites.

I have learned from this course that through art, we can give less fortunate children the opportunity to have a voice and to realize that they have the power to change the world they live in. I went into this course not knowing exactly what to expect, and I honestly didn't think that I'd be touched like I was. I now find myself having the same drive and passion for using art as a tool of empowerment. I returned from Cambodia wanting to do more, and I plan to make that my career, to help people through the power of creativity and self-actualization. I know that I cannot help all of the less fortunate children in the world, but I know now that I can touch some of their lives in some way and give them the power to change their lives and others around them.

—**AMANDA**, former art education student. Amanda is currently living in Cambodia as an artist-in-residence for Arts for Global Citizenship. She is in charge of developing and implementing a social justice art program to children rescued from the dump sites.

[SHARED FUTURES]

Deconstructing the American Dream through Global Learning

■ **CHRIS SCHNICK**, professor of English and faculty development coordinator, and **PAUL PETREQUIN**, professor of history and chair of the Global Learning Committee—both at Chandler-Gilbert Community College

The “American Dream,” although still a robust component of national mythology, is not a universal reality. Encouraging students to recognize that social and economic inequalities often impede personal success is a crucial first step in educating for social justice. As college teachers, we discovered that if we wanted to urge students toward fully conscious and principled engagement in the U.S., we would have to incorporate global learning into our coursework. We put our minds and efforts together to create a learning community that pursues U.S. social justice through global learning outcomes. Combining first-year composition and United States history, we called our class *The American Dream: Myth or Reality?*

Interrogating Systemic Injustice

We felt that a pedagogy based on global learning outcomes would free us from traditional curricular constraints. Instead of pursuing content and competencies, we focused on critiquing systems and structures of injustice.

We began our pursuit of the global learning outcomes by asking students to explore “historical legacies” on personal,

masks, they performed their poems in class. This exercise encouraged students to better understand their own socioeconomic and cultural identities, thus preparing them to engage as unique individuals with others of diverse identities and backgrounds.

We took this preparation outside of the classroom to encourage students to “engage in actions to sustain and preserve communities.” We wanted the class to experience civic engagement while understanding the true meaning of poverty statistics. To accomplish this goal, we visited St. Mary’s Food Bank in Phoenix. Students learned about poverty in Arizona while bagging pears that would be given to those in need.

Building on these first two activities, we explored the historical development of industrial capitalism. We asked how people become impoverished, focusing particularly on capitalism’s potential to exploit people both inside and outside the U.S. By studying the inequalities created by global capitalism, students “acquired interdisciplinary knowledge of global problems” and “developed a heightened sense of global interconnectedness.”

Encouraging students to recognize that social and economic inequalities often impede personal success is a crucial first step in educating for social justice.

local, and global levels. Students wrote poems about their family histories to examine their inherited socioeconomic identities. Students then made plaster masks to create physical manifestations of the identities they expressed in their poems. While wearing the

We pressed onward to relate personal privilege with “understanding diverse cultures.” We explored notions of privilege and power by reading Alan Johnson’s *Race, Privilege and Power* and by inviting a trained facilitator—the Maricopa Community College District’s



Students explored their own cultural identities by creating masks. (Photograph by Deb Randall, computer art instructor at Chandler-Gilbert Community College)

diversity coordinator—to lead a “privilege walk” and a diversity panel. In the privilege walk, students stood in a horizontal line and responded to statements like, “If you ever had to rely on public transportation, take a step back.” Through the diversity panel, students heard personal stories about how race, class, gender, and ability have affected the opportunities of individuals.

Following these exercises, we asked students to imagine how others judge them. Although we framed these discussions in terms of socioeconomic identity, race undeniably came to the forefront of our discussions. Some students resisted historical analyses and claimed that individuals create their own problems. Nonetheless, we felt that our discussions about race and privilege enabled the students to see themselves as participants in systems, both national and global, that do not confer privilege and agency equally on all peoples. Discussions about U.S. diversity, then, were crucial to understanding global systemic injustice.

As we led students to reexamine their preconceived notions, we ultimately turned to Paul Farmer’s notion of “structural violence.” Farmer uses structural violence “as a broad rubric that includes a host of offensives against

human dignity: extreme and relative poverty, social inequalities ranging from racism to gender inequality, and the more spectacular forms of violence that are uncontestedly human rights abuses” (2005, 8). We asked students to write essays in response to this notion. Thus students examined how “suffering is ‘structured’ by historically given (and often economically driven) processes and forces that conspire—whether through routine, ritual, or as is more commonly the case, the hard surfaces of life—to constrain human agency” (2005, 40).

By critiquing social structures through these global learning exercises, we engaged students in transformative learning. This groundwork prepared us to move beyond analysis to participatory civic engagement.

Educating for Agency

We designed our course to help students understand the structural constraints to human agency. Yet we also wanted students to know that people can influence and change structures. Focusing on the global learning outcome “engaging in actions to sustain and preserve communities and the environment for future generations,” we created a final group research project that connected our interrogation of the American Dream to the global community.

Groups of three to five students researched an issue related to social justice and took some sort of action in response to that issue. One group planted a tree on campus and asked passersby to pledge to do one thing to promote sustainability, documenting responses through writing and photographs. One student group raised over \$700 to help build a well in Kenya, and another raised over \$400 for the Invisible Children project in Uganda. Through fundraising, they increased awareness about global issues.

This final project may have been the most important part of the class.

In classroom presentations about their projects, students linked their studies, their actions, the course themes, and the global learning outcomes. Thus they illustrated Alexis de Tocqueville’s observation, “Knowledge of how to combine is the mother of all other forms of knowledge.”

The Lessons of Global Learning

Our focus on global learning outcomes helped students engage in transformative learning related not only to global contexts, but also to U.S. diversity and civic engagement. We found that by incorporating our college’s global learning requirements into a course on U.S. pluralism, we navigated students’ resistance to transformative learning. Indeed, our method helped us pursue what might be the most difficult of our global learning outcomes by teaching students “how to engage in deliberative dialogue about global issues, even when there might be a clash of views.” Given the successes we observed, we are pleased to be offering the course again in fall 2007 with a new title that we feel more accurately describes our focus: Show me the Money!: Industrial Capitalism and Human Agency.

Ultimately, when given free reign to construct their final projects, most student groups focused on global sustainability or poverty outside the U.S. Still, we feel that civic engagement work in the context of global learning was a step towards deliberative dialogue about U.S. diversity issues, including the topics of immigration and white privilege. Promisingly, we found that this was a step our students were able to take. As they analyzed their own positions in the U.S., they showed potential to become better global citizens whose future actions will promote social and economic justice. ☐

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EDITOR’S NOTE: *Chris Schmick and Paul Petrequin are members of the AAC&U Shared Futures team for global learning in general education.*

Global Learning Outcomes

The principles of global learning help us educate students to be good citizens, working for social and economic justice whether in the U.S. or abroad. Our global learning outcomes include the following:

- Understand and appreciate the complexity and richness of diverse cultures around the world.
- Acquire interdisciplinary knowledge of the world’s social, environmental and economic problems.
- Develop a heightened sense of global interconnections and interdependence.
- Explore the historical legacies that have created the dynamics and tensions in the world.
- Learn how to engage in deliberative dialogue about global issues, even when there might be a clash of views.
- Engage in actions to sustain and preserve communities and the environment for future generations.

[SHARED FUTURES]

Africana Philosophy: Globalizing the Diversity Curriculum

■ MICHAEL J. MONAHAN, assistant professor of philosophy at Marquette University

In the fall of 2007, Africana Philosophy makes its debut at Marquette University. This course provides an introduction to the philosophical traditions of Africa, the Afro-Caribbean, and African America. Marquette has had a course on African American philosophy for nearly thirty years, a fact of which the university, and the philosophy department in particular, should be very proud. Nevertheless, when I came to Marquette, I reconstructed the course with an eye toward moving beyond a narrow focus on African America. I wanted to engage with Africa itself, as well as with the African diaspora in the Caribbean and the Americas.

In making this change, I looked toward the role this course would fill as part of the “diverse cultures” requirement in Marquette’s Core of Common Studies. The “diverse cultures” requirement invites students to reflect upon the effect human diversity has on their own identities by familiarizing them with differences and similarities across cultures. In light of this goal, I hope to explicitly draw students’ attention to the complicated manifestations of diversity that exist both outside *and* inside their own communities.

Combining “External” and “Internal” Contexts

Often courses that fulfill diversity requirements focus almost exclusively either on “external” or “internal” relations to diversity. By “external” relations to diversity, I mean diversity that stands *outside* of whatever counts as the home or norm for a given subject of study. A course on Chinese history, or African literature, would be “external” since these

subjects stand outside of most students’ “home” in the history of Western civilization or Anglo-American literature. By “internal” relations to diversity, I refer to diversity that exists *within* the home or norm. Courses in Native American art, or Asian American history, or even African American philosophy, tend to be “internal” in this sense. By making the shift from “African American” to “Africana” philosophy, I aim to explicitly blur this distinction between external and internal relations of diversity.

This “blurring” approach presents important advantages, one of which is discipline-specific. Courses that focus exclusively on African American philosophy tend to place thinkers in dialogue with European and Anglo-American philosophers, thus maintaining the internal and normative structure of the Western tradition. These courses may, for example, explore W. E. B. DuBois’s relation to G. W. F. Hegel’s philosophy of history or to William James’s theory of knowledge. But they may simultaneously overlook “external” (non-Western) influ-

When diversity education does its job well, there is a kind of *decentering* for the student, where he or she is able to move beyond and call into question the position of the normative “us.”

ences, including the manner in which African American philosophers engaged with the intellectual and philosophical traditions of Africa and the Caribbean.

By shifting the scope of the course to explicitly include these traditions, I move beyond the narrow focus on African America’s encounter with European philosophy. I thus situate

African American philosophy within a broader context of *global* (not just Western) philosophy. Here the *external* distinction between African America and the African and Caribbean regions informs the *internal* distinctions between African American and European American schools of thought.

Ultimately, these divisions collapse into each other. To fully understand how African American philosophy differs from European American philosophy, a student must understand African American philosophy’s intellectual relation to Africa and the rest of the diaspora. The internal inquiry, then, leads to the external. At the same time, to fully understand the relation between African American philosophy and its African and Caribbean counterparts, a student must attend to the unique relations each of these traditions has with European American philosophy. The external comparison thus leads to another form of internal inquiry.

Shifting Perspectives for Student Learning

As the student realizes the interdependence of the internal and the external, she comes to reimagine her own relationship to the world. For every relation of external diversity, there is an “us” that stands as the *normed* center, and

a diverse “them” that stands outside of that center. By blurring the distinction between the internal and the external, diversity education also blurs the distinction between “us” and “them.” When diversity education does its job well, there is a kind of *decentering* for the student, where he or she is able to move beyond and call into question the

position of the normative “us.” Diversity education strives to upset our students’ tendencies to take their “normal” per-

Diversity education should do more than simply offer students a buffet-style array of exotic intellectual delicacies.

spectives for granted. It works to make them to understand one or more “foreign” perspectives, and when things go well, to see how their *norm* is somebody else’s foreign *other*. This is an explicit aim of my Africana philosophy course.

Take, for instance, an African American student who enrolls in my course to fulfill requirements both for diverse cultures and for her Africana studies major. Through the course of the semester, I hope that she will relate her personal history, cultural background, and identity not only to the histories, cultures, and philosophies of Africa and the African diaspora, but also to those of Europe. Most importantly, I hope that she will recognize how the unique confluence of traditions that emerged in the United States has affected her identity. If I am successful, my student will be at once a part of and outside of all of these traditions. Her encounter with diversity will not simply evoke appreciation of the foreignness of Africana philosophy or the foreignness of European/American philosophy from an Africana perspective. It will instead lead her to question the very roots of these structural distinctions in the first place. Just as the internal leads to the external (and vice-versa), the norm and the foreign are deeply interdependent.

Similarly, a European American student may expect the Africana philosophy course to expose him to an exotic and exciting “foreign” body of philosophy. He may be surprised to learn the extent to which the intellectual traditions of Africa and the African diaspora have shaped and informed the dominant

European/American philosophy. While the contrast he finds in Africana philosophy may deepen his understanding

of the European tradition, the depth and breadth of similarities between the two traditions may surprise him. He will find his sense of what is normal and what is foreign challenged. Thus the student will reach a deeper and more sophisticated understanding not only of philosophy, but also of his own place and role within a diverse world.

If I am successful, each of my two example students will find their dissimilarities matched by their similarities. They will find that their differences of background and perspective, which are undoubtedly real and important, are countered by similarities and common ground. Just as external diversity leads to internal diversity, and as the norm leads to the foreign, so difference leads to similarity.

Rethinking Difference

In the Africana Philosophy class, we will inquire into the very meaning of Africana philosophy itself. What characteristics do the diverse elements of this single tradition share? In order to answer this question, we must attend both to what is different and what is similar about Africana philosophy’s individual elements. We will also identify what ties the Africana philosophical tradition to and sets it apart from the European tradition.

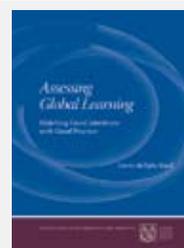
As a consequence of these investigations, my students will find themselves at various times on the same and different sides of the increasingly unstable divide between the normal and the foreign. Rather than seeing divisions between groups as hard and

impenetrable, students will see that apparently discrete groups are actually interdependent, and that difference is always mingled with similarity. Since students often reflexively believe that “difference” is incommensurable, this revelation of similarity is crucial as they form an understanding of their place in the world.

Diversity education should do more than simply offer students a buffet-style array of exotic intellectual delicacies. Educators must make a conscious effort to bring students into critical confrontation with their own relations to diversity. Students must come to realize that they can not only find themselves in the “diverse” other, but also find diversity within themselves. I believe that almost any class can and should accomplish this outcome. Africana Philosophy simply offers an opportunity to engage these issues with an intensity, focus, and rigor that is sadly uncommon within the general curriculum. 

EDITOR’S NOTE: *Marquette University is a participating institution in AAC&U’s Shared Futures: Global Learning for General Education project.*

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[CAMPUS PRACTICE]

The Catalyst Trip: A Journey of Transformation

■ **BONNIE BAZATA**, associate director, Center for Women's InterCultural Leadership; **ERIN CRAWFORD CRESSY**, community research consultant and adjunct faculty; **JOY EVANS**, assistant director for scholarship and research, Center for Women's InterCultural Leadership; **SARITA FRITZLER**, student assistant; **ADRIANA LOPEZ**, student assistant; and **RAZIA STANIKZIA**, student assistant—all at Saint Mary's College; and **KIMBERLY WARREN**, community research consultant and adjunct faculty at Indiana University South Bend

At Saint Mary's College Center for Women's InterCultural Leadership (CWIL), we wanted to build avenues for our students to engage in the practice of community, where life is at once messy, complicated, unpredictable, frustrating, and fulfilling, and where our collective hopes and aspirations play out against the backdrop of our prejudices and privileges. We felt the need to create a place for students to apply and connect their classroom learning as neighbors, decision makers, and engaged citizens in a democracy. Hoping to spur our students toward deep and essential transformation—from active learners to active citizens—we created the Catalyst Trip.

The Catalyst Trip uses multiple forms of engaged learning to deepen students' understanding of difference and leadership in a culturally complex world. This weeklong immersion experience results in vital intercultural knowledge and competence that will significantly inform students' future leadership roles. In its literal sense, the Catalyst Trip begins on campus in Notre Dame, Indiana, and travels to Cincinnati, Ohio. Yet this physical travel coincides with a holistic journey that is at once emotional, intellectual, and spiritual.

The Elements of the Catalyst Trip

The ultimate goal of the Catalyst Trip is to foster women's intercultural leadership through transformative engagement. Paulo Freire's seminal work guides the program's pedagogy. Freire described the role of education as both personal and

collective liberation. He suggested that in order to counter systems of oppression, education must include critical reflection and dialogue that builds our collective consciousness toward mutual transformation. True to Freire's vision, the Catalyst Trip's pedagogical process (as guided by our six program elements) is simultaneously painful and healing, difficult and liberating (Freire 1970).

In both the planning and participation stages, the Catalyst Trip includes community women leaders of diverse age, race, education, faith, nationality, and ethnicity. They are co-educators on the journey, and their life experiences

become additional "texts" for student learning. On a recent trip, Mary Boykins, an African American woman in her seventies, taught students that while women won the constitutional right to vote in 1920, African American women didn't win that right in practice until the Civil Rights movement. Students honored Ms. Boykin's wisdom and knowledge and learned a valuable personal lesson about interrogating official versions of history.

Our visits to historically significant locations such as Cincinnati's National Underground Railroad Freedom Center complement these interpersonal exchanges by immersing us in the physical sites where pain and liberation have converged. Confronting the institution of slavery is an intense emotional experience that encompasses both the anguish of entering a slave pen and the transcending stories of ordinary people who fought for freedom. These visits provide historical context that informs and inspires our own social justice efforts.

Our interactions with diverse community-based women leaders recreate



[top photo] Catalyst Trip participants reflect the group's generational, racial, and cultural diversity. (Photograph by Julie King)

[bottom photo] Participants meet for discussion and contemplation. (Photograph by Chris Ross)

this experience in a modern context. In the Over-the-Rhine neighborhood in Cincinnati, we witness the clash between a historically poor neighborhood and rapid development provoked by outside interest. We listen to community women share their leadership stories and see the uplifting work they are doing as they

practices and reflection activities that engage both the head and the heart. A mask-making activity is one of the most visible and dramatic expressions of this type of community building. On the first day, we cast our faces in plaster, creating blank canvasses of our own identities. Each evening, we

Leadership in the twenty-first century, whether in local or global contexts, requires deep cultural engagement that embraces diversity, as well as a willingness to inquire into issues of power, privilege, and social position.

guide us through their neighborhood.

We return from these daily visits to the Grailville retreat center, which provides sacred, safe, and challenging space for reflection and discussion. A three hundred-acre farm founded by lay Catholic women in 1943, Grailville continues to value women's empowerment, spirituality, social justice, and the environment. Like Saint Mary's College, Grailville assumes rather than questions women's leadership and agency, and thus empowers us in our discussions about social change. Its history teaches participants how women's leadership has evolved, adjusted, adapted, and expanded to include new voices and visions.

Workshops on white privilege and racism led by skilled diversity trainers help us explore how deeply inscribed systems of power and privilege shape our everyday experiences and worldviews. We stretch participants' comfort zones to examine how dominant schemas define identities and circumscribe participation, and we consider ways to reconstruct new understandings that will strengthen personal agency and commitment to work for positive social change.

In keeping with noted educational researcher James Comer's belief that "no significant learning occurs without a significant relationship" (Comer 2001), we are intentional about creating participatory community-building

gather to work on our masks—sharing, laughing, and reflecting together. At the closing ceremony, we share our masks' representations of our transformation.

These six elements work holistically. Their synergy combines our youth and wisdom, our energy and experience, and our passions and insights.

Transformative Results

The trip affects more than students' knowledge: participants discover the leader within. Leadership in the twenty-first century, whether in local or global contexts, requires deep cultural engagement that embraces diversity, as well as a willingness to inquire into issues of power, privilege, and social position. Catalyst trip alumnae have developed these kinds of leadership skills and have subsequently applied them to their own projects and careers as teachers, lawyers, social workers, and community activists after graduation.



Mask-making activities allow participants (like Rosemarie Harris, shown here) to share and reflect. (Photograph by Chris Ross)

As student Kate Weiss noted, "To me, the Catalyst Trip is about pushing yourself to challenge the foundations of who you think you are and to rebuild yourself into who you should be; it is about being humbled by the achievements of others and gaining confidence in your own power to affect change." As our students reach this realization, they themselves become catalysts for change.

If you would like more information about the Catalyst Trip, please contact Bonnie Bazata at 574-284-4058 or visit our website: www.saintmarys.edu/~cwil. 

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Essential Elements of the Catalyst Trip

- Participants of diverse age, race, education, faith, nationality, and ethnicity
- Visits to historically significant locations
- Interactions with community-based women leaders
- Creation of a sacred, safe, challenging space for discussion and reflection
- Intensive workshops on white privilege and racism
- Community-building practices and reflection activities

[PERSPECTIVES]

Indigenous Peoples' Issues as Global Education: Theory and Activism in the Classroom

■ **LEONARDO J. ALVARADO**, assistant professor of applied indigenous studies at Northern Arizona University and legal consultant for indigenous communities in Central America



In recent years the long-neglected demands of the world's indigenous peoples have garnered increased recognition. The United

Nations Human Rights Council recently approved a Declaration on the Rights of Indigenous Peoples, which is still waiting to be approved by the General Assembly. Bolivia elected Evo Morales as its first indigenous president in 2005. Native American tribes in northern Arizona went to court and have so far successfully delayed the expansion of a ski resort on their sacred San Francisco Peaks.

With the media coverage surrounding these and other events, "indigenous issues" are becoming more prominent topics of national and international discussion. But what exactly are "indigenous issues"? How can faculty members address these issues in an educational environment?

Educating for Social Change

Educating about indigenous peoples is more than narrating past events of colonization and genocide. It is discussing living communities, in the U.S. and throughout the globe, that have distinct cultures, languages, and forms of social and political organization. Whether organized as reservations, communities, or pueblos, indigenous peoples demand a voice in national government and education. Far from seeking full integration, they insist on respect for their collective rights as a people, their continuing

spiritual and cultural connections to ancestral lands, and their autonomy and self-determination. In response to their voices, educational institutions have a responsibility to properly inform the global community about the growing worldwide indigenous movement.

Higher education has begun to change in this direction. Many U.S. universities have established Native American and indigenous studies programs, and more indigenous students and faculty

[W]hat exactly are "indigenous issues"? How can faculty members address these issues in an educational environment?

throughout the world are entering universities. Indigenous faculty and students do not often passively observe the indigenous issues covered in the classroom. Due to their strong personal connections to indigenous communities and issues, these faculty and students are transforming indigenous studies into a more socially active discipline. This social involvement is a hallmark of the Applied Indigenous Studies Program at Northern Arizona University where I teach.

Social Activism in the Classroom

Social activism begins in the classroom, where it is first imperative to educate students about the continuing threats to indigenous people's cultures, physical survival, and self-determination. Faculty members must then frame class discussions to encourage students to get involved and do something about those issues. This is where university studies in law, environmental science, or public health can improve

conditions for indigenous communities through civic engagement.

Students must consider the voices and writings of indigenous peoples themselves. If possible, students should have the opportunity to listen and speak respectfully with indigenous community leaders about their perspectives on their history and solutions to their current problems. By fostering these conversations, interaction with indigenous communities and organizations outside of the classroom can also be a source of positive change.

As an instructor, I apply a model of classroom learning and activism. In the classroom, I emphasize how laws and policies have affected indigenous peoples in the past and present. I also argue that indigenous traditional knowledge and culture, combined with mainstream

education, can help revitalize indigenous nations economically and politically.

I also use a comparative approach to help my students understand indigenous cultures in the U.S. Using real-life examples taken from my human rights legal work in Central America, I help my students, many of whom come from Native American reservation communities, relate the experiences of indigenous peoples in Central America to their own contexts. I then encourage them to formulate solutions to the problems they and other indigenous peoples face as they try to protect their own cultures, territories, or sacred sites.

Indigenous studies must combine classroom theory with activism. Education can become a tool to further the aims of community and tribal economic self-sufficiency, sustainable development, and self-determination. ☐

[CAMPUS PRACTICE]

Recommitting and Re-Energizing Community Engagement in Post-Disaster New Orleans

■ **JOEL A. DEVINE**, director of the Partnership for the Transformation of Urban Communities and professor of sociology; **REBECCA CHAISSON**, interim director of the Institute for the Study of Race and Poverty and assistant professor, School of Social Work; and **VINCENT ILUSTRE**, director of the Center for Public Service—all at Tulane University

Floods wash away the surface of society... They expose the underlying power structures...and the unacknowledged inequalities.

—**DAVID BROOKS**, *New York Times*, September 1, 2005

New Orleans has inspired architectural beauty, influenced improvisational jazz and blues music, and created a distinctive cuisine. Yet those familiar with the city have long known that amidst its incredible cultural *mélange*, there exists deeply entrenched racialized poverty and inequity reminiscent of the Third World. Hurricane Katrina and the ensuing destruction caused by the failure of the federal levees exposed that reality for all to see. The resultant human misery, encapsulated in the haunting images of black Americans stranded on rooftops for days on end, is now seared into the consciousness of the nation and the world.

In the aftermath of Hurricane Katrina, members of the Tulane community and volunteers from colleges and universities throughout the country provided astonishing levels of support to a slowly recovering community. Inspired by their response, catalyzed by the disaster's impact, and recognizing the inadequacy of its previous community engagement efforts, Tulane has officially and energetically committed itself to the recovery of New Orleans. As part of this effort, the university has actively sought to focus its academic resources on building healthy and sustainable communities locally, regionally, and throughout

the world. To pursue these ends, Tulane created three new and interrelated entities: the Center for Public Service, the Institute for the Study of Race and Poverty, and the Partnership for the Transformation of Urban Communities.

Responding to Katrina's Call for Civic Leadership

The Center for Public Service (CPS) is the key entity facilitating Tulane students' community engagement. Although Tulane has long incorporated service learning into its academic program, CPS has substantially expanded and reinvigorated service learning at Tulane.

In response to the devastating effects of Hurricane Katrina and its aftermath, Tulane implemented a two-tiered academic public service graduation requirement. This requirement is overseen by the center and aims to create socially responsible and civically engaged leaders.

Through the public service requirement and other programs, the center aims to forge a reciprocal relationship between the university and the community. In this model, faculty members create learning environments that enable their students to fulfill community-identified needs. Service activities vary in scope and allow students to participate in enacting policy on both the governmental and grassroots levels.

Combating Racism and Poverty in All Contexts

Created with initial support from the Ford Foundation, the Institute for the Study of Race and Poverty (ISRP) promotes equity for all citizens in the greater New Orleans community. The institute establishes mechanisms



Students from Professor Carol Reese's *History of Architecture* course and residents from the Historic Seventh Ward Neighborhood Association consult a map of the neighborhood, held by a FEMA representative. The group photographed and surveyed approximately 1,800 buildings that otherwise would have been excluded from a citywide historic neighborhood survey.

for reducing racial tension, creates pathways for reconciliation, and supports community coalition building. ISRP provides tools for transforming racially and ethnically divided communities by establishing grassroots and ivory-tower partnerships in research, education, policy, and advocacy.

The institute's research projects identify public policies and institutional practices that perpetuate social stratification. In response to this research, ISRP

Tulane's three institutional initiatives intersect to enhance common goals, facilitating student, faculty, and staff collaboration and involvement in the community.

advances policies and practices that promote fairness, equity, and opportunity for marginalized individuals and groups. Through programs such as community forums on multiracial coalition building, ISRP educates community members in strategies to reach equity.

Linking Action and Research for Transformative Engagement

With support from the John D. and Catherine T. MacArthur Foundation, Tulane created the Partnership for the Transformation of Urban Communities (PTUC). This network for integrating community-based research activities spans Tulane's ten schools and colleges and expands and synergizes the Tulane/Xavier/Dillard/Loyola interuniversity consortium.

Drawing on the expertise of the university's entire faculty, especially faculty members in the School of Architecture, the School of Social Work, and the social sciences in the School of Liberal Arts, PTUC's mission is to address the challenges of building healthy and sustainable cities through

unique interdisciplinary research initiatives and educational programs. Toward that end, it seeks partnerships with other institutions committed to developing a greater understanding of the consequences of Katrina and ameliorating the problems highlighted in its aftermath.

Conclusion

Tulane's three institutional initiatives intersect to enhance common goals, facilitating student, faculty, and staff collaboration and involvement in the community. Together, they encourage civic engagement informed by an understanding of the historical and contemporary dynamics of inequality in segregated southern urban communities such as New Orleans. Their programs and practices provide Tulane students and faculty with the tools they need to promote social justice in our treasured city, in the surrounding communities, and in the world at large. 

RECENT CPS COURSEWORK PROJECTS

Sociology 160—Environmental Sociology: Using sociological methods, students developed and implemented a neighborhood survey on behalf of the Green Project, a nonprofit dedicated to promoting environmental sustainability. CPS faculty and students will use the resulting report to design future outreach and recycling programs.

Latin American Studies 102—Cultural Heritage in Latin America: Students served as classroom assistants and individual tutors with the Hispanic Apostolate's ESL program. In the process, they learned about the backgrounds and cultures of the local Latino population and corresponding political, social, and economic trends.

Political Science 30—Post-catastrophe Policy Making: Students observed post-Katrina policies in action while

assisting with both the city's blighted housing remediation program and the Road Home program.

INAUGURAL ISRP COMMUNITY FORUMS AND WORKSHOPS

Structural Racism and Recovery: Opportunities for Change: ISRP's first community forum brought local stakeholders together with national, regional, and local experts to examine structural racism and develop change initiatives in New Orleans and beyond.

Multiracial Coalition Building: Strategies for Developing an Agenda for Racial Equity Workshop Series: ISRP's second community forum brought together local stakeholders and experts from throughout the country to explore the bases for and barriers to developing multiracial and multiethnic coalitions in post-Katrina New Orleans. ISRP is sponsoring a series of three follow-up

workshops on organizing and coalition building during summer 2007.

PTUC RESEARCH PROJECTS

The Metro New Orleans Demographic Project examines changing population trends in the New Orleans metro area in the post-Second World War era, and documents dramatic shifts in city-suburb development and racial composition.

The Louisiana Grand Jury Project undertakes statistical analysis of grand jury race and gender composition in association with criminal defense appeals.

The Community Information Clearinghouse provides a publicly accessible, Web-searchable information clearinghouse and online digital library of research, projects, programs, and service activities in the areas of urban development and transformation, disaster and recovery, race, poverty, and inequality.

[PERSPECTIVES]

Improving Opportunities for Latino/a Students through Civic Engagement

■ **YEDALIS RUIZ**, a student at Mount Holyoke College majoring in psychology and education



I was born and raised in Puerto Rico. In my early adolescence, I moved with my family to a poor, predominantly Puerto Rican

neighborhood in Hartford, Connecticut. Growing up in the inner city can limit an individual's ability to pursue her educational dreams. Negative stereotypes and low expectations can compromise a young person's academic identity. Coming from such an environment, I never thought that an institution like Mount Holyoke College (MHC) would acknowledge my talents and passions.

Nevertheless, in the winter of 2004, I made a life-changing decision. I applied to MHC as a nontraditional-age student. I was accepted to MHC in the spring of 2005 and began my first semester in a four-year liberal arts college, fulfilling a dream that I had nurtured for years and against all odds. Walking through the gates of this leading academic institution, I knew that I too could earn a college degree.

Before coming to MHC, I was dedicated to community research and education. I wondered if I would be able to stay involved in community work while pursuing an exceptional education. As a school that connected practice and learning, MHC was an ideal match for me.

MHC shows its commitment to diversity by providing students with opportunities to engage purposefully with communities outside the campus. Initiatives such as the Community-Based Learning Program (CBL) link

students with communities in Holyoke and Springfield, Massachusetts. This program has been instrumental in my academic development. It has allowed me to pursue my passion for community education while sharing my accomplishments with the communities I care so much about. It has also substantially eased my transition to the four-year liberal arts college setting. Through CBL, I found a familiar Puerto Rican community that provides comfort and support as I attend MHC.

My work with CBL has allowed me to improve educational opportunities for students from backgrounds similar to my own. I worked closely with Springfield,

I want the students to see that, like them, I have faced and am overcoming cultural and educational gaps in my pursuit of a college education.

Connecticut's Parks and Recreation Department and a local public elementary school to revitalize an underserved neighborhood and improve the educational experiences of children who attend the neighborhood elementary school.

One of the most rewarding parts of this experience has been my work to support the education of Latino children. The school has a growing majority Latino population whose needs have not been appropriately met. Cultural gaps that exist between parents and teachers can constrain a child's educational opportunities. Through my CBL project, I was able to support the teachers' initiative to bridge these cultural gaps. I collaborated with the staff and teachers to write a culturally relevant parent

handbook. I also provided additional support by translating the handbook and all administrative forms into Spanish.

To support my interest in increasing cultural awareness of all of the elementary school students, I developed cultural presentations. I presented the history of Puerto Rico, as well as folkloric music and dance, while wearing traditional Puerto Rican clothing. I hope that these projects will not only increase the cultural knowledge of all students, but also allow me to serve as a Latina role model. I want the students to see that, like them, I have faced and am overcoming cultural and educational gaps in my pursuit of a college education.

Being a part of the Mount Holyoke community has allowed me to integrate my talents, my background, and my passions with my academic experience. I am eager to share the opportunities I have found at MHC with others, and therefore I am currently committed to an MHC initiative to enroll more low- and moderate-income transfer students from community colleges. As I serve as a mentor to facilitate students' transitions, I am honored to advise new students like myself in the process of applying to a premier institution. My experience demonstrates that a community that fosters diversity and civic engagement enriches learning and cultivates strong leaders. 📍

[RESEARCH REPORT]

Advancing Cultural Literacy in the Core Curriculum

■ CAMILLA GANT, associate professor of mass communications, University of West Georgia

As the cultural tapestry of America becomes more variegated and the digital communication revolution narrows global divides, scholarship concerned with cultural pluralism is gaining prominence in the general education curricula of American colleges and universities. Some educators embrace this trend as a critical curricular shift. They argue that engaging students in scholarship, critical discourse, and experiential learning concerned with cultural diversity prepares them to manage the complexities of living in and contributing to a pluralistic society and workplace. But educators from another camp are less enthusiastic. They worry that an increased emphasis on cultural literacy can lead to segregated learning environments. Moreover, some are concerned that cultural literacy may perpetuate zero-sum perceptions, the concept that students may view sensitivity toward select groups and issues as devaluing and denigrating others (Ross and Patton 2000).

The reality of cultural pluralism is not debatable. Diverse cultures coexist in our modern world, and members of different cultures grapple daily to maintain their uniqueness while respecting others' differences. At the core of vigorous debate, however, is the question of *how*, not *whether*, to address cultural pluralism in the general education curriculum.

Researching the State of Cultural Literacy Education

As chair of the Curriculum Advisory Committee of Minority Affairs at the University of West Georgia, I attempted to approach this question by researching current treatments of cultural literacy in the general education

curricula of a cohort of peer institutions. My research, which involved ten comprehensive system institutions in Georgia, focused on two particular items: institutional mission and the coursework used to implement that mission. I'm convinced that there is no one-size-fits-all approach to curricular reform. Nevertheless, my analysis suggests that critical benchmark discussions are necessary to position cultural literacy in the general education curriculum.

GENERAL EDUCATION MISSION STATEMENT:

General education mission statements drive decisions about where to position courses that attend to cultural diversity. If an institution (or a system

I'm convinced that there is no one-size-fits-all approach to curricular reform. Nevertheless, my analysis suggests that critical benchmark discussions are necessary to position cultural literacy in the general education curriculum.

of institutions) values cultural literacy, its general education mission statement should reflect this. The general education mission statement should stipulate an integration of appropriate courses and define clear learning outcomes for each component of the core. In doing so, the statement may reveal the best curricular approaches to cultural literacy. In some cases, however, institutions may discover that their mission statements do not explicitly value cultural literacy. These institutions must reconsider their mission statements and place greater emphasis on cultural literacy.

COURSE AUDIT:

A course audit is essential for an institution trying to evaluate its commitment to cultural literacy. An audit gauges the number

and nature of courses that treat cultural diversity in significant depth, and offers a sense of how frequently such courses are scheduled. A successful course audit requires meticulous attention to current and past course catalogs and bulletins. My experience suggests that the audit should comprise at least four years of data to capture a representative sample of the curriculum.

Embedded within the audit task is the presumption that the institution has an operational definition of cultural diversity, as described by its general education mission statement or institutional values. Comparing this working definition with the actual range of courses offered is a substantial part of the task at hand.

For some institutions, the course audit may reveal a multidisciplinary and interdisciplinary commitment to examining macroscopic issues: equity, discrimination, prejudice, oppression, and privilege. For other institutions, the

audit may reveal a more microscopic focus on the economic, social, and political relationships between societies and particular populaces: white women, women and men of color, or people with disabilities. Whatever the audit reveals, it prepares an institution to move forward by allowing it to understand its current curricular capital.

The Big Picture

I recently conducted a Web site analysis of the general education curricula for the cohort of Georgia institutions under study to explore options for my institution. My research revealed unexpected results. The ten institutions offered a total of ninety-six courses as required or elective cultural literacy options. An

overwhelming share of these courses—80.2 percent—centered on global literacy, compared to 10.4 percent that focused on multicultural literacy within the U.S.

In addition to suggesting an imbalance in focus between American and global pluralism, my research indicated an imbalance of disciplines that contribute to cultural literacy in the core curriculum. Twenty programs offered at least one course that centered on cultural diversity within the U.S. or abroad. Yet only five disciplines provided 65.6 percent of the cultural diversity courses (see table 1). My analysis also indicated that in most cases, students could circumvent cultural literacy courses, choosing instead to fulfill core requirements with other courses within the institutional options, humanities/fine arts, and social sciences areas.

These findings suggest an important lesson—consider the big picture. An institution’s mission statement will be an important factor in the way it implements cultural literacy. Yet institutions must also take care to implement their mission statements in a balanced way throughout the general education curriculum. Cultural literacy should be a true multidisciplinary and interdisciplinary experience. Otherwise, its pedagogical benefits are minimized. Beyond considering their pedagogical approach, institutions must consider how graduates will interact in society. They must balance course offerings to equip their graduates with the requisite knowledge and skill sets to manage the complexity of cultural differences that they will encounter in their future communities and workplaces. 

REFERENCE

ROSS, F., AND J. PATTON. 2000. The nature of journalism courses devoted to diversity. *Journalism and Mass Communication Educator* 55 (1): 24–39.

TABLE 1.

Departmental share of contribution to cultural literacy in core curriculum*

DEPARTMENT	PERCENTAGE
History	21.9
English	20.8
Geography	8.3
Anthropology	7.3
Interdisciplinary Studies	7.3
Political Science	6.3
Sociology	4.1
Art	3.0
Economics	3.0
Psychology	3.0
European Studies	2.1
Gender and Women’s Studies	2.1
Humanities	2.1
Social Science	2.1
Chemistry	1.1
Communication	1.1
Criminal Justice	1.1
Health Professions	1.1
Honors	1.1
Music	1.1

* Based on a cohort of ten system institutions within the thirty-five-school University System of Georgia.

Six Key Questions about Cultural Literacy

1. Does the institution place explicit value on cultural literacy through its general education mission statement?
2. Does the mission statement outline expected cultural literacy outcomes, and does it specify the courses that will fulfill these expectations?
3. Does the institution offer a range of courses in cultural diversity that supports the principles of the mission statement?
4. Do courses that address cultural literacy focus on “macroscopic” issues (such as equity and discrimination) or “microscopic” issues (such as relations between particular groups of people in specific situations)?
5. Does the institution, through its mission statement and course offerings, offer a balanced (in terms of focus) and sustained (over many years) cultural literacy curriculum?
6. Do cultural literacy courses compete with other course requirements, allowing students to circumvent the cultural literacy curriculum?

In Print

Making a Real Difference with Diversity: A Guide to Institutional Change, Alma R. Clayton-Pedersen, Sharon Parker, Daryl G. Smith, José Moreno, and Daniel Hiroyuki Teraguchi (AAC&U, 2007, \$20.00 paperback)

This monograph, published by AAC&U, lays out a comprehensive set of guidelines for campuses wishing to improve not only access for underrepresented minority students, but also campus climates and knowledge about diversity for all students and faculty. Building on the qualitative and quantitative findings of the James Irvine Foundation's Campus Diversity Initiative (which ran from 2000 to 2005 in select California schools), the authors offer a comprehensive guide to campus diversity work. Stressing the importance of integrated self-evaluation, the monograph suggests promising practices and outlines specific steps to success. It is an indispensable resource for diversity practitioners hoping to advance and revitalize their own approaches to diversity work.

Higher Education in a Global Society: Achieving Diversity, Equity, and Excellence, Ed. Walter R. Allen, Marguerite Bonous-Hammarth, Robert Teranisi, (Elsevier, 2006, \$99.95 hardbound)

This extensive volume in the series "Advances in Education in Diverse Communities: Research, Policy, and Praxis" examines the status of diversity in global higher education. Resulting from a 2003 conference at the Rockefeller Foundation Study and Conference Center in Bellagio, Italy, the collection implicitly argues for international interdependence, particularly in the realm of higher education. Case studies from various nations serve as models for change and illustrate the essential role of national and local context in diversity work. Contributing

scholars present a range of approaches and solutions that argue for diversity education as an imperative for creation of a just society. They examine the need for systemic change that influences both pipelines and student attitudes.

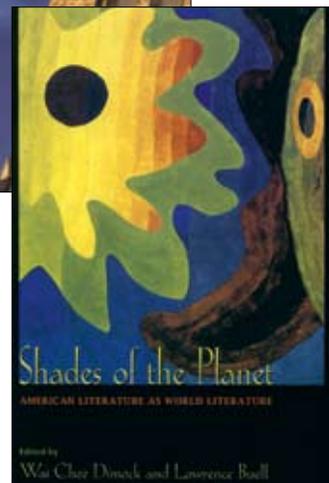
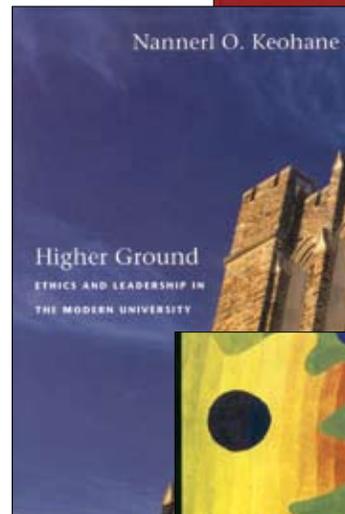
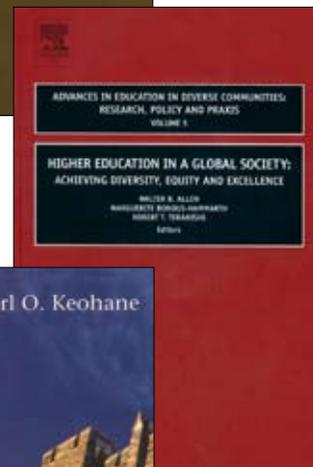
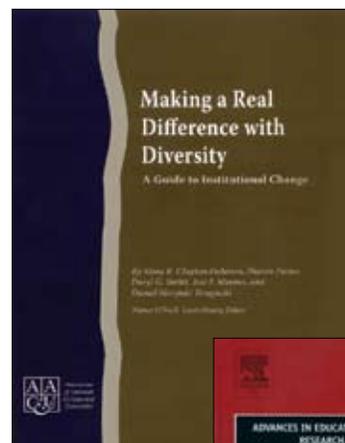
Higher Ground: Ethics and Leadership in the Modern University, Nannerl O. Keohane (Duke University Press, 2006, \$24.95 cloth)

In response to the substantial economic and social pressures inherent in the modern university, Keohane reasserts the notion of public leadership in higher education. Drawing on her experience as president of Wellesley College and Duke University, the author argues through this collection of essays and speeches that the modern university has an essential responsibility to produce informed citizens capable of ethical action in the world. A large part of this responsibility, Keohane notes, involves increasing institutional diversity, both for the sake of broadening access to education and to enhance the learning experience for all students. Placing the modern university in its historical context, Keohane illustrates the continued relevance of liberal education in an increasingly global society.

Shades of the Planet: American Literature as World Literature, Ed. Wai Chee Dimock and Lawrence Buell (Princeton University Press, 2007, \$24.95 paperback)

In this anthology of literary criticism, editors Dimock and Buell challenge the philosophical and geographical boundaries between America and the globe. Through a series of essays on literature and culture written by preeminent scholars—Susan Stanford Friedman, Eric J. Sundquist, and Homi K. Bhabha among them—the editors illustrate the importance of contextualization. Their anthology argues, both implicitly and explicitly, that by shifting the field of

inquiry from hermetic "America" to a series of mutable, interdependent global contexts, scholars reach a more comprehensive understanding of their subject matter. Although engaged specifically with literature and American Studies, the collection's arguments have far-reaching implications for scholarship in a wide range of disciplines. ☐



Resources

Dickinson College Office of Global Education

Dickinson College, a participating institution in AAC&U's Shared Futures project, provides acclaimed study abroad experiences for undergraduate students. Recognized by the Institute of International Education for its high rate of study abroad participation, Dickinson's Global Education program encourages students to integrate their global learning experiences (in twenty-four participating countries) with curricular and cocurricular activities at home. For more information on Dickinson's model, visit the Office of Global Education Web site: www.dickinson.edu/global.

Pathologies of Power: Health, Human Rights, and the New War on the Poor, by Paul Farmer (Berkeley: University of California Press, 2005)

Paul Farmer's analysis of the role "structural violence" plays in human suffering deeply influences the mission of the Shared Futures project. Through a series of examples drawn from his experiences as a medical doctor, Farmer argues that human suffering results not from individual abuses, but from interrelated systems that produce and perpetuate human rights violations. Farmers sees these violations as "symptoms of deeper pathologies of power...linked intimately to the social conditions that so often determine who will suffer abuse and who will be shielded from harm." He argues that nation-states must take responsibility for their roles in these systems (of commerce, policy, and scholarship).

Association for the Advancement of Sustainability in Higher Education (AASHE)

AASHE, a membership-based organization, "promote[s] sustainability in *all* sectors of higher education—from governance and operations to curriculum and outreach—through education, communication, research, and professional development." The association's Web site provides access to a number of resources for sustainability, several of which are available to the general public. These include newsletter archives, assessment tools, and a publications bibliography. The Web site also describes AASHE's multiple sustainability programs, such as the Campus Sustainability Rating System Project. For more information and to access these resources, visit www.aashe.org.

Opportunities

AAC&U Annual Meeting: Intentional Learning, Unscripted Challenges

AAC&U's annual meeting, "Intentional Learning, Unscripted Challenges: Knowledge and Imagination for an Interdependent World" will take place January 23–26, 2008, in Washington, DC. The meeting will respond to questions posed by AAC&U's recent report, *College Learning for the New Global Century*, regarding the types of knowledge students need, the measures by which institutions can prove their success, and the ways in which institutional structures can support successful learning. Participants will seek pathways to student learning that is integrative, intentional, and ethically productive for participation in an interdependent world. For more information, visit www.aacu.org/meetings/annualmeeting.

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Upcoming AAC&U Meetings

MEETING	LOCATION	DATES
Civic Learning at the Intersections: U.S. Diversity, Global Education, and Democracy's Unfinished Work	<i>Denver, Colorado</i>	OCTOBER 18-20, 2007
Sharing Responsibility for Essential Learning Outcomes	<i>Savannah, Georgia</i>	NOVEMBER 1-3, 2007
AAC&U ANNUAL MEETING: Intentional Learning, Unscripted Challenges: Knowledge and Imagination for an Interdependent World	<i>Washington, DC</i>	JANUARY 23-26, 2008
Integrative Designs for General Education and Assessment	<i>Boston, Massachusetts</i>	FEBRUARY 21-23, 2008

AAC&U Associates

Enrollment in the Associate program provides an opportunity for individuals on AAC&U member campuses to advance core purposes and best practices in undergraduate education and to strengthen their collaboration with AAC&U's Office of Diversity, Equity, and Global Initiatives. Associates pay \$60 per calendar year and receive the same benefits as AAC&U Campus Representatives, including subscriptions to our print publications, *Liberal Education*, *Peer Review*, and *Diversity & Democracy*, electronic copies of *On Campus with Women*, invitations to apply for grant-funded projects, and advance notice of calls for proposals for institutes and meetings. For more information, please visit www.aacu.org or call Renee Gamache at 202-884-0809.

About AAC&U

AAC&U is the leading national association concerned with the quality, vitality, and public standing of undergraduate liberal education. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Founded in 1915, AAC&U now comprises more than 1,100 accredited public and private colleges and universities of every type and size. AAC&U functions as a catalyst and facilitator, forging links among presidents, administrators, and faculty members who are engaged in institutional and curricular planning. Information about AAC&U membership, programs, and publications can be found at www.aacu.org.

From AAC&U Board Statement on Liberal Learning

AAC&U believes that by its nature...liberal learning is global and pluralistic. It embraces the diversity of ideas and experiences that characterize the social, natural, and intellectual world. To acknowledge such diversity in all its forms is both an intellectual commitment and a social responsibility, for nothing less will equip us to understand our world and to pursue fruitful lives.



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1818 R Street, NW,
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