"Faculty Experiences: Introduction to Diversity, Equity Inclusion and Belonging"
(Handout Version)

Presenters: Sherwood Smith

OVPDEI

October 14, 2022

11 AM – 1 PM

UVM

Land Recognition Statement

UVM is located on the waters and lands which have long served as a site of meeting and exchange among Indigenous peoples for thousands of years and is home to the Western Abenaki People. UVM seeks to honor, recognize, and respect these peoples, especially the Abenaki, as the traditional and enduring stewards of the waters and land. With these intentions, we will begin today by acknowledging that the institution of the University of Vermont and many in our UVM community are guests on this land.

The institution's role as a guest is to respect the waters, lands, and Indigenous knowledge interwoven within them, and uplift the Indigenous peoples and cultures present on this land and within our community. While the land acknowledgment is an essential starting point, there is much work ahead as we come to terms with the legacies and trauma of Indigenous dispossession.

Faculty Experience of Belonging at UVM:

The Faculty Experience of Belonging at UVM: The objective of this workshop is to support new faculty in understanding and negotiating their multiple identities and their intersections with their faculty role, professional and personal, and having productive engagement with UVM students, staff and faculty colleagues. The session serves as a foundational workshop on:

- a.   Contextualizing faculty's experience of UVM's "our common ground", and evolving dynamics related to cultural diversity, equity, belonging, and justice.
- b.   Exploring strategies on bridging experiences of difference and similarity (domestic & international)
- c.   Finding and establishing their voice,
- d.   Generating options for further resources.

SUGGESTIONS FOR SESSION NORMS

- Listening actively

- Seek clarity over agreement

- Work to make it so everyone contributing

- Staying in difficult dialogues

- Ask questions to clarify rather than disagree first

- Respect for privacy of the person

- Accept a lack of closure

AGENDA

- Welcome/ Introduction/ Group Agreements

- Reviewing History & Our Common Ground

- Identities: Making Meanings for self and systems

- Context and complexity: Identities, Power and privilege:

- Perspectives on Responses

- Questions & Feedback

- Resources

MULTIPLE PRESPECTIVES CAN BE TAKEN

- The most distinctive mark of a cultured mind is the ability to take another's place, and see life and its problems from a point of view different from one's own."

A.H.R. Fairchild

KEY TERMS, Continued:

• **Dominant: group which controls the majority of power and resources within the different institutional settings (government, school, and workplace…).**

• **Marginalized: group which does not controls the majority of power and resources within the different institutional settings (government, school, and workplace…).**

• **_____ism: prejudice plus institution power / ingrained socially and institutionally supported prejudice against or hatred of _____**

•**Microagressions: (see next slide)**

Equity: measure of results, not of efforts

Equity
≠
Equality

Language & Definition Resources

Intercultural Communication:

Bennett, M. (1998) *Basic Concepts of Intercultural Communication*. Intercultural Press, ME

Gardiner, Harry & Kosmitzki, Corinne. *Lives Across Cultures: Cross-Cultural Human Development*, 3rd Edition. Allyn and Bacon. 2005

Nakayama, T.K. & Martin, J.N. (Eds.) (1999). *Whiteness: The communication of social identity. Thousand Oaks*, CA: Sage Publications, Inc.

Multiculturalism

Rosenblum, K.E. & Travis, T.C. (2003). *The meaning of difference: American constructions of race, sex and gender, social class, and sexual orientation (3rd Ed.)* Boston, MA: The McGraw-Hill Companies, Inc.
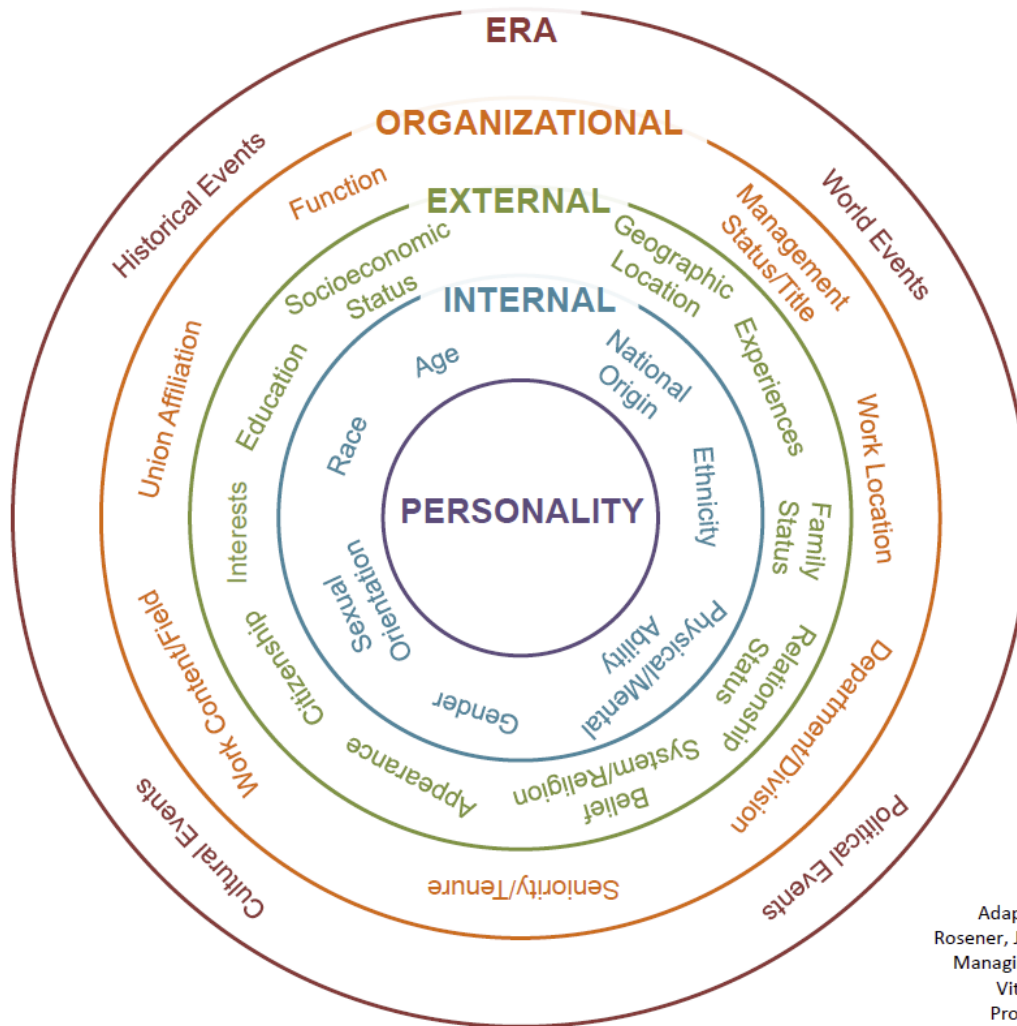
Banks, J (20   )

Social Justice

Adams, M., Bell, L.A. & Griffin, P. (Eds.) (1997). *Teaching for diversity   and social justice: A source book*. New York: Routledge.

Some UVM Historical Points by Sherwood

- Founded 1791 as 5th college in New England

- The initials UVM stand for the Latin words *Universitas Viridis Montis*, or University of the Green Mountains.

- Began as a private university, UVM attained quasi-public status with the passage of the Morrill Land-Grant College Act in 1862 and the addition of the State Agricultural College. [Land taken from Indigenous People.]

- In 1871, UVM defied custom and admitted two women into Phi Beta Kappa, in 1877, it initiated the first African-American into the society.

- Eugenic: Vermont approved its sterilization law on March 31, 1931 and was the 29th state to pass such a law (Gallagher, pp. 185-186).

- By 1897, the event had been formalized and dubbed "Kulled Koon's Kake Walk." Kake Walk did not end until 1969

- "Waterman Takeover" students who occupied Waterman in 1988 and 1991

- Today, the university blends the traditions of both a private and public university, drawing 6.2% (as of 2019) of its total operating budget from the state of Vermont.

- Additions: Anti-Semitism, Anti-Communist [McCarthyism], …….

Read the Following please:

- **Olny srmat poelpe can raed tihs. I cdnuolt blveiee taht I cluod aulaclty uesdnatnrd waht I was rdanieg.**

- **It si the phaonmneal pweor of the hmuan mnid, aoccdrnig to rscheearch at Cmabrigde Uinervtisy,**

- **Tihs is bcuseae the huamn mnid deos not raed ervey lteter by istlef, but the wrod as a wlohe. Amzanig huh? yaeh and I awlyas tghuhot slpeling was ipmorantt!**

Four Layers of Diversity

- **ERA**
  - Historical Events
  - World Events
  - Political Events
  - Cultural Events

- **ORGANIZATIONAL**
  - Function
  - Management Status/Title
  - Work Location
  - Department/Division
  - Seniority/Tenure
  - Work Content/Field
  - Union Affiliation

- **EXTERNAL**
  - Socioeconomic Status
  - Geographic Location
  - Experiences
  - Family Status
  - Relationship Status
  - Belief System/Religion
  - Appearance
  - Citizenship
  - Interests
  - Education

- **INTERNAL**
  - Age
  - National Origin
  - Ethnicity
  - Race
  - Physical/Mental Ability
 - Gender
  - Sexual Orientation

- **PERSONALITY**

Adapted from: Loden, Marily & Rosener, Judy, "Workforce America! Managing Employee Diversity as a Vital Resource," McGraw-Hill Professional Publishing, 1990.

EXERCISE:

Use this drawing. Write your name in the circle and then consider elements of your social identity: (left shared "**What I value most**" & right shared "**What others see first**").

You will discuss the process and not be expected to share the content.
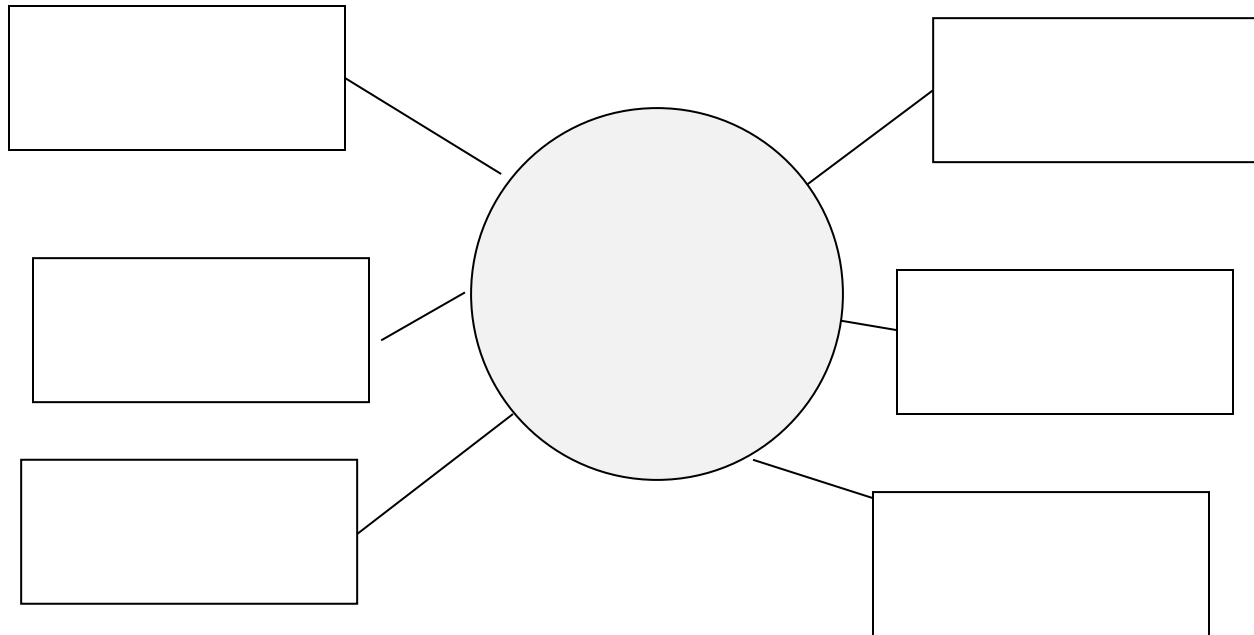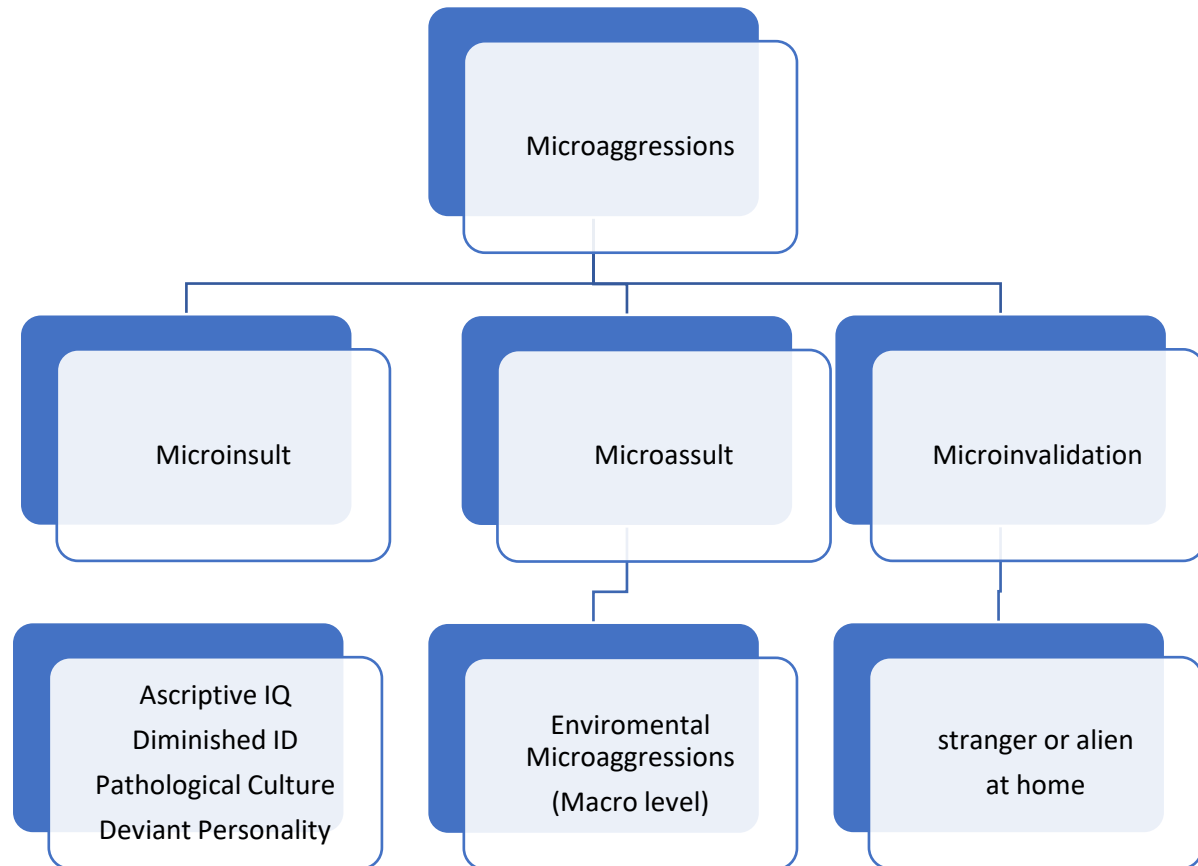
WHAT DRIVES YOUR STRATEGY?

- Our Common Ground UVM : Respect – *Integrity-Openness – Justice – Responsibility – Innovation*

- Tolerance Change – Quantitative financial driven, elitist, assimilation model, constrained merit factors drive openings.

- Valuing Diversity – Qualitative, ethically driven, idealistic, global engagement model, opens attitudes, minds and culture.

- Managing Diversity – Behavioral, strategically driven, pragmatic, synergy model, opens the system.

Microagression Chart
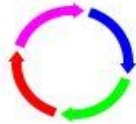
Sue, D. in American Psychologist May-June 2007

Microaggressions

Microinsult

Microassult

Microinvalidation

Ascriptive IQ
Diminished ID
Pathological Culture
Deviant Personality

Enviromental
Microaggressions
(Macro level)

stranger or alien
at home

Awareness of **Context**

- **Cultural** Differences
  - Power Distance, Uncertainty Avoidance, Individualism – Collectivism and Gender Role Status

- Awareness of **Context**
  - Dominate / Marginalized

- Biases in one's **Perceptions:** analysis/causation
  - Internal and External Control (locus)
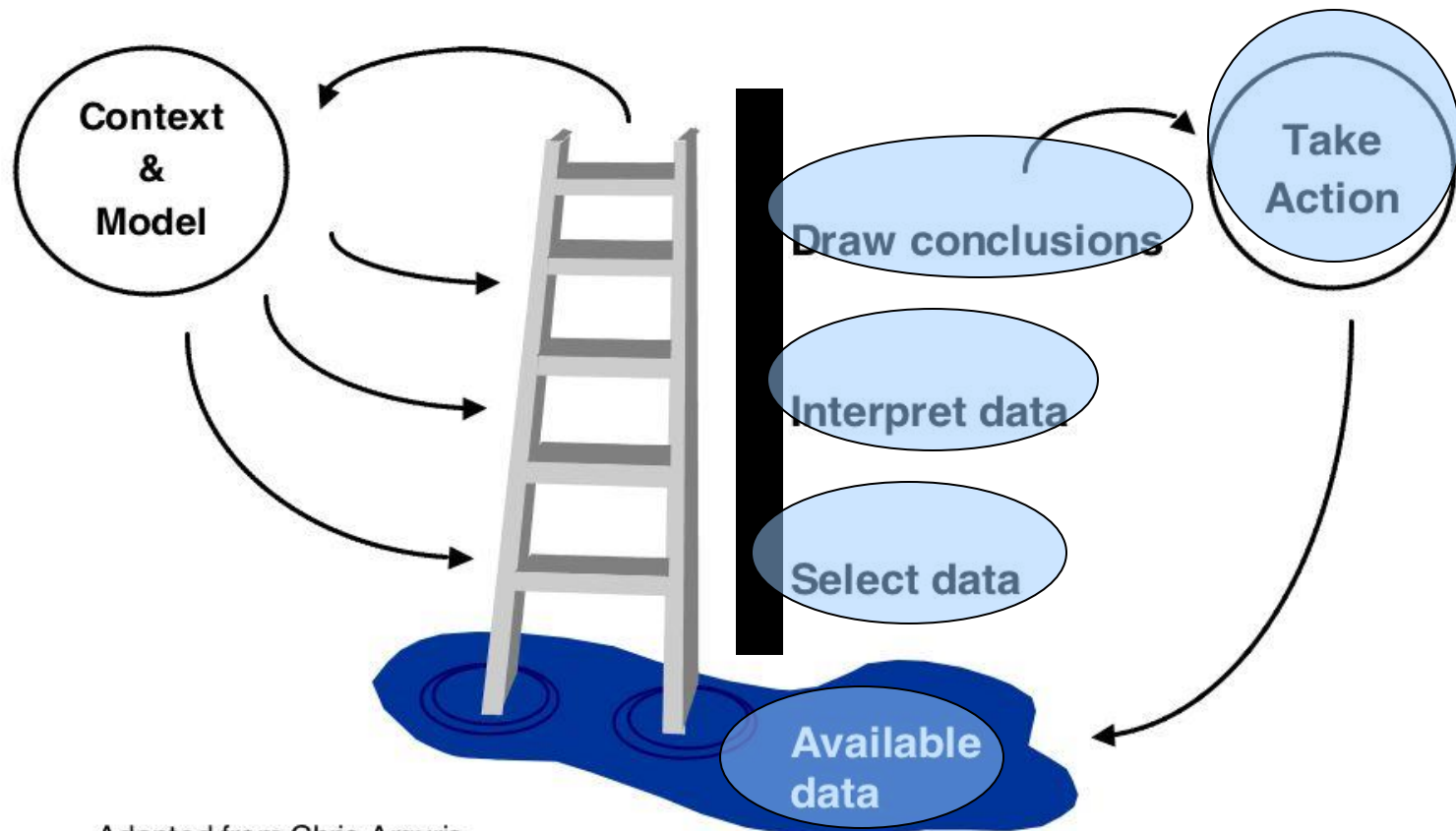 - Power and Privilege informed

VCWA 2022 Summer Smith

Inference:
Meaningful, Valid, Good, Understandable

The Ladder of Inference

Context & Model

Take Action

Draw conclusions

Interpret data

Select data

Available data

Adapted from Chris Argyris

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Some Fundamental Dimensions Differences in World View

Non-Dominant USA

- Emphasize group cooperation
- Achievement as it reflects group
- Value Harmony with nature
- Time is relative
- Accept affective expression
- Extended family
- Holistic thinking
- Religion permeates culture
- Accept world views of other cultures
- Socially oriented

Dominant USA

- Emphasize individual competition
- Achievement for the individual
- Must master and control nature
- Adhere to rigid time schedule
- Limit affective expression
- Nuclear family
- Dualistic thinking
- Religion distinct from other parts of culture
- Feel their world view is superior
- Task oriented

"In the end, we will remember not the words of our enemies, but the silence of our friends."

Martin Luther King Jr.

•We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

Elie Weisel, Acceptance Speech, Nobel Peace Prize, Oslo, 1986

ASSESSMENT YOUR GOALS

Cervero, R. (1989) Becoming more effective in everyday practice.

Awareness

Knowledge & Information Retention

Behavior Change or Skill Use

Attitudes or Responses

Transmission of Concepts or Skills

Paradigm Shift Paradigm Shift

ORGANIZATIONAL MODELS

MODEL	STAGE 1	STAGE 2	STAGE 3
Adler	Parochial	Ethnocentric	Synergistic
Foster, Jackson & Hardiman	Monocultural	Nondiscriminatory	Multicultural
Barr & Strong	Traditional	Liberal, Managing Diversity	Radical
Cross, Bazron, Dennis & Isaacs	Cultural Destructiveness-Incapacity	Cultural Blindness-Pre-competence	Cultural Competence-Proficiency

# Process & Voice: Navigating-Negotiating Belonging

Intent vs. Outcome
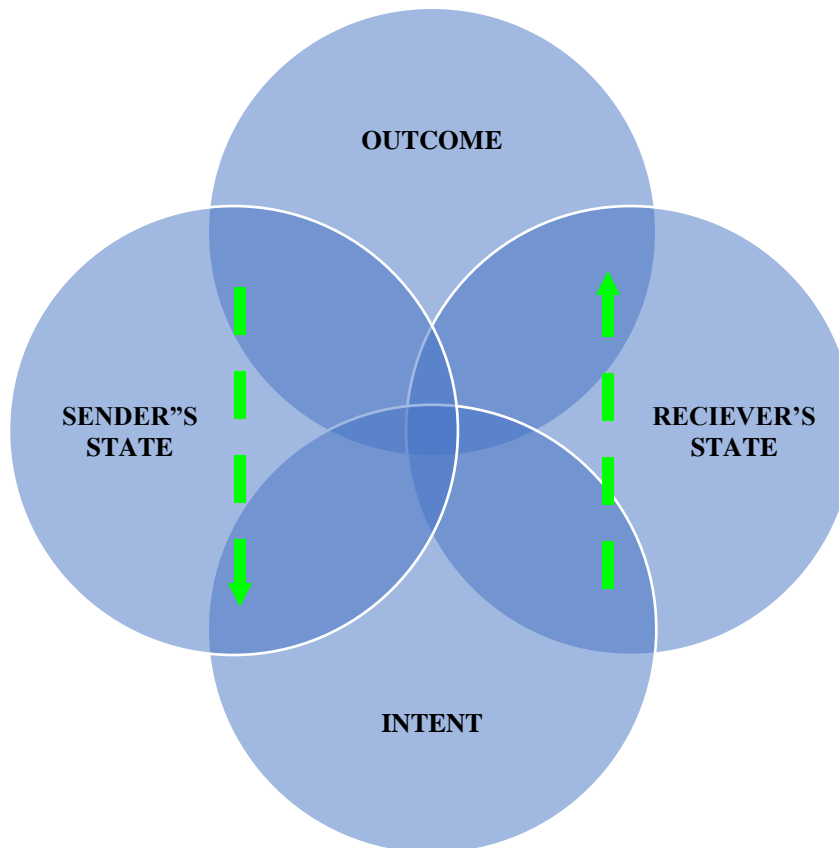
KEY CULTURAL CONCEPTS

- Culture can impact levels of conflict, cooperation, and community

- Cultures have rules and are systems

- Culture is learned, transmitted and impacts behavior

- Culture changes understanding and values
- Dominant culture has power to define "Normal"

Sherwood's Diagram of Process

**Responses
(Who for?)**

**Context
(Why?
Why not?)**

**Causal Agents
(Where are
you or them?**)
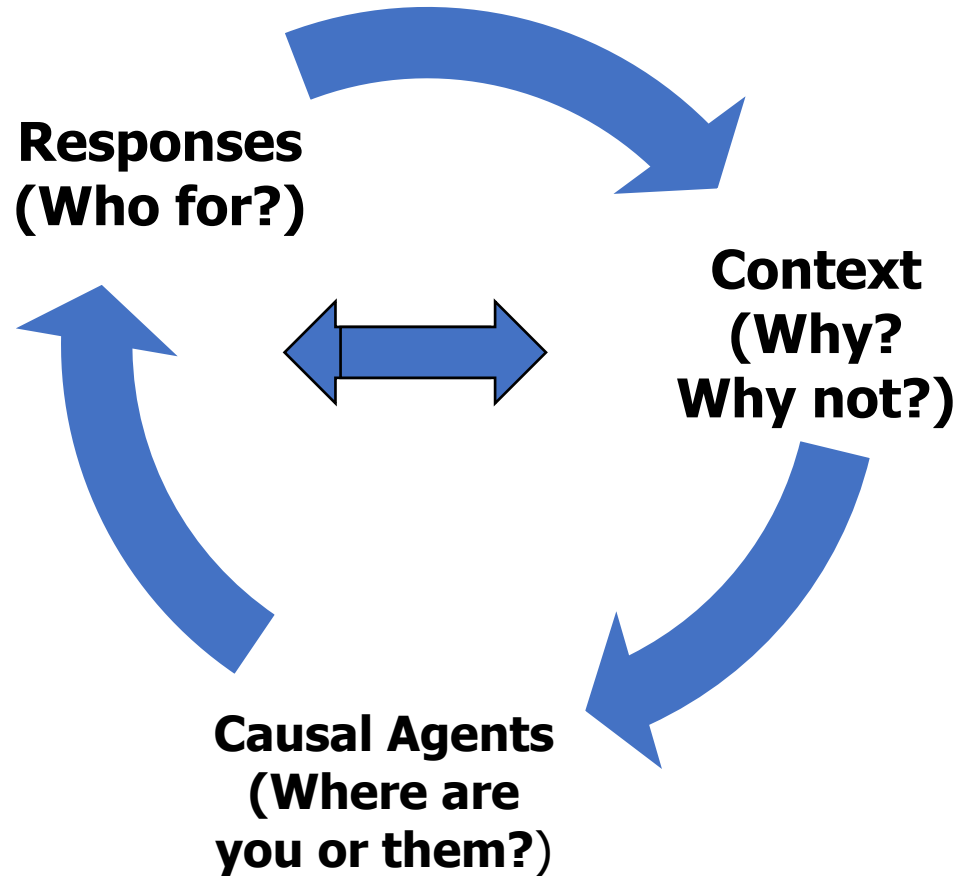
Competency Areas

Knowledge	**Skills**	**Attitudes**
Awareness of difference	Self-reflection	At easy
Understanding	See many perspectives	empathy equity focus
Valuing oppression	Cross-cultural Fluency	differences = assets anti-

Power

- Efficacy
- Ability to act or produce an effect
- Ability to get what you want
- Ability to change the future

- Power over (coercion, influence)

- Power to (capacity/expertise)

- Power with (cooperation, collaboration)

- Formal & Informal sources of power

- Legitimate, Expert, Referent power

- Explicit & Implicit power

Who's Involved

- **What did the people Do?**

- Did these factors matter? If yes, how?
  - Location (place)
  - Participants (Who's there?)
  - Power (status)
  - Intention
  - _____

What motivated some to do nothing?

https://www.youtube.com/watch?v=myyyqH4j634

Cultural Components of
Personal or Group View of Conflict

Conflict View

Inevitable   Unavoidable

Natural & Solutions Exist

Useful &
  Process/Relationship

Outcome View

Withdrawal & Involved

Win-Lose & Bargaining

Mediation/Debate &
  Compromise

SOME RESPONDING OPTIONS

- SILENT   gesture/look/move

- LITERAL   Hard/Soft
                   Cut-off (hard) (call-out)
                   Clarify
                   Questions (soft) (call-in)

EDUCATIONAL:

 detailed critique / data driven /ethical position of the field

Six Important Elements

- Six important elements that contribute to a organization's ability to become more culturally competent and inclusive of diversity:

- **(1) Define it's own *organizational culture*,**

- **(2) *Value cultural differences*,**

- **(3) Do continual *cultural self–evaluation*,**

- **(4) Understand the potential for cross-cultural differences in styles, power relationships and meanning**

- **(5) Institutionalize learning of cultural knowledge, and**

- **(6) Adapt actively to deliver services that reflect an understanding of diversity between and within cultures.**

- Further, it is critical that these behaviors are institutionalizes in the organizational system of accountability and rewards if they are to be part of the institutions attitudes, structures, policies, and procedures.

James Bank's Model of Multicultural Education

Content Integration	Knowledge Construction
Equity Pedagogy	Social Action (Impact of acculturation on learning in new setting)

Multicultural Leader Winter/Spring 1991 pg. 4

Culturally Competent Organizations

MODEL	STAGE 1	STAGE 2	STAGE 3
Adler	Parochial	Ethnocentric	Synergistic
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Cross, Bazron, Dennis & Isaacs	Cultural Destructiveness-Incapacity	Cultural Blindness-Pre-competence	Cultural Competence-Proficiency

Possible Areas for Growth

- Creating relationships that challenge you

- Clearly defining processes and understanding existing ones

- Expansion of personal:

  - connections (community, staff, student & peers)

  - experiences (informal)

  - Learning/trainings (formal)

- Documentation of and consequences for bias and affirming behaviors from the marginalized identities = voicing your truth

- Support for marginalized identities = voicing your convictions and validating their stories

FEEDBACK

- 1. What stood-out?

- 2. One word for how you are feeling about the session is _____

- 3. Comments:

RESOURCES

- Adams, et al (2000) *Readings for diversity and social justice*. New York. Routledge

- Adams, M., Bell, L.A. & Griffin, P. (Eds.) (1997). *Teaching for diversity and social justice: A source book*. New York: Routledge.

- Stone, D., & Patton, B. (1999). *Difficult conversations: How to discuss what matters most*. New York, N.Y.: Viking.

- Epstein, D., & Flynn, S. (2003). *Silenced sexualities in schools and universities*. Stoke on Trent, UK: Trentham Books.

- Gioseffi, D. (1993). *On prejudice: A global perspective*. New York: Anchor Books.

- Stockdill, B. (n.d.). *Transforming the ivory tower: Challenging racism, sexism, and homophobia in the academy*.

- Ching, D. (2012). *Asian Americans and Pacific Islanders in higher education: Research and perspectives on identity, leadership, and success*. Washington, DC: NASPA-Student Affairs Administrators in Higher Education.

- Toomey, S., & Chung, L. (2012). *Understanding intercultural communication* (2nd ed.). New York: Oxford University Press.

- "The hottest places in Hell are reserved for those who in times of great moral crisis maintain their neutrality." Dante Alighieri

- We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

    Elie Weisel, Acceptance Speech, Nobel Peace Prize, Oslo, 1986

LEE KNEFELKAMP

Listening to Understand

All classes are essentially intercultural encounters

I AM TRAINED as a counseling psychologist, and for the past thirty years I have taught courses in counseling theory and practice, intercultural communication, college student development (with emphasis on intellectual, interpersonal, moral, and spiritual development), theories of identity formation (especially with respect to race, ethnicity, gender, and sexuality), adult learning, ethical issues in the professions and organizations, and the psychological aspects of organizations and organizational change.

The content of such courses is often challenging and causes students to examine both their own and their peers' attitudes, values, and perspectives. And because my students are expected to work in teams and small groups, they have significant opportunities for discussion of their perspectives.

I have found it helpful to prepare students both for the intellectual and the interpersonal work that will be expected of them and for how they will be expected to conduct themselves in class. On the first day of class, students are asked to read and reflect upon "Listening to Understand," which I include as an addendum to all my syllabi. They are then asked to discuss their responses in small groups. We then have a large group discussion, and at the end both the students and I sign a form stating our intentions to abide by the expectations set forth in "Listening to Understand." I have found that this simple exercise helps students treat each other with respect—especially when the topics are controversial. And it helps students begin to understand the intellectual tasks required of them in the course.

LEE KNEFELKAMP *is professor of psychology and education at Teachers College, Columbia University, and a senior scholar at AAC&U.*

Columbia University
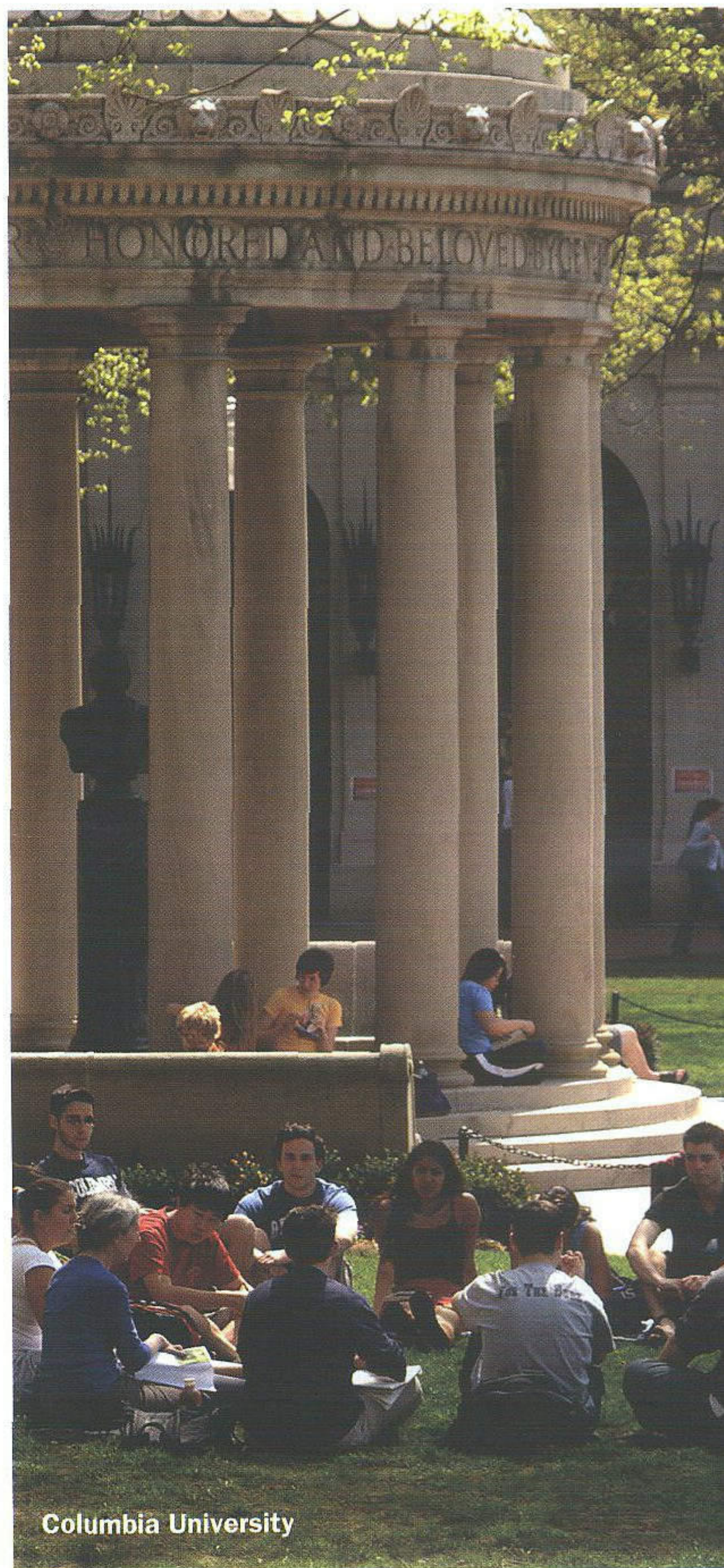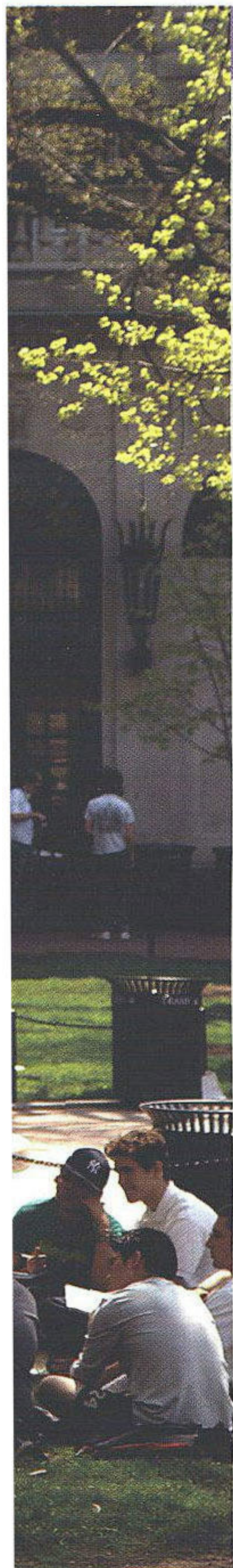
Listening to Understand

In addition to the texts in this class, each participant is, in effect, a *co-text*. Your background and life experiences make up an important part of the class. Your instructor holds the perspective that all classes are essentially *intercultural encounters*—among individuals in the class, between the readers and any given author, among the authors and the students and the professor. We are all learning how to most effectively learn from one another. Such a classroom requires particular capacities and commitments on our part. It also requires a *mutual effort* in helping each other both understand the course material and the differing interpretative positions we may bring to a more complex understanding of the material. While each of us seeks to advance our own knowledge, we are also a community in which we are each responsible to help the other members of the community learn effectively. In addition to seeking to understand the context and concepts of the course, we

- seek to acquire intellectual skills and capacities that will enable us to work effectively with the complexities of the course material;
- seek understanding of multiple modes of inquiry and approaches to knowledge and the ability to judge adequate and appropriate approaches from those that are not adequate or appropriate;
- seek to develop increased self-knowledge and knowledge of others;
- seek to understand how the material we are studying relates to our own previous learning, backgrounds, and experiences, and how we can use and apply our new knowledge effectively;
- seek to develop the ability to critique material in a mature manner using our own previous learning and experiences as part of the critique when appropriate;
- seek to develop the communication skills that facilitate our learning and our ability to listen, read, reflect, and study to understand.

In order to accomplish our goals, we need to develop the capacity of *listening for understanding*. (Of course, listening for understanding can also be applied to how we read and observe as well as listen and communicate.) *Listening for understanding* involves

- listening for the meaning/standpoint/positionality of both others and the self;
- listening for the affect that results from the standpoint(s);
- staying in communication even when one is confused or fearful or unsure;
- searching for the appropriate response;
- acknowledging that understanding does *not* imply agreement;
- taking responsibility for one's own perspectives, stances, and actions;
- seeking to expand one's complexity, personal integration, and skills so that one can respond in appropriate ways to a wide variety of complex situations.

We will be working with these concepts as we conduct an assessment of student learning preferences and needs during the first weeks of the course. □