



Diversity and Inclusion Initiatives 2016-2017



December 20, 2017

Dear Colleagues:

There is a national clarion call to enhance all university campus cultures by increasing diversity and inclusion presence and practices. At the University of Portland, we value diversity and are increasing action to promote a welcoming and inclusive campus in keeping with our Holy Cross tradition.

This booklet is a resource/report to help continue the enhancement of our goal to become a more inclusive and culturally responsive campus. The collection of documents shows initiatives introduced and supported by the Office of the Provost to advance diversity and inclusion throughout 2016-2017. In 2017 and 2018, many of these same activities are occurring under the temporary leadership of the Collaborative on International Studies and Global Outreach (CISGO) and another report/resource will be released next year about the activities occurring this year.

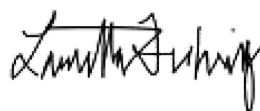
Last year, the Deans' Council wrote a mission statement and definition of diversity that articulates the values and actions of the academic division and the Provost's Office initiated new endeavors: new faculty search and hiring protocols were established; campus-wide workshops were held advancing pedagogy and best practices for promoting both diversity and inclusion in the classroom; grants for diversity-focused course development were provided; a curriculum audit highlighting existing diversity content in our curricula was conducted (a summary table of diversity content from 162 faculty about 328 courses is included in this booklet); and grants for professional development were also awarded. CISGO also established our global learning outcomes for students, another diversity initiative.

This booklet is not exhaustive in capturing last year's work, nor does it offer a complete action plan moving forward, but it chronicles comprehensively many of last year's efforts. Please read your colleagues' reports on their grants and the results of the curriculum audit, plus review the other materials provided. It is our hope that this work, the work underway, and the work to come will help us collectively achieve our vision of a more diverse and more inclusive campus.

Sincerely,



Thomas Greene
Provost and Professor



Laretta Frederking
Associate Provost and Professor

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Values and Actions of Diversity in the Holy Cross Tradition

To: All Faculty and Staff Members in the Academic Division
Fr: Deans' Council
Re: Diversity and Inclusivity Values for the Academic Division
Dt: October, 2016

At the University of Portland, a Catholic University guided by the Congregation of Holy Cross, all dimensions of our communal life—teaching and learning, faith and formation, and service and leadership—are informed and transformed by prayer, scripture, and the Christian tradition. Our belief in the inherent dignity of each person is founded upon the social teaching of the Catholic Church. At the center of that teaching is the fundamental mandate that every person, regardless of race, color, religion, gender, sexual orientation, social or economic class, age, or disability shall be treated with respect and dignity.

Moreover, we seek to create and sustain an inclusive environment where all people are welcomed as children of God and valued as full members of our community. We condemn harassment of every kind, and assert that no one in our community should be subject to physical or verbal harassment or abuse. Further, no one shall be denied access to programs, services, and activities for any unlawful reason. We provide all who live, learn, and work at the University the opportunity to actively participate in a vibrant, diverse, intellectual community that offers a broad range of ideas and perspectives, so that we may all learn from one another (Bulletin 2016-2017 Statement of Inclusion Adopted by the Board of Regents on May 13, 2011).

In accordance with the strategic plan: Vision 2020, the Deans' Council articulates the values of diversity and inclusivity within the academic functions of the Institution and explores how these values engage at the intersection of intellectual, professional, and spiritual traditions.

Values and Actions of Diversity in the Holy Cross Tradition¹

Minds: At the University of Portland we value intellectual formation in and beyond the classroom in order to nurture diversity through cultural competency. This value is demonstrated in developing students' intellectual capacities within the context of our integrated academic curriculum.

1. Promote pedagogy that is responsive, inclusive, and differentiated to meet the needs of a diverse student body that represent many learning styles
2. Support curricula that embrace multiple cultural and political perspectives
3. Incorporate diversity into the orientation and mentoring programs for new faculty and staff to help new faculty and staff quickly become part of an inclusive community
4. Integrate culturally competent professional behavior standards in each academic unit

Hearts: Catholic social teachings guide us to draw strength and cultivate compassion, solidarity, and equity with those who are most marginalized within society.

1. Create a classroom environment that recognizes the ethical responsibilities to cultivate values of diversity
2. Promote social justice as a cornerstone of the mission of this institution both on and off campus
3. Educate students, faculty, and staff about the transformative and innovative outcomes of a diverse community
4. Protect underrepresented faculty from inequitable service demands²

Community: Guided by Holy Cross Constitutions, we reach “across borders of every sort” (Holy Cross Constitutions). We acknowledge the importance of inclusion within our campus community and a commitment to learn from local and global diversity.

1. Strengthen the University's capacity to recruit a diverse body of the very best students, faculty, and staff
2. Require search committees have an approved diversity plan including strategies like language in recruitment materials to encourage diverse candidates to apply, diverse applicant pools for all searches, and hiring in clusters to provide a support group
3. Create a supportive structure before new students, new faculty, and new staff members join the campus community and continue with mentoring programs
4. Sponsor campus study groups, seminars, conferences, and student clubs that bring together students, faculty, staff, and community members for discussions and action influenced by diverse perspectives

¹ The framing of Minds, Hearts, Zeal, Communities, and Hope was presented in 'A Catholic Education in the Holy Cross Tradition', a publication for the promotion of Mission and Heritage at the University of Portland.

² Roy, Lucinda, Faculty diversity: We Still Have a Lot to Learn, The Chronicle of Higher Education, Nov. 18 2013.

Zeal: We are committed to transformation, a sacred fire that enkindles in each of us, both individually and collectively, and ignites the desire to act boldly for the common good of all neighbors, and within diverse societies throughout the global community. Living in a diverse world demands practice around judgment, ethics, character, and also inspiration by spirit and action (Holy Cross 'Serving at the University of Portland').

1. Increase course, campus, and community interactions that are culturally competent, sensitive of diverse approaches, and guided by a spirit of mutual respect
2. Seek connections among different reference groups by fostering a climate of inter-group dialogue
3. Commit funds to advance actions for diversity and inclusivity in the academic dimensions of the campus, programs, and outreach
4. Nurture mutual understanding and respect as the foundation for a diverse university community

Hope: "Every student is a universe of possibilities. As devoted teachers, we draw them out and help them discover who it is they are at their best. That is great work; that is blessed work"(Rev. Mark L. Poorman, C.S.C., Ph.D.).

1. Support innovative approaches to enhance access and retention of underrepresented students within the University and across all major programs
2. Provide learning support that recognizes the diverse needs and backgrounds of students
3. Provide opportunities for students to understand and appreciate the value of diversity and different perspectives within their major and minor programs of study while developing their own multicultural competencies as life-long learners
4. Ensure that professional and career preparation programs sponsored by the academic division address the needs of a diverse student population and provide mechanisms so that all students can benefit



Faculty Search and Hiring Protocols



October, 2016

Dear Colleagues:

We aspire to be “a diverse community of scholars” (UP Mission Statement). Why? Because we serve a diverse student body and we are preparing our students “to respond to the needs of the world and its human family.” (UP Mission Statement). Our graduates cannot successfully respond to those needs without an understanding of truth. To be the best university we can be, we must embrace the multiple perspectives that are found in the broadest understandings of diversity and bring these perspectives to our classrooms each and every day as we pursue the truth with our students. We are best equipped to be successful in this endeavor if we are that “diverse community of scholars.” We have also committed as an institution in our strategic plan to achieve a more optimum level of diversity and internationalization, a first step in turning rhetoric to action. Our President, Father Mark L. Poorman, C.S.C. was clear in his 2016 convocation message diversity and internationalization must be a priority. To assist in turning rhetoric into action, my office has prepared a list of some best practices associated with hiring.

For a search team to be authorized to conduct a search and expend resources toward that end, search committees must demonstrate to their respective deans that they have engaged in the best practices outlined in this packet. Only then will funds be released for hosting candidates on campus. Deans will then report to my office that they have reviewed the efforts of the search committee and recommend the release of funds. While these practices should be considered for any hiring effort, they must be used for full-time faculty at the instructor/lecturer level or tenure track positions.

Thank you continuously for the compelling and excellent work you do in helping our students seek the truth here on the Bluff, and thank you in advance for all you will do to strengthen our efforts to be a “diverse community of scholars.”

Sincerely,

A handwritten signature in cursive script that reads "Thomas G. Greene".

Thomas G. Greene
Provost and Professor

A Guiding Checklist: Some Best Practices for Hiring Full-Time Faculty at the University of Portland

Before the Search

- ☐ Create a diverse search committee.
- ☐ Assess the status of diversity within the academic unit or department. Determine how to complement the existing diversity through the planned search.
- ☐ Appoint a search committee member to serve as a diversity advocate who holds the group accountable for best practices in searching and hiring.
- ☐ Dean or associate dean meets with the committee to reinforce the importance of diversity.
- ☐ Create a search plan that includes broad outreach beyond the usual position description distribution practices.
- ☐ Add language to the position posting that signals a special interest in the unit's diversity priority.
- ☐ Create a rubric for evaluating candidates.

During the Search

- ☐ Treat all candidates the same using similar schedules and interview protocols.
- ☐ Committee chair and/or assigned members of the committee reach out to colleagues at other institutions with a diverse doctoral student population.
- ☐ Continue to advertise broadly, including interest groups with diverse faculty audiences.
- ☐ Deans office reviews candidate pool to assess the diversity of the candidate pool. Chair may be asked to review the search committee's efforts to generate a diverse pool.
- ☐ Dean seeks authorization for expenditure of search funding.
- ☐ Be sure that each candidate is asked about his/her commitment to diversity, or their experience in diverse environments. This question should not be assigned to a member of an unrepresented group on the search committee.
- ☐ Make sure that candidates' on-campus visits include meeting a diversity of students and faculty.
- ☐ Do not share opinions about candidates before meeting all candidates.
- ☐ Search committee chairs should solicit rubric rankings before opening up general discussion of the candidates. Make sure all individuals on the committee have a voice by doing a process check with each individual.

After the Search

- ☐ Conduct a post-search debrief to analyze why any candidates from under-represented groups might have turned down an offer.
- ☐ Report demographic information about the candidate pool to the Office of the Provost. Using Higher Touch will allow the University to collect such data. If you use an alternative hiring management software, data will need to be added to incorporate into the general data base.
- ☐ Make sure that the hire is fully engaged in the University's and the Unit's orientation programs.
- ☐ Assign a compatible and competent mentor.

Adapted from Columbia University's Guide to Best Practices in Faculty Search and Hiring

Other Resources:

University of Washington: <http://www.washington.edu/diversity/faculty-advancement/handbook/>

University of Oregon: <http://facultyhiring.uoregon.edu/about-this-site/>

Lewis and Clark College: <https://college.lclark.edu/live/files/12665-search-manual-201213pdf>

The Culturally Engaging Campus Environments Project: <http://cece.indiana.edu>



Teaching Diversity as Engagement: Fall 2016 Workshops for Faculty



Teaching Diversity as Engagement: Workshops for Faculty

- Session I** Introduction: Fostering the Conditions for All Students to Thrive, Thursday, September 15, 4:00-5:30, Buckley Center Auditorium, Keynote guest speaker Dr. Sam Museus, Indiana University
- Session II** Let's Talk: Using Language for Inclusion, Wednesday, October 12, 12:30-1:30, Workshop leaders: Dr. Ellyn Arwood and Dr. Phyllis Egby, School of Education
- Session III** Building Trust in Your Classroom, Friday, November 11, 4:00-5:00 Workshop leaders: Dr. Alice Gates, Sociology & Social Work and Dr. Alejandro Santana, Philosophy
- Session IV** Race and the Idea of "Comfort/Discomfort" on Campus, Tuesday, November 29, 7:00-8:00, Workshop leaders: Dr. Christin Hancock, History and Dr. Molly Hiro, English
- Session V** Conclusion: Toward a More Inclusive Campus: Measuring Progress and Mapping the Future, Tuesday, January 31, 4:00-5:30, Buckley Center Auditorium, Keynote guest speaker Dr. Sam Museus, Indiana University

REGISTER AT: <https://sites.up.edu/diversity/>

CULTURALLY ENGAGING CAMPUS ENVIRONMENTS (CECE) SURVEY

Nine Indicators of Optimal Campus Environments

The Culturally Engaging Campus Environments (CECE) Survey measures nine indicators derived from over 170 qualitative interviews conducted across six distinct qualitative studies and 20 years of higher education research on racially diverse (Asian American, Black, Latino, Native American, Pacific Islander, White, and Multiracial) college populations. Existing evidence suggests that these indicators are also relevant for low-income students, international students, and lesbian, gay, bisexual, transgender, queer, and ally (LGBTQA) students. The nine indicators measure the extent to which campus environments reflect and respond to the cultural communities, backgrounds, and identities of their diverse student populations and provide the conditions for them to thrive. The nine CECE indicators are outlined below.

With the potential to inform conversations about inclusion and equity, the CECE Survey suggests that campus environments characterized by the nine CECE indicators lead to more positive, engaging, empowering, validating, and satisfactory student experiences. Such environments (1) optimize diverse students' thriving, (2) diminish the likelihood of the experiences of tense, hostile, and toxic campus experiences, (3) ensure that the larger environments on campus are supportive of marginalized populations when an incident does cause tension in the campus climate.

Cultural Relevance: Five indicators focus on the relevance of the campus environment to the cultural backgrounds and communities of diverse college students:

1. **Cultural Familiarity:** The extent to which students have opportunities to connect with faculty, staff, and peers who share and understand their cultural backgrounds and experiences.
2. **Culturally Relevant Knowledge:** The degree to which students have opportunities for students to learn about their own cultural communities via culturally relevant curricular and co-curricular activities.
3. **Cultural Community Service:** Opportunities for students to give back to and positively transform their home communities (e.g., via problem-based research or service-learning).
4. **Cross-Cultural Engagement:** Programs and practices that facilitate educationally meaningful cross-cultural interactions that focus on solving real social and political problems.
5. **Cultural Validation:** Campus cultures that validate the cultural backgrounds, knowledge, and identities of diverse students.

Cultural Responsiveness: Four indicators focus on the responsiveness of the campus environment to the cultural norms and needs of diverse students:

6. **Collectivist Cultural Orientations:** Campus cultures that emphasize a collectivist, rather than individualistic, cultural orientation that is characterized by teamwork and pursuit of mutual success.
7. **Humanized Educational Environments:** Availability of opportunities to develop meaningful relationships faculty and staff who care about and are commitment to those students' success.
8. **Proactive Philosophies:** Proactive philosophies that lead faculty, administrators, and staff to proactively bring important information, opportunities, and support services to students, rather than waiting for students to seek them out or hunt them down.
9. **Holistic Support:** College students' access to at least one faculty or staff member that they are confident will provide the information they need, offer the help they seek, or connect them with the information or support they require regardless of the issue they face.



Diversity and Inclusion Grant Application and Reports

October, 2016

Dear Colleagues:

You are invited to submit a grant proposal to advance diversity and inclusion on campus. Grants are available for two purposes: 1) Course enhancement to include diverse perspectives, global and intercultural learning outcomes, and other inclusive pedagogies and 2) Diversity/Inclusion Training.

Normally, course updating is a routine faculty endeavor, but to make sure that courses in need of more inclusive content and pedagogy are enhanced as soon as possible, grants of \$500 are available for such course revisions.

Grants up to \$1000 are available to participate in training/professional development related to diversity and inclusion. These funds are for registration and travel expenses.

Grant funding will be based on the following criteria:

1. Clarity of the plan to the reviewers.
2. Explicitness of the explanation of how the funding will benefit students and advance a more inclusive campus environment.
3. Willingness to help others learn from your experience.
4. Course enrollment/hours generated.
5. Funds for training are given higher priority when combined with regular faculty development funds.

A total of \$30K is available at this time to support this endeavor. Grant applications will begin to be reviewed and funded the week of October 31, 2016. Notification will occur the week of November 7.

Sincerely



Thomas Greene
Provost and Professor

Grants for Course Enhancement and Diversity/Inclusion Training

Due the week of October 31, 2016. Please send to knight@up.edu or Jericho Knight at MSC 173

Name: _____ Department/School: _____

1. Check One:

- ☐ This grant request is for professional development in the area of Diversity and Inclusion.
- ☐ This grant is a request for the enhancement of a course to include more diverse and inclusive perspectives.
- ☐ This grant is a request to include and assess Global and Intercultural Learning Outcomes in my courses.

2. Briefly describe your plans:

3. What outcomes are anticipated and how will those outcomes benefit students and advance a more inclusive campus?

4. If you are applying for professional development/training, are you willing to share what you learned when you return to campus? If you are enhancing a course, are you willing to share your process and results?

5. Amount Requested: \$_____

Approval of Provost:

Signed: _____ Date: _____

Erica Bailey, School of Nursing

The Diversity and Inclusion Grant supported my attendance at the *National Conference on Health Disparities: Reducing Health Disparities through Sustaining and Strengthening Health Communities* in May 2017. The conference offered myriad opportunities for both professional development and course enhancement through the exchange of ideas, innovative strategies, and programs focused on promoting health among vulnerable populations.

My professional development goal for attending the conference was to enhance my knowledge and currency regarding the social and environmental factors that influence the health of vulnerable populations, as well as strategies that can be utilized to achieve health equity among traditionally marginalized communities. This goal was definitely achieved as I was able to benefit from the vast knowledge and experience of subject matter experts across a variety of fields such as policymakers, health care professionals, educators, and industry leaders. I came away from the conference with a broader and richer perspective of the root causes of health disparities, and the incredible work that is being done to address them.

I have been able to enhance both the Multicultural Population Health Promotion (NRS 310) and Population Health in a Multicultural Context (NRS 424) courses I teach by sharing this enhanced knowledge. I am better equipped to help students gain greater understanding of the health inequities that exist among communities at risk, the driving forces behind those inequities, and how and where they as future nurses can advocate and intervene.

James Baillie, Department of Philosophy

I received this grant to purchase books to assist me in adding some non-Western perspectives to my courses. The first results of this work, being utilized in Fall 2017, are as follows:

PHL 220 Ethics: I am adding a section on classical Chinese philosophy to my Ethics course, in the section on consequentialism. Mozi (c. 480-391BCE) is arguably the first consequentialist, whose moral theory centers of the achievement of the greater good. I focus on his view that morality must be completely impartial. He developed this view in opposition to Confucianism, which held that we had greater obligations to close family and friends. I will contrast the views of Mozi with those of Kongzi (Confucius) and Mengzi (Mencius), and tie them into the contemporary debate.

PHL 491 Death and the Meaning of Life: I have added a major section on Buddhism, focusing on the doctrine of anatta (not-self) and the rejection of a substance-based metaphysics. I draw comparisons with Western philosophers such as David Hume, Derek Parfit, and Mark Johnston. We will explore the possibility that assimilating the denial of a permanent self can transform our attitudes to life and death.

Alexa Dare, Department of Communication Studies

The Diversity and Inclusion Grant supported my attendance at the *2017 Summer Institute for Intercultural Communication* at Reed College. I attended a session on Mindful Intercultural Teaching and Learning. I chose this particular session because I have been working on integrating mindfulness/contemplative learning into my courses and I was eager to more explicitly link mindfulness practices with diversity and inclusion. The session offered a solid introduction to mindfulness practices and shared some useful activities with the participants that I will be able to use in my classes. While attending the session, I was somewhat disappointed by what seemed to be a lack of focus on how to integrate mindfulness into intercultural teaching and learning. Now that a few weeks have passed, I find myself most inspired by the way in which mindfulness opens up possibilities for a peaceful or gentle engagement with issues of power that I am sometimes compelled to address in more combative ways in the classroom. In other words, mindfulness approaches to intercultural teaching and learning ask us to think more expansively about power and inequality, particularly as our everyday practices are implicated in reproducing practices, relations, and (often violent) systems of inequality. For me, this means shifting the focus of the critical gaze slightly, both for myself and for my students. Students (and I) should be encouraged to look critically at processes and systems that oppress, exclude, or degrade groups of people; but we should also be encouraged to “sit” mindfully with these realities rather than to jump quickly to “solutions” or to identify villains. In summary, the Diversity and Inclusion Grant gave me an opportunity to think about how I might best use classroom time to encourage students to sit quietly and reflect mindfully on questions of diversity rather than to strive to build a curriculum in which I have an already-existing endpoint in mind. I am eager to keep thinking about ways to stay open to multiple endpoints while also committing to dismantling oppressive power structures that reinforce inequality.

Andrew Eshleman, Department of Philosophy

I am writing to report on two changes I made to my PHL 220—Ethics course in the spring, as supported by the \$500 Diversity and Inclusion Grant I received. One change concerned institutional forms of injustice and one concerned an expanded treatment of Confucian ethics.

The course typically includes a section on recent feminist concerns about the trajectory of Western ethical theorizing. For example, I regularly teach a strand of feminist care ethics as a way of highlighting some of these issues. One limitation of this approach, however, is that its focus is largely restricted to interpersonal morality. So this time around, I added some reading and a class highlighting the way that principles of public policy, even when crafted in gender-neutral terms, can have discriminatory effects when the social context is ignored. This opened the door to talking about institutional forms of group oppression—an important supplement to the focus on interpersonal morality.

If one were to rank the global influence of schools of thought, Confucianism would have to be near the top. The jumping off point for discussion of this outlook contrasted a contemporary Western view that grown children have no obligations to care for their parents--unless they have also become friends along the way--with the Confucian view, which holds that we owe our parents ongoing reverence and respectful care in gratitude for their role in our upbringing and formation. This led to a deeper exploration of the Confucian view of human nature and our relational selves, which raises a nice challenge to our cultural tendency to regard ourselves most fundamentally as atomistic individuals. Then, we were even better prepared to discuss how to think about cultural differences in moral outlook—whether a simple-minded and dogmatic universalism or crude form of relativism are the only alternatives.

These were productive changes. The first allows students to better understand how those in non-majority groups may suffer an injustice in virtue of their group membership and how the causes may be institutional. The second helps students further question the assumptions of the Western theoretical canon and encourages them to be open to learning from what might be an unfamiliar source. In addition, many of our students come from families that have been shaped by cultures deeply informed by Confucianism. They, in turn, can come to better understand some of their own cultural background and take pride in its richness.

Terry Favero, Department of Biology

My project, co-coordinated with Dr. Van Hoomissen, was to read “culturally relevant” literature in physiology and public health and to develop a handbook of resources of culturally relevant articles in physiology. I engaged two student researchers to assist with the project. Every week, we identified culturally relevant research articles within the focus on a particular system. We examined research in cardiovascular, renal, respiratory, reproductive, and digestive systems. We then applied particular lenses that focused on cultural, ethnic, racial, regional, and gender difference. We soon discovered that socio-economic factors and diet also play a role in health(y) behaviors and physiological outcomes. We categorized system differences in each area to understand how the various diversity factors impact health and disease. For example, one study showed that the rates for COPD in Japan are substantially higher than other countries due to the pollution because the packed cities and the high number of smokers; but we also discovered research that showed that Japanese are less likely to develop coronary heart disease (CHD) due to diet because of the significant amount of fish consumption. We have catalogued the references but are just touching the surface of this diverse area. In order to gauge the impact on students, I had them write reflection papers about what they learned and the impact of the project on their thinking. First, both noted how quickly their research skills improved, becoming more able to quickly discern key papers that linked physiology and culture and health outcomes. More importantly, my students arrived highly motivated each week to discuss our findings. Both students are headed toward health care professions and both independently noted that while they enjoyed learning the physiology behind why certain cultures, races, and ethnicities have tendencies toward certain diseases; they also noted the importance of being culturally adaptive when thinking about physiology, health care, and different cultures. A pedagogical paper outlining this project is in development and will be submitted to *Advances in Physiology Education* later this year.

Alexandra Hill, Department of International Languages and Cultures

In Fall 2016, I applied for a Diversity and Inclusion Grant through the Office of the Provost in order to enhance a course “to include more diverse and inclusive perspectives.” Working in conjunction with Dr. Laurie McLary, I proposed to revise GRM 354, a course required for all our majors and part of a year-long sequence (with GRM 353, which Laurie proposed to revise) that is organized around the five motifs of the UP German program (identity, spirituality, nature, borders/boundaries, and legacy of the past.) We have taught these courses before, but our plan—inspired in part by this grant—was to completely redesign the sequence to be more of a cultural survey than it is at present. My half of the sequence, GRM 354, picks up where Laurie’s will leave off, and is meant to introduce students to some of the big ideas and cultural phenomena of Germany starting with the rise of National Socialism in the 1930s and concluding with migration issues of the present day.

I am scheduled to teach the course in Spring 2018, and my work on this grant will certainly continue into the fall, as I continue to read texts, search out more diverse voices, and assemble the course and its assignments. The bulk of my work so far has simply been reading, and in doing so, I have encountered several interesting challenges. First, diverse perspectives and different voices are simply difficult to find. For example, although foreign “guest workers” (largely of Turkish origin) have lived in Germany since the 1950s, they only entered the literary scene in the 1990s, with the “Turkish turn” in German literature. Although some primary materials may exist, they are not easily accessible and would involve extensive archival research that is simply beyond the scope of my project. Second, I have struggled with the tension between providing my students with a survey of German literature and culture—which naturally pulls me in the direction of canonical German texts (i.e., by old, white German guys)—and expanding the perspectives to include voices of women, Turkish-Germans, Afro-Germans, migrants, the LGBTQ community, the disabled, etc. I wonder how can our students understand responses to and rejections of the canon, if they don’t know what the canon is, but I also acknowledge the limited time frame of a semester to cover so much material. Third, some of the resources that provide an excellent insight into non-traditional experiences are too linguistically challenging for our students to work with at their current level of language proficiency. One possible solution to this is to bring secondary scholarship into the classroom,

to bring, for example, a queer reading (in English) to canonical works as a way of challenging a dominant perspective.

One unexpected but very welcome advantage to the project has been its expansion into other courses. As I look for materials, I sometimes find resources that can be used in other courses I regularly teach, such as a Turkish-German perspective on Germany's division and reunification, which we could read in my 400-level course on divided Germany. I am also more mindful of the materials I use for each course and have checked with myself that I am not simply reinforcing dominant discourses. In this way, the grant extends beyond its initial intent.

Christin Hancock, Department of History
Molly Hiro, Department of English

We used our Diversity and Inclusion Grant to attend the 2017 annual meeting of the American Association of Colleges and Universities (AAC&U), whose theme was *Building Public Trust in the Promise of Liberal Education and Inclusive Excellence*. The conference took place January 25-28 in San Francisco, California. At the conference, we attended several excellent panels and keynote presentations including (among others) a plenary session with Dr. Beverly Tatum (sociologist and author of *“Why Are All the Black Kids Sitting Together in the Cafeteria?”* and *Other Conversations about Race*) as well as an interactive panel on equity training led by a consortium of faculty from Pacific Northwest universities called **NW5C**. We have listed further outcomes from the conference, below.

Upon our return from the conference, having learned the extent to which other campuses have implemented equity and inclusion training for their faculty and staff, we intend to submit a Faculty Development Day proposal for May 2018, because while last year’s series of faculty-led Diversity and Inclusion workshops were a great start, participation was entirely self-selected and voluntary. Faculty Development Day would provide a solid opportunity to reach a broader range of faculty from across campus on these urgent issues.

In addition, in the months after the conference we developed further contact with (in the form of emails and conference calls) several Chief Equity Directors and Diversity Officers (all members of the aforementioned Pacific Northwest consortium whom we met at the conference.) They helped us reach the conclusion that, in order to make good on its stated goal in Vision 2020, to “Infuse our entire community with a sense of internationalization and diversity,” the University should prioritize the creation of an Office of Diversity and Inclusion. This office, and its Chief Diversity Officer, would both coordinate the good work that is already taking place on campus among units (who often don’t realize what the others are doing,) as well as further envision and develop equity on this campus. Having learned this from our grant-supported Diversity and Inclusion training that we received at the Conference, we intend to continue to advocate for and support these efforts during the next year. We would be very pleased to participate as members of a task force committee dedicated to evaluating the need for such a position on campus and/or as members of a hiring committee for such a position, if

and when it is approved. Willamette University, in fact, has recently completed a yearlong task-force/study on the need for a Diversity and Inclusion office; we have their report on hand and we have opened up communication with one of the leads of the task force who's willing to talk us through their process.

Other outcomes of the conference:

- Relationship-building with **NW5C**, a consortium of 5 Northwest colleges that convened under a Mellon Grant some years back (Reed, Willamette, Whitman, University of Puget Sound, Lewis & Clark), and who now co-organize various diversity and inclusion related initiatives.
- Related to our networking with NW5C, we learned about their efforts to support Faculty of Color, an important aspect of any college campus inclusion work. Each summer they hold a 3-day long workshop for Northwest-area faculty of color, offering faculty from their five institutions a space to network, develop as faculty, and build relationships. We have proposed the possibility of some time in the future sending UP faculty to this summer workshop, and they are open to this possibility.
- Learning about and making contact with "Project Implicit," a Harvard-based non-profit organization whose aim is to educate the public about hidden biases (a group who could potentially be brought to campus for some sort of training.)

Jeff Kerssen-Griep, Department of Communication Studies

This grant funded two initiatives:

- 1) research time and attention spent applying and contextualizing relevant scholarship within marginalized populations not usually cited in standard teaching of CST 225, Fundamentals of Interpersonal Communication; and
- 2) developing artifacts, cases, dialogues, illustrations, and other examples from such populations suitable for teaching the communication concepts and principles (i.e., the subject matter) essential to this course's learning objectives.

I accomplished both outcomes with this grant's support:

- a) *I broadened the range of (co-)cultures represented* across my teaching examples (e.g., cases, illustrations, artifacts) to include more of the world's diversity in the racial, gender, income, sexuality, ability, etc. identities than previously present in my classroom pedagogy; and
- b) *I more carefully contextualize the course's social scientific findings as products of particular cultures, demographics, time periods, and research practices.* Students now read and respond to provocative new cases, blog posts, and events that spur exploration of subject matter in light of less-mainstream experiences of those phenomena (see how on my CST 225 Moodle page.)

Beneficial outcomes of these practices include students better understanding interpersonal communication (and other) findings and derived principles as **culturally embedded rather than as unproblematically universal** truths; and, **by (unremarkably and often) offering examples that reflect humanity's true diversity, such diversities become more expected and normalized within students' thinking and discourse.** CST 225 has broad reach on campus: it is required for all 180 CST majors and is CST's sole offering within UP's current Core Curriculum, a social science option, thus reaching students in the professional schools and elsewhere in CAS.

Jennette Lovejoy, Department of Communication Studies

The goal of this grant was to re-build my Media & Society (CST 301) course to include a broader and more diverse range of media content, articles, and multimedia that would better represent diversity in journalism and the business of media. Media ownership is highly concentrated with six corporations controlling 90% of media content in the United States, compared with in 1983, 90% of content was controlled by 50 companies. Despite this drastic narrowing of media ownership, there is increasing attention to the importance of growing the diversity of content (and perspectives represented) and, given the ease of publishing online, there are many small publishing platforms experimenting with pushing diverse content. However, not a lot of this content is well known. This grant gave me the opportunity to take the time to really revamp the media examples I use in this large, interdisciplinary class (class size is 35 students from a variety of majors each term.) The majority of news outlets feature essentially the same headlines – which is very problematic as it sets the agenda that those headlines are the most important news of the day; headlines are written to grab attention, get clicks, and “sell the news.” I sought content that had different goals. Thus, the secondary goal of this grant was for me to find those supporting materials that were not in the mainstream news in order to provide additional perspectives on issues we cover in Media & Society (e.g., the role of media in our knowledge of big to small, local to global issues.) In addition, there is increasing support for journalists with diverse backgrounds and those journalists willing to write or offer a diverse perspective. I was able to seek out diverse, lesser-known but important journalists to feature in my course content from highly conservative sites to highly liberal sites to publishers experimenting with humor to get news to the youth generation. Some of the best journalism happens at the local level and I made sure to incorporate seminal articles from Portland’s media scene, including Street Roots, Just Out, Oregon’s Catalyst, Humans of Portland, Back Fence PDX, Portland Radio Project, and more.

Laura McLary, Department of International Languages and Cultures

I received a Diversity and Inclusion Grant from the Office of the Provost in Fall 2016. I proposed to use the grant to revise GRM 353, an important scaffold course in our German program, in tandem with my colleague Dr. Allie Hill, who also received a grant to revise the parallel course, GRM 354. We are working on including a greater diversity of voices and perspectives in these two courses that transcend the usual boundaries of canonical works of literature. The purpose of this grant resonates well with the goals of our German program, which privileges not only canonical works of literature but also a variety of text genres. As a result, we are able to include works by writers from a variety of backgrounds, interests, and social perspectives. Additionally, our German program is organized around big ideas: borders, nature, spirituality, the legacy of the past, and identity. Any inquiry into issues of identity must include a variety of perspectives and must challenge received and constructed notions of what it means to be German. This grant, therefore, provided us with an opportunity to dig more deeply into our ongoing work and to begin the process of course revision.

My revision of GRM 353 is nearly complete. I had hoped to begin teaching the revised course this fall, but I have decided to wait until next fall to work more on creating pedagogical frameworks and approaches for each text. Text selection for second language instruction needs to speak not only to the content requirements of the course but also the linguistic development of the students in the class, i.e., the chosen text must serve specific language goals that will help students build on their proficiency in German. I will continue to work on these frameworks over the coming year. I have also read extensively in the secondary literature on the long nineteenth century, especially investigating issues of colonialism in the German-speaking context.

Allie Hill and I have decided that GRM 353 and GRM 354 will provide students with a basic overview of German-speaking cultures (in the broadest possible sense) beginning in the late 18th century and concluding with the present day. My course will be engaging with ideas, images, and texts from the late 18th century to the end of World War I (the long nineteenth century.) One of the challenges I encountered while searching for appropriate texts that would capture diverse voices and perspectives in the German-speaking world during this era is that

written work by the disenfranchised (based on ethnicity, status, and power, for example) are often non-existent or difficult to access. One fortunate exception is the writing of women in the long nineteenth century. Because of important archival work in the past twenty years completed by enterprising German Studies scholars in the USA and abroad, many texts by women writers are now accessible. I relied heavily on an online archive maintained by German Studies colleagues at Brigham Young University (The Sophie Project: <http://sophie.byu.edu/>)

This archive houses numerous texts by women writers in a broad range of genres, everything from journals to letters to fiction to poetry to journalism. Capturing the voices of other underrepresented groups, I concluded, will have to happen somewhat indirectly. Canonical and non-canonical works addressing how German-speaking writers see people from other cultures has proven to be another fruitful avenue of inquiry for this course. The course will therefore focus not only on identity but also on borders, investigating how German-speaking writers describe and interact with cultures other than their own. My preliminary reading list, including a variety of genres, canonical and non-canonical writing is as follows:

- Johann Wolfgang von Goethe, excerpts from *Die Leiden des jungen Werther* (epistolary novel, 1774)
- Ludwig Tieck, "Der blonde Eckbert" (fairy tale, 1797)
- Alexander von Humboldt, excerpts from *Ansichten der Natur*, e.g., "Die Natureinheit des Menschengeschlechts, die Verurteilung der Sklaverei, die Abstammung des Menschen, Menschenrassen und deren Charakteristik: Neger, Kaukasier, Mongolen" (scientific report, 1808)
- Johann Wolfgang von Goethe, excerpts from *Italienische Reise* (travel writing, 1816)
- Caroline Pichler, "Die Blüthen im Frühlinge," "Das Vergißmeinnicht," "Die ausländischen Gewächse," "Die Morgenstunde" (essays on nature and human nature, 1829)
- Adele Schopenhauer, "Das Hausmärchen" (1844)
- Charles Sealsfield, "In der Prärie verirrt" (travel writing, 1845)
- Ida Pfeiffer, excerpts from *Eine Frau fährt um die Welt. Die Reise 1846 nach Südamerika, China, Ostindien, Persien und Kleinasien* (travel writing, 1846)
- Karl May, "Ibn al'amm" (short story, 1887)
- Bertha von Suttner, "Aus dem akademischen Leben Amerikas: Die kosmopolitischen Klubs" (report, 1910)
- Clara Brockmann, excerpts from *Briefe eines deutschen Mädchens aus Südwest* (report from African colonies, 1912)
- Hedwig Haza, *Wie kann man Neger weiß waschen? Schauspiel für Kinder zum Besten der Negermissionen* (colonial drama, 1916)

- Else Frobenius, “Koloniale Frauenarbeit”(essay, 1917)
- Poetry from various authors (e.g., Bettina von Arnim, Karoline von Günderode, Clemens Brentano, Annette von Droste-Hülshoff, Maria Janitschek, Johann Wolfgang von Goethe, Ricarda Huch, missionary poetry from Africa, Clara Müller, Maria Kahle)

It is likely I will continue to refine and adjust this list as I begin working on preparing these texts for the course. I would also like to investigate archival sources in search of potential texts that might better reflect underrepresented voices in the German-speaking world during the long nineteenth century. During this age of travel, exploration, and colonialism, German-speaking people came into contact with people from around the world, and this had a deep influence on the German-speaking culture, everything from art and decoration to food and consumption, e.g., “orientalism” in art and clothing and increased consumption of colonial goods such as sugar, tobacco, chocolate, and coffee.

Jeffrey Meiser, Department of Political Science

Grant Purpose

The funding from the diversity-inclusion grant facilitated revision to the syllabus of The Politics of Hip Hop to create more opportunities to discuss the connections among black, white, and Latino communities. Specifically, the book *Hillbilly Elegy* by J.D. Vance was integrated into the course curriculum. Teaching *Hillbilly Elegy* alongside *Between the World and Me* by Ta-Nehisi Coates was meant to enable students to find similarities between the problems faced by African Americans in inner cities and whites in small towns in deindustrializing areas of the Midwest. These two books show that while there are many differences in how Americans live today, there are many shared experiences, both good and bad. There is also the potential to implement solutions that will help raise up all communities.

Learning Outcomes

The curriculum changes enabled by the grant proved successful in broadening the perspectives of students. The most significant change I saw was in the ability of white students to identify with the people described in J.D. Vance's memoir and to use that as a bridge to connect to problems experienced in inner-city black communities. Vance himself notes the similarities in how sociologists describe "jobless ghettos" and his own experiences in "Rust Belt" America. Listening to Hip Hop songs by white and black artists who described similar socioeconomic problems also facilitated the understanding of common problems.

Patricia Morrell, School of Education

The Diversity and Inclusion Grant supported my visit to South Korea. The goals of the visit were to:

- a) visit with teacher preparation faculty in Korea to learn about their programs and to share ideas; and
- b) experience what it is like to be in the minority culture.

While in South Korea, I presented a research paper at the *2017 Korean Association for Science Education International Conference* held at Seoul National University. I also was invited to present a symposium at both Kangwon National University (Chuncheon) and Ewha Women's University (Seoul). At all three of these presentations I had the opportunity to speak with South Korean faculty to increase my understanding of their science teacher preparation programs and to share experiences. I was also invited to present at the *2017 International STEAM Symposium* hosted by Chosun University (Gwangju). Prior to this symposium, I spent a full day "sight-seeing" with faculty from Bangladesh, Hong Kong, Thailand, Australia, and Vietnam, as well as our South Korean host. We went to a cultural village and hiked through a bamboo forest. Through these informal and formal networking opportunities, I was able to learn about some STEAM activities occurring internationally. These experiences fulfilled my first objective.

My second objective was met just by being in Korea. Because of the symbolic language, I was unable to even guess at signage or other printed materials; I did no better with the oral language! Street signs are nonexistent. The culture is quite different as well, although the everyday dress is the same. Most of the time I had an assigned interpreter with me, but I felt like a child relying on someone else to take me places, order my food, show me how to eat (what you eat with your hands, with chopsticks, etc.) and introduce me to new foods, drinks, and customs. No shoes are worn in hotel rooms, the toilets are an adventure, and one place had a clothes steamer/deodorizer closet instead of an iron (with instructions in Korean, of course!) Upon my arrival in Chosun, my hostess took me to a public bath house—another "out of my comfort zone" experience. I did travel on my own for a few days, taking public transportation to visit one of the palaces and to return to the airport. I am always grateful that most of the world learns English as a second language. When I needed help, directions, etc., the ideas that "a picture is worth a thousand words" and that people are basically good were really

reinforced. I never had trouble showing a picture or pointing to a place on the map and getting someone to steer me in the right direction. I did get to experience being the “odd man out” all the time and was amazed at how mentally and physically exhausting that was! It provided me with a small taste of how second language learners and foreign visitors might feel.

Natalie Nelson-Marsh, Department of Communication Studies

When I originally wrote the grant, my goal was to have the students explore stories and experiences of marginalized groups. However, the outcome of the enhancement grant was greater than expected and facilitated a space where student voices of privilege and marginalization emerged in discussion leading to more profound and relevant understanding and insights. This report highlights the original goals I proposed in the grant application and the diverse and inclusive outcomes that occurred in CST 434: Organizational Culture and Identity.

In the grant application I developed four goals to enhance CST 434. First, the course would serve as a capstone/research course that required students to qualitatively research how their own and other's social identity categories—such as gender, race, social class, ability, sexuality, and age—are constituted in communication in different types of organizations. The objective was to ask students to develop the skill of conscious awareness, observing their own and other's performances of identity and culture while thinking critically about how and why some identities and cultures come to matter more than others.

Second, to prepare the students for this research project I researched and updated the readings and case studies for the course aiming explicitly to incorporate theorists and contemporary cases from non-white, non-male, and non-heteronormative perspectives. My theoretical goal with these readings was to develop a conceptual framework for the students that would aid in explaining how and why oppression, discrimination, silencing, and othering occur through communication. My practical goals were a) to help students become aware of the role of language, nonverbal communication, and environmental factors in the creation of identity and culture in the case studies and b) to help students understand how to take an active role in creating more inclusive organizational cultures with the communication choices they make each day. In other words, I wanted the students to become informed agents of change by taking this class.

I will describe examples from class to demonstrate how these enhancements manifested in student learning. First, in order to create an inclusive and safe learning space all participants in the class agreed to thirteen guiding principles I adapted from Dr. Brenda J. Allen's work. Here are four example principles that resonated most in our class discussions.

1. We will assume that people are doing the best they can.
2. We acknowledge that sexism, racism, ageism, heterosexism, and other types of discrimination have most often been systematically taught and learned.
3. We cannot be blamed for misinformation we have learned, but we will be held responsible for repeating misinformation after we have learned otherwise.
4. We will try to enact humility regarding ways that we are privileged, but others may not be.

Guided by these principles, each class sat in a circle, discussed the theories, and watched or read a case study. The case study that resonated most with students was our exploration of race as a social identity category using the Black Lives Matter activist movement and the Super Bowl half-time Performance with Beyoncé. We analyzed the reactions in the media to the half-time show that called out Black Lives Matter as a hate group. Using our guiding principles, I posed a series of discussion questions and provided students with question stems, framing techniques, and dialogue methods to ensure an inclusive, respectful, yet deep discussion.

While the students in this class impressed me with many examples of their learning and growth, two examples from this particular case study discussion illustrate how plural/diverse voices manifested in a safe and inclusive environment. One student, a white male and graduating senior, stated “I feel bad at times for being white and I don’t know what to do.” As a few fellow white students nodded in agreement, I remained silent while two students of color took the lead of the discussion to explain why it is “tiring to need to explain what to do to the white and privileged,” but that it “is not about feeling bad, but about showing up.” The discussion moved into a more vulnerable place, but with respect for all the voices in the room. Every person spoke in class that night and spoke with respect and graciousness, even when taking different perspectives, developing ideas about how to engage in ways that would be more inclusive in our larger society.

The student research projects also demonstrated diversity. The projects ranged from how social identity categories and culture were created in corporations like McDonald’s, in comedy clubs through sarcastic humor, or in services offered at UP to reduce sexual assault on campus. Finally, a senior capstone project from the course was presented as an exemplar of research at capstone night for the Communication Studies Department. This student’s project was particularly moving as she focused upon the work a group at UP does to challenge the social

identity category of ability by using new language to describe mental disabilities such as anxiety on campus.

As I hope is apparent with these examples, this class was greatly enhanced by the diversity and inclusion grant. The extra funding resources enabled me to purchase and research new materials and provided an opportunity to find cases that told stories that were not my own.

Pamela Potter, School of Nursing
Amber Vermeesch, School of Nursing

Co-Investigators

Sally Rothacker-Peyton, School of Nursing

Erica Bailey, School of Nursing

Consultant

Amanda Lanier-Temples

Developing Cultural Sensibility in BSN Students: Responding to Patient Diversity

This project has completed the first phase, Phase 1, in a multi-phased project to increase the cultural sensibility of our undergraduate nurses, a needs assessment to determine the attitudes of undergraduate nursing students regarding cultural sensibility. Cultural sensibility is defined as “a deliberate proactive behavior by healthcare providers who examine cultural situations through thoughtful reasoning, responsiveness, and discreet (attentive, considerate, and observant) interactions” (Fletcher, 2015.) In contrast with prevailing notions of cultural competence that emphasize knowledge about other cultural groups, cultural sensibility emphasizes practices of reflection and processes of inquiry that allow health care providers to respond more effectively and appropriately to diverse and constantly changing populations of patients. The faculty of the NRS 310 A, B, C & D: Multicultural Population Health Promotion have come together with an expert in health disparities and an expert in intercultural communication and crafted a multi-method needs assessment. The main goal of the Multicultural Population Health Promotion course is to introduce key concepts of population health promotion and cultural competence with an emphasis on diverse and vulnerable populations. Students are expected to apply these concepts through exploration of selected culture. The main goal of this project aligns well with the main course objective. Through quantitative and qualitative methods, the research team gathered objective data pertaining to the attitudes of the undergraduate nursing students regarding cultural sensibility. At the end of the Fall 2016 semester, the students’ existing cultural sensibility was assessed using the Cultural Intelligence Scale (Cultural Intelligence Center, 2011) and open-ended questions regarding components of cultural sensibility. Additionally, they had an opportunity to participate in a focus group regarding cultural divides, cultural sensibility, their academic preparation to address cultural divides and disparities, and their self-assessment regarding course objectives.

Results from this phase will be used to inform the next time this course is revised allowing for modifications to teaching strategies as needed in order to enable students to reach the course objectives. The next phase, Phase 2, completed a pre-test and post-test survey with the students and data is currently being analyzed. Phase 3 will be to create patient-nurse simulations with patients from different cultures, record the interactions, and use them as teaching aids for future students. This will provide a safe environment for students to gain skills and expertise in cultural sensible care as well as meeting the course objectives.

Patricia Morrell, School of Education
UP STEM Education & Outreach Center

Support to Host a Workshop on Culturally Relevant Teaching for UP Faculty, with a Focus on STEM Education

The goal of the grant was to help sponsor a half day workshop for UP faculty, with a specific focus on STEM education, to help us improve our understanding of what it means to teach in a culturally relevant manner and to provide us with tangible methods to help us improve our practice.

On February 25, the STEM Center hosted Dr. Felicia Moore Mensah from Teachers College, Columbia University, to engage interested faculty in a half-day interactive workshop. Dr. Mensah engaged the attendees in teaching and learning activities that promoted multicultural, disciplinary, and critical thinking for STEM college teaching. She helped promote small group (then whole group) discussions on how we could alter our teaching and content in transformative ways in hopes of engaging a wider range of students and content connections in our classes.

Faculty from Engineering, Education, Psychology, Chemistry, Biology, Physics, Mathematics, and Environmental Science took advantage of this opportunity. It was engaging and given that participants stayed beyond the workshop to chat in groups suggested it met their needs. Obviously, this will impact our UP students as well, as the attending faculty implement what they learned into their classroom instruction and management.

Jacqueline Van Hoomissen, Department of Biology

This grant was a request for the enhancement of a course to include more diverse and inclusive perspectives in our new, sequenced, Human Anatomy and Physiology courses.

My project goal was to develop, in collaboration with Dr. Terry Favero, a culturally-relevant teaching handbook for Anatomy and Physiology (AP) courses. In the human-oriented sciences many examples I (and others) use are clinical examples that do not reference cultural, gender, race, or ethnic diversity. I proposed creating a teaching guide that would provide three examples for each anatomical system in AP1 that focus on diversity. For example, when teaching about bone growth in the skeletal system, we can provide an example of how normal bone growth has been altered intentionally for cultural reasons (foot binding in China and frontal bone flattening in the native population of the Northwest in the 1700s). Other examples could focus on incorporation of health disparities across populations around the globe. This focus is not typical in anatomy and physiology but is necessary in order to broaden our understanding of the human body in a global perspective.

During the Spring 2017 semester I collaborated with three research students on this project (Elizabeth Quierdo, Katie Coughlin, Ken Tsukayama). We met weekly and discussed published journal articles that examined concepts we teach in anatomy/physiology (e.g. bones, muscles, skin, and brain) from additional perspectives aside from basic science approach, including primarily historical, cultural, and public health perspectives. We condensed our knowledge into “short insights” for each specific anatomical system that could easily be integrated into a traditional lecture course without utilizing too much extra time. The students also discussed our project with residents in the dorms, with ASUP senators via informal conversations, and during a scheduled meeting with Terry Favero’s research meeting. Concrete changes to the curriculum at this time include a re-designed introductory lecture in the new courses that focuses on the multicultural history of the study of the human body, a list of “short insights” with accompanying references, and plans to add additional “short insights” into the course that are based on what the students and I accomplished this past spring. One unexpected outcome was the

overwhelming positive effect this project had on the students who worked on this project with me. In their final write-ups for the experience, they touched on two themes: the effectiveness and uniqueness of discussing diversity within science curricula in a small group setting and the project's effect on increasing their self-confidence and skills as scholars. This summer, I also contacted the editor of the journal *Advances in Physiology Education* about submitting a manuscript for publication based on our experiences and he replied that this type of project would be a good fit for their readers.



Curriculum Audit Results

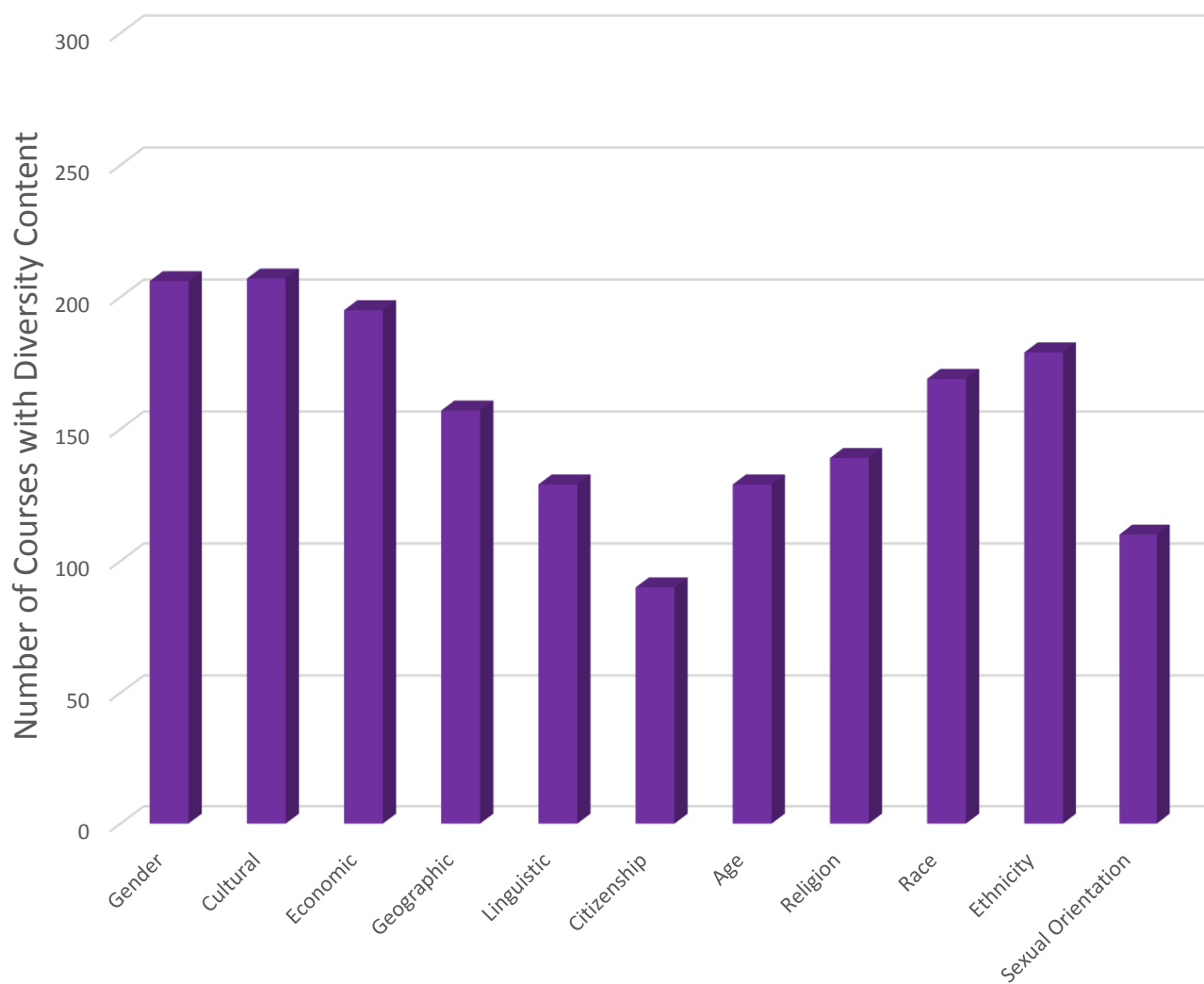


Curriculum Audit Survey for Identifying the Strengths of Diversity and Inclusion in Core Courses and Majors

Teaching excellence at the University of Portland includes making sure that diverse perspectives are included. To that end, and with your help, we would like to document diversity in our courses so that we can share the multiple perspectives in our core courses and majors. Please complete the survey for all courses you teach before the end of the semester. We would like to have results of this effort to share in conjunction with our Diversity Workshops ending in January.

https://uportland.qualtrics.com/SE/?SID=SV_bJFOxtPJ1LLjqZf

Diversity Content Within the Curriculum Across the University



328 Total Courses Reported
162 Faculty Responded

Type of Diversity content