



## Focus on Multiculturalism

Continuing our focus on our campus core values, this issue of *Faculty Focus* features multiculturalism. Highlighted in this issue is the work of some of the faculty who participated in TLA's Race Issues Teaching Cooperative last semester.

Many of the participants are in the process of writing articles and preparing presentations in order to make public the work they did in the Co-op and here they present some of their seminal work. The articles present a variety of perspectives, attesting to the diverse kinds of reflective work the participants are doing. Specific pedagogies for classroom teaching are offered, as are reflections about the contested definitions of race and the impacts of institutionalized racism on teaching and learning in our classrooms.

Co-op facilitators Stephanie Johnson, Tomas Sandoval, Gerald Shenk, and myself worked closely together throughout the semester to guide the Co-op in our work. We began from a consensus that we, as facilitators, had dedicated ourselves to acquiring the tools and to forging alliances to dismantle racism. We hoped that the rich and committed work that we did among ourselves would reflect itself in the work of the Co-op.

Co-op members collaboratively designed outcomes for their work, selecting topics that most urgently concerned everyone. Outcomes included:

- Have an expanded repertoire of pedagogies/skills to apply in teaching about race issues in your courses.
- Have tools to deal with social issues and dynamics of race as they come up in the classroom.
- Have an expanded sense of self-awareness about your own racial positionality in the classroom.
- Have expanded ways to integrate race issues into your course content (discipline/curriculum).
- Have expanded or enhanced scholarship of teaching with reflective inquiry on race issues in your teaching, including content and pedagogy.

During the semester, we all grappled with issues of our own positionalities and the impact of those in our classrooms. We explored ways to work with the social dynamics that emerge around race issues in our classrooms, and with ways to relate race "content" to our own curriculums.

This issue of the newsletter focusing on race in the classroom only begins to address one aspect of multiculturalism on our campus. In the Co-op, we were all constantly reminded

of the intersections of race with other aspects of multiculturalism (as well as the contested term "multiculturalism" itself), including gender, class, sexual orientation, religion, physical and mental abilities, and age. Our campus—our programs, divisions, and departments—have yet to give much-needed attention to each of these important aspects of multiculturalism. □

Annette March, editor

### How Are Our Pedagogies Working for Social Justice?

TLA recently hosted a Pedagogies for Social Change Forum, centered on the newly published journal issue by the same name (edited by **Cecelia O'Leary** and Susan Katz, and featuring articles by 8 CSUMB faculty.) The Forum focused on the question, How are our pedagogies working towards making social justice central to teaching and learning at CSUMB?

Panel participants included **Diana Garcia**, **Shari Hastey** (Director of Community Partnership for Youth), **Richard Bains**, ESSP student **Rachel Vizcarra**, **Frances Payne Adler**, community member, AIDS activist, and RUAP partner **Akin Miller**; and **Rina Benmayor**.

In the lively dialogue during the Forum, facilitated by Cecilia O'Leary, panelists and audience spoke about pedagogies they are using that are effective, including attentively listening to students; giving voice to all students; providing students with opportunities to tell their stories; making every effort to understand the various perspectives of our students; and asking

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# Teaching and Learning about Slavery and Race in the Americas

By Kia Lilly Caldwell

During the Fall of 2003, I taught an upper division HCOM course titled "Slavery and Race in the Americas." This course introduces students to the history of slavery in countries such as Brazil, Cuba, and Mexico, as well as the United States. It also engages with contemporary constructions of race and practices of racial discrimination in North and South America.

During class sessions and in their final reflection essays, a large number of students indicated that they had little or no prior knowledge of slavery existing outside of the United States. Many students also began to question why they had never learned about the history of slavery in other areas of the Americas. This issue was particularly salient for students of Afro-Latin American heritage.

One of the course assignments focused on Proposition 54, The Classification by Race, Ethnicity, Color, or National Origin Initiative, which California voters defeated in October 2003. As part of the assignment, students interviewed campus, community and family members regarding their views on the Proposition and did background research on its goals and implications. During our in-class discussion of their projects, my students enthusiastically spoke about what they learned from interviewing voters regarding the proposition.

This assignment exceeded my expectations in terms of its impact on the students' political awareness. Many of them gained a greater sense of this initiative's implications for data collection, efforts to prevent and challenge racial discrimination, and public policy in California. Through their research, many students were able

to develop well-informed opinions on the proposition, which they later used to determine how they would vote.

The Proposition 54 research assignment was also a useful way of helping students to see how current discourses on colorblindness in the U.S. are similar to notions of "racial democracy" in Latin America and the Caribbean. Teaching this course underscored the importance of broadening our students' exposure to issues of race beyond the United States. It was also a powerful reminder of the ways in which issues of slavery and race are often inadequately addressed in students' K-12 learning experiences.

The following excerpt from one student's final reflection essay provides tremendous insight into the impact of this learning experience on him. As he eloquently states, "I hardly ever expected that many people of African descent speak Spanish or Portuguese and live in such far away places as Cuba and the Antilles. Deeper than that though, I think this course really forced a lot of us out of our comfort zone. The constant class discussions made many people uncomfortable but also served as an authentic learning experience about the way young Americans perceive issues of race, cultural identity and the social structure of our country. Many people think that since America is the 'top dog' of the world that they have no need to understand world history.... I know I will leave this class knowing not only a lot more about the history of African enslavement outside the U.S., but I will have acquired a greater understanding of the tricky and arbitrary concept of race, how it applies to all of our lives, and how it permeates our consciousness in unintended ways." □

## Building Community about Race Issues Through Film and Dialogue

A film series, co-sponsored by The Center for Teaching, Learning, and Assessment and NCBI (National Coalition Building Institute) will feature three films especially suited to working with students about race issues.

Each screening will be followed by a dialogue facilitated by Perrin Reid (Dir. of Employment Services and EEO Programs) and Caroline Haskell (Dir. Of Personal Growth and Counseling Center). Screenings and dialogue will be held at The Counseling Center, Bldg. 80.

### *The Shadow of Hate*

**Tuesday, March 2, 5-7pm**

Narrated by Julian Bond and produced by Academy-Award winning documentary filmmaker Charles Guggenheim. Historical photos, archival and contemporary film footage and the voices of eyewitnesses tell the story of intolerance in America. Discussion: *Every issue and every group counts.*

### *The Way Home*

**Tuesday, April 6, 5-7 pm**

Over 8 months, 8 groups of women, Indigenous, African-American, Arab, Asian-American, European-American, Jewish, Latina, and Multiracial, came together to share their experience of oppression through the lens of race and to explore stories of identity, oppression, and resistance. Discussion: *Issues of race as they intersect with gender, class and sexual orientation.*

### *Light in the Shadows*

**Tuesday, May 4, 5-7 pm**

A sequel to *The Way Home*, the dialogue continues over the course of one year to disclose dynamics that make understanding and change difficult even when there is a commitment to creating strong bonds across racial and cultural divides. Discussion: *Ways to create an environment conducive to transformation, healing and social justice.*

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## Creating Classroom Justice

By Maria R. Tringali

In Fall '03, I joined a committed group of colleagues to study theories, specific pedagogies, challenges and successes for teaching and learning about race issues in our courses. In eight 2-hour sessions, we discussed issues of race and broadened our discussion with readings on social issues of gender and sexual orientation.

One topic of discussion was "Creating a 'Safe' Classroom," where students feel safe to express their ideas and viewpoints without fear and professors practice being vulnerable and being wholly present in mind spirit and body to bring about changes. (bell hooks, *Teaching to Transgress*). Preparing ourselves and our students to handle differences effectively is essential to creating a "safe" learning environment. A sense of safety and security is an important step toward human beings fulfilling their higher-level needs for self-esteem, love and belonging. (I am paraphrasing Maslow).

In the Co-op, we also addressed resistance to race in the classroom and developed strategies for dealing with some forms of resistance. We reflected on the ways positionality of the instructor is a factor in how we deal with resistance and respond to it. We talked about target-groups and non-target groups, privilege, power versus oppression, marginalized groups, and prejudice.

We discussed unlearned privileges of people who are not disabled, who are between the ages of 30 and 60, who are middle class or wealthy, who are white, male, heterosexual, Christian and speak English as their first language. As a middle-age woman, a naturalized American citizen whose native language is other than English, I positioned myself in some of the

target groups. I realize that, because of my Italian background, I have something distinctive to contribute to my institution. Proud of my own culture, I take steps to maintain my self-esteem and the self-esteem of members of other target groups. I know that I don't have to lose my cultural distinctiveness to fit in new information and skills that would assure my success as a fully acculturated person. I share with members of the dominant culture the distinctive qualities and accomplishments of my own culture and I respect individuals of other groups and cultures and treat them with dignity.

Neither of the roles of target and non-target serves our best interest as human beings. It is possible to reach through those divisions, to listen to each other well and to change habitual ways of acting which cause division and separation among people and groups.

Social oppression is the consequence and the result of the imbalance in social and economic power and an unequal distribution of privilege and resources in favor of dominant groups at the expense of other groups. Those on the margins have felt ambivalent about their presence in institutions where knowledge was shared in ways that reminds us of colonialism and domination. On our campus, students of color continue to struggle against 'whiteness' as a form of intellectual domination. Biases that uphold and maintain white supremacy, imperialism, sexism, and racism have distorted education so that it is no longer about the practice of freedom. If we are to transform educational institutions and society, the way we live, teach, and work must reflect our acceptance of cultural

diversity, our passion for justice and our love of freedom.

How did this learning experience in the Co-op affect my teaching? What new strategies will I create to apply this knowledge in my daily classroom teaching? I can empower students in the classroom to become active participants in the learning process; listen attentively to comments, suggestions and involve them in decision-making and classroom time management; and create an atmosphere of mutual respect and trust that allows them to develop their potentials to the fullest and to become active participants in their communities and in society. ❧

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## Recent Faculty Scholarship

**Johanna Poethig** (VPA) will be installing her fiberglass and tile public art work "Community Key" on the Milwaukee County Health and Human Services building in Spring 2004. She also has been newly commissioned to create an interior mural and floor design for Clark College in Vancouver, Washington. And, this winter her sculpture "Play Ball" will open with the newly renovated Rochambeau Park in San Francisco. She is currently creating video for her upcoming experimental music and performance production "The Empire Ultra" at The Lab in San Francisco in February. She has also launched a new website: [johannapoethig.com](http://johannapoethig.com).

**Marty Tweed** (HSPP) has recently developed a curriculum module with colleague Dr. Joan Merdinger (SJSU) for the California Social Work Education Center, University of California at Berkeley. The curriculum module is titled "Pathways to college: Understanding the psychosocial and system-related factors that contribute to college enrollment and attendance among emancipated foster youth: An empirically-based curriculum" The module is available for purchase by contacting Cheryl Fuji, Resource Specialist at 562-985-4570

**Stephanie Johnson** (VPA) recently did the lighting for "Polaroid Stories," a play directed by Victoria Rue and presented by the TAT department. The show included video projections, moving lighting effects and an eclectic sound score. ❧

# Coming To Terms With Race

By Rob Weisskirch

I joined the Race Issues Teaching Co-Op reluctantly. I dislike the ill-defined construct of race, finding it hard to distinguish exactly what might be a racial difference and what might be an ethnic difference. Phinney (1996) claims that the "implications of race are subsumed as aspects of ethnicity that are of psychological importance" (p. 918). Omi and Winant (1994) differ by saying that ethnicity is an attempt to reduce the significance of race. I hoped that the Co-op would help me understand more about how my cross-disciplinary colleagues understand race, how they see race influencing their teaching, and how race affects them as instructors.

During the Co-op, I realized that students do resist the way issues of race and multiculturalism are taught in the curriculum. At the same time, we, as faculty, in a community of academic freedom, also resist discussing it, although we hold multiculturalism to be an important part of the curriculum we teach. As someone who is seen to have "privilege," it becomes uncomfortable for me to talk about inequity around race, even in this intellectual academic community.

In essence, I too demonstrate a sense of resistance.

Later, two events took place that changed how I view race in academia. An African-American colleague talked about how she cannot hide her racial origins in the classroom. As soon as she enters the classroom, her interactions with students become immediately racialized. This was a profound insight to me. I try not to discuss my ethnic or religious origins in class precisely because I do not want students to make any assumptions. But for me, this is a choice. My African American colleagues do not have that option. They begin the semester immediately having to combat the manufactured beliefs the students have of their instructor based on race.

The second event was outside of campus volunteering as a Big Brother for the Big Brother/Big Sister program. My little brother, a Mexican American eleven-year-old boy from a working class background in a neighboring town and I went to see *The Wizard of Oz* at the outdoor theater in a very wealthy, seaside town. Before the play began, he said to me, "I'm the only Spanish kid here." Surveying the crowd, I realized that he was right. He was the darkest

skinned child in the audience. I reflected that even though I didn't like the concept of "race," this was a real thing. My little brother recognized that he was different—that people of color were not attending this play. I realized that he might get similar messages about activities that people like him do and what they do not do. Despite my misgivings about the notion of race, in fact, race is real, at least for this eleven years old.

Participating in the Race Co-op heightened my awareness of racial issues in the way I teach and in academia in general. I remain ambivalent about the construct of "race." In the ivory tower the definition can be described one way but in the world outside academe race and racial issues are salient and powerful realities.

## References

- Hollinger, D. (2000). *Postethnic America*. New York: Basic Books.
- Omi, M. & Winant, H. (1994). *Racial Formation in the United States: From the 1960s to the 1990s*. New York: Routledge.
- Phinney, J. S. (1996). When we talk about American ethnic groups, what do we mean? *American Psychologist*, 51, 918-927.

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## Cross-Cultural Strategies

The Race Co-Op was privileged to host Amalia Mesa-Bains during one of our sessions, where she worked with us on cross-cultural strategies to use in the classroom. Below are some of the suggestions she gave us.

### Anticipatory Tools

- Begin the class with ground rules for discussion and consistently use them, even when there is no conflict, to allow students to develop the habit of equitable discourse.
- Develop dialogues, pairs, and groups ahead of time across differences.
- Use diagnostic exercises to learn about values, beliefs, and experiences of *all students*.
- Review your content to look for areas of sensitivity and possibility in regard to diversity.
- Have students develop terminology and vocabulary that might be problematic.
- Have students determine how difference of perspective and conflict should be handled.
- Establish yourself as caretaker of the social environment: students must know that the class is a safe container where you will intervene to protect students.

### Developing Diversity Resources

- Have students bring in materials for family album or class family album.
- Recognize various forms of diversity including age, region, language, as well as race, culture, gender.
- Recognize the various cross-cultural modes of communication, including direct and indirect and try to account for these in classroom participation models.

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# Pedagogies for Considering Race Issues

By Rafael Gomez

Race and ethnic identification are important topics that are often superficially covered in Latin American culture courses in many Spanish programs. My participation in the Race Co-op made me aware of the need to explicitly incorporate a discussion of race in the context of my class on Latin American culture (Span 306, Cultures and Civilization of Spanish-Speaking Latin America). Even though the topics covered in this class relate to issues of race and identity (Pre-Columbian cultures, European conquest and its consequences, the development of a colonial identity, the various indigenista movements and the concept of "mestizaje"), they are not framed in a discussion of race as a socially constructed concept. In class we often use terms such as ethnicity, identity, race, gender etc. without being aware of how we as professors and students understand those concepts. Therefore, I see the need to begin any treatment of Latin American culture by considering definitions and teaching towards an understanding of the complexity of each of those terms and how they relate to each other.

In this new unit, I will aim for students to become aware of their own beliefs about race and how those beliefs will affect their understanding of Latin American culture as we examine race as a social construct and explore the connections between race, gender, ethnicity, class, politics and identity. Key issues we will address include: What is the "appropriate" name to use to refer to the diverse peoples that share this continent with the United States? What criteria do we use to classify them? Is there a correct way to classify people? How is the idea of race shaped by history, class, gender, age, and politics? How has race been used in Latin America by people in and out of power to define themselves and others?

In order to answer these questions, I will ask students to define race in the context of Latin American culture by using "Race: The Power of an Illusion" at [http://www.pbs.org/race/001\\_WhatsRace/001\\_00-home.htm](http://www.pbs.org/race/001_WhatsRace/001_00-home.htm).

In class, we will discuss "Ten Things Everyone Should Know about Race":

1. Race is a modern idea.
2. Race has no genetic basis.
3. Human subspecies don't exist.
4. Skin color really is only skin deep.
5. Most variation is within, not between, "races."
6. Slavery predates race.
7. Race and freedom evolved together.
8. Race justifies social inequalities as natural.
9. Race isn't biological, but racism is still real.
10. Colorblindness will not end racism.

I will also ask student to complete "The Sorting Game" at "Matters of Race," [http://www.pbs.org/race/002\\_SortingPeople/002\\_00-home.htm](http://www.pbs.org/race/002_SortingPeople/002_00-home.htm)

to discover if they can tell somebody's race by looking at him/her. Students will read "Children of the Sun" and "A Question of Color" by Peter Winn, in *Americas: The Changing Face of Latin America and the Caribbean*.

In class, we will view and discuss the video "Mirrors of the Heart: Color, Class, and Identity," which focuses on the island of Hispaniola, shared by the countries of Haiti and the Dominican Republic, nations with very different languages, histories and cultural identities, and on Bolivia, a country with a large indigenous population. This video examines the issues of race, class, and ethnic identities in the region and considers how they continue to be redefined by individuals, communities and nations.

## Upcoming Race Issues in the Classroom Sessions from TLA

### Responding to Multi-Lingual Student Writing

Friday, February 20, 12-2pm

Facilitated by Tim Barrett, Title V ESL Coordinator

Consider ways to provide assets-based support to multi-lingual writers as they learn academic writing in your discipline. This session focuses particularly on ways to respond to "grammar" issues in student writing.

### Strategies for Facilitating Cross-Cultural Conflict in the Classroom

Facilitated by Caroline Haskell, PGCC and Andrea Monroe, UCSC, College Nine

Friday, March 5, 12-3pm

What can you do when you reach those moments in a class when cross-cultural conflict occurs? This interactive workshop will offer specific approaches and strategies for facilitation and intervention, as well as ways to create a classroom climate encouraging thoughtful, honest discussion about cultural differences and social inequality.

### Rewriting Race: Writing Activities that Redress Race in the Classroom

Facilitated by Renee Curry, Professor, Humanities and Communication

Tuesday, March 30, 12-2pm

Work in this session with a variety of writing activities students can use in any classroom to **rewrite** racial situations. Students can give voice to the quiet ethnic characters in a text; students can reach back through time and history to plant forward-thinking documents in the hands of significant historic figures; and more.

### Empowerment or Alienation? What we have learned from teaching about Service and Social Justice

Facilitated by Seth Pollack, Director of Service Learning and Pam Motoike, Coordinator of Service Learning 200.

Tuesday, April 20, 12-2pm

Come and discuss our research in progress: How race and gender affect learning about service and social justice in the Community Participation ULR courses.

# Race, Pedagogy, and White Discomfort

By Paul Fotsch

"It seems like that's all we talk about here." "Do we need to bring that up again?" I don't think that's relevant anymore." "Aren't we through with that yet?" In my past two and a half years teaching courses in Humanities and Communication and First Year Seminar, these are the types of responses I have occasionally received when the topic of race is introduced.

Thus, last fall I seized the opportunity to participate in a cooperative looking at questions surrounding race and pedagogy in the context of CSUMB. A wonderful group of colleagues with very diverse perspectives engaged in lively discussions concerning the most effective ways of bringing the idea of race into the classroom, with a particular emphasis on specific experiences we have had at CSUMB.

What struck me most by the end of the semester was that, rather than arriving at some attractive consensus or "solution" to a problem, we came out with a range of difficult but productive challenges that require continual deep reflection. There is no universal answer about how tensions that emerge during discussions of race may be smoothed or indeed when it is appropriate to smooth and when it is appropriate to provoke further. The varying strategies instructors use depends on innumerable factors ranging from the class topic and diversity of students to the instructor's multiple subject positions, including race, gender and employment status.

The Co-op suggested concrete aids and techniques that I plan to draw upon in a paper I am working on to explore some of the important questions evoked by these students' honest reactions-

-reactions that I would guess are more commonly expressed in discussions outside the classroom, especially among white students, who often feel uncomfortable talking about race. Incorporating examples from my own classroom experience, I will evaluate various responses to white student discomfort and resistance and consider a response that overcomes problems found in many of the strategies used to develop student appreciation of diversity. □

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## Race Issues Resource Network Being Planned

By Annette March

One of the outcomes of the Race Issues Teaching Co-op last semester was the participants' desire to train themselves to become available as resource faculty for the campus community to work with race issues in the classroom as they come up. We recognized, as we grappled with teaching and learning about race in our classrooms, how valuable is the support and perspectives we received from our colleagues.

The members envisioned a core group of faculty who are trained, available to collaborate with other faculty and with students, and who would support faculty's work to explore with them all aspects of situations. Facilitators of the Co-op, **Stephanie Johnson, Tomas Sandoval, Gerald Shenk**, and myself, are in the planning stages of this Resource Network and TLA is supplying funding and resources for the creation of the Network.

In order to clarify the potential role and parameters of the Resource

Network and to gain additional perspectives and resource suggestions, we have met with an advisory group on campus, including **Perrin Reid**, EEO Officer; **Caroline Haskell**, Director of Personal Growth and Counseling; **David Hernandez**, Student Voice Multicultural Representative; **Sandy Hale** and **Kia Caldwell**, faculty representatives; **Eleanor Funk**, University Ombudsman; and **Betty McEady**, Faculty Associate to the Provost.

A day-long training for Co-op members interested in becoming Resource persons is in the planning stages for this semester. These faculty intend to make themselves available to other campus faculty by next Fall. Faculty supporting faculty is one way to put our Vision Statement at the forefront of our work together as we struggle to actualize our commitment to diversity and multiculturalism for our students and ourselves on our campus. □

## Recent Book Arrivals at TLA

*Peer Learning in Higher Education: Learning From and With Each Other.* D. Boud, R. Cohen and J. Sampson, eds. 2001.

*Engaging Large Classes: Strategies and Techniques for College Faculty.* C.A. Stanley and M. E. Porter, eds. 2002.

*Lecturing: A Practical Guide.* S. Brown and P. Race. 2002.

*From Email to Earthquakes: On Teaching and Learning with Technology in the California State University.* Cheryl Weigand, ed. 2003.

*The Reflective Educator's Guide to Classroom Research: Learning to Teach and Teaching to Learn Through Practitioner Inquiry.* N. F. Dana and D. Yendol-Silva. 2003.

*Stop by TLA in Building 10 to borrow any of these.*

# Race, Standpoint, and Cooperative Argumentation

By Ernie Stromberg

Last fall, I participated in the Teaching Coop on Race and Pedagogy. From the activities, readings, and presentations, I took away a number of significant ideas on the relationships between social constructions of identity and communication practices. As a teacher of cooperative argumentation, it has become clear to me how important personal and social identities are to the decision making process. In their book *Cooperative Argumentation: A Model for Deliberative Community*, our colleagues Josina Makau and Debian Marty describe this variable in terms of a person's "standpoint," or "the identities, roles, or status occupied by a communicator" (256). They point out that the ways we define ourselves or are defined by others in social contexts and our relationships to the specific issues under deliberation often have significant effects on our perspectives and the ways we interact with others.

In teaching the principles of cooperative argumentation, it is important to provide opportunities for students to reflect upon the relationships between their own standpoints and the perspectives they have on the disagreements in which they participate. This "critical reflexivity" can help students recognize their biases on controversial issues and understand the sources of these biases. Our sense of who we are powerfully shapes how we see the world.

Standpoints are relational and contextual and our "standpoint may shape other people's reception of" our arguments (257). In other words

the various identities, roles, and status we occupy influence the way we are perceived and understood by others. Furthermore, standpoints are cultural constructs, and as such carry assigned social values.

In the Teaching Coop, I gained a clearer sense of the importance, when teaching about communication and argumentation across differences, in engaging the issue of standpoint as it relates specifically to issues of race and ethnicity. I also came away with ideas and strategies for the development of activities that would enable both the students and me to more fully and explicitly reflect upon the ways the role of race and/or ethnicity may be influencing our efforts to argue cooperatively.

Discussing race and ethnicity in terms of our own identity and our students' identities is risky business. It's much easier to treat race as an abstraction. Yet if my goal is to assist students to become ethical and effective communicators, it is profoundly important to create the space and the structure to allow a critical and self reflective examination of the social construction race and the ways constructions of identities function as power variables in communication contexts, since few if any communication contexts are either neutral or inherently equal. So, I am incorporating exercises learned in the Teaching Coop into my class that require the students and me to examine how our identities are relatively privileged or marginalized in this country. While the Teaching Coop focused primarily on race, we also considered the intersections between multiple categories, including race, gender, age, religion, language, and class. Through an examination of these categories and how they shape our standpoints, we may gain a clearer

sense of the obstacles to effective and ethical communication.

It is still too early in the semester to report on the outcomes of my effort, but I can relate one interesting and I think significant trend. One of the first writing assignments I give asks students to reflect upon their experiences with writing and their attitudes towards writing. To facilitate the reflective process, I ask them to answer a set of pre-writing questions. One of the questions asks them in what ways they think their gender, ethnicity, or family's economic class background may have influenced their attitudes toward writing. The trend I've noted so far is that it is primarily the women and students of color who engage this issue in their papers. The question of why this trend appears will fuel a future class discussion. □

## Seven Principles of Good Practice in Undergraduate Education

- ◆ Encourage student-faculty contact
- ◆ Encourage cooperation among students
- ◆ Encourage active learning
- ◆ Give prompt feedback
- ◆ Emphasize time on task
- ◆ Communicate high expectations
- ◆ Respect diverse talents and ways of learning

(A. W Chickering and C.F. Gamson  
AAHE Bulletin 40(3) 3-7)

### Your Recent Scholarship

*Faculty Focus* invites you to send news of your recent publications, creative activities, pedagogical innovations and other scholarly work.

**Deadline for April issue is March 12.** [annette\\_march@csumb.edu](mailto:annette_march@csumb.edu).

## Teaching Manifesto By Stephanie A. Johnson

I believe in free, equivalent, multifaceted and life long education for every person. In my teaching, I employ multiple strategies to accommodate the various types of learning that are necessary for each student to have a successful learning experience.

I strive to present a variety of examples, case studies and lecturers so that every student can find a hero or heroine to inspire them regardless of ethnicity, gender, age, sexual orientation, lifestyle or ability.

It is my belief that my students and I are engaged in a reciprocal relationship of teaching and learning. As a recipient of an excellent education from the California State University system, I feel it is my duty to pass it on within this system as a professor.

I endeavor to model respect, compassion and kindness towards everyone who works and studies on campus as well as the community members with whom we work. I work very hard at teaching; constantly re-educating myself, refining my techniques and examining my beliefs and behavior. I expect no less from each and every one of my students to the best of their abilities.

I believe in the essential goodness and innate creative force within every person. I feel that I am guided by my African, Native American and Irish ancestors who will sweep the path before me so that I may sweep the path for those to come after me.

I work for the dissolution of inequality and all oppressive forms of hierarchy and bigotry wherever I find them. I believe in inciting within my students the spark of revolution that has provided the impetus for many art forms across all cultures. It is my core belief that all forms of art can and should be used for the healing of the spirit, the restoration of rights for those who have been treated unjustly and the transformation of the world back to a state of balance, prosperity and harmony.

I believe that change happens first within an individual then within a group and ultimately in time, throughout the world. To this end, I strive to be mindful and courageous in every aspect of my life. ▣

*(How are Our Pedagogies Working?...Con't from page 1)*

asking students to interrogate texts and concepts based on their lived experience.

The group spoke also about the actions we need to be taking personally, in our departments, and on our campus, to further infuse social justice pedagogies in our teaching. Faculty from various departments spoke about the need to make social justice more central to their departmental curriculums. Others spoke about the individual personal and professional growth needed to do this work, and wondered about structured campus and departmental support for faculty to fulfill this crucial aspect of our Vision Statement. Concerns were voiced about our need to address some students' resistance to issues of social justice in our curriculum. Others voiced concerns that more cross-campus faculty were not in attendance at the Forum.

Suggestions were made to continue dialogues like the Forum; to make silenced voices as central as those of privileged voices; and to reflect in public venues about ways that social justice can be integrated into course materials, class interactions, and class assignments.

Others suggested structural changes in the university: mainstreaming a decentered curriculum; providing sufficient training and development for part-time faculty who deliver many of our ULR's; examining trends in recruitment of students and faculty; looking at the "big picture" and scaffolding, in a deliberate, pragmatic, and connected way for developmental learning; and creating and sustaining community partnerships centered around social justice issues.

The Forum also served as an initial conversation for the 21 members of the TLA Pedagogies for Social Change Book Club being hosted by TLA this semester (facilitated by **Amy Driscoll** and **Annette March**.) Members are reading chapters of the journal issue and faculty authors of various chapters are facilitating each of the sessions. ▣

## Blackboard Course Cartridges Make Life Easier for Faculty By Mike Albright

Want to put your course on Blackboard without having to do the work? Here's a little secret that few CSUMB faculty have discovered: course cartridges.

Blackboard "course cartridges" have been developed for more than 1,500 textbooks. They are pre-packaged course materials, including course activities, test banks and quizzes, supplementary documents for use in assignments and online discussions, multimedia such as video clips and animations, and many other resources that load directly into a Blackboard course shell. These online materials, developed by the publishers, accompany the textbooks. In many cases the materials have been compiled by the authors themselves.

Here is the best part. Course cartridges are completely free to faculty and to the university. Students must purchase access codes to access the materials on Blackboard, when they buy the textbooks, at a nominal fee (typically in the \$10 range.)

To find out if a course cartridge has been developed for your textbook, go to <http://blackboard.com/addons/cc/index.htm> and click on the "Publisher List" button. Or, you can contact the publisher directly. Please

note that the publishers are responsible for developing and maintaining course cartridges, not Blackboard.

If a course cartridge exists for your text, contact the publisher and request that the cartridge be sent to Louis Algaze ([louis\\_algaze@csumb.edu](mailto:louis_algaze@csumb.edu)), IT@CSUMB's Blackboard support analyst. Louis will install the cartridge in Blackboard for you and notify you when it is ready for your use. Contact Louis at x5177.

Troy Challenger, faculty technology consultant in ATMS, will be happy to assist you in learning how to use your course cartridge and in thinking through creative ways of teaching with these new tools. Contact Troy at x3056. ▣



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