Centering Diversity & Inclusion Resources and Dialogues in Self-Reflection Practices

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Centering Diversity & Inclusion Resources and Dialogues in Self-Reflection Practices

Welcome!
¡Bienvenidxs!

Dr. Óscar Fernández
University Studies Faculty &
Diversity, Equity, and Inclusion Coordinator

7-Word Bio: Building community through teaching & advocacy work

Portland State University
Portland, Ore.
osf@pdx.edu
**Worksheet: Connecting with our Purpose**

<table>
<thead>
<tr>
<th>Why teach/mentor?</th>
<th>Why teach/mentor at your school, college, or university?</th>
</tr>
</thead>
<tbody>
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<td></td>
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</tbody>
</table>

**Acknowledge the Land**

“I would like to acknowledge the people whose land we are standing on today, the Multnomah and Clackamas Peoples. It is important to acknowledge the ancestors of this place and to recognize that we are here because of sacrifices they were forced to make. In remembering the Multnomah and Clackamas communities, we honor their memory, their lives, and their descendants. We also remember that we are guests of this land and must do our best to never forget its original inhabitants.”

Worksheet: Introductions to Foster Diversity & Inclusion

1. Name:

2. Gender Pronouns (if you would like to share or pass):

3. Tell us about the meaning of your name (for example, who named you? In your culture, does your name hold a special meaning?):

4. Department / Discipline:

5. Years teaching? / Years in administration? / Years in other education-related roles?

Worksheet: Today’s Objectives for You

1. What would you like to learn today?

2. Share a positive learning experience you have had in the classroom (as a student and educator).
Workshop Agreements: The Four Agreements of Courageous Conversations

1. **Stay engaged**: Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue” (p.59)

2. **Experience discomfort**: This norm acknowledges that discomfort is inevitable, especially, in dialogue about race, and that participants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society and in our schools. It is through dialogue, even when uncomfortable, the healing and change begin.

3. **Speak your truth**: This means being open about thoughts and feelings and not just saying what you think others want to hear.

4. **Expect and accept nonclosure**: This agreement asks participants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to racial understanding, which requires ongoing dialogue (pp.58-65).


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Workshop Agreements: Defining Generalizations & Stereotypes

<table>
<thead>
<tr>
<th>Generalizations</th>
<th>Stereotypes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Oxford English Dictionary</strong>: “The action or process of forming or expressing a general concept or proposition on the basis of inference from particular instances.”</td>
<td><strong>Oxford English Dictionary</strong>: “A preconceived and oversimplified idea of the characteristics which typify a person, situation, etc.; an attitude based on such a preconception. Also, a person who appears to conform closely to the idea of a type.”</td>
</tr>
<tr>
<td>- Relies on research &amp; large number of subjects</td>
<td>- Relies on small number</td>
</tr>
<tr>
<td>- May come from an insider’s perspective</td>
<td>- Typically, from an outsider’s perspective</td>
</tr>
<tr>
<td>- May change</td>
<td>- Not always changing</td>
</tr>
</tbody>
</table>
Workshop Agreements: Understanding Oppression

Artifact

Describe the artifact.

Artifact: Describe, Analyze, Evaluate (DAE) & Cultural Bias

Describe – What I see (observe)

Analyze – What helps me explain what I see

Evaluate – What I feel about what I see

STUDENT PROFILE: FRESHMEN & SOPHOMORE INQUIRY (IMB FRINQ, FALL 2016)

<table>
<thead>
<tr>
<th></th>
<th>FRESHMEN INQUIRY</th>
<th>SOPHOMORE INQUIRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>ETHNICITY</td>
<td>.9% Native American; 9.5% Asian; 3.5% Black; 18.2% Hispanic/Latino; 6.1% International students; 8.7% multiple ethnicities; .6% Pacific Islander, 50.6% White; 1.9% unknown</td>
<td>1.0% Native American; 10.1% Asian; 3.9% Black; 15.4 % Hispanic/Latino; 8.4% International students; 6.5% multiple ethnicities; 7% Pacific Islander, 51.3% White; 1.9% unknown</td>
</tr>
<tr>
<td>ACADEMIC BACKGROUND</td>
<td>First-generation status, 54.6%, neither parents earned a 4-year degree</td>
<td>First-generation status, 44.4%, neither parents earned a 4-year degree</td>
</tr>
<tr>
<td>FINANCIAL PROFILE: WORK HOURS</td>
<td>57.8% planned to work 1 to 20 hours per week</td>
<td>45.4% planned to work 1 to 20 hours per week</td>
</tr>
<tr>
<td>FINANCIAL AID</td>
<td>Not available for this presentation</td>
<td>77.4% receive some form of financial aid</td>
</tr>
<tr>
<td>HOME LANGUAGE, other than English</td>
<td>32.5%</td>
<td>36.1%</td>
</tr>
</tbody>
</table>
Defining ”Culture”

“Culture” may be pulling itself apart from the inside, but it represents, in its way, a wish. The wish is that a group of people might discover, together, a good way of life; that their good way of life might express itself in their habits, institutions, and activities; and that those, in turn, might help individuals flourish in their own ways. [. . .] That’s not the culture we have at the moment; our culture is fractured, and so our sense of the word “culture” is, too. But it’s possible to imagine a world in which our collective attitudes and institutions further everyone’s individual growth. Maybe, in such a world, the meaning of “culture” would be more obvious; we wouldn’t have to look it up.


A Developmental Model of Intercultural Sensitivity by Bennett*

Image borrowed from the IRD Institute, http://www.idrstitute.org/page.asp?menu1=15
**Workshop Agreements: Consider the “Platinum Rule”***

“Treat others as they wish to be treated.”

* From “What is the Platinum Rule?,” [https://www.platinumrule.com/whatistheplatinumrule.html](https://www.platinumrule.com/whatistheplatinumrule.html)

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**Worksheet: Share reflections**

<table>
<thead>
<tr>
<th>As you learn about this tool, be mindful of your thoughts, feelings, experiences. Track them.</th>
<th>How will you and your students benefit by using and adapting this tool?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>
**“A Developmental Model of Intercultural Sensitivity” (2011) by Bennett**

<table>
<thead>
<tr>
<th>Denial of Difference</th>
<th>Defense (&quot;Polarization&quot;) of Difference</th>
<th>Minimization of Difference</th>
<th>The &quot;Great Divide&quot;</th>
<th>Acceptance of Difference</th>
<th>Adaptation of Difference</th>
<th>Integration of Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perception</td>
<td>Disinterest, Avoidance</td>
<td>Denigration, superiority, reversal</td>
<td>Human similarity, universality</td>
<td>Behavioral &amp; value relativism</td>
<td>Cognitive &amp; behavioral frame-shifting</td>
<td>Constructive marginality</td>
</tr>
<tr>
<td>What Learners Say</td>
<td>&quot;Live &amp; let live, that’s what I say&quot;</td>
<td>&quot;Why don’t they speak my language?&quot;</td>
<td>&quot;We are the world&quot;</td>
<td>&quot;It’s boring if we are all the same&quot;</td>
<td>&quot;I’m going to change my approach&quot;</td>
<td>&quot;I have multiple frames of reference&quot;</td>
</tr>
<tr>
<td>How to Support the Learners</td>
<td>Objective culture, Promote non-blaming climate</td>
<td>Address differences within in-group</td>
<td>Expand curiosity from culture A to B</td>
<td>Make cultural difference the focus</td>
<td>Models of culture shock &amp; adaptation</td>
<td>Model constructive marginality</td>
</tr>
</tbody>
</table>


**The “Great Divide” wordings by Cheryl Forster, PsyD, Licensed Psychologist, “Can we all be different and still [be] in this together?” Using Intercultural Communication to engage with difference, July 29, 2017, Multnomah Friends Meetinghouse, Portland, Ore.**

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**Difference Avoiders, Ethnocentric, Fear of difference**

**Difference Seekers, Ethnorelative, Fear of losing identity**

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**How to Challenge the Learners**

- Arouse curiosity
- Facilitate structured contact with other cultures through films, slides, panel presentations, etc.
- Commonalities, shared needs & goals, between in-group and out-group
- Promote cooperative activities
- Focus primarily on cultural self-awareness
  - Privilege of dominant groups
- Build an enthusiasm for “difference-seeking” to promote examination of more profound contrasts
- Address deeper anxiety issues (e.g., “internal culture shock,” identity conflicts)
- Promote a view of self-as-process
  - Encourage boundary setting

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Putting it into Practice: E.C.I. Assignment

Explore

Challenge

Imagine

Assignment, Part 1. **EXPLORE**: What Can I Do as an Individual to Contribute to Truth, Racial Healing & Transformation?*

**EXPLORE** your own personal narrative about the belief in a hierarchy of human value. What stories do you believe about the human family? How did that story come to be in your mind and life experience? You might do this with a friend or family member in conversation or by keeping a journal. Answer any or all of these questions:

- What is the narrative/story of Native and Indigenous people? Is what you know only from one source/view? Is it your family’s story?

- When did your family arrive in the United States? Are you recent immigrants? How is your story unique? Are there any limitations to where you work, live, and raise a family?

- As an African American, who were the champions in your history? If you’re not African American, what do you know of their history?

- As a Latino, what did you learn about the origin of your family? Was immigration a part of the story? Was your family on this land before it became America?

Assignment, Part 2. **CHALLENGE**: What Can I Do as an Individual to Contribute to Truth, Racial Healing & Transformation?*

**CHALLENGE** your own and longstanding perceptions about racial equity by taking a few deliberate steps, which should include:

- Assess where you are now and how you got there.
- Formulate your own personal story
  - How were you raised?
  - How did you grow up?
  - When did you first experience racism?
  - Where are you now?


Assignment, Part 3. **IMAGINE**: What Can I Do as an Individual to Contribute to Truth, Racial Healing & Transformation?*

**IMAGINE** what your personal life will be like when racial hierarchy is no longer the framework of this country.

- Where will you live?
- Where will you work?
- What factors will change, if any?
- What will your circle of friends look like?
- What opportunities will your children and grandchildren have?
- How would your values be affected?

What if . . . New definitions of “home”

Pico Lyer (Global Author): “Where you become yourself” (1)

Theodor Adorno (German philosopher, 1903 - 1969): "It is part of morality not to be at home in one’s home" (2)

Hugo, Abbot of St. Victor (Saxony, 12th century): "The man who finds his homeland sweet is still a tender beginner; he to whom every soil is as his native one is already strong; but he is perfect to whom the entire world is as a foreign land [perfectus vero cui mundus totus exilium est]" (3)

(1) "Where is home?," TEDGlobal 2013, https://www.ted.com/talks/pico_iyer_where_is_home

Survey

1. On paper

Or

2. Via email (provide the organizer with your email)

Or

3. Click on this Qualtrics link:

https://portlandstate.qualtrics.com/jfe/form/SV_1N5pp3Vfyb0NViZ
Gracias / Thank You

Dr. Óscar Fernández (Comparative Literature Ph.D.)
University Studies / osf@pdx.edu

7-Word Bio: Building community through teaching & advocacy work

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Race and Social Justice (RSJ) Dialogues Series blog
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PSU Foundation: Support University Studies Student Scholarships

View of Cannon Beach from Ecola State Park, Oregon coast.

Academic Bio

Dr. Óscar Fernández (Comparative Literature Ph.D., The Pennsylvania State University; National Institutes of Health PYRP Certification Number 2257106; State of Oregon Qualified Health Care Interpreter: ID#010489, osf@pdx.edu).

7-Word Bio: Building community through teaching & advocacy work

Born in San José, Costa Rica, Dr. Fernández specializes in Inter-American, literary theory, and the intersection of culture, sexuality, and representations of disease in literature.

With more than 15 years of university teaching experience in private and public institutions in Oregon, he has taught at Reed College and Portland State University. His teaching trajectory, in both English and Spanish, has been characterized by: (1) interdisciplinary and general education courses; (2) literary theory and Comparative Literature studies, with an emphasis on Latin American literature; (3) Spanish language and Heritage language pedagogy; (4) advanced rhetoric and composition in both English and Spanish.

His teaching philosophy challenges students to see the world differently and to question unexamined assumptions. In this pedagogical "contact zone" of alternative and taken-for-granted worlds, he positions his teaching practice, his students, and himself.

Portland State University (PSU) students honored him with M.E.Ch.A.'s Community Service Award (2006). As head of the Spanish section in World Languages & Literatures at PSU and lead organizer for Cine y Lit (Cinema and Literature) 2007, a preeminent film and literature international conference, he secured $75,000 in funds from the Northwest Film Center, the Oregon Council for the Humanities, Portland/Seattle Sister City Association, and Centro Mexicano de Oregon. He is a translation and interpretation volunteer for BRAVO Youth Orchestras (an afterschool music program in North Portland). As a qualified medical interpreter in the metro area, Dr. Fernández gives voice—with knowledge and care—to Latinos and Hispanics negotiating complex health-related issues.

Dr. Fernández is a University Studies core faculty member at PSU. In 2014-2015, he co-authored and piloted a new Freshmen Inquiry (FRINQ) course—"Immigration, Migration, and Belonging" for PSU's University Studies. In 2017, he was appointed as Diversity, Equity, and Inclusion Coordinator for University Studies.

His published work appears in Comparative Literature Studies, Oregon Library Review, and PBLA (Publications of the Modern Language Association). Dr. Fernández is a member of a national Spanish American Theatre Research Group (a Higher Education Faculty Research Group) from the Fulbright English Language Program in Philadelphia, U.S., and more recently, a 2017 grant recipient from Bringing History to Practice's 2017-2018's Campus Dialogue Grants: Reaching Higher Education Students’ Purposes.

Dr. Fernández earned his BA in English Literature from Ohio Wesleyan University and a Ph.D. in Comparative Literature from The Pennsylvania State University.
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• Release the recording, profit financially, or allow others to benefit personally from these audio & video recordings & written work.
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