Humanities and Social Sciences Division

RECOVERY WITH EQUITY

**HSS Virtual Extended Flex Meeting**

Thursday, January 13, 2022

1:00 pm - 4:30 pm

Our goals for this meeting are to reconnect, reengage, and gain a collective sense of confidence about navigating classroom DEI conversations. We also will incorporate Dr. Love’s (Comm, adjunct) concerns/requests into our division work.

As we continue our “recovery with equity,” we honor the fact that equity is deeply imbedded in Cañada College's very mission:

Cañada College provides our community with a learning-centered environment, ensuring that all students have equitable opportunities to achieve their transfer, career education, and lifelong learning educational goals. The College cultivates in its students the ability to think critically and creatively, communicate effectively, reason quantitatively, and understand and appreciate different points of view within a diverse community.

Our Vision forms the picture of who we say we are:

Cañada College is committed to being a preeminent institution of learning, renowned for its quality of academic life, its diverse culture and practice of personal support and development, extraordinary student success, and its dynamic, innovative programs that prepare students for the

university, the modern workplace, and the global community.

And our Core Values anchor our priorities:

* Transforming Lives
* High Academic Standards
* Diverse and Inclusive Environment
* Student Success in Achieving Educational Goals
* Community, Education, and Industry Partnerships
* Communication and Collaboration
* Engaging Student Life
* Accountability
* Sustainability
* Transparency

While Cañada College (and more various of our division programs) has made considerable progress, we will always have more to do as improvement is a continuous process. Along with the disparate impact of the pandemic on communities of color and lower socio-economic communities, the murder of George Floyd, May 25, 2020, ignited a new level of outrage and consciousness around the world regarding injustice, particularly anti-black racial injustice. “What does this have to do with each of us at Cañada College in 2022?” Both the pandemic and Floyd’s murder, as a seminal moment in time, have sharpened our focus on our work ahead.

Even pre-pandemic we know that students of color, specifically Black/African American and Pacific Islander students, succeed and are retained at the lowest rates among all students—while their withdrawal rates are the highest. From 2016 to the present, we’ve also seen the steepest decline in enrollment among students of color. And as we know, the pandemic has greatly intensified the existing challenges our most vulnerable students overall face.

There are a lot of factors to consider as we move forward, and I have asked Dr. Donna Buchanan of Crucial Shift Consulting to help guide us through the process of managing change as we continue our good work into spring 2022. By the end of last semester, we had already begun to think more consciously about equity and inclusion in our teaching (scaffolding, grading, and syllabi) and as a division. We decided on a set of community agreements to guide us and reviewed district and college antiracism resources/planning. We will continue to build on that work as we further expand our capacity to fulfill our college mission. And likewise our focus on “recovery with equity” ultimately helps us to fulfill our college vision to “…prepare students for the university, the modern workplace, and the global community.” Student success, retention, completion, achievement *are* equity work in that we strive to meet students where they are.

Below please find materials/resources we will refer to or use in our extended flex meeting on Thursday, January 13, 1:00 pm to 4:30 pm.

In community,

James

Community Agreements

Humanities and Social Sciences

***When Your Mind Starts to Judge, Instead Turn to Wonder***

Approach problems and challenges from a place of curiosity and creative thinking rather than a point of frustration or judgment. When you are feeling heated, challenge yourself to form questions instead of statements. Try to remain open to feedback and inquiry that others may offer you.

**How can I suspend judgement and turn to wonder?**

***Establish Brave Space***

In difficult conversations our learning often comes through our own discomfort and risk taking. By avoiding conflict or keeping others “comfortable” you may miss the opportunity to authentically engage with others or further your own understanding. However, we also recognize that sometimes our words create harm despite our best intentions. We acknowledge we are here to learn in community with one another. Our discussions will be more fruitful when we can embrace discomfort, take responsibility for our impact, and extend grace whenever possible.

**Which of these three is most important for me to work on? (embrace discomfort, take responsibility for my impact, and extend grace whenever possible)**

***Speak Your Truth and Let Others Speak Theirs***

Different perspectives are welcome and encouraged. Speak from your own lived experience and not from experience that you do not personally have. Your normal may not be my normal.

**How can I create space for others to speak their truth?**

***Be Present***

Engage in active listening and be aware of your thoughts and feelings in the moment. What do you need to stay present and engaged? Limit technology and distractions to only that which furthers your learning.

**Here is my short list of what I need to stay present and engaged:**

***Together We Know a Lot***

Each of us brings knowledge to our discussions. But together, we know more than anyone of us alone. Shared learning is a practice in humility because we have something to learn from everyone in the room. It also means we all have a responsibility to share what we know and our questions, so that others may learn from us.

**How do I share what I know so that others may learn?**

**Resources**

HSS Division Representatives to College Committees

(Participatory Governance Committees)

**Participatory Governance Committees**

1. Academic Committee for Equity and Success, Alison Field, coordinator (SP 2023)
2. Academic Senate, HSS rep, Katie Schertle (SP 2022)
3. Curriculum Committee, HSS reps, Danielle Pelletier (SP 2022)

and Maureen Wiley (Fall 2022)

1. Distance Education Advisory Committee, HSS rep, Daniel Pelletier (SP 2022)
2. Instructional Planning Council, Jessica Kaven, Co-Chair (SP 2022)
3. Planning and Budget Council, HSS rep, Alicia Aguirre (SP 2023)

Cañada College Antiracism Resources

<https://canadacollege.edu/antiracism/>

Anti-Racism Council

<https://smccd.edu/antiracismcouncil/index.php>

Anti-Racism Council Glossary

<https://smccd-my.sharepoint.com/:w:/g/personal/santizoj_smccd_edu/EeWPUxF3AwBJhSYfX-bvPqEBiSGyZY_MXgElB8xQiPmpDA?e=5zbS5S>

Recovery with Equity: A Roadmap for Higher Education After the Pandemic <https://canadacollege.edu/emp/Recovery-with-Equity_2021Feb15.pdf>

Operating Terminology/Definitions

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| **Academic Freedom** |
| [Academic Freedom](https://www.aaup.org/file/1940%20Statement.pdf)- 1940 Statement of Principles on Academic Freedom and Tenure with 1970 Interpretive Comments – American Association of University Professors   1. Teachers are entitled to full freedom in research and in the publication of the results, subject to the adequate performance of their other academic duties; but research for pecuniary return should be based upon an understanding with the authorities of the institution. 2. Teachers are entitled to freedom in the classroom in discussing their subject, but they should be careful not to introduce into their teaching controversial matter which has no relation to their subject.[4](https://www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure" \l "4) Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.[5](https://www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure" \l "5) 3. College and university teachers are citizens, members of a learned profession, and officers of an educational institution. When they speak or write as citizens, they should be free from institutional censorship or discipline, but their special position in the community imposes special obligations. As scholars and educational officers, they should remember that the public may judge their profession and their institution by their utterances. Hence they should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that they are not speaking for the institution.[6](https://www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure" \l "6) 4. Source: 5. https://www.aaup.org/file/1940%20Statement.pdf |
| **Participatory Governance** |
| Defined as a collaborative effort of administration, faculty, staff, and students for the purpose of providing high quality college programs and services. All members of the campus community are invited to participate in planning for the future and in developing policies, regulations, and recommendations under which the college is governed and administered.  Collegial consultation recognizes and, indeed, is predicated on the sincere commitment on the part of all participants to our students, our professions and to our institution. It is a complex process of consultation that demands from faculty, administrators, classified staff and students, a respect for divergent opinions, a sense of mutual trust and a willingness to work together for the good of the College. Collegial consultation embraces the basic objective that all key parties of interest should be given the opportunity to participate in jointly developing recommendations and priorities for the well-being of the institution.  Source:  Planning & Budget Council Bylaws  (PBC Bylaws updated by PBC on 2/6/2019; Membership finalized and updated by PBC on 5/1/2019) |

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| **Operating Terminology/Definitions** | |
| Anti-bias Critical Consciousness Raising | Critical consciousness (CC), developed by the Brazilian educator, Paulo Freire, advanced an educational pedagogy to liberate the masses from systemic inequity maintained and perpetuated by process, practices and outcomes of interdependent systems and institutions.  For Freire, oppression amounted to a dehumanization process for both the oppressed and the oppressor. [Freire (2000)](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5892452/#R35) determined that it was necessary for people to think critically about oppressive realities and challenge inequitable social conditions to reclaim their humanity. “[T]he process whereby people achieve an illuminating awareness both of the socioeconomic and cultural circumstances that shape their lives and their capacity to transform that reality” ([Prilleltensky 1989](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5892452/#R78), p. 800) is parallel with an empowerment process; an active, participatory process through which individuals and groups gain greater control over their identities and lives, protect human rights, and reduce social injustice ([Maton 2008](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5892452/#R61); [Peterson 2014](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5892452/#R75); Rappaport 1987).  The education system has been heralded as a tool of liberation and simultaneously critiqued as a tool of social control to maintain the oppressive status quo.  If people are not aware of inequity and do not act to constantly resist oppressive norms and ways of being, then the result is residual inequity in perpetuity. If inequity is likened to a disease or poison, then CC has been deemed the antidote to inequity and the prescription needed to break the cycle. As such, CC is a construct that has important scholarly, practice and policy implications.  Source:  https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5892452/ |
| Antiracism | A powerful collection of antiracist policies that lead to racial equity and are substantiated by antiracist ideas. Practicing antiracism requires constantly identifying, challenging, and upending existing racist policies to replace them with antiracist policies that foster equity between racial groups.  Source:  https://www.cccco.edu/-/media/CCCCO-Website/Files/Communications/vision-for-success/8-dei-glossary-of-terms.pdf |
| Bias | An inclination, feeling, or opinion, especially one that is preconceived or unreasoned. Biases are unreasonably negative feelings, preferences, or opinions about a social group. It is grounded in stereotypes and prejudices.  Source:  American Psychological Association Dictionary. Retrieved September 3, 2020, from https://dictionary.apa.org/bias. enough. Educational Leadership, 74(3), 10-15.; Moule, J. (2009). Understanding unconscious bias and unintentional racism. Phi Delta Kappan (January), 320-326.  **Implicit Bias** - Negative associations expressed automatically that people unknowingly hold; also known as unconscious or hidden bias. Many studies have indicated that implicit biases affect individuals’ attitudes and actions, thus creating real-world implications, even though individuals may not even be aware that those biases exist within themselves. Notably, implicit biases have been shown to be favored above individuals’ stated commitments to equality and fairness, thereby producing behavior that diverges from the explicit attitudes that people may profess.  Source:  <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf> |
| BIPOC  Black and/or Indigenous People of Color | A term referring to “Black and/or Indigenous People of Color.” While “POC” or People of Color is often used as well, BIPOC explicitly leads with Black and Indigenous identities, which helps to counter anti-Black racism and invisibilization of Native communities.  **Source:**  [Creating Cultures and Practices for Racial Equity: A Toolbox for Advancing Racial Equity for Arts and Cultural Organizations](https://racialequity.issuelab.org/resource/creating-cultures-and-practices-for-racial-equity-a-toolbox-for-advancing-racial-equity-for-arts-and-cultural-organizations.html), Nayantara Sen & Terry Keleher, Race Forward (2021). |
| Cancel Culture | The practice of excluding somebody from social or professional life by refusing to communicate with them online or in real life, because they have said or done something that other people do not agree with   * *Cancel culture punishes people who break the rules by saying the wrong thing.* * *The power of social media's cancel culture can end a career within minutes.*   <https://www.oxfordlearnersdictionaries.com/us/definition/english/cancel-culture> |
| Critical Race Theory | CRT is not a diversity and inclusion “training” but a practice of interrogating the role of race and racism in society that emerged in the legal academy and spread to other fields of scholarship. Legal scholar Kimberlé Crenshaw coined the term “CRT”—  CRT recognizes that racism is codified in law, embedded in structures, and woven into public policy. CRT rejects claims of meritocracy or “colorblindness.” CRT recognizes that it is the systemic nature of racism that bears primary responsibility for reproducing racial inequality.  It critiques how the social construction of race and institutionalized racism perpetuate a racial caste system that relegates people of color to the bottom tiers. CRT also recognizes that race intersects with other identities, including sexuality, gender identity, and others. CRT recognizes that racism is not a bygone relic of the past. Instead, it acknowledges that the legacy of slavery, segregation, and the imposition of second-class citizenship on Black Americans and other people of color continue to permeate the social fabric of this nation.  Source:  American Bar Association  <https://www.americanbar.org/groups/crsj/publications/>  human\_rights\_magazine\_home/civil-rights-reimagining-policing/a-lesson-on-critical-race-theory/ |
| DEI (Diversity, Equity and Inclusion) | Diversity: The myriad of ways in which people differ, including the psychological, physical, cognitive, and social differences that occur among all individuals, such as race, ethnicity, nationality, socioeconomic status, religion, economic class, education, age, gender, sexual orientation, marital status, mental and physical ability, and learning styles. Diversity is all inclusive and supportive of the proposition that everyone and every group should be valued. It is about understanding these differences and moving beyond simple tolerance to embracing and celebrating the rich dimensions of our differences.  Source:  Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf. |
| Discrimination | The unequal treatment of members of various groups based on race, ethnicity, gender, social class, sexual orientation, physical ability, religion, national origin, age, physical/mental abilities and other categories that may result in disadvantages and differences in provision of goods, services or opportunities.  Source:  Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf. |
| Diversity Training | Diversity training is understood as intentional professional training designed to develop skills needed to facilitate working and interacting with people from diverse cultural backgrounds (Noe, 2010; Hughes & Byrd, 2017). A diversity training program aims to boost participants' awareness about different types of diversity, appreciating differences among co-workers, and provide knowledge and strategies to enhance employees' interpersonal and communication skills across diversity to help build a positive work environment. (Hughes & Byrd, 2017) At the organization level, diversity training helps prevent civil rights violations, increases the inclusion of different identity groups, promotes better teamwork, and creates a more inclusive work environment.  According to Cocchiara, Connerley, and Bell (2010), there are several reasons why organizations need to provide diversity training for their employees among them the following:   * To attract talent and maximize organizations' profits. * To comply with the organization's moral and legal standards. * To develop leadership and essential skills to maximize organizational diversity. * To disseminate information about diversity-related issues and organizational policies. * To intensify leadership development and management effectiveness.   Source:  https://extension.psu.edu/diversity-training-in-the-workplace |
| Equity | Equity means fairness and justice and focuses on outcomes that are most appropriate for a given group, recognizing different challenges, needs, and histories. It is distinct from diversity, which can simply mean variety (the presence of individuals with various Race Forward identities). It is also not equality, or “same treatment,” which doesn’t take differing needs or disparate outcomes into account. Systemic equity involves a robust system and dynamic process consciously designed to create, support and sustain social justice.  Source:  https://smccd-my.sharepoint.com/:w:/g/personal/santizoj\_smccd\_edu/EeWPUxF3AwBJhSYfX-bvPqEBiSGyZY\_MXgElB8xQiPmpDA?rtime=etgQJZ3T2Ug |
| EEO  Equal Employment Opportunity | The U.S. Equal Employment Opportunity Commission (EEOC) is responsible for enforcing federal laws that make it illegal to discriminate against a job applicant or an employee because of the person's race, color, religion, sex (including pregnancy, transgender status, and sexual orientation), national origin, age (40 or older), disability or genetic information.  Most employers with at least 15 employees are covered by EEOC laws (20 employees in age discrimination cases). Most labor unions and employment agencies are also covered.  The laws apply to all types of work situations, including hiring, firing, promotions, harassment, training, wages, and benefits.  Source:  https://www.eeoc.gov/  Top of Form  Bottom of Form  **Discrimination**  The unequal treatment of members of various groups based on race, gender, social class, sexual orientation, physical ability, religion and other categories. [In the United States] the law makes it illegal to discriminate against someone on the basis of race, color, religion, national origin, or sex. The law also makes it illegal to retaliate against a person because the person complained about discrimination, filed a charge of discrimination, or participated in an employment discrimination investigation or lawsuit. The law also requires that employers reasonably accommodate applicants’ and employees’ sincerely held religious practices, unless doing so would impose an undue hardship on the operation of the employer’s business.  Sources:  1. Institute for Democratic Renewal and Project Change Anti-Racism Initiative, [A Community Builder's Tool Kit](https://drive.google.com/file/d/1mM2ATbM9aUwBRFxuk7O1hgIjzYYV5IKl/view?usp=sharing), Appendix I (2000).  2. U.S. Equal Employment Opportunity Commission, [“](http://www.eeoc.gov/laws/statutes/index.cfm)[Laws Enforced by EEOC](https://www.eeoc.gov/statutes/laws-enforced-eeoc)[”](http://www.eeoc.gov/laws/statutes/index.cfm) (accessed 28 June 2013). |
| Inclusion | Authentically bringing traditionally excluded individuals and/or groups into processes, activities, and decision/policy making in a way that shares power.  Source:  [OpenSource Leadership Strategies](https://www.opensourceleadership.com/) |
| Intersectionality | The idea that various biological, social, and cultural categories-- including gender, race, class, ethnicity and social categories-- interact and contribute towards systematic social inequality. This concept recognizes that individuals: 1) belong to more than one social category simultaneously and 2) may experience either privileges or disadvantages on that basis depending on circumstances and relationships. Exposing [one’s] multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor is her racial oppression identical to that experienced by a Black man. Each intersection produces a qualitatively distinct life.  Source:  https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf |
| LGBTQ+ | LGBT/LGBTQIA/LGBTA/LGBTIQQ, etc. LGBTQ: This acronym is an umbrella term used to describe lesbian, gay, bisexual, trans, and queer or questioning people. Another common acronym used is LGBTQIA, which encompasses intersex and asexual identities, although there doesn't seem to be consensus within the intersex or asexual communities about wanting to be included in or directly linked to the LGBTQ community.  Source:  https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf |
| Marginalized/  Marginalization | The process by which minority groups/cultures are excluded, ignored, or relegated to the outer edge of a group/society/community. A tactic used to devalue those that vary from the norm of the mainstream, sometimes to the point of denigrating them as deviant and regressive. Marginalized (groups) have restricted access to resources like education and healthcare for achieving their aims.  Sources:  Department of Epidemiology. (2017). Equity, Diversity, and Inclusion Committee. University of Washington School of Public Health. Retrieved August 5, 2020, from  https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf.; Lassiter, C., Norasakkunkit, V., Shuman, B., & Toivonen, T. (2018). Diversity and resistance to change: Macro conditions for marginalization in postindustrial societies. Frontiers in Psychology, 9, 812. |
| Microaggressions | Are brief and commonplace daily verbal, behavioral and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory or negative racial slights and insults that potentially have harmful or unpleasant psychological impact on the target person or group.  Source:  Solorzano, D., Ceja, M., & Yosso, T. (2000). Critical race theory, racial microaggressions, and campus racial climate: The experiences of African American college students. The Journal of Negro Education, 69, 60-73. |
| Privilege | Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g. white privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless it puts them at an advantage over those who do not have it.  Source:  Colours of Resistance Archive, “[Privilege](http://www.coloursofresistance.org/definitions/privilege/)” (accessed 28 June 2013). |
| Racial Identity | An individual’s sense of being defined, in part, by membership in a particular racial group. The strength of this sense depends on the extent to which an individual has processed and internalized the psychological, sociopolitical, cultural, and other contextual factors related to membership in the group. Given the socially constructed nature of racial categories, racial identifications can change over time in different contexts.  Source:  American Psychological Association  <https://dictionary.apa.org/racial-identity>  **Racial Identity Development Model**  https://nmaahc.si.edu/sites/default/files/downloads/resources/racial\_identity.pdf  **Stages of Racial Identity Development**  <https://www.mccc.edu/pdf/cmn214/Class%203/Racial%20identity%20development.pdf> |
| Racism | Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.  Source:  https://smccd-my.sharepoint.com/:w:/g/personal/santizoj\_smccd\_edu/EeWPUxF3AwBJhSYfX-bvPqEBiSGyZY\_MXgElB8xQiPmpDA?rtime=etgQJZ3T2Ug  The term “racism” specifically refers to individual, cultural, institutional, and systemic ways by which differential consequences are created for different racial groups. Racism is often grounded in a presumed superiority of the white race over groups historically or currently defined as non-white (African, Asian, Hispanic, Native American, etc.). Racism can also be defined as "prejudice plus power." The combination of prejudice and power enables the mechanisms by which racism leads to different consequences for different groups.  Source:  <https://epi.washington.edu/sites/default/files/DEI%20Glossary%20Word.pdf>  **Covert Racism:** A form of racial discrimination that is disguised and indirect, rather than public or obvious. Covert racism discriminates against individuals through often evasive or seemingly passive methods. Since racism is viewed as socially unacceptable by mainstream society, people engage in covert racism in subtle ways, and therefore it may go unchallenged or unrecognized.  Source:  Bonilla-Silva, E. (1997). Rethinking racism: Toward a structural interpretation. American Sociological Association, 62(3),465-480.; Sniderman, P.M., Piazza, T., Tetlock P.E., & Kendrick, A. (1991). The new racism. American Journal of Political Science, 35(2), 423-447. |
|  | **Structural Racism:** A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity. It identifies dimensions of our history and culture that have allowed privileges associated with “whiteness” and disadvantages associated with “color” to endure and adapt over time. Structural racism is not something that a few people or institutions choose to practice. Instead it has been a feature of the social, economic and political systems in which we all exist.  **Systemic Racism:** In many ways “systemic racism” and “structural racism” are synonymous. If there is a difference between the terms, it can be said to exist in the fact that a structural racism analysis pays more attention to the historical, cultural and social psychological aspects of our currently racialized society.  **Institutional racism:** Refers to the policies and practices within and across institutions that, intentionally or not, produce outcomes that chronically favor, or put a racial group at a disadvantage. Poignant examples of institutional racism can be found in school disciplinary policies in which students of color are punished at much higher rates that their white counterparts, in the criminal justice system, and within many employment sectors in which day-to-day operations, as well as hiring and firing practices can significantly disadvantage workers of color.  Source:  <https://www.aspeninstitute.org/wp-content/uploads/files/content/docs/rcc/RCC-Structural-Racism-Glossary.pdf> |

