Inclusivity: Beyond Superficiality

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Agenda

1. Objectives of the Session – 1 minute
2. Introduction – 3 minutes
3. Ice Breaker – 15 minutes
4. Group Activity and Report Back – 25 minutes
5. Closing Thoughts
Objectives of the Session

At the end of the session, participants will be able to:

- Self-reflect on being excluded
- Describe inclusivity and situate the term in a global context
- Explain how to design more inclusive syllabi
Introduction: Inclusivity

◊ In an article titled Framework for Educational Inclusivity, Christopher DeLuca argues in the Canadian Journal of Education 36(2013):305-348 that inclusivity is often positioned on a continuum from normative (assimilation) to transgressive (social justice).

◊ Inclusivity means recognition of all forms of differences.
Rationale for Inclusivity

Minna Shkul (2018 Journal of Feminist Studies in Religion 34:(131-138) in Effective Pedagogy of Diversity and Inclusivity at Sheffield proposes, “Inclusive pedagogy is important for fostering twenty-first century higher education that reflect and facilitates the study of humanity, culture and society…p. 131.
Rationale (continued)

Ensure that our teaching does not only engage privileged groups but also reflects the diversity of the globe in terms of class, gender, ethnicity and "race." As we include diverse scholars, we help our students to critically analyze their assumptions about heteronormative white supremacy that has been often embedded in scholarship they have been taught.
We live in a global community

- World population more than 6.5 billion people.
- 54.4% from Asia
- 13.5% from Africa
- 12.9% from Europe (includes countries previously part of Soviet Union).
- 8.7% from Latin America
- 5.1% from both Canada and the United States
- 2.9% from Near East
- .5% from Oceania
Responsibility

- Higher education has the responsibility to prepare its students understand diverse epistemologies
- and world views in order to live in a global political economy.
Historical context

Fifty years ago in the U. S., students at the San Francisco State, Berkeley and even at CCSU organized to have a more diverse curricula. This resulted in Black Studies, Ethnic Studies and later Women’s Studies in the curriculum. Most disciplines’ curricula remain untouched and continue to maintain the status quo.

◊ How can we continue to decenter European normativity in our pedagogy and help the students to live and practice in a diverse world?
◊ How do we convey to all students that their world views matter through the curriculum?
◊ Do our syllabi represent inclusivity and intellectual diversity?
◊ Do our syllabi alienate students whose cultures are not part of the mainstream?
Inquiry

- How can students graduate without being able to identify a single theorist or scholar of color or women?

- How do our syllabi reinforce cultural stratification?
Ice Breaker – 15 minutes

◇ Get together with four other persons you do not know well
◇ Find a spot, and share this information with your group:
  ◇ Your name
  ◇ From (place)
  ◇ Comfort/Favorite Food
  ◇ Have you ever been excluded? What did it feel like? Why is it still a part of your memory?
◇ Group Report – 2 surprising things you learned
Group Activity – Designing Inclusive Syllabi – 20 minutes

- How do you ensure that the groups are diverse in the classroom?
- Identify five non-white scholars in your field.
- Discuss ways you can incorporate non-white scholars’ scholarships in your syllabi and assignments.
- Have you taken a class in African Studies, Asian Studies, or Latinx Studies?
- How do you incorporate the ideas from these disciplines in your syllabi and assignments?
Plenary Session: Final Thoughts – 10 minutes

- Groups share ideas
- Looking ahead