ETHNIC STUDIES - NAU Global Learning Initiative (11/17/10)

Ethnic Studies Mission Statement

It is the mission of the Ethnic Studies Program at Northern Arizona University to introduce students to theoretical, historical, and critical analyses of race and ethnicity in the United States, as well as to the central questions, topics, and applications that have emerged in this field of inquiry. In our classes, students will explore ways in which race and ethnicity have historically evolved, their relationships to power and inequity, and their intersections with other axes of stratification, including gender, sexuality, class, and culture. The mission of Ethnic Studies is to provide a curriculum that is comparative and interdisciplinary and offers essential perspectives on four under represented groups—African Americans, Chicano/as, Latino/as, Asian Americans, and Native Americans. Ethnic Studies is also committed to developing relationships with organizations whose work strengthens multicultural and multiracial relationships locally, regionally, nationally, and globally. (Updated Fall, 2008)

ETHNIC STUDIES’ GLOBAL LEARNING INITIATIVE VISION:

Vision: Ethnic Studies will continue to strengthen and develop its curriculum and degree program to examine diversity education, global engagement, and environmental sustainability learning objectives. We will use a transcultural approach so students can successfully interact with others outside of their own racial, ethnic or sociocultural group. We will continue to incorporate global learning objectives as a complement, not a replacement, for the university’s existing diversity requirements in course content and degree completion.

ETHNIC STUDIES PROGRAM - Discussion of Learning Outcomes and Outline for Implementation

As we begin to outline our implementation of Global Learning, ES will continue to address the following:

1) ES uses interdisciplinary approaches to analyze the world through the perspectives of four “underrepresented groups” (African Americans, Asian Americans, Chicano/as/Latino/as, and Native Americans). Does ES challenge established disciplinary approaches which overlook or subordinate perspectives of underrepresented groups, or does it operate within established doctrinal and epistemological approaches at the risk of undermining its mission?

2) Is Ethnic Studies an “epiphenomenal” or a “constitutive” component of interdisciplinary analyses?

3) Do we conceive ES to be a status-quo discipline or an insurrectionary discipline?
(See Stuart Hall in Appendix)

Desired Results

*The Ethnic Studies Program’s goals correspond most strongly with each of the goals identified in the “Global Engagement” and “Diversity” components of the Global Learning Initiative (See Appendix). A desired outcome of Ethnic Studies’ embracing of the Global Initiative will be to strengthen the third component (Sustainable Environments) and possibly a fourth (Transcultural Learning) component within the Ethnic Studies BIS major and ES minor studies.

In light of the “mission” of the Ethnic Studies Program, the following “learning outcomes” are draft statements that build upon the goals and objectives identified in the program brochures. Steps towards implementing the Global Learning Initiative are twofold: develop program goals and curricular revisions that align with the Global Initiative (including revising the core courses and capstone courses in ES); and collaborating with other departments to strengthen Global Learning within Liberal Studies, within the College of SBS, across the campus and community.
Desired Results (cont’d.)

Ethnic Studies will outreach to sister departments to develop these courses as either cross-listed or degree-fulfilling curricular options within the ES Bachelor in Interdisciplinary Studies (BIS) degree and the larger degree programs. These courses demonstrate how Ethnic Studies’ global and diversity pedagogies can be used by larger degree programs in concert with existing courses or to expand degree offerings that strengthen Global Learning in BIS and in specific majors.

- Within ES, these pilot courses are extensions of the best practices and learning outcomes that have increased Diversity and Global Learning competencies of students majoring and minoring in ES.
- Our intention is to strengthen both the macro and micro learning opportunities for more students who might benefit from extended engagement with our faculty and degree program.
- We are continually devising methods for assessing how students learn about Diversity, Global Engagement, and Sustainable Environments in the classroom and in the community.

Global Learning Outcomes for students enrolled in Ethnic Studies courses:

**NOTE: These Learning Outcomes are adapted from the Mission statement, the ES Program brochure (2008), and the Global Learning Subcommittee Recommendations (2010)**

1) Acquire a critical-analytical understanding of the meaning and impact of race and ethnicity within U.S. and global contexts. Students will be able to analyze:
   a. The historical development and evolution of race and ethnicity;
   b. Their relationship to power and inequity;
   c. Intersections with gender, sexuality, class, and culture.

2) Utilize comparative and interdisciplinary analyses and approaches to understanding the perspectives of four underrepresented groups in the United States (African Americans, Asian Americans, Chican@s/Latin@s, and Native Americans), in local and global contexts.

3) Develop an appreciation for how the challenge of ethically managing natural resources in the U.S. and around the world has often contributed to racial and ethnic conflict and oppression of subordinate groups. Students will understand the following:
   a. How culture determines how we construct the appropriate use of environmental resources;
   b. The connection between responsible engagement with the environment and global citizenship;
   c. The role of human interactions with the environment and its relation to the root causes of many global problems;
   d. That developing and maintaining sustainable environments depends, in part, upon challenging and overcoming racial and ethnic divisions (i.e., Environmental Sustainability is a constitutive element of “Social Sustainability” and overcoming racism, ethnocentrism, sexism, and classism).

4) Develop transcultural competence to:
   a. Successfully interact with others outside of the student’s own racial, ethnic, or sociocultural group;
   b. Develop an in-depth knowledge of “other” cultures and peoples.

5) Students will understand that . . .
   a. Different racial and ethnic groups have experienced problems of acculturation and assimilation differently from the dominant population.
   b. Access to and control of resources are not equitably distributed yet groups have developed strategies for sustaining themselves and their communities.
   c. Racism and inequality continue to affect peoples and societies in the current era.
   d. In spite of all these differences, human beings are more alike than different.
Global Learning Strategies

1) To implement the learning outcomes and objectives above, Ethnic Studies will recruit and hire faculty who are trained in the disciplinary areas (Ethnic Studies, African American Studies, Asian American Studies, Chicano/Latin@ Studies, and Native American Studies); Collaborate with other departments to ensure “buy-out” and “back-fill” instructors for ES courses; and Promote shared curricular approaches with full and part-time faculty across the university.

2) CURRICULAR: The learning outcomes listed above will be addressed through the teaching of core and relevant courses in the Ethnic Studies (B.I.S. Liberal Studies) major (ES 100, ES 300, ES 391, and ES 498c Capstone Seminar). Not every learning outcome will be covered in each class, but all the stated objectives will be met by the time students complete their core courses. ES will develop “global learning” and “environmental sustainability” electives under the “Special Topics” course category.

   * Students will be encouraged to enroll in ES core and relevant courses to strengthen their understanding of issues related to global learning and environmental sustainability, which may be achieved through the 6 credits in area studies, currently stipulated under the ES degree program.

3) CO-CURRICULAR: Continue to offer local internships and service/learning opportunities with community based organizations, agencies, and offices that serve diverse, underrepresented communities (i.e., African American, Asian American, Chicano/Latino/a, and Native American communities).

   * Encouraging “Study abroad” opportunities and development of Learning Communities” are additional strategies we will pursue.

4) Ethnic Studies will continue to co-sponsor the “New Directions in Diversity” Symposium Series, seeking realizable outcomes that may improve the teaching and learning opportunities for students, faculty, and staff.

5) Collaborative courses and formal degree relationships, scholarships, internships and other incentives will continue to be developed with partnering degree programs in the global learning subject areas, so that students can benefit mutually from the Ethnic Studies minor and/or expertise of the program faculty and Steering Committee.

6) The Ethnic Studies Program will sponsor or co-sponsor, each year, film series which reflect essential lessons from local and global diversity contexts, and faculty will be encouraged to award credit to students who attend these films and submit a critical-analytical report.

7) Pre- and post- “ES curriculum experiences” surveys will be developed for each student majoring (BIS) or minoring in Ethnic Studies to assess the impact of the program on their learning and career development.

8) Faculty and other staff involved in academic advising will be coached in how to best incorporate the global learning objectives as they advise students in developing their programs of study.

Global Learning Assessment

1) Faculty are committed to developing global learning objectives in the assignments and lesson-plans associated with each course they teach.

2) Specific questions related to global learning objectives would then be incorporated into the faculty assessment instrument that is administered annually.

3) Findings arising from assessment will be reviewed annually to improve and/or modify course structures and the degree program to aid in better advising majors and minors.

4) Questions will be incorporated into Ethnic Studies course evaluations regarding the extent to which students perceive their exposure to ES and Global Learning objectives.
Recommendations of the Global Learning Subcommittee of the Task Force on Global Education

Appendix A

Core Assumptions and Commitments

- These recommendations offer a broad framework articulating a new and different approach to infusing global learning in the curricula and co-curricula.
- No one course can capture the perspectives of these University Thematic Student Learning Outcomes.
- The existing infrastructure in terms of courses with significant content around the University Thematic Student Learning Outcomes is impressive and therefore offers departments a useful resource from which to draw.
- No comprehensive or immediate realignment of Liberal Studies courses is being sought.
- On the basis of these recommendations, we anticipate that change will occur in a manageable and phased manner over time.

A Further Explication of the Elements of the University Thematic Student Learning Outcomes for Consideration*

Global Engagement
Students will gain an appreciation of the interconnectedness and interdependence of the human experience on a global scale. This includes, for example, the following issues:

a. the implications of race, racism and ethnocentrism for transnational, human, and societal interaction.
b. the relationship among culture, language, community and environment.
c. the role of ideology, spirituality, and religion in terms of human action and relationships.
d. the interconnectedness between and among political, cultural, personal and economic decisions and the natural world.
e. how economic, social, and technological practices and traditions impact climate and the environment.
f. how historical, political, religious and economic forces have shaped the current world system and the source of global power inequalities and efforts to address them.
g. the roles, possibilities and implications of diverse technologies on culture and the political economy.

Diversity
Students will appreciate the ubiquity and necessity of diversity in its many manifestations, including cultural, ethnic, religious, linguistic and biological diversity. This includes, for example, the following issues:

a. the scope of racial and ethnic diversity both in the US and globally.
b. in addition to race and ethnicity, gender, class, sexuality, religion, age, language and disability constitute key dimensions of diversity.
c. how ubiquitous racial and ethnic diversity is and how it intersects with other forms of diversity, such as gender, class, sexuality, religion, age, language and disability.
d. the relationship between diversity and survival on the planet.
e. how the position we take on diversity can either strengthen human communities and sustain the natural environment, or lead to conflict and environmental degradation.
f. the role of ethnocentrism and Eurocentrism in human and societal interaction.

Environmental Sustainability
Students will appreciate what it means to use natural resources in ethical and responsible ways that maintain a sustainable environment. This includes, for example, the following issues:
   a. how culture determines how we construct the appropriate use of environmental resources.
   b. the connection between responsible engagement with the environment and global citizenship.
   c. the scientific basis of environmental sustainability.
   d. the vocabulary and concepts around environmental sustainability (e.g., finite and renewable resources, environmental footprint, global commons, peak oil).
   e. the role of human interactions with the environment and its relation to the root causes of many global problems.

Self and Society
Students will understand the self in terms of identity with community, society and the world. This includes, for example, the following issues:
   a. one’s own ideology, worldview, cultures and histories: pursue ‘the examined life.’
   b. the values, beliefs, ideas, and worldview of others.
   c. oneself and one’s role as a global citizen.
   d. personal responsibility for global issues that have human rights implications: ethical action.
   e. recognize how personal actions at the local level can impact global phenomena.

Transcultural and Translingual Competence
Students will develop transcultural and translingual competence. This includes, for example, the following issues:
   a. the ability to read, speak and write at least one language other than one’s own.
   b. the ability to have successful interactions with people from cultures other than one’s own.
   c. in depth knowledge of a culture other than one’s own.
   d. the ability to communicate through the use of technology.
   e. how to reconcile/negotiate ambiguities that arise in interactions with others and in their engagement with a range of issues.
Appendix B:

(Compare origins and operations of “Ethnic Studies”, Black Studies, etc., to “Cultural Studies” below)

When cultural studies began its work in the 1960s and '70s, it had, therefore, to undertake the task of unmasking what it considered to be the unstated presuppositions of the humanist tradition itself. It had to try to bring to light the ideological assumptions underpinning the practice, to expose the educational program (which was the unnamed part of its project), and to try to conduct an ideological critique of the way the humanities and the arts presented themselves as parts of disinterested knowledge. It had, that is, to undertake a work of demystification to bring into the open the regulative nature and role the humanities were playing in relation to the national culture. From within the context of that project, it becomes clear why people wrote us rude letters.

students. The strategy of the Center for developing both practical work that would enable research to be done in the formations of contemporary culture and the theoretical models that would help to clarify what was going on was designed as a series of raids on other disciplinary terrains. Fending off what sociologists regarded sociology to be, we raided sociology. Fending off the defenders of the humanities tradition, we raided the humanities. We appropriated bits of anthropology while insisting that we were not in the humanistic anthropological project, and so on. We did the rounds of the disciplines.

What we discovered was that serious interdisciplinary work does not mean that one puts up the interdisciplinary flag and then has a kind of coalition of colleagues from different departments, each of whom brings his or her own specialization to a kind of academic smorgasbord from which students can sample each of these riches in turn. Serious interdisciplinary work involves the intellectual risk of saying to professional sociologists that what they say sociology is, is not what it is. We had to teach what we thought a kind of sociology that would be of service to people studying culture would be, something we could not get from self-designated sociologists. It was never a question of which disciplines would contribute to the development of this field, but of how one could decenter or destabilize a series of interdisciplinary fields. We had to respect and engage with the paradigms and traditions of knowledge and of empirical and concrete work in each of these disciplinary areas in order to construct what we called cultural studies or cultural theory.

Secondly, it was not possible to present the work of cultural studies as if it had no political consequences and no form of political engagement, because what we were inviting students to do was to do what we ourselves had done: to engage with some real problem out there in the dirty world, and to use the enormous advantage given to a tiny handful of us in the British educational system who had the opportunity to go into universities and reflect on those problems, to spend that time usefully to try to understand how the world worked. Therefore, if