

College of the Holy Cross

## CrossWorks

---

Gender, Sexuality and Women's Studies Student  
Scholarship

Gender, Sexuality and Women's Studies

---

5-9-2018

### A Justice and Equity Common Area Requirement: Where Jesuit and Feminist Pedagogies Intersect

Kathleen Bowles

*College of the Holy Cross*, [katiemarybowles@gmail.com](mailto:katiemarybowles@gmail.com)

Follow this and additional works at: [https://crossworks.holycross.edu/gsw\\_stu\\_scholarship](https://crossworks.holycross.edu/gsw_stu_scholarship)



Part of the [Curriculum and Instruction Commons](#), [Feminist, Gender, and Sexuality Studies Commons](#),  
and the [Higher Education Commons](#)

---

#### Recommended Citation

Bowles, Kathleen, "A Justice and Equity Common Area Requirement: Where Jesuit and Feminist Pedagogies Intersect" (2018). *Gender, Sexuality and Women's Studies Student Scholarship*. 12.  
[https://crossworks.holycross.edu/gsw\\_stu\\_scholarship/12](https://crossworks.holycross.edu/gsw_stu_scholarship/12)

This Thesis is brought to you for free and open access by the Gender, Sexuality and Women's Studies at CrossWorks. It has been accepted for inclusion in Gender, Sexuality and Women's Studies Student Scholarship by an authorized administrator of CrossWorks.

**A Justice and Equity Common Area Requirement: Where Jesuit and Feminist Pedagogies  
Intersect**

By: Katie Bowles

One day during my first year at Holy Cross, I sat in my Introduction to Gender, Sexuality and Women's Studies classroom pondering my lived experience on campus. I thought about my plethora of privileges and the ways in which I succeed and fail on a daily basis in resisting my role in oppressive systems, as well as all the forms of subtle and overt sexism, homophobia, classism, and racism I had experienced and witnessed. I wondered why all students at the school were not required to take Intro to GSWS and shared this with my classmates, lamenting that our campus might be less apathetic and more united if everyone could learn how their own perspectives are limited and how to problematize how we move through the world. As my peers agreed and offered different thoughts on what such a requirement could look like and accomplish, I realized for the first time that I was not alone on campus in my frustration and desire for change.

Over the course of my Holy Cross career, this conversation has arisen again and again in classes relating to justice and diversity, in meetings of various extracurricular organizations, and in Cool Beans with friends. I have come to recognize that Intro to GSWS is not even close to the only course that could satisfy my vision for a new curricular requirement, but my central goal of awakening a critical social consciousness in all students remains. I have heard many students who are marginalized on the basis of their identities express a desire for the College to meaningfully engage all students, especially the most privileged white majority, in dialogue about social justice and multicultural inclusion. At the 2018 Non-Profit Careers Conference at Holy Cross, a group of students was charged with assisting the Offices of Diversity and Inclusion

and Multicultural Education in brainstorming how to increase engagement of white students in diversity and social justice work on campus. Without knowing that I was in the process of this research project, they recommended that the College create a new common area requirement related to diversity and social justice.<sup>1</sup> The idea also came up organically in several Unity Week 2018 events and discussions.<sup>2</sup> I share this concept of a new curricular requirement with anyone who expresses a frustration with our campus culture and/or a passion for social justice. Time and again I have been inspired and motivated to propose such a requirement. How can students at the College of the Holy Cross—an institution with such a clear mission of promoting social justice and human dignity—go four years without having taken a class about issues of justice and oppression? Liberal arts colleges across the United States are making diversity, inclusion and equity central to their educational goals, acknowledging that multicultural competency and civic engagement are important assets for college graduates in an increasingly diverse and globalized world.<sup>3</sup> When it comes to higher education, both feminist and Jesuit pedagogies prioritize personal growth and critical self-reflection, the utilization of praxis to connect theory and practice, the development of engaged citizens, and the empowerment of oppressed groups.<sup>4</sup> It is

---

<sup>1</sup> Justin Dobson, Erica Hudson, Meghan Lindahl, Elaines Peña, and Manny Trejo, “More Directly Engaging White Students in Diversity Work on Campus” (presentation, the Non-Profit Careers Conference at the College of the Holy Cross, January 19, 2018).

<sup>2</sup> Marcellis Perkins ‘19, a panelist at the Men of Color Athletes event on March 19th, 2018 in Seelos Theatre shared his opinion that there are students on campus who do not have to think about their own identities regularly who must be challenged in the classroom to recognize their privilege, whiteness, etc. and take the time to understand how other people’s identities do alter their experiences on campus and beyond. He said that there should be “curricular requirements to help us hashtag live the mission.”

A student also brought the idea up at the “Time’s Up” event on March 19th: that all students should “learn in the classroom that justice issues are not just a ‘women’s problem’ or a ‘black community’s problem’ they’re *all* of our problems.”

<sup>3</sup> Emily Deruy, “The Complicated Process of Adding Diversity to the College Syllabus,” *The Atlantic* (July 29, 2016); D.J. Goodman, “Motivating people from privileged groups to support social justice,” *Teachers College Record* vol. 102 no. 6 (2000): 1061-1085.

<sup>4</sup> Jocelyn M. Boryczka and Elizabeth A. Petrino, ed., *Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century* (New York: Fordham University Press, 2011).

time for Holy Cross to actualize these values and to affirm as an institution that being informed about the intersection of identities and the distribution of justice is necessary for all students, regardless of one's field of study or future career.

Modern “third-wave” academic feminism works to pair intellectual theory with activist praxis: to examine social problems and encourage students to make positive change in their communities.<sup>5</sup> Feminism is a movement for broad political, economic, and social justice and equality for people of all gender identities, sexual orientations, ethnicities, and geographic regions. It focuses on the diversity of oppression, and power dynamics at personal and structural levels.<sup>6</sup> Intersectionality is a key analytical tool for feminism and other movements working towards social justice. Conceptualizing the intersection and interaction of diverse identities such as race, class, sexuality, age, physical ability, and gender identity helps us to better understand the experiences of marginalized people and to interrogate what forces are doing the marginalizing.<sup>7</sup> This area of study calls all involved to advocate against multiple forms of discrimination.<sup>8</sup> In academia and social movements, marginalized identities have historically been compartmentalized or made invisible. Therefore, deploying an intersectional approach is key to rejecting a hierarchy of oppression.<sup>9</sup> In 1983, Audre Lorde wrote, “The failure of academic feminists to recognize difference as a crucial strength is a failure to reach beyond the first patriarchal lesson. In our world, divide and conquer must become define and empower...

---

<sup>5</sup> Casey Smith, “Women's studies has changed over the years — and it's more popular than ever,” (*USA Today* 2017). <http://college.usatoday.com/2017/03/05/womens-studies-popular/>

<sup>6</sup> Anne Wagner, "CRISIS ... WHAT CRISIS? The Revitalization of Academic Feminism," *Canadian Social Work Review* no. 2 (2010): 187-204.

<sup>7</sup> Nikita Dhawan and Maria do Mar Castro Varela, "What Difference Does Difference Make?: Diversity, Intersectionality, and Transnational Feminist Politics," *Wagadu: A Journal Of Transnational Women's & Gender Studies* vol. 16 (December 2016): 11-39.

<sup>8</sup> *ibid.*

<sup>9</sup> Zdenka Šadl and Tajda Ferko, "Intersectionality and Feminist Activism: Student Feminist Societies in the United Kingdom," *Teorija in Praksa* 54, no. 6 (2017): 925-946.

Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters.”<sup>10</sup> Today, Holy Cross’ Gender, Sexuality and Women’s Studies program seeks to overcome these ongoing challenges with the following intellectual principles: “We embrace diverse pedagogical approaches that deconstruct binaries and bring marginalized experiences and perspectives to the center of inquiry and analysis. We interrogate power at personal, interpersonal, social, and structural levels.”<sup>11</sup> While feminist scholars have actively worked to respond to Lorde’s critique since the 1980s, the incorporation and application of an anti-oppression intersectional pedagogical framework remains a challenge throughout higher education today.<sup>12</sup>

Acknowledging global challenges similar to those identified by intersectional feminists, former Jesuit Superior General Pedro Arrupe defined the educational purpose of the Society of Jesus: forming “agents of change” for the promotion of justice.<sup>13</sup> Coining the principles “preferential option for the poor” in 1968 and “men for others” in 1973, Arrupe argued that the Jesuits have a unique moral mission to spread love and work for justice throughout the world.<sup>14</sup> At the 32nd General Congregation of the Society of Jesus in 1974, “Decree 4” officially transformed the identity of the Society of Jesus to reflect Arrupe’s work, making the promotion

---

<sup>10</sup> Audre Lorde, “The Master's Tools Will Never Dismantle the Master's House,” in *This Bridge Called My Back: Radical Women of Color*, ed. by Cherrie Moraga and Gloria Anzaldua (New York: Kitchen Table Press 1983): 94-101.

<sup>11</sup> “Gender, Sexuality, and Women's Studies,” College of the Holy Cross  
<https://www.holycross.edu/academics/programs/gender-sexuality-and-womens-studies>

<sup>12</sup> Nolan L. Cabrera et al., *Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses* (New York, NY: John Wiley & Sons, Incorporated 2017).

<sup>13</sup> Pedro Arrupe S.J., “Men for Others,” *10th International Congress of Jesuit Alumni of Europe* (Valencia, Spain: July 1973).

<sup>14</sup> Michael Holman, S.J., “Father Pedro Arrupe and Jesuit Education,” *International Studies in Catholic Education* vol. 6 no. 2 (2014): 142; Megan Levy, “The Preferential Option for the Poor- Liberation Theology, a Call to Action,” *Centre for Medieval and Early Modern Studies Conference* (2010): 1.

of justice central to all ministries of the Jesuit community.<sup>15</sup> This commitment has been reaffirmed over the years and has had a lasting impact on Jesuit education; with the employment of humanist pedagogy, Jesuit schools are a site for personal moral formation and exploration of the complexities of modern life.<sup>16</sup> Today, Jesuit institutions of higher education take up Arrupe's call with concrete commitments to advocating for the rights and dignity of the marginalized, overcoming prejudices, respecting the natural environment, and forming global citizens.<sup>17</sup> In other words, Jesuit education and social justice go hand in hand.

As feminists are committed to deconstructing assumptions and structures that reproduce violent inequality, so too does the Society of Jesus desire to create an "intellectual apostolate" driven to action for establishing a more just world.<sup>18</sup> Since the 1970s, both approaches have worked to place the individual within communities to which they are responsible, to disrupt apathy, and to promote activism towards social change.<sup>19</sup> Feminists look to dismantle the "cisnormative heteronormative imperialist white supremacist capitalist patriarchy."<sup>20</sup> Similarly, Pedro Arrupe, S.J. warned that charity can mask injustices and argued that students must learn to reject and subvert unjust structures of domination.<sup>21</sup> The Gender, Sexuality, and Women's

---

<sup>15</sup> "Decree 4: Our Mission Today The Service of Faith and the Promotion of Justice," *The 32nd General Congregation of the Society of Jesus* (December 2nd, 1974-March 7th, 1975) <https://www.scu.edu/ic/programs/ignatian-tradition-offerings/stories/decrees-4-gc-32-service-of-faith-and-the-promotion-of-justice.html>

<sup>16</sup> Peter-Hans Kolvenbach, S.J., "On the Social Apostolate," *Promotio Iustitiae* (January 2000): 1, 4.

<sup>17</sup> Ibid: 3.

<sup>18</sup> Jocelyn M. Boryczka and Elizabeth A. Petrino, ed., *Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century* (New York: Fordham University Press, 2011): 6.

<sup>19</sup> Ibid: pp. 77.

<sup>20</sup> Laverne Cox, "my spin on @bellhooks," *Tweet* (November 2015) <https://bit.ly/2uj4Z7d>. This is a reference to bell hooks' statement during a conversation at The New School in 2014 <http://www.feministcurrent.com/2014/05/09/bell-hooks-will-save-us-all-from-the-long-slow-death-that-is-popular-feminism/>.

<sup>21</sup> Michael Holman, S.J., "Father Pedro Arrupe and Jesuit Education," *International Studies in Catholic Education* vol. 6 no. 2 (2014): 143-144; Obwanda Stephen Meyo S.J., "The educational ideas of Pedro Arrupe, SJ: a valuable resource for all Catholic educators," *International Studies in Catholic Education* vol. 6 no.2 (2014): 128, 131.

Studies concentration at the College of the Holy Cross recognizes how feminist scholarship intersects with the Jesuit mission of the college by engaging in discernment and activism about equity, empowerment, and solidarity.<sup>22</sup> In acknowledging that “the personal is political,”<sup>23</sup> in alignment with both feminist and Jesuit pedagogical approaches, the College of the Holy Cross must require all students to engage with questions of power and oppression to better understand their place in the world and their obligations to society.

For these reasons, I propose that the faculty of the College adopt a Justice and Equity common area requirement. A reevaluation of the common area requirement structure at Holy Cross is long overdue. The faculty discontinued a formal reevaluation in 2009, and nearly ten years later it is time that we re-engage, thoughtfully and urgently, with the question of how we are meeting the educational goals for Holy Cross students in the twenty-first century and in keeping with the robust Jesuit liberal arts mission.<sup>24</sup> With this Justice and Equity requirement, we can develop feminist knowledge and consciousness-raising in a variety of diverse educational ways. Personal development regarding the dismantling of privilege and prejudice (heterosexism, cisgenderism, misogyny, racism, etc.) can happen in classrooms of every academic discipline.<sup>25</sup> Faculty play a vital role in liberal arts education as teachers and mentors to further student

---

<sup>22</sup> “Gender, Sexuality, and Women's Studies,” College of the Holy Cross

<https://www.holycross.edu/academics/programs/gender-sexuality-and-womens-studies>

<sup>23</sup> Carol Hanisch, “The Personal is Political,” in *Notes from the Second Year: Women's Liberation, Major Writings of the Radical Feminists* (1970).

<sup>24</sup> Ad Hoc Committee on Common Requirements, “Final Report,” College of the Holy Cross, (March 24 2009). Accessed via the Faculty Assembly archive on Moodle.

Note: At a Faculty Assembly meeting in April 2008, this committee proposed to add an Ethical Studies common area requirement, change the Cross Cultural Studies requirement to a Global Studies requirement, and reduce the Social Science common area requirement from two courses to one. This 2009 report by Christopher Dustin, Mark Freeman, Ed Isser, Denise Schaeffer, and Jody Ziegler explained their reasoning for suspending the effort to restructure the common requirement system.

<sup>25</sup> Miriam A David, “Feminism, activism and academe: a personal reflection,” *Women's History Review* vol. 25 no. 6 (2015): 984, 990.

engagement and experience inside and outside the classroom.<sup>26</sup> Feminist scholar bell hooks writes: “When we, as educators, allow our pedagogy to be radically changed by our recognition of a multicultural world, we can give students the education they desire and deserve. We can teach in ways that transform consciousness, creating a climate of free expression that is the essence of a truly liberatory liberal arts education.”<sup>27</sup> Rather than constructing an ‘other,’ students should learn how various intersecting identities shape communities’ experiences, power, and access. The existing Cross Cultural Studies requirement does not by definition achieve this goal, because courses can examine ‘other’ cultures without consistently engaging in questions about how differences in identity shape power and access.<sup>28</sup> There should be differentiated requirements, because understanding culture and exploring social responsibility are two separate and distinct goals. Higher education has long privileged white knowledge and history.<sup>29</sup> Former president of the College, Father McFarland wrote in 2006: “All of our students need to learn to understand, appreciate, and work with people from different races, classes, and cultures.”<sup>30</sup> Ideally, courses fulfilling a Justice and Equity requirement will include the ideas and writings of often marginalized groups such as women, ethnic minorities, and those from non-Western cultures. Several Jesuit peers such as Georgetown University, Regis University, and others already have a multiple course requirement to examine justice in specific contexts such as:

---

<sup>26</sup> Paul Umbach and Matthew Wawrzynski, “Faculty Do Matter: The Role of College Faculty in Student Learning and Engagement,” *Research in Higher Education* vol. 45 no. 2 (March 2005). See also Richard J. Light, *Making the Most of College: Students Speak Their Minds* (Cambridge: Harvard University Press, 2001).

<sup>27</sup> bell hooks, *Teaching to Transgress: Education as the Practice of Freedom*, (London: Routledge 1994).

<sup>28</sup> Furthermore, the Cross Cultural Studies Requirement references the study of “cultures other than one’s own,” without varying from student to student. It should be redefined as a Global Studies or Non-Western Studies requirement, or be replaced by a two course Justice and Equity requirement that addresses both domestic and international issues.

<sup>29</sup> Barry Latzer, “Common Knowledge: the Purpose of General Education,” *The Chronicle of Higher Education* (2004) <https://www.chronicle.com/article/Common-Knowledge-the-Purpose/12903>.

<sup>30</sup> Michael C. McFarland, S.J. “Letter from Fr. McFarland on Holy Cross’ Mission,” (2006) <https://www.holycross.edu/about-us/mission-statement/letter-fr-mcfarland-holy-cross-mission>.



within the United States, outside the United States, in relation to the natural environment, and in students' experiences outside the classroom (i.e. community based learning).<sup>31</sup> We should, as Williams Colleges does, urge students to take the course within their first two years of college in order to expose students early on to pressing issues, prepare them for difficult conversations, and inform their future classroom and cocurricular experiences.<sup>32</sup> Establishing this requirement would signify a dedication to certain educational priorities: developing well-informed allies, building empathy amongst all, and igniting a passion to work for justice.<sup>33</sup>

My goals for this capstone are as follows: to contribute to the conversation about the value of centering justice and diversity in our education; to address the potential for implementation of a Justice and Equity common area requirement; and to provide resources for future exploration of common area requirement changes. My hope is that this research will help inform the College's process during the upcoming curricular review. In this paper, I will be discussing the purpose of Holy Cross' common area requirement system, how a Justice and Equity requirement aligns with Holy Cross' goals for education, and the feasibility of implementing such a requirement.

### **Research Question**

Do Holy Cross' common area requirements meet the College's educational goals for students that are distinctive to its mission as the only undergraduate Jesuit liberal arts college in the

---

<sup>31</sup> See Appendix A for my complete list of colleges' diversity and justice-themed requirements.

<sup>32</sup> "The Exploring Diversity Initiative," Williams College  
<https://web.williams.edu/admin/registrar/catalog/depts/exdy.pdf>.

<sup>33</sup> Keith Edwards, "Aspiring Social Justice Ally Identity Development: A Conceptual Model," *NASPA Journal* vol. 43 no. 4 (2015).

United States? What would be the purpose, and the feasibility, of implementing a common area requirement about justice and equity?

### **Research Methods**

During the fall semester of 2017 and spring semester of 2018, I worked to research the purpose and feasibility of a new common area requirement addressing the themes of justice and equity.

I:

- Participated in one-on-one dialogue with faculty and administrators to gather institutional and intellectual background about our curricular requirements and our mission;
- Worked to compile a list of Holy Cross courses in order to see how many courses we already offer that examine the social, political, economic, and/or ethical contexts of: social problems, social concerns, justice, equality and equity, the pursuit of a just society, the allocation of resources, identity formation and representation, social movements, civil rights movements, power structures, discrimination and oppression, and/or the differing experiences of populations based on their social location;
  - Dean Amit Taneja requested data from the Office of Assessment and Research on February 4th, 2018 to answer the question “How many students per year graduate having taken one of these courses?” This research will be completed over Summer 2018.
- Researched other colleges’ common area requirements and compiled a non-exhaustive list of schools with justice and/or diversity requirements. Emily Breakell ‘17 had begun

this work during the 2016-2017 school year by researching other Jesuit colleges' practices, and I picked up where she left off in her research. I chose Jesuit institutions, liberal arts colleges who are classified as our "admissions overlap group" and within our "20-school group," and some other colleges that I discovered in my course of research that have diversity and justice themed requirements;

- Reviewed literature about feminism, social justice, the Society of Jesus, and higher education;
- Workshopped the definition and goal of the requirement with students in the Social Justice Coalition;
- Worked with the Student Government Association to advocate for a Justice and Equity common area requirement;
- Published a piece in the May 4th, 2018 edition of *The Spire* to raise students' awareness of the project;
- Presented findings to the Curriculum Committee on April 11th, 2018; The Curriculum Committee wrote a formal note to the Academic Governance Council encouraging them to take up this conversation;
- Shared the proposal with Provost Freije and the Academic Governance Council;
- Presented proposal to the Academic Governance Council on May 9th, 2018 and answered their questions; The Academic Governance Council unanimously endorsed the proposal and pledged to consider the proposal during the reevaluation of the common area requirements that is beginning in Fall 2018.

## Driving Questions

*Why do liberal arts colleges have common area requirements?*

In 1983, the Holy Cross Curriculum Committee explained the rationale for establishing the common area requirement system that exists at Holy Cross today: “The program reflects the traditional goals of the liberal arts and responds to the educational needs of the modern world. The program emphasizes flexibility of choice both for students, in selecting the courses which will fulfill requirements, and for faculty in deciding what courses they will teach and how they will be assigned to the different areas. The program promotes an interdisciplinary approach because areas are not defined by departmental boundaries.”<sup>34</sup> The Committee asserted: “We repeat that the guiding principle we have in mind is not breadth of general education but depth in the pursuit of a central interest...one cannot finally understand one’s own discipline without removing oneself from it.”<sup>35</sup> Using the faculty’s own logic, as a chemistry major should understand literary or historical perspectives, any student should also be competent in employing critical thinking about issues of justice and intercultural interaction.

Distribution requirements look different at every school, and there is a current trend in higher education towards incorporating requirements that are not centered around disciplinary breadth. Over the past forty years, in recognition of the impacts of globalization and society becoming increasingly multicultural, many colleges throughout the U.S. have implemented a course requirement related to understanding diversity.<sup>36</sup> Recent versions of these requirements

---

<sup>34</sup> “Curriculum Committee Recommendations to the EPC,” College of the Holy Cross (March 25, 1983) in Dinand Library Archives & Special Collections.

<sup>35</sup> *ibid.*

<sup>36</sup> See Appendix A. See also: Carol Geary Schneider, “Diversity Requirements: Part of a Renewed Civic Education,” *Diversity Digest* (Winter 2001); Denise Magner, “Sampler of Efforts to Teach Students About Diversity,” *The Chronicle of Higher Education* (1990) <https://www.chronicle.com/article/Sampler-of-Efforts-to-Teach/67737>.

(such as those at the Davidson College and Lafayette College) focus on how identity and difference intersect with power and oppression.<sup>37</sup> See the section titled “*What requirements do other schools have related to justice, diversity, and civic engagement?*” for a deeper exploration of other institutions’ requirements. Proponents of liberal arts education assert that “a college education should endow every graduate with a knowledge of the world beyond the terms and techniques of their chosen trade,”<sup>38</sup> and that this type of education “empowers individuals, liberates the mind, cultivates intellectual judgment, and fosters ethical and social responsibility.”<sup>39</sup> Some argue that to learn how to think and to ultimately become a good professional and citizen, students must use their time at a liberal arts institution to strengthen Aristotle’s intellectual virtues: honesty, fair-mindedness, humility, perseverance, courage to stand up for their beliefs, the ability to take the perspectives of others, and empathy.<sup>40</sup> Public intellectual and law professor Stanley Fish rejects these ideas of moral development, and argues that “it is immoral for academics or for academic institutions to proclaim moral views.”<sup>41</sup> While there are many such arguments countering the idea that universities are obligated to create empathetic, civically engaged, global citizens,<sup>42</sup> Holy Cross is not a part of this debate because it explicitly states this moral formation as an educational goal.<sup>43</sup>

Institutions of higher education organize their distribution requirements in a variety of ways. Bucknell University requires students to take courses that fit under three categories:

---

<sup>37</sup> See Appendix A.

<sup>38</sup> Michael W. Clune, “Degrees of Ignorance,” *The Chronicle of Higher Education* (2015).

<sup>39</sup> C.G Schneider, “Liberal Education Takes a New Turn,” *National Education Association Almanac of Higher Education* (2008): 29-40.

<sup>40</sup> Barry Schwartz, “What ‘Learning How to Think’ Really Means,” *The Chronicle of Higher Education* (2015) <https://www.chronicle.com/article/What-Learning-How-to-Think/230965>.

<sup>41</sup> Stanley Fish, *Save the World on Your Own Time* (Oxford: Oxford University Press, 2008).

<sup>42</sup> Stanley Fish, “Citizen Formation is Not Our Job,” *The Chronicle of Higher Education* (2017).

<sup>43</sup> “Institutional Assessment,” College of the Holy Cross <https://www.holycross.edu/office-assessment-and-research/institutional-assessment>

“Disciplinary Perspectives” (two courses each from Arts & Humanities, Natural Sciences & Mathematics, and Social Sciences), “Intellectual Skills” (a first-year writing seminar, a lab science, a foreign language course, and an interdisciplinary course), and “Tools for Critical Engagement” (once course each under Diversity in the U.S., Global Connections, Environmental Connections, and Quantitative Reasoning). Similarly, Carleton College requires courses falling under “Curricular Exploration and Intellectual Engagement” and “Global Citizenship.” To fulfill the “Global Citizenship” category, students must achieve proficiency in a language other than English, take an International Studies course, and take a course in Intercultural Domestic Studies that “addresses the role of identity and status in shaping the experiences of American society.”<sup>44</sup> Providence College has disciplinary “Foundations,” as well as a “Proficiencies” category that requires courses on Civic Engagement, Diversity, Intensive Writing, and Oral Communication. Along with “Ways of Knowing,” Davidson College requires courses falling under “Cultural Diversity” and “Justice, Equality and Community.” Other liberal arts colleges, such as Pomona College require “Breadth of Study” courses as well as broader elements such as Writing, Quantitative Reasoning, Speaking, Language Other Than English, and Examining Difference.<sup>45</sup> Graduates from these institutions will not only have established foundations in various modes of disciplinary inquiry, but also will have become proficient in various skills.

The Holy Cross Catalog suggests that required common area courses “encourage students to develop a reflective attitude with regard to different ways of knowing,”<sup>46</sup> but this curricular system could be improved by also intentionally developing students’ transdisciplinary

---

<sup>44</sup> “Graduation Requirements,” Carleton College <https://apps.carleton.edu/academics/liberalarts/requirements/#global>.

<sup>45</sup> See Appendix B for a descriptive list of liberal arts colleges’ curricular requirements.

<sup>46</sup> “The Academic Program,” College of the Holy Cross <https://catalog.holycross.edu/node/1381>

competencies. In January 2008, a Committee on Common Area Requirements at Holy Cross reported that the current system of requirements needed improvement in order to create a more “centered, connected, meaningful, and purposeful” education.<sup>47</sup> No changes have been made to the distribution requirements since this report.

*How does a Justice and Equity Requirement align with Holy Cross’ goals for education?*

In 2000, Superior General of the Society of Jesus Peter-Hans Kolvenbach asserted: “The measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future toward their neighbor and their world... Tomorrow’s ‘whole person’ cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow’s whole person must have, in brief, a well-educated solidarity.”<sup>48</sup>

Holy Cross emphasizes education of the whole person that leads students to “a lifetime of learning and moral citizenship” and helps them “to assume informed, responsible roles in their families, communities, and the world.”<sup>49</sup> Our “Mission and Identity” webpage purports: “Holy Cross challenges members of the College community to assume responsibility for the world in which they live through a well-educated solidarity.”<sup>50</sup> One of the three intentions listed on the “Goals of a Liberal Arts Education at the College of the Holy Cross” webpage is that students

---

<sup>47</sup> The Committee on Common Requirements, “Final Report of the Committee on Common Requirements” (January 2008), accessed via the Faculty Assembly archive on Moodle.

<sup>48</sup> Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education” (Keynote Address, October 2000), Santa Clara University, <https://www.scu.edu/ic/programs/ignatian-tradition-offerings/stories/the-service-of-faith-and-the-promotion-of-justice-in-american-jesuit-higher-education.html>.

<sup>49</sup> “Institutional Assessment,” College of the Holy Cross <https://www.holycross.edu/office-assessment-and-research/institutional-assessment>

<sup>50</sup> “Mission and Identity,” College of the Holy Cross <https://www.holycross.edu/office-assessment-and-research/institutional-assessment/mission-and-identity>

will: “Develop those habits of mind and life that exemplify the intellectual and moral values central to the distinctive mission and identity of Holy Cross as a Jesuit and Catholic liberal arts college. These include a commitment to the well-being of the human community and the natural world; the pursuit of a more just society; reflective engagement with matters of moral, spiritual, and religious life...”<sup>51</sup>

Beyond a rhetorical declaration of values, Holy Cross pursues justice in concrete ways. As an immediate support system to incoming students who may experience social, economic or academic challenges as a result of marginalization, the College offers the Passport Program, Odyssey orientation, and peer mentoring.<sup>52</sup> The Chaplains’ Office, Outfront Alliance and PRIDE provide love and support to the LGBTQ+ community, which is especially remarkable for a Catholic-affiliated institution.<sup>53</sup> Amit Taneja, Dean for Diversity, Equity, and Inclusion, works to train faculty on creating inclusive classroom experiences and facilitating difficult dialogue.<sup>54</sup> According to the Holy Cross Office of Community and Government Relations, students spent 74,222 hours outside the classroom volunteering during the 2016 fiscal year.<sup>55</sup> In response to the trying national political climate, the Holy Cross administration, faculty, and student body have worked on programming throughout the 2017-2018 school year to increase public understanding

---

<sup>51</sup> “Institutional Assessment,” College of the Holy Cross.

<sup>52</sup> “Orientations & Information for Incoming Students,” College of the Holy Cross <https://www.holycross.edu/academics/orientations-information-incoming-students>.

<sup>53</sup> “LGBTQIA Resources,” College of the Holy Cross <https://www.holycross.edu/campus-life/diversity-and-inclusion/additional-resources/lgbtqia-resources>; According to the *Catechism of the Catholic Church*, the official teaching of the Catholic Church views LGBT individuals as “intrinsically disordered” and their behaviors as “sinful.” The book *In, Out, and About on the Hill* (edited by James B. Nickoloff, Worcester: Holy Cross, 2010) discusses how the College’s Catholic identity has historically complicated the experiences of LGB students on campus.

<sup>54</sup> Susan Amatangelo and Amit Taneja, “Suggested Strategies for Deeper Dialogues,” (August 2017) <https://www.holycross.edu/campus-life/diversity-and-inclusion/additional-resources/suggested-strategies-deeper-dialogues>.

<sup>55</sup> Holy Cross Office of Community and Government Relations, “Holy Cross in the Community for Fiscal Year 2015-2016” (2016), [https://www.holycross.edu/sites/default/files/hc\\_in\\_the\\_communityfinal.pdf](https://www.holycross.edu/sites/default/files/hc_in_the_communityfinal.pdf).



of how public policies impact our campus and communities, and to encourage participation in political advocacy regarding immigration policy and gun reform. This is a non-exhaustive list of the many ways that the College of the Holy Cross successfully demonstrates its unique commitment to “living the mission.”

In order for the College of the Holy Cross to better meet these aims and overcome existing limitations, the school must call all students to grapple with issues of justice, inequality, power, privilege, and oppression within the classroom. Student Programs for Urban Development, Community Based Learning courses, and programming put on by the Office of Multicultural Education are opt-in experiences and thus, there is no guarantee that students will take advantage of these opportunities. In terms of precedent, the Montserrat program used to be an opt-in experience, but is now universally experienced because the faculty made the decision to require all first-years to participate. Beyond this lack of universal engagement in justice-related work, the quality and depth of extra-curricular experiences are not guaranteed and are not necessarily academically grounded. For example, the high magnitude of volunteer work mentioned above would be more meaningful if, in the classroom, students were confronting and consistently engaging with the deeper, root issues that make this service necessary. Learning about power and structural injustice could help to subvert a problematic culture of volunteerism and encourage students to consider how to work towards transformative change.<sup>56</sup> Despite the continual efforts of the Chaplains and Donelan Offices to facilitate critical reflection, the Holy Cross community has more work to do to overcome the ‘white savior’ complex and/or instrumental nature of volunteer service.<sup>57</sup> Faculty should take part in this common responsibility

---

<sup>56</sup> Nina Eliasoph, “Volunteering and Political Activism,” in *The Politics of Volunteering* (Cambridge: Polity Press, 2013): 43-63.

<sup>57</sup> Janet Poppendieck, *Sweet Charity?: Emergency Food and the End of Entitlement* (New York: Penguin, 1999).

to prevent students from falling into simplistic understandings of service and move them towards collaboration and solidarity with those they serve. Similarly, we as a community must reframe diversity and inclusion work to involve white responsibility and participation.<sup>58</sup> At a college known for its sense of community, we must acknowledge that certain students feel isolated or invisible within this community due to their race, sexuality, or other marginalized identity and must work to build bridges.<sup>59</sup> Establishing a Justice and Equity common area requirement would ensure that each student deliberately engages with these issues through scholarly frameworks.

Since the common area requirements system was created at the College in 1983, there has been a continual reevaluation of whether these curricular requirements are meeting the changing demands of education and enlivening the College's mission. In December 1982 during the initial development of the Holy Cross common area requirements, Professor Barbara Kohn called for a "reexamination of the goals of a liberal arts education for the 21st century." Kohn argued that without the creation of a Non-Western Cultural requirement, "crucial decisions about the just allocation of resources, the preservation of human rights, and the design of new systems of world order will be left for unenlightened technocrats."<sup>60</sup> In 2005, a faculty committee reported concern that the existing common requirements do not go beyond disciplinary breadth in order to facilitate the process of engaging "with the core questions and values of a Jesuit liberal arts education."<sup>61</sup> In 2009 an Ad Hoc Committee on Common Requirements reported that: "the disciplines evolve historically, and our goal is not specifically to reproduce our own training in

---

<sup>58</sup> Nolan L. Cabrera et al., *Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses* (New York: John Wiley & Sons, Incorporated, 2017).

<sup>59</sup> James B. Nickoloff, ed., *In, Out, and About on the Hill* (Worcester: College of the Holy Cross, 2010).

<sup>60</sup> Barbara Kohn, "Memo to the Curriculum Committee," (College of the Holy Cross December 1982). Dinand Library Archives & Special Collections.

<sup>61</sup> "Recommendation of the Common Requirements Working Group," (College of the Holy Cross April 2005). Accessed via the Faculty Assembly Archive on Moodle.

our students, but rather to equip them fully, creatively, and intelligently to engage our increasingly complex world. We maintain that it is contrary to the spirit of a liberal arts education—especially at Holy Cross—to approach questions of fundamental human importance in a manner that refuses to acknowledge the transdisciplinary nature of these questions, which are pursued in productively different ways by different disciplines but are not exclusively owned by any one.”<sup>62</sup> Despite the consistent assessments and calls for transforming the curricular requirements, there have been no major changes to the common requirements since they were first established, besides the institution of the Montserrat Program. The faculty and administration must reexamine the goals of modern higher education, the purpose and outcomes of distribution requirements, and how the College is pursuing its self-proclaimed responsibility to develop morally conscious citizens and leaders.

There is a misguided fear by some educators that teaching about oppression and justice is an oppressive push towards “political correctness,”<sup>63</sup> however, a Justice and Equity requirement is not a partisan or ideological requirement. It is one with pedagogical goals of challenging the status quo and improving critical thinking. Rather than imposing a certain set of beliefs on students, requisite Justice and Equity courses would provide academic spaces for analysis of power, for exploration of theory, and for engaging dialogue about difficult issues. Moreover, a meta-analysis of studies on the impact of diversity experiences in college indicates that taking diversity courses has a positive effect on students’ civic outcomes.<sup>64</sup> Civic outcomes include:

---

<sup>62</sup> Ad Hoc Committee on Common Requirements, “Final Report,” (College of the Holy Cross, March 24 2009). Accessed via the Faculty Assembly archive on Moodle.

<sup>63</sup> Kevin K. Kumashiro, *Against Common Sense: Teaching and Learning Toward Social Justice* (New York: Routledge, 2015): 35.

<sup>64</sup> Nicholas A. Bowman, “Promoting participation in a diverse democracy: A meta-analysis of college diversity experiences and civic engagement,” *Review of Educational Research* vol 81 no. 1 (2011): 29-68.

commitment to social responsibility, intercultural awareness and recognition of discrimination, acceptance of people with different identities, and perspective taking.<sup>65</sup> Thus, a Justice and Equity requirement will help to increase white student engagement in diversity and inclusion work on campus, which is a challenge the College of the Holy Cross is currently looking to address.<sup>66</sup> Other researchers, utilizing the Wabash National Study of Liberal Arts Education, show that students' critical thinking and intellectual curiosity improves when they encounter diversity via interpersonal interactions or diversity courses.<sup>67</sup> Many involved in higher education—from professors of education to student activists—argue that students “attend college to be exposed to new and unfamiliar ideas”<sup>68</sup> and need “an academic space to confront their biases and learn about their differences.”<sup>69</sup> A liberal arts education should involve creativity, innovation, transformation, moral reasoning, and the call to “ask more.”<sup>70</sup> Courses fulfilling a Justice and Equity requirement would provide this space and “present diversity in a frame of conflict and disparity, as an intellectual dilemma...that we need to understand at every level.”<sup>71</sup> A requirement with these goals is essential to improving students' educational and personal success during their four years and beyond.

---

<sup>65</sup> Association of American Colleges and Universities, “Civic Engagement VALUE Rubric” (2009). <https://www.aacu.org/civic-engagement-value-rubric>; Michelle Castellanos and Darnell Cole, “Disentangling the Impact of Diversity Courses: Examining the Influence of Diversity Course Content on Students' Civic Engagement,” *Journal of College Student Development* vol. 56 no. 8 (2015): 794-811.

<sup>66</sup> Dobson et al., “More Directly Engaging White Students in Diversity Work on Campus” (presentation, the Non-Profit Careers Conference at the College of the Holy Cross, January 19, 2018).

<sup>67</sup> Dan Berrett, “Encounters With Diversity, on Campuses and in Coursework, Bolster Critical-Thinking Skills,” *The Chronicle of Higher Education* (2012) <https://www.chronicle.com/article/Diversity-Bolsters/135858>.

<sup>68</sup> *ibid.*

<sup>69</sup> Sarah Brown, “Diversity Courses Are in High Demand. Can They Make a Difference?” *The Chronicle of Higher Education* (2016) <https://www.chronicle.com/article/Diversity-Courses-Are-in-High/234828>.

<sup>70</sup> “Ask More,” College of the Holy Cross <https://www.holycross.edu/askmore/>.

<sup>71</sup> Sarah Brown, “Diversity Courses Are in High Demand. Can They Make a Difference?”

The faculty are the College's agents of change: our leaders, experts, and mentors. While it may be interesting in the future to gather broader student input about curricular change, this is ultimately a faculty decision. It is up to our professors and administrators to lead in setting our institutional priorities. Students at Holy Cross care about social justice; it is part of our ethos and many student organizations are working towards these goals in a variety of ways such as uniting under the umbrella of the Social Justice Coalition.<sup>72</sup> It would be a definitively feminist practice of empowerment and inclusion to include students in the conversation about common area requirements.<sup>73</sup> However, we need faculty support and guidance in our endeavours, and Holy Cross should not let any students graduate without encountering these perspectives in the classroom. As Richard Light asserts in *Making the Most of College: Students Speak Their Minds*, campus leaders' decisions about curriculum are invaluable to the student experience for a number of reasons, because required classes: set the tone for life on campus, assure that there will be less segregation and self-selection by students, and help all students open their minds to different possibilities for their future and the world.<sup>74</sup>

*What requirements do other schools have related to justice, diversity, and civic engagement?*

Many of our peer institutions have set the precedent for distribution requirements related to themes of justice, power distribution, diversity of identities, and civic engagement. I have compiled a non-exhaustive list of over 50 liberal arts colleges that require at least one course on

---

<sup>72</sup> Donna Freitas, "Consent and the Catholic University: Social Justice and Sexuality," *Conversations on Jesuit Higher Education* vol. 51 no. 1 (February 2017): 33.

<sup>73</sup> Lucy Mercer-Mapstone and Gina Mercer, "A dialogue between partnership and feminism: deconstructing power and exclusion in higher education," *Teaching in Higher Education* vol. 23 no. 1 (2017): 137-143.

<sup>74</sup> Richard J. Light, *Making the Most of College: Students Speak Their Minds* (Cambridge: Harvard University Press, 2001): 135, 192, 195, 210.

these themes. Twenty-two of the other 27 Jesuit colleges have at least one course requirement related explicitly to justice, equity and/or social responsibility. See Appendix A for the complete descriptive list of colleges' justice and diversity requirements, and Appendix B for how these requirements fit within schools' larger system of core requirements. The following list outlines some examples of colleges' requirements:

- Pomona College has an “Analyzing Difference” requirement, in which “courses are primarily focused on a sustained analysis of the causes and effects of structured inequality and discrimination, and their relation to U.S. society. Such courses will make use of analyses that emphasize intersecting categories of difference. Examples include, but are not limited to: race, ethnicity, gender, sexuality, citizenship, linguistic heritage, class, religion and physical ability.”<sup>75</sup>
- Bowdoin College has an “Exploring Social Difference” requirement. “These courses develop awareness, understanding, and skills of analysis for examining differences such as those in class, environmental resources, ethnicity, gender, race, religion, and sexual orientation across and within societies and the ways that these are reflected in and shaped by historical, cultural, social, political, and economic processes.”<sup>76</sup>
- Davidson College redefined their distribution requirements for the 2017-2018 academic year: “Starting with the class of 2021, each student must take one course that satisfies the Justice, Equality, and Community (JEC) requirement. These courses address the manifestations of justice and equality in various communities, locales, nations or regions,

---

<sup>75</sup> “Degree Requirements,” Pomona College <http://catalog.pomona.edu/content.php?catoid=24&navoid=4821>.

<sup>76</sup> “Distribution Requirements,” Bowdoin College <https://www.bowdoin.edu/academics/curriculum/distribution-requirements.shtml>.

and focus on methods and theories used to analyze, spotlight, or remedy instances of injustice and inequality. Through these courses, faculty members guide students as they examine how justice and equality have been distributed, enacted, problematized and idealized in historical or contemporary settings.”<sup>77</sup>

- In May 2016, Hamilton College’s faculty voted to add a Diversity requirement *within* students’ majors. “Hamilton is giving individual academic departments and programs ultimate responsibility for the requirement, thereby signaling to students the importance and relevance of the topic to their chosen area of study.”<sup>78</sup>
- Scripps College requires students to complete both a “Gender & Women’s Studies” course and a “Race & Ethnic Studies” course, and these courses must be approved by the Faculty Executive Committee. The Registrar maintains a list of approved courses, and students may appeal to have a course counted.<sup>79</sup>
- Colgate College frames three required, multidisciplinary courses as “Challenges of Modernity,” “Communities and Identities,” and “Global Engagements.”<sup>80</sup> “Challenges of Modernity” examines how forces of modernity (i.e. urbanization, imperialism, and technological development) have transformed life on Earth for different people.<sup>81</sup> “This component of the Core Curriculum encourages students to think broadly and critically about the world that they inhabit, asking them to see their contemporary concerns in the

---

<sup>77</sup> “Graduation Requirements,” Davidson College <http://www.davidson.edu/academics/graduation-requirements>.

<sup>78</sup> “Faculty Add Diversity Requirement,” *Hamilton Alumni Review* (Summer 2016) <https://www.hamilton.edu/magazine/summer16/around-college>.

<sup>79</sup> “General Education Requirements,” Scripps College [http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Req-Checklist-01\\_18.pdf](http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Req-Checklist-01_18.pdf).

<sup>80</sup> “Liberal Arts Core Curriculum,” Colgate College <http://www.colgate.edu/academics/core-curriculum>. See Appendix A for a thorough description of each of these course requirements.

<sup>81</sup> *Ibid.*

perspective of the long-standing discourses of modernity.”<sup>82</sup> Colgate explains how their “Communities and Identities” courses are taught: “As investigations into a particular place and its extensions, they consider cultures and communities in their own right, with their own practices, histories, beliefs, and values, their own instantiations of modernity, and lastly, with their own capacities to produce and shape complex identities.

Furthermore, because many of the societies that are the subject of study have had significant and enduring encounters with imperial powers or other forms of domination, these courses examine the tensions and permutations, asymmetries and alliances that such relationships have produced.”<sup>83</sup> Colgate’s “Global Engagement” courses call students to debate the consequences of globalization and intercultural interaction and prepare to “responsibly confront the challenges of the twenty-first century.”<sup>84</sup>

- Lafayette College revised its common core in 2012 to develop “outcomes-based curriculum...that will be assessed on a continuing basis.”<sup>85</sup> Lafayette’s “Global and Multiculturalism” requirement involves the completion of two separate courses that “examine the structure of identity, diversity, and differences in domestic and global contexts,” respectively.<sup>86</sup> At least two dimensions of difference must be the primary focus of the course, and are “often discussed as systems of privilege and power.”<sup>87</sup> According to Lafayette, “dimensions of difference” include sexism, racism, Islamophobia,

---

<sup>82</sup> Ibid.

<sup>83</sup> Ibid.

<sup>84</sup> Ibid.

<sup>85</sup> “The Common Course of Study,” Lafayette College

<http://catalog.lafayette.edu/en/current/Catalog/Academic-Programs/Graduation-Requirements/The-Common-Course-of-Study>

<sup>86</sup> ibid

<sup>87</sup> ibid



heteronormativity, ethnocentrism, discrimination, resistance, hegemony, and intersectionality.<sup>88</sup> Lafayette also has a “Values Requirement, to be satisfied by a course where students construct and evaluate answers to questions of moral and political concern.”<sup>89</sup>

- A compelling component of Santa Clara University’s core curriculum is “Experiential Learning for Social Justice (ELSJ).” This requirement can be fulfilled either by a course that incorporates the key elements of the ELSJ program or by faculty mentored community engagement. The learning outcomes are as follows: “Students will be able to recognize the benefits of lifelong responsible citizenship and civic engagement in personal and professional activities (Civic Life); interact appropriately, sensitively, and self-critically with people in the communities in which they work and appreciate the formal and informal knowledge, wisdom, and skills that individuals in these communities possess (Perspective); recognize, analyze, and understand social reality and injustices in contemporary society, including recognizing the relative privilege or marginalization of their own and other groups (Social Justice); be able to make vocational choices in light of both their greatest gifts and the world's greatest needs (Civic Engagement).”<sup>90</sup> Santa Clara also requires students to take courses in “Ethics,” “Civic Engagement,” and “Diversity: U.S. Perspectives.”<sup>91</sup>

---

<sup>88</sup> “Global and Multicultural Requirement: Operational Rubric,” Lafayette College <https://registrar.lafayette.edu/wp-content/uploads/sites/193/2014/02/Global-and-Multicultural-Approved-Rubric-CE-P.pdf>. For specific details and language regarding how the Lafayette Curriculum and Educational Policy Committee approves courses, see this rubric, which is attached as Appendix E.

<sup>89</sup> “The Common Course of Study,” Lafayette College.

<sup>90</sup> See Appendix F. See also: Office of the Provost, “Core Curriculum: ELSJ Overview,” Santa Clara University <https://www.scu.edu/provost/core/elsj/elsj-overview/>

<sup>91</sup> Office of the Provost, “Current Core Guide,” Santa Clara University [https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02\\_28\\_2018.pdf](https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02_28_2018.pdf).

- Pitzer College requires the completion of three “Intercultural Understanding (Global/Local)” courses and two courses that fulfill the “Social Responsibility” category (one Social Justice Theory and one Social Justice Praxis course). “The Social Justice Theory course will emphasize diverse theoretical frameworks, movements and histories of social justice. The Social Responsibility Praxis course emphasizes the manifestation of social responsibility through community engagement, theoretical analysis, and critical reflection, or ‘praxis.’”<sup>92</sup> The Local Intercultural Understanding course criteria includes: “directly discuss the role of individual privilege and unequal power relations as it relates to the denied privileges of socially disadvantaged groups (e.g. role of social and cultural capital), whether at present or in U.S. history,” “push students to recognize how historical structures, individual agency, and the relations between the two are exhibited within the social circumstances of marginalized communities in the U.S.,” and “ask students to investigate the intersections between racialized, gendered, and classed identities as they relate to how intersecting axes of oppression, heterosexism, racism, classism, and/or ableism, affect marginalized communities in the U.S. and abroad.”<sup>93</sup>
- Marquette University’s “Diverse Cultures” requirement has the following learning outcomes: “At the completion of core studies, the student will be able to: 1. Identify differences and similarities in communication, values, practices, and beliefs between one’s own culture and other cultures. 2. Explain how categories of human diversity (such as race, gender, ethnicity, and disability) influence personal identities and can create

---

<sup>92</sup> “Social Justice/Responsibility Praxis Course Criteria,” Pitzer College  
<https://www.pitzer.edu/academics/guidelines-graduation/social-justice-responsibility-praxis-course-criteria/>.

<sup>93</sup> “Intercultural Understanding Course Criteria,” Pitzer College  
<https://www.pitzer.edu/academics/guidelines-graduation/intercultural-understanding-course-criteria/>.

structural and institutional inequity. 3. Critically reflect upon one's personal and cultural presuppositions and how these affect one's values and relationships."<sup>94</sup> Courses are approved for the Diverse Cultures requirement by a faculty committee, based on the degree to which the course meets the learning outcomes.<sup>95</sup>

- Wellesley College requires all students to take one "Multicultural" course "that focuses on (1) African, Asian, Middle Eastern, Caribbean, Latin American, Native American, or Pacific Island peoples, cultures, or societies; and/or (2) a minority American culture, such as those defined by race, religion, ethnicity, sexual orientation, or physical ability; and/or (3) the processes of racism, social or ethnic bias, or cross-cultural interaction."<sup>96</sup>
- Williams College replaced their "Peoples and Cultures" requirement with an "Exploring Diversity" requirement in 2006. "Courses that comprise the Exploring Diversity Initiative may fall under a variety of categories, including (but not limited to) the following: Comparative study of culture and societies; Empathetic Understanding; Power and Privilege; Critical Theorization."<sup>97</sup> The one required course can be completed during any semester but "students are urged to complete the course by the end of the sophomore year."<sup>98</sup>

---

<sup>94</sup> Office of the Provost, "Learning Outcomes Framework," Marquette University.

<http://www.marquette.edu/assessment/learning-outcomes-framework.shtml>.

How successfully existing courses met these learning outcomes was assessed in 2016, and professors are working on improving their curricular strategies. The university is also considering increasing the requirement to two classes, one focused on global perspectives and one on national perspectives. See data and recommendations in the "Diverse Cultures Assessment Summary (AY 2014-2015)

[www.marquette.edu/core-of-common.../DiverseCulturesAssessmentSummary.docx](http://www.marquette.edu/core-of-common.../DiverseCulturesAssessmentSummary.docx).

<sup>95</sup> Ibid.

<sup>96</sup> "The Multicultural Requirement," Wellesley College

<https://www.wellesley.edu/studentlife/aboutus/handbook/academic/mc>

<sup>97</sup> "The Exploring Diversity Initiative," Williams College

<https://web.williams.edu/admin/registrar/catalog/depts/exdy.pdf>.

<sup>98</sup> Ibid.

- Boston College has a “Cultural Diversity” requirement with goals similar to our existing Cross Cultural Studies requirement: “introducing students to different cultures and examining the concepts of cultural identity and cultural differences, are aimed at developing students' appreciation of other ways of life and providing a new understanding of their own cultures.”<sup>99</sup> On their webpage outlining this core requirement, they link to a list of “courses on the theme of Difference, Justice, and the Common Good, which fulfill the Cultural Diversity requirement.”<sup>100</sup>
- In 2015, the University of Iowa’s Student Government Association passed legislation regarding diversity and inclusion that expressed a desire for faculty to reevaluate the general-education program with a focus on the existing Values, Society, and Diversity requirement.<sup>101</sup> The University responded quickly by implementing changes for fall 2017, dividing the existing requirement into three separate requirements: Diversity and Inclusion, International and Global Issues, and Values and Culture.<sup>102</sup> The “Diversity and Inclusion” requirement is described as follows: “These courses encourage you to explore the historical and structural basis of inequality while learning about the challenges and benefits of diversity. You will have the opportunity to discuss your own ideas and experiences while coming to understand others better.”<sup>103</sup> It can be fulfilled by courses

---

<sup>99</sup> “Core Requirements & Courses,” Boston College Morrissey College of Arts and Science, [https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1\\_course\\_in\\_cultural\\_diversity](https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1_course_in_cultural_diversity).

<sup>100</sup> *ibid.*

<sup>101</sup> Sarah Brown, “Diversity Courses Are in High Demand. Can They Make a Difference?”

<sup>102</sup> Jeff, Charis-Carlson, “UI Sets New Diversity Requirement for 2017,” *Iowa City Press-Citizen* <https://www.press-citizen.com/story/news/education/university-of-iowa/2015/12/21/ui-sets-new-diversity-requirement-2017/77694850/>.

<sup>103</sup> “General Education at Iowa: The CLAS Core,” University of Iowa <https://clas.uiowa.edu/clas-core/requirements>.

such as “Black Culture and Experience: Contemporary Issues,” “Introduction to Disability Studies,” and “Introduction to the Politics of Class and Inequality.”<sup>104</sup>

- Under Bucknell’s required “Tools for Critical Engagement” curriculum, students are required to take a “Diversity in the U.S.” course, a “Global Connections” course, and “Environmental Connections” course. These courses have the following goals: “Students will reflect critically on the ways in which diversity (broadly understood) within the United States shapes the experience of citizens and persons residing in the United States”; “Students will use concepts and tools of inquiry to examine the beliefs, history, social experiences, social structures, artistic or literary expressions, and/or traditions of one or more cultures or societies located outside the United States. Students will use appropriate tools of inquiry to understand the interdependent nature of the global system and the consequences this interdependence has for political, economic, and social problems”; “Students will analyze, evaluate, and synthesize complex interrelationships between humans and the natural world.”<sup>105</sup>
- Clark University has a “Values Perspective” requirement of one course “that examines the moral dimension of human life as reflected in personal behavior, institutional structures, and public policy in local and global communities. Courses taught from the values perspective focus not only on the systematic formulation and analysis of moral and ethical claims, but also on how moral decisions affect both the individual and society.”<sup>106</sup>

---

<sup>104</sup> “Diversity and Inclusion,” University of Iowa <https://clas.uiowa.edu/students/clas-core/diversity-inclusion>.

<sup>105</sup> “College of Arts and Sciences Core Curriculum,” Bucknell University <https://www.bucknell.edu/academics/arts-and-sciences-college-of/college-core-curriculum>.

<sup>106</sup> “Program of Liberal Studies,” Clark University <http://www.clarku.edu/welcome/program-of-liberal-studies>.

These are intriguing variations of requirements addressing structures of identity and difference. Bowdoin, Pomona, and Davidson all have clearly defined requirements. Santa Clara and Pitzer both require some form of experiential learning, which could certainly be a potential component of required academic engagement at Holy Cross. I appreciate those, such as Marquette University, that outline specific student learning outcomes and course criteria. I believe that requirements such as those at Williams and Wellesley offer too broad of a definition; these colleges should have two separate requirements with distinct purposes of 1. cultural comparison and 2. critical theory about oppression. The work our peers have done can serve as a source of reference, inspiration, and motivation for the College of the Holy Cross as it develops new curricular goals and requirements.

*What courses do we already offer at Holy Cross that could fulfill a Justice and Equity common area requirement?*

An initial examination of the course offerings from the past five years suggests that there are 243 courses that could potentially meet the intellectual goals of the proposed Justice and Equity requirement, based upon criteria outlined below. After eliminating courses that were taught by professors who no longer teach at Holy Cross, there are 159 courses across 24 departments that examine the social, political, economic, and/or ethical contexts of: social problems, social concerns, justice, equality and equity, the pursuit of a just society, the allocation of resources, identity formation and representation, social movements, civil rights movements, power structures, discrimination and oppression, and/or the differing experiences of populations

based on their social location. An average of 33 courses are offered per semester that could fulfill a Justice and Equity Requirement.

The hope is that the faculty's future reevaluation of their goals for a liberal arts education will stimulate and encourage the re-thinking of existing course syllabi as well as the creation of new classes designed specifically to fulfill a Justice and Equity requirement. See Appendix C for the full list of existing courses.

Dean Amit Taneja requested data from the Office of Assessment and Research on February 4th, 2018 to answer the question "How many students per year graduate having taken one of these courses?" This research should be completed over the summer of 2018, and can provide insight about what percentage of students graduates without taking a Justice and Equity course and the degree to which such a requirement would provide a burden on students. My hypothesis is that many students graduate having taken one of the courses already, and thus the school should act to make sure that the remaining minority does not slip through the cracks. Establishing a Justice and Equity requirement will signal to students the College's commitment to these values.

### **Definition of Possible Requirement**

Continuing the Jesuit tradition of solidarity with others, Holy Cross requires all students to take one course that engages deeply in critical analysis of relationships between injustice, privilege, power, and marginalization. These courses will work to develop an understanding of competing ideas of the nature of justice and explore how different identities intersect and relate to structures of power and inequity.

The course must fulfill at least 4 of the following criteria:

- Examine multiple theories about the nature of justice and the common good.
- Explore theories of race, gender, sexual orientation, class, ethnicity or other socially constructed categories.
- Place the above categories in historical or contemporary contexts.
- Analyze the distribution of power in societies.
- Investigate political, legal, and economic changes over time and scrutinize their lasting consequences.
- Question what rights are, how rights are defined and expanded, and who has a role in defining or attaining rights.
- Explore how institutional and structural forces impact different groups, and how these impacts are exhibited within the social circumstances of marginalized communities.
- Interrogate how hegemonic systems of privilege and oppression are related.
- Study social movement mobilization and its relationship to social change.
- Contextualize the differences between equality and equity.

### **Conclusion and Recommendations**

There is significant intellectual and mission-based value in intentionally addressing theories and realities of justice, oppression, and empowerment. A Justice and Equity common area requirement would promote feminist goals as well as the Holy Cross mission by cultivating students' knowledge about the complex intersectionality of identities and fostering meaningful



dialogue, “well-educated solidarity,” and the ability to make a meaningful difference in the world.<sup>107</sup>

A Justice and Equity requirement will help meet the College’s goals of preparing students to be well-informed, morally responsible leaders in society, improving students’ capacity to listen and communicate respectfully, and reducing barriers between students on campus.<sup>108</sup> This requirement will ensure that all students grapple in the classroom setting with understanding the limitations of their own perspectives, examining how categories of diversity are constructed and what forces shape discrimination, and analyzing inequity and systemic barriers to equality. It is imperative to challenge students’ assumptions, expand critical thinking, and encourage interaction between people from different backgrounds. Through an alliance of Jesuit and feminist objectives, a Justice and Equity requirement will force students to consider the nuanced complexities of their communities and world and encourage them to become allies in the pursuit of justice and solidarity. This will not only make students better prepared for life after graduation, but will also strengthen the school community by helping students build bridges across differences.

I encourage the faculty to take up the following tasks: to discern how our larger common area requirement system is meeting the goals of a liberal arts education; to establish a requirement that involves the exploration of identity and justice; to include student voices in future conversation regarding common area requirements; to establish clear course criteria for all of the common area requirements to help faculty understand whether their course satisfies the

---

<sup>107</sup> Thomas Ehrlich, *Civic responsibility and higher education* (Phoenix: Oryx Press, 2000); Ross Brenneman, “New research center will tackle diversity, social justice issues,” USC Rossier School of Education <https://rossier.usc.edu/new-research-center-will-tackle-diversity-social-justice-issues/>; “Mission and Identity,” College of the Holy Cross.

<sup>108</sup> Jenna Lyons, “Another required course? UCLA proposes a diversity requirement,” *USA Today* (July 10 2014).

requirement; and to establish student learning outcomes for requirements and regularly assess whether these outcomes are being met. There are a number of questions that need to be considered. Should Justice and Equity be a category under which multiple courses are required? Will there be a distinction between domestic and global courses? Should there be an Environmental Justice requirement or an Ethics requirement? Should experiential learning or community engagement be an academic requirement, and if so, how could it be contextualized at Holy Cross? What can be learned from the ways that the Gender Sexuality and Women's Studies program challenges students to recognize how power and identity "shape the world in ways that are all at once personal, political, local, and global"?<sup>109</sup> When these questions are answered, the College will be able to implement a meaningful common area requirement structure that propels students on towards becoming engaged global citizens and contemplative critical thinkers.

---

<sup>109</sup> "Gender, Sexuality, and Women's Studies," College of the Holy Cross.  
<https://www.holycross.edu/academics/programs/gender-sexuality-and-womens-studies>

## Works Cited

- Ad Hoc Committee on Common Requirements. "Final Report." College of the Holy Cross, March 24 2009. Accessed via the Faculty Assembly archive on Moodle.
- "Ask More." College of the Holy Cross. <https://www.holycross.edu/askmore/>.
- Amatangelo, Susan, and Amit Taneja. "Suggested Strategies for Deeper Dialogues." College of the Holy Cross, August 2017.  
<https://www.holycross.edu/campus-life/diversity-and-inclusion/additional-resources/suggested-strategies-deeper-dialogues>.
- Arrupe, Pedro S.J. "Men for Others." *10th International Congress of Jesuit Alumni of Europe*. Valencia, Spain: July 1973.
- Berrett, Dan. "Encounters With Diversity, on Campuses and in Coursework, Bolster Critical-Thinking Skills." *The Chronicle of Higher Education*, 2012.  
<https://www.chronicle.com/article/Diversity-Bolsters/135858>.
- Boryczka, Jocelyn M., and Elizabeth A. Petrino, ed. *Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century*. New York: Fordham University Press, 2011.
- Bowman, Nicholas A. "Promoting participation in a diverse democracy: A meta-analysis of college diversity experiences and civic engagement." *Review of Educational Research* vol. 81 no. 1 (2011): 29-68.
- Brenneman, Ross. "New research center will tackle diversity, social justice issues." USC Rossier School of Education.  
<https://rossier.usc.edu/new-research-center-will-tackle-diversity-social-justice-issues/>.
- Brown, Sarah. "Diversity Courses Are in High Demand. Can They Make a Difference?" *The Chronicle of Higher Education*, 2016.  
<https://www.chronicle.com/article/Diversity-Courses-Are-in-High/234828>.
- Cabrera, Nolan L., Jeremy D. Franklin, and Jesse S. Watson. *Whiteness in Higher Education: The Invisible Missing Link in Diversity and Racial Analyses*. New York, NY: John Wiley & Sons, Incorporated 2017.
- Castellanos, Michelle and Darnell Cole. "Disentangling the Impact of Diversity Courses: Examining the Influence of Diversity Course Content on Students' Civic Engagement." *Journal of College Student Development* vol. 56 no. 8 (2015): 794-811.
- Catholic Church. *Catechism of the Catholic Church*. Vatican: Libreria Editrice Vaticana, 1997.
- Charis-Carlson, Jeff. "UI Sets New Diversity Requirement for 2017." *Iowa City Press-Citizen*, December 2015.  
<https://www.press-citizen.com/story/news/education/university-of-iowa/2015/12/21/ui-sets-new-diversity-requirement-2017/77694850/>.
- "Civic Engagement VALUE Rubric." Association of American Colleges and Universities, 2009.  
<https://www.aacu.org/civic-engagement-value-rubric>

- Clune, Michael W. "Degrees of Ignorance." *The Chronicle of Higher Education*, 2015.
- "College of Arts and Sciences Core Curriculum." Bucknell University.  
<https://www.bucknell.edu/academics/arts-and-sciences-college-of/college-core-curriculum>.
- "Core Requirements & Courses." Boston College Morrissey College of Arts and Science.  
[https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1\\_course\\_in\\_cultural\\_diversity](https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1_course_in_cultural_diversity).
- Cox, Laverne. "my spin on @bellhooks." *Tweet*, November 2015. <https://bit.ly/2uj4Z7d>.
- "Curriculum Committee Recommendations to the EPC." College of the Holy Cross, March 25, 1983. Accessed in Dinand Library Archives & Special Collections.
- David, Miriam A. "Feminism, activism and academe: a personal reflection." *Women's History Review* vol. 25 no. 6 (2015): 983-998.
- "Decree 4: Our Mission Today The Service of Faith and the Promotion of Justice." *The 32nd General Congregation of the Society of Jesus*, December 2nd, 1974-March 7th, 1975.  
<https://www.scu.edu/ic/programs/ignatian-tradition-offerings/stories/decree-4-gc-32-service-of-faith-and-the-promotion-of-justice.html>
- "Degree Requirements." Pomona College.  
<http://catalog.pomona.edu/content.php?catoid=24&navoid=4821>.
- Deruy, Emily. "The Complicated Process of Adding Diversity to the College Syllabus." *The Atlantic*, July 29, 2016.
- Dhawan, Nikita, and Maria do Mar Castro Varela. "What Difference Does Difference Make?: Diversity, Intersectionality, and Transnational Feminist Politics." *Wagadu: A Journal Of Transnational Women's & Gender Studies*, vol. 16 (December 2016): 11-39.
- "Distribution Requirements." Bowdoin College.  
<https://www.bowdoin.edu/academics/curriculum/distribution-requirements.shtml>.
- "Diverse Cultures Assessment Summary (AY 2014-2015)." Marquette University, 2016.  
[www.marquette.edu/core-of-common.../DiverseCulturesAssessmentSummary.docx](http://www.marquette.edu/core-of-common.../DiverseCulturesAssessmentSummary.docx).
- "Diversity and Inclusion." University of Iowa.  
<https://clas.uiowa.edu/students/clas-core/diversity-inclusion>.
- Dobson, Justin, Erica Hudson, Meghan Lindahl, Elaines Peña, and Manny Trejo. "More Directly Engaging White Students in Diversity Work on Campus." Presentation at the Non-Profit Careers Conference at the College of the Holy Cross, Worcester, MA, January 19, 2018. Granted access to presentation by Isabelle Jenkins, Associate Director of the Donelan Office.
- Edwards, Keith. "Aspiring Social Justice Ally Identity Development: A Conceptual Model." *NASPA Journal* vol. 43 no. 4 (2015).
- Ehrlich, Thomas. *Civic responsibility and higher education*. Phoenix: Oryx Press, 2000.
- Eliasoph, Nina. "Volunteering and Political Activism." in *The Politics of Volunteering*. Cambridge: Polity Press, 2013.

- “Faculty Add Diversity Requirement.” *Hamilton Alumni Review*, Summer 2016.  
<https://www.hamilton.edu/magazine/summer16/around-college>.
- “Financial Aid.” College of the Holy Cross.  
<https://www.holycross.edu/admissions-aid/financial-aid>.
- Fish, Stanley. “Citizen Formation is Not Our Job.” *The Chronicle of Higher Education*, 2017.
- Fish, Stanley. *Save the World on Your Own Time*. Oxford: Oxford University Press, 2008.
- Freitas, Donna. “Consent and the Catholic University: Social Justice and Sexuality.”  
*Conversations on Jesuit Higher Education* vol. 51 no. 1 (February 2017): 33-35.
- “General Education Requirements.” Scripps College.  
[http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Req-ChecKlist-01\\_18.pdf](http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Req-ChecKlist-01_18.pdf).
- “General Education at Iowa: The CLAS Core.” University of Iowa.  
<https://clas.uiowa.edu/clas-core/requirements>.
- “Gender, Sexuality, and Women's Studies.” College of the Holy Cross.  
<https://www.holycross.edu/academics/programs/gender-sexuality-and-womens-studies>
- “Global and Multicultural Requirement: Operational Rubric.” Lafayette College.  
<https://registrar.lafayette.edu/wp-content/uploads/sites/193/2014/02/Global-and-Multicultural-Approved-Rubric-CEP.pdf>.
- Goodman, D.J. "Motivating people from privileged groups to support social justice." *Teachers College Record* vol. 102 no. 6 (2000): 1061-1085.
- “Graduation Requirements.” Carleton College.  
<https://apps.carleton.edu/academics/liberalarts/requirements/#global>.
- “Graduation Requirement.” Davidson College.  
<http://www.davidson.edu/academics/graduation-requirements>.
- Hanisch, Carol. “The Personal is Political.” in *Notes from the Second Year: Women’s Liberation, Major Writings of the Radical Feminists* (1970).
- Holman, Michael S.J. “Father Pedro Arrupe and Jesuit Education.” *International Studies in Catholic Education* vol. 6 no. 2 (2014): 140-147.
- Holy Cross Office of Community and Government Relations. “Holy Cross in the Community for Fiscal Year 2015-2016.” College of the Holy Cross, 2016..  
[https://www.holycross.edu/sites/default/files/hc\\_in\\_the\\_communityfinal.pdf](https://www.holycross.edu/sites/default/files/hc_in_the_communityfinal.pdf).
- hooks, bell, Marci Blackman, Shola Lynch, and Janet Mock. “Are You Still a Slave? Liberating the Black Female Body.” Panel conversation at The New School, 2014.  
<http://www.feministcurrent.com/2014/05/09/bell-hooks-will-save-us-all-from-the-long-slow-death-that-is-popular-feminism/>
- hooks, bell. *Teaching to Transgress: Education as the Practice of Freedom*. London: Routledge 1994.
- “Institutional Assessment.” College of the Holy Cross.  
<https://www.holycross.edu/office-assessment-and-research/institutional-assessment>

- Kohn, Barbara. "Memo to the Curriculum Committee." College of the Holy Cross, December 1982. Accessed in Dinand Library Archives & Special Collections.
- Kolvenbach, Peter-Hans S.J. "On the Social Apostolate." *Promotio Iustitiae*, January 2000.
- Kolvenbach, Peter-Hans S.J. "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education." Keynote Address at the "Commitment to Justice in Jesuit Higher Education" conference at Santa Clara University, October 2000.  
<https://www.scu.edu/ic/programs/ignatian-tradition-offerings/stories/the-service-of-faith-and-the-promotion-of-justice-in-american-jesuit-higher-education.html>.
- Kumashiro, Kevin K. *Against Common Sense: Teaching and Learning Toward Social Justice*. New York: Routledge, 2015.
- Latzer, Barry. "Common Knowledge: the Purpose of General Education." *The Chronicle of Higher Education*, 2004.  
<https://www.chronicle.com/article/Common-Knowledge-the-Purpose/12903>.
- Levy, Megan. "The Preferential Option for the Poor- Liberation Theology, a Call to Action." *Centre for Medieval and Early Modern Studies Conference* (2010).  
 "Liberal Arts Core Curriculum." Colgate College.  
<http://www.colgate.edu/academics/core-curriculum>.
- Light, Richard J. *Making the Most of College: Students Speak Their Minds*. Cambridge: Harvard University Press, 2001.
- "LGBTQIA Resources." College of the Holy Cross.  
<https://www.holycross.edu/campus-life/diversity-and-inclusion/additional-resources/lgbtq-ia-resources>
- Lorde, Audre. "The Master's Tools Will Never Dismantle the Master's House" in *This Bridge Called My Back: Radical Women of Color*, ed. by Cherrie Moraga and Gloria Anzaldua. New York: Kitchen Table Press (1983): 94-101.
- Lyons, Jenna. "Another required course? UCLA proposes a diversity requirement." *USA Today*, July 10 2014.
- Magner, Denise. "Sampler of Efforts to Teach Students About Diversity." *The Chronicle of Higher Education*, 1990.  
<https://www.chronicle.com/article/Sampler-of-Efforts-to-Teach/67737>.
- McFarland, Michael C. S.J. "Letter from Fr. McFarland on Holy Cross' Mission." College of the Holy Cross, 2006.  
<https://www.holycross.edu/about-us/mission-statement/letter-fr-mcfarland-holy-cross-mission>
- Lucy Mercer-Mapstone and Gina Mercer, "A dialogue between partnership and feminism: deconstructing power and exclusion in higher education," *Teaching in Higher Education* vol. 23 no. 1 (2017): 137-143.
- Meyo, Obwanda Stephen S.J. "The educational ideas of Pedro Arrupe, SJ: a valuable resource for all Catholic educators." *International Studies in Catholic Education* vol. 6 no.2

- (2014): 128-139.
- “Mission and Identity.” College of the Holy Cross.  
<https://www.holycross.edu/office-assessment-and-research/institutional-assessment/mission-and-identity>
- Nickoloff, James B., ed. *In, Out, and About on the Hill*. Worcester: College of the Holy Cross, 2010.
- Office of the Provost. “Core Curriculum: ELSJ Overview.” Santa Clara University.  
<https://www.scu.edu/provost/core/elsj/elsj-overview/>
- Office of the Provost. “Current Core Guide.” Santa Clara University.  
[https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02\\_28\\_2018.pdf](https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02_28_2018.pdf).
- Office of the Provost. “Learning Outcomes Framework.” Marquette University.  
<http://www.marquette.edu/assessment/learning-outcomes-framework.shtml>.
- “Orientations & Information for Incoming Students.” College of the Holy Cross.  
<https://www.holycross.edu/academics/orientations-information-incoming-students/>
- Pitzer College. “Intercultural Understanding Course Criteria.”  
<https://www.pitzer.edu/academics/guidelines-graduation/intercultural-understanding-course-criteria/>.
- Pitzer College. “Social Justice/Responsibility Praxis Course Criteria.”  
<https://www.pitzer.edu/academics/guidelines-graduation/social-justice-responsibility-praxis-course-criteria/>.
- Poppendieck, Janet. *Sweet Charity?: Emergency Food and the End of Entitlement*. New York: Penguin, 1999.
- “Program of Liberal Studies.” Clark University.  
<http://www.clarku.edu/welcome/program-of-liberal-studies>.
- “Recommendation of the Common Requirements Working Group.” College of the Holy Cross, April 2005. Accessed via the Faculty Assembly Archive on Moodle.
- Šadl, Zdenka, and Tajda Ferko. “Intersectionality and Feminist Activism: Student Feminist Societies in the United Kingdom.” *Teorija in Praksa* 54, no. 6 (2017): 925-946.
- Schneider, Carol Geary. “Diversity Requirements: Part of a Renewed Civic Education.” *Diversity Digest* (Winter 2001).
- Schneider, Carol Geary. “Liberal Education Takes a New Turn.” *National Education Association Almanac of Higher Education* (2008): 29-40.
- Schwartz, Barry. “What ‘Learning How to Think’ Really Means.” *The Chronicle of Higher Education*, 2015.  
<https://www.chronicle.com/article/What-Learning-How-to-Think/230965>.
- Smith, Casey. “Women's studies has changed over the years — and it's more popular than ever.” *USA Today*, March 5 2017.

- <http://college.usatoday.com/2017/03/05/womens-studies-popular/>
- “The Academic Program.” College of the Holy Cross. <https://catalog.holycross.edu/node/1381>
- The Committee on Common Requirements. “Final Report of the Committee on Common Requirements.” College of the Holy Cross, January 2008. Accessed via the Faculty Assembly archive on Moodle.
- “The Common Course of Study.” Lafayette College.  
<http://catalog.lafayette.edu/en/current/Catalog/Academic-Programs/Graduation-Requirements/The-Common-Course-of-Study>
- “The Exploring Diversity Initiative.” Williams College.  
<https://web.williams.edu/admin/registrar/catalog/depts/exdy.pdf>.
- “The Multicultural Requirement.” Wellesley College.  
<https://www.wellesley.edu/studentlife/aboutus/handbook/academic/mc>
- Umbach, Paul and Matthew Wawrzynski. “Faculty Do Matter: The Role of College Faculty in Student Learning and Engagement.” *Research in Higher Education* vol. 45 no. 2 (March 2005): 153–184.
- Wagner, Anne. "CRISIS ... WHAT CRISIS? The Revitalization of Academic Feminism." *Canadian Social Work Review*, no. 2 (2010): 187-204.



**Acknowledgements**

I am particularly grateful for the assistance given by my advisor Professor Stephanie Yuhl in developing and editing this proposal and paper. Thank you for pushing me to recognize counter-arguments and find common ground with those I do not see eye-to-eye with.

Special thanks to Michelle Sterk Barrett for sharing her work on proposing a Social Justice minor at Holy Cross as well as being a second reader of this capstone.

I wish to acknowledge the help provided by Greta Kenney and Dean Amit Taneja in seeing the interconnections between diversity and justice, and in helping me evaluate which courses could fulfill a Justice and Equity requirement.

Thank you to the Student Government Association for their support of this project and their willingness to advocate for a Justice and Equity requirement.

Advice given by Provost Margaret Freije, Professor Susan Amatangelo, Professor Denise Schaeffer, Professor K.J. Rawson, Professor Ara Francis, Professor Shawn Maurer, Professor Loren Cass, Professor Danuta Bukatko, Professor Judith Chubb, and Professor Maria Rodrigues was invaluable in terms of navigating faculty governance and understanding institutional history.

## Appendices

### Appendix A

#### Liberal Arts and Jesuit Colleges' Justice/Diversity Requirements

##### Amherst College

None

##### Barnard College *newly updated Fall 2016*

1 course each in

- **Thinking through Global Inquiry**—where students consider communities, places, and experiences beyond their immediate location, expanding their perspectives on the world and their place in it.
- **Thinking about Social Difference**—where students examine how difference is defined, lived, and challenged, and the disparities of power and resources in all their manifestations.

<https://barnard.edu/foundations>

##### Bates College

None

##### Berea College

- Writing Seminar II: **Identity and Diversity in the United States**
  - This course is designed to develop and build upon the reasoning, writing, research, and learning emphases of GSTR 110, while engaging all students on issues close to the historic mission of the College: race, gender, Appalachia, and class. Initially, each section explores the story of Berea, including as it relates to the unifying themes of GSTR 210. Each section of the course involves explicit, continuing attention to writing, reasoning, research, and reflective engagement with various texts, including instruction in the processes of producing a research paper. Taken in one's second regular term.
- Perspectives Areas:
  - **African Americans', Appalachians', Women's** (1 course)
    - “develops an understanding and appreciation of diversity through the study of one or more of those groups central to Berea’s Commitments: African Americans, Appalachians, and/or Women.”
  - **International (Language or World Culture option)**

- “develops an understanding and appreciation of world citizenship through the study of languages or world cultures.”
- 2 non-English language courses or TWO world culture courses, one of which must be non-Western

<http://catalog.berea.edu/en/2013-2014/Catalog/Academics/The-Academic-Program/General-Education-Program/Six-Perspective-Areas-All-Six-Areas-Required>

Examples of courses:

<http://catalog.berea.edu/en/Current/Catalog/Academic-Policies/Degree-Requirements/General-Education-Program/Six-Perspective-Areas/Approved-Courses/AAAW-Perspective>

Boston College:

- **Cultural Diversity Requirement (1 Course)**
  - “A critical component of a liberal education is the capacity to see human experience from the point of view of others who encounter and interpret the world in significantly different ways. Courses in Cultural Diversity, by introducing students to different cultures and examining the concepts of cultural identity and cultural differences, are aimed at developing students' appreciation of other ways of life and providing a new understanding of their own cultures.”
  - More specifically, the Task Force envisions a one-course Cultural Diversity requirement being fulfilled by:
    - courses on Asian, African, Middle Eastern and Latin American cultures
    - courses on minority cultures of the United States derived from these cultures
    - courses on Native American cultures
    - courses that address the concept of culture from a theoretical and comparative perspective either separately or in the context of the courses listed in above.

Click here for a list of Core courses on the theme of Difference, Justice, and the Common Good, which fulfill the Cultural Diversity requirement.

[https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1\\_course\\_in\\_cultural\\_diversity](https://www.bc.edu/bc-web/schools/mcas/undergraduate/core-curriculum/core-requirements.html#1_course_in_cultural_diversity)

Boston University College of Arts and Sciences

None

Bowdoin College

- **Exploring Social Difference (1 course)**

- These courses develop awareness, understanding, and skills of analysis for examining differences such as those in class, environmental resources, ethnicity, gender, race, religion, and sexual orientation across and within societies and the ways that these are reflected in and shaped by historical, cultural, social, political, and economic processes.
- **International Perspectives (1 course)**
  - These courses assist students in gaining a critical understanding of the world outside the United States, both contemporary and historical.

<https://www.bowdoin.edu/academics/curriculum/distribution-requirements.shtml>

#### Bryn Mawr College

- **Cross-Cultural Analysis (1 course):** analyzing the variety of societal systems and patterns of behavior across space.
  - These courses encourage students to engage with communities and cultures removed from their own. Using the tools, methodologies and practices that inform our scholarship, students will develop a deeper sense of what it means to analyze or interpret a human life or community within a “culture.” A central goal is to overcome the tendency to think that one’s own culture is the only one that matters.

<http://www.brynmawr.edu/catalog/2017-18/program/requirements/newrecs.html>

#### Bucknell University

1 course in each of the Tools for Critical Engagement

- **Diversity in the U.S.**
  - Students will acquire contextualized knowledge about some aspect of complex group interactions in the United States. Students will use concepts and tools of inquiry to analyze issues related to the diversity of cultural experiences in the United States. Students will reflect critically on the ways in which diversity (broadly understood) within the United States shapes the experience of citizens and persons residing in the United States.
- **Global Connections**
  - Students will use concepts and tools of inquiry to examine the beliefs, history, social experiences, social structures, artistic or literary expressions, and/or traditions of one or more cultures or societies located outside the United States.
  - Students will use appropriate tools of inquiry to understand the interdependent nature of the global system and the consequences this interdependence has for political, economic, and social problems.
- **Environmental Connections**

- Students will analyze, evaluate, and synthesize complex interrelationships between humans and the natural world. Students will evaluate critically their personal connections to the natural world in one of the following ways: reasoning about ethical issues, directly experiencing the natural world, connecting to their community, or relating individual choices to larger societal goals.

<https://www.bucknell.edu/academics/arts-and-sciences-college-of/college-core-curriculum>

### Canisius College

- **Diversity** (1 Course)

- “enable students to develop an understanding of the multicultural character of the United States by giving attention to the cultural differences within the United States in many areas of society.”
- “Students will identify variables that constitute a diverse and multicultural United States, Recognize the impact of the variables on the American experience, articulate the interplay of these variables on the American experience.”
- “Students will examine how variables are socially constructed, distinguish how the power structure in America affects diverse groups, and compare and contrast the varied experiences of individuals within American society.”

- **Global Awareness** (1 Course)

- “Identify and describe the history, social structures, political institutions, and/or patterns of cultural expression that characterize specific societies, states, and peoples outside of the US, and Identify the various factors that have contributed to the history and development of social structures, political institutions, and patterns of cultural expression that characterize specific societies, states, peoples, and cultures outside the united states.”

- **Justice** (1 Course)

- “Develop an understanding of the nature of justice, including the tension between justice and power, as well as the causes of injustice. The focus will be upon the promotion of justice. Students will demonstrate an understanding of justice, its relationship to power, and the ways in which causes of injustice may be mitigated and justice promoted.”
- “Compare and contrast different theories of justice, including the ways in which justice has been defined and conceived, describe the factors that are responsible for injustice with particular emphasis upon the relationship of injustice to inequities in the distribution of power, and describe the ways in which the factors responsible for injustice might be mitigated in the cause of justice.”

<http://www.canisius.edu/academics/core/structure/attribute-courses/diversity/>

<http://www.canisius.edu/academics/core/structure/attribute-courses/global-awareness/>

<http://www.canisius.edu/academics/core/structure/attribute-courses/justice/>

### Carleton College

- **Global Citizenship Requirement**

- Being an educated person and living a life that is purposeful and worthwhile for others as well as for oneself requires recognizing that the world is far more interconnected than ever before in human history. Carleton students will be effective citizens and leaders and make a difference in this world only if they are equipped to navigate foreign cultures, be conversant in foreign languages, and acquaint themselves with multiple cultures and societies that are different from their own.
  - Proficiency in a language other than English (4 or 5 courses depending on the language)
  - At least one course in **International Studies (IS)**: Courses that meet this requirement will seek to develop in students the ability to see the world—its peoples and problems—from multiple perspectives. This will often take a comparative and/or historical approach.
  - At least one course in **Intercultural Domestic Studies (IDS)**: Courses that meet the IDS requirement focus on the United States. Course content addresses the role of identity and status in shaping the experiences of American society. Scope of instruction can be historical and comparative and include opportunities for reflection.

<https://apps.carleton.edu/academics/liberalarts/requirements/#global>

### Claremont McKenna College

None

### Clark University

- **Global Comparative Perspective**

- Global Comparative Perspective courses introduce you to comparative analysis by exploring diverse cultures, political systems, or economic structures throughout the world. You'll examine similarities and differences in a global or international context, gaining the tools to analyze human experience. Sample courses: Economics and the World Economy · Health and the Urban Environment · Miracles of Asia · Introduction to Cultural Anthropology · Revolution and Political Violence · Global Society

- **Values Perspective**

- Values Perspective courses examine the moral dimension of human life as reflected in personal behavior, institutional structures, and public policy in local and global communities. Courses taught from the values perspective focus not

only on the systematic formulation and analysis of moral and ethical claims, but also on how moral decisions affect both the individual and society. Sample courses: · Creating a Culture of Innovation · Holocaust: Agency and Action · Topics in Men and Emotion · Gender, War and Peace · Business Ethics and Law · Food Justice and Food Movements

<http://www.clarku.edu/welcome/program-of-liberal-studies>

#### Colby College

- **Diversity** (2 courses)
  - Deal with specific diversity issues, one as they concern the United States (U) and the other in a context outside the United States (I).
  - Courses are centrally concerned with: the structures, workings, and consequences of; and/or efforts at political and cultural change directed against; and/or progress in overcoming prejudice, privilege, oppression, inequality, and injustice.

<https://www.colby.edu/registraroffice/rules-and-requirements/>

<http://www.colby.edu/catalogue/2014/06/03/requirements/>

#### Colgate College

- **Challenges of Modernity** (1 course)
  - Modernity is a crucial element of the intellectual legacy to which we are heirs. A matrix of intellectual, social, and material forces that have transformed the world over the last quarter millennium, modernity has introduced new problems and possibilities into human life. Within modernity, issues of meaning, identity, and morality have been critiqued in distinctive ways. People of different social classes, racial groups, ethnic backgrounds, genders and sexual identities have contributed to an increasingly rich public discourse. The human psyche has been problematized, and the dynamic character of the world, both natural and social, has been explored. Urbanization and technological development have transformed the patterns of everyday life. Imperialism has had a complex and lasting impact on the entire globe. The human capability to ameliorate social and physical ills has increased exponentially, and yet so has the human capacity for mass destruction and exploitation. In this course, taught by an interdisciplinary staff, students explore texts from a variety of media that engage with the ideas and phenomena central to modernity. To ensure a substantially common experience for students, the staff each year chooses texts to be taught in all sections of the course. This component of the Core Curriculum encourages students to think broadly and critically about the world that they inhabit, asking them to see their contemporary concerns in the perspective of the long-standing discourses of modernity.

- **Communities and Identities** (1 course)
  - Courses are designed to provide a textured understanding of identities, cultures, and human experiences in particular communities and regions of the world. They seek to examine critically the multiple forms of social life that contribute to the world's cultural diversity, and to analyze the ways in which any one society functions as a unified whole and yet encompasses multiple, sometimes conflicting identities (based, for example, on gender, race, status, class, sexual identities, religion, and language). As investigations into a particular place and its extensions, they consider cultures and communities in their own right, with their own practices, histories, beliefs, and values, their own instantiations of modernity, and lastly, with their own capacities to produce and shape complex identities. Furthermore, because many of the societies that are the subject of study have had significant and enduring encounters with imperial powers or other forms of domination, these courses examine the tensions and permutations, asymmetries and alliances that such relationships have produced. Multidisciplinary in focus and materials, these courses explore the complex identities of persons through study of their geography, history, politics, and economics as well as their languages, literature, film, art, music, and religions. Students develop a comparative, historical frame of reference between the community being studied and the communities to which they belong.
- **Global Engagements** (1 course)
  - Courses provide students with an opportunity to analyze and debate the conditions and consequences of intercultural interaction, both in the United States and in the broader world, so they will be prepared to responsibly confront the challenges of the 21st century. Ultimately, the GE requirement seeks to empower students to live responsibly in contexts that require an understanding of the complexity of human beings and their impact, whether in the United States or in the broader world. Courses are approved for GE credit by term and instructor so the offerings will vary each term. GE courses take a variety of forms. For instance, a course in this component might ask students to do one of the following:
    - examine the consequences of globalization in one or more of its many forms, investigate issues or processes that have an impact that can be fully understood only by using a global perspective, experience the cross-cultural understanding that comes from intensive language learning or study group participation, cross boundaries by examining how diversity finds expression in human culture, or consider human diversity in dimensions such as race, class, and gender.

<https://www.colgate.edu/offices-and-services/registrar/registration/first-year-registration/fy-grad-requirements>



[http://catalogue.colgate.edu/preview\\_entity.php?catoid=3&ent\\_oid=110&hl=%22core+curriculum%22&returnto=search](http://catalogue.colgate.edu/preview_entity.php?catoid=3&ent_oid=110&hl=%22core+curriculum%22&returnto=search)

### Creighton University

- **Intersections** (3 courses)
  - “The focus of the Intersections component will be on big questions that employ critical thinking skills to address issues of diversity, service, and social justice. Students and instructors will work at the intersection of intellectual inquiry and personal experience as they seek together to understand intersections in the world at large. In the best Ignatian tradition, these courses will involve research and writing as well as reflection, collaboration, and debate.”

<http://catalog.creighton.edu/undergraduate/undergraduate-curriculum-degree-requirements/>

### Davidson College *newly updated for the class of 2021*

- **Cultural Diversity** (1 course)
  - Courses that satisfy the cultural diversity requirement focus on one or more cultures that differ from the main cultures of the United States or Western Europe. Through these courses, faculty members guide students as they explore cultural differences from an academic perspective.
- **Justice, Equality and Community** (1 course)
  - Starting with the class of 2021, each student must take one course that satisfies the Justice, Equality, and Community (JEC) requirement. These courses address the manifestations of justice and equality in various communities, locales, nations or regions, and focus on methods and theories used to analyze, spotlight, or remedy instances of injustice and inequality. Through these courses, faculty members guide students as they examine how justice and equality have been distributed, enacted, problematized and idealized in historical or contemporary settings.

<http://www.davidson.edu/academics/graduation-requirements>

### Earlham College

- **Perspectives on Diversity** (2 courses):
  - **Domestic** — Students must complete one course (a minimum of three semester hours) with a United States focus that meets the criteria below.
    - We exist within a history of systemic cultural, political and economic oppression and privilege. In the Domestic Diversity portion of the requirement, students examine the ways groups define themselves and have been defined within this context. The groups addressed in this requirement are usually identified in terms of race, gender, sexual

orientation, class or ethnicity. Courses may occasionally address other socially constructed categories that have been used to name and control, and for which there are significant bodies of scholarship.

- Courses with a **Domestic Diversity** designation meet three or more of these criteria:
  - Address the ways marginalized groups define and express themselves, and the contexts in which these definitions are constructed.
  - Examine the ways in which definition is an act of power.
  - Discuss how such global forces as imperialism, globalization and socialism have shaped ideas, groups, institutions and/or the natural environment.
  - Explore theories of race, gender, sexual orientation, class, ethnicity or other socially constructed categories.
  - Place the above categories in historical or contemporary contexts.
- **International** — Students must complete one course (a minimum of three semester hours) with a focus outside of the United States, that meets the criteria below.
  - Learning to see through the eyes of other peoples and cultures is essential to becoming a citizen of the world. In the International Diversity portion of the requirement, students study cultures outside of the United States, examining these cultures' self-definitions and their interaction with external forces. This invites an expanded worldview and greater understanding of cultural perspective.
  - Courses with an **International Diversity** designation meet three or more of the following criteria:
    - Address the self-definition and self-expression of particular cultures.
    - Use comparative analysis of different cultural perspectives.
    - Study countries or cultures using theories of race, gender, sexual orientation, class, ethnicity or other socially constructed categories.
    - Discuss how such global forces as imperialism, globalization and socialism have shaped ideas, groups, institutions and/or the natural environment.
    - Examine the concepts used to interpret and compare cultures.
    - Study the past or present interactions of groups or cultures within their political, economic, ideological or natural contexts.

<http://earlham.edu/curriculum-guide/general-education-program/perspectives-on-diversity-requirement/>

#### Fairfield University

- **U.S. Diversity** (1 course)
  - “In order to help students develop a critical consciousness of self and society, all undergraduates are required to take one course that gives significant treatment to aspects of diversity and pluralism in U.S. society. Such courses will explore, in a systematic manner, connections among race-ethnicity, class, and gender, and will examine issues of privilege and difference in U.S. society. Additional aspects of diversity may be considered provided that their intersection with race, class, and gender are examined.”
- **World Diversity** (1 Course)
  - “In addition to the U.S. diversity course, a world diversity course is required of all undergraduates. This course focuses on a non-Western culture or society, exclusive of Europe and the United States, and their literary, artistic, musical, religious, philosophical, political, economic, or social traditions. Though courses primarily emphasizing North American and European topics will not count toward this requirement, courses focusing on Native American, Russian, and pre-Colombian or Latin American cultures can meet the requirement. Core language courses do not meet this requirement while literature and culture courses may satisfy it. Moreover, such a course will not emphasize international relations or business relations vis-à-vis Europe or the United States. A study abroad experience may satisfy this requirement if it meets with the spirit and letter of this mission statement.”

<https://www.fairfield.edu/academics/undergraduate/thecore/usworlddiversity/>

#### Fordham University

- **American Pluralism** (1 course)
  - “American Pluralism courses afford students the opportunity to develop tolerance, sensitivities, and knowledge of the following forms of American diversity: race, ethnicity, class, religion, and gender”
- **Global Studies** (1 course)
  - “Global studies courses are intended to ensure that students come to respect, understand, and appreciate the significant variations in customs, institutions, and worldviews that have shaped peoples and their lives.”

[http://www.fordham.edu/info/20317/core\\_curriculum](http://www.fordham.edu/info/20317/core_curriculum)

#### Georgetown University

- **Engaging Diversity: Domestic** (1 course)
- **Engaging Diversity: Global** (1 course)
  - “The [2 course] engaging diversity requirement will prepare students to be responsible, reflective, self-aware and respectful global citizens through recognizing the plurality of human experience and engaging with different cultures, beliefs, and ideas. By fulfilling the requirement, students will become better able to appreciate and reflect upon how human diversity and human identities shape our experience and understanding of the world.”

<https://college.georgetown.edu/academics/core-requirements/engaging-diversity>

### Gonzaga University

- **1 Social Justice** Designation
  - “To receive the social-justice designation a course will introduce students to one or more social justice concerns and help them develop the critical and analytical tools necessary to understand and respond to institutional and structural injustices found in economic, political, cultural, or ecclesial systems. Such classes may also involve service learning that enables students to personally work with oppressed or marginalized groups in society. Such courses are in tune with the humanistic ideal of justice and liberation, the Catholic preferential option for the poor as well as the Jesuit emphasis on social analysis and the building of the Kingdom of God. Social-justice courses that also meet service learning guidelines (SL) serve the additional Jesuit emphasis on the importance of direct engagement with the marginal in society. Students will be able to describe how social systems and structures contribute to human suffering or human flourishing, in particular how the dignity of persons is enhanced, threatened, or diminished by social systems and structures, understand and be able to articulate how attitudes, perspectives, and behaviors are shaped and influenced by specific contexts and structures within which one lives, be able to articulate either moral, ethical, social, and/or psychological reasons for working toward the common good, especially for--and with--vulnerable populations, evince enhanced empathy with vulnerable populations, and demonstrate a commitment to the need for social transformation toward a more just world.”
- **2 Global Studies** Designations
  - “Courses with the Global Studies designation challenge students to perceive and understand human diversity by exploring diversity within a context of constantly changing global systems. These courses promote knowledge of particular social practices and cultural systems, primarily those outside the United States; prepare students with the skills necessary to engage people in other societies; and develop

openness to difference and critical reflection when encountering values and belief systems that are different from the student's own.”

- “Students will be able to: demonstrate knowledge of particular social practices and cultural systems as constructed by members of one or more societies, demonstrate the skills necessary to engage with people in those societies, and demonstrate openness to difference and critical reflection when encountering values and belief systems that are different from their own.”

Source: email to Em Breakell '17 from Core Director

### Grinnell College

None

### Hamilton College

- Students are required to take a **Diversity** course within their own major, as of fall 2017.

<https://www.hamilton.edu/magazine/summer16/around-college>

### John Carroll University

- **1 Diversity Course**
  - “A course that focuses on issues of diversity, which might include issues of gender and race...courses focusing on issues of diversity should investigate one or more groups outside the dominant culture within a nation.”
  - “The University Core seeks to increase students' awareness of alternative worldviews and lifeways that form the basis of social life for and identifiable population. The Core thus requires that students take at least one course reflecting on diversity within a society so as to increase tolerance and discourage stereotyping. Such courses include, but are not limited to, those dealing to a large extent with minority or marginalized populations. Such courses will seek to encourage academic understanding of these alternative views and life ways through a variety of approaches. These include description, analysis of the issues and processes of marginalization, analysis of status in the larger society, and/or comparison with other populations. They will seek to examine not only differences between these populations and others, but also diversity within these populations.”

<http://webmedia.jcu.edu/cas/files/2012/05/Core-Bulletin-Revised-March-12-2009.pdf>

### Lafayette College *redesigned in 2012*

- **Global and Multiculturalism (GM)** (2 courses)

- requires the completion of two separate courses, a GM1 and a GM2, that examine the structure of identity, diversity, and differences in domestic and global contexts.
- Courses fulfilling GM 1 should be focused primarily on dimensions of difference, which include but are not limited to race, gender, class, sexuality, or religion. Many of these courses will focus on these subjects in a U.S. context, but such courses may be focused on a site other than the United States. Scholars working on these questions tend not to view them in isolation but often combine variables (such as women AND class, or race AND gender). They often view these distinctions as worked into the structure of society, and explore how they relate, or even reinforce each other (how they “intersect”). These dimensions of difference are often discussed as systems of privilege and power. Since it would be difficult for courses to cover in detail every identity dimension (race, class and so forth) in one course, courses that cover in depth at least two identity dimensions are acceptable.
- Courses meeting GM 2 will be exploring these same questions of identity and systems of difference in a global frame. To qualify for GM2 designation, a substantive portion of the course (for instance, a multi-week unit or a theme woven across the course) should contain some discussion of identity and difference, AND a substantive portion of the course should involve consideration of a place and/or people in a global frame or a process that brings people outside of their domestic context, such as a regional social movement, immigration, colonialism, forced migration, refugee movements and so forth.
- **Values Requirement (V) (1 course)**
  - is to be satisfied by a course where students construct and evaluate answers to questions of moral and political concern (questions of morally correct conduct, justice, and social policy, e.g.) via rational deliberation and based on solid evidence.

<http://catalog.lafayette.edu/current/Catalog/Academic-Programs/Graduation-Requirements>

<http://registrar.lafayette.edu/files/2014/02/Global-and-Multicultural-Approved-Rubric-CEP.pdf>

#### Loyola Marymount University

- **Studies in American Diversity (1 Course)**
  - As an embodiment of LMU’s mission and the university’s commitment to diversity, these courses provide students a foundation of critical knowledge and understanding for reflective contemplation that informs, forms, and transforms them as women and men for others. These courses will primarily address 1) investigating the complex historical, political, economic and social context and connections contributing to society’s understanding and valuing of diversity; 2)

comparing and contrasting the voices and perspectives of different underrepresented groups; 3) analyzing the ways that systems of power and privilege can marginalize and oppress communities and groups in the U.S. and around the world; 4) challenging students to engage in reflective and responsible action in a diverse and interconnected world; 5) recognizing diversity as a strength and valuing differing perspectives. Courses that fulfill the Studies in American Diversity requirement must engage in a comparative analysis of race and ethnicity and two of the following categories of difference: 1) gender, 2) sexuality, 3) class, 4) faith and religion, 5) differing abilities. Courses may address a variety of fields but must focus on historically marginalized groups and include attention to issues of power and privilege in understanding human diversity. Students who complete this course will understand how systems of power and privilege operate among marginalized and oppressed communities. apply the theories, narratives and methodologies of the course to gain a critical understanding of our diverse contemporary society. understand their life experiences in relation to diverse communities in the U.S. and the world. appreciate difference and critically assess similarity. realize, respect and value the histories and contributions of marginalized groups.

<http://academics.lmu.edu/media/lmuacademics/universitycorecurriculumfacultyresources/docs-pdfs/New%20Core%20Curriculum%20-%2010%20Feb%202011.pdf>

### Loyola University Chicago

- **Societal and Cultural Knowledge** (2 Classes Required)
- “The study of societies, cultures and self involves learning about the social sciences. Graduates should understand: the beliefs, rituals, structures and values that constitute the human condition and collective as a society; the political, economic, and social systems of states and societies; and the forms of expression that make them understandable to themselves and others as a culture. Knowledge of one's own development, self, identify, culture, and state, as well as a global and international perspective, are important to societal and cultural understanding.”
  - Students should be able to:
    - Demonstrate an understanding of the relationships among cultural, economic, political, and social forces, and their impact on human behavior.
    - Demonstrate an understanding of the processes and components of societies, states, and cultures.
    - Demonstrate an understanding of differences of class, gender, and race in societies, states, and cultures.

- Demonstrate an awareness that human values and behavior, ideas of justice, and methods of interpretation are influenced by culture and time.
- Differentiate among historical and contemporary perspectives about the world with a view to fashioning a humane and just world.
- Demonstrate an understanding of how our individual self concepts form as a complex interaction of the biological, familial, societal, and cultural contexts in which we develop.

<http://www.luc.edu/core/soccultknowcoursesub-first.shtml>

### Loyola University Maryland

- **1 Diversity**

- “Diversity courses focus on: global, justice, and domestic diversity awareness and must be completed at Loyola.”

<http://www.loyola.edu/department/academic-advising/students/first-year/core-curriculum>

### Macalester College

- **Diversity**

- Students need four semester credits of both a **U.S. Multiculturalism** course and an **Internationalism** course. Courses designated as satisfying the Internationalism requirement address the literacy, cultural, political, historical, artistic or religious heritage of a country, region or culture outside the U.S., while courses meeting the U.S. Multiculturalism requirement address these topics for cultural groups living within the U.S.
  - A rich campus life, language acquisition, study away, and interaction with diverse students and faculty all contribute to students’ intellectual and experiential grasp of difference and of their own place in relation to the “other” and the world. In this context, the Internationalism and U.S. Multiculturalism graduation requirements are designed to prepare students to contribute as members of a thoughtful and principled citizenry in a global society. These courses provide specific knowledge about the complexity of internationalism and multiculturalism abroad, in the U.S., and in the rich campus and local communities in which Macalester participates. While internationalism and multiculturalism are distinguished as two components of the College mission, in reality they are intertwined. Peoples divided by national boundaries may, for example, be more homogenous culturally and linguistically than peoples within a nation like the United States. Systems of power and privilege that help create and maintain hierarchical relations among peoples operate within the U.S. and other nations, among nations and between the U.S. and the rest of the



world. All lives are shaped by historical dynamics and contemporary structures that operate on transnational, international, and global levels. Macalester's two-part requirement recognizes not only the conceptual interconnectedness of internationalism and multiculturalism, but also the need for students to engage with complexities of difference within the community where they live and work, as well as within an international and global context. In learning about other peoples, cultures and global systems one dislodges presuppositions about others and, crucially, about one's individual and collective self.

<http://catalog.macalester.edu/content.php?catoid=4&navoid=619>

### Marquette University

- **1 Diverse Cultures Course**
  - At the completion of core studies, the student will be able to: 1. Identify differences and similarities in communication, values, practices, and beliefs between one's own culture and other cultures. 2. Explain how categories of human diversity (such as race, gender, ethnicity, and disability) influence personal identities and can create structural and institutional inequity. 3. Critically reflect upon one's personal and cultural presuppositions and how these affect one's values and relationships.
  - Courses are approved for the diverse cultures requirement by a faculty committee. The determination is made based on the degree to which the course meets the learning outcomes.

<http://www.marquette.edu/assessment/learning-outcomes-framework.shtml>.

### Middlebury College

- 1 course in each of the following categories for **Cultures and Civilizations**:
  - Middlebury College believes that students should have broad educational exposure to the variety of the world's cultures and civilizations. Because cultural differences are based upon, among other factors, geography as well as history, and ethnicity as well as gender, issues pertaining to cultural difference are integral to most of the academic disciplines represented in the curriculum. Accordingly, Middlebury students are required to complete a cultures and civilizations requirement consisting of one course in each of the following four categories:
    - **AAL-courses** that focus on some aspect of the cultures and civilizations of Africa, Asia, Latin America, the Middle East, and the Caribbean.
    - **CMP-courses** that focus on the process of comparison between and among cultures and civilizations, or courses that focus on the identity and experience of separable groups within cultures and civilizations.

- **EUR-courses** that focus on some aspect of European cultures and civilizations.
- **NOR-courses** that focus on some aspect of the cultures and civilizations of northern America (United States and Canada).

<http://www.middlebury.edu/academics/resources/advising/soph/distributions>

#### Mount Holyoke College

- **Multicultural Perspectives** (1 course)
  - One approved 4-credit course devoted primarily to the study of some aspect of: a) the peoples of Africa, Asia, Latin America, and the Middle East; or b) peoples of color in Australia, Europe, or North America; or c) peoples in North America whose primary language is other than English. The course must incorporate a diversity of perspectives.

<https://www.mtholyoke.edu/registrar/ab>

#### Notre Dame University

None

#### Oberlin College

- **Cultural Diversity** (3 courses)
  - The three courses must be earned in at least two different departments or programs
  - Courses carrying the CD designation must fall into at least one of the following categories:
    - Courses whose primary focus of inquiry is on a disenfranchised group (or groups) in the United States
    - Courses whose primary focus of inquiry concerns national and/or transnational cultures outside the United States
    - Courses whose focus of inquiry includes substantial attention to methods of inquiry analyzing and interpreting cultural differences
  - These categories reflect the college's longstanding commitments to foster a diverse community of scholars and to help students gain a rich humanistic education by learning about diverse cultures and the interactions among and between cultures in various disciplines across the curriculum

<https://new.oberlin.edu/office/registrar/documents/GraduationRequirements2013.pdf>

#### Pitzer College

- **Interdisciplinary and Intercultural Exploration** (3 courses)

- Global/International course will: Examine a culture or cultures outside of the U.S. (to include historical cultures and civilizations) OR Provide a comparative perspective between the U.S. and other culture(s), with at least half of the course focused on non-US cases
- Intercultural Understanding course will address different cultures in the U.S. These courses normally meet at least 4-5 of the following criteria
  - Examine diverse cultural perspectives in the United States, whether at present or in the past, by analyzing the production of art, literature, or philosophy or other activities in the humanities or through frameworks in the social sciences.
  - Expose students to marginalized communities (via art work, literature, other readings, films, and/or internship/social responsibility sites) and ask students to reflect their upon understandings of specific issues via assignments, such as journal entries and/or reflective essays.
  - Directly discuss the role of individual privilege and unequal power relations as it relates to the denied privileges of socially disadvantaged groups (e.g. role of social and cultural capital), whether at present or in U.S. history.
  - Investigate the impact of and counter the ideas of ethnocentrism and Eurocentrism as these terms relate to how marginalized populations are characterized and caricatured.
  - Encourage the development of cultural empathy, respect, and understanding for host/community/local perspectives within class discussion and oral/written assignments about social stratification, socio-structural barriers, and social inequality as systems of oppression.
  - Ask students to investigate the intersections between racialized, gendered, and classed identities as they relate to how intersecting axes of oppression, heterosexism, racism, classism, and/or ableism, affect marginalized communities in the U.S. and abroad.
  - Push students to recognize how historical structures, individual agency, and the relations between the two are exhibited within the social circumstances of marginalized communities in the U.S.
  - Teach students how to use social theory to analyze and describe why social hierarchy persists and the ways in which it impacts the life chances of marginalized populations.
- **Social Responsibility (2 courses)**
  - Social Justice Theory (SJT): The social justice theory course will emphasize diverse theoretical frameworks, movements and histories of social justice. **See course criteria.** (All of the following criteria must be met in order for courses to

fulfill the guideline. Consider the criteria as they relate to your discipline or your field of study.)

1. Courses should have assignments that can be used to assess the provided Social Justice Theory student learning outcomes.
  2. Course topics should be about the theory, history, current events, and/or social movements surrounding social (in)justice issues pertinent to at least one of the following: race, ethnicity, class, sexual orientation, gender identity, immigration status, nationality, ability status, environmental justice, religion and/or social stratification. For example, the course might explore the history and current status of social justice movements, such as Civil Rights, Women's Movements, Immigration Reform, Sexuality and Labor.
  3. Course topics should enable students to acquire knowledge and sensitivity to the ethical and political implications of at least one of the following: social problems, oppressive systems, interpersonal and structural discrimination, unequal distribution and access to power and resources (including natural resources), and the interdependence and intersection of systems of oppression.
  4. Course readings and discussions should challenge hegemonic structures and practices that further social injustice and oppression, and promote strategies to redress systemic barriers to equality and inclusiveness.
- **Social Responsibility Praxis (SRPX):** The social responsibility praxis course emphasizes the manifestation of social responsibility through community engagement, theoretical analysis, and critical reflection, or “praxis.” See course criteria. (Criteria 1-4 must be met for a course to become a Social Responsibility Praxis Course)
    1. Community engagement may come in the form of service, research, community-based education, or another form of collaboration, conducted by faculty members in a way that is appropriate to their pedagogy, methodology and personal approach, and operating from a framework that honors reciprocal, respectful, ethical partnership with the community members, agencies or institutions with whom the faculty member and students are collaborating.
    2. Community engagement fieldwork normally includes at least 40 hours in a single semester, and is complemented by classroom discussions, lectures, and assignments (which correlate with stated

Social Responsibility Praxis student learning outcomes) to engage critical reflections and rigorous analysis that address the theories of social justice that are specific to the disciplinary and community context.

3. The agenda for the community engagement is made in collaboration between college partners (students, faculty, and/or staff) and the primary community partner contacts, attempting always to recognize and build on existing assets of the community.
4. Community engagement actions address the structural, political, social, economic, and/or environmental conditions (and any other root causes) that have resulted in the need for community engagement, and explore the benefits and potential pitfalls of community-campus partnerships.
5. (As applicable/ If applicable) Community engagement courses that involve research must follow appropriate ethical standards, such as: informed consent, mutual benefits, equal partnership in designing and conducting research, and sharing of end products.

<https://www.pitzer.edu/academics/guidelines-graduation/>

#### Pomona College

- **Analyzing Difference** (1 course)
  - Analyzing Difference courses are primarily focused on a sustained analysis of the causes and effects of structured inequality and discrimination, and their relation to U.S. society. Such courses will make use of analyses that emphasize intersecting categories of difference. Examples include, but are not limited to: race, ethnicity, gender, sexuality, citizenship, linguistic heritage, class, religion and physical ability.

<http://catalog.pomona.edu/content.php?catoid=24&navoid=4821>

#### Providence College

- **Civic Engagement**
  - Students will demonstrate proficiency in civic engagement, through a designated course as approved by the Core Curriculum Committee. Providence College students will be called to be impassioned and informed participants in an increasingly complex society and world. In that world, every citizen must be educated about public issues, trained to think critically through public problems, and able to devise solutions mindful of the common good. The Dominican tradition emphasizes education as a primary means to instill such values in students. Accordingly, our students must understand and engage with the civic

world in order to grow into responsible citizens of a twenty-first century global community.

- **Diversity**

- To fulfill the Diversity Proficiency, students will demonstrate proficiency in diversity, understood as either cross-cultural or involving diversity within the American context through a designated course as approved by the Core Curriculum Committee. The pursuit of truth that animates the academic mission of Providence College cannot be rightly undertaken by individuals isolated from community. Education is not merely an acquisitive process, but a formation of mind and heart directed toward the sharing the fruits of one's contemplations with others. In today's world, we are more and more aware that these others reflect a wide diversity of traditions, cultures, religious convictions, abilities, and experiences. For this reason, an education for truth must involve serious consideration of the differences within the human community. Accordingly, each student will be required to take a course devoted either to the exploration of a culture outside of the American and Western European ambit or to the study of differences within the American context. Both options reflect the Catholic commitment to the unity of the human family above and beyond all distinctions.

<https://academics.providence.edu/core-curriculum/approved-core-curriculum-courses/>

<https://academics.providence.edu/core-curriculum/civic-engagement-proficiency/>

<https://academics.providence.edu/core-curriculum/diversity-proficiency/>

### Regis University

- **1 Diversity and Cultural Tradition Course**
  - These courses will explore issues of diversity by examining the issues of groups that historically have been oppressed. Fundamental questions about diversity and in particular how the self and others constitute our global society will be examined.
- **1 Global Environmental Awareness Course**
  - These courses examine the social, historical, political, and economic principles that have led to our current environmental status; they also consider the possibility that artistic, behavioral, communicative, and philosophical thought can address these problems.
- **1 Justice and the Common Good Course**
  - These courses explore the concept and application of justice in relation to the common good. Multiple perspectives and disciplines offer critical examination of the theory and practice of justice for all.
- **1 Search for Meaning Course**

- These courses are intended to engage students in sustained reflection about the elements of the human condition that promote or hinder our well-being, both individually and communally. They should foster a critical evaluation of the personal beliefs—ethical, religious, political, and social—that shape students’ interpretations about the meaning of their lives. They should also evaluate how these beliefs develop in dialogue with other sources—drawn from history, tradition, and society—as we seek to answer the question “how ought we to live?”

<http://www.regis.edu/RC/Academics/Core-Studies.aspx>

### Rockhurst University

None

### Saint Joseph’s University

- **1 Diversity, Globalization, or Non-Western Area Studies Course**
  - Diversity courses will scrutinize students’ assumptions about identity and difference, examine issues of subordination and privilege, understand the complex, dynamic, and dialectical nature of culture and the political, historical, and economic conditions that shape it, investigate patterns of oppression and resistance among particular cultural groups, develop understandings about the experiences and contributions of particular cultural communities that have been systematically marginalized, develop an awareness of their roles as potential activists for social justice and agents for social change.
  - Globalization courses will study past and current theoretical debates over political and economic interdependence, democratization, and the evolution of capitalism, students will come to understand the historical emergence of key political and economic structures, critically analyze ethical and policy debates over tensions between hegemonic power, global interdependence, trade, state autonomy, environmental concerns, and the rights of individuals, develop an ability to engage these issues in concrete historical, contemporary contexts, and in varied communicative and linguistic contexts.
  - Non-Western Area Studies courses will give students a better understanding of distinctive features of one country or region outside of North America and Europe, understand this one country or region in greater depth than is possible in courses that emphasize globalization or comparison among systems, become familiar with cultural difference by studying the specified country or region from the perspective of its own peoples on their own terms, acquire the ability to analyze and contextualize cultural and historical materials relevant to the specified country or region, use the new knowledge and abilities described to

grow in critical thinking, appreciation for cultural diversity, and the articulation of these skills in standard forms of academic expression.

<https://www.sju.edu/int/academics/resources/gep/PDF/d-g-nw-CITF-criteria.pdf>

#### Saint Louis University

- **1 Cultural Diversity in the US Course**
  - Courses that meet the Cultural Diversity in the U.S. requirement should:
    - Address issues of cultural diversity in the United States on the basis of factors such as race, ethnicity, gender, religion, economic class, age, physical and mental capabilities, and sexual orientation.
    - Analyze possible conflict and cooperation arising from such diversity.
    - Frame questions of diversity in terms of justice and injustice, equality and inequality.
    - Prepare students to meet the challenges of responsible leadership and citizenship in a diverse society.
    - Prepare students to live and work through cultural conflicts in ways that reflect the values of tolerance and inclusion articulated in the University's mission.

[http://www.slu.edu/Documents/arts\\_sciences/2011%20Diversity%20Requirement%5B1%5Dx.pdf](http://www.slu.edu/Documents/arts_sciences/2011%20Diversity%20Requirement%5B1%5Dx.pdf)

#### Saint Peter's University

None

#### Santa Clara University

- **Ethics**
  - LEARNING OBJECTIVES: Students will: 1.1 Reason ethically by drawing on major ethical theories and traditions (e.g. virtue ethics, feminist ethics, deontological or consequentialist theories) as a means to normatively assess individual, professional, and institutional decisions, issues, or other matters of ethical significance. 1.2 Analyze, critically evaluate, and apply major ethical theories and traditions to significant personal, professional, and institutional, decisions, issues, or other matters of ethical significance. Students should be able to articulate some central ethical concepts, e.g., justice, happiness, the good, virtue, dignity, moral rights, and equality. 1.3 Demonstrate appreciation of nuance and ambiguity, as well as clarity and precision, in their thinking and writing about moral problems, concepts, and ideals. 1.4 Reflect on their own ethical decisions and actions; on their roles as morally responsible members of the human community; and on what it means to be a good person.



- **Civic Engagement**
  - LEARNING OBJECTIVES: Students will: 1.1 Critically evaluate and express reasoned opinions about the role of public organizations (governmental, nongovernmental, multilateral, or international) in civic life through both oral and written work. 1.2 Analyze and evaluate civic issues by engaging in active and collaborative learning with peers and others through one or more of the following: (a) working cooperatively with other students in class; (b) actual observation and participation in the contemporary ramifications of various types of civic life or civic discourse; or (c) working with civic organizations beyond the walls of the University.
- **Diversity: U.S. Perspectives**
  - LEARNING OBJECTIVES: Students will: 1.1 Describe examples of diverse human experiences, identities, and cultures in the United States. 1.2 Identify and discuss concepts, theories, institutional or social structures, hierarchies, processes, or paradigms that lead to and perpetuate inequity and injustice. 1.3 Examine diversity as constituted through intersections of social categories such as race, gender, ethnicity, nationality, age, language, citizenship, religion, class, sexual orientation, physical ability, and so on. 1.4 Analyze differences in power and privilege related to race, gender, ethnicity, nationality, age, language, citizenship, religion, class, sexual orientation, or physical ability.
- **Culture & Ideas 3**
  - LEARNING OBJECTIVES: Students will: 3.1 Demonstrate an understanding of Asian, African, Middle Eastern, Eastern European, and/or Latin American cultures in their global and/or diasporic contexts. 3.2 Identify, analyze and evaluate the challenges and complexities as cultures interact with and influence one another.
- **Experiential Learning for Social Justice (ESLJ)**
  - LEARNING OBJECTIVES: Students will: 1.1 Recognize the importance of life-long responsible citizenship and civic engagement in personal and/or professional activities in ways that benefit underserved populations. 1.2 Demonstrate an understanding and appreciation of the formal and informal knowledge, wisdom, and/or skills that individuals in these communities possess, showing awareness of own and at least one other perspective/worldview. 1.3 Recognize, analyze, and understand the social reality and injustices in contemporary society, including recognizing the relative privilege or marginalization of their own and other groups.
  - One course incorporating the key elements OR one non departmental independent study (an immersion trip, direct community engagement with a faculty mentor, etc.)

[https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02\\_28\\_2018.pdf](https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02_28_2018.pdf)

### Scripps College

- **Race and Ethnic Studies**

- The race and ethnic studies requirement assesses the systematic discrimination and exploitation of African Americans, Latino Americans, Native Americans, Asian Americans, and Arab Americans that have figured so critically in the history of this country. This requirement is met by taking one course that focuses primarily on one or more of these five groups in the United States.

- **Gender and Women's Studies**

- Gender and Women's Studies courses explore how norms or gender and sexuality arise in different times and places, are challenged, and persist.
- Students must complete one course in gender and women's studies. The requirement may be met by passing any course in the Scripps Feminist, Gender, and Sexuality Studies program or any other course approved by Intercollegiate Feminist Center for Teaching, Research and Engagement. Courses that fulfill this requirement appears near the bottom of the "Course Area" list (SC Gndr Womens Studies) on the academic portal schedule of courses each semester

[http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Reqs-Checklist-01\\_18.pdf](http://inside.scrippscollege.edu/registrar/wp-content/uploads/sites/21/files/GE-Reqs-Checklist-01_18.pdf)

### Seattle University

- Global Challenges: applying disciplinary content and perspectives to important global issues

- **Humanities and Global Challenges**

- Courses that explore important global issues through the lens of a specific discipline in the humanities. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue. These courses help students increase their understanding of complex global issues, develop knowledge of the humanities as they relate to global issues, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as a reflective assignment where students are asked to

synthesize their overall learning as it relates to the global issue being studied. Community-based learning is encouraged but not required.

○ **Social Sciences and Global Challenges**

- Courses in the social sciences that explore important global issues through the lens of the social sciences. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue.

- These courses help students increase their understanding of complex global issues, develop knowledge of a social science as it relates to a global issue, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as some kind of reflective assignment where students are asked to synthesize their overall learning as it relates to the global issue being studied. Community-based learning is encouraged but not required.

○ **Natural Sciences and Global Challenges**

- Courses in the natural sciences that explore important global issues through the lens of a specific discipline in the natural sciences. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue.

- These courses help students increase their understanding of complex global issues, develop knowledge of a natural science as it relates to global issues, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as some kind of reflective assignment where students are asked to synthesize their overall learning as it relates to the global issue being studied. Community-based learning and/or field or laboratory research is encouraged but not required.

<https://www.seattleu.edu/core/the-curriculum/module-iii-engaging-the-world/>

#### Spring Hill College

- **Integrations**
  - Integrates core learning outcomes, includes a theological or philosophical perspective, and applies the Jesuit liberal arts tradition to the study of and reflection on a contemporary issue from interdisciplinary perspectives.
- **Ethics or Social Justice**
- **Cultural Diversity**
- **Service/Community Based Learning**

<https://drive.google.com/file/d/0Bz8k42mRJjKMVmtsVEFIbFJtS28/view>

#### Skidmore College

- **Culture-centered inquiry** requirements
  - Language other than English
  - **Non-Western Culture OR Cultural Diversity Study**

[https://www.skidmore.edu/curriculum\\_committee/cepp\\_guidelines.php](https://www.skidmore.edu/curriculum_committee/cepp_guidelines.php)

<http://catalog.skidmore.edu/content.php?catoid=17&navoid=1189>

#### Smith College

None

#### Stonehill College

None

#### Swarthmore College

None

#### Trinity College

- **Global Engagement** Requirement
  - Students satisfy this requirement by passing with a letter grade of C- or better a “global engagement” course. Included in this category are 1) courses that cover international issues (i.e., issues extending beyond territorial boundaries of any given country in their reach or impact) or global issues (i.e., issues planetary in their scope); 2) courses that study a specific region, country, or cultural tradition outside the United States that engage the U.S. from a global perspective; and 3) courses that engage broad topics such as global warming, ecological change, artistic expression, modernity, revolution, sports, nationalism, social movements, intellectual traditions, etc., from the perspective of their global impact or reach. A

list of these courses is available in the Bulletin, and courses are also indicated in the Schedule of Classes for each semester. Some global engagement courses also fulfill another distribution requirement, and double counting is permitted for this requirement. Students who participate in a study abroad program will be credited with completing this requirement.

<http://www.trincoll.edu/Academics/registrar/Documents/distribution%20requirements.pdf>

#### University of Connecticut

- **Diversity and Multiculturalism** (2 courses)
  - In this interconnected global community, individuals of any profession need to be able to understand, appreciate, and function in cultures other than their own. Diversity and multiculturalism in the university curriculum contribute to this essential aspect of education by bringing to the fore the historical truths about different cultural perspectives, especially those of groups that traditionally have been under-represented. These groups might be characterized by such features as race, ethnicity, gender, sexual identities, political systems, or religious traditions, or by persons with disabilities. By studying the ideas, history, values, and creative expressions of diverse groups, students gain appreciation for differences as well as commonalities among people.

<https://catalog.uconn.edu/general-education/>

#### University of Detroit Mercy

- **Ethics and Social Responsibility**
  - Learning Outcomes
    - Define basic norms of other- regarding moral conduct (Knowledge)
    - Recognize the moral dimension of everyday human interactions and experiences (Comprehension)
    - Recognize at personal, professional and societal levels the significant moral interests and claims of individuals and the common good (Comprehension)
    - Compare and contrast basic theories of moral reasoning by evaluating their strengths and weaknesses (Evaluation)
    - Formulate and support ethical judgments by assessing relevant values, principles, virtues, rights and responsibilities of all concerned (Synthesis)
- **Cultural Diversity**
  - Learning Outcomes
    - Express a basic knowledge of a variety of cultures and the issues and challenges experienced. (Comprehension)

- Recognize the interdependence of cultures in both domestic and global terms. (Comprehension)
  - Recognize the intellectual and/or spiritual limitations of their own cultural assumptions and biases by attaining new perspectives and demonstrate an understanding of diverse ways of knowing. (Application)
  - Cultivate intercultural competence. (Application)
- **Human Difference**
  - Learning Outcomes
    - Express greater interpersonal understanding, recognizing that human differences, such as gender, race, ethnicity, class, sexuality, ableness, and other identity categories, are complex and varied. (Comprehension)
    - Interpret ways in which group identities are formed in a heterogeneous society. (Application)
    - Evaluate the issues arising from inequity, prejudice and exclusion in contemporary societies. (Evaluation)
- **Spirituality & Social Justice**
  - Learning Outcomes
    - Appraise and evaluate the goals, values, and conceptions of social justice.
    - Cultivate an understanding of the dynamics of economic, political, and social injustice.
    - Investigate remedies to social injustice.

<https://www.udmercy.edu/faculty-staff/governance/mfa/committees/core/index.php>

<https://www.udmercy.edu/faculty-staff/governance/mfa/committees/core/files/Detroit%20Mercy%20Core%20Curriculum%20Structure%20and%20Learning%20Outcomes.pdf>

#### University of Massachusetts-Amherst

- **Social & Cultural Diversity** (2 courses)
  - One course focusing on UNITED STATES diversity (designated as U or DU) and one course focusing on GLOBAL diversity
  - Spring 2018 is a transitional period as we move towards the adoption of the revised diversity learning outcomes, as approved by Faculty Senate 5/2017. The revised learning outcomes will be effective Fall 2018. The purpose of the Diversity requirement is to broaden students' exposure to ways of thinking about how to understand diverse perspectives and more effectively interact with people from different cultures and backgrounds. This requirement is designed to provide students with the experiences needed to meet the following learning outcomes:

- Students will learn disciplinary or interdisciplinary theories and knowledge necessary to comprehend diverse social, cultural, and political perspectives.
- Students will develop the ability to understand, articulate, and critically analyze diverse social, cultural, and political perspectives.
- Students will demonstrate critical awareness of how individual perspectives and biases influence ways of seeing the world.
- Students will gain knowledge of structural and cultural forces that shape or have shaped discrimination based on factors such as race, ethnicity, language, religion, class, ability, nationality, sexuality, or gender.
- Students will demonstrate the capacity to listen and communicate respectfully with others of diverse perspectives.
- Students will explore and address questions that reflect multiple perspectives to develop a complex understanding of the world.
- All diversity courses are offered jointly with another Social World designation listed above

<https://www.umass.edu/gened/objectives-designations/curricular-designations#sw>

### University of Iowa

- **Diversity and Inclusion**
  - Courses in the Diversity and Inclusion area help to develop students' recognition of their positions in an increasingly pluralistic world while fostering an understanding of social and cultural differences. Students reflect critically on their own social and cultural perspectives while increasing their ability to engage with people who have backgrounds or ideas different from their own. Students also explore the historical and structural bases of inequality and the benefits and challenges of diversity.
- **International and Global Issues**
  - Courses in the International and Global Issues area focus predominantly on countries or issues outside the United States, encouraging students to understand contemporary issues from an international perspective. Students develop knowledge of one or more contemporary global or international issues, gain a greater awareness of varied international perspectives, and improve their skills of analysis and critical inquiry.
- **Values and Culture**
  - Courses in the Values and Culture area focus on how culture shapes the human experience and the role of values in society, with students asking fundamental questions regarding the human experience while exploring their own values and beliefs.

<http://catalog.registrar.uiowa.edu/liberal-arts-sciences/general-education-program/#di>

### University of San Francisco

- 2 courses within the Core or within his/her major that integrate two mission-driven characteristics:
  1. **Service Learning and Cultural Diversity.** These requirements may be met by completing course sections designated as "SL" and "CD". Courses that integrate service learning as well as courses that meet the Cultural Diversity designation are offered across disciplines and schools. The Cultural Diversity Requirement will be met by courses that promote understanding and appreciation of the richness and diversity of human culture. The Service Learning Requirement will be met by courses that integrate a form of community/public service into the academic undergraduate learning experience.
  - The CD designation will also be assigned by the College Curriculum Committees. Courses with the CD designation must develop the capacities listed below:
    - Demonstrates familiarity with the factors that create diversity in human societies, including, for example, gender, race, class and ethnicity.
    - Understand the relationships among diversity, inequality and justice.
    - Demonstrate an understanding of the effects of global interdependence on contemporary societies, for example, the role of migration and immigration, economic, political, and cultural globalization on contemporary societies.
    - Demonstrate familiarity with the historical contributions of traditionally marginalized groups to contemporary ideas, values, and culture.

<https://www.usfca.edu/catalog/core-curriculum>

<https://www.usfca.edu/catalog/undergraduate/core/the-cultural-diversity-designation-cd>

### University of Scranton

- **Cultural Diversity**
  - Goal: Students will develop and articulate a cultural and global awareness and sensitivity that contributes to an integrated understanding of human diversity.
    - Learning Objective: Students will identify and explain the myriad forms that difference takes, such as differences in economic and social class, education, language, ethnicity, race, gender, ability, religion, and sexual orientation.
    - Learning Objective: Students will recognize how difference is historically and socially constituted, and how some kinds of difference have been transformed into structural injustices.



- Learning Objective: Students will acknowledge and systematically engage perspectives other than their own. In the process, they will recognize the limits of their own perspectives and experiences and the value of inclusive communication in personal, professional, and civic relationships.
- Learning Objective: Students will relate ideas about diversity to ideas about justice and community. They will formulate political, cultural, social, and economic positions grounded in an informed respect for diversity and a commitment to solidarity.

<http://www.scranton.edu/academics/pcps/undergraduate/curriculum.shtml>

<https://www.scranton.edu/academics/provost/PDFs/Curriculum%20Process/General%20Education%20at%20the%20UofS%208%20Sept%202014.pdf>

### Villanova University College of Liberal Arts and Sciences

- **Ethics 2050: The Good Life: Ethics and Contemporary Moral Problems**
  - A primary goal of a liberal arts education is to provide students with the skills necessary to examine critically the claims advanced by the various communities and traditions they share or encounter in their lives. Many of these traditions specifically respond to the question of how one should live or offer guidance for a good human life. They characterize right actions and their relation to human excellence; right relations with ourselves, others, our natural environment, and God; how these relations are expressed in human practices and institutions; the nature and sources of moral failure; the nature of practical reasoning; and so forth. Critical examination of such normative claims with respect to human activity is the domain of the academic discipline of ethics. ETH 2050 is the course in the core curriculum whose clear goal is to advance students in the knowledge and development of the skills necessary to engage in that critical examination. This course asks students to examine the ways in which the Christian and secular traditions impact the understanding and pursuit of the good life
- **2 Diversity Courses as part of their course of study**
  - Consistent with the University’s Mission Statement and the new Core Curriculum in the College of Liberal Arts and Sciences, students will take at least two courses designated as “diversity.” Learning to see through the eyes of other peoples and cultures is essential to becoming a citizen of the world. Beyond introducing students to the contextual study of diverse groups, diversity education must foster understanding of how individuals are affected within systems of power, oppression, deprivation, marginalization, and privilege. The objectives of completing core diversity courses ideally include all of the following: a) Expand student knowledge of unfamiliar cultures; b) Expose students to the complexity of power relations across and within varying cultures; c) Provide students the

knowledge-base to develop skills for engaging across cultural contexts. Students are required to select two courses, covering two out of the three areas below:

- Diversity 1: Courses that focus on populations (often named as non-dominant, minority, or impoverished groups) in the U.S. or Western Europe, and the systems or mechanisms that give rise to the experiences of power, privilege, and marginalization. Diversity 2: Courses that focus on women's experiences and/or highlight the relationship between gender, culture, and power. Diversity 3: Courses focus on the culture, economics, politics or ecology of societies and nations other than those of Western Europe and the United States and that emphasize power, privilege, and marginalization or a critical analysis of how these cultures define and express themselves.
  - Service learning courses, internships, and other experiential or community-based learning courses may be applied toward this requirement, provided they include a significant reflective component, just as traditional diversity courses do, and have been pre-approved for diversity course credit.

<http://www1.villanova.edu/villanova/artsci/undergrad/core.html>

[http://www1.villanova.edu/content/dam/villanova/artsci/main\\_artsci/core/DiversityRationale.pdf](http://www1.villanova.edu/content/dam/villanova/artsci/main_artsci/core/DiversityRationale.pdf)

#### Wellesley College

- **Multicultural Requirement**
  - All students must complete one unit of coursework that focuses on (1) African, Asian, Middle Eastern, Caribbean, Latin American, Native American, or Pacific Island peoples, cultures, or societies; and/or (2) a minority American culture, such as those defined by race, religion, ethnicity, sexual orientation, or physical ability; and/or (3) the processes of racism, social or ethnic bias, or cross-cultural interaction.

<https://www.wellesley.edu/academics/theacademicprogram/requirements>

#### Wesleyan University

None

#### Wheeling Jesuit University

- **Global Perspectives (2 courses)**
  - 2 courses from the following:
    - FAS 132 The Reel World
    - HIS 110 The Twentieth Century

- INS 111 World Community
- JGD 216 Justice, Gender and Diversity
- LIT 150 Culture and Conflict
- SSC 110 Introduction to Anthropology
- RST 252 World Religions

[https://www.wju.edu/academics/catalogs/under07\\_09/Academics/The%20core%20curriculum.pdf](https://www.wju.edu/academics/catalogs/under07_09/Academics/The%20core%20curriculum.pdf)

### Williams College

1 course

- **Exploring Diversity Initiative Requirement.**
  - Williams College is committed to creating and maintaining a curriculum, faculty, and student body that reflects and explores a diverse, globalized world and the multi-cultural character of the United States. Courses designated “(D)” in the College Bulletin are a part of the College’s Exploring Diversity Initiative (EDI); they represent our dedication to study groups, cultures, and societies as they interact with, and challenge, each other. Through such courses, students and faculty also consider the multiple approaches that engage these issues. Rather than simply focus on the study of specific peoples, cultures, or regions of the world, in the past or present, however, courses fulfilling the requirement actively promote a self-conscious and critical engagement with diversity. They urge students to consider the operations of difference in the world and provide them with the tools to do so. The ultimate aim of the requirement is to lay the groundwork for a lifelong engagement with the diverse cultures, societies, and histories of the United States and the rest of the world.
  - Courses that comprise the Exploring Diversity Initiative may fall under a variety of categories, including (but not limited to) the following:
    - **Comparative Study of Cultures and Societies.** These courses focus on the differences and similarities between cultures and societies, and/or on the ways in which cultures, peoples, and societies have interacted and responded to one another in the past.
    - **Empathetic Understanding.** These courses explore diverse human feelings, thoughts, and actions by recreating the social, political, cultural, and historical context of a group in order to imagine why within that context, those beliefs, experiences, and actions of the group emerged.
    - **Power and Privilege.** These courses link issues of diversity to economic and political power relations, investigating how cultural interaction is influenced by various structures, institutions, or practices that enable, maintain, or mitigate inequality among different groups.

- **Critical Theorization.** These courses focus on ways scholars theorize the possibilities of cross-cultural understanding and interaction; they investigate the ways that disciplines and paradigms of knowledge both constitute “difference” and are reconfigured by the study of diversity-related questions.

<https://registrar.williams.edu/academic-information/degree-requirements/>

### Worcester Polytech Institute

“Our curriculum and degree requirements are designed to help young women and men graduate as thoughtful global citizens, ready for impactful personal and professional lives—and to find and fulfill their passions along the way.”

- **Great Problems Seminar**
  - The Great Problems Seminar (GPS) is a two-term course that immerses first-year students into university-level research and introduces them to the project-based curriculum at WPI. The course gives students and faculty the opportunity to step outside their disciplines to solve problems focused on themes of global importance, culminating in annual Poster Presentation Days that celebrate students’ innovative research on a wide range of solutions to some of the world’s most critical challenges.
- **Interactive Qualifying Project**
  - Unlike an academic course, this nine-credit-hour requirement involves students working in teams, with students not in their major, to tackle an issue that relates science, engineering, and technology to society. Sustainability serves as a common theme for IQPs, many of which address problems related to energy, environment, sustainable development, education, cultural preservation, and technology policy.

<https://www.wpi.edu/academics/undergraduate>

### Xavier University

- **Cultural Awareness (Diversity and Second Language courses)**
  - The **Diversity Curriculum Requirement** which examines the social, economic, political, psychological, and cultural experiences and positions of individuals and groups characterized by differing gender, race, sexual orientation, ethnicity, socioeconomic class, age, religion, and physical/mental abilities. Our experiences of the world may seem absolute, but in many ways they are shaped by our culture. The ability to analyze the ways that cultures affect experiences and opportunities is invaluable in today’s society. In this course, students will examine the social, economic, political, psychological, and cultural experiences and positions of individuals and groups defined by gender, race, sexual orientation, ethnicity, socioeconomic class, age, religion, and physical/mental abilities. The ability to

explain their own cultural perspective and make meaningful comparisons to other cultural perspectives will improve students' abilities to live and work effectively with diverse groups and individuals. *These courses are offered by many different departments. Use the "Attributes" feature in the course search window to identify them.*

<https://www.xavier.edu/core/cultural.cfm>

## Appendix B

### Peer Institutions' Common Area Requirement Systems

#### Amherst College

Amherst has no distribution requirements and no core curriculum.

#### Barnard College *newly updated Fall 2016*

- 2 courses each in: languages, arts and humanities, social science, sciences
- 1 physical education course
- First-year 2 semester seminar class
- Modes of Thinking include one course each in:
  - *Thinking Locally–New York City*—where students examine the community and environment in which they find themselves as residents of New York City to better understand the significance of local context.
  - *Thinking through Global Inquiry*—where students consider communities, places, and experiences beyond their immediate location, expanding their perspectives on the world and their place in it.
  - *Thinking about Social Difference*—where students examine how difference is defined, lived, and challenged, and the disparities of power and resources in all their manifestations.
  - *Thinking with Historical Perspective*—where students examine the ways in which historical context shapes and conditions the world, challenging them to see the past with fresh eyes.
  - *Thinking Quantitatively and Empirically*—where students are exposed to numbers, data, graphs, and mathematical methods, in order to better understand quantitative and empirical approaches to thinking and problem solving.
  - *Thinking Technologically and Digitally*—where students discover new ways of learning that open up innovative fields of study, including computational science and coding, digital arts and humanities, geographic information systems, and digital design.

<https://barnard.edu/foundations>

### **Bates College**

- 3 writing attentive courses
- 3 courses in Scientific Reasoning, Laboratory Experience, and Quantitative Literacy
- 8 courses to complete 2 general education concentrations (4 courses each)
  - A few (of many) relevant concentration examples:
    - The City in History: Urbanism and Constructed Spaces (C057)
    - Class, Inequity, Poverty, and Justice (C008)
    - Colonialism (C059)
    - Identity, Race, and Ethnicity (C037)
    - Racisms (C041)
    - Queer Studies (C009)

<https://www.bates.edu/orientation/academic-requirements/>

<http://www.bates.edu/catalog/?s=current&a=renderDept&d=GEC>

### **Berea College**

- Writing Seminar I: Critical Thinking in the Liberal Arts
- Writing Seminar II: Identity and Diversity in the United States
  - This course is designed to develop and build upon the reasoning, writing, research, and learning emphases of GSTR 110, while engaging all students on issues close to the historic mission of the College'race, gender, Appalachia, and class. Initially, each section explores the story of Berea, including as it relates to the unifying themes of GSTR 210. Each section of the course involves explicit, continuing attention to writing, reasoning, research, and reflective engagement with various texts, including instruction in the processes of producing a research paper. Taken in one's second regular term.
- Understandings of Christianity
- Scientific Knowledge and Inquiry
- Seminar in Contemporary Global Issues
- Practical Reasoning Requirement (2 courses grounded in math or stats)
- Health and Fitness
- Active Learning Experience
- Developmental Mathematics
- Six Perspectives Areas:
  - Arts
  - Social Science
  - Western History
  - Religion
  - African Americans', Appalachians', Women's

- “develops an understanding and appreciation of diversity through the study of one or more of those groups central to Berea’s Commitments: African Americans, Appalachians, and/or Women.”
  - International (Language or World Culture option)
    - “develops an understanding and appreciation of world citizenship through the study of languages or world cultures.”
    - 2 non-English language courses or TWO world culture courses, one of which must be non-Western

<http://catalog.berea.edu/en/2013-2014/Catalog/Academics/The-Academic-Program/General-Education-Program/Six-Perspective-Areas-All-Six-Areas-Required>

Examples of courses:

<http://catalog.berea.edu/en/Current/Catalog/Academic-Policies/Degree-Requirements/General-Education-Program/Six-Perspective-Areas/Approved-Courses/AAAW-Perspective>

### **Boston University College of Arts & Sciences**

- Skills and Competencies
  - Writing
  - Foreign Language
  - Mathematics
- General Education can be completed through an interdisciplinary program called the Core Curriculum or Divisional Studies which involves breadth in humanities, social sciences, natural sciences, and mathematics and computer science

<https://www.bu.edu/cas/academics/undergraduate-education/the-college-program/>

### **Bowdoin College**

Students must take at least one course in each of the following areas:

- Mathematical, Computational, or Statistical Reasoning
- Inquiry in the Natural Sciences
- Exploring Social Difference
  - These courses develop awareness, understanding, and skills of analysis for examining differences such as those in class, environmental resources, ethnicity, gender, race, religion, and sexual orientation across and within societies and the ways that these are reflected in and shaped by historical, cultural, social, political, and economic processes.
- International Perspectives
  - These courses assist students in gaining a critical understanding of the world outside the United States, both contemporary and historical.
- Visual and Performing Arts

<https://www.bowdoin.edu/academics/curriculum/distribution-requirements.shtml>

### **Bryn Mawr College**

- One Emily Balch Seminar
- One course to meet the Quantitative and Mathematical Reasoning Requirement
- Two courses to satisfy the Foreign Language Requirement.
- One course in each of the following:
  - Scientific Investigation (SI): understanding the natural world by testing hypotheses against observational evidence.
  - Critical Interpretation (CI): critically interpreting works, such as texts, objects, artistic creations and performances, through a process of close-reading.
  - Cross-Cultural Analysis (CC): analyzing the variety of societal systems and patterns of behavior across space.
    - These courses encourage students to engage with communities and cultures removed from their own. Using the tools, methodologies and practices that inform our scholarship, students will develop a deeper sense of what it means to analyze or interpret a human life or community within a “culture.” A central goal is to overcome the tendency to think that one’s own culture is the only one that matters.
  - Inquiry into the Past (IP): inquiring into the development and transformation of human experience over time.
    - These courses encourage students to engage with peoples, communities, and polities existing in a different historical context. Using the tools, methodologies and practices that inform our scholarship, students will develop a deeper sense of what it means to analyze or interpret a human life or community in the past. The aim is to have students view cultures, peoples, polities, events, and institutions on their own terms, rather than through the lens of the present.

<http://www.brynmawr.edu/catalog/2017-18/program/requirements/newrecs.html>

### **Bucknell University**

- **Intellectual Skills**
  - Foundation Seminar
  - Lab Science
  - Integrated Perspectives\*
  - Foreign Language
- **Tools for Critical Engagement**
  - Diversity in the U.S.
    - Students will acquire contextualized knowledge about some aspect of complex group interactions in the United States. Students will use



concepts and tools of inquiry to analyze issues related to the diversity of cultural experiences in the United States. Students will reflect critically on the ways in which diversity (broadly understood) within the United States shapes the experience of citizens and persons residing in the United States.

- Global Connections
  - Students will use concepts and tools of inquiry to examine the beliefs, history, social experiences, social structures, artistic or literary expressions, and/or traditions of one or more cultures or societies located outside the United States.
  - Students will use appropriate tools of inquiry to understand the interdependent nature of the global system and the consequences this interdependence has for political, economic, and social problems.
- Environmental Connections
  - Students will analyze, evaluate, and synthesize complex interrelationships between humans and the natural world. Students will evaluate critically their personal connections to the natural world in one of the following ways: reasoning about ethical issues, directly experiencing the natural world, connecting to their community, or relating individual choices to larger societal goals.
- Quantitative Reasoning
- **Disciplinary Perspectives** (2 from each division)
  - Arts & Humanities
  - Natural Sciences & Mathematics
  - Social Sciences
- **Disciplinary Depth**
  - The Major(s)
  - Academic Conventions of Writing, Speaking, and Information Literacy
  - Culminating Experience

<https://www.bucknell.edu/academics/arts-and-sciences-college-of/college-core-curriculum>

### **Carleton College**

Students must also satisfy these requirements:

- Required first-year Argument and Inquiry (A&I) Seminar (graded with Writing-Rich designation)
- Required WR course (beyond A&I seminar) and writing portfolio
- Three courses designated Quantitative Reasoning Encounters (QRE)
- Global Citizenship Requirement
  - Being an educated person and living a life that is purposeful and worthwhile for others as well as for oneself requires recognizing that the

world is far more interconnected than ever before in human history. Carleton students will be effective citizens and leaders and make a difference in this world only if they are equipped to navigate foreign cultures, be conversant in foreign languages, and acquaint themselves with multiple cultures and societies that are different from their own.

- Proficiency in a language other than English (4 or 5 courses depending on the language)
- At least one course in International Studies (IS)
- At least one course in Intercultural Domestic Studies (IDS)

- **Intercultural Domestic Studies (IDS)**

- Students will satisfactorily complete at least six credits in the study of a course designated as IDS. Courses that meet the IDS requirement focus on the United States. Course content addresses the role of identity and status in shaping the experiences of American society. Scope of instruction can be historical and comparative and include opportunities for reflection.
  - Curricular Exploration and Intellectual Engagement Requirement (36 required credits)
    - 6 humanistic inquiry credits
    - 6 literary/artistic analysis credits
    - 6 arts practice credits
    - 6 science credits (with lab component)
    - 6 formal or statistical reasoning credits
    - 6 social inquiry credits
  - Four terms of Physical Education (all four terms can be fulfilled by approved club sports)
- <https://apps.carleton.edu/academics/liberalarts/requirements/#global>

### **Claremont McKenna College**

- Two first-year seminars (writing and humanities)
- Foreign language
- Mathematics or computer science
- Lab science
- 3 physical education courses
- Senior thesis related to the student's major
- 1 course in two of the following four fields of study: Foreign Literature, Literature, Philosophy, Religious Studies
- 1 course in three of the following four fields of study: Economics, Government, History, and Psychology

[http://catalog.claremontmckenna.edu/content.php?catoid=17&navoid=1479#Foreign\\_Language](http://catalog.claremontmckenna.edu/content.php?catoid=17&navoid=1479#Foreign_Language)

### **Clark University**

“Program of Liberal Studies”

Critical Thinking Courses (1 each)

- Verbal Expression
- Formal Analysis

Perspectives Course (1 each, each taken in a different department)

- Aesthetic Perspective
- Global Comparative Perspective
  - Global Comparative Perspective courses introduce you to comparative analysis by exploring diverse cultures, political systems, or economic structures throughout the world. You’ll examine similarities and differences in a global or international context, gaining the tools to analyze human experience. Sample courses: Economics and the World Economy · Health and the Urban Environment · Miracles of Asia · Introduction to Cultural Anthropology · Revolution and Political Violence · Global Society
- Historical Perspective
- Language and Culture Perspective
- Natural Scientific Perspective
- Values Perspective
  - Values Perspective courses examine the moral dimension of human life as reflected in personal behavior, institutional structures, and public policy in local and global communities. Courses taught from the values perspective focus not only on the systematic formulation and analysis of moral and ethical claims, but also on how moral decisions affect both the individual and society. Sample courses: · Creating a Culture of Innovation · Holocaust: Agency and Action · Topics in Men and Emotion · Gender, War and Peace · Business Ethics and Law · Food Justice and Food Movements

**<http://www.clarku.edu/welcome/program-of-liberal-studies>**

### **Colby College**

- First-Year Writing: a course designated as “W1” in its description. Must be completed in the first year.
- Foreign language: the equivalent of three semesters of a modern language (course usually numbered 127 or higher), or a classical language (course usually numbered 131 or higher); or a qualifying exam score (see catalogue); or completion of Colby’s intensive language program in Salamanca, Spain, or Dijon, France; or for students whose native language is not English or who have studied a foreign language not taught at Colby: by presenting evidence of reading, writing, speaking, and listening at an intermediate level.
- One course in each of these areas

- Arts
- historical studies
- Literature
- Quantitative reasoning
- social sciences
- Two courses in each of these areas
  - Natural sciences
  - Which deal with specific diversity issues, one as they concern the United States (U) and the other in a context outside the United States (I). Courses that are centrally concerned with:
    - the structures, workings, and consequences of; and/or efforts at political and cultural change directed against; and/or progress in overcoming prejudice, privilege, oppression, inequality, and injustice.
- January Programs: three if in residence for seven or more semesters; two if in residence for six or fewer semesters. A “Jan Plan” must be completed in the first year.
- Wellness: four seminars/lectures, the web-based AlcoholEdu course, and sexual violence prevention training in the first year; sexual violence bystander intervention training in the second year. Wellness units do not earn academic credit hours.
- Major field of study (see catalogue, or consult major department).

<https://www.colby.edu/registraroffice/rules-and-requirements/>

<http://www.colby.edu/catalogue/2014/06/03/requirements/>

### **Colgate College**

- First-year Seminar
- Writing Requirement
- Language other than English Requirement
- Physical Education Requirement
- Liberal Arts Core Curriculum has three required components: the Common Core, Global Engagements, and Areas of Inquiry.
  - Common Core: Students are expected to take a course in each of the following areas by the end of sophomore year: Legacies of the Ancient World, Challenges of Modernity, Scientific Perspectives, Communities and Identities
    - Challenges of Modernity: Modernity is a crucial element of the intellectual legacy to which we are heirs. A matrix of intellectual, social, and material forces that have transformed the world over the last quarter millennium, modernity has introduced new problems and possibilities into human life. Within modernity, issues of meaning, identity, and morality have been critiqued in distinctive ways. People of different social classes, racial groups, ethnic backgrounds, genders and sexual identities have contributed

to an increasingly rich public discourse. The human psyche has been problematized, and the dynamic character of the world, both natural and social, has been explored. Urbanization and technological development have transformed the patterns of everyday life. Imperialism has had a complex and lasting impact on the entire globe. The human capability to ameliorate social and physical ills has increased exponentially, and yet so has the human capacity for mass destruction and exploitation. In this course, taught by an interdisciplinary staff, students explore texts from a variety of media that engage with the ideas and phenomena central to modernity. To ensure a substantially common experience for students, the staff each year chooses texts to be taught in all sections of the course. This component of the Core Curriculum encourages students to think broadly and critically about the world that they inhabit, asking them to see their contemporary concerns in the perspective of the long-standing discourses of modernity.

- Communities and Identities: Courses in the Communities and Identities (CI) component are designed to provide a textured understanding of identities, cultures, and human experiences in particular communities and regions of the world. They seek to examine critically the multiple forms of social life that contribute to the world's cultural diversity, and to analyze the ways in which any one society functions as a unified whole and yet encompasses multiple, sometimes conflicting identities (based, for example, on gender, race, status, class, sexual identities, religion, and language). As investigations into a particular place and its extensions, they consider cultures and communities in their own right, with their own practices, histories, beliefs, and values, their own instantiations of modernity, and lastly, with their own capacities to produce and shape complex identities. Furthermore, because many of the societies that are the subject of study have had significant and enduring encounters with imperial powers or other forms of domination, these courses examine the tensions and permutations, asymmetries and alliances that such relationships have produced. Multidisciplinary in focus and materials, these courses explore the complex identities of persons through study of their geography, history, politics, and economics as well as their languages, literature, film, art, music, and religions. Students develop a comparative, historical frame of reference between the community being studied and the communities to which they belong.
- Global Engagements: Global Engagements (GE) courses provide students with an opportunity to analyze and debate the conditions and consequences of

intercultural interaction, both in the United States and in the broader world, so they will be prepared to responsibly confront the challenges of the 21st century. Ultimately, the GE requirement seeks to empower students to live responsibly in contexts that require an understanding of the complexity of human beings and their impact, whether in the United States or in the broader world. Courses are approved for GE credit by term and instructor so the offerings will vary each term. GE courses take a variety of forms. For instance, a course in this component might ask students to do one of the following:

- examine the consequences of globalization in one or more of its many forms, investigate issues or processes that have an impact that can be fully understood only by using a global perspective, experience the cross-cultural understanding that comes from intensive language learning or study group participation, cross boundaries by examining how diversity finds expression in human culture, or consider human diversity in dimensions such as race, class, and gender.
- 2 courses in each of the Areas of Inquiry: Human Thought and Expression (Art, Art History, Classics, East Asian Languages and Literatures, English and Theater, German, Music, Philosophy, Religion, Romance Languages and Literatures, Writing), Natural Sciences and Mathematics (Biology, Chemistry, Computer Science, Geology, Mathematics, Physics and Astronomy, Psychology and Neuroscience), and Social Relations Institutions and Agents (Anthropology, Economics, Educational Studies, Geography, History, Political Science, Sociology)

<https://www.colgate.edu/offices-and-services/registrar/registration/first-year-registration/fy-grad-requirements>

[http://catalogue.colgate.edu/preview\\_entity.php?catoid=3&ent\\_oid=110&hl=%22core+curriculum%22&returnto=search](http://catalogue.colgate.edu/preview_entity.php?catoid=3&ent_oid=110&hl=%22core+curriculum%22&returnto=search)

**Davidson College** *newly updated for the class of 2021*

- Writing
- Foreign Language
- Physical Education
- Davidson 101
- Cultural Diversity
  - Courses that satisfy the cultural diversity requirement focus on one or more cultures that differ from the main cultures of the United States or Western Europe. Through these courses, faculty members guide students as they explore cultural differences from an academic perspective.
- Justice, Equality and Community

- Starting with the class of 2021, each student must take one course that satisfies the Justice, Equality, and Community (JEC) requirement. These courses address the manifestations of justice and equality in various communities, locales, nations or regions, and focus on methods and theories used to analyze, spotlight, or remedy instances of injustice and inequality. Through these courses, faculty members guide students as they examine how justice and equality have been distributed, enacted, problematized and idealized in historical or contemporary settings.
- One course in each of the Ways of Knowing
  - Historical Thought
  - Literary Studies, Creative Writing and Rhetoric,
  - Mathematical and Quantitative Thought
  - Natural Science
  - Philosophical and Religious Perspectives
  - Social-Scientific Thought
  - Visual and Performing Arts

<http://www.davidson.edu/academics/graduation-requirements>

### **Earlham College**

- Students are expected to complete six credits in each academic division of the College (i.e., Humanities, Natural Sciences, Social Sciences, Visual and Performing Arts).
- Two first year seminars
- Writing intensive course
- Analytical reasoning requirement in either: *Abstract or Quantitative Reasoning*.
- Perspectives on Diversity Requirement
  - Liberal education today must include preparation for effective citizenship in a diverse multicultural society and in a pluralistic global setting. The Perspectives on Diversity Requirement encourages students to reflect on identity formation and its place in social, global and historical contexts, as well as to develop awareness of their own and others' worldviews. To achieve these ends, students satisfy the requirement in three areas:
  - Domestic — Students must complete one course (a minimum of three semester hours) with a United States focus that meets the criteria below.
    - We exist within a history of systemic cultural, political and economic oppression and privilege. In the Domestic Diversity portion of the requirement, students examine the ways groups define themselves and have been defined within this context. The groups addressed in this requirement are usually identified in terms of race, gender, sexual orientation, class or ethnicity. Courses may occasionally address other

socially constructed categories that have been used to name and control, and for which there are significant bodies of scholarship.

- Courses with a Domestic Diversity designation meet three or more of these criteria:
  - Address the ways marginalized groups define and express themselves, and the contexts in which these definitions are constructed.
  - Examine the ways in which definition is an act of power.
  - Discuss how such global forces as imperialism, globalization and socialism have shaped ideas, groups, institutions and/or the natural environment.
  - Explore theories of race, gender, sexual orientation, class, ethnicity or other socially constructed categories.
  - Place the above categories in historical or contemporary contexts.
- International — Students must complete one course (a minimum of three semester hours) with a focus outside of the United States, that meets the criteria below.
  - Learning to see through the eyes of other peoples and cultures is essential to becoming a citizen of the world. In the International Diversity portion of the requirement, students study cultures outside of the United States, examining these cultures' self-definitions and their interaction with external forces. This invites an expanded worldview and greater understanding of cultural perspective.
  - Courses with an International Diversity designation meet three or more of the following criteria:
    - Address the self-definition and self-expression of particular cultures.
    - Use comparative analysis of different cultural perspectives.
    - Study countries or cultures using theories of race, gender, sexual orientation, class, ethnicity or other socially constructed categories.
    - Discuss how such global forces as imperialism, globalization and socialism have shaped ideas, groups, institutions and/or the natural environment.
    - Examine the concepts used to interpret and compare cultures.
    - Study the past or present interactions of groups or cultures within their political, economic, ideological or natural contexts.
- Language — Students must complete two basic courses (a minimum of 10 semester hours) or demonstrate equivalent competency by examination in a designated second language.
- Wellness



**Grinnell College**

N/A

(In the Grinnell College curriculum, the only requirements for graduation are completion of a First-Year Tutorial, 124 credits, and the academic major. Working closely with the academic adviser, the student develops a provisional four-year plan that reflects the diversity of academic disciplines while incorporating study at the advanced level in one or more fields.)

**Hamilton College**

(Hamilton's open curriculum has no "distribution requirements" but we do require you to take a few courses that focus on developing specific skills. 3 Writing Intensive courses, 1 Quantitative and Symbolic Reasoning Course, 3 Physical Education classes)

Diversity Requirement implemented in fall 2017 Hamilton is giving individual academic departments and programs ultimate responsibility for the requirement, thereby signaling to students the importance and relevance of the topic to their chosen area of study.

**Harvey Mudd College**

The Core includes:

- One course each in biology, computer science and engineering
- Three semesters of mathematics
- Two and a half semesters of physics and an associated laboratory
- One and a half semesters of chemistry and an associated laboratory
- An interdisciplinary or disciplinary "Core lab" selected from a changing set of offerings
- A half-semester of college writing
- A course in critical inquiry offered by the Department of Humanities, Social Sciences, and the Arts

**Haverford College**

- First-year writing seminar
- 2 Foreign Language courses
- 3 course credits in each: Humanities, Social Sciences, and Natural Sciences
- One course credit in Quantitative Reasoning

**Kenyon College**

- 1 unit in each: Fine Arts, Humanities, Natural Science, and Social Science
- 1 year of a Second Language
- .5 unit of Quantitative Reasoning

**Lafayette College *redesigned in 2012***

- First-Year Seminar
- One course in each: Humanities, Natural Science, Social Sciences; 2 additional courses in two different divisions outside the student's home division.
- 1 course in Quantitative Reasoning
- 3 Writing intensive courses
- One year of a Second Language
- *Global and Multiculturalism (GM)*, requires the completion of two separate courses, a GM1 and a GM2, that examine the structure of identity, diversity, and differences in domestic and global contexts.
  - Courses fulfilling GM 1 should be focused primarily on dimensions of difference, which include but are not limited to race, gender, class, sexuality, or religion. Many of these courses will focus on these subjects in a U.S. context, but such courses may be focused on a site other than the United States. Scholars working on these questions tend not to view them in isolation but often combine variables (such as women AND class, or race AND gender). They often view these distinctions as worked into the structure of society, and explore how they relate, or even reinforce each other (how they “intersect”). These dimensions of difference are often discussed as systems of privilege and power. Since it would be difficult for courses to cover in detail every identity dimension (race, class and so forth) in one course, courses that cover in depth at least two identity dimensions are acceptable.
  - Courses meeting GM 2 will be exploring these same questions of identity and systems of difference in a global frame. To qualify for GM2 designation, a substantive portion of the course (for instance, a multi-week unit or a theme woven across the course) should contain some discussion of identity and difference, AND a substantive portion of the course should involve consideration of a place and/or people in a global frame or a process that brings people outside of their domestic context, such as a regional social movement, immigration, colonialism, forced migration, refugee movements and so forth.
- *Values Requirement (V)*, is to be satisfied by a course where students construct and evaluate answers to questions of moral and political concern.
  - Construct and evaluate answers to questions of moral and political concern (questions of morally correct conduct, justice, and social policy, e.g.) via rational deliberation and based on solid evidence.

<http://catalog.lafayette.edu/current/Catalog/Academic-Programs/Graduation-Requirements>

<http://registrar.lafayette.edu/files/2014/02/Global-and-Multicultural-Approved-Rubric-CEP.pdf>

### **Macalester College**

- First Year Course

- Distribution Requirements: Take courses in each of the four academic divisions: Social Science, Natural Science and Mathematics, Humanities, and Fine Arts.
- Diversity Courses: Students need four semester credits of both a **U.S. Multiculturalism** course and an **Internationalism** course. Courses designated as satisfying the Internationalism requirement address the literacy, cultural, political, historical, artistic or religious heritage of a country, region or culture outside the U.S., while courses meeting the U.S. Multiculturalism requirement address these topics for cultural groups living within the U.S. Students should consult the catalog or the Registrar's web page for listings of courses that satisfy these requirements.
  - A rich campus life, language acquisition, study away, and interaction with diverse students and faculty all contribute to students' intellectual and experiential grasp of difference and of their own place in relation to the "other" and the world. In this context, the Internationalism and U.S. Multiculturalism graduation requirements are designed to prepare students to contribute as members of a thoughtful and principled citizenry in a global society. These courses provide specific knowledge about the complexity of internationalism and multiculturalism abroad, in the U.S., and in the rich campus and local communities in which Macalester participates. While internationalism and multiculturalism are distinguished as two components of the College mission, in reality they are intertwined. Peoples divided by national boundaries may, for example, be more homogenous culturally and linguistically than peoples within a nation like the United States. Systems of power and privilege that help create and maintain hierarchical relations among peoples operate within the U.S. and other nations, among nations and between the U.S. and the rest of the world. All lives are shaped by historical dynamics and contemporary structures that operate on transnational, international, and global levels. Macalester's two-part requirement recognizes not only the conceptual interconnectedness of internationalism and multiculturalism, but also the need for students to engage with complexities of difference within the community where they live and work, as well as within an international and global context. In learning about other peoples, cultures and global systems one dislodges presuppositions about others and, crucially, about one's individual and collective self.
- Second Language Proficiency
- Writing
- Quantitative Thinking

<http://catalog.macalester.edu/content.php?catoid=4&navoid=619>

### **Middlebury College**

1 course in seven of the eight Academic Categories:

- Literature
- The Arts
- Philosophical and Religious Studies
- Historical Studies
- Physical and Life Sciences
- Deductive Reasoning and Analytical Processes
- Social Analysis
  - This category deals with the analysis of the individual in society. Courses in this area involve the systematic study of human behavior and the processes and results of human interaction through organizations and institutions, both formal and informal. Social analysis can be undertaken from a variety of perspectives: inductive (using data to make generalizations about human behavior), deductive (using principles to search for and to develop new theories), and normative (using values to recognize important questions and to evaluate alternative answers).
- Foreign Language

1 course in each of the following categories for Cultures and Civilizations:

Middlebury College believes that students should have broad educational exposure to the variety of the world's cultures and civilizations. Because cultural differences are based upon, among other factors, geography as well as history, and ethnicity as well as gender, issues pertaining to cultural difference are integral to most of the academic disciplines represented in the curriculum. Accordingly, Middlebury students are required to complete a cultures and civilizations requirement consisting of one course in each of the following four categories:

- AAL-courses that focus on some aspect of the cultures and civilizations of Africa, Asia, Latin America, the Middle East, and the Caribbean.
- CMP-courses that focus on the process of comparison between and among cultures and civilizations, or courses that focus on the identity and experience of separable groups within cultures and civilizations.
- EUR-courses that focus on some aspect of European cultures and civilizations.
- NOR-courses that focus on some aspect of the cultures and civilizations of northern America (United States and Canada).

<http://www.middlebury.edu/academics/resources/advising/soph/distributions>

### **Mount Holyoke College**

- Physical Education
- First-Year Seminar
- Language Other Than English
- Multicultural Perspectives
  - One approved 4-credit course devoted primarily to the study of some aspect of: a) the peoples of Africa, Asia, Latin America, and the Middle East; or b) peoples of

color in Australia, Europe, or North America; or c) peoples in North America whose primary language is other than English. The course must incorporate a diversity of perspectives. Courses are available in many fields of study; the courses meeting this requirement are designated in the catalog.

- One course in each: Humanities, Science and Mathematics, Social Sciences

<https://www.mtholyoke.edu/registrar/ab>

### **Notre Dame**

Six courses in the General Liberal Arts

- Quantitative Reasoning
- Science and Technology
- Art & Literature or Advanced Language & Culture
- History or Social Science
- Integration

Four courses Exploring Explicitly Catholic Dimensions of the Liberal Arts

- Theology: Foundational
- Theology: Developmental
- Philosophy: Introductory
- Philosophy Elective or Catholicism and the Disciplines

Two Courses in Writing

Two-Semester First Year Course

### **Oberlin College**

- Curriculum Exploration: Two courses in each: Arts and Humanities, Mathematics and Natural Sciences, and Social Sciences. Students are also required to complete two additional full academic courses or the equivalent outside their maximal division (the division in which the greatest number of courses is completed).
- Cultural Diversity: Three courses with the CD designation
  - Courses carrying the CD designation must fall into at least one of the following categories:
    - Courses whose primary focus of inquiry is on a disenfranchised group (or groups) in the United States
    - Courses whose primary focus of inquiry concerns national and/or transnational cultures outside the United States
    - Courses whose focus of inquiry includes substantial attention to methods of inquiry analyzing and interpreting cultural differences
  - These categories reflect the college's longstanding commitments to foster a diverse community of scholars and to help students gain a rich humanistic

education by learning about diverse cultures and the interactions among and between cultures in various disciplines across the curriculum

- 2 courses in Quantitative and Formal Reasoning
- 2 Writing courses

<https://new.oberlin.edu/office/registrar/documents/GraduationRequirements2013.pdf>

### **Pitzer College**

Fulfill all Educational Objective Requirements of:

- Interdisciplinary and Intercultural Exploration (3 courses)
  - Global/International course will: Examine a culture or cultures outside of the U.S. (to include historical cultures and civilizations) OR Provide a comparative perspective between the U.S. and other culture(s), with at least half of the course focused on non-US cases
  - Intercultural Understanding course will address different cultures in the U.S. These courses normally meet at least 4-5 of the following criteria
    - Examine diverse cultural perspectives in the United States, whether at present or in the past, by analyzing the production of art, literature, or philosophy or other activities in the humanities or through frameworks in the social sciences.
    - Expose students to marginalized communities (via art work, literature, other readings, films, and/or internship/social responsibility sites) and ask students to reflect their upon understandings of specific issues via assignments, such as journal entries and/or reflective essays.
    - Directly discuss the role of individual privilege and unequal power relations as it relates to the denied privileges of socially disadvantaged groups (e.g. role of social and cultural capital), whether at present or in U.S. history.
    - Investigate the impact of and counter the ideas of ethnocentrism and Eurocentrism as these terms relate to how marginalized populations are characterized and caricatured.
    - Encourage the development of cultural empathy, respect, and understanding for host/community/local perspectives within class discussion and oral/written assignments about social stratification, socio-structural barriers, and social inequality as systems of oppression.
    - Ask students to investigate the intersections between racialized, gendered, and classed identities as they relate to how intersecting axes of oppression, heterosexism, racism, classism, and/or ableism, affect marginalized communities in the U.S. and abroad.

- Push students to recognize how historical structures, individual agency, and the relations between the two are exhibited within the social circumstances of marginalized communities in the U.S.
  - Teach students how to use social theory to analyze and describe why social hierarchy persists and the ways in which it impacts the life chances of marginalized populations.
- Social Responsibility-- *Social Justice, Social Responsibility Praxis and the Ethical Implications of Knowledge and Action*--Students satisfy the graduation guidelines for this educational objective by completing two courses: one in Social Justice Theory and one in Social Responsibility Praxis.
  - Social Justice Theory (SJT): The social justice theory course will emphasize diverse theoretical frameworks, movements and histories of social justice. **See course criteria.** (All of the following criteria must be met in order for courses to fulfill the guideline. Consider the criteria as they relate to your discipline or your field of study.)
    1. Courses should have assignments that can be used to assess the provided Social Justice Theory student learning outcomes.
    2. Course topics should be about the theory, history, current events, and/or social movements surrounding social (in)justice issues pertinent to at least one of the following: race, ethnicity, class, sexual orientation, gender identity, immigration status, nationality, ability status, environmental justice, religion and/or social stratification. For example, the course might explore the history and current status of social justice movements, such as Civil Rights, Women's Movements, Immigration Reform, Sexuality and Labor.
    3. Course topics should enable students to acquire knowledge and sensitivity to the ethical and political implications of at least one of the following: social problems, oppressive systems, interpersonal and structural discrimination, unequal distribution and access to power and resources (including natural resources), and the interdependence and intersection of systems of oppression.
    4. Course readings and discussions should challenge hegemonic structures and practices that further social injustice and oppression, and promote strategies to redress systemic barriers to equality and inclusiveness.
  - Social Responsibility Praxis (SRPX): The social responsibility praxis course emphasizes the manifestation of social responsibility through community engagement, theoretical analysis, and critical reflection, or

“praxis.” See course criteria. (Criteria 1-4 must be met for a course to become a Social Responsibility Praxis Course)

1. Community engagement may come in the form of service, research, community-based education, or another form of collaboration, conducted by faculty members in a way that is appropriate to their pedagogy, methodology and personal approach, and operating from a framework that honors reciprocal, respectful, ethical partnership with the community members, agencies or institutions with whom the faculty member and students are collaborating.
2. Community engagement fieldwork normally includes at least 40 hours in a single semester, and is complemented by classroom discussions, lectures, and assignments (which correlate with stated Social Responsibility Praxis student learning outcomes) to engage critical reflections and rigorous analysis that address the theories of social justice that are specific to the disciplinary and community context.
3. The agenda for the community engagement is made in collaboration between college partners (students, faculty, and/or staff) and the primary community partner contacts, attempting always to recognize and build on existing assets of the community.
4. Community engagement actions address the structural, political, social, economic, and/or environmental conditions (and any other root causes) that have resulted in the need for community engagement, and explore the benefits and potential pitfalls of community-campus partnerships.
5. (As applicable/ If applicable) Community engagement courses that involve research must follow appropriate ethical standards, such as: informed consent, mutual benefits, equal partnership in designing and conducting research, and sharing of end products.

- Humanities (2 courses)
- Social/Behavioral Science (2 courses)
- Natural Science (1 course)
- Mathematics/Quantitative Reasoning (1 course)
- Written Expression (1 course)

<https://www.pitzer.edu/academics/guidelines-graduation/>

### **Pomona College**

- First-year seminar



- Breadth of Study: 1 course in each area: Criticism, Analysis, and Contextual Study of Works of the Human Imagination; Social Institutions and Human Behavior; History, Values, Ethics and Cultural Studies; Physical and Biological Sciences; Mathematical and Formal Reasoning; Creation and Performance of Works of Art and Literature
- Language
- Physical Education
- Writing Intensive
- Speaking Intensive
- Analyzing Difference (1 course)
  - Analyzing Difference courses are primarily focused on a sustained analysis of the causes and effects of structured inequality and discrimination, and their relation to U.S. society. Such courses will make use of analyses that emphasize intersecting categories of difference. Examples include, but are not limited to: race, ethnicity, gender, sexuality, citizenship, linguistic heritage, class, religion and physical ability.

<http://catalog.pomona.edu/content.php?catoid=24&navoid=4821>

### **Providence College**

#### Requirements

- Philosophy & Philosophy Ethics
- Theology
- Fine Arts
- Natural Sciences
- Natural Sciences (Physics-based)
- Quantitative Reasoning
- Social Sciences

#### Proficiencies

- Civic Engagement
  - Students will demonstrate proficiency in civic engagement, through a designated course as approved by the Core Curriculum Committee. Providence College students will be called to be impassioned and informed participants in an increasingly complex society and world. In that world, every citizen must be educated about public issues, trained to think critically through public problems, and able to devise solutions mindful of the common good. The Dominican tradition emphasizes education as a primary means to instill such values in students. Accordingly, our students must understand and engage with the civic world in order to grow into responsible citizens of a twenty-first century global community.
- Diversity

- To fulfill the Diversity Proficiency, students will demonstrate proficiency in diversity, understood as either cross-cultural or involving diversity within the American context through a designated course as approved by the Core Curriculum Committee. The pursuit of truth that animates the academic mission of Providence College cannot be rightly undertaken by individuals isolated from community. Education is not merely an acquisitive process, but a formation of mind and heart directed toward the sharing the fruits of one's contemplations with others. In today's world, we are more and more aware that these others reflect a wide diversity of traditions, cultures, religious convictions, abilities, and experiences. For this reason, an education for truth must involve serious consideration of the differences within the human community. Accordingly, each student will be required to take a course devoted either to the exploration of a culture outside of the American and Western European ambit or to the study of differences within the American context. Both options reflect the Catholic commitment to the unity of the human family above and beyond all distinctions.
- Intensive Writing I & II
- Oral Communication

<https://academics.providence.edu/core-curriculum/approved-core-curriculum-courses/>

<https://academics.providence.edu/core-curriculum/civic-engagement-proficiency/>

<https://academics.providence.edu/core-curriculum/diversity-proficiency/>

### **Santa Clara University**

- Foundations
  - Critical Thinking and Writing 1 & 2
  - Cultures and Ideas 1 & 2
  - Second Language
  - Mathematics
  - Religion Theology & Culture 1
- Explorations
  - Ethics
    - LEARNING OBJECTIVES: Students will: 1.1 Reason ethically by drawing on major ethical theories and traditions (e.g. virtue ethics, feminist ethics, deontological or consequentialist theories) as a means to normatively assess individual, professional, and institutional decisions, issues, or other matters of ethical significance. 1.2 Analyze, critically evaluate, and apply major ethical theories and traditions to significant personal, professional, and institutional, decisions, issues, or other matters of ethical significance. Students should be able to articulate some central ethical concepts, e.g., justice, happiness, the good, virtue, dignity, moral

- rights, and equality. 1.3 Demonstrate appreciation of nuance and ambiguity, as well as clarity and precision, in their thinking and writing about moral problems, concepts, and ideals. 1.4 Reflect on their own ethical decisions and actions; on their roles as morally responsible members of the human community; and on what it means to be a good person.
- Civic Engagement
    - **LEARNING OBJECTIVES:** Students will: 1.1 Critically evaluate and express reasoned opinions about the role of public organizations (governmental, nongovernmental, multilateral, or international) in civic life through both oral and written work. 1.2 Analyze and evaluate civic issues by engaging in active and collaborative learning with peers and others through one or more of the following: (a) working cooperatively with other students in class; (b) actual observation and participation in the contemporary ramifications of various types of civic life or civic discourse; or (c) working with civic organizations beyond the walls of the University.
  - Diversity: U.S. Perspectives
    - **LEARNING OBJECTIVES:** Students will: 1.1 Describe examples of diverse human experiences, identities, and cultures in the United States. 1.2 Identify and discuss concepts, theories, institutional or social structures, hierarchies, processes, or paradigms that lead to and perpetuate inequity and injustice. 1.3 Examine diversity as constituted through intersections of social categories such as race, gender, ethnicity, nationality, age, language, citizenship, religion, class, sexual orientation, physical ability, and so on. 1.4 Analyze differences in power and privilege related to race, gender, ethnicity, nationality, age, language, citizenship, religion, class, sexual orientation, or physical ability.
  - Arts
  - Natural Science
  - Social Science
  - Religion Theology & Culture 2 & 3
  - Cultures and Ideas 3
    - **LEARNING OBJECTIVES:** Students will: 3.1 Demonstrate an understanding of Asian, African, Middle Eastern, Eastern European, and/or Latin American cultures in their global and/or diasporic contexts. 3.2 Identify, analyze and evaluate the challenges and complexities as cultures interact with and influence one another.
  - Science, Technology & Society

- Integrations
  - Experiential Learning for Social Justice (ESLJ)
    - LEARNING OBJECTIVES: Students will: 1.1 Recognize the importance of life-long responsible citizenship and civic engagement in personal and/or professional activities in ways that benefit underserved populations. 1.2 Demonstrate an understanding and appreciation of the formal and informal knowledge, wisdom, and/or skills that individuals in these communities possess, showing awareness of own and at least one other perspective/worldview. 1.3 Recognize, analyze, and understand the social reality and injustices in contemporary society, including recognizing the relative privilege or marginalization of their own and other groups.
    - One course incorporating the key elements OR one non departmental independent study (an immersion trip, direct community engagement with a faculty mentor, etc.)
  - Advanced Writing
  - Pathways

[https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02\\_28\\_2018.pdf](https://www.scu.edu/media/offices/provost/core-curriculum/robs-data/current-core-guide/2017-18-Core-Guide---02_28_2018.pdf)

### **Scripps College**

- Writing
- Race and Ethnic Studies
  - The race and ethnic studies requirement assesses the systematic discrimination and exploitation of African Americans, Latino Americans, Native Americans, Asian Americans, and Arab Americans that have figured so critically in the history of this country. This requirement is met by taking one course that focuses primarily on one or more of these five groups in the United States.
- Gender and Women's Studies
  - Gender and Women's Studies courses explore how norms or gender and sexuality arise in different times and places, are challenged, and persist.
  - Students must complete one course in gender and women's studies. The requirement may be met by passing any course in the Scripps Feminist, Gender, and Sexuality Studies program or any other course approved by Intercollegiate Feminist Center for Teaching, Research and Engagement. Courses that fulfill this requirement appears near the bottom of the "Course Area" list (SC Gndr Womens Studies) on the academic portal schedule of courses each semester
- Mathematics

- Foreign Language
- Fine Arts
- Letters
- Natural Sciences
- Social Sciences
- Core Curriculum in Interdisciplinary Humanities
  - Core I: Community
    - Core I takes up this task through an examination of communities. Starting with the question "What is a community?" we look at both large imagined communities such as modern nation-states and religious groups and smaller, more intimate groups that we regularly label as a "community." We ask: How are communities formed and transformed? What role does historical memory and forgetting play in the creation of community? How are communities at once inclusive and exclusionary? What role do performance and memory play in the formation and transformation of communities? And when are communities beneficial and when are they potentially harmful?
    - In this course, we examine the ways in which communities are created and transformed through political acts, religious practices, military intervention, cultural performances, social networks, and bonding. In conjunction with this, we critique the ways in which practices of overt and implicit exclusion along the lines of birth, class, race, gender, sexuality, ability, and religious beliefs limit the possibility of belonging. We explore the ways in which individuals and communities define and represent themselves in accordance with and in resistance to the dominant powers that often determine a community's boundaries. We also explore how communities work in resistance to transform their own and other's political, economic and social condition.
  - Core II
    - Various course options including: Constructions of (Dis)Ability ; Decolonizing: First Nations Musics and Literatures ; Doing Queer Histories ; Eat the Rich! Capitalism and Work ; Ecological Justice ; Feminisms and Anti/Nonviolence ; Geographies of Militarization ; Hunger ; Misrepresentation of Women in Society and Science ; Riotous Americans: Los Angeles and the Poetics of Unrest ; Urban Nights: Gender, Work, and Experiences ; Why Punish?
  - Core III
    - Various seminar options including: Challenges from the global south - "America" ; Education and Inequality; Encountering the Middle East:

Representations of Race, Gender, and Violence ; Mobilizing Art: Creating Activist Performances ; Postcolonial Anxieties: Unpacking Europe/Unyoking Africa ; Reading and Writing LGBTQ Lives ; United: Women's Work and Collective Action ; VIR/GYN GODDESS: The Virgin and the Femme Fatale

### **Seattle University**

- Engaging Academic Inquiry
  - Academic Writing Seminar
  - Quantitative Reasoning
  - Creative Expression and Interpretation
  - 3 Inquiry Seminars (in the Humanities, Social Sciences, and Natural Sciences)
- Engaging Jesuit Traditions
  - Theological Explorations
  - Philosophy of the Human Person
  - Ethical Reasoning
- Engaging the World
  - Religion in a Global Context
  - Global Challenges: applying disciplinary content and perspectives to important global issues
    - Humanities and Global Challenges
      - Courses that explore important global issues through the lens of a specific discipline in the humanities. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue. These courses help students increase their understanding of complex global issues, develop knowledge of the humanities as they relate to global issues, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as a reflective assignment where students are asked to synthesize their overall learning as it relates to the global issue being studied. Community-based learning is encouraged but not required.
    - Social Sciences and Global Challenges

- Courses in the social sciences that explore important global issues through the lens of the social sciences. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue.
- These courses help students increase their understanding of complex global issues, develop knowledge of a social science as it relates to a global issue, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as some kind of reflective assignment where students are asked to synthesize their overall learning as it relates to the global issue being studied. Community-based learning is encouraged but not required.
- Natural Sciences and Global Challenges
  - Courses in the natural sciences that explore important global issues through the lens of a specific discipline in the natural sciences. Each course focuses on a particular issue/challenge and course content assists students in understanding key disciplinary knowledge and approaches that provide insight into the issue. Students explore ways to productively think about and address the issue.
  - These courses help students increase their understanding of complex global issues, develop knowledge of a natural science as it relates to global issues, explore approaches to and solutions for global issues, develop skills and confidence in applying knowledge to complex issues, and improve writing and research skills. Global Challenges courses include students from a variety of disciplines, promoting interdisciplinary conversation and understanding. This course requires a major paper or project, as well as some kind of reflective assignment where students are asked to synthesize their overall learning as it relates to the global issue being studied. Community-based learning and/or field or laboratory research is encouraged but not required.

- Reflection (capstone course within major

<https://www.seattleu.edu/core/the-curriculum/>

<https://www.seattleu.edu/core/the-curriculum/module-iii-engaging-the-world/>

### **Skidmore College**

- First-year Scribner Seminar
- Maturity-level Requirement (24 credits of 300 level courses)
- Foundation Requirements (Expository Writing, Quantitative Reasoning)
- Breadth Requirements (Arts, Humanities, Natural Sciences, Social Sciences)
- Culture-centered inquiry requirements
  - Language other than English
  - Non-Western Culture OR Cultural Diversity Study

[https://www.skidmore.edu/curriculum\\_committee/cepp\\_guidelines.php](https://www.skidmore.edu/curriculum_committee/cepp_guidelines.php)

<http://catalog.skidmore.edu/content.php?catoid=17&navoid=1189>

### **Smith College**

N/A

### **Stonehill College**

- One course in each of four humanities disciplines is required: History; Literature; Philosophy; and Religious Studies.
- One course in each of three scientific/mathematical approaches to understanding the world is required: natural science; social science; statistical reasoning.

In addition to providing this foundation, the Cornerstone Program prepares students for the 21st century by fostering knowledge of other cultures, integrative thinking, and ethical responsibility as the hallmarks of global citizenship.

- Students complete a year-long sequence of foreign language study.
- In the sophomore year, students are enrolled in a Learning Community, a distinguishing feature of the program, to study an issue or problem using knowledge and skills from two disciplines.
- During the junior year, students take one course in moral inquiry, which may be rooted in either philosophical or religious ethics.
- Finally, as seniors, students demonstrate mastery of a disciplinary field of study through a carefully designed capstone course or experience.

[http://catalog.stonehill.edu/preview\\_program.php?catoid=2&poid=206](http://catalog.stonehill.edu/preview_program.php?catoid=2&poid=206)

### **Swarthmore College**

- 3 courses in each: Humanities, Natural Sciences and Engineering, Social Sciences
- Physical Education
- Foreign Language
- 3 Writing courses



**Trinity College**

1 course each:

- Writing proficiency
- Quantitative Literacy
- Arts
- Humanities
- Natural Sciences
- Numerical and Symbolic Reasoning Social Sciences

As well as:

- Second-Language Foundational Requirement
- First-Year Seminar Requirement
- Writing Intensive (2 part)
- Global Engagement Requirement
  - Students satisfy this requirement by passing with a letter grade of C- or better a “global engagement” course. Included in this category are 1) courses that cover international issues (i.e., issues extending beyond territorial boundaries of any given country in their reach or impact) or global issues (i.e., issues planetary in their scope); 2) courses that study a specific region, country, or cultural tradition outside the United States that engage the U.S. from a global perspective; and 3) courses that engage broad topics such as global warming, ecological change, artistic expression, modernity, revolution, sports, nationalism, social movements, intellectual traditions, etc., from the perspective of their global impact or reach. A list of these courses is available in the Bulletin, and courses are also indicated in the Schedule of Classes for each semester. Some global engagement courses also fulfill another distribution requirement, and double counting is permitted for this requirement. Students who participate in a study abroad program will be credited with completing this requirement.

<http://www.trincoll.edu/Academics/registrar/Documents/distribution%20requirements.pdf>

**University of Connecticut**

2 courses in each Content Area:

- Arts and Humanities
- Social Sciences
- Science and Technology
- Diversity and Multiculturalism
  - In this interconnected global community, individuals of any profession need to be able to understand, appreciate, and function in cultures other than their own.

Diversity and multiculturalism in the university curriculum contribute to this essential aspect of education by bringing to the fore the historical truths about different cultural perspectives, especially those of groups that traditionally have been under-represented. These groups might be characterized by such features as race, ethnicity, gender, sexual identities, political systems, or religious traditions, or by persons with disabilities. By studying the ideas, history, values, and creative expressions of diverse groups, students gain appreciation for differences as well as commonalities among people.

#### Competencies

- Information Literacy Competency
- Quantitative (Q) Competency
- Second Language Competency
- Writing (W) Competency

<https://catalog.uconn.edu/general-education/>

#### **University of Detroit Mercy**

- Communications Skills (2 courses)
  - Oral Communication
  - Written Communication
- Mathematics/Statistical Knowledge (2 courses)
  - Quantitative and Symbolic Reasoning
  - Statistical & Probabilistic Reasoning
- Scientific Knowledge
  - Physical Sciences
  - Social Sciences
- Religious and Philosophical Knowledge (3 courses)
- Essential Humanities
  - Historical Experiences
  - Literary Experiences
  - Aesthetic Experiences
- Reading, Writing, & Research Across the Curriculum
- Critical Thinking
- Personal Spiritual Development
- Ethics and Social Responsibility
  - Learning Outcomes
    - Define basic norms of other- regarding moral conduct (Knowledge)
    - Recognize the moral dimension of everyday human interactions and experiences (Comprehension)

- Recognize at personal, professional and societal levels the significant moral interests and claims of individuals and the common good (Comprehension)
    - Compare and contrast basic theories of moral reasoning by evaluating their strengths and weaknesses (Evaluation)
    - Formulate and support ethical judgments by assessing relevant values, principles, virtues, rights and responsibilities of all concerned (Synthesis)
- Cultural Diversity
  - Learning Outcomes
    - Express a basic knowledge of a variety of cultures and the issues and challenges experienced. (Comprehension)
    - Recognize the interdependence of cultures in both domestic and global terms. (Comprehension)
    - Recognize the intellectual and/or spiritual limitations of their own cultural assumptions and biases by attaining new perspectives and demonstrate an understanding of diverse ways of knowing. (Application)
    - Cultivate intercultural competence. (Application)
- Human Difference
  - Learning Outcomes
    - Express greater interpersonal understanding, recognizing that human differences, such as gender, race, ethnicity, class, sexuality, ableness, and other identity categories, are complex and varied. (Comprehension)
    - Interpret ways in which group identities are formed in a heterogeneous society. (Application)
    - Evaluate the issues arising from inequity, prejudice and exclusion in contemporary societies. (Evaluation)
- Spirituality & Social Justice
  - Learning Outcomes
    - Appraise and evaluate the goals, values, and conceptions of social justice.
    - Cultivate an understanding of the dynamics of economic, political, and social injustice.
    - Investigate remedies to social injustice.

<https://www.udmercy.edu/faculty-staff/governance/mfa/committees/core/index.php>

<https://www.udmercy.edu/faculty-staff/governance/mfa/committees/core/files/Detroit%20Mercy%20Core%20Curriculum%20Structure%20and%20Learning%20Outcomes.pdf>

### **University of Iowa**

- Communication and Literacy:
  - Rhetoric

- World Languages
- Interpretation of Literature
- Natural, Quantitative, and Social Sciences:
  - Natural Sciences
  - Quantitative or Formal Reasoning
  - Social Sciences
- Culture, Society and the Arts:
  - Diversity and Inclusion
    - Courses in the Diversity and Inclusion area help to develop students' recognition of their positions in an increasingly pluralistic world while fostering an understanding of social and cultural differences. Students reflect critically on their own social and cultural perspectives while increasing their ability to engage with people who have backgrounds or ideas different from their own. Students also explore the historical and structural bases of inequality and the benefits and challenges of diversity.
    - List of approved courses:  
<http://catalog.registrar.uiowa.edu/liberal-arts-sciences/general-education-program/#di>
  - Historical Perspectives
  - International and Global Issues
    - Courses in the International and Global Issues area focus predominantly on countries or issues outside the United States, encouraging students to understand contemporary issues from an international perspective. Students develop knowledge of one or more contemporary global or international issues, gain a greater awareness of varied international perspectives, and improve their skills of analysis and critical inquiry.
    - List of approved courses:  
<http://catalog.registrar.uiowa.edu/liberal-arts-sciences/general-education-program/#di>
  - Literary, Visual, and Performing Arts
  - Values and Culture
    - Courses in the Values and Culture area focus on how culture shapes the human experience and the role of values in society, with students asking fundamental questions regarding the human experience while exploring their own values and beliefs.
    - List of approved courses:  
<http://catalog.registrar.uiowa.edu/liberal-arts-sciences/general-education-program/#di>

### **University of Massachusetts-Amherst**

- Writing
- Basic Mathematics
- Analytic Reasoning
- Biological and Physical World
- Social World (social sciences, history, literature, and the arts)
- Integrative Experience
- Social & Cultural Diversity (2 courses)
  - One course focusing on UNITED STATES diversity (designated as U or DU) and one course focusing on GLOBAL diversity
  - Spring 2018 is a transitional period as we move towards the adoption of the revised diversity learning outcomes, as approved by Faculty Senate 5/2017. The revised learning outcomes will be effective Fall 2018. The purpose of the Diversity requirement is to broaden students' exposure to ways of thinking about how to understand diverse perspectives and more effectively interact with people from different cultures and backgrounds. This requirement is designed to provide students with the experiences needed to meet the following learning outcomes:
    - Students will learn disciplinary or interdisciplinary theories and knowledge necessary to comprehend diverse social, cultural, and political perspectives.
    - Students will develop the ability to understand, articulate, and critically analyze diverse social, cultural, and political perspectives.
    - Students will demonstrate critical awareness of how individual perspectives and biases influence ways of seeing the world.
    - Students will gain knowledge of structural and cultural forces that shape or have shaped discrimination based on factors such as race, ethnicity, language, religion, class, ability, nationality, sexuality, or gender.
    - Students will demonstrate the capacity to listen and communicate respectfully with others of diverse perspectives.
    - Students will explore and address questions that reflect multiple perspectives to develop a complex understanding of the world.
  - All diversity courses are offered jointly with another Social World designation listed above

<https://www.umass.edu/gened/objectives-designations/curricular-designations#sw>

### **University of San Francisco**

- Foundations of Communication (2 courses)
  - Public Speaking
  - Rhetoric and Composition

- Math and the Sciences (2 courses)
  - Math or Quantitative Science
  - Applied or Laboratory Science
- Humanities (2 courses)
  - Literature
  - History
- Philosophy, Theology and Religious Studies, and Ethics (3 courses)
- Social Sciences (1 course)
- Visual and Performing Arts (1 course)
- two courses within the Core or within his/her major that integrate two mission-driven characteristics:
  1. Service Learning and Cultural Diversity. These requirements may be met by completing course sections designated as "SL" and "CD". Courses that integrate service learning as well as courses that meet the Cultural Diversity designation are offered across disciplines and schools.
  2. The Cultural Diversity Requirement will be met by courses that promote understanding and appreciation of the richness and diversity of human culture. The Service Learning Requirement will be met by courses that integrate a form of community/public service into the academic undergraduate learning experience.
    - The CD designation will also be assigned by the College Curriculum Committees. Courses with the CD designation must develop the capacities listed below:
      - Demonstrates familiarity with the factors that create diversity in human societies, including, for example, gender, race, class and ethnicity.
      - Understand the relationships among diversity, inequality and justice.
      - Demonstrate an understanding of the effects of global interdependence on contemporary societies, for example, the role of migration and immigration, economic, political, and cultural globalization on contemporary societies.
      - Demonstrate familiarity with the historical contributions of traditionally marginalized groups to contemporary ideas, values, and culture.

<https://www.usfca.edu/catalog/core-curriculum>

<https://www.usfca.edu/catalog/undergraduate/core/the-cultural-diversity-designation-cd>

### **University of Scranton**

- First-Year Seminar
- First-Year Writing
- First-Year Oral Communication
- First-Year Digital Technology
- Quantitative Reasoning

- Humanities/Culture: History
- Humanities/Culture: Literature
- Humanities/Culture: Arts
- Humanities/Culture: Foreign Languages
- Humanities/Culture: Interdisciplinary
- Philosophy or Theology/Religious Studies
- Natural Science
- Social/Behavioral Science
- Writing-Intensive
- Cultural Diversity
  - Goal: Students will develop and articulate a cultural and global awareness and sensitivity that contributes to an integrated understanding of human diversity.
    - Learning Objective: Students will identify and explain the myriad forms that difference takes, such as differences in economic and social class, education, language, ethnicity, race, gender, ability, religion, and sexual orientation.
    - Learning Objective: Students will recognize how difference is historically and socially constituted, and how some kinds of difference have been transformed into structural injustices.
    - Learning Objective: Students will acknowledge and systematically engage perspectives other than their own. In the process, they will recognize the limits of their own perspectives and experiences and the value of inclusive communication in personal, professional, and civic relationships.
    - Learning Objective: Students will relate ideas about diversity to ideas about justice and community. They will formulate political, cultural, social, and economic positions grounded in an informed respect for diversity and a commitment to solidarity.

[http://catalog.scranton.edu/preview\\_program.php?catoid=31&poid=5750](http://catalog.scranton.edu/preview_program.php?catoid=31&poid=5750)

<https://www.scranton.edu/academics/provost/PDFs/Curriculum%20Process/General%20Education%20at%20the%20UofS%208%20Sept%202014.pdf>

### **Vassar College**

- First-year Writing Seminar
- Quantitative Course
- Foreign Language

### **Villanova University College of Liberal Arts and Sciences**

- Augustine and Culture Seminars (ACS 1000 and ACS 1001)
- Theology 1000: Faith, Reason and Culture

- Philosophy 1000: Knowledge, Reality and Self
- Ethics 2050: The Good Life: Ethics and Contemporary Moral Problems
  - A primary goal of a liberal arts education is to provide students with the skills necessary to examine critically the claims advanced by the various communities and traditions they share or encounter in their lives. Many of these traditions specifically respond to the question of how one should live or offer guidance for a good human life. They characterize right actions and their relation to human excellence; right relations with ourselves, others, our natural environment, and God; how these relations are expressed in human practices and institutions; the nature and sources of moral failure; the nature of practical reasoning; and so forth. Critical examination of such normative claims with respect to human activity is the domain of the academic discipline of ethics. ETH 2050 is the course in the core curriculum whose clear goal is to advance students in the knowledge and development of the skills necessary to engage in that critical examination. This course asks students to examine the ways in which the Christian and secular traditions impact the understanding and pursuit of the good life
- 1 Core Literature and Writing Seminar
- 1 Core History Course
- 2 Social Sciences Courses
- 1 Mathematics or Statistics Course
- 2 Natural Science Courses with lab component (proposal example 1) (proposal example 2)
- 2 Foreign Language Courses
- 1 Fine Arts Course
- 1 Upper Division Theology Course
- 2 Diversity Courses as part of their course of study
  - Consistent with the University's Mission Statement and the new Core Curriculum in the College of Liberal Arts and Sciences, students will take at least two courses designated as "diversity." Learning to see through the eyes of other peoples and cultures is essential to becoming a citizen of the world. Beyond introducing students to the contextual study of diverse groups, diversity education must foster understanding of how individuals are affected within systems of power, oppression, deprivation, marginalization, and privilege. The objectives of completing core diversity courses ideally include all of the following: a) Expand student knowledge of unfamiliar cultures; b) Expose students to the complexity of power relations across and within varying cultures; c) Provide students the knowledge-base to develop skills for engaging across cultural contexts. Students are required to select two courses, covering two out of the three areas below:



- Diversity 1: Courses that focus on populations (often named as non-dominant, minority, or impoverished groups) in the U.S. or Western Europe, and the systems or mechanisms that give rise to the experiences of power, privilege, and marginalization. Diversity 2: Courses that focus on women's experiences and/or highlight the relationship between gender, culture, and power. Diversity 3: Courses focus on the culture, economics, politics or ecology of societies and nations other than those of Western Europe and the United States and that emphasize power, privilege, and marginalization or a critical analysis of how these cultures define and express themselves.
  - Service learning courses, internships, and other experiential or community-based learning courses may be applied toward this requirement, provided they include a significant reflective component, just as traditional diversity courses do, and have been pre-approved for diversity course credit.

- 1 Senior Capstone Course

<http://www1.villanova.edu/villanova/artsci/undergrad/core.html>

[http://www1.villanova.edu/content/dam/villanova/artsci/main\\_artsci/core/DiversityRationale.pdf](http://www1.villanova.edu/content/dam/villanova/artsci/main_artsci/core/DiversityRationale.pdf)

### **Washington and Lee University**

- Writing
- Foreign Language
- Mathematics and Computer Science
- Physical Education
- Arts and Humanities
- Sciences and Social Sciences

### **Wellesley College**

You must complete:

- three units total (at least one unit from each distribution area) in Language and Literature and Visual Arts, Music, Theater, Film and Video;
- one unit in Social and Behavioral Analysis and two units total from two of the following three distribution areas: Epistemology and Cognition; Religion, Ethics, and Moral Philosophy; and Historical Studies; and
- three units total (at least one from each distribution area) in Natural and Physical Science and Mathematical Modeling and Problem Solving. At least one unit must be a laboratory unit.
- One semester of expository writing in their first year
- Proficiency in language other than English (two 200 level courses of a language)

- Quantitative Reasoning Requirement
- Physical Education Requirement
- Four 300 level courses
- Multicultural Requirement
  - All students must complete one unit of course work that focuses on (1) African, Asian, Middle Eastern, Caribbean, Latin American, Native American, or Pacific Island peoples, cultures, or societies; and/or (2) a minority American culture, such as those defined by race, religion, ethnicity, sexual orientation, or physical ability; and/or (3) the processes of racism, social or ethnic bias, or cross-cultural interaction. Each student, in consultation with her first-year advisor, her major or minor advisor, or her class dean, will choose a course to meet this requirement. Students indicate their choice by submitting the online Multicultural Course Form.

<https://www.wellesley.edu/academics/theacademicprogram/requirements>

### **Wesleyan University**

- Courses in at least 3 of the 5 areas of concentration: Arts, Humanities, Mathematics, Sciences or Social Sciences

### **Wheeling Jesuit University**

- Effective Communication
  - 1 Professional Speaking Course
  - 1 Creative Communication Course
  - A 4 Year Writing Intensive Course Sequence
- Foundations & Integration
  - 1 Philosophy course
  - 1 Theology course
- Empirical Analysis
  - 1 Mathematical Reasoning course
  - 1 Natural Sciences course
- Global Perspectives Requirement
  - 2 courses from the following:
    - FAS 132 The Reel World
    - HIS 110 The Twentieth Century
    - INS 111 World Community
    - JGD 216 Justice, Gender and Diversity
    - LIT 150 Culture and Conflict
    - SSC 110 Introduction to Anthropology
    - RST 252 World Religions

- 4 years of a one-credit seminar

[https://www.wju.edu/academics/catalogs/under07\\_09/Academics/The%20core%20curriculum.pdf](https://www.wju.edu/academics/catalogs/under07_09/Academics/The%20core%20curriculum.pdf)

### **Williams College**

- 3 courses in each division: Languages and the Arts, Social Studies, Science and Mathematics
- Quantitative/Formal Reasoning
- Writing
- Physical Education
- 1 course to fulfill the Exploring Diversity Initiative Requirement. Williams College is committed to creating and maintaining a curriculum, faculty, and student body that reflects and explores a diverse, globalized world and the multi-cultural character of the United States. Courses designated “(D)” in the College Bulletin are a part of the College’s Exploring Diversity Initiative (EDI); they represent our dedication to study groups, cultures, and societies as they interact with, and challenge, each other. Through such courses, students and faculty also consider the multiple approaches that engage these issues. Rather than simply focus on the study of specific peoples, cultures, or regions of the world, in the past or present, however, courses fulfilling the requirement actively promote a self-conscious and critical engagement with diversity. They urge students to consider the operations of difference in the world and provide them with the tools to do so. The ultimate aim of the requirement is to lay the groundwork for a lifelong engagement with the diverse cultures, societies, and histories of the United States and the rest of the world.
  - Courses that comprise the Exploring Diversity Initiative may fall under a variety of categories, including (but not limited to) the following:
    - **Comparative Study of Cultures and Societies.** These courses focus on the differences and similarities between cultures and societies, and/or on the ways in which cultures, peoples, and societies have interacted and responded to one another in the past.
    - **Empathetic Understanding.** These courses explore diverse human feelings, thoughts, and actions by recreating the social, political, cultural, and historical context of a group in order to imagine why within that context, those beliefs, experiences, and actions of the group emerged.
    - **Power and Privilege.** These courses link issues of diversity to economic and political power relations, investigating how cultural interaction is influenced by various structures, institutions, or practices that enable, maintain, or mitigate inequality among different groups.

- **Critical Theorization.** These courses focus on ways scholars theorize the possibilities of cross-cultural understanding and interaction; they investigate the ways that disciplines and paradigms of knowledge both constitute “difference” and are reconfigured by the study of diversity-related questions.

<https://registrar.williams.edu/academic-information/degree-requirements/>

### **Worcester Polytech Institute**

“Our curriculum and degree requirements are designed to help young women and men graduate as thoughtful global citizens, ready for impactful personal and professional lives—and to find and fulfill their passions along the way.”

- Great Problems Seminar
  - The Great Problems Seminar (GPS) is a two-term course that immerses first-year students into university-level research and introduces them to the project-based curriculum at WPI. The course gives students and faculty the opportunity to step outside their disciplines to solve problems focused on themes of global importance, culminating in annual Poster Presentation Days that celebrate students’ innovative research on a wide range of solutions to some of the world’s most critical challenges.
- Interactive Qualifying Project
  - Unlike an academic course, this nine-credit-hour requirement involves students working in teams, with students not in their major, to tackle an issue that relates science, engineering, and technology to society. Sustainability serves as a common theme for IQPs, many of which address problems related to energy, environment, sustainable development, education, cultural preservation, and technology policy.
- Humanities & Arts Requirement

<https://www.wpi.edu/academics/undergraduate>

### **Xavier University**

- First-Year Seminar
- Theology 111
- Goa class (campus resources, wellness and Jesuit values and career preparation)
- Ethics/Religion and Society
  - The Ethics/Religion and Society (E/RS) sequence of courses provides a basis for you to become intellectually, morally and spiritually educated individuals capable of critical reflection on ethical and religious questions of social significance.
- Liberal Arts Perspectives:
  - Creative Perspectives
  - Historical Perspectives

- Mathematical Perspectives
- Philosophical Perspectives
- Scientific Perspectives
- Theological Perspectives
- Electives in Humanities, Natural Sciences & Social Sciences
- Skills
  - Rhetoric or Composition
- Cultural Understanding
  - Cultural Understanding is the ability to think analytically about culture in its many forms. Cultural Understanding is essential for responsible participation in modern society, both locally and globally. To truly embody the "One for All" values, one must cultivate an understanding of our own culture and how it affects us, as well as differences in the cultures of others and how their lives are affected too. Many Xavier courses will explore these themes. However, some courses have been designated as particularly useful in guiding the growth of cultural understanding.
  - Courses include:
    - The Diversity Curriculum Requirement which examines the social, economic, political, psychological, and cultural experiences and positions of individuals and groups characterized by differing gender, race, sexual orientation, ethnicity, socioeconomic class, age, religion, and physical/mental abilities. Our experiences of the world may seem absolute, but in many ways they are shaped by our culture. The ability to analyze the ways that cultures affect experiences and opportunities is invaluable in today's society. In this course, students will examine the social, economic, political, psychological, and cultural experiences and positions of individuals and groups defined by gender, race, sexual orientation, ethnicity, socioeconomic class, age, religion, and physical/mental abilities. The ability to explain their own cultural perspective and make meaningful comparisons to other cultural perspectives will improve students' abilities to live and work effectively with diverse groups and individuals. *These courses are offered by many different departments. Use the "Attributes" feature in the course search window to identify them.*
    - The Second Language requirement (two courses or 202 competency) immerses you in new cultures and languages, leading to greater cross-cultural competency, language proficiency, sensitivity, appreciation, and engagement.

<https://www.xavier.edu/core/core-classes.cfm>

## Appendix C

### Active Holy Cross Courses That Could Fulfill Justice and Equity Requirement (Current Professors Only)

<b>Course Number</b>	<b>Course Name</b>	<b>Professor</b>	<b>Total Times Offered Between Fall 2013-Spring 2018</b>
AFST 110	Intro to Africana Studies	Doughton	4
AFST 199	Legacies of Enslavement	Doughton	2
AFST 260	Black Europe	Weiner	5
AFST 399	Black Indians? Indian Africans?	Doughton	1
ANTH 253	Gender & Development	Masvawure	2
ANTH 255	Gender & Sexualities	Rodgers	5
ANTH 269	Fashion & Consumption	Leshkowich	2
ANTH 299	AIDS in Africa and Beyond	Masvawure	2
ANTH 375	Islam, Gender & Globalization	Jamil	2
ASTD 299	Transnational Feminism		1
BIOL 114	HIV Pandemic	Sheehy	2
CISS 203	Common Engagement and Social Responsibility	Sterk Barrett	4
CISS 204	Genocide and Mass Killing	Anderton	1
CISS 250	Intro to Global Health	Masvawure	2
CISS 255	Critical Issues in Global Health	Masvawure	5
CISS 299	The U.S. and Latin America	Contreras	1
CISS 299	Latino Political Identity	Contreras	1
CISS 299	Politics of the Undocumented	Contreras	1
CISS 299	Perspectives on Health	Thomas	1
CISS 392	The Holocaust	Doughton	6
CISS 399	Latino Politics	Contreras	1
CISS 399	Comparative Black Movements	Contreras	1
CSCI 328	Ethical issues in Computer Science	Smith King	3

ECON 114 (199)	Social Welfare & Public Policy	Boyle	4
ECON 224	Environmental Economics	Kiel	2
ECON 299	Economics of Sexual Politics	Clegg	1
ECON 399 (ECON 316)	Topics in Conflict Economics	Anderton	2
EDUC 169	Schooling in the United States		9
EDUC 232	Schools: Surviving & Achieving	Fisher	4
EDUC 273	Urban Education	Schneider	6
EDUC 340	Multicultural Education	Fisher	6
EDUC 350	The Good High School	Fisher	1
EDUC 352	American School Reform	Schneider	3
EDUC 399	Schools for a New America	Roach	1
ENGL 299	Queer Literature	Rawson	1
ENGL 368	African-American Literature	Knight	4
ENGL 372	Contemporary African American Literature & Culture	Knight	1
ENGL 375	Asian American Literature	Santos	2
ENGL 382	Queer Theory	Rawson	2
ENGL 383	Feminist Literary Theory	Rawson	1
ENGL 399	Toni Morrison	Knight	1
ENGL 399	Immigrant Narratives	Santos	1
ENGL 399	Latino & Latina Literature (Latino/a/x Literature)	Santos	1
ENGL 399 (formerly ENGL 392)	Black Urban Experience	Knight	2
ENGL 401	Feminist Rhetorical Theory	Bizzell	1
ENGL 401	American Activist Rhetoric	Bizzell	1
ENGL 401	Transgender Memoir	Rawson	1

FREN 499	Deviance and Defiance in French Literature	Enjolras	1
FREN 499	Francophone Protest Poetics	Ouedraogo	1
GSWS 120 (formerly WGST 120)	Intro to GSWS	Roche; Crist; Bukatko	6
GSWS 299	Transgender Studies	Rawson	1
HIST 101	Original Peoples Latin America	Carrasquillo	1
HIST 101	Struggle for Justice in the U.S.	O'Donnell	1
HIST 101	Gender and Nation	Rupakheti	1
HIST 101	African American Lives	West	3
HIST 101	US Social Movements	Yuhl	1
HIST 124	Religion & Society in American History	Poche	1
HIST 127	Modern Latin America	Carrasquillo	2
HIST 128	Latino History	Poche	1
HIST 137	American Slavery, American Freedom	West	1
HIST 196	African Colonial Lives	Munochiveyi	3
HIST 198	Modern Africa Since 1800	Munochiveyi	3
HIST 199	America's Colony	Carrasquillo	1
HIST 199	Family and Gender in China	Ren	1
HIST 205	US in 20th Century I	Blaschke	2
HIST 206	US in 20th Century II 1945-Present	Blaschke	3
HIST 223	Radicalism in America	West	3
HIST 225	The Civil Rights Movement	West	4
HIST 272	Native American History II	Miller	2
HIST 275	U.S. Mexican Border	Poche	2
HIST 277	Afro-Latin America	Carrasquillo	3
HIST 278	Raza e Identidad	Carrasquillo	1
HIST 289	Migration and Mobility in African History	Semley	2



HIST 290	Gender History in Africa	Semley	1
HIST 296	South Africa & Apartheid	Munochiveyi; Powell	3
HIST 299	Making of the Modern Middle East II	Bazzaz	4
HIST 299	Race and Identity	Carrasquillo	1
HIST 299	Great Revolutions of Latin America	Carrasquillo	1
HIST 299	Blacks in Latin American & Caribbean	Monroe	1
HIST 299 (HIST 212)	US Capitalism and Politics	Blaschke	3
HIST 317	Pain & Suffering: US History	Poche	1
HIST 352	Rebels & Radical Thinkers	Carrasquillo	1
HIST 365	Nationalism in Modern Africa	Munochiveyi	1
HIST 392	Arab-Israeli Conflict	Bazzaz	1
HIST 399	American People	West	1
HIST 401	Black Biographies	Carrasquillo	1
HIST 401	Race & Religion: American History	Poche	1
HIST 401	Colonialism: Imperialism & Critics	Rupakheti	1
HIST 401	Human Rights: African/Atlantic World	Semley	2
HIST 401	The Sixties	West	1
HIST 401	Gender & Sexuality in the US	Yuhl	2
MUSC 197	Music of Peace and Conflict	Jaskot	2
MUSC 299	Music & Identity	DiCenso	1
PHIL 247	Environmental Political Philosophy	Hess	2
PHIL 299	Philosophy and the Feminine	Fenichel	1
PHIL 299	Environmental Ethics	Hess	1
PHIL 299	Forgiveness and Reconciliation	Woody	1
PHIL 361	Confucian Values & Human Rights	Sim	2
POLS 250	Immigration Politics & Policy	Lieb	3

POLS 257	Politics of Development	Rodrigues	2
POLS 269	Power & Protest: View from Below	Chubb	5
POLS 272	Politics of the Middle East	Langohr	2
POLS 273 (CISS 199)	Race & Politics in the Americas	Contreras	2
POLS 284	Human Rights	Kocs	2
POLS 287	Humanitarianism	Kennedy	5
POLS 299	Natural Resource Conflicts in Latin America	Rodrigues	1
POLS 299	Education, Authority, & Democracy	Schaeffer	1
POLS 300	Law, Politics, & Society	Hindman; Mangiero	3
POLS 315	Feminist Political Theory	Schaeffer	1
POLS 320	Political Violence (Political Violence and Transitional Justice)	Chubb	3
POLS 326	Citizenship in Contemporary Latin America	Rodrigues	2
POLS 333	Ethics and International Relations	Thomas	2
POLS 399	Democratization & Women's Rights	Langohr	1
PSYC 354	Psychology of Stigma	Chaudoir	1
PSYC 361	Culture & Development	Kirschner	1
PSYC 399	Stigma & Health Research	Chaudoir	1
RELS 143	Social Ethics	Guth; Hobgood	6
RELS 180	Race & Religion in the US	Green	6
RELS 199	Capitalism & Catholicism	Fritz & Eggemeier	1
RELS 201	Catholicism in Latin America	Green	2
RELS 279	Religion and Violence	Schmalz	2
RELS 280	Liberation Theology	Eggemeier	2
RELS 294	Sexual Justice: Social Ethics	Guth	2
RELS 299	Sex, Money, Power & Sacred Texts	Benny Liew	1
RELS 299	US Political Theology	Eggemeier	1

RELS 299	Christianity & Politics	Eggemeier	1
RELS 299	Theology of Freedom	Fritz	1
RELS 299	Christianity and Capitalism	Fritz & Eggemeier	2
RELS 300	Ethics of Work & Family	Roche	2
RELS 313	HIV/AIDS and Ethics	Roche	3
RELS 399	Catholic Economic Justice	Fritz & Eggemeier	1
SOCL 203	Racial & Ethnic Groups	Weiner	3
SOCL 203	Race & Ethnic Relations	Weiner	1
SOCL 205	Social Class & Power	Dixon	1
SOCL 210	Consumer & Corporate Sustainability	Jones	5
SOCL 219	Deviance	Francis	2
SOCL 236	Environmental Sociology	Harvey	2
SOCL 238	Cities and Environment	Harvey	3
SOCL 259	Children & Violence	Cunningham	3
SOCL 269	Sociology of Education (Education & Society)	Weiner	3
SOCL 274	LGBTQ Studies	Crist	4
SOCL 275	Masculinities	Kenney	2
SOCL 277	Gender and Society	Gallo-Cruz	4
SOCL 279	Sex and the Global City	Wang	3
SOCL 281	Sociology of Travel & Tourism	Germann Molz	1
SOCL 299	Social Movements & Social Change	Gallo-Cruz	1
SOCL 299	Race, Crime, and Justice	Weiner	1
SOCL 356 (SOCL 399)	Food, Poverty, and Justice	Crist	3
SOCL 361	Leadership and Social Change	Sullivan	1
SOCL 361	Leadership, Religion, & Social Justice	Sullivan	1
SOCL 378	Body, Work and Global Society	Wang	3
SOCL 399	(Precarious) Work	Dixon	1

SOCL 399	Race, Crime and the Law	Weiner	1
SOCL 399 (SOCL 376)	Women and Non-Violence	Gallo-Cruz	2
SPAN 410	Literature of Exile, Immigration, & Ethnicity	Alvarez-Borland	4
SPAN 416	Body & Text: Gender in Spanish Literature	Cibreiro-Couce	1
STWL 299	The Contemporary African Novel	Ouedraogo	1
THEA 145	Gay Theatre & Film	Malia	3
VAST 199	Politics of a Wall	White	1

### Appendix C

#### Active Holy Cross Courses That Could Fulfill Justice and Equity Requirement (Current Professors Only)

<b>Course Number</b>	<b>Course Name</b>	<b>Professor</b>	<b>Total Times Offered Between Fall 2013-Spring 2018</b>
AFST 110	Intro to Africana Studies	Doughton	4
AFST 199	Legacies of Enslavement	Doughton	2
AFST 260	Black Europe	Weiner	5
AFST 399	Black Indians? Indian Africans?	Doughton	1
ANTH 253	Gender & Development	Masvawure	2
ANTH 255	Gender & Sexualities	Rodgers	5
ANTH 269	Fashion & Consumption	Leshkowich	2
ANTH 299	AIDS in Africa and Beyond	Masvawure	2
ANTH 375	Islam, Gender & Globalization	Jamil	2
ASTD 299	Transnational Feminism		1
BIOL 114	HIV Pandemic	Sheehy	2
CISS 203	Common Engagement and Social Responsibility	Sterk Barrett	4

CISS 204	Genocide and Mass Killing	Anderton	1
CISS 250	Intro to Global Health	Masvawure	2
CISS 255	Critical Issues in Global Health	Masvawure	5
CISS 299	The U.S. and Latin America	Contreras	1
CISS 299	Latino Political Identity	Contreras	1
CISS 299	Politics of the Undocumented	Contreras	1
CISS 299	Perspectives on Health	Thomas	1
CISS 392	The Holocaust	Doughton	6
CISS 399	Latino Politics	Contreras	1
CISS 399	Comparative Black Movements	Contreras	1
CSCI 328	Ethical issues in Computer Science	Smith King	3
ECON 114 (199)	Social Welfare & Public Policy	Boyle	4
ECON 224	Environmental Economics	Kiel	2
ECON 299	Economics of Sexual Politics	Clegg	1
ECON 399 (ECON 316)	Topics in Conflict Economics	Anderton	2
EDUC 169	Schooling in the United States		9
EDUC 232	Schools: Surviving & Achieving	Fisher	4
EDUC 273	Urban Education	Schneider	6
EDUC 340	Multicultural Education	Fisher	6
EDUC 350	The Good High School	Fisher	1
EDUC 352	American School Reform	Schneider	3
EDUC 399	Schools for a New America	Roach	1
ENGL 299	Queer Literature	Rawson	1
ENGL 368	African-American Literature	Knight	4
ENGL 372	Contemporary African American Literature & Culture	Knight	1
ENGL 375	Asian American Literature	Santos	2
ENGL 382	Queer Theory	Rawson	2

ENGL 383	Feminist Literary Theory	Rawson	1
ENGL 399	Toni Morrison	Knight	1
ENGL 399	Immigrant Narratives	Santos	1
ENGL 399	Latino & Latina Literature (Latino/a/x Literature)	Santos	1
ENGL 399 (formerly ENGL 392)	Black Urban Experience	Knight	2
ENGL 401	Feminist Rhetorical Theory	Bizzell	1
ENGL 401	American Activist Rhetoric	Bizzell	1
ENGL 401	Transgender Memoir	Rawson	1
FREN 499	Deviance and Defiance in French Literature	Enjolras	1
FREN 499	Francophone Protest Poetics	Ouedraogo	1
GSWS 120 (formerly WGST 120)	Intro to GSWS	Roche; Crist; Bukatko	6
GSWS 299	Transgender Studies	Rawson	1
HIST 101	Original Peoples Latin America	Carrasquillo	1
HIST 101	Struggle for Justice in the U.S.	O'Donnell	1
HIST 101	Gender and Nation	Rupakheti	1
HIST 101	African American Lives	West	3
HIST 101	US Social Movements	Yuhl	1
HIST 124	Religion & Society in American History	Poche	1
HIST 127	Modern Latin America	Carrasquillo	2
HIST 128	Latino History	Poche	1
HIST 137	American Slavery, American Freedom	West	1
HIST 196	African Colonial Lives	Munochiveyi	3
HIST 198	Modern Africa Since 1800	Munochiveyi	3
HIST 199	America's Colony	Carrasquillo	1
HIST 199	Family and Gender in China	Ren	1

HIST 205	US in 20th Century I	Blaschke	2
HIST 206	US in 20th Century II 1945-Present	Blaschke	3
HIST 223	Radicalism in America	West	3
HIST 225	The Civil Rights Movement	West	4
HIST 272	Native American History II	Miller	2
HIST 275	U.S. Mexican Border	Poche	2
HIST 277	Afro-Latin America	Carrasquillo	3
HIST 278	Raza e Identidad	Carrasquillo	1
HIST 289	Migration and Mobility in African History	Semley	2
HIST 290	Gender History in Africa	Semley	1
HIST 296	South Africa & Apartheid	Munochiveyi; Powell	3
HIST 299	Making of the Modern Middle East II	Bazzaz	4
HIST 299	Race and Identity	Carrasquillo	1
HIST 299	Great Revolutions of Latin America	Carrasquillo	1
HIST 299	Blacks in Latin American & Caribbean	Monroe	1
HIST 299 (HIST 212)	US Capitalism and Politics	Blaschke	3
HIST 317	Pain & Suffering: US History	Poche	1
HIST 352	Rebels & Radical Thinkers	Carrasquillo	1
HIST 365	Nationalism in Modern Africa	Munochiveyi	1
HIST 392	Arab-Israeli Conflict	Bazzaz	1
HIST 399	American People	West	1
HIST 401	Black Biographies	Carrasquillo	1
HIST 401	Race & Religion: American History	Poche	1
HIST 401	Colonialism: Imperialism & Critics	Rupakheti	1
HIST 401	Human Rights: African/Atlantic World	Semley	2
HIST 401	The Sixties	West	1

HIST 401	Gender & Sexuality in the US	Yuhl	2
MUSC 197	Music of Peace and Conflict	Jaskot	2
MUSC 299	Music & Identity	DiCenso	1
PHIL 247	Environmental Political Philosophy	Hess	2
PHIL 299	Philosophy and the Feminine	Fenichel	1
PHIL 299	Environmental Ethics	Hess	1
PHIL 299	Forgiveness and Reconciliation	Woody	1
PHIL 361	Confucian Values & Human Rights	Sim	2
POLS 250	Immigration Politics & Policy	Lieb	3
POLS 257	Politics of Development	Rodrigues	2
POLS 269	Power & Protest: View from Below	Chubb	5
POLS 272	Politics of the Middle East	Langohr	2
POLS 273 (CISS 199)	Race & Politics in the Americas	Contreras	2
POLS 284	Human Rights	Kocs	2
POLS 287	Humanitarianism	Kennedy	5
POLS 299	Natural Resource Conflicts in Latin America	Rodrigues	1
POLS 299	Education, Authority, & Democracy	Schaeffer	1
POLS 300	Law, Politics, & Society	Hindman; Mangiero	3
POLS 315	Feminist Political Theory	Schaeffer	1
POLS 320	Political Violence (Political Violence and Transitional Justice)	Chubb	3
POLS 326	Citizenship in Contemporary Latin America	Rodrigues	2
POLS 333	Ethics and International Relations	Thomas	2
POLS 399	Democratization & Women's Rights	Langohr	1
PSYC 354	Psychology of Stigma	Chaudoir	1
PSYC 361	Culture & Development	Kirschner	1
PSYC 399	Stigma & Health Research	Chaudoir	1



RELS 143	Social Ethics	Guth; Hobgood	6
RELS 180	Race & Religion in the US	Green	6
RELS 199	Capitalism & Catholicism	Fritz & Eggemeier	1
RELS 201	Catholicism in Latin America	Green	2
RELS 279	Religion and Violence	Schmalz	2
RELS 280	Liberation Theology	Eggemeier	2
RELS 294	Sexual Justice: Social Ethics	Guth	2
RELS 299	Sex, Money, Power & Sacred Texts	Benny Liew	1
RELS 299	US Political Theology	Eggemeier	1
RELS 299	Christianity & Politics	Eggemeier	1
RELS 299	Theology of Freedom	Fritz	1
RELS 299	Christianity and Capitalism	Fritz & Eggemeier	2
RELS 300	Ethics of Work & Family	Roche	2
RELS 313	HIV/AIDS and Ethics	Roche	3
RELS 399	Catholic Economic Justice	Fritz & Eggemeier	1
SOCL 203	Racial & Ethnic Groups	Weiner	3
SOCL 203	Race & Ethnic Relations	Weiner	1
SOCL 205	Social Class & Power	Dixon	1
SOCL 210	Consumer & Corporate Sustainability	Jones	5
SOCL 219	Deviance	Francis	2
SOCL 236	Environmental Sociology	Harvey	2
SOCL 238	Cities and Environment	Harvey	3
SOCL 259	Children & Violence	Cunningham	3
SOCL 269	Sociology of Education (Education & Society)	Weiner	3
SOCL 274	LGBTQ Studies	Crist	4
SOCL 275	Masculinities	Kenney	2
SOCL 277	Gender and Society	Gallo-Cruz	4
SOCL 279	Sex and the Global City	Wang	3

SOCL 281	Sociology of Travel & Tourism	Germann Molz	1
SOCL 299	Social Movements & Social Change	Gallo-Cruz	1
SOCL 299	Race, Crime, and Justice	Weiner	1
SOCL 356 (SOCL 399)	Food, Poverty, and Justice	Crist	3
SOCL 361	Leadership and Social Change	Sullivan	1
SOCL 361	Leadership, Religion, & Social Justice	Sullivan	1
SOCL 378	Body, Work and Global Society	Wang	3
SOCL 399	(Precarious) Work	Dixon	1
SOCL 399	Race, Crime and the Law	Weiner	1
SOCL 399 (SOCL 376)	Women and Non-Violence	Gallo-Cruz	2
SPAN 410	Literature of Exile, Immigration, & Ethnicity	Alvarez-Borland	4
SPAN 416	Body & Text: Gender in Spanish Literature	Cibreiro-Couce	1
STWL 299	The Contemporary African Novel	Ouedraogo	1
THEA 145	Gay Theatre & Film	Malia	3
VAST 199	Politics of a Wall	White	1

## Appendix E

### Lafayette College Global and Multicultural Requirement, Common Course of Study Operational Rubric

As part of its continuing efforts to respond to ongoing theoretical developments in the academy, the “Global and Multicultural” (GM) requirement was added to the Common Course of Study (CSS). Starting with the class of 2016, Lafayette College students must take two courses in the GM category, one of which must receive the GM1 designation, and the other the GM2 designation. To assist faculty in developing such courses and as well as members of the Curriculum and Educational Policy Committee (CEP) in evaluating them, we have developed the following guidelines.

#### 1. GM 1 and 2 requirements:

*GM1: Recognize the existence of structures of identity, diversity, and difference, and demonstrate how they are formed by and exist within specific contexts (e.g., historical, regional,*

*cultural, social, material, and linguistics).*

*GM 2: Understand identity, diversity and difference in the domestic and global frames, both independently and as they intersect and affect one another.*

**2. GM1 in Detail:** Courses fulfilling GM 1 should be focused primarily on dimensions of difference, which include but are not limited to race, gender, class, sexuality, or religion. Many of these courses will focus on these subjects in a U.S. context, but such courses may be focused on a site other than the United States. Scholars working on these questions tend not to view them in isolation but often combine variables (such as women AND class, or race AND gender). They often view these distinctions as worked into the structure of society, and explore how they relate, or even reinforce each other (how they “intersect”). These dimensions of difference are often discussed as systems of privilege and power.

Since it would be difficult for courses to cover in detail every identity dimension (race, class and so forth) in one course, courses that cover in depth at least two identity dimensions are acceptable. To receive GM1 designation, as judged from the syllabus readings and topics covered, dimensions of identity and difference must be the primary focus of the course, and the course should consider at least two dimensions of difference. Examples include the following:

gender, women, or sexism race, racism ethnicity, ethnocentrism class, classism sexuality, homophobia, heteronormativity transgender religion, anti-Semitism, Islamophobia

Other language that might be used includes:

discrimination, domination, resistance, hegemony intersectionality

**3. GM2 in Detail:** Courses meeting GM 2 will be exploring these same questions of identity and systems of difference in a global frame. This could involve one location, such as the course Twentieth-Century Russia (HIST 244), a course focused on a region, such as International Politics in the Middle East and the Persian Gulf (GOVT 230), or a course considering a process, such as Atrocity, Genocide and Reparations (IA 250).

**To qualify for GM2 designation, a substantive portion of the course** (for instance, a multi-week unit or a theme woven across the course) should contain some discussion of identity and difference, **AND a substantive portion of the course** should involve consideration of a place and/or people in a global frame or a process that brings people outside of their domestic context, such as a regional social movement, immigration, colonialism, forced migration, refugee movements and so forth.

**4. Interim and Study abroad** must follow the criteria as established. Just because a course is taking place in another country does not automatically qualify it for a GM1 or GM2 designation.

#### **6. Can a course be both GM1 and GM2?**

While it is difficult, courses can be designed to meet both criteria.

## Appendix F

### Santa Clara Experiential Learning for Social Justice Overview

The Experiential Learning for Social Justice (ELSJ) component of Santa Clara's Core curriculum cultivates social justice, civic life, perspective, and civic engagement. ELSJ provides Santa Clara students with opportunities for experiencing the gritty reality of the world, thinking critically about the world, responding to its suffering, and engaging it constructively.

Three key elements are necessary for ELSJ credit:

1. Contact: ELSJ involves substantial and sustained direct contact with communities
  - Community-based learning experiences involve typically 16 contact hours over one quarter
  - Immersion trips involve at least 24 contact hours, normally over a five day period (or longer)
  - Other forms of community engagement typically involve 16 contact hours over 2-10 weeks (or longer)
  
2. Reflection and Integration: Direct community contact will be integrated through reflections and other assignments.
  - ELSJ courses include in-class engaged dialogue sessions
  - ELSJ courses include written critical reflections
  - The written and oral reflections must integrate the community-based learning experiences with the rest of the course content
  
3. Learning Outcomes and Assignment Mapping: Curriculum (including community-based learning) and assignments in ELSJ courses will be aligned with the following learning outcomes. Students will be able to
  - 1.1 Recognize the importance of life-long responsible citizenship and civic engagement in personal and/or professional activities in ways that benefit underserved populations. (Civic Life, Civic Engagement, and Social Justice)
  - 1.2 Demonstrate an understanding and appreciation of the formal and informal knowledge, wisdom, and/or skills that individuals in these communities possess, showing awareness of own and at least one other perspective/worldview. (Perspective)
  - 1.3 Recognize, analyze, and understand the social reality and injustices in contemporary society, including recognizing the relative privilege or marginalization of their own and other groups. (Social Justice)

See the Core Curriculum Guide for courses approved for ELSJ. The web version of the

Core Curriculum Guide is updated quarterly. The ELSJ requirement can be fulfilled in two ways:

1. One class, incorporating the key elements, in which all students receive ELSJ credit upon passing the course (units variable).
2. One non departmental independent study "ELSJ Milestone" class (one unit) in which the enrolled student participates in a pre-approved Ignatian Center immersion during the school break directly preceding the course. Alternately, a student may develop independent study curriculum and direct community engagement activities with a faculty supervisor/mentor that align with the ELSJ requirement (as noted above). To fulfill the ELSJ requirement via the ELSJ Milestone class, the student must also submit a proposal (including syllabus and community engagement description) to the Assessment Manager for Undergraduate Studies (Andrea Brewster) for the ELSJ Milestone **in advance of** beginning the proposed experience. The Assessment Manager will confirm whether the student's proposal qualifies for ELSJ. Students will submit work products to the Assessment Manager demonstrating the achievement of the ELSJ learning outcomes, following posted guidelines.

When he inaugurated Santa Clara's sesquicentennial year, Father Peter-Hans Kolvenbach, then Superior General of the Society of Jesus, noted that "Tomorrow's 'whole person' cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world." Calling for a new Jesuit educational standard, "to educate the whole person of solidarity in the real world," he explained: "Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage in it constructively. They should learn to perceive, think, judge, choose, and act for the rights of others, especially the disadvantaged and the oppressed."<sup>1</sup>

Best practices in ELSJ Course Design:

1. The community engagement activities should be sustained over the quarter, allowing for community relationships to grow.
2. To fully address Learning Outcome 1.1, ELSJ courses should include content that facilitates students' vocational discernment, esp. with regard to their civic life.
3. ELSJ courses should include both written and oral structured reflection activities.
4. To fully address Learning Outcome 1.3, the community engagement component of the course must provide entry into socially, economically, and/or politically marginalized or oppressed communities.
5. All ELSJ courses must include at least one (1) measurable assignment that allows for assessment of all three ELSJ Learning Outcomes (or more than one assignment that, across the assignments, allows for assessment of all the ELSJ Learning Outcomes). ELSJ FCC Recommendations for this assignment: Assignment is given later in the quarter. Assignment allows student to demonstrate an integrated (conceptual and applied) understanding of subject matter. Assignment design aligns with ELSJ Learning Outcomes (as operationalized within the ELSJ Core Assessment rubric.)

For ELSJ course curriculum design assistance, please contact Undergraduate Studies Assessment Manager, Andrea Brewster.

NOTE: Syllabus submissions (along with a Core Course Syllabus Approval Form) must be made to: [UgradStudies@scu.edu](mailto:UgradStudies@scu.edu). The ELSJ Faculty Core Committee is responsible for reviewing and approving syllabi.

---

<sup>1</sup> Rev. Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American, Jesuit Higher Education,” address at Santa Clara University, Santa Clara, California, October 6, 2000.

## Additional Resources

- Adams, Maurianne, Lee Ann Bell, Diane J. Goodman, and Khyati Y. Joshi. *Teaching for Diversity and Social Justice, Third Edition*. New York: Routledge, 2016.
- Bogotch, Ira, and Carolyn M. Shields. *International Handbook of Educational Leadership and Social (In)Justice*. Springer Science & Business Media, 2014.
- Brown-Glaude, Winnifred R. *Doing Diversity in Higher Education: Faculty Leaders Share Challenges and Strategies*. New Brunswick: Rutgers University, 2008.
- David, Miriam E. *Feminism, Gender and Universities: Politics, Passion and Pedagogies*. New York: Routledge, 2016.
- David, Miriam and Sue Clegg. "Power, pedagogy and personalization in global higher education: the occlusion of second-wave feminism?" *Discourse: Studies in the Cultural Politics of Education* vol. 29 no. 4 (2008): 483-498.
- de la Cruz Ayuso, Cristina. "Jesuit Universities and Social Responsibility: A Proposal Based on Solidarity Justice." *Arbor-Ciencia Pensamiento Y Cultura* vol. 192 no. 782 (2016).
- Guest, Carly Joanne. "Knowing feminism: the significance of higher education to women's narratives of 'becoming feminist'." *Gender and Education* vol. 28 no. 3 (2016): 471-476.
- Mathias, T.A. *Education and Social Concern: Report of the JEA Seminar on the Social Mission of the Jesuit School and College*. Delhi: Jesuit Educational Association of India, 1968.
- McGregor, Callum, and Jeremy Knox. "Activism and the academy: Assembling knowledge for social justice." *Ephemera: Theory and Politics in Organization* vol. 17 no. 3 (2017): 509-532.
- Nelson-Laird, T.F. "College students' experiences with diversity and their effects on academic self-confidence, social agency, and disposition toward critical thinking." *Research in Higher Education* vol. 46 no. 4 (2005).
- Smele, Sandra, Rehanna Siew-Sarju, Elena Chou, Patricia Breton, and Nicole Bernhardt. "Doing Feminist Difference Differently: Intersectional Pedagogical Practices in the Context of the Neoliberal Diversity Regime." *Teaching in Higher Education* vol. 22 no. 6 (2017): 690-704.
- Soria, Krista M. and Tania D. Mitchell. *Civic Engagement and Community Service at Research Universities: Engaging Undergraduates for Social Justice, Social Change and Responsible Citizenship*. Palgrave Macmillan, 2016.
- The Social Justice Group. *Is Academic Feminism Dead? Theory in Practice*. New York: NYU Press, 2000.
- Weis, William L. "Jesuit Universities Should Be Taking the Lead in Modeling the Lessons of Laudato Si'." *Jesuit Higher Education* vol. 5 no. 1 (2016): 97-101.
- Wilhite, S. C. and P. T. Silver. "A false dichotomy for higher education: Educating citizens vs. educating technicians." *National Civic Review* vol. 94 (2005): 46-54.