

The Student Affairs Diversity Council (SADC) strives to cultivate an environment that embraces and promotes the broad scope of diversity within the division.

The Three Capacities of Developing Faith Lines



*By Jerry Basford,
Associate Vice President
for Student Affairs*

As Student Affairs professionals we have an important challenge to prepare students for a religiously diverse world that exists on the outside of our institution's walls. Eboo Patel has stated that "the problem of twentieth-century is the problem of the color line," and suggests that "the twenty-first century

will be shaped by the question of the faith line."

To address this issue we need to be able to develop our own beliefs critically, see ourselves as a part of a larger community, and have the capacity to see and feel as another person.

In order to develop these traits, I'd like to discuss three capacities that were formulated by Martha Nussbaum in her book *Cultivating Humanity*.

1. Critical self-examination. In order to obtain this capacity, one must be willing to look critically at their own fundamental questions in general, as well as their specific personal beliefs. While doing this reflection, one must be aware of their limits of understanding based on experience. Since words that come out of our mouths are often not our own thought, but the voice of tradition or convention, we must be able to think about our religious views in ways that can be easily explained to others.

2. Seeing self as connected to others. We need to see ourselves as "human beings bound to all other human being by ties of recognition and concern" (Nussbaum 1997,10). This is more than having affection for another person but being willing to understand another's beliefs and respecting their beliefs and practices.

3. Narrative imagination. This requires the ability to imagine what it might be like to be in another person's shoes.

The key to developing faith lines that can be discussed, respected and shared, we must recognize that these three capacities have to be interrelated. If we aren't able to consistently include our religious and spiritual experiences as part of our story, how do we expect students to feel comfortable sharing theirs?

Reflection: My Role in Developing Inclusivity

*By Adam Sibenaller
Student Affairs Diversity Council*

When I look back on my life, one thing that I always keep in mind is the idea of making sure my life, if ever made into a movie, has been one worth watching. I've lived a fairly mundane life, so much so that my mother thinks I've done nothing remarkable with it. I must say that she said that in the way only a loving mother could and to motivate me to stop living behind my comfort zones. Frankly, she's right.

I've always played it safe. While pushing myself to become a better student affairs professional, the Student Affairs Diversity Council has taught me the importance of making an inclusive space for all peoples.

Now taking this lesson in terms of looking back onto my own life, I know that in order to make my life one worth looking back on, I have to stop safely living behind my privilege. I'm a white, male, catholic raised, gay, middle

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Reflection, cont.

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class, able bodied, educated person amongst several other privileged identities from the “traditional” background we see displayed in American societal rhetoric on the “traditional” person.

My thought on this is that in 2013, we’ve got to get our stuff together and create a better, more real story of what America is. More than ever, minority/under-represented populations are increasing meaning they hold the ability to add necessary cultural value and capital to our nation, but we seem to be moving in a direction that is reluctant to remember that embracing diversity is as American as Kraft singles.



It wasn’t until moments such as recognizing the atrocities of slavery, the injustice of segregation, and the prevention of minorities from accessing higher education that our country moved further towards a space of inclusivity for all peoples to live their lives safely in comfort.

By all means, we have a very long way to go and so much work to do, but every step we take brings us closer to the America every one of us desires inside, but often we find

ourselves too scared to look deeply enough into ourselves to see what role we need to play in this. The problem just seems so large. I often feel overwhelmed by the

institutionalized systems of oppression that retain a status quo of injustice, but I know my role in the deconstruction of these systems lies in higher education.

I plan to start my process of inclusion by challenging my privilege, listening more to the stories of struggle people have suffered, talking a little less, and by creating a new routine of inclusion in my ethic.

In American higher education, we have the perfect opportunity to show our students how good the world can be, as this is one of the most instrumental times in their life to witness the value of inclusion. They are the future of this nation, aren’t they? I know I alone won’t change the world or the nature of

inclusion on a college campus, but the Council has taught me that a safe space for all peoples needs to start somewhere.

Just like a row of dominos set in a pattern, none of them can fall into place, and inclusion won’t be created on a campus, until the first domino or person starts the process. Now that’s something in the movie of my life I hope is worth watching.

Cultural Differences: Beliefs, Values, & Finances

By Vincent Mortensen, Staff Assistant and senior in Family & Consumer Studies; and Ann House, Coordinator at the Personal Money Management Center

Living in the United States, we have become comfortable with our financial system of easy credit and saving when we can. Interestingly, we often never stop to think where this mentality comes from and do people from different cultures handle money like we do. It turns out that people around the world see the concept of money very differently.

For example, money and possessions in the Tongan culture are often shared. Anga fakatonga



emphasizes most highly the importance of family, but also stresses the importance of community. During early times on the island, food was seen as a form of wealth. Since there was no refrigeration the cultural norm was to share the food or else it would go to waste.

Most Tongan people who reside in the United States today still practice this custom with modifications. Since money is important, Tongans will often use what wealth they have to meet their basic needs and give the rest away to community members needing assistance. Whether it is a mortgage payment or a sudden medical expense, the reason is

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Culture and Money, cont.

Upcoming Events



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irrelevant. If there is a financially-troubled friend in the neighborhood, the Tongan community often comes together, combining their wealth to help that friend. Saving money then becomes an uncommon practice.

Another example of foreign money customs comes from across the Pacific Ocean to China. Saving money to the Chinese is almost seen as a hobby. This can be traced back to the Dao De Jing, a classic Chinese text that states, "The three greatest treasures one can have are love, frugality, and generosity."

When a child's birthday arrives, they are not given plastic trinkets, video games, and new bicycles such as here in America, but instead money is presented beautifully in red envelopes. The child will often save most, if not all the money, for another time. Purchasing everything with cash is also seen as a social norm in China and in other Asian countries.

In Japan it is considered impolite to discuss money. There are cultural and historic reasons for not discussing money. Generally, according to Confucius, while everyone wishes to seek wealth and fame he teaches that these traits tend to demoralize people. Well-being should come from the opportunity to be humble rather than luxurious.

The University of Utah has a diverse population with students coming from all over the globe. It can be a challenge to teach about budgeting, saving, investing, debt control, or how to build a good credit report without stepping on the importance of cultural values to individuals. It feels disrespectful to urge someone from their customs, yet living in the United States these customs may not coincide well with how finances operate here.

We worked with a student from Africa who owed money on last year's rent. He believed that once he didn't need his housing any longer, he was free to walk away. In his national homeland that is how contracts, or the lack of a formal contractual agreement, functioned. There was another student who came to the University from China and purchased an auto with cash. At the time of the purchase, proof of insurance was not needed because there was no loan involved. The student didn't know that having car insurance is the law here and shortly after his purchase, he was in an accident. He incurred a heavy fine and, of course, the loss of his property.

The South Pacific idea of charity and compassion to ones' neighbors is admirable, as is the Chinese ethic of savings. If a culture can get children excited about holding onto money, perhaps they have a winning formula. The complexities and pressures of living in the United States can take their toll on foreign students. Our goal at the Personal Money Management Center is to be sensitive to these cultural differences, while teaching how to be money-wise. We try to come to a "cultural compromise" where the student is respected while we educate about being successful. We have decided that while we can assist students with taking the right direction, we also can learn much from listening about others' beliefs, values, and financial habits.

Tanner Lecture on Human Values with Andrew Solomon

Mon., Nov. 4, 7-9pm
Olpin Union Ballroom

An Evening with Malcolm Gladwell

Tues., Nov. 5, 8-10pm
Abravanel Hall, Tickets Rqd.

Student Veteran of the Year Ceremony

Mon., Nov. 11, 5:30-7pm
Olpin Union Ballroom

Tim Wise Lecture, Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equity

Tue., Nov. 12, 6pm
Spencer Fox Eccles Business Bld
Room 1110, Tickets at Union desk
Cost: \$10/Students free with ID

SADC's Understanding Diversity Seminar Series —Boys will be Boys: Contemporary Masculinity, Campus Violence, and a Path Forward

Marty Liccardo, Health Educator
for the Center for Student Wellness
Wed., Nov. 20, 12-1:30pm
Pano East, Union

International U Nite

Thurs., Nov. 21, 6:30-8pm
Marriot Honors Building

Open Safe Zone Training

Mon., Nov. 25, 9am-12pm
College of Social Work, Room 330

For more information about these and other events, please visit:

www.events.utah.edu



For more information and recourses, please visit:

sadc.utah.edu

Debra Daniels, Co-chair Women's Resource Center
Kari Ellingson, Co-chair Student Development
Michael Bard, Registrar's Office
Karen Cone-Uemura, Counseling Center
Branden Dalley, Union Administration
Kris Fenn, Bennion Center
Marcy Healy, Conference & Guest Services
Scott Jensen, Housing & Residential Education
Trisha Jensen, Orientation & Leadership Development
Suzanne Jones, Registrar's Office
Chris Macias, TRIO

Carol MacNicholl, Center for Disability Services
Pablo Martinez, Office of Admissions
Kai Medina-Martinez, LGBT Center
Susan Miller, Campus Recreation
Sana Muller, ASUU
Rachana Patel, Office of Admissions
Cynthia Powell, Student Health Center
Valery Pozo, Career Services
Erica Rojas, Financial Aid & Scholarships
Belinda Otukolo Saltiban, Diversity & Inclusion
Adam Sibenaller, HRE, AREC