NCORE 2007
San Francisco
Friday June 1 from 1:15 to 4:15 PM

Creating Change: Putting Students at the Center of our Practice

City College of San Francisco
Multicultural Infusion Project Presentation
Workshop Outline

I. Intro/ Purpose (Jackie & Tracy)

II. Background info on CCSF (Lynda)
   A. demographics, institutional interest prior to MIP?
   B. MIP background

IV. Mini-workshop Model (Jackie set’s up using the MIP Four Ways of Knowing)
   A. Community Building & Student Engagement = Getting Content (Knowing our Students) (Joan and Cynthia)
      Dyad: How do you know if your students are actively engaged?
      Quad: What happens to the students who aren’t actively engaged?
   B. Assessing Cultural Competence (Knowing Ourselves) (Alisa/Hal)
   C. Pedagogies of Engagement (Knowing Theory) (Jess/Jackie)
      Question: What pedagogies of engagement do you know and practice?
   D. Deconstruct (Knowing our Practice) (Tracy)

V. Planning for Growth (Lynda)
   A. What has the impact of MIP been so far?
   B. Presentation of Research
   C. How will we sustain it

VI. Challenges (Jackie)

VII. Q & A Model =associated with your campus (Jackie & Christine)

VIII. Wrap-up (Christine & Tracy)
About MIP

The Multicultural Infusion Project (MIP) is a professional development program that provides faculty with resources, training and incentives to transform their practice so that it is increasingly informed by multicultural pedagogy. The project focuses on helping faculty infuse multicultural content and perspectives into their practice. Furthermore, MIP supports the expansion of strategies which seek to meet the needs of CCSF’s diverse student population and increase equity throughout the College. MIP aims to develop a cadre of “resource faculty” which can serve faculty at-large who are interested in increasing multicultural awareness of our students and ourselves through our theory and practice.

Selection

In the Spring of 2003 and 2004, MIP focused on the selection of faculty and preliminary preparation for their participation in the project. Faculty have had the opportunity to attend the National Conference on Race and Ethnicity (NCORE) each year. NCORE focuses on promoting access and success for culturally diverse, traditionally underrepresented populations through programs and curricula that create inclusive higher education environments.

Training

(first year) This phase focuses on providing professional development activities for the faculty, utilizing both internal and external expertise. Participants will meet once a month throughout the academic year to learn about both pedagogy and content from a multicultural perspective. During those sessions, they reflect on their own practice and begin to revise their teaching methods and strategies to align with their new knowledge and understanding. They will also begin implementing curricular changes as appropriate and testing the impact of those changes.

Implementation

(second year) During this phase, participating faculty begin to incorporate new perspectives, content, and teaching approaches into their classrooms, and receive continued training in multicultural education. They also serve as a resource in their departments and schools for other faculty, and help recruit additional faculty members for participation in the project in the future. The Resource Faculty, in collaboration with the Co-Directors, design MIP activities in the second year, based on the training that they found most useful in the previous year.

Goals

The goal of this project is to continue training in subsequent semesters for both general faculty and resource faculty, so that all faculty will have an opportunity to improve their curriculum to better address the needs of our students.
## Student Demographics
### City College of San Francisco

Total Students served Spring 2006:  **64,046**

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>White</td>
<td>11,771</td>
<td>18.4%</td>
</tr>
<tr>
<td>Latino</td>
<td>12,534</td>
<td>19.6%</td>
</tr>
<tr>
<td>Asian</td>
<td>27,689</td>
<td>43.2%</td>
</tr>
<tr>
<td>African American</td>
<td>4,451</td>
<td>6.9%</td>
</tr>
<tr>
<td>Native American</td>
<td>255</td>
<td>.4%</td>
</tr>
<tr>
<td>Declined to state/other</td>
<td>7,346</td>
<td>11.5%</td>
</tr>
</tbody>
</table>

Data obtained from the California Community College Chancellor’s Office data mart
MIP Annual Cycle

**Fall**
- 2-day fall retreat
- New cohort (20 – 25 faculty) enters MIP training program
- 4 core workshops for new cohort
- Workshops / seminars / speakers for returning cohorts
- Small group meetings for all MIP participants (deepen content & allow faculty to work & problem solve together, foster community)
- Campus events for CCSF community (approx. 2)

**Spring**
- 1-day winter retreat
- Variety of events/workshops (developed in response to requests / needs of MIP participants)
- Campus events for CCSF community (approx. 2)
- Small group meetings for all MIP participants
- Participant end-of-year assessment
- Leadership re-assessment of curriculum & structure for following year
- Spring recruitment for new fall cohort
**MIP Coordination**

**Workshop Planning Team:**
- Intensive Curriculum Development Workshop Plans and/or Small Groups
- Four Foundational Workshops for Newbies
- Peer Mentoring Coordination
- Leadership Workshops for Leadership Team (Returning Workshops)
- Retreat Content Planning

**Leadership Team:**
- Campus-Wide Events & Discussions with CCN
- Recruitment and Organizing
- Department-Specific Trainings
- Counseling Workshops
- MIP Reader & Resources
- Diversity Film Series
- Retreat Planning
- Reading Groups
- Peer Mentoring and Mentoring of GYO Program Interns

*Resource people: Some resource people will be on the leadership team and some will not.

**Collaboration with Students:**
- Partnerships with student groups.
The Four Dimensions of MIP Knowing

<table>
<thead>
<tr>
<th>Knowing Theory</th>
<th>Knowing Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowing theorists such as Kolb, Gardner, Golman, Banks, Friere, &amp; Nieto.</td>
<td>Being aware of all the dynamics of a classroom, office and/or meeting as well as the content.</td>
</tr>
<tr>
<td>Knowing Critical Pedagogy, knowing Pedagogies of Engagement</td>
<td>Continuing to ask: how does this inform my practice? How does my practice need to grow and change?</td>
</tr>
<tr>
<td>Knowing the dimensions of multicultural education in order to develop multicultural competencies.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Knowing our Students</th>
<th>Knowing our selves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowing what assets students bring to the campus and the classroom.</td>
<td>Knowing what I bring onto the campus and into my office and classroom.</td>
</tr>
<tr>
<td>Knowing what a particular group of students’ needs are</td>
<td>Understanding that power and the dynamics of the 7 basic –isms are in play at ALL times.</td>
</tr>
<tr>
<td>Knowing the challenges students face &amp; bring to the campus and into offices and classrooms.</td>
<td>Knowing that the more I unlearn oppressor / internalized oppression roles the more attention I will have for students thus fostering their success.</td>
</tr>
<tr>
<td>Knowing points of engagement for students = knowing what engages them = facilitating the learning process.</td>
<td></td>
</tr>
</tbody>
</table>

Adapted from Adams & Marchesani’s A Multidimensional Approach to Faculty Development: Understanding the Teaching-Learning Process
Cultural Competence Survey

This survey is for your personal reflection and growth. Reflecting on educational practice and perspectives improves them. Teaching others provides a continuing set of experiences and opportunities to reflect on the educational process. Each day in the classroom, you will be challenged by ideas, interactions, and experiences. What will you make of them? How will they affect your growth as a teacher?

The present survey focuses on race and ethnicity. It is, however, most useful to think of it as an index of your growth in learning about differences that reflects an ever-widening perspective. Many educators believe that active and ongoing growth of this kind is the hallmark of a well-educated teacher. The survey is also developmental. It asks you to assess your cross-cultural knowledge as it currently exists and your ultimate goals for yourself in relation to each dimension of cultural competence.

Self-Assessment for Cultural Competence Survey

Use the following key to assess your level of competence for each of the statements.

<table>
<thead>
<tr>
<th>Key</th>
<th>Level of Competence</th>
</tr>
</thead>
<tbody>
<tr>
<td>U</td>
<td>Unfamiliar</td>
</tr>
<tr>
<td>AW</td>
<td>Awareness</td>
</tr>
<tr>
<td>K</td>
<td>Knowledge</td>
</tr>
<tr>
<td>AP</td>
<td>Application</td>
</tr>
<tr>
<td>F</td>
<td>Facilitation</td>
</tr>
</tbody>
</table>

The survey is on the following page.

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<table>
<thead>
<tr>
<th>Where I Am Now</th>
<th>Where I Want To Be</th>
<th>Competencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I am aware of the problem of language images, and situations that suggest that most members of a racial or ethnic group are the same (e.g. “All Asians are good at math”).</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I substitute factual and meaningful information for ethnic clichés. For Instance, I avoid using terms and adjectives that reinforce racial and ethnic stereotypes.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I try to address stereotypical statement when I hear them used by others.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I avoid patronizing and tokenism of any racial or ethnic group (e.g., “One of my best friends is Black”).</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I understand that the histories of oppressed groups (Native American, African American, Latino/Chicano, Asian/Pacific American) in the United States</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I thoughtfully view books and films to see if all groups are fairly represented.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I am aware of how my membership in different groups influences the power that I possess, and I am aware of how to constructively use that power.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I understand racial identity development. I know how to evaluate personal attitudes, emotions, and actions around my own racism and prejudices.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>For White individuals: I am conscious of my White racial identity and its relationship to racial oppression in the United States. I think critically about what it means to be White in this country.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>For Individuals of Color: I am conscious of my racial identity development and its relationship to racial oppression in the United States. I think critically about what it means to be of Color in this country.</td>
</tr>
<tr>
<td>U AW K AP F</td>
<td>U AW K AP F</td>
<td>I understand the concept of levels of curriculum reform (contributions/additive, transformation, social actions, see Banks &amp; Banks, 2001)</td>
</tr>
</tbody>
</table>
Pedagogical Theories & Practices

Critical Pedagogy
Teaching, learning and knowledge are enmeshed in political and historical contexts; schools reinforce and reproduce existing social class structures through the "hidden curriculum."

- Students are grouped heterogeneously
- Teachers are encouraged to develop curriculum with students; democratically determined
- Multiple methods of assessment concentrating on the actions and reflections of students
- Accountability should be joint responsibility of students and teachers within community of classroom

All knowledge is valued and critiqued by students and teachers
- Multiple worldviews are necessary in a total curriculum, bilingualism encouraged in all.
- High and low status knowledge is taught and critiqued; teaching starts with student knowledge including popular culture
- All knowledge is critiqued from personal and social perspectives with an emphasis on taking action; students are encouraged to ask important questions

Traditional Pedagogy
Teaching, learning and knowledge are a political and scientific: schools are structured for efficiency

- Students are ability grouped
- Teachers are scripted, curriculum, methods, and materials are pre-selected; presented as scientifically determined
- Grades given by authorities; evaluation is a form of ranking
- Accountability is mean spirited, reductionistic, and often undermines good instruction

"High" status knowledge is defined for teaching and learning
- Singular points of view dominate the curriculum, bilingualism encouraged for the privileged and denied to poor
- High status knowledge is taught; teaching starts and ends with the predetermined, dominant culture curriculum
- Knowledge is taught by requiring critical thinking skills, which are hierarchical cognitive skills, but not to challenge the social order; students are to answer cognitively higher order questions.

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2 Adapted from the work of Mary Poplin, Claremont Graduate University
**Critical Pedagogy**

Student voices are developed; skills are developed as a result of the need to act

a. Classrooms draw out student voices, put these in contact with others, and then these interact with curriculum content by critiquing and elaborating

b. Classrooms and schools operated as democracies, and give students opportunities to exercise the responsibility of living in a free and democratic state

c. School officials are authorities who can share power

d. Belief that there are always similarities within differences and vice versa

e. Education should be both rigorous and joyous

f. Students are to act on knowledge

**School as community**

a. Schools help define and take on community goals

b. Schools are seen as community property

c. Teachers come to know and be active in the community in which they teach

**Teachers are intellectuals**

a. Teachers determine critical directions inside schools through constant and collective study and action

b. Teachers work for social change, inside schools and in greater society

**Traditional Pedagogy**

Student skills (needed by dominant culture) are developed

a. Students are taught skills of a pre-specified content

b. Classrooms and schools are largely synthetic environments where students are given relatively minor roles in the community; compliance is highest value

c. School officials are authoritarian and share little power

d. Fear that the expression of differences leads to chaos

e. Education should be rigorous

f. Students are to receive knowledge

**Schools exist within the community**

a. Education is defined by dominant culture, disassociated from the community

b. Communities use schools which are state property

c. Teachers work in limited ways inside the various communities

**Teachers are employees**

a. Teachers make few and relatively minor decisions in schools through an often synthetic mechanism called site-based management

b. Teachers work within a particular social structure
Busting Out Stereotypes

Culture . . is multidimensional and continually changing . . . . As manifested in expressive behaviors, culture is influenced by a wide variety of factors, including time, setting, age, economics, and social circumstances. This expressive variability does not nullify the existence of some core cultural features and focal values in different ethnic groups. Instead, members of ethnic groups, whether consciously or not, share some core cultural characteristics. Shade, Kelly, and Oberg (1997) refer to these as the modal personality, which means cultural characteristics most likely to be found in a sample of an ethnic population. Designating core or modal characteristics does not imply that they will be identically manifested by all group members. Nor will these characteristics be negated if some group members do not exhibit any of them as described. How individual members of ethnic groups express their shared features varies widely for many different reasons. Some of the causes of this variance, and the relationships among them are depicted in the chart below: (pg. 10)

(Gay, Geneva, 2000, pg. 11)
Cultural Capital vs Cultural Wealth

**Cultural Capital**

“Cultural capital includes knowledge and skills that the White middle class already have. And White middle-class kids inherit those specific forms of cultural knowledge and skills that schools turn around and say are valuable… A middle- or upper-class student may have access to a computer at home and can learn computer vocabulary or skills before arriving at school. This student may have what you called… Cultural capital” (37).

“OK, so it sounds like in that argument, some communities are culturally wealthy while others are culturally poor? Hmmm, so does that mean we are all compared to some sort of White, middle class culture? They don’t recognize our forms and expressions of culture, so they say we’re culturally poor?... [What if we were to get new textbooks, buildings and other supplies to makes schools more equitable], but no corazón inside those buildings that listens to and appreciates our kids?” (37-38).

**Cultural Wealth**

“How do we get the school and the teachers to ‘see’ our community resources?”

“a working class Chicano student whose mother works in the garment industry… may bring a different vocabulary, probably in two languages, to school, along with skills of conducting errands on the city bus and translating phone calls, reading mail and bills for his mother… This cultural knowledge is very valuable to Consuelo, to her son Jaime, and to the whole familia, but isn’t necessarily considered valuable, or a form of capital in the school context”” (38).

<table>
<thead>
<tr>
<th>Aspirational Capital</th>
<th>Navigational Capital</th>
<th>Social Capital</th>
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<tbody>
<tr>
<td>the ability to maintain hopes and dreams for the future even in the fact of barriers. “I might not have a lit to give my kids in terms of money, but I always talk with them about my dreams for them” (41).</td>
<td>the ability to make or way through social institutions not created with people of color in mind, requires resilience and for the vulnerable to prove that they can be invulnerable, thrives with family and community support, refers to the skills of maneuvering through social institutions.</td>
<td>networks of people and community resources Examples include church groups, community orgs, student groups, etc. shows how these forms of capital are interdependent/interrelational.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Familial Capital</th>
<th>Resistant Capital</th>
<th>Linguistic Capital</th>
</tr>
</thead>
<tbody>
<tr>
<td>those cultural knowledges nurtured among family (biological and non) that carry a sense of community history, memory and cultural intuition.</td>
<td>draws on the legacy of resistance to oppression in Communities of Color and refers to those knowledges and skills cultivated through behavior that challenges inequalities. bell hooks notes that the margin can be “more than a site of deprivation.. it is also the site of radical possibility, a space of resistance.”</td>
<td>“because bilingual children often translate for their parents or other adults, they actually gain all kinds of vocabulary. They start becoming more aware of how to communicate with different audiences across cultures. They may have also developed math, teaching and tutoring skills… [giving] children a sense of family and community responsibility, and even social maturity” (43).</td>
</tr>
</tbody>
</table>

*How can we conceptualize cultural wealth as something that students of color cash in constantly to make it through the education system, but are not recognized as doing so? What wealth do they have “left to spend” so to speak? How can we give them more opportunities to cash in their wealth in the classroom?*

Taken from Yosso, T. Critical Race Counterstories Along the Chicana/Chicano Educational Pipeline. New York: Routledge, 2006.
**Conozcámonos***
(Spanish for “getting to know each other”)

This exercise is designed to connect you more deeply on a personal as well as professional level with other MIP participants.

**Overview and Directions:**
In this activity you will:

- Engage in personal reflection
- Allow others to get to know you better
- Collectively share what you have learned about others

When you come in, take a poster-sized paper and some colored markers. Then take some time to reflect and write, draw, or create responses to the following questions:

1. Where were you born?
2. Where were you raised?
3. What languages were spoken in your home?
4. What language would you most want to learn and why?
5. How do you identify your self in terms of a group background?
6. What was school like when you were young?
7. Why did you choose education as a career?
8. What values do you bring to this work?
9. Who are three people that inspire you in your work?
10. What activities do you like to do in your spare time?

Your picture will be taken so that you can attach it to your poster. Once you have finished, hang your poster on the wall. We then encourage you to walk around the room (Gallery Walk) and read other’s responses.

Once everyone has had a chance to view the posters, the group will be reconvened. People will be asked to briefly share their reflections about what the group learned about one another.

* adapted from an exercise used by California Tomorrow
MIP Core Workshops

A First Whack at Critical Pedagogy
This highly interactive workshop will introduce the basic concepts of critical pedagogy in relation to inclusion. It will also review four of the more common pedagogical theories in relation to power in the classroom and cross-cultural variables when teaching in a cross-cultural environment.

Learning Styles Inventory
Participants will use Kolb’s Learning Styles Inventory to assess their own preferred learning style and apply Kolb’s model of Learning Cycles to develop new and modify existing teaching strategies, curriculum and assignments in their classes.

Multiple Intelligences
Historically, student progress has been gauged by success in subjects that tap the verbal/linguistic and logical/mathematical talents of students, inevitably leading to the disenfranchisement of learners weak in these areas. In this workshop participants will explore the teaching and learning in relation to other intelligences (Gardner), such as visual/special, musical/rhythmic, body/kinesthetic, intrapersonal, and interpersonal.

Healing the Heart of Social Justice
These workshops address educational change and empowerment through a series of exercises designed to facilitate the awareness of biases, how they are enacted in our society every day and how they affect the classroom. This is a process vehicle for personal and professional transformation within a creative supportive environment that encourages participants to “do our own work”. The intent of this program is to have participants reconnect with values, beliefs and feelings associated with injustices they have experienced on cognitive, affective and behavioral domains (Bloom’s Taxonomy) and then to strategize how to foster more socially just environments.

Transformative Multicultural Counseling
These workshops are presented from a case study perspective and incorporate an overview of the American Counseling Association’s (ACA) Multicultural Counseling Competencies. Issues, such as internal & external locus of control, and ethnic identity development are infused into the varied implications counseling from a multicultural and advising perspectiv

Note: although intended for counselors is open for everyone (as a part of the function of teaching/learning is understanding the inter/intrapsychic nature of our students.)
How We Assess Learning Today

Gardner’s method explores the way in which particular cultures value individuals and the way individuals create different products or serve their cultures in various capacities.

How Our Definition of Intelligence has Changed

<table>
<thead>
<tr>
<th>Old View</th>
<th>New View</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Intelligence was fixed</td>
<td>• Intelligence can be developed</td>
</tr>
<tr>
<td>• Intelligence was measured by a number</td>
<td>• Intelligence is not numerically quantifiable and is exhibited during a performance or problem-solving process</td>
</tr>
<tr>
<td>• Intelligence was unitary</td>
<td>• Intelligence can be exhibited in many ways (multiple intelligences)</td>
</tr>
<tr>
<td>• Intelligence was measured in isolation</td>
<td>• Intelligence is measured in context/real-life situations</td>
</tr>
<tr>
<td>• Intelligence was used to sort students and predict their success</td>
<td>• Intelligence is used to understand human capacities and the many and varied ways students can achieve</td>
</tr>
</tbody>
</table>

from Silver, Harvey, et. Al, So Each May Learning: Integrating Learning Styles and Multiple Intelligences, Association for Supervision and Curriculum Development, 2000, pg. 7

Key Points in Multiple Intelligences Theory

- Everyone has all 7 intelligences
- Most can develop all 7 to competence
- Intelligences usually work together
- There are many ways to be intelligent in each Category.

Why Should we use Multiple Intelligences?

- Broader Curriculum reaches more learners
- More positive model for viewing students “at promise”
- Supports authentic assessment measures.
- Enhances self-esteem of all learners
- Closes the gap between school and life.
Assessing Learning Through Diverse Intelligences

Most students are required to take **multiple choice tests**. This method of assessment requires students to be seated at a desk, complete the assignment in a fixed period of time and speak with no one during the exam. **This type of activity does not allow the diverse intelligences of our students to shine and become apparent.**

If, for example, the objective is for students to demonstrate an understanding of the character of Huck Finn in the Mark Twain novel, a multiple choice test might require students to respond to the following question:

> Choose the word that best describes Huck Finn in the novel:
> a) sensitive
> b) jealous
> c) erudite
> d) fidgety

Such a question demands that students know the meanings of each of the four words and that every student’s interpretation of Huck Finn coincide with that of the test maker. For instance, although “fidgety” might be the answer the testers are looking for, “sensitive” might actually be closer to the truth, because it touches on Huck’s openness to a wide range of social issues. But, a standardized test provides no opportunity to explore or discuss this interpretation. Students who are not particularly word-sensitive might know a great deal about Huck Finn, yet not be able to show their knowledge on this test item.

**Multiple intelligences suggest a variety of ways in which students could demonstrate their understanding:**

<table>
<thead>
<tr>
<th>Verbal-Linguistic Demonstration: “Describe Huck Finn in your own words, either orally or in an open-ended written format.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logical-Mathematical Demonstration: “If Huck Finn were a scientific principle, law or theorem, which one would he be?”</td>
</tr>
<tr>
<td>Visual-Spatial Demonstration: “Draw a quick sketch showing something you think Huck Finn would enjoy doing that’s not indicated in the novel.”</td>
</tr>
<tr>
<td>Bodily-Kinesthetic Demonstration: “Pantomime how you think Huck Finn would act in the current environment of our classroom today.”</td>
</tr>
<tr>
<td>Musical Demonstration: “If Huck Finn were a musical phrase/beat/harmony/song, what would he sound like?”</td>
</tr>
<tr>
<td>Interpersonal Demonstration: “Who does Huck Finn remind you of in your own life (friends, family, other students, TV characters)?”</td>
</tr>
<tr>
<td>Intrapersonal Demonstration: “Describe in a few words your personal feelings toward Huck Finn.”</td>
</tr>
<tr>
<td>Naturalist Demonstration: “Categorize Huck’s personality traits/actions into groups and assess…. I need some help here…..”</td>
</tr>
</tbody>
</table>

from Armstrong, Thomas, *Multiple Intelligences in the Classroom*, 2000, Association for Supervision and Curriculum Development publisher, pg. 122
**Presenters’ Contact Information**

Unless otherwise indicated all presenters can be contacted at  
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50 Phelan Ave *(Box or Location as indicated below)*  
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<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Location</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
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<td>ofc: 415-452-5261</td>
<td><a href="mailto:shuntsma@ccsf.edu">shuntsma@ccsf.edu</a></td>
</tr>
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<td>ofc: 415-239-3088</td>
<td><a href="mailto:jwillia@ccsf.edu">jwillia@ccsf.edu</a></td>
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<tr>
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