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## Lasallian Mission and Values to Embolden Racial Justice

Kristin Callahan, MFA<sup>1</sup>, Erica R. Dávila, PhD<sup>2</sup>, Daisy Sherry, PhD<sup>3</sup>, and Jeffrey Trask, PhD<sup>4</sup>

### Introduction

In January of 2018 we were invited to represent Lewis University at the Racial Justice Colloquy in Baltimore, MD.<sup>5</sup> The Colloquy was a transformational experience that connected us to scholars all across the United States of America and provided us with the opportunity to meet and interact with a team of colleagues at our own institution, Lewis University, with whom we could collaborate to help tackle *racial justice* issues on our campus. Since the Colloquy, our group--the four authors of this article--have brought the lessons we learned back to campus to develop a presentation for the university's 2018 Celebration of Scholarship as well as a faculty workshop during the May Institute of 2018 during which we provided our colleagues an opportunity to discuss how to work from an anti-racist pedagogical stance. Furthermore, we were invited to address the Lewis University community in April 2018 at the Sanctified Zone 20<sup>th</sup> Anniversary Rededication Event.

This article presents the fruit of the labor of four of us working together, with a *racial justice* lens, to reflect collectively on the mission of Lewis University and the distinctive values that guide our Lasallian mission. We will draw from our personal and professional experiences and offer the unique contribution of Lasallian scholars writing from various disciplinary contexts as well as (and perhaps more importantly, from four distinct racial identities. First, Callahan, a white art and design educator and scholar, reflects on the value of *justice*. She is followed by Dávila, a Puerto Rican scholar in the field of education, who reflects on her teaching and learning experience rooted in the value of *association*. Sherry, a Filipino-American nurse and scholar in higher education, provides a reflection on the value of *knowledge*. Trask, a Black male professor in the college of business, discusses the value of *fidelity* embedded in his lived experiences in and out of education. We close the article with a reflection of a shared experience in and through which we highlight the value of *wisdom*. In the spring of 2018, the four of us co-facilitated a workshop for the Lewis University faculty during which we extended the work we began in Baltimore at the Racial Justice Colloquy. The process of preparing and presenting offered us a space to build our collective *wisdom* and that of our colleagues at Lewis University.

### Justice

My teaching is guided by the mission of Lewis University, which includes *justice* as one of its five pillars. As defined by the university mission (Lewis University, 2018),<sup>6</sup> *justice* is "the affirmation of the equal dignity of every person and the promotion of personal and social responsibility." Reflecting on this pillar has made me consider how *justice* is defined by the

individual and the role of education in providing a perspective outside of oneself that can foster a broader understanding of *justice*.

### ***Search for Empathy***

My personal experience with empathy occurs at unexpected times. For example, my eyes welled up with tears this afternoon as I drove my family home from my sons' soccer practice. NPR was on in the car; the news story was describing a caravan of thousands of Honduran migrants making their way on foot toward the southern border of Mexico with its sights on the United States of America. Donald Trump was threatening to enact the family separation policy to deter the group from trying to cross the USA border. I have never experienced, and most likely will never suffer, the hardship of those migrants; but I envision myself in their place. I cry because I can imagine myself and my family in their situation and consider how we would cope. I feel powerless at times to affect meaningful change for the many worldly injustices; but I am a teacher, and my role in educating undergraduate art and design students can have an exponential effect on the future. By teaching my students to be critical thinkers who are socially conscious and engaged, it is my hope that they question the status quo of the industries in which they work to create designs that utilize the power of visual communication to advocate for positive social change.

In considering my students' understanding of and relationship to *social justice*, I draw from my own experience and try to place myself in their position. I try to think back to my days as an undergraduate student to relive the experience of faltering, discovering, and growing through my education. I also try to detach myself from "the adult me" to better understand how I was before time and experience shaped me into who I am today. Would I have been aware of the multitude of injustices within society? Would I have cared? How did my education contribute to my ability to empathize today with the Honduran migrants as they trekked toward the Mexican border? How can I, as an educator, foster empathy within my students to engage them in *social justice*?

### ***Teaching Students to Be Empathetic, Critical, and Engaged***

At times, graphic designers struggle to assert their will to advocate for social good. They typically create design work for clients who are driven by goals that do not necessarily consider the social impact of the final design product. The results of this lack of consideration can be seen in a variety of examples that include the promotion of unsustainable consumerism, unachievable standards of beauty, and the promotion of the illusion of normative social behavior (Berman, 2009). Historically some designers have railed against blindly using their talents to achieve client goals. There have been many who have advocated for designers to be socially responsible (First Things First, 1999; Berman, 2009; Montero, 2013; Scalin & Taute, 2012), but this mentality is not universal. According to Margolin (2007), designers are complicit in the production of damaging and unsustainable social products; and while many individuals have become critically engaged with their practice, the greater design community has not.

As a design educator, I feel it is my role to prepare students for the technical and creative aspects of their vocation as well as the ethical dilemmas that they may face. Designers help shape our social reality with their work; without an awareness of this function of design, they can

perpetuate social harm. Driven by the mission of Lewis University, I have intertwined social responsibility tightly into the graphic design curriculum with the aim of building student awareness, criticality, and empathy. Students are made aware of the social impact of design through the study of historical and contemporary designers such as Tibor Kulman and Mike Monteiro, whose practices are critical of industry norms and who have vocally advocated for social responsibility.

Through online and in class discussion students are asked to reflect on the careers of these figures and their professional values. These discussions allow students to examine issues of social responsibility through the eyes of these figures and to begin to consider how these issues relate their own design practice. Additionally, through the study of these *social justice* role models, students begin to look more critically at how design is used in marketing and advertising. They question the intention of design projects and consider the unintended consequences of their design decisions. Through this criticality, they are taught to be gatekeepers. They are charged with examining the social effects of a design project, vocally stating the social concern to their team, and proposing a more socially responsible direction. To simulate the role of gatekeeper, students review case studies of socially irresponsible design work in class as groups and devise approaches that could have been used to shift the project into a more socially responsible direction. Students begin by trying first to understand the perspective of the designers and their clients and then apply strategies they have learned in Scalin and Taute's (2012) text, *The Design Activist Handbook*, to advocate for a more responsible solution.

Students are also taught to empathize through the design process. Empathy is used by designers to help them transcend their own experiences so that they can create more effectively for their intended audience. Through qualitative research methods, students dive deeper into a design problem by engaging directly with their audience. This process helps students to better understand the diversity of human experience and apply that perspective to their designs. Students recently employed empathy in their design process with a community-engaged project for the Second Baptist Church of Joliet. Through site visits to the church, individual interviews, focus groups with parishioners and church leadership, and historical document review, the advanced graphic design students developed a church history book that celebrated the church's 140<sup>th</sup> anniversary. Engaging deeply with the church community during the design process allowed the students to produce a book that was truly reflective of the congregation. The process helped the students to move past their assumptions of what design solutions they thought would work for the church and move toward a solution informed by the relationship they had built with the church community. Overall, the curriculum being employed promotes awareness, criticality, and empathy with the aim of developing students that are more engaged with and attentive to the social implications of the design process and final design product. Through teaching with this curriculum, I have observed that not only does the learning process change the students' understanding of their discipline, but it alters their entire worldview.

### ***Justice for Whom***

The university's mission charges me with addressing *social justice* within my classroom, but it is not required to function within the design discipline. I acknowledge that I am a privileged, highly educated, suburban, middle-class, cis, white woman and that I can move through life with little

concern of discrimination because of my appearance, culture, or sexual identity. I do not have to care about *social justice*. I can be apathetic. I can care only for the issues that protect my status, but I do not. It is my need to be engaged with society and my ability to be critical and empathic that motivates me to inspire my students to be engaged with *social justice*.

As a professional designer, I have been confronted with ethical dilemmas that made me question my career path. I was assigned many projects that challenged my values, and I felt alone in raising issues of sustainability and social impact. It was frustrating to work with colleagues who pitched intentionally deceptive concepts and who did not consider the impact of the designs we were producing. It was in this environment where I began to consider why I was the only one approaching my practice from a socially conscious perspective. In speaking with other designers about how they navigate ethical dilemmas in their profession and how they developed professional values, I found that, for the majority, their education was not a significant factor. Reflecting on this revelation and my undergraduate and graduate education, I realized that my education did not prepare me to be a socially conscious designer. When I first entered the field, I was too naive and underprepared to examine my practice critically. It took time for me to begin to question the intention and impact of my work because I was too concerned with navigating the expectations of my profession. This experience has contributed significantly to my pedagogy and made me committed to providing my students with a realistic and critical perspective of the design field, as well as, to provide them with the professional tools of business that will help them to become confident socially conscious design practitioners.

The pursuit of *justice* requires one to transcend personal experience and to strive to understand and empathize with others so that decisions are made and actions are taken with the welfare of others in mind. Undergraduate students entering the workforce are faced with a jarring transition. It cannot be expected that they can reflect critically on their new circumstances when they are doing their best to acclimate to their new profession. This is why I believe that *justice* should be intertwined deeply into the preparation for professional practice. Through my experience of teaching graphic design in the manner I described above, I find that students can tie being critical and empathic to their understanding and implementation of the design process. I believe that establishing this connection early and consistently through their education is integral in developing students who will approach their professional practice from a socially conscious perspective. The Lewis University mission and the pillar of *justice* validate and strengthen my pedagogy in a way that emboldens me to challenge my students to be engaged, critical, and empathic.

## **Association**

When I reflect on the value of *association*, I consider the blessing of my identity as a Lasallian educator and how intertwined this value is with my own lived experience and teaching philosophy. According to the Lewis University mission (Lewis University, 2018), the value of *association* can be defined by

a commitment to student learning, development, and success accomplished through collaboration, mutual respect, collegiality, and dedicated service in the spirit of our Catholic and Lasallian mission.

### ***Association and Advocacy***

Specifically, the acts of collaboration and mutual respect embedded in *association* are responses to my upbringing and identity development. Growing up in Chicago, I have dealt directly with the oppressive forces of institutional racism and a city on a mission to gentrify. But more importantly, I have witnessed and participated in my share of social movements, protests, and marches. When I was just a teenager, I began working with children as a nanny and teacher's assistant. Over the decades, I have taught a variety of students: from middle school, to college freshmen, to high school push-outs working toward their GED, to teachers in Guatemala, and to doctoral students. Each of these experiences is rooted in *association*. With every teaching position, I consider what I learned from and with my students and all the colleagues who took me under their wing and offered unwavering support and mentoring. Furthermore, the aspect of mutual respect has been woven throughout my experiences. With constant struggle, mutual respect is a must. In the literature of social movements, it is clear that the victories cannot be achieved in isolation. Instead, the people have to value humanity and see the need to collaborate authentically and work in *association*.

Throughout these lived experiences of teaching and learning, one constant has been my advocacy for *social justice* pushing up against restrictive educational policies that aim to maintain the status quo. Being an educator within these multitudes of contexts both in Chicago and in Philadelphia, I was and am continuously resisting the master narratives that use education as a vehicle to maintain inequities in education. Instead, I work from a space rooted in possibility and liberation. About 20 years ago, I began developing my teaching identity as scholar-activist; and I hope to stay on this journey throughout my personal and professional life. This socio-historical context informs my teaching trajectory. Currently, as an associate professor at a Lasallian university, I believe each of those previous experiences has prepared me for the work I do today.

### ***International Association***

In June 2018, I attended a Lasallian international institute in Bogotá, Colombia, where my co-presenters (Dr. Jung Kim and Mr. Michael Dieter) and I worked together to analyze our coursework as Lasallian educators to reflect and intertwine with our stance as critical educators. In our proposal abstract we stated:

Two teacher educators and a secondary teacher (all Lasallian schools) will share their experience teaching and implementing a critical literacy framework in their respective classrooms. The secondary social studies teacher is also a doctoral student who took coursework with both teacher educators – one an education foundations professor and the other a literacy professor. These two different perspectives on critical literacy – one grounded more in broader curriculum theory and the other in reading and literacy research – allowed the teacher to approach teaching critical literacy through Paulo Freire's *Pedagogy of the Oppressed* in a multi-layered approach that addressed both the conceptual and technical needs of grappling with the text. All three educators will share the kinds of work they do in their classrooms, with a particular focus on the ways in which the high school and university students responded to Freire.

This was a pivotal moment in my career as a Lasallian scholar because I was able to be in *association* and meet and build with other Latinx Spanish-speaking Lasallian teachers and professors. This is rare for me at Lewis University, as we only have a total of 7 Latinx faculty. We are spread all over campus in various departments, and the dominant language is English. However, in Bogotá, I was affirmed as a Spanish-speaking Lasallian scholar. Hearing so many brilliant scholars from all over the globe – but mostly Central and South America – was an empowering moment for me. After this experience, I have felt much more rooted in my Lasallian identity; and I am applying to teach a summer course at *Universidad de La Salle* in Bogotá, where the institute in summer 2018 was held.

## **Knowledge**

According to our Lewis University mission and values statements, *knowledge* is “the result of a lifelong pursuit of learning fostered through creative and critical interaction in a community of learners” (Lewis University, 2018). In what follows, I offer a reflection on and describe personal and professional changes in view as a result of the 2018 Racial Justice Colloquy in Baltimore. The Colloquy was an invaluable experience that has impacted, and continues to impact, how I teach students, approach community members, and think about our world. Among my favorite takeaways from the Colloquy include the critical interaction with others to talk through my own challenges. There were several small group discussions throughout the Colloquy that provided food for thought. Specifically, one of the first discussion questions for the group was to think about what experiences led up to why I wanted to be at the Colloquy. This question was both a challenge and a gift to me; it enabled me to be able to begin to process a recent experience with a patient whose complex social situation prevented them from seeking the health care needed. Of course, there was more to the situation; but to protect patient privacy, I will leave it at that. This patient experience had a profound impact on me, bringing to life what you only read about in textbooks. It challenged me to focus on what kind of person I wanted to be and how I saw my role in this world. Never before did I so value formation, appreciate how past experiences shape thought, and allow myself the gift of time for reflection to regain focus. I feel this is a work in progress for me, and I will continue to strive for gaining *knowledge* now through a lens that has been sharpened in and through the Colloquy experience.

For me, being a part of the Lasallian community has completely broadened my view of what *knowledge* is and how it applies in multiple aspects of my life -- as a nurse practitioner, as an educator, as a scholar, and as a human being of Filipino descent. I am the daughter of first-generation immigrant parents who ingrained me in the Filipino culture, being family-focused with traditions embedded with music, art, and religion. Despite this foundation with holistic values, I see that my original view of *knowledge* was quite narrow. *Knowledge* goes beyond reading books and taking tests. It is truly in appreciation with others, seeking a global view within a community that is implicit to a diversity of perspectives, which I now see for me as a way to gain a fuller understanding of *knowledge*.

## ***Knowledge in Teaching***

Philosophically, for me, teaching is a type of relationship where the teacher facilitates learning. One way to facilitate learning is to ensure a safe space for students. For implementing engaging

learning activities, such as simulation or role-play, it is critical to “set the stage” in the classroom or lab with a space where students feel comfortable, respected, and their voices valued. To do this, we intentionally and critically review our university mission statement and values together. We reaffirm our Sanctified Zone statement that, though we are at a satellite campus, the Sanctified Zone remains with us regardless of physical location. There is emphasis placed on the critical interactions with others to gain *knowledge*. Everyone in the class is learning, seeking out *knowledge*, and a safe space is required to do this successfully. The learning space needs to be free of judgment and bias to engage fully without fear. This reaffirmation is an enhancement to my teaching approach as a result of our work together at the Colloquy. As a result of this change, students have offered positive feedback on class evaluations stating that they enjoy engaging with others and feel respected by the teacher. In the end, students gain *knowledge* in respecting the diversity of others’ viewpoints, helping each other in the learning process, and encouraging each other in fruitful discussions. In a safe space, such as a Sanctified Zone, students are welcomed to share thoughts and ideas. I am convinced that it is through engagement with others that students truly learn with long-lasting impact.

### ***Knowledge in My Discipline as a Nurse Practitioner***

From this renewed understanding of *knowledge*, I believe it has helped me evolve my approach to patients and their families to incorporate *knowledge* in every patient encounter. This evolution expands my view beyond books or facts and incorporates key concepts of continual learning in a creative fashion with others. A key concept in gaining *knowledge* is the emphasis on interacting with others. As a nurse practitioner caring for patients, I can confidently say that I gain *knowledge* from my patients every day. I learn from the experiences and information they share with me to help another patient who might be in a similar situation.

In closing this section about *knowledge*, I would like to emphasize that what I have come to believe is key to *knowledge* is its reliance on social interaction with others. For years, I was under the narrow impression that *knowledge* was gained through books and other peer-reviewed publications, or only from experts who use the scientific process. While this approach addresses one piece of gaining *knowledge*, I have come to understand--post-Colloquy-- that *knowledge* is richer, deeper, and more fully appreciated when fostered through critical interaction in a community of diverse perspectives.

### **Fidelity**

*Fidelity* as defined by Lewis University is

the spirit which recognizes God as ultimate reality, unifying the diverse forms of knowledge in the pursuit of fullness of truth, while recognizing the diversity of human experience.

Upon initial glance and based on practical experiences, this statement seems to consist of contradictory appeals. When considering diverse forms of knowledge and recognizing the diversity of human experience, the fullness of truth does not include the opinion or, in some cases, the lifestyle of the “other.” Perhaps there is an ultimate truth that somehow allows all of

God's children to live in harmony with each other. However, one has to wonder if our sense of oneness can overcome the reality of divisiveness. As I heard in one conference, this would take a radical humility and overwhelming sense of oneness. It is living these characteristics that may lead us to put God, and not the devil, in the details. Ironically, this saying started off that way historically; that God is in the details, not the devil. Unfortunately, in practice we tend to lose our way in our pursuit of the fullness of truth when we forget to treat each other as children of God, which makes us all brothers and sisters. However, I do believe if we prioritize our humanity above creating our own sense of *fidelity*, true *fidelity* can be achieved – or at least our journey toward it will be righteous. As *1 John* 3:18 says, “Dear children, let us not love with words or speech but with actions and in truth.”

As a professor in healthcare management in the college of business, it is challenging to show the connection between business practice and current social issues. During these times, I think back, for guidance, to my former role as a mercy and justice pastor of a nondenominational church. Reflecting on the following account has helped me to better understand *fidelity* within my classroom.

### ***“The Devil Is in the Details”***

As I was recalling one of the most difficult experiences in my role as a mercy and justice pastor at a multi-denominational church, which consisted of those with all types of religious and ethnic backgrounds including Catholic, Jewish, Baptist, Methodist, and others, something a coworker said to me resurfaced. She used a common phrase used by many people in all kinds of situations saying, “The devil is in the details.” In this case, the context included a church-splitting issue about same-sex relationships. The isolated detail in this story was a person in the LGBTQ community who was told they could not teach Sunday school. For years, my church had individuals from the LGBTQ community attend church regularly and contribute to the fellowship in myriad ways. For the entire history of the church, there was an unspoken tradition that the issue LGBTQ membership and participation was not discussed. This tradition persisted because of varying opinions regarding same-sex relationships among members of the fellowship. However, one of the founding pastors, after eight years of keeping his opinion silent, changed his stance on the issue and decided that it was important he let the church know about this change of heart.

To address this desire for the pastor to share his thoughts, the leadership of the church decided to meet to plan out the delivery of this news to the congregation. With much discussion from all sides of the issue, it was decided that in order to minimize the distress of the fellowship the founding pastor would share his change of heart about the issue at a congregational meeting. Additionally, another senior and founding pastor would share his thoughts reflecting the other end of the spectrum. The intent was to present both sides of the LGBTQ debate as to reflect the varying beliefs of the members of the fellowship. It is important to note that this fellowship emphasized relationship with one another more than anything else.

When the meeting with the entire fellowship occurred, the first pastor shared his change of heart as planned; and surprisingly, it seemed to go off without a hitch. Then it was the senior pastor's turn to share his thoughts. However, at that time, he deviated from the plan because he felt

sharing an opposing viewpoint at that time would only have created more division. No one knows if the senior pastor not sharing led to less divisiveness: but what did occur was an immediate response from those expecting to hear their side of the issue from the other founding pastor. When they did not hear what they wanted, there were strong reactions with one couple, who had attended the church for 30 years, walking out, never to return. In the ensuing weeks, months, and years, more people began to leave the church due to the unsettled atmosphere formed by this debated issue. People on both sides of the issue felt victimized; and as many left, the friends of those who left followed suit. After the “dust settled,” the number of people attending the fellowship was reduced by half with many of those remaining still wavering whether they should stay or not. Today the church is a shadow of itself, consisting only of approximately 20 percent of where it was before the controversy began. Sadly, this is not an uncommon story among churches and even entire denominations.

### ***Taking It to the Classroom***

Reflecting on this experience at my church and the value of *fidelity* has helped me to remember the welcoming nature of the Lasallian heritage. All faiths and identities are welcome and invited to participate. We need to cultivate this notion of belonging and actively explore what it means to be Lasallian. “We are all God’s Children.” I have heard these words spoken in churches for decades of my life. Any person who subscribes to a particular faith would not deny these words, as every religion upholds human life and dignity as unquestionable constants. After all, if God created everything, including human life, how could one deny that we are all God’s children?

John Baptist de La Salle created practical solutions to teaching to educate the disenfranchised. For instance, he used common vernacular (French as the language of instruction instead of Latin), separated students according to academic developmental stages, and understood the importance of visual learning (using the blackboard).

Education leads to the freedom of ignorance and development of critical thought. It is no wonder, for example, that those who attempt to rule through dictatorship treat education as an enemy or force to be minimized. De La Salle, it seems to me, recognized that liberation of the oppressed and poor could be achieved, in part, through education. It is my contention that if we can take the same approach for those not oppressed and poor, we would live in a world that accepts one another despite our differences.

### **Wisdom**

The 2018 Racial Justice Colloquy has become the impetus for the four of us to band together to affect meaningful change at our institution related to equity *and racial justice*. Through the final mission pillar of *wisdom*, we integrate our four perspectives to tackle institutional and cultural change related to racial justice on our campus. *Wisdom*, according to the Lewis University mission is the “result of the integration of reflection and action developed through higher learning throughout all of life” (Lewis University, 2018). *Wisdom* through this definition may be understood as a personal and singular endeavor; but considering the other pillars of the university mission, *wisdom* becomes a communal pursuit. For the four of us, it has been through *association* among ourselves and our Lasallian colleagues at other universities that our *wisdom* has grown and evolved. Our positionality has been integral in fostering this growth. It is through

the joining of our histories and blending of our perspectives that we have developed initiatives to extend our experience at the Racial Justice Colloquy to the faculty, administration, and students of Lewis University.

Immediately following our return from the Colloquy our small group was invigorated. We knew that there was much to do to make an impact regarding *racial justice* on our campus, but we now felt that we had partners among ourselves and from the greater Lasallian community. The support we found within this partnership ensured that the momentum started at the Colloquy would continue. For our part, the four of us felt strongly that we needed to share our experiences of the Colloquy with the Lewis University community. We developed initiatives throughout the spring 2018 semester to reinvigorate the conversation on race with faculty and administration. We planned two presentations (1) to inform the community of the work that was done at the Colloquy and (2) to bring a taste of the Colloquy to the faculty. We utilized two well-established institutional events to engage with the faculty. The first – Celebration of Scholarship – is a day-long event dedicated to honoring the scholarship of students and faculty. We used this platform to report the proceedings of the Colloquy and to advertise plans of our group and the larger Lasallian network. The second event we employed – May Institute – is a four-day faculty development event that includes a keynote speaker and various pedagogically focused workshops presented by the faculty.

For our workshop, we felt strongly that the faculty should be given the opportunity to experience the Colloquy in a small way. We modeled the workshop activities after the ones that resonated the most with our group from the Colloquy. These included the use of improvised skits to work through racially charged situations, the sharing of personal stories and positionality, and the discussion of how to promote *racial justice* institutionally and within the classroom. The workshop was well received by the faculty and has helped us to continue to identify *racial justice allies*.

By expanding the discussion of *racial justice* on campus, we are building upon the *association* of our small group of four to incorporate an even wider variety of perspectives. The pillar of *wisdom* encourages this growth and challenges us to continue to expand on it “throughout all of life.” This phrase reminds us that our work is not finished. We need to strive to maintain the energy that the 2018 Racial Justice Colloquy inspired in us, and we need to continue to energize others on campus to continue the conversation and make advancements toward change.

### **A Lasallian Call to Action**

Together the four co-authors have assembled to move the work of *racial justice* at Lewis University and within the larger Lasallian community. From the Colloquy, there were several work groups formed to continue to address *social justice* as unified voices among the LACU<sup>7</sup> universities. One of these groups worked on a grant application to the National Endowment of the Humanities to secure financial support and resources for continuing the annual Colloquy while enhancing its offerings and expanding its impact. Furthermore, some of our goals for 2019 include publishing this article in the special issue of *AXIS: Journal of Lasallian Higher Education*, as well as presenting this joint auto-ethnography paper at the conference of the National Association of African American Studies and Affiliates in February 2019 as well as the

Celebration of Scholarship at Lewis University in April of 2019. Although each of these scholarly projects is integral to our own professional development, our most important context for the work of *racial justice* is within our classrooms. We strive to embed these values in our day-to-day practice, and we are calling on other Lasallians to reflect on their processes and practices within the work of *racial justice*.

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## Endnotes

1. Kristin Callahan, who is an assistant professor of art and design at Lewis University, earned her master's degree in fine arts at Rochester Institute of Technology.

2. Erica R. Dávila, who is a professor of educational leadership at Lewis University, earned her doctorate at the University of Illinois.

3. Daisy Sherry, who is an assistant professor in the college of nursing and health professions at Lewis University, earned her doctorate at the University of Illinois.

4. Jeffrey Trask, who is an associate professor at Lewis University, earned his doctorate in community health at the University of Illinois at Urbana-Champaign.

5. The Racial Justice Colloquy, a project sponsored by the Lasallian Association of Colleges and Universities (LACU), was organized by Brother Jack Curran, FSC, PhD, of Manhattan College and Brother Ernest Miller, FSC, DMin, of La Salle University.

6. Although this journal usually requires that all citations use the Chicago Manual of Style (CMS) format, an exception has been made in this issue to allow citations to be made using the American Psychological Association (APA) format.

7. LACU is an acronym for the Lasallian Association of Colleges and Universities, which is a region of the International Association of La Salle Universities (IALU). There are presently nine colleges and universities that constitute LACU: Christian Brothers University in Tennessee; La Salle University in Pennsylvania; Lewis University in Illinois; Manhattan College in New York; Saint Mary's College in California; Saint Mary's University in Minnesota; Bethlehem University in Palestine; Christ the Teacher School of Education of Tangaza University College in Kenya; and Ethiopia Catholic University La Salle in Ethiopia.