

Multiculturalism and Student Retention:
Designing the *Identity, Culture, and Inclusion Leadership Certificate* Program to
Ignite Critical Engagement

Sonja Craig Morgan

A project submitted in partial fulfillment of the
requirements for the degree of

Master of Arts in Interdisciplinary Studies

University of Washington
2014

Committee

Chair: Dr. Emily Noelle Ignacio
Dr. Dexter Gordon

Program Authorized to Offer Degree:

Interdisciplinary Arts and Sciences

Acknowledgements

I am indebted to my exacting and supportive project committee, Emily Noelle Ignacio and Dexter Gordon; my consistently scrutinizing and always encouraging professional and academic mentor, Tanya Grace Velasquez; and my beloved families, both given and found.

Table of Contents

Section I: Project Justification

Abstract.....	4
Introduction.....	5
Background.....	5
Defining Multiculturalism in Higher Education.....	9
Multiculturalism and Student Retention.....	11
Washington State Community Colleges, Multiculturalism, and Student Retention Efforts.....	13
Problem.....	16
Project as Response.....	17
Theories Informing Project.....	19
Integration of Theory into Practice.....	24
Project Implementation.....	25

Section II: Program Design

Program Abstract.....	28
Mission.....	28
Vision.....	28
Values.....	28
Learning Outcomes.....	29
Framework.....	30
Format.....	35
Content and Facilitation.....	37
Assessment/Sustainability/Growth.....	41
Assessment Tools.....	43
Leadership Portfolio Outline.....	43
Content Aligned with Outcomes and Assessment.....	44
References.....	49

Section III: Appendices.....	57
------------------------------	----

Abstract

The purpose of this project is to design, propose, and receive funding to establish a critical multicultural leadership program for students at Pierce College Puyallup that will promote campus-wide diversity and social justice engagement. Named the *Identity, Culture, and Inclusion Leadership Certificate*, this extracurricular program is intentionally grounded in critical race, student retention, student development, and engagement theories to facilitate the integration of academic multicultural content with practical leadership application. This project was conducted by a student services professional working at a predominately white suburban community college in Washington State.

Key Words: multiculturalism, critical race theory, student engagement, community colleges, retention, extracurricular programming

Introduction

Section I of this paper explains my degree project, *Multiculturalism and Student Retention: Designing the Identity, Culture, and Inclusion Leadership Certificate Program to Ignite Critical Engagement*. Through a discussion of the history of multiculturalism in higher education, its connection to current retention issues, and a review of guiding theories, I illustrate three main aspects of the project: (1) the context out of which it emerged; (2) the need it aims to address; and (3) its process and components. The project focuses on creating a program design, proposing and receiving funding, and initially introducing ICI to the Pierce Puyallup campus community for which it is customized. Section II contains the ICI program design and assessment plan. Section III provides appendices of supporting documentation including the funding proposal and approval, meetings, and presentations.

Background

Institutions of higher education in the United States are often credited for creating responsible and involved participants of democracy prepared to lead in a diverse world. A college degree not only represents intellectual achievement but it can also open the door to higher economic and social status (Jain, 2010, p. 79; Glasper, 2013, p. 83). This is why some see higher education as a potential equalizer for a society wrought with inequities (Rhoads & Valdez, 1996, p. 44). Access to these institutions in the United States, however, has not always been open to all. Most colleges were designed for white males initially, with white women joining them later. African Americans for example gained legal access to all US colleges only after the *Brown v. Board of Education* Supreme Court case of 1954 which declared racial segregation illegal. The milestone Supreme Court decision was reinforced ten years later by Titles IV and VI of the 1964 Civil Rights Act prohibiting racial and other forms of

discrimination in public education at all levels or by anyone receiving federal funds. It was for these and other victories of the Civil Rights Movement that women and people of color began being admitted and attending college in significant numbers (Hurtado, 1992, p. 540; Cobham and Parker, 2007, p. 87; Laden, 1998, p. 55). This policy change met with stern resistance from both private and public white institutions. Along with the numbers of diverse students increasing were demands from these historically underrepresented groups to gain not only access but also respectful treatment, courses, and services that would enable success for all students in an otherwise mono-cultural environment. Open doors did not always equate to open minds. Students of color admitted to historically white colleges often found very harsh and unwelcoming environments (Armino, Torres & Pope p.69; Cobham & Parker, p.85). Along with new cultures and questions, in response to the exclusionary structure of the education system, new students and faculty of color brought with them the concept of multiculturalism, as ideology and pedagogy (Vavrus, 2010). Largely led by student activism, especially the Black student movement, ground was gained and developments in course offerings and student affairs services began to take into account the ways in which multiple cultural and social identities impact the student experience.

Student activism also contributed to the establishment of student culture centers on campuses as a manifestation of multiculturalism that challenged hegemonic spaces and marginalization of students of color (Patton, 2010). Culture centers served as identity specific spaces where Native American, Black, Latino/Latina, and Asian-American students could find validation, community, and a sense of belonging on campus. The establishment of these centers along with race specific student unions continued to spread throughout the 1980's and 1990's as sites of resistance (Patton 2010; Yosso, 2010). These and other multicultural efforts such as

ethnic studies courses were crucial in the success of students of color, however, institutional barriers still remained as higher education continued to reflect the contradictions and inequalities of the larger world (Solorzano & Villalpando, 1998 p. 220; Zamudio, 2011, p. 2; Hurtado, 1992, p. 540 etc.; Cobham & Parker, 2007, p. 91). Notwithstanding the significant successes in the effort toward racial equity in education, brought by the presence of growing enrollments of students of color, racism has continued to plague society and colleges are not immune.

Community Colleges also experienced this shifting student demographic since integration legislation and have been charged to meet the needs of underserved students not accepted to four year institutions. Often referred to as “people’s colleges” or “democracy’s open door” to educational opportunities (Glasper, 2013; Rhoads & Valdez, 1996; Jain, 2010, Iverson, 2013), community colleges offer open admission regardless of test scores and extracurricular accolades (Piland & Silva, 1996; Rhoads & Valdez, 1996; Zamani, 2000). Because of this and a vocational/technical emphasis of some community colleges, they face a stigma of being the lesser of the nation’s educational institutions. Community colleges also currently serve the majority of students of color in higher education. More than fifty percent of African American Students in postsecondary education are enrolled in community colleges compared to about 40% for their white peers. In 2010, only 20% of community college students in California who transferred to four year institutions were Latino or African American (Ihol & Toldson, 2013 p. 206).

As is evident, from the manifestation of curricula and co-curricular activities related to diversity, multiculturalism involves much more than having a diverse student body (Rhoads & Valdez p. 103; Tanaka, 2003). As educators of the majority of the nation’s students of color attaining degrees, community colleges are in a prime position to address the persistence of

inequitable graduation rates between students of color and white students for example (Laden, p. 31; Rhoads & Valdez ; Museus & Jayakumar, 2012). In fact, Rhoads and Valdez (1996) see community college education not only as training ground for industry demands but as a social justice imperative. However, barriers to providing equitable opportunities to their diverse student populations remain in place (Karp, 2011, p. 1; Glasper, 2013). The community college plays many roles including high school completion, English language acquisition, worker re-training, and vocational, developmental, liberal arts, continuing, and transfer education. Rhoads and Valdez (1996) see multiculturalism as the unifying factor for community college cohesiveness arguing that multiculturalism is not an additional role to perform but a link between the multiple functions of a community college and is about the, “struggle for power, control, and access to opportunities” (p. 48). Community colleges also face challenges with student engagement as they are largely commuter campuses, many students have extensive family obligations, and many work full time and/or only go to school part time (Price, Hyle & Jordan, 2009; Karp, Hughes, O’Gara, 2010, p. 70). Typically viewed as limitations on the student’s side, these challenges should be reframed as a societal deficiency with the need for more adequate institutional structures to meet student needs. It should be the institution’s responsibility to engage the student, not the student’s responsibility to engage the institution (Harper & Quaye, 2009, p. 10). Thus, how to engage these student populations is central to the focus being adopted by many community colleges seeking to move beyond access to closing the achievement gap in retention and completion. If these colleges are to be successful they must come to grips with multiculturalism which plays a significant role in informing the engagement of students of color.

Defining Multiculturalism in Higher Education

Today there is much ambiguity in the meaning and understanding of multiculturalism and how it is applied to higher education. Multiculturalism is still a prolific term in the rhetoric of institutions but a shift to a diversity discourse from a multicultural discourse in the past 20 years has framed the issue of racism in a way that can reinforce exclusion and inequity (Iverson, 2007). The Association of American College and Universities defined diversity in 2005 as, “individual differences (e.g., personality, learning styles and life experience) and group/social difference (e.g., race/ethnicity, class, gender, sexual orientation, country of origin, and ability as well as cultural, political, religious, or other affiliations) that can be engaged in the service of learning” (Banks, 2009, p. 149). This definition points to important aspects of consideration for building an inclusive campus but lacks attention to the historical and social forces that create inequities between these different categories. The acceptance and celebration of difference is a surface level manifestation of embracing diversity because, “by appearing to recognize difference, yet failing to appreciate white normativity and systemic inequality, current diversity discourse makes it difficult to construct a meaningful multiculturalism or genuinely progressive politics of race (Bell & Hartman, 2007, p. 896). Using the terms multiculturalism and diversity interchangeably risks clear connections between practice and institutional outcomes. Although having a critical mass of diverse students, faculty, and staff is extremely important in achieving multiculturalism, there must also be, “intentionally facilitated institutional efforts” (Museus & Jayakumar, 2012, p. 21). In 1996 Valencia Community College instructors defined multiculturalism as,

the intent to include previously excluded groups in both the curriculum content and teaching methodologies (oral storytelling, dance, music), the effort to make cultural stories as complete as possible, a recognition of academic integrity, and a reflection of the composition of community college student populations (Piland & Silva, 1996, p. 37).

Today, Pierce College defines multiculturalism, one of the five core abilities they want students to develop, as, “knowledge of diverse ideas, cultures and experiences and the ability to examine their own attitudes and assumptions in order to engage others with civility and empathy,” (Pierce College, 2014). Both of these definitions move beyond diversity as the mere existence of difference by adding elements of interacting and understanding. Another key element to understanding these discourses is power (Armino, Torres & Pope, 2012, p. 90). These additional elements introduce the notion of critical engagement to the concept of multiculturalism. Critical multiculturalists push toward equity by acknowledging the concepts of power and privilege. Sleeter and Grant (1998) created a stage model to help analyze multicultural education in a five phase continuum with the least advanced level being “exceptionally and Culturally Different” (assimilation and cultural deficit model) to the most advanced level being, “Education that is Multicultural and Social Reconstructionist”(promotes critical multiculturalism, structural equality, and democratic decision making) (Sleeter and Grant as adapted by Velasquez, 2011, p. 82). This model helps to clarify that not all multicultural education leads to social action or the dismantling of inequities. This model can also be used as a reference point to examine the success of institutional efforts. In research on institutional diversity plans, Iverson (2007) finds that white normativity is commonly used as a standard against which the success of students of color is measured. These finding exemplify the danger in not addressing power and privilege as part of diversity and multiculturalism.

Tanaka (2003) agrees that as a nation the US is currently incapable of dealing with its racial and ethnic diversity and should, “promote sharing and learning across difference” (p. 1). He argues, however, for a move away from multiculturalism toward interculturalism believing that multiculturalism has lost its original impetus, creates conflict and hostile outcomes, and does

not create space for dominant groups to participate as equals (pp. 1-2). Another emerging term in this area is “multiracial democracy.” Although focused on community colleges, not four year institutions, Glasper (2013) and Ivery (2013), like Tanaka, point to a changing demographic where whites will no longer be the majority in America as a reason to justify social change in higher education. This can also be seen as a cosmopolitan approach (Appiah, 2006).

The multicultural student services that have developed and continued from the Civil Rights Movement are being impacted by the incongruence of a proliferation of diversity and multicultural discourses with a simultaneous lack of both clarity in concepts and interrogation into how these discourses can empower both historically underrepresented student groups, as well as those who have historically had access. There is a trend in higher education of eliminating the services designed for the success of historically underrepresented students (Museus & Jayakumar, 2012, p.1). For instance, a debate over whether race specific culture centers are still necessary or if multicultural centers are more beneficial to diversity missions threatens the continuance of these programs (Benitez, 2010; Ladson Billings, 2010). Whatever the model, these observations point to a gap between institutional values and preparedness to practice effective multiculturalism. Does this low level of institutional performance correlate to the disparities in the success of students of color and white students? Important aspects of multiculturalism work include debates about such questions as how much is still to be done and what is the best way to do it.

Multiculturalism and Student Retention

Today, many two and four year colleges and universities are still Predominately White Institutions (PWI's). PWI's are institutions that are 50% or more enrolled of white identified students (Brown & Dancy, 2010). Although community colleges lead in the enrollment of

students of color these students still experience lower retention and graduation rates into the 21st century (Szelenyi, 2001, p.1). Students of color in PWI's continually and consistently experience isolation, discrimination, and marginalization on college campuses (Laden, 1999, p.55; Howard Hamilton/Phelps/Torres, p. 58; Cobham and Parker, p. 88; Patton preface xvii; Museus & Jayakumar, 2012, p. 8). Research indicates that this is connected to the lack of multiculturalism on campuses, including lack of faculty, staff, and administrators of color, culturally irrelevant course content and approach, and a climate of discrimination (Cobham and Parker, 2007; Iverson, 2007). These institutional deficits reflect the racial inequities of a larger racist society and thus a transformational shift on all levels of discourse and practice is called for (Cobham & Parker, 2007, p. 92; Tanaka; Harper & Quaye p. 12; Yosso, Zamani, p. 102). For instance, resistance to multicultural efforts can also be due to individuals' perception that there is no an issue of inequity or lack of diversity (Wilson, 2013, p. 433; Mueus, 2012, p.1).

“Community Colleges are positioned to be either change agents of racial discomfort or maintain the status quo and that position is directly related to how social interactions are structured on campus” (Price, Hyle, & Jordan, 2009). Thus we see campus culture/climate as a leading factor in student retention. Campus culture is defined by Kuh (1993) as, “The collective mutually shaping patterns of institutional history, mission, physical settings, norms, traditions, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups in an institution of higher education.” According to Solorzano, et. al (2000), a college's racial or campus climate is positive when it includes at least four elements: (a) the inclusion of students, faculty, and administrators of color; (b) a curriculum that reflects the historical and contemporary experiences of people of color; (c) programs to support the recruitment, retention and graduation of students of color; and (d) a college/university mission that reinforces the institution's

commitment to pluralism (p. 62). Ideologies and assumptions informing the organization and individuals delivering higher education such as the myth of meritocracy, colorblind racism, the student deficit model or under-preparedness, daily micro-aggressions, and stereotype threat all contribute to the problem that, “students of color in PWIs who experience discrimination, insensitivity or otherwise perceive they are unwelcome are not likely to succeed in those environments” (Ruiz-Mesa, 2007, p. 9). A student does not need to believe in the stereotype asserted to be effected by it (Quaye, Tambascia & Talesh, 2009). Retention programs that take into account students’ racial and cultural backgrounds are most successful (Laden, 1998, p. 32). To implement the programming referenced in point (c) of a healthy campus climate above, retention research calls for multiple approaches. Centering and validating the voice and experience of students of color (Yosso, 2006, p. 74), attention to integration, or sense of belonging, and further research on how students develop an attachment to an institution (Karp, Hughes and O’Gara, 2010, p.75), student initiated retention programs (Maldonado, Rhoads & Buenavista, 2006), using the margin as a site of empowerment and transformation (Solorzano, 1998, p.221), connecting to families and the larger external cultural communities of students (Laden, 1998), and creating cohort groups and learning communities (Glasper, 2013, Center for Community College Student Engagement [CCCSE], 2014) are among the top findings in this area

Washington State Community Colleges, Multiculturalism, and Student Retention Efforts

Multiculturalism is a prominent component of most of Washington State’s community colleges’ mission, vision, and value statements. The scope of how these commitments to support a diverse student body and community are implemented varies from institution to institution but retention efforts may involve student success and multicultural courses, professional

development for faculty and staff, Multicultural Student Services, multicultural or diversity centers, recruitment of a diverse staff and faculty, campus diversity committees or councils, equitable policies, support services, extracurricular programming, and cultural clubs/organizations.

Many community colleges rely on multicultural student services positions (these individuals also meet as a statewide council) as the main support for students of color as well as heading up diversity efforts for all students (Washington State Student Services Council [WSSSC], 2008; Wilson, 2013). Multicultural student service offices provide direct services to students, offer identity specific and multicultural spaces on campus, and also take leadership roles in institutional diversity and retention efforts. Although their target demographic is students of color they have increasingly taken on LGBTQ, access and disabilities, veterans, and other groups' needs (WSSSC, 2008). In the Washington State Community College System multicultural student services began to emerge with the rest of the country as an outcome of the Civil Rights Movement and in the 1970's the Multicultural Student Services Director's council (MSSDC) was established with the mission to, "promote the recruitment, retention and successful completion of educational programs for students of color" (WSSSC, 2008).

A successful example of multiculturalism in the WA State Community College system is Highline Community College, an institution that is 70% students of color. Highline received the 2013 Higher Education Excellence in Diversity (HEED) award from INSIGHT Into Diversity magazine and the 2014 American Association of Community Colleges award for Advancing Diversity (Highline Community College, 2014). MSSDC has developed a diversity framework to be used as an assessment tool for community colleges in the WA State system. These are local success models that other colleges can utilize.

Pierce College is an institution whose mission includes multiculturalism and is part of a national movement, Achieving the Dream (ATD), founded on the belief that, “all students deserve equal access to higher education” (Achieving the Dream [ATD], 2014). ATD works to close achievement gaps for thousands of low-income students and students of color because it emphasizes structural inequity and that the, “lack of equal opportunity for particular groups is the result of institutional and societal policies and practices that (intentionally or not) create greater advantage for some groups of people than others” (ATD, 2014). The Pierce College District includes two main campuses, military sites, and distance learning. The student demographics for overall enrollment of fall 2013 are, “1% Native American; 11% African American; 10% Asian/Pacific Islander; 14% Hispanic/Latino; 3% International; 7% Other; and 54% White/Caucasian” (Pierce College, 2014). The Puyallup campus, where this project takes place, is the smaller campus and has lower numbers of students of color than the district average, although these demographics are consistently increasing. Pierce’s involvement in ATD has brought attention to the cultural shift necessary if the institution is to be successful in the retention and success of students of color. A variety of interventions have been designed and recently implemented for in and out of class engagement to address this issue.

My project topic focuses on the out of class student engagement aspect of integrating, promoting, and achieving a multicultural campus culture. More specifically, I look at extracurricular programming that is aimed to increase the access, retention, persistence, and success of students of color and thus benefit all students, the overall campus community, and society at large. My hope is that this project will effectively build on and contribute to the retention efforts initiated by the college especially since its involvement with ATD.

Problem

Despite the stark disparities and challenges in the retention of students of color and campus cultures, there are currently no multicultural student services, diversity offices or positions, race specific or multicultural centers, or campus committees at Pierce College Puyallup designated for the purpose outlined by the MSSDC: to support students of color. There is currently a line item budget, Minority Enhancement Funds, from state funding that is to be used directly toward students of color. This budget has recently been assigned to the District Student Retention Manager. There has not yet been a Black Student Union or Latino/Latina Student Union on the Puyallup campus of Pierce College. The only identity based student groups have been a First Nations Club that was active during the 2011-2012 and 2012-2013 academic years and two LGBTQ groups. The newest LGBTQ club, The Umbrella Club, was formed fall 2013 and has been very active in gaining visibility for this demographic of students. The student leadership program provides its participants with cultural competency training as an integral aspect of student development. This program, however, only reaches 15-20 students per academic year. There is also a paid student coordinator position on the activities board that is charged with implementing campus programming around equity and diversity. These programs expose students to diverse ideas and cultures, work to raise awareness of the multicultural make-up of campus, and provide affirmation to minoritized¹ student demographics. However, they have mostly been limited to one time events and activities that do not offer learning that is sufficiently aligned with the stage models of student development theories. To support the groups and programs mentioned above, as well as inspire others to initiate and expand, ongoing multicultural leadership opportunities need to be provided for students through which they can

¹ The choice to use the term “minoritized” rather than minority when referring to students of color acknowledges the history of oppression that influences a person’s social location and alleviating the individual of responsibility for this location (Benitez, 2010; Museus & Jayakumar, 2013).

develop in depth awareness, understanding, and skills. As Jones (2013) states, “student interaction and engagement with diversity have been found to be positively correlated with a range of desirable educational outcomes including higher levels of student cross-cultural competence, increased academic engagement, and greater gains in critical and active thinking” (p. 2). Without visible and accessible multicultural programs and services, the intention of welcoming and inclusive campus values and mission may not be messaged to, let alone experienced by, students.

Project as Response

As a student services practitioner in the area of Student Life at a WA State community college I am in a position to advocate for establishing programs that can address this problem. I chose to take on this particular project of designing a multicultural leadership program because students have identified a need for more opportunities for learning in this area. While I believe that this is appropriate and necessary material to be offered as credited coursework, extracurricular programming is directly within my purview to initiate. While extracurricular programs have an important role in contributing to the multiculturalism of a campus, they cannot be relied on alone for creating a multicultural institution. Fueled by a personal and professional commitment to educational equity, I have chosen this project, however, because it is tangible action step that has the potential to immediately serve students and deepen the conversation around the connection between multiculturalism and retention.

Because there is currently no multicultural or diversity center where this program will be implemented, this project aims to incorporate the leading retention strategies for students of color into the design of a multicultural leadership program that is open to all Pierce College students. Intentionally selecting the title and themes, *Identity, Culture, and Inclusion*, I aim to combine an

overall diversity impetus (class, race, gender, sexuality, age, nationality, ability, etc.) with an acknowledgement of the salience of race, power, and privilege in self-awareness, group identity, and intercultural communication. Successful programs take into account students' socioeconomic and cultural backgrounds (Laden, 1999, p. 32) and focusing on the needs of underrepresented students is beneficial for all students (Patton, p. 117; etc.). Thus, *the question guiding my degree project is*: How can the extracurricular multicultural leadership program, Identity, Culture, and Inclusion Leadership Certificate, be designed such that it (1) contributes to retention strategies for students of color based in Critical Race Theory; (2) engages all participants in antiracism and social justice; and (3) aligns with institutional mission and current student success efforts?

Attempting to provide social justice training to students means very little unless one is dedicated to decolonizing self and aligning theory with practice. Through my own ongoing multicultural education, which I have sought in and outside of educational institutions since high school, I have come to know that to immerse myself in this work of structural, institutional, and individual transformation I must commit to a life-long journey of deconstructing my thoughts, choices, and behaviors to become more fully myself - aligning my intentions with my impact. I also realize that this is not an easy road. As a white, female, cisgendered, heterosexual, currently middle class, currently able-bodied, American-born citizen working at a predominately white suburban Northwest community college campus in student services, I am allotted many privileges and could very well get through my career without having to examine my own internalized racism and privilege, or work to transform the cultural climate of the institution. I could choose this uncritical route and still claim to be a proponent of diversity. This status quo existence, however, would destroy my heart, mind, and soul, not to mention the lost

opportunities for thousands of students. I am continually and consistently involved in my own ongoing education and development to be authentic and effective in my work for a just, liberated, and equitable society. This project is an extension of this commitment and has already served to make me a better practitioner.

Theories Informing Project

To help address the ongoing connection between multiculturalism and retention, I turn to critical theory for its attention to social identity, history, and centering of the lived experience of students as agents of transformation. Two main theories that have been applied to work that aims to empower students of all cultures, races, and ethnicities within higher education are Critical Race Theory (CRT) and Critical Multiculturalism/Anti-Racist Pedagogy. Major theories utilized by student affairs professionals are also reviewed as they have dominated the approach to student programming, leadership, and support services over the past 50 years. The overlap of these theories will inform the format, progression, facilitation, and content of the ICI program.

Critical Race Theory

To implicate the application of race and racism to lived experience and link it to other social identities this project utilizes CRT as a guiding theory. As the comprehensive definition that follows illustrates, CRT helps explain the inability of higher education to escape the ills of a racist society.

Critical race theory advances a strategy to foreground and account for the role of race and racism in education and works toward the elimination of racism as part of a larger goal of opposing or eliminating other forms of subordination based on gender, class, sexual orientation, language and national origin . . . [It] is a framework or set of basic insights, perspectives, methods, and pedagogy that seeks to identify, analyze and transform the structural and cultural aspects of education that maintain subordinate and dominant racial narratives in and out of the classroom. (Solorzano & Yosso, 2002, p. 25)

CRT has been utilized in much of the cutting edge/leading research that focuses on equity and inequality issues in higher education. Emerging out of the work of critical legal studies, scholars drew on sociology, ethnic studies, and women's studies (Yosso, 2005, p. 71) to develop ideology and praxis to combat the colorblind discourse claiming that race and racism was banished through the Civil Rights Movement of the 1950's and 60's (Zamudio, 2011, p. 64; Delgado & Stefanic, 2012, p. 4). CRT acknowledges race as a socially constructed category that significantly impacts the lived experiences of all people on personal and institutional levels (Ladson-Billings, 1995).

Leading researchers of CRT, Delgado and Stefanic outline 6 tenets of the ideology. They include: "(1) the ordinariness of race and racism in society (thus making it difficult to identify); (2) interest convergence; (3) social construction of race and differential racialization; (4) intersectionality, (5) antiessentialism and (6) the notion of a unique voice of color (which exists in tension with antiessentialism)," (Delgado & Stefanic, 2012, p. 9-10) Whereas, from a perspective of higher education, Yosso presents the five themes of CRT slightly differently, "(1) The intercentricity of race and racism with other forms of subordination; (2) The challenge to dominant ideology; (3) The commitment to social justice; (4) The centrality of experiential knowledge; and (5) The transdisciplinary perspective" (Yosso, 2010; Yosso, 2005). Applying CRT to education helps to explain the persistent and historical embeddedness of race in U.S history and institutions through the insistence that, "Race Matters; History Matters; Voice Matters; Interpretation Matters; and Praxis Matters," (Zamudio, 2011, pp. 4-7).

Critical Race theory does not solely look at race as a form of subordination but because of its intersectional lens creates analytical space for class, gender, sexuality, nation of origin, religious, and other forms of oppressions too. Thus using CRT as a framework for designing an

extracurricular multicultural leadership program aids in clearly communicating the aims of multiculturalism and needs of students of color.

Critical Multiculturalism and Anti-Racist Pedagogy

Like CRT, critical multiculturalism examines how race and racism impact our everyday realities and interactions. “For white people to explore and develop their racial identities they must be willing to confront racism,” (Sallee, Logan, Sims & Harrison, 2009, p. 202). Employing anti-racist pedagogy in critical multicultural efforts involves probing whiteness which often invokes defensiveness and emotional responses from white students. These reactions, and also positive epiphanies of race consciousness of white students, can cause facilitators of cultural competency programs to focus on those needs, leaving behind the needs and anti-racist development of students of color (Zamani, 2010). White students and students of color see racial climate differently (Pewardly, Frey, 2002). Kivel (1996) suggests the anti-racist multiculturalism is a process that requires time and inclusivity that most people are not accustomed to (p. 205). Kubota (2010) also recognizes that using race as a departure point to analyze all forms of oppression and discrimination, anti-racism in the classroom can cause uncomfortableness (pp. 107-109). However, not addressing these issues, “perpetuates the painful feelings experienced by marginalized groups, the social structures that privilege the hegemonic group, and the knowledge tinted with the dominant’s group view” (Kubota, 2010, p. 109). Because white students often become defensive when speaking about race, may not see themselves in diversity, and are not commonly willing get involved in these discussions, there is a need for institutions to clarify their meaning of diversity to make it inclusive to all. (Banks, 2009). In developing and running a program designed for both white students and students of color that addresses critical issues of

multiculturalism there is no way to get around this complex terrain. A solid understanding of student development theories can assist in meeting students in a range of racial awareness stages.

Student Development Theory

Much in the same way cultural centers were established in response to the needs of an increasingly diverse student body after the Civil Rights Movement of the 1960's and 1970's, student development became a central tenet in the thinking of student affairs professionals (Evans, Forney, Guido, Patton & Renn, 2009; Doyle, 2004). The umbrella term of student development contains many different and evolving theories to understand how to holistically nurture the growth of college students (Evans, et. al., 2009). Student engagement outside of the classroom contributes to student development, student success, and retention. Early work of Sanford introduced the concept of "challenge and support" wherein it is understood that a student would only engage in development to the extent that three conditions were present: readiness, challenge, and support (Evans et. al., 2009, p. 30). Leading student development scholar, Alexander Astin, advanced the understanding of student involvement demonstrating the amount of time and energy a student spends on out of class activities is the greatest factor of development (Astin, 1993). He posits five assumptions about involvement: (1) requires psychosocial and physical energy; (2) it is continuous and varies between students; (3) it can be both qualitative and quantitative; (4) student development is proportional to the quantitative and qualitative amounts they are involved; and (5) student involvement correlates to academic performance (Astin, 2014). Museus & Jayakumar (2012) and Harper & Quaye (2009) agree that is not just the time that is a factor in student engagement, but the depth and meaning of engagement.

Environmental factors such as campus climate are thus important to a student's development. "Student involvement and persistence to graduation become problematic for those who feel particularly unwelcomed in the new environment" (Laden, 1998, p. 34). Validation is another leading student development concept that takes into consideration the mental, spiritual, physical, and emotional needs of diverse students. In Rendon's work validation is a key factor in what she identifies as the critical phases of retention: (1) making the transition to college; and (2) making connections in college (Rendon, 1995, p. 6). These phases are either nurtured or hindered by the climate and individuals on campus, "validation is an enabling, confirming and supportive process initiated by in- and out-of-class agents that fosters academic and personal development" (Rendon, 1995, p. 7). A student's racial and cultural identity thus impacts the ways in which they engage and are engaged on campus.

Racial Identity Development

Identity formation and identity development are also key theories in the student development portfolio. There are various models for different social identities including race, gender, religion, sexuality, and ability.

Models of racial identity development are tools for understanding how individuals achieve an awareness of their sense of self in relation to race within a larger social, cultural, and historical context. (Wijeyesinghe & Jackson, 2012, p. 1)

For the purpose of this project, racial identity development models are a highlighted aspect of student development theory. Racial identity development is complex and intersectional and is continually being updated to reflect these experiences (Wijeyesinghe & Jackson, 2012, p. 3). The importance of involvement and engagement becomes more complex when also taking racial identity development models into consideration.

Leading racial identity development models of Helms and Cross are often simplified into models for whites and people of color. Although there are models for Chicana/Chicano, Native American, Asian American, African American, LGBTQ groups, I will outline here the stages that I have seen most commonly used in extracurricular multicultural programming which condenses the models.

The model of white identity development established by Helms and utilized by Tatum consists of six stages: contact; disintegration; reintegration; pseudo-independent, immersion/emersion, and autonomy (Helms, 1990, Tatum, 1997, p. 95). The condensed stages for persons of color are: pre-encounter; encounter; immersion/emersion; internalization; and internalization/commitment (Tatum, 1992). These stages influence the interactions and experiences students have in intercultural situations. Depending on where students are on this continuum may impact how they perceive the significance of multiculturalism and diversity efforts, as well as the approach practitioners are taking to teach them. Racial identity development is complex and intersectional and is continually being updated to reflect these experiences (Wijeyesinghe & Jackson, 2012, p. 3). Regardless of the plethora of scholarship around racial identity development, there is still concern that the leading theories guiding the field of student affairs are not taking into consideration the full experiences and multiple voices of students of color within programming (Rendon, 1995, p. 11).

Integration of Theory into Practice

This extracurricular program is intentionally grounded in CRT and student development theories to facilitate the integration of academic multicultural content with practical leadership application. Given the theories and literature reviewed in the previous pages, my project is to design the ICI program to synthesize these theoretical areas into solid learning outcomes,

content, format, and facilitation of an ongoing multicultural leadership program serving all student demographics. An open dynamic learning space must be established by advisors and facilitators to involve and engage all participants as both teachers and learners. This program's intentional use of the tenets of CRT considers race as a social construct that has very real implications. The investigation of race is a productive entity of social life which marks key elements of American history. Taking race seriously gives priority to the voices and experiences of students of color and employs the retention strategies of validation, sense of belonging, and cultural representation. It also provides the foundation necessary for all students' development of cultural competency. For this program to contribute positively to the campus racial climate it will not avoid the tension and conflict that arises with confronting race, but rather engage them with the awareness and skills of racial identity development and anti-racist pedagogy.

Project Implementation

This project has been a dynamic iterative process and thus does not have clear beginning and end points. What is captured in this paper can be categorized into four phases: researching need and topic; designing the ICI program; proposing and receiving funding, and laying the groundwork for college buy-in.

Because my project involves planning and interaction at my place of employment my first step was to speak with my supervisor, the Director of Student Life, and his supervisor, the Vice President of Learning and Student Success. Receiving support from administration, I began to research the Multicultural Leadership Institute (MLI), the only ongoing extracurricular multicultural program in the college district. This involved meeting with the its coordinator, being invited to present an MLI workshop, and also observing the 14 hour culminating weekend intensive. Combining these findings with a thorough literature review, I was ready to name and

initially outline the ICI program and submit a proposal to the Student Services & Activities Budget Committee (see Appendix A for details).

I continued to develop the program design and participate in preparing and presenting workshops on multiculturalism for the college community while waiting to receive funding, which was approved April, 2014. Once funding was approved I met with key figures to introduce the ICI program idea to the campus. In addition to the meetings and presentations that appear in the appendices, volunteer and professional networking and development have also contributed to my knowledge and courage to address this area of higher education, as well as an in depth awareness of what it will take to make this program thrive

The Identity, Culture, and Inclusion Leadership Certificate program has been designed, funded, and is ready for implementation fall 2014 at Pierce College Puyallup.

Identity, Culture, and Inclusion
Leadership Certificate
Program Design

For Implementation: Academic Year 2014-2015

Pierce College Puyallup
Office of Student Life

Program Abstract

The *Identity, Culture, and Inclusion Leadership Certificate* (ICI) is an extracurricular multicultural program designed for Pierce College Puyallup students to build the awareness, confidence, and tools necessary for effective intercultural competence and meaningful social justice engagement while navigating the process of being and becoming active participants in their local, national, and global communities. Aligned with Pierce College's mission to, "*create quality educational opportunities for a diverse community of learners to thrive in an evolving world,*" this program educates around the three themes of identity, culture, and inclusion to empower students as stakeholders and leaders in this mission. Grounded in educational theory and designed for sustainability and growth, ICI aims to promote equity and student success.

Mission

The *Identity, Culture, and Inclusion Leadership Certificate* program empowers students to develop multicultural leadership skills through engagement with up to date social justice concepts and community.

Vision

- Increase Retention and Student Success
- Contribute to a Welcoming and Inclusive College Culture
- Build Confident and Ethical Leaders
- Cultivate Peer and Professional Networks
- Incubate Student Initiated Retention Activities (i.e. clubs, orgs, study groups, service projects)

Values

- Affirmation and Inclusion of All Cultural and Social Identities
- Student Voice and Experience
- Engagement in the Discourses of Diversity and Multiculturalism

- Community Building

Learning Outcomes

ICI outcomes stem from Pierce College's mission to, *Create quality educational opportunities for a diverse community of learners to thrive in an evolving world*, and are organized under the college's five core abilities: critical, creative, and reflective thinking; responsibility; information competency; multiculturalism; and effective communication (Pierce College, 2014). Research indicates that extracurricular multicultural programs can increase meaningful engagement for all students and contribute to a welcoming and inclusive campus culture (Harper & Quaye, 2009; Museus & Jayakumar, 2012). Although the work of multiculturalism necessitates ongoing institution-wide efforts with commitment to diversity and equity on all levels, this program aims to provide developmentally relevant and academically grounded material through which students can advance their knowledge and role as active participants in this process. Benitez (2014) poses four elements for activating a diversity impetus, (1) Intercultural competency, awareness, skills, and advocacy; (2) Capacity for awareness and self-assessment of one's own positionality and subjectivity; (3) Knowledge of the role power and culture play in human society/relations, and (4) an appreciation of and ability to adapt to various cultural practices and communication styles (Benetiz, 2014). These four points move from embracing a surface level diversity ethic to implementing it in daily actions and thinking. Informed by these important components, research on retention and multiculturalism, as well as the unique needs of Pierce College students, ICI has five learning outcomes, one for each of the college's five core abilities.

Pierce College's Core Abilities

1. Critical, Creative, and Reflective Thinking
2. Responsibility
3. Information Competency
4. Multiculturalism
5. Effective Communication

ICI Learning Outcomes

1. Students will be able to critically interpret media and societal messaging about culture and identity beyond surface meanings/appearances.
2. Students will examine how to apply their leadership skills and style to advocating for a multicultural and socially just community.
3. Students will be able to define key terms and concepts related to multiculturalism.
4. Students will demonstrate practical skills in cultural competency.
5. Students will be able to articulate their individual leadership strengths in a context appropriate manner

Framework

Although the aim is to create and support a community inclusive and affirming of difference, the dominant discourses circulating in and through diversity action plans reinforce conformity to a taken-for-granted standard. To realize the professed goals of access and equity, diversity-planning needs to be informed by theory based on ‘difference’ rather than on ‘sameness’ (Iverson, 2007, p. 607).

ICI is designed around a theoretical framework of Student Development, Engagement and Involvement, Critical Race Theory, Critical Multiculturalism, Student Retention, and Racial Identity Development. These theories were researched in the context of higher education, specifically community colleges, and intentionally chosen because together they center the student experience while acknowledging the barriers, challenges, opportunities, and promises of higher education and the larger social system it is a part of (see References for a list of sources). This framework also recognizes the possibilities for transformation by calling for awareness applied to action, or praxis. It is not enough to hold the value of diversity and multiculturalism without working toward equity. Inequity exists when a, “lack of equal opportunity for particular groups is the result of institutional and societal policies and practices that (intentionally or not)

create greater advantage for some groups of people than others” (ATD, 2014). To meaningfully engage all students in diversity programming, race, culture, and equity must be considered in the design and development. Banks defines race as, “a socially constructed category, created to differentiate racial groups and to show the superiority or dominance of one race-in particular, Whites-over others” (Solorzano, et. al., 2003). This makes for very different experiences between students of color and white students. Instead of unknowingly encouraging assimilation to dominant cultural norms, college supports must recognize and validate diverse and underrepresented cultures.

The most common practices in student services stem from student development, involvement, and engagement theories that provide comprehensive approach to the student as a dynamic, multifaceted, whole person who requires unique supports and challenges in order to grow and thrive. In addition to these theories, critical theory is also pertinent in implementing student services and programs because it aims to empower the student to take agency in their education and does not blame them for the barriers they face, but instead values their voice, background, and experience. Critical race theory rejects a binary, Black/White, approach to understanding race and recognizes the multiple experiences of all people of color while emphasizing the intersectionality of race with other social identities (Yosso, 2006, p. 73). Therefore, the leadership component of ICI emerges as an integral thread throughout the themes of the program, asking participants to implicate themselves within the material.

Approaching student engagement through the lens of Critical Race Theory and Critical Multiculturalism allows student services practitioners to move beyond a surface diversity paradigm while still educating on all elements of difference. This program addresses race, class, gender, ethnicity, sexuality, ability, age, religion/spirituality, nationality, and other cultural and

social identities in a non-hierarchical manner. What Critical Race Theory and Critical Multiculturalism provide is recognition of power and privilege assigned to social identities. These theories also acknowledge the impact that history and social structures have on the institutions and identities students navigate on a daily basis (Delgado, 2007; Harper & Quaye, 2010; Yosso, 2005). This is important to student development because, “when the ideology of racism is examined and racist injuries are named, victims of racism can often find their voice” (Yosso, 2005, pp. 74-75). Furthermore, “for white people to explore and develop their racial identities they must be willing to confront racism,” (Sallee, et. al., 2009, p. 202). Approaching multiculturalism, leadership, and retention from a critical perspective ensures that all students are validated. In addition to the theories outlined above, this program is informed by the principles of the Achieving the Dream initiative and the Multicultural Student Services Directors Council.

Achieving the Dream (ATD) is “*a national nonprofit organization dedicated to helping more community college students, particularly students of color and low-income students, stay in school and earn a college certificate or degree*” (ATD, 2014) The Pierce College District is in its second year of involvement with ATD. Pierce’s ATD team has already implemented a variety of scalable interventions around five priority areas: engagement; start 2 finish (mandatory new student orientation, intrusive advising, and college success classes); basic skills; precollege math; and precollege English/reading). As to not duplicate but rather align with these interventions, ICI incorporates the promising practices ATD has identified and applies them to contribute to the engagement priority area with a specific look at multiculturalism. ATD’s approach mirrors the leading retention research in placing the student experience first and focusing on equity.

Multicultural Student Services Directors Council (MSSDC) is a WA State Community and Technical College System wide council whose mission statement is, “to promote the

recruitment, retention and successful completion of educational programs for students of color” (http://www.sbctc.ctc.edu/college/_g-wssscmulticulturalstudents.aspx). Many community colleges rely on Multicultural Student Services (which also meets as a statewide council) as the main support for students of color. Multicultural Student Services provides direct services to students, offers identity spaces on campus, and also takes on leadership roles in institutional diversity efforts. Although their target demographic is students of color they work for cultural understanding and success of all students. In the 1999, MSSDC collaborated with the State Board of Community and Technical Colleges to design a framework for institutional diversity assessment. This framework includes the role that extracurricular program plays in retention. MSSDC also created and has organized, for 24 years now, the annual Students of Color Conference bringing over 700 students together from across WA State for 3 days to engage in diversity and social justice topics. The conference, themes, goals, and pedagogy have been instrumental in the design of ICI as Pierce has witnessed the development that students gain through this conference structure and content. ICI aims to expand the creation of knowledge that happens in these contexts and offer ongoing multicultural leadership opportunities for students.

On a national level, the Council for the Advancement of Standards in Higher Education (CAS), states the mission of Multicultural Student Programs and Services (MSPS) to be,

MSPS must promote academic and personal growth of traditionally underserved students, work with the entire campus to create an institutional and community climate of justice, promote access and equity in higher education, and offer programs that educate the campus about diversity (p. 315).

Nonacademic student supports are important in fulfilling the above mission. Findings from the Community College Research Center reveal that the type of support program is not as important as the mechanisms present in the program. Four central mechanisms that promote student success are identified as, “creating social relationships, clarifying aspirations and enhancing

commitment, developing college know how, and making college life feasible” (Karp, 2011). Likewise, Dee and Daly (2013) point to four interconnected dimensions that faculty (or advisors) must implement in order to create an inclusive learning environment, “decoding the text of higher education, building peer and professional networks, validating students’ cultures of origin, and structuring learning environments that promote student engagement,” (p.178).

Taking into consideration the above frameworks and the work that the WA State Community and Technical College system and Pierce College have contributed toward student success and retention, the themes, stated in its title, Identity, Culture, and Inclusion, were chosen intentionally to encompass awareness of self (identity), awareness of others (culture), and participation in community (inclusion). These themes directly relate to each learning outcome of the program. They are outlined below.

Identity

“Self-understanding is a critical social justice project and certainly serves as the foundation for other kinds of social endeavors” (Baszile, 2009, p. 12).

- Gain a deeper understanding of self
- Reflect on one’s personal story and how it relates to topics presented
- Build confidence and a positive self-image
- Identify academic and professional goals based on personal strengths, interests, and values

Culture

In the end, critical multiculturalism must foster, above all, students who can engage critically with all ethnic and cultural backgrounds, including their own. Such an approach would allow both minority and majority students to recognize and explore the complex interconnections, gaps, and dissonances that occur between their own and other ethnic and cultural identities, as well as other forms of social identity (May, p. 33).

- Gain a deeper understanding of culture and its socio-historical relevance
- Learn about the multicultural history of the United States and the local area
- Realize one’s own cultural capital and how it serves to motivate
- Understand key concepts of diversity, multiculturalism, equity, power, and privilege

Inclusion

“Creating campus cultures that foster respect among racially diverse student populations requires honest dialogue about racism and other racial realities” (Harper, 2012, p.xi).

- Learn to interact and build meaningful relationships across difference
- Gain tools and strategies for effective communication and social justice
- Apply critical thinking skills to everyday choices and interactions
- Cultivate equity within community and make connections between institutional, systemic, and individual forms of oppression

Format*Overview*

ICI is an extracurricular ongoing leadership program administered through the Puyallup Office of Student Life and funded by the Student Service and Activities Fees (S&A) Committee that will first be implemented fall of the 2014-2015 academic year. This program is comprised of a combination of group meetings, professionally facilitated workshops, minimal amounts of off-site individual work/reading, and a mandatory culminating retreat. The format is designed for ease of access, effectiveness, and student development.

Date/Time/Location

This program will take place for the most part on the Pierce College Puyallup campus except for a few events and service activities during the year that may be held off-campus. Beginning fall quarter, program registration will be available online starting late summer quarter. Workshops and meeting times will be strategically placed to work with student schedules.

Participants

The program is funded for the 2014-2015 academic year to accommodate up to 30 students. The only requirement to participate in ICI is to be a currently enrolled Pierce College student. Because the program is funded by S&A fees, it will cater to the needs of those students and follow the financial code guidelines. The program will strive to recruit a diverse demographic of participants.

Application/Admission

Admission will be on a rolling basis and students can apply at any point that there is space and time to complete. The online application consists of demographic questions and a short essay response as to why the student desires to participate in the program (see Appendix B). Applicants will be notified of their acceptance within a week of applying. A 30 minute orientation will then be set up with the program coordinator during which they will receive a program overview, schedule of workshops and requirements, and their program materials.

Certificate/Completion

This is a certificate program in multicultural leadership. The certificate is issued by Pierce College. Students must complete a total of 25 hours at their own pace throughout the year. These hours will consist of 4 hours of group meetings, 7 hours of workshops covering the outcome areas, and a mandatory 14 hour weekend retreat. This format may sacrifice having a consistent cohort aspect that contributes to student retention but was chosen for accessibility as the program becomes known and understood. Throughout the group meetings, workshops, and weekend retreat, students will complete a leadership portfolio workbook which will require them to reflect upon and evaluate each session and help them to write their culminating assignment. The culminating assignment is a one to two page diversity statement formatted to use in applications, resumes, and other professional and educational endeavors. Students will successfully complete the program and receive their certificate once all of the following steps have been completed:

- Pre-survey taken and turned in for assessment purposes
- Four group meeting hours have been attended, logged, and signed off by program coordinator

- Seven workshop hours have been attended, logged, and signed off by program coordinator
- Fourteen hour weekend retreat has been attended, logged, and signed off by program coordinator
- Portfolio workbook completed, reviewed, and signed off by program coordinator
- Diversity statement completed, turned in, and signed off by program coordinator
- All session evaluations turned in
- Post-survey taken and turned in for assessment purposes

The ICI Leadership Certificate provides a tangible goal to both work toward and take away that represents the student's time and development. The certificate requirements provide a benchmark for their future educational institutions and employers to evaluate the level of training received.

Content and Facilitation

In order to manifest a truly effective critical pedagogy educators need to dissolve the artificially constructed dualism between cognition and emotion, interpersonal and intrapersonal, object and subject, and bring these into dialectical consideration (Davis & Harrison, 2013, p. 98).

The challenge of this program is to provide appropriate, accessible, and accurate content to a diverse constituency of learners while collaborating with college and local community leaders who may employ varying levels of content and approach. Because addressing racism and oppression as part of diversity and multicultural education is complex and often brings up conflicting emotions careful attention must be taken to select content and facilitation style. Another challenge to providing multicultural leadership to a diverse group of students is that they will be at different stages of identity development and thus require different content to become and remain engaged. Keeping the learning outcomes as a central focus throughout the program components will provide a point of reference for continual response to student needs. The three major types of sessions are:

- Group Meetings
- Workshops
- Weekend Retreat

There is also a brief 30 minute orientation and small amounts of reading and writing outside of the program sessions. An end of year awards ceremony will honor and acknowledge students who have received an ICI certificate. Attendance to this ceremony is optional. The coordinator of the program will be a consistent adviser and present at all of the sessions, as well as act as the main point person for program logistics, student inquiries, and consultation with students. This is the structure for the pilot but pros and cons of spreading these responsibilities to more than one person may be considered for growth and sustainability of the program. In addition to one constant advisor an array of faculty, staff and local leaders on will lead workshops and help facilitate the weekend intensive.

Orientation

There will be a 30 minute group orientation held at the beginning of each quarter facilitated by the program coordinator. The purpose of this orientation is to clearly communicate program components, expectations, and requirements, and distribute program materials. It is pertinent that the style of facilitation is welcoming, upbeat, and supportive to set the tone for the program. The role of the facilitator in shaping the student's success in this extracurricular educational endeavor begins here. If a student enrolls after the orientation for that quarter they will be able to complete an individual orientation with the program coordinator.

Group meetings

These meetings will provide time for participants to get to know each other and build relationships, as well as process the material from the workshops they have been to. Time will be

spent on meaningful activities that promote communication skills and model the concepts being taught. Review of multicultural and leadership concepts will be conducted in relation to the workshop material, current topics in news and media, and/or issues students bring into the room. They will also have time to work on their leadership portfolio and diversity statement. Because student voice is central, part of the content will be the needs and issues that the group brings to the sessions. This space will serve as a sounding board for suggestions, feedback, and processing. Short readings and media clips may be used as teaching tools for gaining deeper understanding of concepts during this time. As the program is based in critical theory the facilitation will aim to match those principles. For instance, establishing discourse communities that honor the collective creation of knowledge. Ground rules for respectful engagement outlined in the leadership portfolio will be amended and agreed upon by the group. Participants will be held accountable to adhering to these by the community in the room.

Further strategies for cultivating an atmosphere of respect are modeled off of Quaye & Chang's (2012) five considerations for implementing inclusive classroom cultures, "(1) acknowledging the socio-historical relevance of a culture that perpetuates race and racism and other systemic issues and identities that influence the classroom; (2) creating "safe" or "safer spaces" by building trust, acknowledging assumptions, and inviting students to share their personal experience; (3) asking students to personalize content by identifying how they can relate content to their own experiences; (4) encouraging students to see themselves as educators and scholars by implementing activities through which they come to their own conclusions based on their own cultural values, norms, and practices; and (5) explicitly stating one's own cultural biases, assumptions, and values about teaching about issues of race and racism" (p. 103). Setting this foundation will assist in confronting conflict and sensitive issues but we "must be prepared

to address the cultural conflict that is almost certain to emerge when multiple voices are empowered to shape the text of higher education” (Dee & Daly, 2012, p. 177).

Workshops

Part of the leadership aspect of ICI is to expose students to leaders in the community that can speak to diversity and social justice issues. Because representation of diverse groups is important, the program will bring in individuals with varying backgrounds, careers, and leadership styles. These presenters will share their personal stories of how they reached where they are today, barriers they have had to overcome or are still facing, as well as offering inspiration and information on how to attain one’s goals. Connection of experiences to academic content is crucial (Harper & Quaye, 2009, p. 171). Workshops will be 1-2 hours in length. Workshop facilitators will be provided with clear expectations and asked to review ICI outcomes to incorporate into the session.

ICI Weekend Retreat

The weekend retreat component is intended to be a culminating activity during which students build on the relationships and learning they have begun and have time to work on or to present their diversity statement. The retreat will encompass all of ICI’s learning outcomes over two full days of interactive activities, dialogue, and reflection. Facilitators of the weekend retreat will be the program coordinator and one or two other advisors as selected. The facilitators must be aware of the challenge to deliver the complexities of these concepts. To go beyond the comfort of clearly defined right and wrong answers. The risk of accepting binary notions of race and culture, you either are or are not a racist, is that it does not mesh with identity development models and Critical Race Theories of the salience of race operating in everyday lived realities of all races. These terms also denote a power and privilege dynamic which further complicates negotiating one’s relationship to the topic. This is why it is important to approach these topics

from a grounded academic level, not on an opinion based take it or leave it option. The myth of meritocracy, colorblind racism, and deficit models that have infiltrated dominant culture/status quo thinking on race and racism and other multicultural topics can contribute to a resistance and defensiveness on the part of those just being introduced to these concepts. The content presented throughout ICI will be delivered in graduated steps that allow students time to reflect and process. The weekend retreat dives deeper into how we can apply these concepts to our actions and language. In order to deal with intergroup conflict facilitators must be well versed and willing to delve into these topics and interpersonal dynamics as teachers and learners.

ICI Workbook and Leadership Portfolio Format/Design

Each student will complete a leadership portfolio identifying and articulating their personal strengths, career goals, and their perceived role in multiculturalism and social justice to utilize in future educational and professional endeavors. This will be completed incrementally throughout the program using their workshop notes and reflections. This component allows for individuals at varying levels of identity development to work at a level that is appropriate for them. The self-reflections and suggested readings can advance students that are ready for additional work. The portfolio includes steps for students to create a one-to-two page written diversity statement. This diversity statement is modeled after employment and college applications and is 1-2 pages in length. The portfolio and diversity statement are designed to be utilized in preparing for job interviews and applications, scholarships, and transfer essay writing.

Assessment, Sustainability, and Growth

Efforts toward dialogue and cross-cultural engagement need to occur in the context of an ongoing and intentional programmatic effort that involves students, faculty, and staff from across campus (Armino, Torres & Pope, 2012, p. 119).

The success of the ICI program relies on an acceptance from faculty, staff, students and administrators. To assess if ICI is meeting its outcomes the program will conduct both qualitative

and quantitative data collection from participants. A pre-and-post survey will be administered to measure the learning outcomes of each student participant. Each workshop and the weekend retreat will be evaluated and the leadership portfolio and diversity statements will also be reviewed to gain more in depth measurement of how students are processing and applying the content of the program. The program coordinator will keep ongoing observations and documentation of student progress and feedback to adjust the program to student needs. Qualitative data such as student testimonies and focus groups may also be conducted. Assessment is designed to inform how to sustain, improve, and grow the program.

As this program is currently funded through student S&A monies, the continuance of funding is not guaranteed. To grow the program there must be ample evidence of student benefit and participation. Other funding sources may also be pursued.

Time and visibility are needed to establish and market this program. To grow ICI Facilitators/Coordinators must be willing to respond to and keep in contact with institutional players and give and receive constructive feedback. Expanding to online formats to reach distance learners and be accessed through social media are relevant considerations.

Assessment Tools

Assessment Tool	Date to be administered	Content
Pre-Program Survey	With Application	Quantitative Demographic Data (age, race, class, gender, sexuality, nationality, religion, declared major, gpa, etc.), level of competency in relation to learning outcomes
Post-Program Survey	Upon completion of Program	Quantitative Demographic Data (age, race, class, gender, sexuality, nationality, religion, declared major, etc.), level of competency in relation to learning outcomes
Session Evaluations	At end of each program session	Rating of presentation's facilitation and content. Connect presentation to outcomes.
Leadership Portfolio	Throughout	Personal reflections, leadership development process, qualitative data

Leadership Portfolio Outline

- I. Program mission, vision, content, values, and outcomes
- II. Program requirements
- III. Description of Themes
- IV. Glossary of Terms and key concepts (this will be referenced throughout program)
- V. Campus and community resources-directory
- VI. Completion worksheet-area to log each hour of group meetings, workshops, retreats, and individual work
- VII. Description of Multicultural/Diversity Statement
- VIII. Prompts for writing sections of Multicultural/Diversity Statement
- IX. Space to reflect on each session attended complete with reflection questions
- X. Evaluation questions for each session
- XI. Recommended reading and viewing

Content Aligned with Core Abilities, Outcomes, and Assessment

Format adapted from NACA Competency Guide for Student Leaders

- 1. Critical, Creative, and Reflective Thinking** - *Description:* Graduates will be able to question, search for answers and meaning, and develop ideas that lead to action.

Learning Outcome: Students will be able to critically interpret media and societal messaging about culture and identity beyond surface meaning/appearance.

Outcome Components:

- Positive Self Image
- Understanding Stereotype Threat
- Understanding Micro-aggressions
- Media Literacy

Activities:

- Values Clarification
- Stereotype Threat Activity
- Social Identity Worksheet
- Image and Perspective Workshop

- 2. Responsibility - Description:** Graduates will be able to respond by examining the relationship between self, community, and environments, evaluating potential impacts and consequences of actions, and making choices and contributions based on that examination and evaluation.

Learning Outcome: Students will examine the connection between leadership, multiculturalism, and social justice.

Outcome Components:

- Leadership Ethics
- Community Cultural Wealth-Deficit verse Asset Perspective
- Racial Identity Development
- Four Levels of Oppression and Change
 - **Personal:** Values, Beliefs, Feelings
 - **Interpersonal:** Actions, Behaviors, Language
 - **Institutional:** Rules, Policies, Procedures
 - **Cultural:** Beauty, Truth, Right

Potential Activities:

- Values Clarification
- Personal Narrative Writing
- Where I Am From Writing Activity
- Story of Self and Place
- Servant Leadership
- Health and Wellness

- 3. Information Competency - Description:** Graduates will be able to seek, find, evaluate and use information and employ information technology to engage in lifelong learning.

Learning Outcome: Students will be able to define key terms and concepts related to multiculturalism.

Outcome Components:

Key Concepts:

- Diversity
 - Age, race, ability, nationality, gender, class, sexuality, ethnicity, size, religion
- Identity
 - Social Identity
 - Positionality
 - Intersectionality
- Culture
 - Historical Perspectives
 - Norms, traditions, values, practices, beliefs, assumptions
- Equity
 - Law and Access to Opportunity
- Power & Oppression
 - Racism, Sexism, Classicism, Homophobia, Etc.
 - Institutional, systemic, and individual forms of oppression
- Privilege
 - How relates to diversity
 - Anti-Racism
 - Whiteness
- Social Justice
 - Definitions

Potential Activities:

- Cycle of Socialization
- Self-reflection
- Intent vs. Impact
- Circle of privilege
- Whiteness

- 4. Multiculturalism - Description:** Graduates will demonstrate knowledge of diverse ideas, cultures and experiences and the ability to examine their own attitudes and assumptions in order to engage others with civility and empathy.

Learning Outcome: Students will demonstrate practical skills in cultural competence (or competency?).

Outcome Components:

Defining Cultural Competency Skills:

- Recognizes and understands one's own intersecting identities, privilege, and culture
- Recognizes the contributions diversity brings to their campus and society
- Seeks involvement with people different from oneself
- Advocates equality and inclusiveness
- Positively impacts others' perspective on diversity
- Listens to and reflects on other's points of view
- Practices controversy with civility
- Treats others with respect; gives value by actively demonstrating that oneself and others matter

Potential Activities:

- Cultural Journey/Immersion
- Service Project
- Hear from Diverse leaders working for Social Justice
- Storytelling-Counter-story Telling
- Alpha and Omega simulation

- 5. Effective Communication - Description:** Graduates will be able to exchange messages in a variety of contexts using multiple methods.

Learning Outcome: Students will be able to articulate their multicultural leadership strengths in a context appropriate manner.

Outcome Components:

- Reflect verbally and in writing on their personal story and how it connects to leadership and culture
- Hear from local leaders about their journey to success
- Examine leadership role in terms of multiculturalism and social justice
- Build confidence in speaking about self
- Respectfully gives and receives feedback in the process of identifying strengths

Potential Activities:

- Campus Presentation Opportunities on Community Panels
- Share accomplishments with campus and communities.
- Read/view case studies of multicultural leadership
- Service Projects

References

- Achieving the Dream [AtD]. (2014) *Equity*. Retrieved from: <http://achievingthedream.org/>
- American Association of Colleges and Universities. (2014) Retrieved from: <http://www.aacu.org/resources/diversity/index.cfm>
- Anita, T. R. (April 01, 2010). Raza Womyn—Making it Safe to be Queer: Student Organizations as Retention Tools in Higher Education. *Black Women, Gender & Families*, 4, 1, 37-61.
- Appiah, Kwame Anthony (2006). *Cosmopolitanism: Ethics in a world of strangers*. New York: W. W. Norton.
- Arminio, J. L., Torres, V., & Pope, R. L. (2012). *Why aren't we there yet?: Taking personal responsibility for creating an inclusive campus*. Sterling, Va: Stylus Pub.
- Astin, A. W. (1993). *What matters in college?: Four critical years revisited*. San Francisco: Jossey-Bass.
- Astin, A. W. (2014) *Alexander Astin's theory of involvement*. Retrieved from <http://studentdevelopmenttheory.weebly.com/astin.html>
- Banks, K. H. (September 01, 2009). A Qualitative Investigation of White Students' Perceptions of Diversity. *Journal of Diversity in Higher Education*, 2, 3, 149-155.
- Baszile, D. T. (January 01, 2009). Deal with It We Must: Education, Social Justice, and the Curriculum of Hip Hop Culture. *Equity & Excellence in Education*, 42, 1, 6-19.
- Benitez, Michael (2010). Resituating cultural centers within a social justice framework. In L. Patton (Ed.), *Culture centers in higher education: perspectives on identity, theory, and practice* (pp. 119-135). Virginia: Stylus Publishing LLC.
- Benitez, M. (2014, April). Keynote. Speech presented at the 24th Annual WA State Students of Color Conference, Yakima, WA.
- Bell, J. M., & Hartmann, D. (January 01, 2007). Diversity in Everyday Discourse: The Cultural Ambiguities and Consequences of "Happy Talk". *American Sociological Review*, 72, 6, 895.
- Blackwell, D. M. (December 01, 2010). Sidelines and Separate Spaces: Making Education Anti-Racist for Students of Color. *Race, Ethnicity and Education*, 13, 4, 473-494.
- Blakeney, A. M. (June 01, 2005). Antiracist Pedagogy: Definition, Theory, and Professional Development. *Journal of Curriculum and Pedagogy*, 2, 1, 119-132.
- Brown, C. M., & Dancy, E, T. (2010). Predominantly white institutions. In K. Lomotey (Ed.), *Encyclopedia of African American education*. (pp. 524-527). Thousand Oaks, CA: SAGE Publications, Inc. doi: <http://dx.doi.org/10.4135/9781412971966.n193>

Center for Community College Student Engagement. (2014). *Aspirations to Achievement*. Retrieved from http://www.ccsse.org/docs/MoC_Special_Report.pdf

Christopher Brown II, M., & Elon Dancy II, T. (2010). Predominantly white institutions. In K. Lomotey (Ed.), *Encyclopedia of African American education*. (pp. 524-527). Thousand Oaks, CA: SAGE Publications, Inc. doi: <http://dx.doi.org/10.4135/9781412971966.n193>

Clem, Bill (2005). Pedagogy of a radical multiculturalism. *Pedagogy, Praxis, Politics, and Multiethnic Literatures*, 30 (2), 123-138.

Cobham, B., & Parker, T. L. (2007). Resituating race into the movement toward multiculturalism and social justice. *New Directions for Student Services*, (120), 85-93.

Council for the Advancement of Standards in Higher Education (CAS), Multicultural Student Programs and Service (7th Edition).

Crenshaw, K. (December 07, 1995). The Identity Factor in Multiculturalism. *Liberal Education*, 81, 4, 6-11.

Davis, T., & Harrison, L. M. (2013). *Advancing social justice: Tools, pedagogies, and strategies to transform your campus*.

Dee, J.R. & Daly, C.J. (2013). Engaging faculty in the process of cultural change in support fo diverse student populations. In Museus, S. D., & Jayakumar, U. M. (2012). *Creating campus cultures: Fostering success among racially diverse student populations*. New York: Routledge.

Delgado, R., & Stefancic, J. (2012). *Critical race theory: An introduction*. New York: New York University Press.

Doyle, Jeff A. (2004). Where Have We come From and Where Are We Going? A Review of Past Student Affairs Philosophies and an Analysis of the Current Student Learning Philosophy. *College Student Affairs Journal*, 24 (1), 66-83.

Dugan, J. P., Kodama, C. M., & Gebhardt, M. C. (September 01, 2012). Race and Leadership Development among College Students: The Additive Value of Collective Racial Esteem. *Journal of Diversity in Higher Education*, 5, 3, 174-189.

Endres, D. & Gould, M. (2009) "I am also in the position to use my whiteness to help them out": *The Communication of Whiteness in Service Learning*. *Western Communication Journal*, 73(4,) 418-436.

Engstrom, C., & Tinto, V. (January 01, 2008). Access without Support Is Not Opportunity. *Change: the Magazine of Higher Learning*, 40, 1, 46-50.

Evans, Nancy J.; Forney, Deanna S.; Guido, Florence M.; Patton, Lori D.; Renn, Kristen A. (2009). *Student Development in College: Theory, Research, and Practice*. Retrieved from <http://www.ebib.com>

Ford, J. (2012, April 11). *Pedagogy of Privilege*. [video file]. Retrieved from: <https://www.youtube.com/watch?v=JW9ey3N924Q&feature=kp>

Freire, P. (2000). *Pedagogy of the oppressed*. New York: Continuum.

Green, D. (2006). Historically underserved students: What we know, what we still need to know. *New Directions for Community Colleges*, (135), 21-28.

Guajardo, M., Guajardo, F., & Casaperalta, E. d. C. (2008). Transformative education: Chronicling a pedagogy for social change. *Anthropology & Education Quarterly*, 39(1, Activist Educational Anthropology), 3-22.

Harper, S.R. (2012). *Foreward*. In Museus, S. D., & Jayakumar, U. M. *Creating campus cultures: Fostering success among racially diverse student populations*. New York: Routledge.

Harper, S. R., & Quaye, S. J. (2009). *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*. New York, NY: Routledge.

Hawkins and Larabe, out of class activities on PWCampus in: Harper, S. R., & Quaye, S. J. (2009). *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*. New York, NY: Routledge.

Helms, J. E. (1990). *Black and white racial identity: Theory, research, and practice*. New York: Greenwood Press.

Henry, F., & Tator, C. (2006). *The colour of democracy: Racism in Canadian society*. 3rd Ed. Toronto: Nelson.

Highline Community College. (2014). *Diversity at Highline*. Retrieved from <http://diversity.highline.edu/>

hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.

Hurtado, S. (September 01, 1992). The Campus Racial Climate: Contexts of Conflict. *Journal of Higher Education*, 63, 5, 539-69.

Iloh, C., & Toldson, I. A. (January 01, 2013). Black Students in 21st Century Higher Education: A Closer Look at For-Profit and Community Colleges (Editor's Commentary). *The Journal of Negro Education*, 82, 3, 205-212.

Iverson, S. V. D. (January 01, 2007). Camouflaging Power and Privilege: A Critical Race Analysis of University Diversity Policies. *Educational Administration Quarterly*, 43, 5, 586-611.

Jain, D. (2010). Critical Race Theory and Community Colleges: Through the Eyes of Women Student Leaders of Color. *Community College Journal of Research & Practice*, 34(1/2), 78-91.

Jones, Lee (2004). The development of a multicultural student services office and retention strategy for minority students: Still miles to go. In F. Hale, Jr. (Ed.), *What makes racial diversity work in higher education: Academic leaders present successful policies and strategies* (pp.124-145). Virginia: Stylus Publishing LLC.

Jones, W. A. (January 01, 2013). The Relationship Between Student Body Racial Composition and the Normative Environment Toward Diversity at Community Colleges. *Community College Review*, 41, 3, 249-265.

Karp, M. M., & Columbia University, Community College Research Center. (2011). *How Non-Academic Supports Work: Four Mechanisms for Improving Student Outcomes. CCRC Brief. Number 54.* Community College Research Center. Available from: CCRC Publications. Teachers College, Columbia University, New York, NY. Retrieved from <http://www.tc.columbia.edu/ccrc>.

Kivel, P. (1995). *Uprooting racism: How white people can work for racial justice.* Philadelphia, PA: New Society Publishers.

Komives, S. R. (2011). *The handbook for student leadership development.* San Francisco: Jossey-Bass.

Kubota, R. (2010) Critical multicultural education and second/foreign language teaching. In May, S., & Sleeter, C. E. *Critical multiculturalism: Theory and praxis.* New York: Routledge.

Kuh, G. D. (1993). *Cultural perspectives in student affairs work.* Lanham, Md: American College Personnel Association.

Laden, B. V. (May 31, 1998). An Organizational Response to Welcoming Students of Color. *New Directions for Community Colleges*, 1998, 102, 31-42.

Ladson-Billings, G., & Tate, W. F. I. V. (December 07, 1995). Toward a Critical Race Theory of Education. *Teachers College Record*, 97, 1, 47-68.

Ladson-Billings, G. (2010) *Foreward.* In Patton, L. D. (2010). *Culture centers in higher education: Perspectives on identity, theory, and practice.* Sterling, Va: Stylus.

Maldonado, D. E. Z., Rhoads, R., & Buenavista, T. L. (March 08, 2006). The Student-Initiated Retention Project: Theoretical Contributions and the Role of Self-Empowerment. *American Educational Research Journal*, 42, 4, 605-638.

May, S. (1999). *Critical multiculturalism: Rethinking multicultural and antiracist education.* London: Falmer Press.

May, S., & Sleeter, C. E. (2010). *Critical multiculturalism: Theory and praxis*. New York: Routledge.

Mena, Salvador B. (2010). Promoting student engagement: Administrative considerations for future planning of cultural center programming and outreach. In L. Patton (Ed.), *Culture centers in higher education: perspectives on identity, theory, and practice* (pp. 178-193). Virginia: Stylus Publishing LLC.

Mitchell, T. D. (January 01, 2008). Traditional vs. Critical Service-Learning: Engaging the Literature to Differentiate Two Models. *Michigan Journal of Community Service Learning*, 14, 2, 50-65.

Museus, S. D., & Jayakumar, U. M. (2012). *Creating campus cultures: Fostering success among racially diverse student populations*. New York: Routledge.

National Association of Campus Activities. (2014) *Competency Guide for Student Leaders*. Retrieved from http://www.lonestar.edu/departments/studentactivities/Competency_Guide_for_College_Student_Leaders.pdf

Pasque, P. A., Bowman, N. A., Small, J. L., & Lewis, R. (January 01, 2009). Student-Created Curricular and Co-Curricular Pathways toward Participation in a Diverse Democracy. *Multicultural Perspectives*, 11, 2, 80-89.

Patton, L. D. (May 01, 2006). Black Culture Centers: Still Central to Student Learning. *About Campus*, 11, 2, 2-8

Patton, L. D. (2010). *Culture centers in higher education: Perspectives on identity, theory, and practice*. Sterling, Va: Stylus.

Patton, L. D., McEwen, M., Rendon, L., & Howard-Hamilton, M. F. (2007). Critical Race Perspectives on Theory in Student Affairs. *New Directions For Student Services*, (120), 39-53.

Pewewardy, C. & Frey, B. (2002). Surveying the landscape: Perceptions of multicultural support services and racial climate at a predominantly white university. *Journal of Negro Education*, 71(1/2), 77-95.

Philipsen, M. I. (2003). Race, the college classroom, and service learning: A practitioner's tale. *Journal of Negro Education*, 72(2), 230-240.

Pierce College. (2014). Conceptual Framework for mission fulfillment. Retrieved from: <http://www.pierce.ctc.edu/>

Piland, W. E., & Silva, C. (January 01, 1996). Multiculturalism and Diversity in the Community College Curriculum. *Community College Journal of Research and Practice*, 20, 1, 35-48.

Price, Douglas B., Hyle, Adrienne E., and Jordan, Kitty V. (2009). "Ties That Bind: Perpetuation of Racial Comfort and Discomfort at a Community College." *Community College Review*, Vol. 37 (1), 3-33.

Quaye, S.J. & Chang, S.H. (2012). Fostering cultures of inclusion in the classroom: From marginality to mattering. In Museus, S. D., & Jayakumar, U. M. *Creating campus cultures: Fostering success among racially diverse student populations*. New York: Routledge.

Quaye, S. J., Tambascia, T. P., & Talesh, R. A. (2009) Engaging Racial/Ethnic Minority Students in PW Classrooms in, Harper, S. R., & Quaye, S. J. *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*. New York, NY: Routledge.

Rendon, L. I., & National Center on Postsecondary Teaching, L. A. (1995). Facilitating Retention and Transfer for First Generation Students in Community Colleges.

Rhoads, R. A., & Valadez, J. R. (1996). *Democracy, multiculturalism, and the community college: A critical perspective*. New York: Garland Pub.

Rothkopf, A. J. (January 01, 2009). Courageous Conversations: Achieving The Dream and the Importance of Student Success. *Change*, 41, 1.)

Ruiz-Mesa, K. (2007). Diversity retention through micropractices. Unpublished transcript.

Sallee, M.W., Logan, M.E., Sims, S., Harrington, W.P. (2009), Engaging white students on a multicultural campus: Developmental needs and institutional challenges. In Harper, S. R., & Quaye, S. J. *Student engagement in higher education: Theoretical perspectives and practical approaches for diverse populations*. New York, NY: Routledge.

Sandeen, Arthur (2004). Educating the whole student: The growing academic importance of student affairs. *Change*, 36(3), 28-33.

Schuetz, P. (April 01, 2008). A Theory-Driven Model of Community College Student Engagement. *Community College Journal of Research & Practice*, 32.

State Board of Community and Technical Colleges. Multicultural Efforts Project-Framework for Diversity Washington State Community and Technical Colleges, Framework for diversity assessment and planning for students of color, August, 2004.

Solorzano, D. G., & Villalpando, O. (1998) Critical Race Theory and the Experience of Students of Color in Higher Education. *Sociology of Education: Emerging Perspectives*, 1998, 211-223.

Solorzano, D. G., & Yosso, T. J. (May 01, 2002). A Critical Race Counterstory of Race, Racism, and Affirmative Action. *Equity & Excellence in Education*, 35, 2, 155-68.

Solórzano, D. M. C. T. Y. (January 01, 2003). Critical race theory, racial microaggressions, and campus racial climate: the experiences of African American college students. *Educational Administration Abstracts*, 38, 1, 3-139.

Steele, C. (2010). *Whistling Vivaldi: And other clues to how stereotypes affect us*. New York: W.W. Norton & Company.
Student Services Manual

Strum, S., Eatman, T., Saltmarsh, J., & Bush, A. (2011) *Full Participation: Building the architecture of diversity and public engagement in higher education* (White paper). Columbia University Law School: Center for Institutional and Social Change.

Szelenyi, K., & ERIC Clearinghouse for Community Colleges. (2001). *Minority student retention and academic achievement in community colleges*. Los Angeles, CA: ERIC Clearinghouse for Community Colleges University of California at Los Angeles.

Tanaka, Greg. *The intercultural campus: Transcending culture & power in American higher education*. New York, 2003.

Tatum, B. D. (1997). *Why are all the Black kids sitting together in the cafeteria? and other conversations about race*. New York: BasicBooks.

Tatum, B. D. "Talking About Race, Learning About Racism: The Application of Racial Identity Development Theory in the Classroom." *Harvard Review*, 1992, 62 (1), 1-24.

Trainor, J. S. (2002). Critical pedagogy's "other": Constructions of Whiteness in Education for Social Change. *College Composition and Communication*, 53(4), 631-650.

Vavrus, M. (2010) *Critical Multiculturalism and Higher Education: Resistance and Possibilities within Teacher Education*. In May, S., & Sleeter, C. E. *Critical multiculturalism: Theory and praxis*. New York: Routledge.

Velasquez, T. G. (2011). *A faculty learning community for multicultural course instructors in Washington State community colleges: Promoting critical multiculturalism for the advancement of racial literacy and social reconstruction*. University of Washington.

Washington State Student Services Council[WSSSC]. (2008). *Student services in community and technical colleges: A practitioner's guide*.

Wijeyesinghe, C., & Jackson, B. W. (2012). *New Perspectives on Racial Identity Development: Integrating Emerging Frameworks, Second Edition*. New York: NYU Press.

Wilson, J. L. (January 01, 2013). Emerging trend: The chief diversity officer phenomenon within higher education. *Journal of Negro Education*, 82, 4, 433-445.

Yosso, Tara J. & Benavides Lopez, Corina (2010). Counterspaces in a hostile place: A critical race theory analysis of campus culture centers. In L. Patton (Ed.), *Culture centers in higher*

education: perspectives on identity, theory, and practice (pp. 119-135). Virginia: Stylus Publishing LLC.

Yosso, Tara J. Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race, ethnicity and education*, 2005, Vol.8(1), p.69.

Zamani, E. M. (2000). Sources and Information Regarding Effective Retention Strategies for Students of Color. *New Directions For Community Colleges*, 2000(112), 95-104.

Zamudio, M. (2011). *Critical race theory matters: Education and ideology*. New York: Routledge.

Appendix A: Pierce College Puyallup Services and Activities Funding Request



**Services & Activities Budget Request
2014-2015**

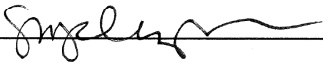
Select a campus: Puyallup FS District

Program Title: Identity, Culture, and Inclusion Leadership Certificate

Program Budget Code: Enter program budget code here.

Program Advisor: Sonja Morgan

2013-2014 Allocation: \$0 **2014-2015 Request:** \$5,950.00

Signature of Program Advisor: 

Date: 2/14/2014

As part of the college's current review program, the S&A Budget Committee is requiring that all requested budgets be reviewed and approved by the Program Coordinator's Division Chair (for faculty) or Department Supervisor (for classified staff).

Signature of Approving Authority: _____

Date: 2/14/2014

Email all support documentation and the budget request form to Deanna Frey, dfrey@pierce.ctc.edu, for Puyallup and Lee Ann Slupianek, lsupianek@pierce.ctc.edu, for FS. S&A packets are due on or before February 14, 2014 by 5:00 p.m. Late packets will NOT be considered. If District, you may submit to the campus you regularly reside.

Justification

Explain how students benefit directly or indirectly from your program. Include a description of the activities and/or services your program provides, and estimate the number of students who benefit from these activities and/or services during the fiscal year. Any request for an increase must be justified and include specific information and on how an increase would be used.

Overview

The purpose of this request is to increase the availability of multicultural and diversity offerings for students at Pierce College Puyallup and to provide more in depth leadership opportunities to students who do not participate in Student Government and Activities Board, as well as, additional training possibilities for those who do. More indirect outcomes include contributing to a welcoming and inclusive campus climate, cultivating interest for involvement in student initiated clubs and organizations, and, ultimately, student retention and success. This budget request is written to

(Appendix A continued)

accommodate approximately 30 students to complete a 25 hour certificate program during the 2014-2015 academic year.

Student Benefit

The Identity, Culture, and Inclusion (ICI) Leadership Certificate aims to benefit students' understanding of self and others, and to provide students with effective tools and strategies to participate and succeed in our multicultural society. Connected to Pierce College's mission to, "create quality educational opportunities for diverse learners to engage in an evolving world," the ICI Leadership Certificate focuses on three areas of student development: awareness of self (identity), awareness of others (culture), and participation in community (inclusion).

Identity

- Gain a deeper understanding of self
- Reflect on one's personal story and how you got to where you are today
- Build confidence and a positive self-image
- Identify personal, academic, and professional goals based on your strengths and interests

Culture

- Gain a deeper understanding of your own and other's cultures
- Learn about the multicultural history of the United States and the local area
- Realize your own cultural capital and what motivates you
- Understand key concepts of equity, power, and privilege

Inclusion

- Learn to interact and build meaningful relationships across difference
- Gain tools and strategies for effective communication
- Apply critical thinking skills to everyday choices and interactions
- Cultivate community and make connections

Structure/Activities

Modeled in part off of a similar program on the Fort Steilacoom campus, The Multicultural Leadership Institute (MLI), this program will provide students with a tangible credential of a formal certificate that they can use for job applications and scholarship materials. Over the course of the program students will also have the opportunity to develop a personal portfolio through which they will reflect on what they have learned and build a personal statement that articulates strengths and future goals.

All currently enrolled, fee paying students will be eligible for the program. To complete and earn a certificate, students will be required to attend a minimum of 25 hours of training made up of an orientation, a 14 hour weekend intensive, and 10 hours of accumulated workshops throughout the year. There will be specific ICI workshops in addition to other identified programs happening on and off of the college campus that could be used to accumulate hours to increase flexibility and access for students. For instance, a student could earn hours attending a strongly related Student Life event or conference. Because identity development and cultural awareness is an ongoing process that happens over time, this is an intentional design to make effective leadership opportunities available to more students.

The workshops and weekend intensive will thoroughly cover intersecting areas of diversity: race, gender, class, ethnicity, nationality, religion, sexuality, ability, age, etc.; and will be informed by the most current and up to date theories of identity, culture, and inclusion as they relate to student development. Relevant multi-media approaches will be used to deliver the workshop materials: visual media, readings, conversations, interactive activities, etc. The workshops will bring in diverse leaders in the local community to lead workshops, provide networking opportunities, and expose students to a variety of leadership styles and career choices.

(Appendix A continued)**Budget**

The funding requested will be used for presenter stipends, printing of packets and handouts, marketing materials such as posters, and purchasing and printing of the certificates. The program will be at no cost to students. In addition to bringing in outside facilitators, heavy involvement from faculty and staff will be solicited to promote engagement. Although the program will begin fall quarter, weekend intensives will only run winter and spring quarters. The budget plans for 5 workshops each quarter and 2 weekend intensives, one near the end of winter and one spring quarter. Therefore the budget request reflects stipends for 15 workshops and 2 weekend intensives, food for just the weekend intensives, and materials and printing throughout.

Current Budget

Provide a year-to-date summary of your program's S&A expenditures, along with a list of anticipated S&A expenditures for the remainder of the year.

Expenditures through January 2014: \$N/A

Anticipated expenditures for the remainder of the year: \$N/A

Total estimated 2013-2014 expenditures: \$N/A

Revenue

Provide a break-down of revenue generated by your program during the current fiscal year to include actual revenues to date and projected revenues anticipated for the remainder of this fiscal year. Also include revenue anticipated for 2014-2015. Revenue should be reported as gross revenue (before expenses). Also, please note how the revenue is generated (theater performance, athletic event, etc.), and note how the revenue is used (supplement S&A funding, scholarships, special projects, etc.).

0

Explanation of funds obtained from other sources

If you expect to receive funding from other sources (i.e. institutional, foundation, or instructional budgets) please provide a brief explanation of these funds and how they support your program. Include budget code as appropriate.

There are no other funds available from other sources.

(Appendix A continued)

Breakdown of all program revenue and expenditures from off campus sources if applicable

If you expect to receive funding from other sources, please provide a brief explanation of funds and how they support your program.

0

Sub-Object Codes

The following list identifies types of expenditures which may be in your S&A budget request.

<u>Code</u>	<u>Category Description</u>
AD	Exempt Temporary Part-Time
AM	Student Worker
AP	Work Study Student
AN	Other
BA	OASI Benefits
BB	Retirement and Pension
BC	Medical Aid and Industrial Insurance Benefits
BF	Unemployment Comp
CG	Marketing Services
CH	Communication Services
CZ	Other Services
EA	Supplies & Materials
EB	Communications
ED	Rentals and Leases
EF	Printing and Reproduction
EH	Rental or Leases
EG	Education and Training (only for college employees – use EZ for students)
EJ	Subscriptions
EP	Insurance
ER	Purchased Services
ES	Vehicle Maintenance and Operations
EY	Software Maintenance and Leases
EZ	Other (advertising, promotions, food, and all other misc. expenses)

(Appendix A continued)

GA	Travel In-State Sub and Lodging
GB	Travel In-State Air Transportation
GC	Private Auto Mileage
GD	Other Travel
GF	Travel Out-of-State Sub and Lodging
GG	Travel Out-of-State Air Travel
JA	Non Capital Equipment
JB	Non Capital Software
JC	Capital Equipment (greater than \$5,000)
NB	Direct Pay Provider/Client Services (hire bands, speakers, etc.)
TE	Interagency Chargebacks (graphics, Xeroxing, media services)

Anticipated 2014-2015 S&A Expenditures

Category Description:Office supplies.

Code: EA

Cost Breakdown: <u>Pens/Easel Pad/Tape/Etc.</u>	\$50.00
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
	Total: \$50.00

Category Description:Printing

Code: EF

Cost Breakdown: <u>Program Packet (30x5.00)</u>	\$150.00
<u>Handouts (15 workshopx \$20 each)</u>	\$300.00
<u>Certificates (30 certificates w/ frame x \$5.00)</u>	\$150.00
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
	Total: \$600.00

Category Description:Presenter Stipends

Code: NB

Cost Breakdown: <u>Workshops (15x\$200.00)</u>	\$3,000.00
---	------------

(Appendix A continued)

<u>Weekend Intensives (2 X \$700)</u>	\$1,400.00
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$ <u>Enter amount here.</u>
	Total: \$4,400.00

Category Description:Breakfast and Lunch for Weekend Intensives

Code: EZ

Cost Breakdown: <u>Breakfast 2 days x 30 students x \$5.00</u>	\$300.00
<u>Lunch: 2 days x 30 students x \$10.00</u>	\$600.00
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$ <u>Enter amount here.</u>
	Total: \$900.00

Category Description:Enter category description here.

Code: Enter sub-object code here.

Cost Breakdown: <u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$Enter amount here.
<u>Enter sub-object description here.</u>	\$ <u>Enter amount here.</u>
	Total: \$Enter total here.

Final Total: \$5,950.00

One Time Request

Provide a descriptive justification to support the one time request. This section should only be used for a request that is not something you would need each year. (i.e. equipment or project)

Enter one time request justification here.

Appendix B: Funding Approval

Sonja Morgan

From: Ethan Christensen
Sent: Monday, April 28, 2014 2:31 PM
To: Sonja Morgan
Subject: S&A Request

Hello Sonja,

As chair of the S&A budget committee, I am pleased to announce to you that your request for \$5,950 for the Identity, Culture, and Inclusion Leadership has been approved in full by the S&A Budget Committee. I would like to personally thank you for your hard work on this request and for your dedication to student success. Your efforts have not gone unnoticed. I am also writing to inform you of your right to appeal. The appeals are scheduled for Friday, May 2nd, 1-2 pm in AAH 240. If you plan to appeal, please inform me ahead of time so I can make sure there is an open slot for you. If this time does not work for you and you're unable to appoint somebody to come, please let me know and we will work something out. Thank you again for all your hard work and I wish you the best of luck on your project and/or program.

Sincerely,

Ethan Christensen
ASPCP President
Student Life
Pierce College Puyallup
(253)864-3240
EChristensen@pierce.ctc.edu

Appendix C: Project Meetings and Observations

In determining my project and the feasibility of designing, proposing, and receiving funding for a multicultural program, I first talked with many on and off campus entities to inform my approach. During this time I was appointed by the VP as the Puyallup representative on the MSSDC. As a new representative to the council I observed and was able to further contextualize the ICI program in terms of what other colleges in the WA State Community and Technical College system are discussing and acting on. This has been great professional development and I am honored to serve on the council. The meetings/observations total thirty-two hours not including travel and reflection/write-up time. They have informed my approach and knowledge of engaging students and the campus community in multiculturalism and diversity topics.

The intent of demonstrating this work is to show that the impetus and knowledge base for designing a multicultural program requires in depth exposure and participation in multiple trainings, dialogues, groups, and on the job experience. I want to acknowledge the contributions of all entities on this list in contributing to my development and ability to design this program for Pierce.

(Appendix C continued)

Meeting/Observation	Date	Take-Away
Introduce Project Idea to supervisor and VP	January, 2014	Received support and ideas to clarify project
Met with Director of Student Life Pierce College Fort Steilacoom	January, 2014	Learned about MLI and introduced my project idea (have notes that will not include here)
Met with VP of Learning and Student Success, Pierce College Puyallup	February, 11 th , 2014	Talked about appointment to Multicultural Student Services Council and introduced project idea to him
MSSDC Council Meeting	February 13 th & 14 th , 2014	First council meeting-learned about best practices and initiatives
MLI Weekend Intensive	March 8 th & 9 th	I have a write-up on this participant observation but am not including it here as I did not seek out permission from participants.
Center for Engagement and Learning, Pierce College	May 17 th , 2014	Review outcome language and assessment tools-will receive ongoing feedback from this office that works with the district on learning outcomes and professional development
Pierce College Puyallup President and Vice President	May 17 th , 2014	Reviewed SoCC and ICI, received feedback and support
Multicultural Student Services Website	May, 22 nd , 2014	Begun working across district to update website with current ICI and SoCC information as well as other links and more resources for students
MSSDC SOCC Debrief	May 23 rd , 2014	Processed the SoCC cycle and evaluations-learned about quantitative and qualitative assessment strategies for multicultural programs

Appendix D: Presentations on Project Topic

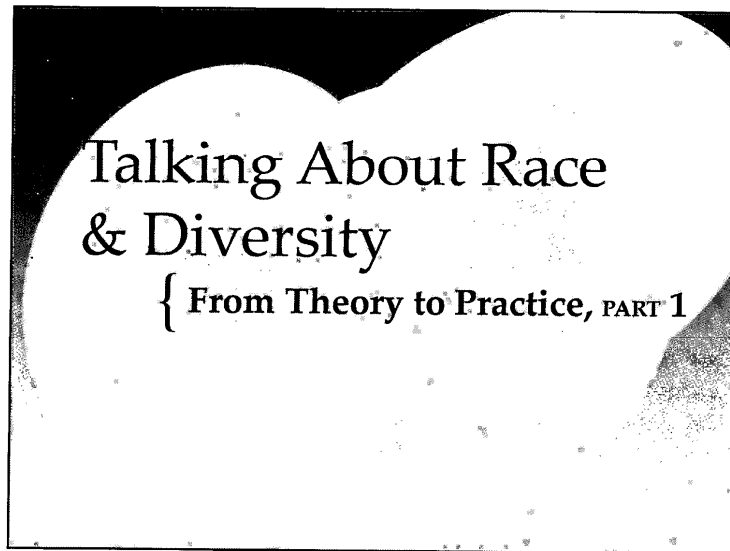
Throughout my project I had the opportunity to present to the college community on the themes of race, diversity, equity and engagement. These presentations informed the content of the program design and helped me to further integrate theory into practice by identifying challenging areas and supports. Below is the date and description of each presentation with materials to follow. Creating these power point and verbal presentations advanced my ability to articulate and synthesize academic concepts for general consumption. These public speaking opportunities also sharpened how I speak about my project topic, as well as insight into how it is received on the campus where it will be implemented.

	Presentation Title	Date Given	Audience	Location	Description
D.1	Talking About Race and Diversity	September, 2013	17 Puyallup Student Leaders-	Pierce College Puyallup	Led a 2 hour interactive presentation to provide ongoing cultural competency and prepare students for attending the Seattle Race Conference and an all-day training with Cultures Connecting LLC. (See following power point for content.)
D.2	Gender and Culture	February 18 th , 2014	10 students participating in the Multicultural Leadership Institute (MLI)	Pierce College Fort Steilacoom	I was invited by the FS Director of Student Life to facilitate a 1.5 hour workshop as part of MLI covering the topic of Gender and Culture.

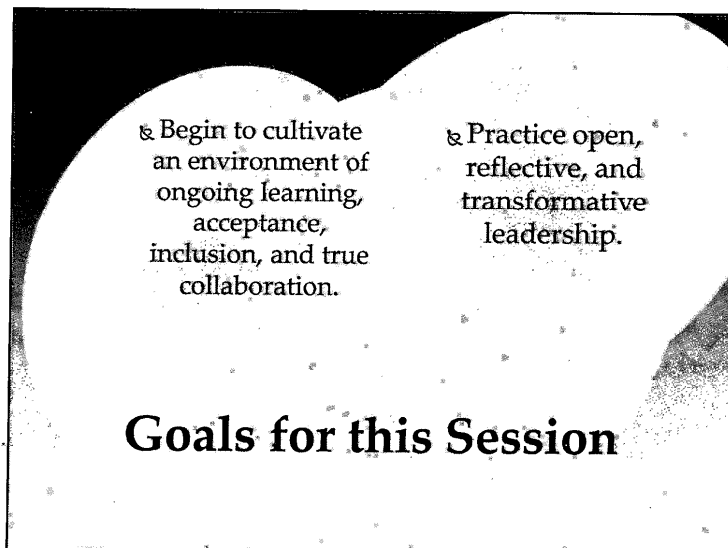
(Appendix D continued)

	Presentation Title	Date Given	Audience	Location	Description
D.3	Mentor Training- Multiculturalism and Mentoring	April 10 th and 11 th	10-15 faculty and staff preparing to be mentors to students with low grades	Pierce College Fort Steilacoom and Pierce College Puyallup	As part of the Engagement Sub-Committee I was part of in-person and online trainings covering outcomes of new employee-to-student mentoring program. I fit my message into a 5 minute presentation.
D.4	Students of Color Conference	April 11 th , 17 th , 18 th , 19 th and 23 rd , 2014	Students, advisors and administration	Pierce College Puyallup and Yakima, WA	(See agendas and Introductions with format to follow) Information Session, Advisor and Student Orientations, Advising, and Campus Speak Back
D.5	Engagement and Equity	May 17 th , 2014	75-80 Pierce College staff and administration from Fort Steilacoom, Military sites, and Puyallup	Pierce College Puyallup	Was invited by Dean to co-create and co-lead a professional development keynote on Equity & Engagement as part of the ATD sub-committee on engagement. Synthesized equity topics to present and interactive workshop to varying levels of diversity awareness.

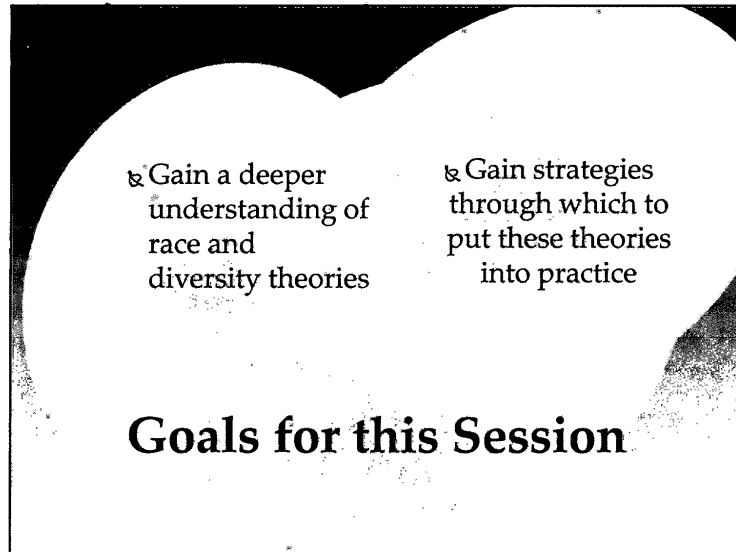
Appendix D.1: Talking About Race & Diversity: Student Leadership Presentation



↳ <http://www.youtube.com/watch?v=5rDkcpXuBJY>



(Appendix D.1 continued)

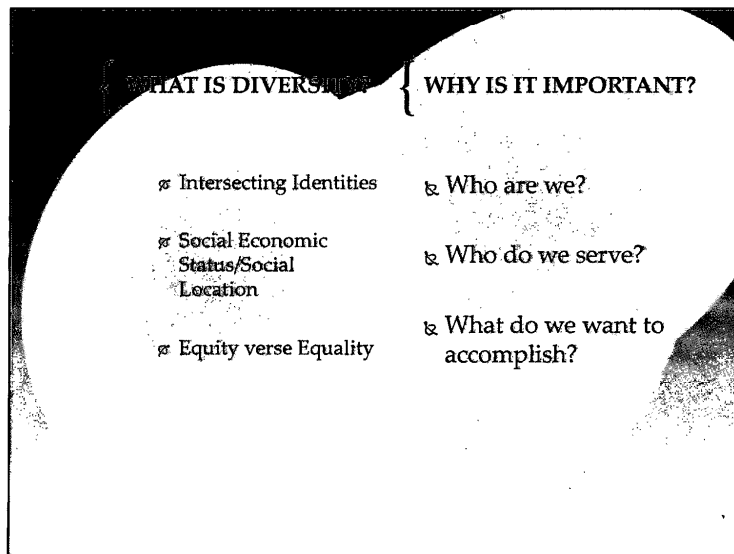


Gain a deeper understanding of race and diversity theories

Gain strategies through which to put these theories into practice

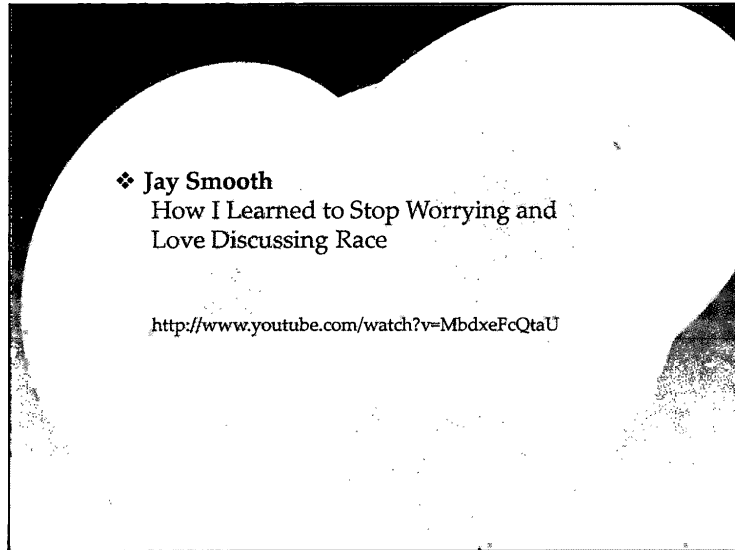
Goals for this Session

<http://www.youtube.com/watch?v=5rDkcpzuBJY>

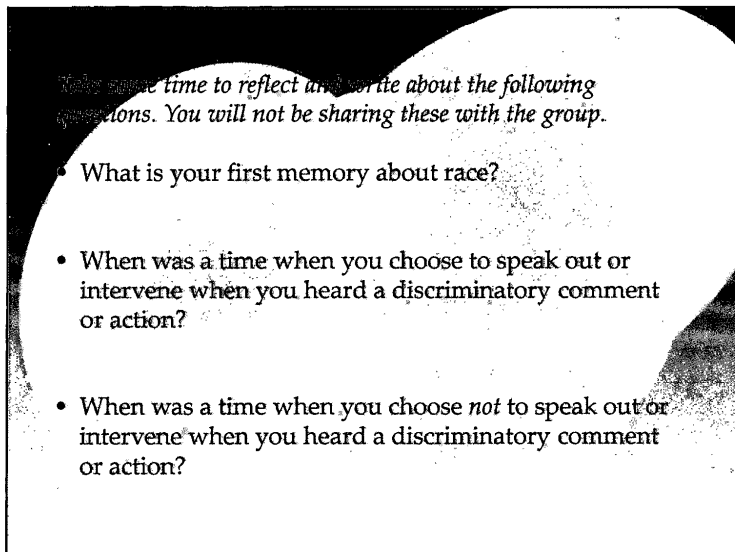


WHAT IS DIVERSITY?	WHY IS IT IMPORTANT?
<ul style="list-style-type: none">∅ Intersecting Identities∅ Social Economic Status/Social Location∅ Equity verse Equality	<ul style="list-style-type: none">& Who are we?& Who do we serve?& What do we want to accomplish?

(Appendix D.1 continued)



2. <http://www.youtube.com/watch?v=5rDkcpXuBJY>



(Appendix D.1 continued)

is a social construct-only aspect of diversity but intersects with all

<http://www.youtube.com/watch?v=V9YMCKp5myI>

A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic, and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

<http://www.youtube.com/watch?v=GyuKJAG11Cw>

Power/Privilege/Oppression Adam Falkner Poem

<http://www.youtube.com/watch?v=5rDkcpXuBJY>

How to define Racism

<http://www.youtube.com/watch?v=5rDkcpXuBJY>

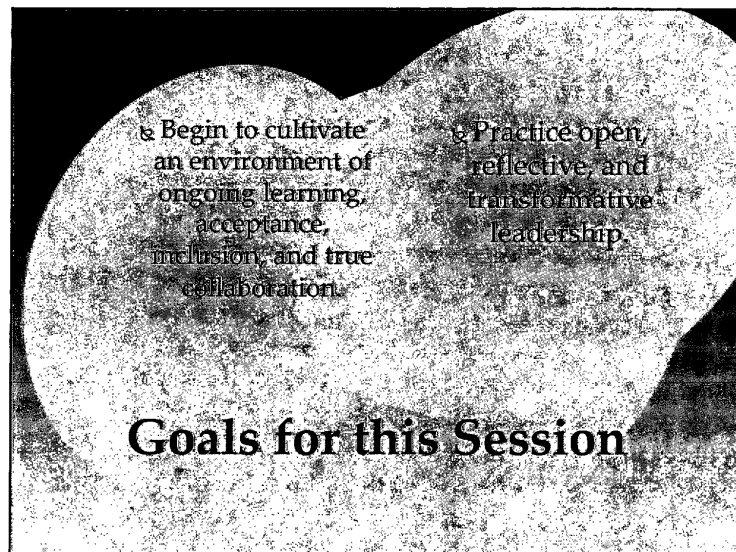
THEORY	PRACTICE
• Intent vs. Impact	• I statements
• Micro Aggressions	• Accepting feedback
	• Difference between being a racist and saying something racist

(Appendix D.1 continued)

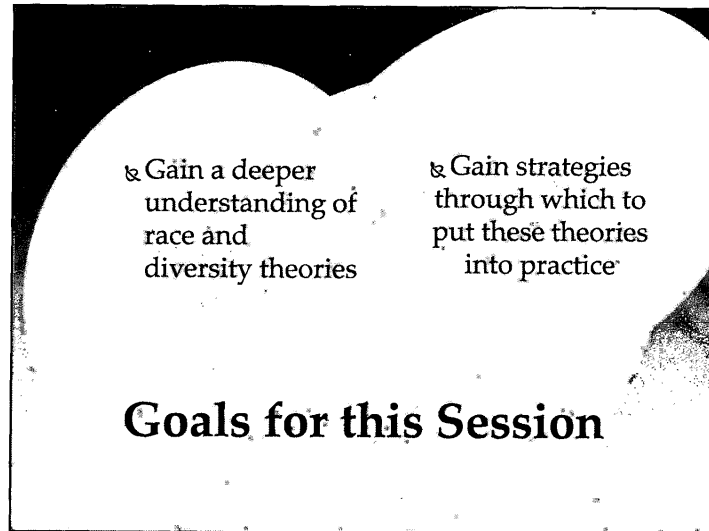
Looking at your previous notecards, take some time to reflect and write about the following questions. You will not be sharing these with the group.

- What have you learned about yourself and your own identity today?
- Knowing what you know now would you do anything differently in the situations you wrote about earlier?

2 <http://www.youtube.com/watch?v=5rDkcpXuBfY>



(Appendix D.1 continued)



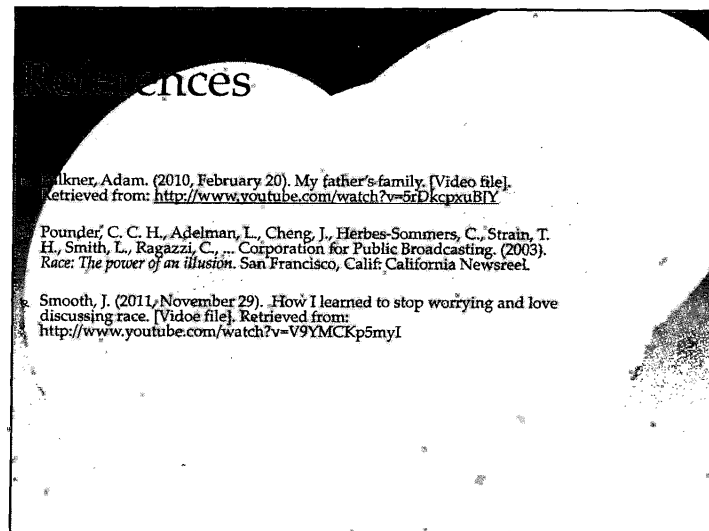
Two overlapping white heart shapes on a black background. The left heart contains the text: "Gain a deeper understanding of race and diversity theories". The right heart contains the text: "Gain strategies through which to put these theories into practice". Below the hearts is the title "Goals for this Session".

Gain a deeper understanding of race and diversity theories

Gain strategies through which to put these theories into practice

Goals for this Session

2. <http://www.youtube.com/watch?v=5rDkcpzuBJY>



A white heart shape on a black background with the title "References" at the top. Below the heart, there are three references listed.

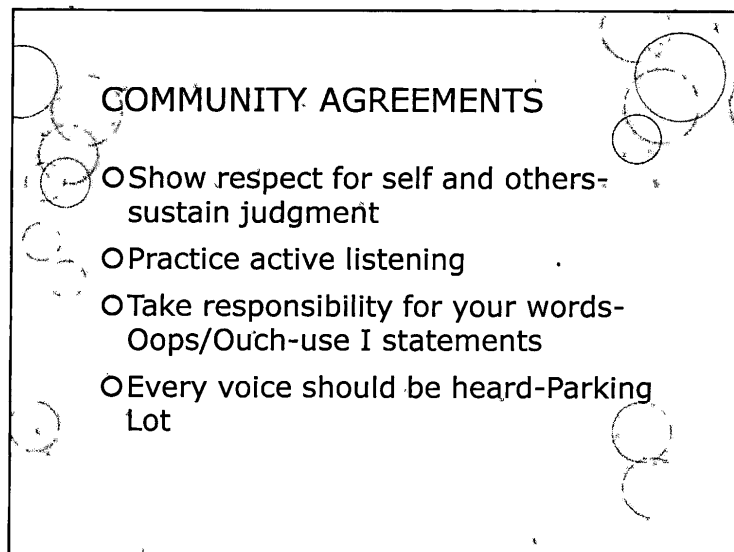
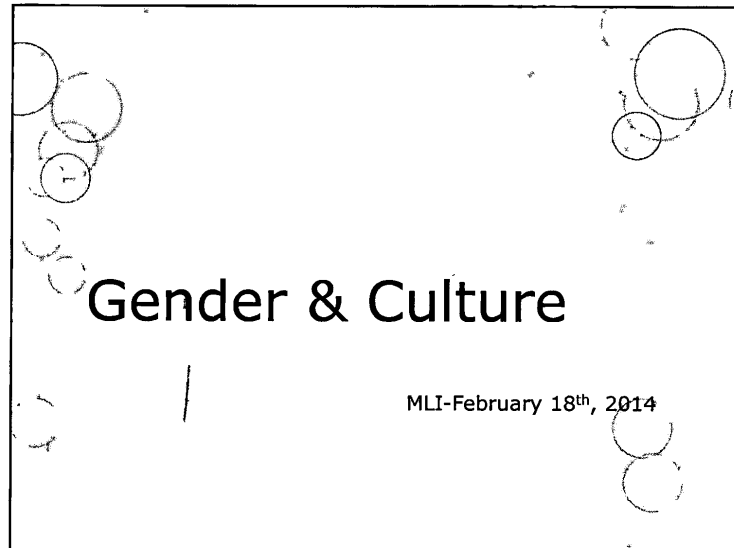
References

alkner, Adam. (2010, February 20). My father's family. [Video file]. Retrieved from: <http://www.youtube.com/watch?v=5rDkcpzuBJY>

Pounder, C. C. H., Adelman, L., Cheng, J., Herbes-Sommers, C., Strain, T. H., Smith, L., Ragazzi, C., ... Corporation for Public Broadcasting. (2003). *Race: The power of an illusion*. San Francisco, Calif: California Newsreel.

Smooth, J. (2011, November 29). How I learned to stop worrying and love discussing race. [Video file]. Retrieved from: <http://www.youtube.com/watch?v=V9YMCKp5myI>

Appendix D.2: Gender and Culture: Multicultural Leadership Presentation



(Appendix D.2 continued)

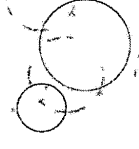

OUTCOMES

- **To become more aware of how we view and represent gender as a social identity**
- **Examine the connections between gender, power, privilege, and identity**

What is Gender?

- Genderbreadman diagram

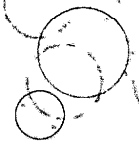
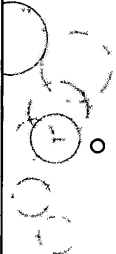

(Appendix D.2 continued)



GENDER:

- Refers to those rules, norms, customs, and practices by which biologically associated differences between the male and female of the human species are translated into socially constructed differences between men and women, boys and girls which give them unequal value, opportunities and life chances.

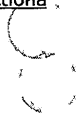

Definitions were abridged from:
© Leaven 2003 Doing Our Own Work: A Seminar for Anti-Racist White Women
© Visions, Inc. and the MSU Extension Multicultural Awareness Workshop



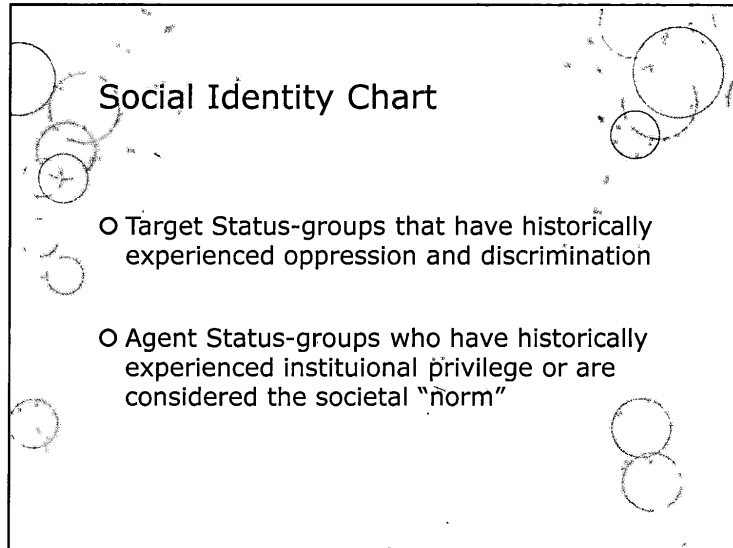
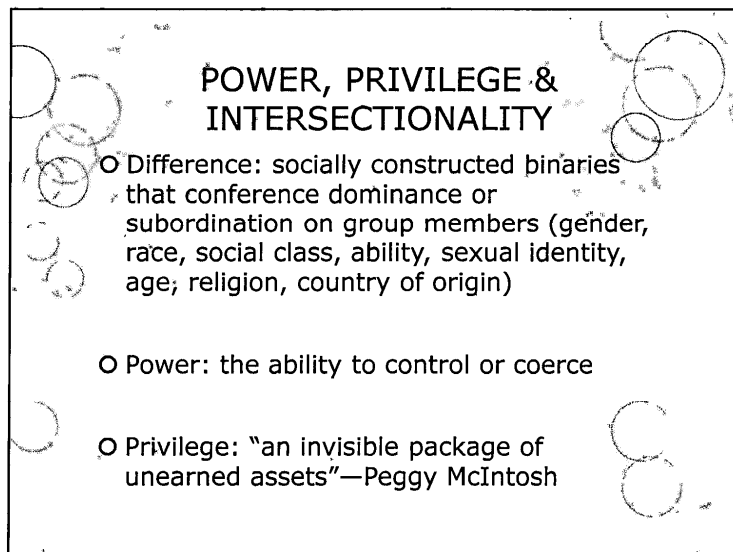
POWER, PRIVILEGE & INTERSECTIONALITY

- "Intersectionality is a concept that enables us to recognize the fact that perceived group membership can make people vulnerable to various forms of bias, yet because we are simultaneously members of many groups, our complex identities can shape the specific way we each experience that bias."

http://www.whiteprivilegeconference.com/pdf/intersectionality_primer.pdf



(Appendix D.2 continued)

A diagram titled "Social Identity Chart" enclosed in a rectangular border. The diagram contains two bullet points. The first bullet point is "Target Status-groups that have historically experienced oppression and discrimination". The second bullet point is "Agent Status-groups who have historically experienced institutional privilege or are considered the societal 'norm'". There are several faint, hand-drawn circles and lines scattered around the text, some overlapping the text.A diagram titled "POWER, PRIVILEGE & INTERSECTIONALITY" enclosed in a rectangular border. The title is in all caps. Below the title are three bullet points. The first bullet point is "Difference: socially constructed binaries that confer dominance or subordination on group members (gender, race, social class, ability, sexual identity, age, religion, country of origin)". The second bullet point is "Power: the ability to control or coerce". The third bullet point is "Privilege: 'an invisible package of unearned assets'—Peggy McIntosh". There are several faint, hand-drawn circles and lines scattered around the text, some overlapping the text.

(Appendix D.2 continued)**POWER, PRIVILEGE & INTERSECTIONALITY**

Typically defined as "power-over," the ability to coerce another's behavior. Power also includes access to social, political, and economic resources. In systems of oppression, power accrues to those who most closely approximate the mythical norm—(in the US) male, white, heterosexual, financially stable, young-middle adult, able-bodied, Christian. Social institutions (family, education, religion, media, government) reproduce hierarchy and ensure the maintenance of power in the hands of members of the dominant culture by normalizing the dominant culture so that hierarchical orderings based on gender, race, social class, etc. appear natural and inevitable.

-Dr. Susan Shaw

CARD GAME

- Divide into groups of 3
- One person draws a card at a time—they can either answer the question, pass, or draw another card
- Practice active listening—only the person with the card should be speaking
- Place the card at the bottom of the pile and the next person draws
- Continue drawing until time is up or each person has answered all questions
- Only share what someone else has said if you have their permission

(Appendix D.2 continued)**Media Representations**

- <https://www.youtube.com/watch?v=5Kv3KXFjECE>
- <https://www.youtube.com/watch?v=7wQdM6zByCk>

References

- A primer on intersectionality. (n.d.) Retrieved February 10th from:
http://www.whiteprivilegeconference.com/pdf/intersectionality_primer.pdf
- Cyrus, M. (2012, January, 12). Party in the U.S.A. [Video file]. Retrieved from:
<https://www.youtube.com/watch?v=5Kv3KXFjECE>
- Teodros, G. (2013, April 13). Warriors: Lovework Reprise. [Video file]. Retrieved from:
<https://www.youtube.com/watch?v=7wQdM6zByCk>

Appendix D.3: Mentor Training on Multiculturalism

What does it mean to be working on multiculturalism as a Core Ability within a college community? List some components?

We see that for multiculturalism to thrive must be present throughout all areas of an institution, for instance, policies, course content, recruitment of diverse students and employees, comprehensive extracurricular programming, professional development for faculty and staff, and campus climates/environments.

“Multicultural Institution is when: the cultures of diverse groups are not merely acknowledged or tolerated but accepted, respected, included, appreciated, and celebrated within the larger institutional culture. It involves a process of reconciliation instead of merely co-existing”-Annie Homes and Moran He

Being a mentor is a wonderful opportunity to contribute to a multicultural college community.

“The outcome of the core ability of multiculturalism for students is that graduates will demonstrate knowledge of diverse ideas, cultures and experiences and the ability to examine their own attitudes and assumptions in order to engage others with civility and empathy.”-Pierce College core abilities.

So, in order to model this and have an empowering college culture and social structure we must not only work to foster this in students but also identify the areas we can continue our own growth in terms of multicultural awareness and practice.

Of course, no matter how much work we have already done, this could be a year long seminar. Today we just want to provide a few tools that you can refer to and build off of. Three concepts that I will briefly cover are identity development, microaggressions, and community cultural wealth.

Identity development

Identity development models are helpful to understand how a student views themselves and the world and what may be barriers and opportunities to become more confident in oneself and culturally competent in interactions with others. There are various models including, white students, students of color, LGBTQ students and women. Some of the racial identity development models can be found online on the Pierce website.

Microaggressions

“Brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults toward people of color.” (Sue, 2007)

Intent of what we say does not always match the impact it has. When we realize this taking responsibility for how our words is much better than pretending nothing happened. Language that is considered commonplace may trigger negative or hurtful reactions. Research shows that microaggressions are a deterrent to student success for students of color. It is important to

(Appendix D.3 continued)

identify and eliminate them from our communications and also to realize that students may be experiencing them on a daily basis.

Cultural Capital Model

Often historically under-represented groups in higher education are viewed from a deficit perspective-that they are lacking in skills and knowledge to successfully complete their educational goals. Community cultural wealth reconceptualizes the idea of cultural capital to highlight and affirm the knowledge and skills which students from these groups bring with them as strengths that can help them navigate systems.

Aspirational Capital-refers to the ability to maintain hopes and dreams for the future, even in the face of real and perceived barriers.

Linguistic Capital-includes the intellectual and social skills attained through communication experiences in more than one language and/or style.

Familial Capital-refers to those cultural knowledges nurtured around familia (kin) that carry a sense of community history, memory, and cultural intuition.

Social Capital-can be understood as networks of people and community resources. These peer and other social contacts can provide both instrumental and emotional support to navigate through society's institutions.

Navigational capital-refers to skills of maneuvering through social institutions not created with your community in mind.

Resistant Capital-refers to those knowledges and skills fostered through oppositional behavior that challenges inequality. This form of cultural wealth is grounded in the legacy of resistance of subordination exhibited by communities of color. (Yosso, 2006)

References

Helms, Janet E., Ponterotto, Joseph G. (Ed); Casas, J. Manuel (Ed); Suzuki, Lisa A. (Ed); Alexander, Charlene M. (Ed), (1995). Handbook of multicultural counseling. , (pp. 181-198). Thousand Oaks, CA, US.

Homes, A., & He, M. *Multicultural Affairs in Higher Education*.

Pierce College. (2014). Conceptual Framework for mission fulfillment. Retrieved from: <http://www.pierce.ctc.edu/>

Sue, Derald Wing. "Racial Microaggressions In Everyday Life." *Psychology Today* (Oct. 5, 2010): 1-4.

Yosso, Tara J. (2006). Cultural capital and critical race theory, *Race, Ethnicity and Education*, 8 (1), 69-91.

Appendix D.4: Students of Color Conference: Orientations and Public Forum

*24th Annual
Students of Color Conference Orientation Agenda
Pierce College Puyallup
April 11th, 2014, 1-3pm, C250*

1:00-1:15	Welcome Icebreaker
1:15-1:20	Introductions
1:20-1:35	Name Game - Ask Students to find a partner they do not know-tell the story of your name-how you got it, what it means, who chose it, how it has impacted you
1:35-1:45	Background of Conference and Student testimonials
1:45-2:05	Ground Rules for Diversity
2:05-2:10	Break
2:10-2:25	Game (Discuss with partner what your hopes, fears, and needs are for the conference)
2:25-2:40	Conference Logistics
2:40-3:00	Q&A

Orientation Outcomes:

- Meet conference delegation (students and advisors) and begin to build community and make connections
- Gain an introductory understanding of conference themes
- Learn tools for respect, development, and difficult conversations
- Gain information competency on conference logistics and expectations

(Appendix D.4 continued)*Students of Color Conference Journal Reflection Questions*

- What happened today that stood out for me? How did it make me feel? What is my relationship to this issue/topic/subject/interaction?
- I noticed this about myself today...
- Something that surprises me about myself and/or my identity
- SoCC has me thinking a lot about...
- My initial expectation of what I would learn was...
- These expectations have changed? How? Why?
- I would like to apply what I learned in this way at school or in my personal relationships...
- I expressed or clarified my values today when...
- Because of this conference I will...
- One social issue which I was not aware of before the conference is....
- I can educate and help raise awareness about this by...
- My view on _____ had changed because _____
- Something I have realized about Pierce College and/or my educational journey
- How does what I am learning apply to Pierce College's Core abilities?
Critical, Reflective & Creative Thinking Multiculturalism Information Competency
Effective Communication Responsibility

(Appendix D.4 continued)*2014 Students of Color Conference Evaluation Questions:*

Please answer in 1-2 paragraphs for each question. Looking back over your conference journals and reflection questions may help you with your answers.

- What about yourself did you gain a deeper understanding of, was re-affirmed, or you learned for the first time?
- What have you learned about your communication style and inter-cultural communication in general?
- How has your understanding of multiculturalism been impacted?
- How will you apply what you learned to being a student at Pierce, your personal life, and your future goals?
- Is there anything you would like to comment on in terms of the conference?
- Is there anything else you would like to comment on in terms of the pre-conference orientation, application process, or organization?

(Appendix D.4 continued)*Students of Color Conference Public Forum Debrief Welcome & Agenda*

Welcome and thank you all for joining us today.

The Students of Color conference is put on by the MSSDC and is in its 24th year. This year almost 1,000 students from across WA State gathered for 3 days and 2 nights to participate to learn share and create knowledge and tools for creative resistance. 26 students from Puyallup travelled together this year to represent our campus. With fort Steilacoom we had a delegation of almost 80.

The conference's goal is to," support students of WA State community and technical colleges to become more active proponents of their own education and life choices and to expand the opportunities and possibilities for students to become agents of change." (SoCc conference program)

The conference is designed around five themes: Identity Development, Awareness of Others; Skills Development; Social Justice and Social Activism; and Personal Development-keynotes, interactive workshops and social networking activities are jam packed into the 48 hours we were there.

Today's speak back is intended to share what we learned with the campus and continue to build an affirmative and inclusive community that can help us achieve our goals.

This year's group impressed me, I saw passion, courage to move outside of your comfort zone, and also support your selves and each other. Each and every one of you made me proud. I was reminded that we are stronger together and that the conference is only a beginning, I urge you all to continue what you started.

Each student that was able to make it today will talk for about 2 minutes. If you get to 3 minutes I will give you the "T." It is a bit informal, some may have prepared something, some may free-style it but please just come up quickly one after another as you are feel it and we will save questions until the end.

As Erin Jones said in her keynote address, there are three things to remember that will help you accomplish your goals: -it doesn't matter where you start; it matters where you finish; every choice you make matters; be the best you, you can be. (SoCC, April, 2014)

References:

Students of Color Conference Program

Jones, Erin. "Keynote Address." Students of Color Conference. Yakima, WA. April 18, 2014.

Appendix D.5: Engagement and Equity: Staff Presentation

**ENGAGEMENT
AND EQUITY**

**PIERCE COLLEGE PROFESSIONAL
DEVELOPMENT DAY, MAY 17TH, 2014**

OUTCOMES

Explore engagement and equity as they relate to culture and privilege.

Explore how culture and equity impact student success.

Explore your own culture and your role in student engagement and success at Pierce College.

GROUND RULES FOR THE DAY:

We must create a safe space to explore these topics today.

Remember that everyone's experience and perception is their truth.

Focus on "intent verse impact".

(Appendix D.5 continued)

**PIERCE
COLLEGE
MISSION
STATEMENT**

**Pierce College creates
quality educational
opportunities for a
diverse community of
learners to thrive in an
evolving world.**

(Appendix D.5 continued)**ENGAGEMENT**

Deep engagement of faculty and staff in the institutional transformation process is necessary to close achievement gaps and drive student success.

Sharpened thinking and **lasting change** occur when a broad range of college practitioners are engaged around examining student outcomes, co-designing the change process, mastering the skills required to implement new approaches, and refining these efforts over time.

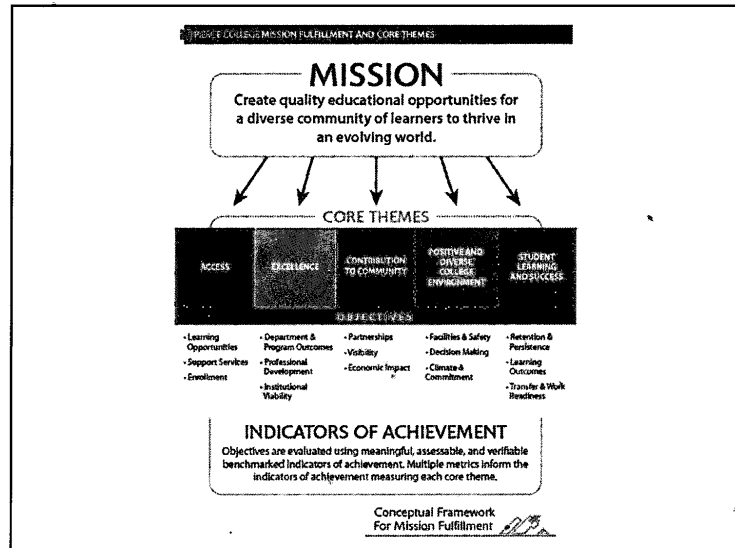
EQUITY

All students deserve access to higher education.

Advocating and fostering equity for each student yields quality outcomes that are tailored to meet individual needs.

To achieve high rates of success for students, especially students traditionally facing the most significant barriers to achievement, institutions of higher education must have a student-centered vision that addresses diversity of preparedness and needs.

(Appendix D.5 continued)



STUDENT VOICE

[HTTP://ACHIEVINGTHEDREAM.ORG/FOCUS-AREAS/EQUITY](http://achievingthedream.org/focus-areas/equity)

[HTTP://WWW.YOUTUBE.COM/WATCH?V=KEOM4G3ELO8](http://www.youtube.com/watch?v=KEOM4G3ELO8)

(Appendix D.5 continued)

INDIVIDUAL CULTURE

CAMPUS CULTURE

“THE COLLECTIVE MUTUALLY SHAPING PATTERNS OF INSTITUTIONAL HISTORY, MISSION, PHYSICAL SETTINGS, NORMS, TRADITIONS, VALUES, PRACTICES, BELIEFS, AND ASSUMPTIONS THAT GUIDE THE BEHAVIOR OF INDIVIDUALS AND GROUPS IN AN INSTITUTION OF HIGHER EDUCATION.”

KUH AND HALL (1993)

(Appendix D.5 continued)

UNDERSTANDING PRIVILEGE

PRIVILEGE IS ACCESS TO OR ENJOYING RIGHTS OR ADVANTAGES SIMPLY BY MEMBERSHIP OF A PARTICULAR GROUP OR IDENTITY.

THESE RIGHTS OR ADVANTAGES ARE OFTEN UNEARNED OR UNDER-DESERVED, DIFFERENT FROM PRIVILEGES GAINED IN OTHER CONTEXTS

- JUSTIN FORD

UNDERSTANDING PRIVILEGE

ARE THESE STATEMENTS TRUE ?

“WE ALL HAVE THE SAME ACCESS TO OPPORTUNITY”

“IF I WORK HARD ENOUGH AND FOLLOW THE RULES, I WILL GET WHAT I DESERVE”

“PRIVILEGE EXISTS AND IT IS POWERFUL”

(Appendix D.5 continued)

CIRCLE OF PRIVILEGE

WATCH OUR PARTICIPANTS AS THEY SHARE THEIR TRUTH WITH US.

PARTICIPANTS MAY OPT OUT AT ANYTIME-ONLY ANSWER WHAT YOU ARE COMFORTABLE WITH.

WE WILL ASK FOR YOUR OBSERVATIONS AT THE END OF THE WALK.

UNDERSTANDING PRIVILEGE

ARE THESE STATEMENTS TRUE ?

“WE ALL HAVE THE SAME ACCESS TO OPPORTUNITY”

“IF I WORK HARD ENOUGH AND FOLLOW THE RULES, I WILL GET WHAT I DESERVE”

“PRIVILEGE EXISTS AND IT IS POWERFUL”

(Appendix D.5 continued)

UNDERSTANDING PRIVILEGE

UNDERSTANDING PRIVILEGE INCREASES OUR CULTURAL COMPETENCY

FOUR COMPONENTS OF CULTURAL COMPETENCY:

- (A) AWARENESS OF ONE'S OWN CULTURE & WORLDVIEW
- (B) ACCEPTING ATTITUDE TOWARDS SOCIAL & CULTURAL DIFFERENCES
- (C) KNOWLEDGE OF DIFFERENT CULTURAL PRACTICES AND WORLDVIEWS
- (D) MULTICULTURAL & DIVERSITY SKILLS

WITH GREATER CULTURAL COMPETENCY, WE CAN BECOME ADVOCATES AND CREATE MORE EQUITABLE OPPORTUNITY FOR ALL

PIERCE VALUES:

LEARNING
INTEGRITY
RESPECT
ACCOUNTABILITY
SUSTAINABILITY

DEBRIEF

WHAT WERE YOUR FEELINGS ABOUT THE PAST HOUR?

DO YOU FEEL DIFFERENTLY ABOUT CULTURE AND PRIVILEGE?

WHAT DOES IT MEAN TO BE AN ADVOCATE FOR EQUITY?

(Appendix D.5 continued)

COMMITMENT FORM-PLEASE FILL OUT AT LUNCH

OVER THE NEXT FEW MONTHS I PLAN TO WORK ON/BE AWARE OF/CHANGE THESE AREAS OF EQUITY AND ENGAGEMENT:

WHAT MOTIVATES ME TO DO THIS IS:

MY FIRST STEPS WILL BE:

REFERENCES

ACHIEVING THE DREAM. (2014) EQUITY. RETRIEVED FROM: [HTTP://ACHIEVINGTHEDREAM.ORG/](http://achievingthedream.org/)

BROWN, A.M. (2013, AUGUST 17). TAKE THE PRIVILEGE WALK. RETRIEVED FROM: [HTTPS://INDEPENDENT.ORG/2013/08/17/TAKE-PRIVILEGE-WALK](https://independent.org/2013/08/17/take-privilege-walk)

DOBSON, D. (2012, MARCH 6). EQUITY VIDEO. [VIDEO FILE]. RETRIEVED FROM: [HTTP://ACHIEVINGTHEDREAM.ORG/FOCUS-AREAS/EQUITY](http://achievingthedream.org/focus-areas/equity)

KUH, G. D. (1993). *CULTURAL PERSPECTIVES IN STUDENT AFFAIRS WORK*. LANHAM, MD: AMERICAN COLLEGE PERSONNEL ASSOCIATION.

FORD, J. (2012, APRIL 11). PEDAGOGY OF PRIVILEGE. [VIDEO FILE]. RETRIEVED FROM: [HTTPS://WWW.YOUTUBE.COM/WATCH?V=JW9EY3N824Q&FEATURE=KP](https://www.youtube.com/watch?v=JW9EY3N824Q&feature=KP)

PIERCE COLLEGE. (2014). CONCEPTUAL FRAMEWORK FOR MISSION FULFILLMENT. RETRIEVED FROM: [HTTP://WWW.PIERCE.CTC.EDU/](http://www.pierce.ctc.edu/)