VOICES: Case Study of a Faculty Development Program in Multicultural Education at an AANAPISI 2-Year College

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Abstract

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As higher education institutions continue to focus more on equity and allocating resources to serve historically marginalized populations, community colleges in particular have benefited from programs such as the federal Asian American and Native American Pacific Islander Serving Institution (AANAPISI) grants to help fund such efforts. One thread of scholarly inquiry looks at how these funds can be used to help improve the outcomes of Asian and Pacific Islander students. This study seeks to understand how leaders of a professional development program at an AANAPISI-designated urban community college integrated multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty responded to this professional development process. Case study evidence of success (change in knowledge, skills, and practice among innovators) reveals ways in which a grant-funded multicultural faculty professional development focused on serving and

creating a culturally responsive learning environment for AAPI students can result in lasting and sustainable change.

The findings from this study provide evidence that VOICES program leaders demonstrated the ability to incorporate multicultural education into the VOICES program, which facilitated professional development as evidenced by faculty perceptions of the program and descriptions of their own changing knowledge, skill, and practice. Furthermore, evidence revealed an emergent community of practice (CP) that persisted beyond the VOICES program and lifespan of the AANAPISIS grant.

Despite these successes, however, there were also challenges that surfaced in the study that inhibited the program's success and sustainability, although most of these were addressed through various types of support, advocacy and collaboration. The study has produced eight themes that relate to challenges and supports on how multicultural education was incorporated into the professional development program. Three of the themes describe challenges to the program, including (1) difficulty scaling impact of changes to practice beyond the program; (2) internal resistance to serving special populations; and (3) differing views on support expectations. Five of the themes illustrate elements of support for the program, including (1) shared understanding of the role of the program; (2) faculty knowledge and practice around culturally responsive teaching; (3) support of leaders from the VOICES program, faculty, and the college; (4) changes to hiring practices associated with diversity goals; and (5) strong ties to local community.

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Dedication

To my parents, Byron and Phyllis. Thank you for always encouraging me and giving me the love and support to achieve my goals.

Chapter I: Introduction

Overview

Community and technical colleges are the major point of entry into post-secondary education for students of color (Prince, 2014; Bailey, Jaggers and Jenkins, 2015). Research shows that educators are challenged to meet the needs of this increasingly diverse group of students (Alexander et al., 2019; Gurin, 2013; Garcia et al., 2010; Teranishi, 2010; Banks et al, 2005). In recent years, colleges have moved from an access agenda—where the primary goal is getting students enrolled in college—to a completion agenda where the goal is degree attainment (Lee Jr. et al., 2011). Following the tenets of the completion agenda, colleges have shifted their attention to look at achievement and outcomes for all students, but with specific attention on equitable student supports leading to equivalent odds of achieving various educational outcomes among different subsets of students (Kazis & Lincoln, 2013). With the shift to a completion agenda, research has highlighted persistent achievement and outcome gaps—in data such as grades, earned credits, persistence (returning to school in subsequent quarters), degree completion, and satisfaction with the college experience—between traditionally mainstream (white, heterosexual, native-born, native English speaking students) and more diverse (students of color, LGBTQ, immigrant, non-native English speaking, and others with cultural, national, or religious differences) students (Gay, 2000; Reardon, 2011; Haak et al., 2011; Stephens et al., 2011; Fletcher & Tienda, 2010; Gregory et al., 2010; Bailey, Jaggers and Jenkins, 2015). In colleges with increasingly diverse student bodies, this means that faculty need the tools to not only present the content of their classes in ways that are meaningful and relevant to all students, but also to increase student satisfaction and make personal connections with them (McGee et al., 1995; Collins, et al., 2014; Grant & Sleeter, 2011). This necessitates educators, leaders, and

policy makers take a critical look at the ways instruction is delivered, to move away from mainstream cultural norms and reliance on student individualism, and towards a more inclusive and multicultural classroom environment (Au & Kawakami, 1994; Ladson-Billings, 1994, 1995; Gay, 2002; Pascarella et al., 2011).

In response to this need, many educational leaders continue to turn to professional development as a strategy to improve the skills and competencies of faculty (Milner IV, 2010; Sleeter, 2011). Furman (2008) argues that it is critical to understand not only if, but how teachers learn to provide an equal education for a diverse population of learners. This is important because what teachers learn and know affects their quality of instruction. Quality of instruction, in turn, has the strongest influence on student achievement (Hollins & Guzman, 2005; Nye, Konstantopoulos, and Hedges, 2004; Rivkin, Hanushek, and Kain, 2005), even when controlling for socioeconomic status, school quality, and class size. Although criticized in some of the literature as often inadequate (Guskey, 2000; Little, 1993), programs of faculty professional development are still seen as the most effective means of influencing and improving teacher practice compared with policies (Supovitz, 2000; Smylie, 1996). This relationship between the importance of teaching and the limits of faculty professional development experiences has been recognized for decades. In their review of research on the matter, Hawley and Rosenholtz (1984) conclude that in "virtually every instance in which researchers have examined the factors that account for student performance, teachers prove to have a greater impact than program. This is true for average students and exceptional students, for normal classrooms and special classrooms" (p. 3). In other words, improvement in teaching leads to improvement of student performance outcomes. However, with respect to the increasing diversity of colleges and the persistent homogeneity of faculty, researchers argue that it is becoming an imperative of ever-

increasing importance to support faculty in developing skills in multicultural education (Goodlad, 1990; Teranishi, 2010). Faculty who are ready to handle this diversity are no longer a luxury but a necessity (Menken & Antunez, 2001), because the reality of faculty demographics is that they are very different from the students they serve. Dee (2005) describes two main types of mechanism by which demographic pairings of students and teachers can influence learning outcomes: passive and active effects. Passive effects happen just because of the teacher's racial, cultural or gender identity, rather than resulting from behaviors. One example is the "role model" effect that can occur when a demographically similar teachers models high standards and expectations, and the student can "see themselves" in the expectations. Another passive effect is what Steele and Aronson (1995) term "stereotype threat." Stereotype threat can occur when a student is paired with a teacher that is demographically different and describes the risk of conforming to negative stereotypes about a student's racial, ethnic, gender, or cultural group. Again, this is not caused by a teacher's behavior, but because of the demographic difference, whereby students can "experience an apprehension that retards their academic identification and subsequent achievement" (Steele and Aronson, 1995). Active effects, on the other hand, are the result of biases—intended or unintended—that negatively influence teachers' "expectations of and interactions with students who have different demographic traits (e.g., Ronald F. Ferguson 1998, page 294)." Dee's (2005) findings suggest that demographic dynamics between students and teachers "have consistently large effects on teacher perceptions of student performance" (p. 11), and that those perceptions in turn influence educational opportunities for students. In the discussion of policy implications, the author states that although the most "widely recommended" responses are those that involve recruiting underrepresented teachers. However, such an approach has the obvious risk of harming more students that do not share the teacher's

demographic characteristics, and the author suggests that "alternative policies that improve the effectiveness of all teachers may be a relatively attractive way to close achievement gaps" (p. 12) Based on such evidence, college faculty professional development programs should include equity, diversity, and cultural competency as core goals of their endeavors in order to better prepare all students for a multicultural society, as suggested by other researchers (Banks et al., 2005; Cochran-Smith, 2005; Furman, 2008; Teranishi et al., 2004; Banks, 2008). But how is this accomplished?

In this case study, I examine how leaders of a professional development program at an AANAPISI-designated urban community college incorporate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty respond to this professional development process. I examine a unique case, as the only college—of six colleges receiving funding in the inaugural Asian American and Native American Pacific Islander Serving Institution (AANAPISI) federal grant—that focused on multicultural professional development for faculty. The scope of the study does not extend to a consideration of how students respond to the professional development, because the focus is on the faculty participants' direct experience of and response to the professional development program.

In summary, I have presented the general rational for the need to understand multicultural education in community college faculty professional development programs above. Next, I provide a more in-depth discussion of the problematic and durable stereotypes of AAPIs in higher education, followed by an examination of the demographic, cultural, and ethical imperatives that undergird the need for this research. I conclude Chapter One by presenting the study's purpose and research questions.

Problem Statement

The Forever Foreigner and Perfidious Foreigner Myths

One long-standing obstacle to diversity and equity in the education of AAPI students is the "forever foreigner myth," which is a set of erroneous beliefs that exclude Asian Americans from ideas about what it means to be American (Junn & Masuoka, 2008), and perpetuate a stereotype that all Asian Americans are foreign born (Sue, Bucceri, Lin, Nadal, & Torino, 2007) and incapable of integrating into society in the United States (Museus, 2014). In addition, Suzuki (2002) describes the "perfidious foreigner" image as one that "had the effect of raising suspicions about the loyalty of Asian Americans" (p. 24). Thus, images persist that underpin notions that Asian Americans are foreigners who cannot be "trusted because of their ethnic backgrounds and ties to Asian countries" (p. 24). Suzuki argues that these images and stereotypes also persist in higher education, and have detrimental effects on students, who experience them in the forms of "extreme psychological stress and alienation." Moreover, these concerns are often left unaddressed because of the relative outperformance, in the aggregate, by Asians on traditional measures (e.g., grades and graduation rates) compared with peers. I discuss this in the next section.

The Model Minority Myth

The attitudes and beliefs that practitioners use in their interactions with AAPI college students may be unintentionally counterproductive because this population has been stereotyped as being comprised of only successful students who do not struggle academically—known as the "model minority myth"—leading to their needs being overlooked and unaddressed in higher education (Teranishi, 2010; Trytten, Wong Lowe, & Walden, 2012). The persistent depiction of AAPI students as a model minority, who are universally successful with few if any difficulties,

remains problematic in research on higher education (Suzuki, 2002). This problem is exacerbated by high levels of participation in four-year colleges and universities and overrepresentation at selective universities. However, research using disaggregated data shows that within group differences (e.g., language status, ethnicity, socioeconomic status, and generational status) paint a different picture, as some AAPI subgroups—Khmer, Laotian, Hmong, Tongan, Chamorro and Samoan—attain degrees at some of the lowest levels (CARE, 2011; de Brey, et al., 2019). Yet, as a consequence of the durability of the model minority myth, there is a relative dearth of research on AAPIs in higher education literature (Teranishi, 2010; Museus, 2013). The result of this lack of research is that AAPI students in U.S. colleges and universities are not well understood, especially underserved AAPIs (Museus & Chang, 2009).

In higher education literature, the model minority myth and the forever foreigner myth underpin the false narrative that universally successful foreigners are taking over American education. But these stereotypes only serve to further obscure differences between groups and prevent supports from being researched and developed for underserved AAPI students in higher education, especially the most vulnerable first-generation and low-SES students (Teranish, 2010; Museus, 2014). These stereotypes can be more difficult to deconstruct because of more durable demographic differences between faculty and the increasingly diverse students they teach. I discuss this in the next section.

Demographic Imperative

The demographic imperative facing education generally, and higher education in particular, can be understood as follows: the diversity of students in the U.S. has been increasing at a rate that the diversity of educational leaders and faculty has not. This is particularly apparent when examining Asian American and Pacific Islander (AAPI) demographics. Starting around

1965, the population of AAPIs in the US has roughly doubled every 10 years. Currently, there are nearly 1.4 million Native Hawaiian and Pacific Islanders and over 21 million Asians (alone or in combination) residing in the United States (U.S. Census Bureau, 2020). Moreover, based on data from the US Census Bureau, the National Commission on Asian American and Pacific Islander Research in Education (CARE) reports that the AAPI population is projected to keep this pace of growth into the future, when it is estimated to reach nearly 40 million by 2050 (CARE 2011, p. 4). The growth of the AAPI population over the past 50 years has seen a corresponding increase in the number of AAPI students in US colleges and universities. For these colleges and universities, growing diversity has lent a greater importance to understanding students' needs in order to be successful.

In contrast to the diversity of students in the U.S., however, the population of U.S. faculty at community colleges remains disproportionately white. Nationally, 50.5% of students at 2-year colleges are white, and in Washington State, just 44% of students are white while 84% of faculty are white (National Center for Educational Statistics, 2016). In *Asians in the Ivory Tower* (2010), Teranishi writes: "There are significant gaps in the representation of different AAPI ethnic groups among teachers, which result in gaps in language and cultural resources for subpopulations of AAPI students" (p. 133). Furthermore, according to the U.S. Department of Education, 81% of public 2-year faculty identified as white, while just 4.2% identified as Asian or Pacific Islander. As Garcia, Jensen, & Sribner (2009) argue, the growth of increasingly diverse student populations, together with the fact that "the teacher corps lacks diversity," creates a demographic imperative (p. 135). However, for relatively smaller populations such as AAPI students, even with perfect proportionality between student population and faculty, most students would still be taught mostly by white teachers. Students need faculty to serve not only as cultural

and linguistic resources, but also as role models and advisors, helping them to negotiate both the institutional and psychological challenges leading to higher education. The ability of faculty to meet these diverse demands is directly related to their skill and experience. However, for many faculty, diversity has been viewed as an obstacle to overcome (Ladson-Billings, 1995), and historically there has been much resistance to accommodation of underserved students (Teranishi, 2004).

Cultural Imperative

The literature on AAPIs in higher education has documented examples of cultural incongruencies between AAPI students and white faculty. For example, there is a western "norm of independence" associated with higher education, where "once you're 18 or in college, you're on your own" (Teranishi, 2010). In many Asian and Pacific Islander cultures, the norm is one of interdependence. This can be problematic for AAPI students who expect teachers to behave almost like parent-mentors, and teacher who expect students to be fully independent (Chang et al., 2010). The relationship to teachers in many Asian countries is also one of deference, so the assertiveness needed to "participate" in American higher education needs to be taken into account (Teranishi, 2010). For example, raising your hand to comment when the instructor asks for critical feedback or if there is a lack of understanding of an instructor provided explanation may be seen by the student as disrespectful. This mismatch can lead to missed learning opportunities. There are also differing expectations around the role of school and family for Pacific Islander students, for example, who often have to negotiate competing expectations from family (to help provide economic support) and from school (to commit all the time necessary to attend and study) (Bahrassa et al., 2011). Finally, AAPI students can experience higher levels of stress and anxiety from both in-group (pressures to conform to expectations) and out-group

(perceived racism, stereotype confirmation anxiety) race-related stressors (French et al., 2013). Higher education research can help remedy teachers' limited understanding of AAPI college students by beginning to answer how teaching and learning for AAPI students may not align with traditional theoretical models of teaching and learning in college. However, of the few in-depth studies on AAPI students in community colleges (e.g., Rimando, 2011), none focus specifically on faculty members' attempts and subsequent struggles of adapting classroom theory and practice to meet the needs of AAPI students at scale. Understanding student needs in the context of the persistent model minority myth is only one step towards understanding the full experience of AAPI students. Expanding multicultural education research to include AAPIs is also an imperative because such research provides the basis for changing policy and practice to be more inclusive of diverse student cultures. As Gay (2002) notes, some "professional [development] programs still equivocate about including multicultural education despite the growing numbers of and disproportionately poor performance of students of color" (p. 106). The result is a cultural divide in higher education classrooms that is perpetuated by the lack of commitment to multicultural education. The author goes on to say that this "equivocation is inconsistent with preparing for culturally responsive teaching, which argues that *explicit knowledge* about cultural diversity is imperative to meeting the educational needs of ethnically diverse students" (p. 107). Moreover, with respect to teaching diverse AAPI students, the need to attend to Gay's cultural imperative is complicated by the durability of the model minority myth. More research is needed to understand how faculty recognize and respond to this complexity.

Ethical Imperative

The lack of cultural knowledge, together with the model minority myth, has created an erroneous and incomplete view of AAPI students in higher education. It follows that the

responsiveness of faculty would also be problematic: if faculty generally have erroneous and incomplete views of AAPI students' needs, they cannot teach in ways that best support their learning. As Samuels (2018) put it, instructors must "develop a knowledge and appreciation of diverse cultures, explore how equitable and inclusive practices can be implemented in schools, and imagine strategies for challenging existing barriers" (p. 22). Cochran-Smith (2004) suggests three approaches to this problem: (1) understanding the function of multicultural education in society; (2) improving on programs that develop skills in multicultural education, and; (3) supporting professional development programs that prepare faculty to better teach diverse student populations. Banks (1999) argues that the multicultural solution to such a problem will result in a more accurate and complete view. Within this argument, he outlines how and why multicultural education is a necessary component in the achievement of a more realistic view of the United States' history and cultural diversity: "Multicultural education is for the sake of accuracy…The more perspectives we have, the more closely we approximate accuracy…for the sake of democracy, for the sake of giving all students and cultures a voice" (p. 83). This argument is salient in the context of the model minority and forever foreigner myths presented earlier, as both are perpetuated by inaccurate beliefs regarding AAPI students, and multicultural education is therefore a direct means of addressing and deconstructing those false narratives.

With respect to implementing multicultural education through changes to content and pedagogy, Morey and Kitano (1997) propose a rationale for "multicultural course change"—which they define as "the modification of a given course to appropriately incorporate multicultural content, perspectives, and strategies" (p. 2). The rationale also connects Banks' notion that multiculturalism underpins a more authentic understanding of reality to an ethical responsibility inherent in decisions—by administrators and faculty—to change a course to make

it more inclusive. Morey and Kitano state that "course and pedagogy development as part of institutional change for responding to cultural diversity and combating racism is an ethical imperative for campuses with diverse student bodies" (p. 2). Because multicultural course change affects faculty and students from diverse and mainstream backgrounds alike, it has the potential for broad impact. Ultimately, the authors claim, multicultural course change will also specifically transform faculty experience, as it "challenges us to examine our own perspectives, engages us in intellectual struggles, and propels us across disciplinary boundaries as we search for resources to enrich our own knowledge" (p. 3). This transformative aspect of multicultural course change can thus help to bridge the demographic and cultural divide between more diverse students and less diverse faculty. In doing so, multicultural course change also fulfills the ethical imperative described above—specifically by helping to respond to the within group cultural diversity of AAPIs and combating the racism inherent in the model minority myth. Thus, it is important to understand how administrations carry out this work, and how faculty respond.

Purpose of the Study

The purpose of this study is to understand how leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty respond to this professional development process. The research questions are:

1. How do leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students?
2. How do the faculty respond to this professional development process?

Significance of the Study

In this study, I contribute to the current body of knowledge in several ways. First, it contributes to the literature on multicultural education (Gibson, 1976; Banks, 2004; Sleeter and Grant, 2008) through empirical case study research in a unique community college setting. Second, it contributes to the literature on faculty learning in a professional development program (Friman-Nemser, 2001; Melnick and Zeichner, 1995, 1998; Guskey, 2000, 2002) with a focus on supporting AAPI students (Museus, 2014). Finally, it contributes to literature on faculty professional development programs (Cochran-Smith, 2004; Hollins and Guzman, 2005), specifically the incorporation of multicultural education into curricular change efforts (Morey & Kitano, 1997) and a focus on AAPI (Yang, Rendon, & Shearon, 1994) at two-year colleges (Grant and Kiem, 2002; Murray, 2002), which is virtually absent in the literature (Museus, 2014). From a multicultural faculty development perspective, this study would highlight one campus' attempts at using its federal AANAPISI grant to enhance institutional capacity by educating its faculty about the AAPI student population and developing the knowledge, skills, and abilities to better serve them. It presents an opportunity to consider how new knowledge is eventually translated into action or change in practices, and furthermore, how faculty who might be unaware of the needs of AAPI students or even resistant to diversity training opportunities might be engaged in such efforts. It will also yield insights into how professional development in multicultural education, with its goal of transformative changes for faculty, works in practice.

This study helps fill the need in the body of research for detailed qualitative case studies that centrally consider AAPI students (Museus & Chang, 2009; Orsuwan, 2011; Teranishi, 2010), community colleges (Morey and Kitano, 1997; Cohen and Brawer, 2001; Townsend et al, 2005; Smith and Ayers, 2006; Crisp, 2009), and programs supporting AAPI students in

community colleges (Museus, 2014). It builds on a large body of scholarship on multicultural education in teacher preparation programs (Cochran-Smith, 2003; Friman-Nemser, 2001; Melnik & Zeichner, 1995; see also Chang, 2005; Kvilvang, 2006; Kyles, 2007; Leonard & Leonard, 2006; Martin, 2005; McDonald, 2005; Mueller, 2006; Song, 2005), but is also informed by the much smaller literature base in *higher education* (Morey & Kitano, 1997; Parkhouse, 2019; Lewis & Crowfoot, 2005). This study extends the work of Liu (2010) by adapting the questions and framework of Cochran-Smith, (2003) to the case study, but focuses instead on professional development and multicultural course change in higher education (Morey & Kitano, 1997) rather than *K-12 education*. Other previous studies have also examined multicultural education integration into teacher preparation programs in K-12 education (i.e., Kvilang, 2006; McDonald, 2005; Mueller, 2006) or have involved less in-depth studies of programs in higher education (i.e., McLeod, 1996; Piland and Barnard, 1996). In summary, this study provides new, in-depth qualitative research on faculty professional development experiences, geared towards supporting AAPI student learning through multicultural education in community colleges, and funded by the federal AANAPISI grant.

Definition of Terms

AANAPISI – The Asian American and Native American Pacific Islander-Serving Institution (AANAPISI) program is a federally designated Minority Serving Institution (MSI) program, established by U.S. Congress in 2007 under the College Cost Reduction and Access Act, and expanded in 2008 under the Higher Education Opportunity Act.

Community of Practice – A community of practice is a group of people who share a common goal or interest, and in which relative novices and experts interact regularly in order to learn and improve participation in the group (Lave & Wenger, 1991; Wenger, 1999).

Cultural Competence – The ability to understand, appreciate, and interact with people from cultures or belief systems different from one's own (DeAngelis, 2015).

Cultural Humility – The "ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]" (Hook et al., 2013, p. 2).

Culturally Responsive Teaching – Using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them (Gay, 2010).

Equity – Equity in education refers to the principle of fairness. While it is often used interchangeably with the related principle of equality, equity encompasses a wide variety of educational models, programs, and strategies that may be considered fair, but not necessarily equal (Education Reform, 2016). Specifically, this often refers to reallocation of resources in ways that are unequal but considered fair, and that lead to approximately equivalent odds of achieving a desired goal or outcome, on average, for different groups (Levin, 1994, p. 168).

Faculty/Teachers – I use the terms faculty and teachers more or less interchangeably in this study in part because the literature I draw on is a synthesis of two threads: one on multicultural teacher education, which is more focused on pre-service K-12 teachers, and faculty development literature, which is focused on faculty professional development in post-secondary education. Because my work focuses on community colleges, where many faculty come from professional-technical backgrounds and lack specific educational background on teaching and pedagogy, both strands of the literature are relevant. To explicate the connections, I draw on Morey and Kitano's (1997) work to both frame the role of curriculum development and multicultural course change, and to bridge the conceptual literature between pre-service teacher

training—which accounts for the vast majority of scholarship—and post-secondary faculty development, which is the focus of my research.

Intercultural Development Inventory (IDI) – The IDI is a cross-culturally valid, reliable, and generalizable measure of intercultural competence along the validated intercultural development continuum (adapted, based on IDI research, from the DMIS theory developed by Milton Bennett).

Model Minority Myth – The model minority myth is the notion that Asian Americans achieve universal and unparalleled academic and occupational success (Museus & Kiang, 2009).

Stereotype Threat – Stereotype threat is being at risk of confirming, as self-characteristic, a negative stereotype about one's group (Steele & Aronson, 1995).

VOICES – VOICES is the name of the AANAPISI grant-funded professional development program that is the subject of this case study. VOICES stands for Vision, Opportunity, Inclusion, Collaboration, Equity, and Social Justice. There were three VOICES programs, VOICES I (2010), VOICES II (2011), and VOICES III. In this study, unless otherwise noted, "VOICES" refers specifically to VOICES III (2013-2014), and subsequent *related* grant work (through 2016) and work by the VOICES community of practice (CP) in the post-grant era (2016-2018). Any reference to VOICES I or VOICES II will include the roman numerals.

Chapter II: Literature Review

Introduction

In this chapter, I review the conceptual and theoretical literature, along with a review of empirical findings, that ground the current study in the scholarly literature base. I begin by presenting the conceptual framework, along with a review of the multicultural education literature relevant to the framework. Next, I review the literature on multicultural teacher education and the connection to faculty development, paying attention to the relationship and shared scholarship between the two. In the final section, I review empirical findings on multicultural education programs and connect them to the two key sources in the literature that I use to operationalize the conceptual framework: Cochran-Smith's (2003) *The Multiple Meanings of Multicultural Teacher Education* and Morey and Kitano's (1997) *Multicultural Course Transformation in Higher Education*. These also underpin the analytic framework discussed in Chapter III.

Conceptual Framework

The conceptual framework for this study is comprised of three dimensions that inform a response to the demographic, cultural, and ethical imperatives presented in chapter one, and show how higher education administrators can better prepare faculty to support *all* students. The first dimension is the theoretical foundation for multicultural education. Education researchers have clarified theoretical models and goals of multicultural education (e.g., Gibson, 1976; Banks, 1999, 2004; Paluck & Green, 2009), particularly approaches that aim to support students of minority and low-income backgrounds (Grant & Sleeter, 2001; Gay 2004; Gorski 2006).

The second dimension comes from conceptual literature on teacher education and faculty professional development, based on the conviction that providing equitable education for *all*

students involves strengthening faculty preparation (Morey & Kitano, 1997; Darling-Hammond, 2004). Researchers have developed both theory and practice regarding what teachers should know and be able to do in order to provide a quality education for all students (Hollins & Guzman, 2005; Banks et al., 2005; Cochran-Smith, 2003). Attention has been growing toward the role of leaders and programs in this faculty development process. Some researchers have concluded that such programs must make diversity, equity, and social justice central to the goals of all program courses and field experiences (Banks et al., 2005), and have found that program leaders are helping teachers to "acquire the knowledge, skills, attitudes, and dispositions needed to support diverse student populations" (Melnick & Zeichner, 1998, p. 287). I conclude discussion of this dimension with a conceptual framework tool that integrates a few key perspectives in the field on incorporating multicultural education into faculty development programs (Cochran-Smith et al., 2004) and serves as the primary data analysis tool for this study.

Finally, the third dimension of the framework for this study includes an overview of empirical research that extends two previous seminal reviews of programs for preparing faculty to teach diverse student populations (i.e., Cochran-Smith et al., 2004; Zeichner & Conklin, 2005) by looking at the literature specific to community college (Foote, 1994; McLeod, 1996; Piland and Barnard, 1996) and AAPI students (Teranishi, 2010; Gay & Howard, 2000; Dee & Daly, 2012). In other words, the third dimension looks at studies that combine the first two dimensions of multicultural education and teacher development. At the end of this review, I identify the need in the research base that this study will address: to examine how faculty development leaders incorporate multicultural education into a faculty development program in post-secondary education. Previous studies have focused on examining teacher preparation programs in *K-12*

education, but the same attention has not been given to faculty development programs in *post-secondary* education, and certainly not in community colleges.

The three dimensions of my conceptual framework serve as a model for shaping my research perspective in this study. The framework also underpins the analytic frameworks, proposed by Cochran-Smith (2003) and Morey and Kitano (1997), which were my original starting points for the literature review and that serve as the analytic model for this dissertation. However, I also maintain the perspective recommended in the literature on case study research of allowing my experiences at the research site and with the research participants to inform and influence my evaluation of the data, the development of my interpretations of findings, and the formation of the study's recommendations, which push the discussion beyond the original analytic framework.

Theoretical Views of Multicultural Education

Definitions

According to Banks (2004) there is a "high level of consensus about the nature, aims, and scope" of multicultural education, although Banks and other theorists (Gay, 1992) have pointed out a large gap in the pace of development where practice lags behind theory. The consensus, according to Banks, regarding the goals of multicultural education is "to reform the schools and other educational institutions so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (p. 3). Banks and Banks (2001) summarize multiple definitions as follows:

> …multicultural education is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to achieve academically (p. 1)

In order to accomplish these goals, wholesale changes to the "curriculum; teaching materials; teaching and learning styles; the attitudes, perceptions, and behaviors of teachers and administrators; and the goals, norms, and culture of the school" must be sought (p. 4). Gay (2004) adds that multicultural education is also a set of beliefs and explanations that are both descriptive and prescriptive. Multicultural education describes the "ethnically and culturally diverse social structures of the United States and their relationship to national institutions, value beliefs, and power systems," and prescribes "what should be done to ensure the equitable treatment for diverse groups" (p. 33). In another definition of multicultural education, Grant (1994) adds the notions of process and setting:

> Multicultural education is a philosophical concept and an educational process. It is a concept built upon the philosophical ideals of freedom, justice, equality, equity, and human dignity…Multicultural education is a process that takes place in schools and other educational institutions and informs all subject areas and other aspects of the curriculum. It prepares all students to work actively toward structural equality in the organizations and institutions of the United States (p. 31).

Ultimately, what these definitions describe are theoretical and conceptual. Researchers have understood that such definitions need to be made explicit in regard to practice, as well as contextualized to specific cases in order to be useful in responding to the social realities in which students and teachers operate. Specifically, researchers have outlined various dimensions of multicultural education that may be understood as approaches to practice that can help teachers to "create systematic change" in America's schools (Gay, 2004). In the next section, I present five of the leading conceptual approaches regarding multicultural education that I traced back from my two primary sources for the analytic framework. I consider each of these approaches in

answering my research questions, as I will attempt to provide conceptual reference points in my analysis that are congruent with these major theoretical contributions to the literature, where possible.

Theoretical Dimensions

Gibson (1976)

Gibson's (1976) classifications represent an early attempt to provide a typology for the development of multicultural education. Gibson's classifications include:

1. Education of the culturally different
2. Education *about* cultural pluralism
3. Education *for* cultural pluralism
4. Bicultural education
5. Multicultural education as the normal human experience

The first classification, *education of the culturally different*, is focused on helping students learn the skills and abilities necessary to assimilate into mainstream society. The second is *education about cultural pluralism*. The word *about* in this classification denotes the emphasis on teaching knowledge about other cultures to students in order to form a basis of cross-cultural understanding. This can be contrasted to Gibson's third classification, *education for cultural pluralism,* which focuses on increasing political power for minority groups while preserving their cultures. The fourth classification is *bicultural education,* which is meant to teach students how to effectively negotiate between and among their own culture and the larger mainstream society. Finally, the fifth classification is *multicultural education as the normal human experience*. As the name suggests, in this classification students are taught to conceive of operating in a variety of cultural contexts as a "normal" approach experiencing school, education, and society. This is reflected in Banks' idea that multicultural education provides a more "accurate" view of the diverse reality of culture and society in the United States.

Banks (1999, 2004)

Banks' (1999, 2004) dimensions of multicultural education represent another major typology for understanding multicultural education, including the design of curriculum, programs, and transformation of school culture. These dimensions include:

1. Content integration
2. Knowledge construction
3. Prejudice reduction
4. Equity pedagogy
5. Empowering school culture and social structure

The first dimension, *content integration*, considers the "examples, data, and information" that teachers use to teach key concepts or skills in their content area. Banks (2009) points out that content integration is more readily accomplished in some areas like social studies and language arts than in math and science, and that the belief that content integration "constitutes the whole of multicultural education" may be a reason math and science teachers do not see it as relevant to their subjects (Banks, 2004, p. 4). However, even within the dimension of content integration, there are multiple levels, or approaches, to integrating content. The four approaches to content integration include: the contributions approach, the additive approach, the transformative approach, and social action. The *contributions approach* is when ethnic figures in the form of heroes and heroines, along with important "cultural artifacts," are added to the curriculum. The *additive approach* is one in which "content, concepts, themes, and perspectives" are added to the curriculum, typically by the "addition" of a book, unit, or course to a class or program. However, for both approaches, the overall curriculum remains unchanged, as the figures and artifacts are often decontextualized—by omitting or glossing over phenomena such as racism and discrimination, for example. In these cases, the content does not change the fact that the curriculum is seen from a mainstream point of view, including its "assumptions, values, and

structure" (Banks, 2009, p. 242). The *transformation approach*, on the other hand, changes "the fundamental goals, structure, and perspectives" of the curriculum by presenting multiple ethnic viewpoints on the various concepts and issues that comprise the content. The role of the mainstream viewpoint, then, is no longer central, but one among many. The goal is to provide an extended, broader, more "accurate" view of history and society. Finally, the *social action approach* extends the transformation approach by adding curricular elements that "require students to make *decisions* and take *actions* related to the concept, issue, or problem studied in their unit" (245).

Knowledge construction, the second of Banks' dimensions of multicultural education, focuses on how knowledge is created in various disciplines, often contrasting approaches of the social, behavioral, and natural sciences. Teachers do this to "help students to understand, investigate, and determine how the implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed within it (p. 20). Knowledge construction has five major types, according to Banks (1993): personal/cultural knowledge, popular knowledge, mainstream academic knowledge, transformative academic knowledge, and school knowledge. *Personal/cultural knowledge* is knowledge students bring from "personal experiences in their homes, families, and community cultures," which function as lenses to understand the other knowledge and experiences they have in school and in society (p. 7). *Popular knowledge* is knowledge in the form of facts, concepts and explanations that come from mass media and popular culture. Much of popular knowledge is subtle and implicit. *Mainstream academic knowledge* is the knowledge that comprises "traditional Western-centric knowledge," underpinned by the central (positivist) tenet that "there is a set of objective truths that can be verified through rigorous and objective research procedures

that are uninfluenced by human interests, values, and perspectives" (p. 8). In contrast, *transformative academic knowledge* is knowledge that challenges and is critical of mainstream academic knowledge. Unlike mainstream academic knowledge, which assumes value-free and objective view of knowledge construction, transformative academic knowledge recognizes the influence of social influence, political power, and the values and beliefs of the researcher. Finally, *school knowledge* is knowledge based on the facts and concepts that comprise textbooks, lectures, and other instructional media used by teachers in schools. "School knowledge tends to be strongly influenced by mainstream academic and popular knowledge" (p. 11).

Banks' third dimension of multicultural education is *prejudice reduction*. Prejudice reduction has to do with reconciling or informing students' racial attitudes with more democratic attitudes and values. The rationale is that students may have "negative attitudes toward and misconceptions about different racial and ethnic groups" (Banks, 2009, p. 21). The goal of prejudice reduction is to have students "acquire more democratic racial attitudes" (Banks, 2004, p. 5). Though most of the research Banks cites refers to research on school-aged children, there is also significant research on prejudice reduction in college (e.g., Paluck & Green, 2009). Much of the field research is focused on interventions, whereas experimental clinical research is focused on the cause-and-effect relationships of prejudice.

Equity pedagogy, Banks' fourth dimension of multicultural education, has to do with helping teachers understand how to support improved academic outcomes for ethnically and racially diverse, and low-income students (Banks, 2004). During the early 1960s, social scientists were espousing theories that "cultures of poverty" were responsible for the behaviors and values of low-income groups. The version of the theory that was dominant in education research was known as *cultural deprivation*, and held that "the major focus of education reform must be to

change the students by enhancing their early socialization experiences" (p. 18). This focus on deficits in turn prevented researchers from identifying those students' strengths, as well as ignoring solutions that would have considered structural changes to schools and teaching. By the 1970s, a counter-theory had emerged in the form of *cultural difference,* a theory that posits that low-income and ethnic minority students have rich cultures that are in conflict with school culture. Many of the cultural difference theory concepts focus on language and learning styles, though this research is contentious (p. 20). The cultural deprivation then made a comeback in the late 1980s, manifesting conceptually in the form of "at-risk." At the time, the at-risk theory developed into a funding category at the federal and state levels, giving it broad popularity and applicability to both policy and research.

The fifth and final dimension of Banks' multicultural education theory is *empowering school culture and social structure*. This dimension views schools as social systems and employs systems approach to view the school as a cultural system with unique values, norms, and shared meanings. This is a holistic approach to school reform that considers the importance of multiple variables in the improvement of achievement for low-income and ethnic minority students, such as teacher knowledge, attitudes and beliefs; changes to pedagogy and curriculum; and changes to school norms and climate (Banks, 2004).

Sleeter and Grant (1987, 2008)

Sleeter and Grant (1987, 2008) is one of the most widely cited typologies of multicultural education. The authors present five approaches to multicultural education theory and practice. These include:

1. Teaching the exceptional and culturally different
2. Human relations
3. Single group studies (ethnic studies)
4. Multicultural education approach

5. Multicultural and social justice education

The first approach, *teaching the exceptional and culturally different*, is similar to Gibson's "education of the culturally different" in that is aims to help all students develop mainstream knowledge to succeed in learning traditional curriculum in mainstream educational contexts. This approach does not address resource or power inequities, and is typically guided by "deficit" models thinking that prescribes support programs so that students outside the mainstream can "achieve" to that norm.

Sleeter and Grant's second approach, *human relations*, positions intergroup harmony and respect as its primary aim. In that sense, it is similar to Gibson's "education about cultural difference," because it proposes that as students become more familiar with and appreciative of one another's differences, intergroup harmony will increase. Like their first approach, the human relations approach also fails to address resource or power inequities directly, and thus avoids "the ways in which larger sociopolitical contexts inform interpersonal conflict and prejudice" (Gorsky, 2008, p. 5).

The *single group studies* (or *ethnic studies*) approach is the third in this typology, and as the name implies, focuses on one group at a time, and those groups that have faced historical oppression in particular. It also focuses on the cultural features of the groups, as well as historical accomplishments. In this sense, it is similar to the content integration dimension Banks addresses in the "contributions" and "additive" features. Although the goal is for students to learn about these groups' cultures, contributions, and experiences of oppression, this approach is often marginalized relative to the main curriculum (Sleeter and Grant, 2008). Because of this tendency to be marginalized, it is similar to the first two approaches in that it does not effectively and directly address inequities of resources and power.

In contrast, Sleeter and Grant's fourth approach, *multicultural education*, examines group relationships with respect to resources and power across differences in gender, ability, class, race, sexuality, and so forth (Grant et al, 2009). This approach considers multiple groups and cultures simultaneously, and aims to provide the principles that "reform schools comprehensively based on the principles of equality and pluralism" (Gorsky, 2008, p. 5). Gay (2004) considers the dimension of curricular reform central to the multicultural education approach, noting that the "organizing center or core of curriculum reform shifts from separate groups to common concepts, themes, issues, and concerns across groups" (p. 43). It is also noteworthy that multicultural education is similar to the "human relations" approach, but more involved as it seeks to actively "bring the community into the schools, and vice versa" (Leistyna and McLaren, 2002, p. 12).

The fifth and final approach Sleeter and Grant put forth is known as *multicultural and social justice education* (2008), and was previously described as *education that is multicultural and social reconstructionist.* This approach is similar to the multicultural education approach in that it examines social inequities, but it also includes a component to develop students' critical capacities for engaging in social action in order to close the equity gaps that exist across class, race, gender, culture, and so on. As Gorsky (2008) points out, this approach explicitly aims to prepare "students to be active citizens, constructing a world without oppression; a world of equity and justice; a world that meets the needs of the full diversity of humanity" (p. 5). Like the previous description of the approach suggests, reconstructing society in order to improve social stratification is a goal; and as the newer description suggests, social justice is incorporated with multicultural education as a critical lens for education in order to achieve it: "…to help shape a future America that is more equal, democratic, and just, and that does not demand conformity to

one cultural norm" (Sleeter, 1989, p. 63). Put another way, the point of education is also to reshape society to be less oppressive and more multicultural.

Multicultural Teacher Education and Faculty Development Programs

In the previous section, I reviewed the dimension of scholarship on multicultural education with a focus on the conceptual components of multicultural education as an evolving theory. In this section, I review a second conceptual dimension—the literature on multicultural teacher education and faculty development programs—paying attention to the relationship and shared scholarship between the two.

The conceptual dimension of multicultural teacher education and faculty development programs presented here is based on literature about teacher education and faculty professional development, which share a common conviction that providing equitable education for *all* students involves strengthening faculty preparation to teach diverse learners (Morey & Kitano, 1997; Melnick & Zeichner, 1995). Researchers have developed both theory and practice regarding what teachers should know and be able to do in order to provide a quality education for all students (Friman-Nemser, 2001; Zeichner & Conklin, 2005; Cochran-Smith, 2003). Attention has been growing toward the role of leaders and programs in these teacher training and faculty development processes. Some researchers have concluded that such programs must make diversity, equity, and social justice central to the goals of all program courses and field experiences (Banks et al., 2005), and have found that program leaders are helping teachers to "acquire the knowledge, skills, attitudes, and dispositions needed" to support diverse student populations" (Melnick & Zeichner, 1998, p. 287). In order to do this, programs must consider curriculum development and course transformation alongside the acquisition of the knowledge, skills, and attitudes necessary to teach. I draw on Morey and Kitano's (1997) work to both frame the role of curriculum development and multicultural course change, and to bridge the conceptual literature between pre-service teacher training—which accounts for the vast majority

of scholarship—and post-secondary faculty development, which is the focus of my research. I conclude the conceptual discussion of multicultural education programs with a conceptual framework that integrates a few key perspectives in the field on incorporating multicultural education into faculty development programs (Cochran-Smith, 2003) and serves as the primary data analysis tool for this study.

In the following section, I discuss the foundational understanding of the problems and challenges inherent in multicultural education professional development and teacher education programs, along with some ways researchers suggest dealing with them. At the end of the section, I present the conceptual synthesis that combines Cochran-Smith's (2003) conceptual framework with Morey and Kitano's (1997) assumptions, principles, and practices, with recommendations from the literature. The result is a synthesis into a single analytic framework that serves as both the main data analysis tool for this study, and the basis of the interview questions that serve as the foundation for data collection in the study.

Friman-Nemser (2001)

Friman-Nemser's framework on professional teacher learning examines the continuum of teacher preparation and examines the relationship between teacher preparation and professional development. The continuum is organized into five central tasks teacher preparation and professional development. These include:

1. Analyzing Beliefs and Forming New Visions
2. Developing Subject Matter Knowledge for Teaching
3. Developing and Understanding of Learning and Learners
4. Developing a Beginning Repertoire
5. Developing Tools to Study Teaching

The first task is *analyzing beliefs and forming new visions.* Images and beliefs often act as filters that teachers use to make sense of new knowledge and experiences. It is important that teachers

examine the images and beliefs explicitly as they may "also function as barriers to change by limiting the ideas" they are willing to entertain (p. 1016). Additionally, ideas formed early on in life about what teaching and learning look like tend to persist unless critically examined. Therefore, teachers need to also form new visions of what teaching and learning can look like in order to guide professional development and connect their values and goals with actual classroom practices. Unless teachers engage "in a critical examination of their entering beliefs in light of compelling alternatives and…develop powerful images of good teaching and strong professional commitments, these entering beliefs will continue to shape their ideas and practices" (p. 1017).

The second task Friman-Nemser lists is *developing subject matter knowledge for teaching*. Teachers must understand subject matter in order to develop good content. There are three aspects of subject matter: (a) knowledge of central facts, concepts, theories, and procedures within a given field; (b) knowledge of explanatory frameworks that organize and connect ideas; and (c) knowledge of the rules of evidence and proof (p. 1017). Finally, teachers need to know pedagogy that works for the subject. This means having multiple ways of explaining, using models or analogies to covey important concepts that students may struggle to understand, explicitly connecting the purpose of studying the content to knowledge and skill use, as well as being able to connect the content back to students' lives.

Friman-Nemser's third task is *developing and understanding of learning and learners*. This task requires understanding students developmentally and culturally. Developmentally, teachers need to understand that students' age, language abilities, and conceptual capabilities should be taken into account when making pedagogical decisions. Teachers also need to learn about the cultures students were raised in, since many teachers racial, cultural, and

socioeconomic backgrounds differ widely from their students'. Teachers should be encouraged to examine these differences and learn about other cultures in order to better understand their students, their families, and their communities "and to build on this knowledge in teaching and learning" (p. 1018).

Developing a beginning repertoire is the fourth task, which involves teachers accumulating a range of options for curriculum, instruction, and assessment. For teachers that are working to reform beliefs, theory, and practice, this means finding content and teaching models that are a good match for the cultural and developmental diversity of their students. While this does not emphasize variety in the repertoire for its own sake, it should place emphasis on helping teachers determine when, why, and how to use specific approaches.

Finally, developing tools to study teaching means that teachers have to learn how to study and critically reflect on their own teaching. This also means learning how to have serious conversations about teaching with colleagues. Discussion about curricular materials, student stories and attitudes, and the approaches other teachers take towards achieving shared goals, serves to help to improve teacher "respect for evidence, openness to questions, valuing of alternative perspectives, a search for common understandings, and shared standards" (p. 1019).

Melnick and Zeichner (1995)

In their study of teacher education programs, Melnick and Zeichner (1995) lay out their empirical findings to help explain the issues around educating teachers for cultural diversity. The authors state that most programs acknowledge the importance of helping teachers develop more multicultural perspectives and diverse experiences, but many fail to do so. This is compounded by the fact that the leaders or faculty that train the teachers themselves have limited exposure or training and tend to be "Caucasian and monolingual and culturally encapsulated" (p. 2). They

also make the argument that even though the inequities in U.S. society as a whole cannot be solely attributed to failure of schooling, the failure of schools "to provide quality education for all students represents a crisis in education that is intolerable in a democratic society" (p. 2). In studying teacher education programs and the attempts to address these problems, Melnick and Zeichner distill their findings into three dimensions.

The first dimension, *the problem of selection*, means that programs need to "find ways…to focus more on picking the right people rather than changing the wrong ones" (p. 6). Although their critique focused on teacher candidates that are "young and culturally encapsulated," the cultural encapsulation issue could be relevant for more experienced college faculty as well, given the author's connection of cultural encapsulation to "attitudes…developed over a lifetime" (p. 6). Preadmission screening is a useful tool to attenuate this effect, as it effectively screens out participants that are not dedicated to the cultural diversity and multicultural aspects of the program.

The second problem the authors describe is one of *socialization through curriculum and instruction*. Strategies for socialization are either *infused* or *segregated*. Infused experiences are incorporated throughout the program, while segregated ones are focused on specific courses or experiences. Within either strategy, there will be some emphasis placed on *interacting with cultures* and some on *studying about cultures*. In general, four strategies are used to engage students in the socialization process: 1. Self-Knowledge, 2. Cultural Knowledge, 3. Case-Based Instruction, and 4. Field Experiences. The authors describe the *self-knowledge* approach as helping teachers locate themselves culturally within society, examining their own autobiography and cultural identity, through the use of "story telling" to "help them reexamine their attitudes, assumptions, expectations, and beliefs about ethnic, racial, and language groups different from

their own" (p. 8). Melnick and Zeichner (1995) also encourage the development of *cultural knowledge* through interaction with cultural experts from diverse communities. In addition, cultural immersion experiences within the communities can help students experience a culture different from their own in a real-life setting, and then reflect on the experience; the most effective immersion experiences are sustained relationships rather than brief interactions. *Case-based Instruction* is an important strategy because it allows for the development of cultural competence by allowing the analysis of "complex and emotionally charged issues of teaching in culturally unfamiliar contexts" (p. 11). This allows teachers that are cultural outsiders to begin to develop a repertoire of cultural understanding to better "interpret the social meaning of unfamiliar cultural events" (p. 11). The authors' final strategy for socializing teachers into teaching for diversity is *field experiences*. They point out that this is one of the most common strategies for preparing teachers for diversity. And although many programs incorporate field experiences in diverse schools, communities, or both, the experiences alone are not as effective as when paired with significant preparation for the experience (e.g., readings on the cultures to be experienced), frequent reflection, and guidance from expert teachers experienced in the communities.

The third problem Melnick and Zeichner (1995) describe has to do with *institutional aspects of teacher education*. The underlying assumption is that this is difficult at the institutional level because teacher education as an enterprise always involves "the profound transformation of people and of the world views and assumptions they have carried with them for their entire lives" (p. 14). The authors outline four approaches to dealing with this problem. First is the *active recruitment of faculty of color* in order to both provide cultural expertise and better support the minority of faculty of color already working within predominantly white

institutions. The second approach is the creation of a *consortium* where institutions can combine resources to hire staff and create programs to prepare teachers through cross-cultural experiences. The third approach has to do with *staff development for teacher education faculty*. This helps faculty to further develop their own expertise around various aspects multicultural education and teaching for diversity. Finally, Melnick and Zeichner's (1995) fourth approach to the institutional aspects of teacher education involves the development of *partnerships* between predominately white teacher education programs and other university programs or schools and school districts with more diverse students.

In the next section, I will describe the relationship between multicultural education programs and curriculum development. I will also draw the connection between literature on preservice teacher education and college faculty development for multicultural education.

Multicultural Curriculum Development

Gay (2004) details the important relationship multicultural education theory and curriculum development theories. Drawing on Beauchamp (1968), the author outlines three theoretical views of curriculum. First, the curriculum can be viewed as "a *substantive phenomenon*, or a document of some sort" (Gay, 2004, p. 32). For example, a syllabus or a lesson plan could be viewed in this way. Second, a curriculum can be viewed as a *system*, which is a decision-making structure that considers the development, implementation, and evaluation of the curriculum. Finally, a curriculum can be conceptualized as *area of professional scholarship and research*. This notion positions curriculum as an explanatory concept that frames "relationships among curriculum variables," where researchers "typically evoke psychological and philosophical foundations; historical precedents and experiences; social, political, and cultural influences; and research designs and procedures" (p. 32). The connection between

curriculum development and multicultural education is especially relevant to this study because participating faculty signed on in part to update their courses to include multicultural perspectives that would benefit AAPI students. Therefore, it is also important to include the foundational work used in the program to help faculty infuse multicultural education into their courses, and as a component of this literature review. The following section details the work.

Morey and Kitano Framework for Multicultural Course Transformation in Higher Education (1997)

Morey and Kitano's (1997) work *Multicultural Course Transformation in Higher Education* is unique in that it provides a rationale and framework for multicultural education specifically linked to higher education. Along the same lines, it also emphasizes the important role of faculty in developing and implementing multicultural education principles and practices into college coursework. These reasons are the main ones for this book being chosen by the VOICES program as the primary curricular reading for the professional development component of the program. Morey and Kitano cite the same ethical and demographic imperatives described in the introduction to the present study as rationale for the development of their framework. With respect to goals, the authors share views similar to Gibson's and Banks' that multicultural education is a "more comprehensive, accurate, intellectually honest view of reality" (p. 2). Also, similar to Sleeter and Grants' fifth approach to multicultural education described above (the authors also cite Sleeter and Grants' work), Morey and Kitano's framework is social reconstructionist in the in the sense that it focuses on "developing citizens for a more democratic society" while recognizing the role colleges and faculty play in promoting diversity and equity, as well as in combating racism (p. 12). Given that they draw on the authors from the prior

section, it is valuable include their definition of multicultural as intended for higher education specifically, in this study:

Multicultural education has as its purpose the development of citizens for a more democratic society through provision of more accurate and comprehensive disciplinary knowledge and through enhancement of students' academic achievement and critical thinking applied to social problems. It seeks to promote the valuing of diversity and equal opportunity for all people through understanding of the contributions and perspectives of people of differing race, ethnicity, culture, language, religion, gender, sexual orientation, and physical abilities and disabilities (p. 12).

From this definition, the authors offer a number of assumptions, which can be thought of in terms of their ramifications for multicultural education in practice.

The first assumption is that multicultural education is for everyone, not just underserved groups. Under this assumption, it is seen by the authors as a quality education that enables all students to "interact more effectively with individuals different from themselves" (p. 12). I see this as also being connected to the demographic imperative in that by preparing students to interact effectively with individuals (and presumably groups) different from themselves, it is also preparing them for the increasingly diverse demographic realities in the larger society.

The second assumption, that "higher education seeks truth, and multicultural education seeks truth for all," is a conceptual recast of Banks' observation that multicultural education is a more honest and realistic portrayal of reality since it shows what individuals and groups hold to be true from diverse, rather than monolithic, perspectives. This confluence of a greater range of views represents a more complex, but more accurate, reality according to the authors. By

infusing multicultural education into the curriculum, faculty can help students to see and experience this more accurate representation of reality.

Morey and Kitano make the case that all groups of students have essentially the same underlying abilities to learn, but "may differ in preferred modes of acquiring and expressing competence" (p. 13). Under this third assumption, these differences can manifest as different "learning styles" in which students may take different approaches to analyzing and solving problems; however, this is not do say each group can simply be taught using "its style." This distinction is summed up by Irvine and York (1995), who claim in their review of literature that:

Research on learning styles using culturally diverse students fails to support the premise that members of a given cultural group exhibit a distinctive style. Hence, the issue is not the identification of a style for a particular ethnic or gender group, but rather how instruction should be arranged to meet the instructional needs of diverse students (p. 494).

In other words, it is a matter of having the instructional knowledge and pedagogical skills necessary to teach diverse students with multiple learning styles. Knowledge and pedagogy are key components of Cochran-Smith's (2003) framework for multicultural teacher education as well, a connection that is important for my theoretical analysis in the present study.

For their fourth assumption, the authors argue that academic success is an important component of attaining equity, because academic success is a strong predictor for achieving success in life beyond just school. Achieving success is important because it "is a necessary part of their empowerment; failure to demand academic competence perpetuates both social marginality and structural inequality" (p. 14). In other words, the authors link academic success with empowerment, and that empowerment has a structural dimension. Furthermore, high standards in the classroom are key to this effort in spite of any underpreparation (which is often

correlated with social marginality of underserved students) because, as the authors argue, underpreparation "should not be confused with lower potential" (p. 14). This means that high expectations, combined with social and pedagogical support, are key to achieving academic success and ultimately, empowerment.

Although academic success is an important element in personal empowerment, the authors also acknowledge that academic achievement is not in and of itself sufficient to eliminate structural barriers. This is their fifth assumption. Structural barriers are characterized as "historical patterns of discrimination" that include differential rates of bachelor's degree attainment and median annual earnings, even after controlling for socio-economic status. Moreover, specifically for Asian Americans, the groups' "professional advancement is not commensurate with higher educational achievement in studies that control for education level, work experience, English ability, and industry work" (p. 14). Like Sleeter and Grant's fourth approach, the identification of disparities between groups in terms of access to resources in society is a central consideration of multicultural education in Morey and Kitano's work.

The authors argue for their sixth assumption that higher education faculty play a key role in helping to "develop a more equitable society" (p. 15). Though this assumption focuses on faculty, it is similar to Grant and Sleeter's fifth approach, which emphasizes students' critical capacities for engaging in social action in order to close the equity gaps. However, Morey and Kitano argue that faculty can consider their impact beyond their primary role of teaching, promoting inquiry, delivering content, and so on. In the expanded view, college faculty can also help to influence change by contributing to "spheres of influence" beyond their classrooms, such as departments or the whole college (through committee work, governance, hiring activities,

etc.), and to local, regional, national and international communities through "professional and personal service roles" (p. 15).

Finally, Morey and Kitano offer six principles and practices based on their review of the literature on multicultural education (e.g., Banks, 1988; Suzuki, 1984). Morey and Kitano's principles are as follows:

1. Diversity should be infused across the campus and organization, and should inform faculty hiring and faculty development.
2. Course content should reflect students' diversity and cultural experiences, and should "critically examine social realities and conflict in U.S. and world societies" (p. 16).
3. Pedagogy should include best practices for instructional strategies, maintain high expectations, and offer opportunities for participation and personal growth.
4. Learning outcomes should include the development of skills and abilities that lead to "informed citizenship" such as critical thinking and the ability to interact with different groups.
5. Assessment methods should be designed to allow students to best demonstrate their acquired knowledge, skills, and abilities.
6. Evaluation should be systematic and consistently incorporate multicultural education goals and outcomes.

In this section I described the important contribution of Morey and Kitano (1997) in two critical ways that relate to this study. First, they describe the connection between multicultural education and higher education explicitly. Second, describe the key role of higher education faculty and coursework in implementing the goals of multicultural education. In doing so, the authors situated their work in the broader scholarship of multicultural education by developing six assumptions, and six principles and practices to frame their work. In the methods section in chapter three, these principles and practices, along with the Morey and Kitano's (1997) assumptions, will be brought alongside the conceptual framework proposed by Cochran-Smith (2003) in order to synthesize the conceptual framework for this study. In the next section, I will review Cochran-Smith's (2003) conceptual work on teacher education to lay the groundwork for the synthesis.

Cochran-Smith Multiple Meanings of Multicultural Teacher Education (2003)

Zeichner and Conklin (2005) provide an in-depth review of teacher education programs and the studies that describe them. In general, the authors describe many limitations of the studies, both individually and as a body of research, to allow for definitive statements about the structure of teacher education programs. Some of the limiting factors include:

> … the lack of description of the programs, the state policy contexts in which programs are embedded, and the school and community contexts in which program graduates teach; the use of vague criteria and comparison groups in the evacuation of teacher performance; and the failure to distinguish effects of programs from the influence of the characteristics that prospective teachers bring to the programs" (p. 698).

So, the challenge is generally to attempt to disentangle some of the program and participant details from the different contexts across which they've learned.

Cochran-Smith (2003) provides a framework for multicultural teacher education that can address this challenge as it focuses neither on multiculturalism in general, nor on teacher education in general, but on the intersection of the two. It also considers contextual factors external to multicultural teacher education that can impact how the framework is applied. Therefore, according to the author, "it can be used to examine research and practice as well as policy, and it accounts for forces both internal and external to teacher education, per se" (p. 9). For these reasons, I consider it a good tool for addressing some of Zeichner and Conklin's (2005) concerns. Cochran-Smith's framework is organized into "eight key questions" relating to multicultural teacher education, along with the four "external forces" that typically influence multicultural teacher education policy and practice. Table 1: Cochran-Smith's (2003) Framework for Multicultural Teacher Education, below, delineates these questions and forces.

Table 1: Cochran-Smith's (2003) Framework for Multicultural Teacher Education

Eight Questions for Multicultural Teacher Education (Cochran-Smith, 2003)	
Diversity Question	How is the diverse student population constructed as a 'problem' (demographic imperative) for teacher education and what are desirable solutions?
Ideology Question	What are the ideas, ideals, values, and assumptions that relate to the role of schooling in a democratic society? This question considers the historical role of school in the maintenance or change of economic and social structures.
Knowledge Question	What knowledge, interpretive frameworks, beliefs, and attitudes are necessary to teach diverse populations effectively, particularly knowledge and beliefs about culture and its role in schooling?
Teacher Learning Question	How do teachers learn to teach divers populations, and what, in particular, are the pedagogies of teacher preparation that make learning possible?
Practice Question	What are the competencies and pedagogical skills teachers are assumed to need to teach diverse populations effectively. This question considers culturally responsive teaching, and ways of drawing on community and family resources to learn about the culture of students.
Outcomes Question	What should the outcomes of teacher preparation be, and how, by whom, and for what purposes should the outcomes be evaluated?
Recruitment and Selection Question	How should candidates be recruited and selected for the teaching force? This question considers the implications of shared student-teacher background.
Coherence Question	What is the degree to which the first seven questions are connected to and coherent across one another and how are diversity issues positioned in relation to other issues?
Four External (Contextual) Forces	
Institutional Capacity and Mission	How do institutions constrain or support teacher education that is multicultural, including attention to culture and diversity, and their definitions as they relate to mission?
Relationships with Local Communities	What are the interactions and relationships between a teacher preparation program and local families, neighborhoods, schools and communities? What beliefs are held regarding the value of community contributions?
Governmental and Non-Governmental Regulations	What government regulations exist that voluntarily or non-voluntarily govern and evaluate programs of teacher preparation? How can these influence program agendas?
Larger Societal Contexts	What are the conditions of schools and the larger social, historical, economic, and political contexts in which all of the above are embedded, including agendas for educational reform?

In this section, I reviewed conceptual literature on multicultural teacher education and faculty development programs paying attention to the relationship and shared scholarship between the two, focusing also on the role of curriculum in multicultural education (Morey & Kitano, 1997). I reviewed how research that argues for the importance of providing equitable education for *all* students also involves strengthening faculty preparation to teach for diversity (Melnick & Zeichner, 1995). I also reviewed how although researchers have developed both theory and practice regarding what teachers should know and be able to do in order to provide a quality education for all students (Friman-Nemser, 2001; Villegas et al., 2018), the literature establishing the degree to which teacher education and faculty development programs consider themselves to be responsible for this is less convincing (Zeichner & Conklin, 2005). Given these challenges in the literature, I identify two frameworks that I synthesize as an analytic framework for examining such a program in this case study: Morey & Kitano, 1997, and Cochran-Smith, 2003.

Multicultural Professional Development and Teacher Education Programs: Empirical Reviews

In their review of empirical literature on multicultural teacher education programs, "Multicultural Teacher Education Research, Practice, and Policy," Cochran-Smith et al. (2004) analyze a decade of research published between 1992 and 2001. The authors outline three criteria for inclusion of literature in their review as "empirical," noting that decisions as to what "counts" as empirical research varies. Their three criteria include: (1) it is an educational inquiry with research questions and analysis; (2) it includes some form of data (e.g., survey, interview, observations), including "the data of experience" (p. 955), and; (3) it related directly to the preparation of U.S. teachers for a multicultural society. These criteria are broad enough to include both large and small empirical studies, as the authors state their attempt to "assess appropriately the value of studies that involve very small samples, use data from a single course, and/or take the researcher's own professional context as the site for research." Cochran-Smith et al. (2004) also distinguish views on small studies such as practitioner inquiry (where a researcher studies their own class or students or experience), and large multi-site studies. Zeichner (1999) is cited by the authors as showing increasing interest in teacher educators in practitioner inquiry. Among the positive benefits of this approach are the ability to "learn from insider perspectives on multicultural teacher education that may be inaccessible to outside researchers," and most relevant to my study, that "close studies of specific sites may lead to the development of conceptual frameworks, theories, and practices that are useful well beyond the original site" (p. 955). In contrast, some views on small studies point to the difficulty of deriving a unifying meaning from many small studies (Sleeter, 2000). Moreover, some have argued that methodologically, practitioner inquiry is overly "biased" in the positivist sense that the

researcher is not separate from the subject of study (Hubberman, 1996). With these connections in mind, in the following sections I summarize three important empirical reviews on multicultural education professional development and teacher education.

Parkhouse et al. (2019)

In their review of empirical literature on multicultural education professional development (ME PD), Parkhouse et al. (2019) describe the mixed results that they found reviewing 40 studies of ME PD. The authors generally characterize the literature base as both too small and with too much variation and reliance on self-report to be able to consistently identify factors that contribute to the effectiveness of such programs. For factors that had that had a more solid empirical foundation—such as the importance of a longer duration PD along with active participation—the authors still noted a lack of guidance or "thresholds" were needed to effectively sustain change. They note: "In addition, we need a better understanding of how teachers incorporate new ideas into their practice, how learning transfers from the PD contexts into the classroom, and how teacher motivation mediates professional growth" (p. 420). While they note, historically, the scholarship in teacher education has struggled to understand how to conceptualize changes in teachers' thinking about culture and diversity, they also point out that newer scholars in the field are researching *culturally sustaining pedagogy*, which highlights the need for historically marginalized cultures to be "actively maintained, not just accommodated." Moreover, the review noted that studies focusing on pedagogical approaches such as culturally responsive teaching (Gay, 2002) and culturally relevant pedagogy (Ladson-Billings, 1995) often reported that those pedagogical elements such as cooperative learning, differentiation, and inquiry were implemented without being explicitly linked to students' cultural backgrounds, or vice versa. In conclusion, the authors recommend that ME PD researchers should examine

concomitantly both the "underlying theories of ME as well as theories of how teachers learn" (p. 451). They also encourage future research to centrally consider the "range of starting points" at which teachers enter MC PD, which in turn relates to the important factors of resistance and disengagement with the PD. In other words, it is important to understand not only the structure, content, and goals of the PD, but also how the teacher-participants respond to it.

Hollins and Guzman (2005)

The limitations of small studies is also pointed out in another large literature review by Hollins and Guzman (2005), in which the authors state that "…many small studies carried out in the courses and seminars of individual instructors do not lead to a strong empirical research base that can generalized across programs and institutions…These gaps limit our understanding of the process of learning to teach diverse populations and of the design and structure of teacher preparation programs that support candidates' learning in this area" (p. 510). Regarding the process of applying equity pedagogy in practice, Hollins and Guzman (2005) found that studies did not evaluate the effects of the practices on students, nor did they sufficiently explain the extent to which teachers could apply what they learned when either planning or teaching diverse students. The authors summarize their perspective by describing the type of research needed: "We need research that examines the links among teacher preparation for diversity, what teacher candidates learn from this preparation, how this affects their professional practices in schools, and what the impact is on their pupils' learning" (p. 512). They also recommend working backwards as a way to determine what learning, decisions, and influences helped contribute to good teachers' expertise: "…we should start with good teaching and ask research questions that work backward to teacher preparation" (pp. 512-513).

Cochran-Smith et al. (2004)

Taking all these issues into account, Cochran-Smith et al. (2004) utilize Cochran-Smith's (2003) conceptual framework to sort their literature review into 12 categories, based on the eight critical questions and four external contexts outlined in the framework. The eight critical questions include: 1. the diversity question, 2. the ideology question, 3. the knowledge question, 4. the teacher learning question, 5. the practice question, 6. the outcomes question, 7. the selection and recruitment question, and 8. the coherence question. The four external contexts, or forces, include: 1. institutional capacity, 2. community-school relationship, 3. governmental and non-governmental regulations, and 4. larger social, political, historical, and economic contexts. I will briefly summarize each category below.

The first category, *the diversity question*, deals with how diversity is presented conceptually in programs of teacher training. One of Cochran-Smith et al's (2004) important examples of this diversity question, as it pertains to my study, is the work of Kitano[1] et al. (1996). Kitano et al. asked what faculty that taught diverse students needed to know, and "found significant variability in extent of faculty knowledge, information, and depth of understanding" (p. 956). Put another way, the knowledge question is an area where further research, especially in higher education, is necessary.

[1] This Kitano is the same author in the Morey and Kitano (1997) conceptual literature section above that is concerned with multicultural faculty development and course change in higher education. This is a critical connection to make as there is substantial overlap in the conceptual literature for multicultural faculty development in higher education (e.g., Morey and Kitano, 1997) and the scholarship on teacher education based on K-12 research (e.g., Cochran-Smith, 2003).

The ideology question is the second category, and Cochran-Smith et al. (2004) report finding few studies that deal directly with teacher ideology—specifically in regards to various equity issues such as racism, oppression, sexism, and power. Therefore, asking these questions explicitly would be of benefit to the scholarship on teacher ideology, according to the authors.

The third category is called *the knowledge question,* is about teachers' knowledge in the subject area, but importantly also about the attitudes and beliefs about students' ability and desire to learn. The knowledge question also asks how those attitudes and beliefs are related to teaching diverse populations. According to Cochran-Smith et al. (2004), there are three primary research strands represented in the empirical literature under this question: (1) what are the attitudes and beliefs about diversity, (2) what experiences shape those beliefs, and (3) do the beliefs change after participating in a program intended to prepare participants to teach diverse learners? (p. 957).

The empirical literature comprising the fourth category, *the teacher learning question*, is primarily focused on the pedagogies used to train teachers how to learn about and teach for diversity. Cochran-Smith et al. (2004) point out that like much of the data on practice, this category is mainly comprised of research done by the teachers themselves. The authors identified four categories of pedagogy that the empirical literature fell into:

(1) inquiring into one's own experience and practice, (2) reading about the experiences and practices of others, (3) studying multicultural education itself, and (4) using computer-assisted communication and games. (p. 957)

The authors also noted that there were few studies that examined the impact of programs on pedagogy as a whole, and studies examining the impact of programs on student outcomes were also lacking.

For *the practice question*, the fifth category, Cochran-Smith et al. (2004) found 10 studies containing empirical evidence that focuses on the classroom practices of teachers. Research focusing on the practice question examines the practices of teachers in schools and classrooms. These studies were based primarily on interview data, though they also contained various combinations of document analysis, teacher reflections, lesson plans, and faculty-trainer assessments. One notable study was Ladson-Billings' (2001) ethnographic study of a cohort of student teachers. The authors conclude:

Her study provides a close and complex look at student teachers in the process of trying to put into practice three tenets of culturally relevant teaching: maintaining high expectations for all students, acting on cultural competence, and developing sociopolitical consciousness. The study provides detail about what success (and failure) at implementing these abstract notions look like in the context of school life. (p. 959).

Like the practice question, *the outcomes question* also has a small empirical research base, according to Cochran-Smith et al. (2004). The authors state that there are very few studies that look at the outcomes of the programs of multicultural teacher education on the teachers preparing to teach diverse students, and even fewer on the outcomes of the actual students.

The seventh category of inquiry into the empirical literature by Cochran-Smith et al. (2004) is *the recruitment and selection question*. The authors consider the empirical literature base here to include more extensive work, and divide the research into two categories: (1) "What kinds of models, programs, and structural arrangements are effective in recruiting and preparing a more diverse teaching force?" and (2) "Why are various minority groups selecting or not selecting teaching as a career path?" (p. 960). One other important strand includes studies that investigate efforts by schools and institutions to recruit and select teachers.

The coherence question is the final category in the Cochran-Smith et al. (2004) review of empirical literature on multicultural teacher education. The coherence question asks whether programs of multicultural education are coherent in the sense that multicultural issues are both central to, and infused throughout, the program (as opposed to being peripheral and confined to one course, for example). The authors only cite four studies that address the coherence question. They conclude that the dearth of research for this question is problematic as "the conceptual literature asserts that the coherence may well be the most critical aspect of multicultural teacher education" (p. 961).

The second set of categories in the Cochran-Smith et al. (2004) literature review consists of three external contexts that influence the eight questions described above. These three contexts are (1) institutional capacity, (2) relationships with local communities, and (3) governmental and non-governmental regulations. *Institutional capacity* is defined as "organization-level policies, procedures, and practices that indirectly or directly influence teacher education for diversity, including faculty development" (p. 961). The authors divide up the empirical research into three subcategories, which include (1) general institutional climate, (2) strategies that support or constrain preparing teachers for diverse learners, and (3) what happens when higher education faculty members engage in professional development related to diversity (pp. 961-962). One important investigation that relates to my study is Pang, Anderson, and Martuza (1997) that studied a program to "'train university professors' in multicultural and bilingual education" (p. 962). The study found three primary factors that influenced changes in attitudes and behaviors of faculty, including (1) transformative learning opportunities, (2) experiential learning, and (3) problem-posing dialogue. In addition, they found three major impediments: (1) institutional power structures, (2) conflicting expectations and agendas, and

(3) the cultures of institutions (p. 962). Overall, the institutional capacity context also yielded several core themes among the empirical literature. The authors summarize these issues as follows:

> …it is difficult for faculty members themselves to acknowledge inconsistencies between what they intend or espouse and what is instantiated in their own everyday practice; despite intentions to provide transformative learning experiences for preservice students, actual practice may be embedded in positivist or universalistic assumptions about learning and schooling; and institutionally supported public spaces are needed to identify and exchange differing interpretations that are otherwise assumed to be the same (p. 962).

In summary, there is continued need to investigate the role of institutional capacity in helping or hindering the preparation of teachers to work with diverse students, and of programs to to infuse multicultural education principles and experiences into the curriculum.

The second contextual factor Cochran-Smith et al. (2004) identify has to do with programs' *relationships with local communities.* This contextual factor is important because many programs integrate either service learning or partnerships with community-based organizations and local schools into course and program requirements. The authors cite a number of studies for this contextual factor, and identify two key questions: (1) what meaning do preservice teachers make of particular community-based experiences, and (2) what impact does community experience have on preservice teachers' understandings about culture, attitudes, and expectations? (p. 963). The overall findings support views that students benefit from experiences in diverse communities such as schools or other community field work. These experiences "have an impact on the complexity of students' views of culture, their cultural understandings, their appreciation of family resources, and their ability to contextualize the concepts they are learning" (p. 963).

Regarding *governmental and non-governmental regulations,* the authors only cite two studies, and these are focused on regulations that affect teacher education programs—whether

voluntarily or involuntarily. The general finding is that most requirements for multicultural education in teacher education courses were inconsistent and varied from state to state, and that there was "little evidence of infusion throughout the programs" in these.

Summary

In summary, for chapter two I have reviewed scholarship that underpins the present study, which concerns how leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students. The first section reviewed major theoretical perspectives on multicultural education, including Gibson (1976), Banks (1999, 2004), and Sleeter and Grant (1987, 2008). Next, I summarized major theoretical research on teacher education and faculty development, including Friman-Nemser's (2001) and Melnick & Zeichner's (1995) work, in addition to Cochran-Smith's (2003) framework that serves as part of my study's conceptual framework. I also integrated and emphasized the element of curricular change, which was core to the case being studied, by citing the work of Morey and Kitano (1997), which serves as the other part of my study's conceptual framework along with Cochran-Smith (2003). Finally, I reviewed major syntheses of the empirical scholarship on programs designed to develop teaching for multicultural education, including Cochran-Smith et al. (2004) and Hollins and Guzman (2005).

Chapter III: Methodology

Introduction

In this chapter, I describe the methodology used in developing the current case study. First, I review the purpose of the research and questions relative to the chosen method of case study. Next, I discuss the specifics of the case study design, including case site, program, and participant selection. I then introduce the research paradigm utilized for the study, and my role as a researcher. I discuss data collection and sources, including documentation and interviews, along with how those fit into the analytic framework. I conclude by describing the analytic approach, including validity and reliability as they relate to the case study methodology.

Purpose and Research Questions

The purpose of this study is to understand how leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty respond to this professional development process. The research questions are:

1. How do leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students?
2. How do the faculty respond to this professional development process?

Design

This study is a single embedded case study (Yin, 2014). It is single in that it focuses on just one case (a single program and site) and embedded in that multiple "subunits" (program participants) are evaluated using the same protocol. This case study is of the descriptive type (Yin, 2014) as it "describes a phenomenon and the real-life context in which it occurred." It is

also a heuristic methodology, meaning the specifics of the case are considered as influenced by broader systems to enhance both the alignment and depth of interpretation (Moustakas, 1990; Vaughan, 1992; Anaf et al., 2007). This study is an examination of: (1) how leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students and; (2) how the faculty respond to this professional development process. Case studies are best suited to answering "how" and "why" questions because they are essentially explanatory in nature (Yin, 2014, p. 10). While other methodologies were considered, none provides more flexibility to answer this study's "how" questions than case study. Moreover, multicultural faculty professional development matches Yin's requirement of being a "present phenomenon" in that is it does not "require control over behavioral events" (p. 9). Finally, as opposed to a historical study, this case study adds systematic interviews based on theory to the design, which will be analyzed in the context of other evidence to improve the accuracy of analysis.

Case study research calls for selecting a few examples of the phenomenon (case) to be studied and then intensively investigating the characteristics of those cases. Since the case study methodology focuses on a particular case through an inductive data gathering process, it means that researchers are not testing hypotheses, but building patterns, concepts, and principles that generalize to a theory (Yin, 2014). This is to be contrasted to quantitative methods and statistical generalization, where findings based on a sample generalize to a population:

A fatal flaw in doing case studies is to consider statistical generalization to be the way of generalizing the findings from your case study. This is because your case or cases are not

"sampling units" and also will be too small in number to serve as an adequately sized sample to represent any larger population (Yin, 2014, p. 40).

However, it is important to note also that the analytic (rather than statistical) generalization that case study designs seek to generalize "to other concrete situations and not just to contribute to abstract theory building" (p. 41). This happens by either (a) corroborating, modifying, rejecting, or advancing the theoretical concepts the study is based on, or (b) elucidating new concepts based on the study's findings; or a combination of the two. Yin (2014) summarizes as follows: "The important point is that, regardless of whether the generalization was derived from the conditions you specified at the outset or uncovered at the conclusion of your case study, the generalization will be at a conceptually higher level than that of the specific case," (p. 41), in the form of a policy implication or empirically built theory.

Case and Site Selection

As this is primarily a qualitative approach to research, case selection decisions were made through purposeful sampling rather than statistical sampling (Patton, 1990; Coyne, 1997; Locke, 2001; Yin, 2014). Patton (1990) argues that the "logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term purposeful sampling" (p. 169). With this concept of purposeful sampling in mind, I have selected South Seattle College (SSC)—an urban community college in the northwest United States that is part of the larger Seattle district—as the research site based on its empirical relevance (Yin, 2014), meaning based on the unique context as a community college professional development site (the two other AANAPISI schools focused on student services) and status as an AANAPISI federal grantee. Context is another important factor for the selection of a case (Ragin

& Becker, 1992; Yin, 2003). Since context and phenomena are often difficult to separate in their natural environment (as opposed to an experiment), if a researcher believes a specific context is unique, it adds another dimension to the "information-rich" criteria of purposeful sampling; it adds to both the selection rationale and to the choice of case study as an appropriate methodological choice (Stake, 1995).

I selected the VOICES faculty professional development program at SSC because it has been supported by federal AANAPISI grant funding in a context where equitable outcomes for diverse student populations is a stated goal of college's mission: this represents an alignment between the purpose of the funding and the college, namely, to improve outcomes for diverse students. Furthermore, SSC's VOICES project was unique within the AANAPISI grantee schools due to its focus on multicultural education faculty development, and due to its requirement for faculty to incorporate multicultural education into their own courses. Finally, I am selecting the individuals embedded in the case based on Glaser's (1978) acknowledgement that in the initial phase of a case study, the researcher will "go to the groups which they believe will maximize the possibilities of obtaining data and…will also begin by talking to the most knowledgeable people to get a line on relevancies and leads to track down more data and where and how to locate oneself for a rich supply of data" (p. 45). To this end, all participants selected participated in all formal aspects of the VOICES program.

For faculty, this included shared readings, a three-and-a-half-day retreat, professional development on related topics, and the completion of individualized action research projects. VOICES leaders also participated in and led shared reading discussions, planned and led the retreat; and both led and participated in professional development on related topics, but served as evaluators of the action research projects. Overall, the participants represent the cohort of leaders

and faculty that participated in the program. It is my assumption that this group will provide the most information-rich data, as well as the best leads regarding further data collection that is relevant to the case.

Participants

The participants for this study include VOICES program leaders and the faculty members that volunteered to take part in the program. The choice to study faculty and program leaders is intended to broaden the depth and expand the perspectives available for analysis. The three program leaders and six faculty members that participated in the interview are listed below:

Participant	Role	Racial Identity
Leader 1	Leader	AAPI
Leader 2	Leader	AAPI
Leader 3	Leader	AAPI
Faculty 1	Faculty	AAPI
Faculty 2	Faculty	AAPI
Faculty 3	Faculty	AAPI
Faculty 4	Faculty	White
Faculty 5	Faculty	White
Faculty 6	Faculty	White

Permission to interview program leaders and participants was granted by the college's institutional research director. I emailed three VOICES leaders and seven participating faculty members; one faculty member was not able to participate.

Research Paradigm

This case study is analyzed in the tradition of the constructivist paradigm, which takes the ontological view that realities are understood "in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature, and dependent for their form and content of the individual person or groups holding the constructions" (Guba & Lincoln, 1994). It is important to note that this ontological perspective also holds that although the "realities" are constructed by human intellect, they are subject to change (as opposed to the fixed nature of reality understood by positivist perspectives) "as their constructors become more informed and sophisticated" (p. 111). In other words, participants might change their minds regarding their perspectives as they learn more and adapt changing contexts.

As a research lens, the constructivist epistemology posits that knowledge is created through "transactional and subjective" interactions. This is important because it means the researcher and object of investigation interact with (transactional) one another and that the construction of knowledge relating to the research findings "are *literally created* as the investigation proceeds" (p. 111) through dialogue. This assumption about the nature of knowledge construction lends itself to the case study design, as do the traditional methods associated with constructivism, because case study depends on a deep understanding of a phenomenon in its context. In the case of faculty professional development, it means understanding how faculty learned, what they understood, and how they acted on that knowledge.

The constructivist paradigm focuses on the use of dialectical and hermeneutic methods to construct overarching theoretical findings (van Manen, 2015; Mertens, 2014; Packer, 1985). This study is dialectical because it will utilize multiple points of view, through interviews, and attempt

to establish a coherent synthesis that asks subjects to examine their experiences both individually and in relation to larger contexts—in this case, the school (Mertens, 2014). The study is also hermeneutic because of its focus on subjects' everyday purposes and the activities that take place to achieve them. This is one of the main reasons that case study's "how" and "why" questions seem so apropos and complementary to assuming the constructivist lens: how did leaders prepare faculty to better teach AAPI students (and why); and how did faculty respond (and why)?

Role of the Researcher

Banks (1998) notes that a researcher's biographical experiences "greatly influence their values, their research questions, and the knowledge they construct" (p. 4). He connects this concept to the fact that social science values are often attended by the claim that objectivity is a key aim of the research and, furthermore, that objectivity has a significant value dimension. To explain this idea, Banks presents a "typology of crosscultural researchers," that positions the researcher, relative to the given culture studied, according to two dichotomies: indigenous/external, and insider/outsider. Table 2 below outlines the typology.

Table 2: Typology of Cross-Cultural Researchers

Type of Researcher	Description
The indigenous-insider	This individual endorses the unique values, perspectives, behaviors, beliefs, and knowledge of his or her indigenous community and culture and is perceived by people within the community as a legitimate community member who can speak with authority about it.
The indigenous-outsider	This individual was socialized within his or her indigenous community but has experienced high levels of cultural assimilation into an outside or oppositional culture. The values, beliefs, perspectives, and knowledge of this individual are identical to those of the outside community. The indigenous-outsider is perceived by indigenous people in the community as an outsider.
The external-insider	This individual was socialized within another culture and acquires its beliefs, values, behaviors, attitudes, and knowledge. However, because of his or her unique experiences, the individual rejects many of the values, beliefs, and knowledge claims within his or her indigenous community and endorses those of the studied community. The external-insider is viewed by the community as an "adopted" insider.
The external-outsider	The external outsider is socialized within a community different from the one in which he or she is doing research. The external-outsider has a partial understanding of and little appreciation for the values, perspectives, and knowledge of the community he or she is studying and consequently often misunderstands and misinterprets the behaviors within the studied community.

Regarding my position in this research, my experience has been a mix of external-outsider and external-insider statuses. I would consider myself an external-outsider in that I would view Banks' typology language of "partial understanding… of the community he is studying" is accurate, but the "little appreciation for the values, perspectives, and knowledge" is not. My outsider status comes from an incomplete, outsider, or non-expert knowledge of the AAPI communities being served, as well as of the faculty and leaders serving them at the research site: I was not a leader or faculty member participating in the direct process of working in the program. My claim to partial external-insider status comes from the fact that I have, through dialogue and relationships, learned some perspectives, knowledge claims, and values of the

AAPI research (indigenous) community, and at times I felt welcomed as an accepted member, especially of the AAPI research community (e.g., through active participation in APIASF, PEER, CARE, and iCount conferences and workshops). However, this status came from my professional capacity as an institutional researcher, rather than from participation as a faculty member or program leader. Overall, it will be of utmost importance, given the case study approach, to rely on indigenous insiders to inform interpretations of the case. This is especially the true because of my outsider status, as Banks (1998) summarizes:

> Outsider researchers should continue to study marginalized communities but should change some of the ways in which they are now studied. External researchers need to be keenly sensitive to their research status within the studied community and to work with people indigenous to the community who can provide them with accurate knowledge of the perspectives, values, and beliefs within the community and who can help them to acquire insider status (p. 15).

I believe the challenge is to consider one's values alongside those of the studied cultural group sufficiently that the "story" of the case study becomes as congruent as possible between the subjects' and researcher's perspectives. I think that is why Banks quotes the political scientist James McGregor Burns (1978) at the end of his article. The quote states that the "person who deals with analytical ideas and data alone is a theorist; the one who works only with normative ideas is a moralist; the person who deals with both and unites them through disciplined imagination is an intellectual" (p. 141). Therefore, I tried to take responsibility to balance analysis with a commitment to continuously examining my values and reflecting on my position as a white male as I interpreted the research findings.

Instrument

The main instrument used to collect data for this study was a set of interview questions based on a synthesis of the theoretical frameworks from Cochran-Smith's (2003) *The Multiple Meanings of Multicultural Teacher Education* and Morey and Kitano's (1997) *Multicultural Course Transformation in Higher Education*, both of which are discussed in detail in chapter 2. I derived the interview questions by first attempting to find similarities between the core concepts of the two frameworks, then reframing them as interview questions related to my research questions. The linkage between the frameworks, their concepts, and the resultant interview questions are detailed in Table 3: Framework and Interview Questions, below. The two semi-structured interview protocols—one for program leaders and one for faculty—can be found in Appendix B.

Table 3: Framework and Interview Questions

Cochran-Smith	Morey and Kitano	Interview question
Diversity question - how is the demographic imperative addressed?	Diversity should permeate the campus environment	In the US, students are more racially diverse than faculty. How was this problem addressed, if at all, in the program?
Ideology question - what is the purpose of schooling?	Assumption 1 - Multicultural education is for all; Assumption 2 - higher education should teach transformative scholarship; Assumption 5 - academic achievement isn't enough to eliminate structural barriers.	In the program, how was the purpose of multicultural education related to the purpose of college or schooling in general, if at all?
Knowledge question - what do teachers need to know to teach diverse students?	Content and materials should reflect cultures of students	In the program, how did you learn cultural knowledge that aligned with student experiences, if at all? Subquestion: what materials were most effective and why?
Teacher learning question - what are the assumptions about how faculty learn to teach?		In the program, what knowledge, beliefs and attitudes were presented as necessary to teach AAPI students effectively? (Leader interview only)
Practice question - what pedagogical skills are necessary?	Instructional strategies principles and practices	What instructional strategies and pedagogical skills were emphasized, and how have they played out in the classrooms of participating faculty, if at all?
	Assessment procedures should accommodate students' strongest strategies for expression of knowledge and skills; Assumption 3 - groups have the same underlying abilities	How have your assessment strategies and practices changed, if at all, with respect to diverse students? What about AAPI students specifically (Faculty interview)?

Cochran-Smith	Morey and Kitano	Interview question
Outcomes question - what are appropriate learning outcomes for professional development?	Objectives should include skills for informed citizenship, critical thinking, decision making, social participation, and intergroup interaction.	What are the learning outcomes of the program, and how did faculty respond (Leader interview)? What were the learning outcomes of the program, and how have they translated in your classroom practices (Faculty interview)?
	Evaluation should be ongoing with respect to multicultural education goals and perspectives.	How are multicultural education goals evaluated in your classroom, if at all (Faculty interview)? How are multicultural education goals of the program evaluated (Leader interview)?
Recruitment question - how were participants recruited, and why?	Assumption 6 - higher education faculty can play a significant role in developing a more equitable society.	How were participants recruited to the program? Why did you choose to participate?
Coherence question - how were multicultural issues related to other issues in the program?		How were multicultural issues presented with relation to other issues we've already discussed (e.g., teaching and learning)?
Institutional capacity - how did policies and practices affect the program?		How did any institutional-level policies, procedures, or practices directly or indirectly influence the work you were trying to accomplish in the program, if at all?
Relationships with local communities - what impact does community experience have on participants' understanding of culture and expectations?		How have any experiences with the community affect the program and/or been incorporated into your classroom practice, if at all? How have expectations regarding the community changed, if at all?

Data Collection

Data collection took place in spring and summer of 2018. A summary of the data sources, and their descriptions and research questions answered, can be found in Table 4: Case Study Database, below. In the following section, I explain in more detail the data collection procedures for the two data sources used: program documentation and VOICES participant interviews.

Table 4: Case Study Database

Type of Evidence	Source(s)	Description	Question(s) Answered
Program Documentation	Professional development files from program leaders and VOICES curriculum program binder	Binder containing contents of initial professional development curriculum for VOICES. Includes program overview, grant objectives, modules on multicultural curricular change, Pacific Islander students, southeast Asian students, Intercultural Development Inventory work, cycle of socialization, cycle of liberation, "Talk Story," project planning.	1. How did leaders at an AANAPISI community college incorporate multicultural education across a program to better prepare faculty to teach AAPI students?
Interviews	Faculty and leadership interviews	Interview questions based on conceptual framework, which is derived from the work of Cochran-Smith (2003) and Morey & Kitano (1997). Primary data source.	1. How did leaders at an AANAPISI community college incorporate multicultural education across a program to better prepare faculty to teach AAPI students 2. How did faculty respond to this program?

Program Documentation

Documentation for the VOICES program curriculum includes the program binder, provided to each participant, along with related promotional materials and documents related to overall AANAPISI grant goals, VOICES program goals, and scholarly reading assignments for participants. A VOICES program leader provided the binder in both hardcopy and digital format, and promotional materials and grant-related documents in digital format. A description of the documents used and the rationale for inclusion in included in Table 6: VOICES Program Documents, which can be found in chapter 4.

Interviews

I obtained data on the experiences of VOICES program leaders and faculty through semi-structured interviews. I conducted the interviews with three VOICES program leaders and six VOICES faculty members. With the support of the SSC research office, I sent emails to all participants inviting them to Interview. All VOICES leaders and faculty that participated in the VOICES professional development program were invited to participate, and all but one faculty member was able to interview. Those volunteering to participate were given a range of dates and times to choose from to schedule interviews. The interview protocols, which can be seen in Appendix B, were sent to participants in advance of the actual interviews. Interviews were conducted by phone and recorded on a Sony digital recorder. Each interview took between 1 and 1.5 hours to complete. Informed consent was written into the first part of the interview and consent was given verbally and recorded. Because this is a case study approach, the sampling method was "purposive" rather than random, clustered, etc. (Yin, 2014). From the leader and faculty perspective, everyone was included, as mentioned above, due to the purposive sampling approach used for case study. Any ramifications from this approach will be mentioned in the

limitations section at the end of the study. Program leader and faculty data were de-identified by replacing names with pseudonyms.

Analysis

This study involves three professional development leaders and six faculty participants. These participants attended the entire VOICES program in the 2013-14 academic year and have been teaching or overseeing related coursework ever since. Faculty participated in all of the required VOICES courses, including both required prerequisite meetings for entering the program. In describing the context of their work, I examined the VOICES curriculum, as well as interview data from VOICES program leaders and faculty that relate to their experience with the curriculum and program. According to Yin (2014), qualitative research in a case study should draw on multiple sources of evidence to triangulate or corroborate using appropriate methods and sources of data, such as document analysis and interviews.

Program Documentation

In order to help answer the first research question — how do leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students? — I analyzed documents related to the VOICES program. These documents were provided by program leadership and consisted of program documents related to the AANAPISI grant goals, VOICES program goals, and the VOICES curriculum, along with the VOICES retreat binder. Documents were analyzed using the procedure described by Bowen (2009) for "selecting, appraising (making sense of), and synthesizing data contained in documents" (p. 28). Document analysis is appropriate for case study research as it can yield data in the form of quotations or descriptions that can be "organized into major themes, categories, and case examples specifically through content analysis" (Labuschagne, 2003).

Document analysis can help improve construct validity by providing triangulation with other methods (Cook, Campbell, and Day, 1979; Gibbert, Ruigrok, and Wicki, 2008). For this study, document analysis was key in helping craft an answer to the first research question. The documents collected outline the official program plans and curriculum, as well as the goals for the program participants. Document analysis also allowed—both graphically and through descriptive text—an understanding of how the faculty, curriculum, and VOICES program were situated in the larger AANAPISI grant.

Documents were examined according to the five functions described by Bowen (2009). These functions include: (1) providing data on the context of research and research participants; (2) suggesting both questions and solutions that should considered as part of the research; (3) providing supplementary research data; (4) providing a way of benchmarking changes and tracking development; and (5) corroborating or triangulating other sources of data, in either a primary or supplementary way. I then compared and integrated findings from the document analysis with relevant interview data from both VOICES program leaders and participants in order to interpret and construct a coherent understanding of the case as it relates to the first research question.

Interviews

As the primary data source for this study, I conducted interviews and analyzed the interview transcripts using a variety of methods generally similar to the grounded theory approach of Strauss and Corbin (1990). The goal was to construct a coherent response to my research questions. This was an inductive process (Williamson, 2006) to interpret both independently of, and in the context with, the other data gathered. In other words, I started with data sources, and through an iterative process of breaking down and examining the data (open

approach), I interpreted the meaning in the data to both reduce data and find patterns (axial approach), and ultimately end up with coherent themes (selective approach). Figure 1: Overview of Coding Process (Williams and Moser, 2019) below illustrates this process graphically.

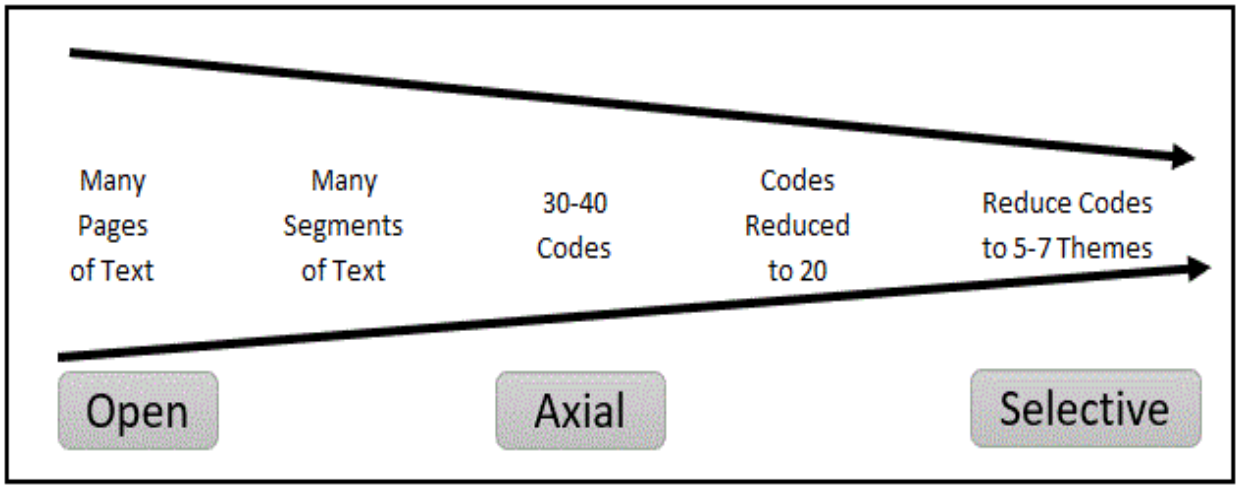

Figure 1: Overview of Coding Process

In my initial analysis of the interviews, I used a combination of annotation and descriptive coding *during* each interview analysis to help link and combine data (Saldana, 2016) when analyzing transcripts later. This took the form of hand-written notes and timestamps relative to the start of each interview. Next, I analyzed the interviews transcribed from digital recordings. Transcript data were coded and organized using NVivo qualitative data analysis software (Version 12, 2018). However, I did not code the data in the usual sense of assigning abbreviations or words as codes to passages of text. My main aim at this stage was data reduction. To reduce the approximately 176 pages of interview transcript data to a more manageable amount of text, I first arranged the findings according to the interview framework using NVivo's automatic coding function. Automatically coding document sources is done based on paragraphs or paragraph styles in Microsoft Word. According to NVivo, "If you are working with structured documents (like interviews that ask the same set of questions) then auto coding

can help you to organize the material into nodes for further exploration." In my case, the interview transcripts in Microsoft Word were formatted according to the requirements of NVivo, where interviewee name was formatted to Heading 1, and interview question was formatted to Heading 2. This allowed the answers from all respondents to be aggregated under each question as a node.

Next, I read through each node looking for passages that were meaningful. Meaning took many forms. Most often it was simply a direct answer to the interview question itself that was embedded in background detail. Sometimes the background detail was also important for context. Meaning could also come from a concept or learning that related back to the VOICES program training, or a subsequent experience creating or teaching an updated curriculum. There were also interactions with students, other faculty, and college and community leaders. Sometimes I assigned meaning to unique insights, and other times to expected outcomes that I heard repeat across interviews. I then compared these themes to the notes I took during interviews and began writing out explanatory text for the themes. During this stage of interview analysis, I employed an axial coding strategy (Glaser and Strauss, 1967; Charmaz, 2006; Scott, 2017; Williams and Moser, 2019). With axial coding, the researcher must "modify and reshape" the emerging concepts in order to both synthesize and organize data into more coherent categories and subcategories. This stage of coding resulted in 27 themes and three sub-themes.

I also performed a keyword search using the keyword function in NVivo. Although narrow in scope, keywords were important to analysis as they both related to and corroborated themes from the prior stage of analysis. Results in NVivo return the frequency of non-trivial words (e.g., "the," "and", "This") keywords that can be sorted through, and their frequency assessed. Keyword analysis is a useful analytic approach because it "is a conjoint qualitative and

quantitative method that draws on many of the advantages of both traditions, being particular good at helping to respond to criticism of selective anecdotalism and to ensure representativeness and empirical generalizability" (Seale and Charteris-Black, 2010). This approach is thus valuable because it can reveal patterns that may not be apparent in a conventional, iterative reading of the research findings.

Finally, the initial thematic findings I derived from the interview framework categories and keywords were analyzed and grouped into larger themes a selective approach (Glaser and Strauss, 1967; Charmaz, 2006; Williams and Moser, 2019). However, instead of assigning a code to each passage, I used a cut-and-paste approach to agglomerate meaningful text under broader emergent themes. In order to improve the validity of this approach, where relevant, I tried to pose rival explanations if findings and the conceptual framework did not match (rival explanations in case study are analogous to falsification in more traditional positivist and post-positivist research approaches; Yin, 2014). I also attempted used a "thick description" (Geertz, 1973; Merriam, 1998) in my analysis. According to Ponterotto (2006), "thick description" can be defined as follows:

> Thick description refers to the researcher's task of both describing and interpreting observed social action (or behavior) within its particular context. The context can be within a smaller unit (such as a couple, a family, a work environment) or within a larger unit (such as one's village, a community, or general culture). Thick description accurately describes observed social actions and assigns purpose and intentionality to these actions, by way of the researcher's understanding and clear description of the context under which the social actions took place. Thick description captures the thoughts and feelings of participants as well as the often-complex web of relationships among them. Thick description leads to thick interpretation, which in turns leads to thick meaning of the research findings for the researchers and participants themselves, and for the report's intended readership. Thick meaning of findings leads readers to a sense of verisimilitude, wherein they can cognitively and emotively "place" themselves within the research context (543).

I therefore used "thick description" in order to provide an accurate description and detailed interpretation of available data in light of the research questions, and in the context of the case,

so that the interpretation and meaning could provide a valuable, deeper understanding of the case.

Chapter IV: Findings

Introduction

This chapter presents thematic findings from the interviews and document analysis. I present detailed findings that are organized around eight key themes that emerged from the selective coding process. Findings are organized into two groups: five findings in support of VOICES, and three findings that represent challenges related to VOICES. Findings in support of VOICES include (1) a shared understanding of the role of the program; (2) faculty knowledge and practice for culturally responsive teaching; (3) support of leaders from the VOICES program, faculty, and the college; (4) strong ties to the local community, and; (5) changes to hiring practices associated with diversity goals. Findings that describe challenges relating to VOICES include (1) differing views on support expectations; (2) internal resistance to serving specific populations; and (3) difficulty scaling impact of changes to practice beyond the program.

In addition, I try to take the approach of presenting findings in a way that *very roughly* approximates chronological order. Of course, there is overlap in timing between the chronological aspects of the program: establishing of the cohort, identifying goals, working through projects, intervention showcase, and the work external to VOICES. Nevertheless, I generally treated program planning by VOICES leadership—which corresponds to the first research question—as occurring prior to the faculty response to the program—which corresponds to the second research question.

I also specify, where possible, if the findings are primary or secondary as they relate to the program goals. What I mean by primary is that the findings are directly related to the stated goals of the VOICES program. Secondary means that the results or outcomes are beyond the stated goals of the program, but still reflect program content, ideology, or experiences. While

there is often some overlap between what could be considered primary or secondary, I try to highlight salient aspects of the findings as they relate to the program goals *and* program timeline. Often, secondary findings are related to elements of the VOICES program or learning community that were enacted after the end of the VOICES program itself in spring of 2014. I conclude the chapter with a summary of findings.

Findings in Support of VOICES

Theme 1: A Shared Understanding of the Role of the Program

The first theme that emerged as a finding in support of VOICES was a shared understanding of the role of the program between leaders and faculty participants. Based on document analysis and interview findings, there is evidence that planning and defining the role of the program intentional and developed by leaders to achieve stated program goals. There are three main aspects of this theme including program planning as evidenced through document analysis, recruitment, and alignment of goals.

Generally, the first theme aligns with the first research question of this case study, which asks: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students? Although evidence from faculty interviews are presented for this theme as well, in general faculty perspectives will answer the second research question, which asks: how did faculty respond to the professional development program? Furthermore, the remainder of the four themes in support of the VOICES program primarily align with the second research question as they relate to faculty knowledge, skills, and abilities, as well as actions taken, and program deliverables associated with the VOICES program goals.

For theme 1, I first present findings based on the documents obtained during the collection phase of my research. Documents are described in detail, and I connect them to program learning outcomes and goals, drawing connections to the conceptual framework. Second, I present evidence about how the recruitment process underpinned a shared understanding of the program. Next, I present evidence linking program planning by leaders with program goals and provide details about key related concepts reported in the interviews. These

concepts included the demographic imperative, the model minority myth, and the need to explore disaggregated data. Cultural competence was also a stated explicit goal of the program and related to the transformational concept of equity in education.

Planning the Program – Document Analytic Findings

To answer the question of how VOICES leaders prepared the program for faculty to teach AAPI students, one of the primary sources of data is a set of documents I obtained from program leaders during the data collection phase of this case study. Generally, I divide these documents into two main sections. The first section corresponds to the period prior to the VOICES retreat and is under the heading VOICES Preparation – Pre-Program Goals, Context, and AAPI Readings. The second section, corresponding to the three-and-a-half-day retreat, is under the heading VOICES Retreat – Intensive Training. Although there is some conceptual overlap between these sections, I keep the discussion of documents separated according to section. A summary description of the documents used and the rationale for inclusion is included in Table 5: VOICES Program Documents, below.

Table 5: VOICES Program Documents

Document	Function in VOICES Program
VOICES Preparation – Pre-Program Goals, Context, and AAPI Readings	
AANAPISI Abstract	Situates VOICES and VOICES program outcomes in larger grant activities.
AANAPISI Program Initiatives (2011-2016)	Infographic showing relationships between grant goals and activities. Defines four goals of program: (1) hiring of "Cultural Specialists" as cultural role models/mentors for students and faculty; (2) establishment of learning cohorts; (3) professional development; (4) culturally relevant course change.
History of VOICES and Lunch & Learn	History of VOICES I, II, and III and Lunch & Learn programs at SSC
Readings on Pacific Islanders	Background on Pacific Islander geography, scholarship, concepts, and issues in education.
Readings on Southeast Asians	Background on Southeast Asian geography, scholarship, concepts, and issues in education.
VOICES Retreat – Intensive Training	
VOICES (III) Agenda	Agenda for the VOICES (III) 3.5-day retreat
Readings on Multicultural Course Change	Morey & Kitano (1997) *Multicultural Course Change.* Served as primary text for faculty course change projects.
Group IDI Report	VOICES Participants group Intercultural Development Inventory (IDI) report. Provided shared vocabulary and understanding for the group of level of intercultural competency.
Talk Story - AAPI in Higher Education (PPT)	Overview of current state of AAPI in higher education and importance of AANAPISIs, including scholarship opportunities and need for disaggregated data.
Cycle of Socialization / Cycle of Liberation	To understand the ways in which we are socialized into certain roles (cycle of socialization) and potentially liberated from those roles to enact social change (cycle of liberation).
Stereotype Threat	To understand how negative stereotypes may alter the psychology of those targeted by the stereotypes and thereby hinder their outcomes in certain domains relevant to the stereotypes.

The first document presented in the Table 6: VOICES Program Documents is an abstract for the AANAPISI grant program. This document situates VOICES and the VOICES program outcomes in the larger grant activities context. The document also provides a brief history of the AANAPISI grant program itself. The important finding is that VOICES is directly connected to and funded by the federal AANAPISI grant.

The second document in the VOICES preparation section is the AANAPISI Program Initiatives for the period covering 2011 through 2016. It features an infographic depicting the relationship between grant focus, grant activities, and grant objectives. With respect to this case study, the relevant grant focus item is to "create an AAPI culturally responsive learning environment." The four grant activities that correspond to this focus include: (1) Hiring of Cultural Specialists as cultural role models and mentors for students, faculty, and staff. Cultural Specialists served a unique role in that they helped design the VOICES program, presenting curricular training in the role of teachers during the pre-retreat portion of the VOICES program. In addition, Cultural Specialists helped faculty with projects and understanding culturally relevant content and pedagogy during project implementation. Moreover, Cultural Specialists played the role of coach to faculty and staff throughout the duration of the program. (2) The establishment of learning cohorts. Learning cohorts were comprised of groups of students that initially took English, math, and a college success course together (later this was reduced to just taking English and college success together because of difficulty filling the cohort with three linked time requirements). The rationale for the program was to create an inclusive environment for students that would include academic and social support. (3) Professional development. Professional development includes the VOICES program, but also corresponds more broadly to other professional development activities open to employees both in the VOICES program and

generally campus wide. These include Lunch and Learn—a regular meeting to discuss topics relevant to multicultural education, diversity issues, equity, and social justice—and the Diverse Readings to Understand Multiculturalism (DRUM) book club. (4) culturally relevant course change. This is the primary deliverable for the VOICES program for faculty, with the learning outcome relating back to the grant focus of "creating an AAPI culturally responsive learning environment." The importance of this document is that it depicts the logical connections between grant goals, project focus, project goals, and institutional goals.

The next document is a brief history of VOICES and Lunch and Learn. There were two VOICES programs in each of the two years prior (VOICES I and VOICES II) to the VOICES program that is the subject of this case study. VOICES I and VOICES II were focused off-site, multiday trainings for larger cohorts. Although there is overlap with the training topics between VOICES I and VOICES II, and VOICES III, VOICES III was much more in depth in the sense that it also had faculty implementing yearlong action research projects with the goal of multicultural course change. A faculty participant described it as follows:

> Faculty 5: That was a funded project that brought faculty, advisors, administrators, people who were in various positions across the college and brought us in for a retreat to be trained and then encouraged projects to be put together cross college that had to do with supporting AANAPISI demographics and also to infuse AANAPISI topics and curriculum into already established college transfer curriculum.

The history was included for the faculty as part their pre-VOICES retreat training because leadership thought it was important to situate their work as a continuation of the work started in prior years of other VOICES programs.

The next two items focus on increasing geographical knowledge around Pacific Islanders in Southeast Asians, as well as delving into scholarly literature on and by Pacific Islanders and

Southeast Asians. These readings served as foundational cultural and scholarly knowledge for faculty as they began to engage with the materials and the VOICES program.

The second section of program documentation has to do with the VOICES retreat itself and can be found in Table 6: VOICES Program Documents, above, under the heading VOICES Retreat – Intensive Training. The VOICES retreat itself took place off campus over three and a half days from Thursday through Sunday, in the fall of 2013. These documents were compiled in a binder that was presented to each of the VOICES participants upon arrival at the retreat center. The first item in the binder was the VOICES agenda. This was an overview of each day's activities and times and let participants know what to expect during the course of the program. It is an important summary of program content at the retreat.

The second item was in-depth readings on multicultural course change from the foundational text for the retreat, projects, and which is also part of the conceptual framework for the current case study. This is Morey and Kitano's (1997) *Multicultural Course Change*. This relates to the knowledge question within the conceptual framework that asks, what do teachers need to know in order to teach diverse students, as well as Morey and Kitano's principle that course content and materials should reflect the cultures of students.

The next item was the group IDI report. The IDI is the Intercultural Development Inventory, which played a major role in helping faculty, staff, program leaders, and later, college leaders, understand their own cultural competence in terms of both theoretical understanding, and their ability to act and affect change to improve intercultural relationships based on that knowledge. The VOICES group IDI report provided shared vocabulary and understanding for the participants at the *group level* of their intercultural competency. Each individual VOICES participant also received an individual report, which could be compared to the group report.

Participants were encouraged to think of themselves both as individuals responsible for their own intercultural growth, as well as part of a larger group with responsibilities to the group and the larger community.

The next document in the binder was a summary of Talk Story - AAPI and Higher Education. This was a presentation by Dr. Robert Teranishi, which presented an overview of the current state of AAPI in higher education, and the importance of the AANAPISI federal grant for supporting the work to better understand and develop scholarship around the needs of AAPI students, particularly historically underserved a AAPI in higher education. This presentation also highlighted the role and need for disaggregated data in helping to both improve the understanding of a AAPI in higher education, especially with respect to the demographic imperative. As a reminder, the demographic imperative relates to the fact that in the US students are more racially diverse than faculty—and to help deconstruct the model minority myth, which holds that all AAPI are universally successful and have no need for support. This relates back to the conceptual framework's diversity question, which asks how the demographic imperative is addressed, and the principle that diversity should permeate the campus environment.

The next two documents were graphical representations depicting the Cycle of Socialization and the Cycle of Liberation, respectively. The Cycle of Socialization was presented to help VOICES participants understand ways in which we are socialized into certain roles within society and how we as faculty, staff, and administrators, may unwittingly socialize students into roles that limit their possibilities, as well. The second document on the Cycle of Liberation helped participants understand how to enact social change through a disruption of the Cycle of Socialization, in order to empower students to engage with their identity and pursue their goals. This relates to the ideology question in the conceptual framework, which asks what

the purpose of schooling is, along with the principles of multicultural education and the teaching of transformative scholarship to eliminate structural barriers.

The final document referenced in the program planning table was a reading on the concept of stereotype threat. Stereotype threat is a concept that holds that negative stereotypes may alter the psychology of those targeted by the stereotypes and thereby hinder their outcomes in certain domains relevant to the stereotype. Faculty VOICES participants were encouraged to think about ways that they could help to mitigate the potential effects of stereotype threat by framing learning activities in ways that empower historically marginalized students. In this sense, learning about stereotype threat has a connection to the conceptual framework's practice question, that asks what pedagogical skills are necessary, and the principle that assessment procedures should accommodate students' expression of knowledge and skills.

Planning for Participants – Recruitment

Recruitment emerged as an important aspect of planning for the VOICES program. In order to examine aspects of recruitment, I return to my conceptual framework. One of the guiding questions from Cochran-Smith's (2003) framework of multicultural education is the recruitment question which asks how were participants recruited to the program, and why? A corresponding aspect in Morey and Kitano's (1997) portion of the conceptual framework, relates to the assumption that higher education faculty can play a significant role in developing a more equitable society. In the actual interviews, the question asked to participants was as follows: How were participants recruited to the program? And why did you choose to participate? Therefore, in terms of the composition of the program, the focus of the grant and the intended outcomes of both the VOICES program, recruitment is a key concept to consider and evaluate as part of the research findings. Important aspects of recruitment included funding, direct recruitment, and qualifications. I explore these findings in the following section.

Interviews revealed funding to be an important aspect of recruitment. In this example, faculty brought up specifically the relationship between grant money and the grant timeframe. This included the management of public perceptions around funding and the reputation of using it well and to the benefit of the students and community. One faculty participant noted it was difficult to spend all the grant money. Money went to stipends and grant efforts, but there was also a worry that others at the college would perceive the grant leaders as having too much money and not being responsible fiduciaries during a time when the economy was still recovering from the sub-prime mortgage economic crisis. For VOICES I and VOICES II, stipends were available to allow for broader participation. However, with the year-long commitment of the third VOICES funded by the second AANAPISI grant (Title III A,

AANAPISI Grant, 2011-2016), stipends went away. According to leader interviews, part of this was because the reputation of VOICES had been established and participants were essentially self-selecting in based on intrinsic motivation rather than money or a desire for advancement. The following quote illustrates the relationship between the VOICES program, participant recruitment, and incentives to participate.

> Leader 1: I think because we already established that reputation, and institutional knowledge, it made sense to not provide a stipend. I think it kind of helped with the quality of the participants, meaning that we wanted people that really wanted to be there and be engaged. We didn't want somebody just to use it as a way to, I don't know, advance themselves or a position, because that's not purposeful. I think it helped kind of eliminate and prioritize people's interests and value, and we were also strategic in recruiting faculty members as well.

Direct recruitment was another factor in the recruitment of participants to VOICES. In the following excerpt, a faculty member describes how the initial approach to recruitment was to look for faculty or other leaders that the program leadership already knew were either engaged in this type of work or were already bought into doing work to support AAPI students.

> Faculty 3: We had to find the players who we knew were ready to start working because we didn't have time to try to pick up people by the bootstraps to tell them this is valuable. But we didn't wanna find folks like that who we had to convince that this was important work, because we had limited funds, limited time. So we really kind of just hand-picked people.

However, some faculty reported being recruited even though they did not have any history of being involved with other multicultural initiatives. In these cases, faculty were interested in doing professional development related to cultural competency. One white faculty member that was recruited was interested in the program but had a lot of questions and was initially anxious about not knowing enough about the subject matter. However, retrospectively during their interviews, it was noted that the recruitment was fostered through already existing strong relationships that have persisted into the current community of practice at the time of the interviews.

> Faculty 5: …who later on became a real cultural consultant for me, someone who had taken me through the IDI before and someone who I felt I could really come and ask questions, even questions that seemed, I don't know, sort of being a white person and being completely bewildered, not wanting to make mistakes in particular questions, I could go to them. These were people that I built relationships with that have been profoundly durable. That's how I was recruited.

In addition to leveraging relationships, other faculty members reported seeing the decision to participate as both a challenge and a means of becoming a more effective teacher. Moreover, the respect for program leadership and other participating faculty helped motivate the decision.

Qualifications was the third main aspect of recruitment that surfaced in interviews. One program leader cited a reputation of prior involvement as an initial qualification for being recruited. Other qualifying factors included a schedule that would permit participation, a passion for serving students, and a commitment to diversity through multicultural course change as specified in the program outcomes. In addition, qualification was also said to be related to fit with the changing needs of the grant, which meant changes to the VOICES program over three years, and corresponding changes to recruitment intent and strategy. Since VOICES was a yearlong program, the goal was to build in group cohesion through selective recruitment.

Planning Goal Alignment

Interview data revealed congruence between planning of key concepts by VOICES leaders and understanding of those concepts as goals of the program by participants. The main concepts that showed up in the interviews were the demographic imperative, the model minority myth, and role and importance of data disaggregation in examining the demographic imperative and deconstructing the model minority myth. Cultural competence, which can be understood as both a concept and skill, was also a major aspect of planning with respect to program goals.

VOICES program leaders included explicit discussion of demographics and diversity in planning in a way that aligned with the grant focus: to develop faculty to better respond to the demographic imperative by becoming more culturally competent, and thus better able to effectively teach AAPI students. Faculty reported a shared understanding of the concept of demographic imperative, which I discussed in chapter one. This concept addresses changing demographics in the U.S. In response, there is an imperative for schools to make efforts to diversify faculty and staff so that students can have cultural and linguistic role models to serve as resources and supports. With respect to the conceptual framework of the case study, this finding aligns with the diversity question, which asks how the demographic imperative is addressed, along with the principle that diversity should permeate the campus environment.

Shared understanding of the demographic imperative was also key to consensus and buy-in around the VOICES project and its goals. Interview data reveal that consensus was built in part around a shared understanding of institutional data—comparisons of student and employee racial and ethnic data was presented across the district. This relates back to the "demographic imperative" that states that problems can arise when the demographics of students and those serving them are too different.

However, although the demographic differences did not "match" (i.e., there wasn't equivalent representation of faculty across racial groups relative to student groups), the gap was not as large as was the case nationally. In some cases, the data showed the differences to be trivial. Still, at this college, the VOICES program was framed to get participants to think more broadly about the demographic imperative, about the need for more diverse faculty, but also kept it top of mind for the rest of the college through the grant work and visibility of the VOICES program.

Another shared understanding that emerged from the interviews was an understanding by faculty that the model minority myth is problematic and limits the ability of practitioners to secure resources such as funding and training to better serve AAPI students. In order to better see the demographic misrepresentation inherent in the model minority myth, program participants reported working with disaggregated data to learn about differences of AAPI subpopulations within the aggregate AAPI demographic category. For example, one faculty notes:

> Faculty 6: …even though the students are more diverse, we can't just land on the fact that, hey, we're more diverse with these sorts of broad brushstrokes. We have to understand that diversity goes beyond the broad brushstrokes and into really the disaggregation of data and allows to see that, let's say, I don't know, Khmer students are struggling more so than Korean students might be.

Leaders wanted to show that a cultural understanding of specific communities should also lead to *conceptual* disaggregation. In other words, data categories such as AAPI that aggregate very different cultures from Asian and Pacific Islander backgrounds have conceptual impacts such as thinking that those groups are "one."

Program expectations in this sense reflect not just knowing the data itself, but the understanding of and the ability to communicate the realities of a diversity within the aggregate AAPI category. In the Talk Story - AAPI in Higher Education presentation at the VOICES

retreat, for example, it was shown how in political contexts, this could serve the purpose of deconstructing the model minority myth that has been used historically to ignore or mask the needs within the AAPI population. For faculty and leadership, that meant trying to work towards improved skill in working with and supports for students from different cultural backgrounds. Program leaders also framed data disaggregation in terms of student educational success. Faculty noted that the demographic data can and does show vast differences in outcomes such as degree completion rates. Moreover, seeing and understanding that data and the differences it represents helped to differentiate thinking around what the AAPI category masks through aggregation as it relates to student success.

As part of the program planning, leaders considered how they could increase participant cultural competence while teaching them that they, as faculty, could play a transformative role on campus. With respect to the transformational message theme, participants were presented with a broad definition of multicultural education that was used in the VOICES program. The definition of multicultural education is from James Banks, and it says, "Multicultural education is an idea, an education reform movement, and a process whose major goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, and cultural groups will have an equal chance to succeed academically." In interviews, faculty related the transformative aspect of multicultural education back to participation in the Intercultural Development Inventory (IDI), which is described on their website as “the premier cross-cultural assessment of intercultural competence that is used by thousands of individuals and organizations to build intercultural competence to achieve international and domestic diversity and inclusion goals and outcomes.”

Asked if the program presented the purpose of multicultural education in college as transformational, one faculty member responded:

> Faculty 1: I think it's seen that way, for sure. What I've learned since then, and I look at everything I've learned since then related to that, so for me personally, it really had an impact. I got involved in IDI, the Intercultural Development Inventory.

Another faculty participant discussed how the transformational aspect of the program underpinned the need for cultural relevant curriculum. In other words, the expectation to introduce more culturally relevant curriculum was the explicit aspect of the program, and the transformational role was an implicit understanding related to a shift from an equality mindset to an equity mindset:

> Faculty 2: I don't know how explicit it was. The explicit aspect was, to me, trying to bring in different cultural relevancy to courses, because I was the curriculum person. I could say that my mindset broadened into the need for this, the importance of this idea of equity. Not to get too cliché, but you know there's always that, people like to use the diagram of the three individuals looking onto a baseball field.

The diagram being referred to is one that had been presented by leaders as illustrating the difference between equality and equity: Equity in education refers to the principle of fairness. While it is often used interchangeably with the related principle of equality, equity encompasses a wide variety of educational models, programs, and strategies that may be considered fair, but not necessarily equal (Education Reform, 2016). Specifically, this often refers to reallocation of resources in ways that are unequal but considered fair, and that lead to approximately equivalent odds of achieving a desired goal or outcome, on average, for different groups (Levin, 1994, p. 168).

Finally, interviews with VOICES leadership identified their observations regarding outcomes of the program. For faculty, this should multicultural course change, and for students experiencing those changes in the classroom. Resilience, self-reflection, and persistence were

reported as objectives for student outcomes. It is noteworthy that student persistence, defined as enrollment in subsequent quarters and/or degree or certificate attainment, was a stated goal at the outset of the grant that was written into the proposal.

> Leader 2: The learning outcome, to me, was how to work with AAPI, people that are different than you, that come from culturally different from you. How do you learn about a group of students that you want to serve? And then how do you adapt what you do to serve them? Well, what we saw was persistence, and even those that had to step out because of family obligations or whatever, came back. They came back because they knew people cared, and they had a sense of belonging.

In summary, the first theme encapsulates findings based primarily on VOICES program documents and interview findings related to planning by leadership. These findings answer the first research question: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students? In answering the question, I described the documents in detail connected them to program learning outcomes and goals, drawing connections to the conceptual framework. I also presented evidence about how the recruitment process led to a shared understanding of the program and helped ensure alignment of faculty personal goals with program goals. Finally, I presented evidence from interviews linking program planning by leaders with program goals and provided details about key related outcomes of the program (e.g., the community of practice). These concepts included the demographic imperative, the model minority myth, and the need to explore disaggregated data. Cultural competence was also a stated explicit goal of the program and related to the transformational concept of equity in education.

Theme 2: Faculty Knowledge and Practice Around Culturally Responsive Teaching

Theme 2 mainly answers the second research question: how did faculty respond to the professional development? It encapsulates most of the interview data around the primary program goals discussed in the introduction to this chapter. As a reminder, primary means findings are directly related to the stated goals of the VOICES program. Secondary means that the results or outcomes are beyond the stated goals of the program, but still reflect program content, ideology, or experiences.

For the second theme, I first present findings related to cultural competence in teaching. This covers attitudes toward teaching, as well as changes to course content and pedagogy as a result of cultural competence or cultural awareness. Second, I present findings about relationships. Relationships were a major factor in the development of faculty knowledge and practice, and covered relationships with leaders, other faculty, students, and community members. Relationships led to major changes in faculty thinking, or "cognitive shifts." I also include faculty reports of self-reflection within the findings on cognitive shifts. These major aspects of theme 2 are related back to the conceptual framework where appropriate, mainly aligning with the knowledge, teacher learning, and practice questions.

Cultural Competence in Teaching

Cultural competence is the ability to understand, appreciate and interact with people from cultures or belief systems different from one's own. The concept of cultural competence, as well as actually becoming culturally competent, emerged as a theme that faculty identified as playing an important role in their learning.

There was also evidence that cultural humility was a key aspect of teacher learning towards cultural competence. Importantly, while faculty need to be content experts, interview

data also showed that as they expand their content *examples* to include more cultural relevance for AAPI students, they value knowing how to communicate those differences while remaining humble about what cultural aspects they are experts on, and what they are not—hence cultural humility:

> Faculty 5: I really learned how to say, I don't know and please tell me. Those were huge to become more humble in the classroom and to say, "I'm out of my depth here," or "I'm speaking about cultural material that I actually am not familiar with," or "I am not from a Samoan background, but here is an example." There was definitely a big leap in just participating in cultural humility, understanding that cultural competence, there's no ending to. You never arrive at cultural competence.

Interview data also revealed the understanding from program leadership that teaching comes with assumptions about how students learn. When faculty critically reflect on their assumptions, especially in the context of learning specific AAPI cultural competence, they can learn to support students while taking students' cultural norms into account. In the following example, a VOICES program leader describes the changing understanding of plagiarism by faculty:

> Leader 2: I think what they really needed to understand is who they are and their experiences, because we make a lot of assumptions. And recognition that how you teach may not be reaching everyone because of the way you're teaching. So, a dominant white culture teaches a certain way. We want you to sit in class, you're quiet, you need to participate. Things that they felt that teachers needed to understand was the background of these students and their experience in higher ed, or any kind of education. Because then the things about cheating, the plagiarism issue that came up.
>
> I would hear from faculty. They would make comments about it, and I'd hear about it from multiple faculty. "Those Chinese and Vietnamese, they're cheaters. They just cheat." And I thought, "Why are you assuming they're cheating?" Because they are working together, and then they write these papers, and they submit them, and they look the same. They're a lot the same, or that they are repeating things that were said, maybe even that the teacher had said, verbatim. So they were feeling that they were cheating, and that working together thing was an issue.
>
> What they weren't understanding was they are taught in their country, where they were taught, they work together, which for me is so ironic because when we get people out into the business world, we want them to work together, but in the classroom, it is your individual work. "We

> don't want you to work together and work on something like that." The students would say, "Yeah, they work together on it." They would admit that. They said, "They even admit that they're cheating." No, they don't understand that the working together is not the way it is to be done here, that working together and getting it done together are not the same thing.

Sensitivity and cultural awareness also were reported to play a role in changes to faculty practice. In most cases, this was reported to have taken place with the support of the Cultural Specialists and through knowledge gained through the VOICES program. As a reminder, Cultural Specialists were hired using grant money to coach faculty and staff in cultural competence and other issues related to Pacific Islander and Southeast Asian students. However, there were examples of "learning the hard way." Recall that the idea presented in VOICES was to infuse multicultural education principles into the course, including changes to curriculum and teaching practice.

The Cultural Specialists helped some faculty to change the way they chose readings as a part of multicultural course change. This was intended to reflect students' cultures, but also to explicitly teach topics such as discrimination and racism. In one interview, a faculty member described how she accomplished this with the help of the Cultural Specialist in the program. The faculty member generally wanted to teach a book on Pacific Islander culture to an ESL class, so it had to be at the right level. The Cultural Specialist leveraged connections at the University of Hawaii to find an appropriate book. The faculty member reported that she would not have had the confidence to select a book without the support and connections of the Cultural Specialist. However, it did not always work out according to plan. In another example, a faculty member described what happened when a book about experiences under the Khmer Rouge was introduced. It is also a good illustration of when a faculty member can have the good intention of introducing culturally relevant content to support student learning, but the impact ends up

unintentionally marginalizing students. In this case, the book brought up intergenerational family trauma for one student who decided afterward not to return to the class.

Another aspect of faculty knowledge building came from learning about how the norms in many Asian and Pacific Islander cultures are based around family and community, which can be contrasted to Western norms such as individualism. Faculty also reported being able to take those interdependent norms they observed in the communities and emulate them in learning communities on campus.

In addition to culturally relevant content, faculty also identified the value of a cultural approach to pedagogy and the ways in which the approach contributed to the growth of both faculty and students. Further, they highlight that partnership building as being key to the most successful projects. Through the building of partnerships with Pacific Islander community members, for example, they identified opportunities for hands-on approaches to learning through the International Community Health Services to work on a health-related project, and a partnership with the Wing Luke Museum, where students did projects or did oral histories on Pacific Islanders who were involved in sports.

Student-centered teaching helped contribute to faculty knowledge and cultural competence as well. This occurred when knowledge presented by the faculty member aligned with the knowledge of students, and faculty received positive or affirmative feedback. When asked whether there were specific materials that helped support this alignment, some faculty reported that there were, but that it was not just the knowledge or facts presented that had the impact. The other factor was that the teaching was student-centered. For example, a faculty member talked about how group work and dialogue with the instructor, in addition to supportive

materials, helped students to stay engaged. The formative feedback focused on the student also helped students gain confidence they were progressing.

Faculty also reported student-centered approaches that focused on Pacific Islander students specifically. This was in part initiated when faculty began focusing on the fact that AAPI as a category masks the multiplicity of different Asian and Pacific Islander populations. The VOICES program helped faculty to learn about those differences as a way of building their cultural competency, as well as understanding cultural aspects that either competed with or weren't congruent with the school culture. This encouraged faculty to understand issues likely to cause students conflict between school and home life, which in turn allowed faculty to be more supportive and start engaging with students and their families.

Faculty also actively used concepts learned in VOICES to relate to experiences students were having in class, a kind of student-centered empathy. In the following example, a faculty member references several concepts—grit, imposter syndrome, and stereotype threat—and connects the understanding of those to the learning that took place in the VOICES program.

> Faculty 1: We have such a huge diverse group of students. It could be cultural. It could be veterans or women or whatever you want, undocumented students. A lot of the reason they don't succeed, of those who don't succeed, it usually doesn't have a lot to do necessarily with their skills as much as it does with their feeling of otherness, not being part of what they think education should be. So, there's a lot of those things that come up like Imposter Syndrome or Stereotype Threat, and those things are all related to the grit. So, it seems to me very much related to the students that we're trying to help achieve.

Student-centered assessment was also influence by concepts faculty learned during VOICES. For example, a faculty member described the implementation of a "grading contract," in which more reflective writing and self-assessment is used and traditional grades are de-emphasized in order to empower students to express unique aspects of their cultural background and think critically about how that is linked to their experiences. Another faculty member reported a similar strategy

of de-emphasizing grades, and that the benefits are both for AAPI students specifically, as well as students in general. Small group focus was engaging for students coming from interdependent cultures, according to the faculty member:

> Faculty 5: When I talked about learning about the benefit of small group interaction, so that definitely was a boon for students coming from collectivistic cultures, for instance. That really was extremely positive. I saw a big surge in the way that students were able to talk with ease about the topics. Of course, it also highly benefited the non-diverse students, the dominant culture white students. In my head as I'm shifting all of these things, I'm also doing that with assessments, and so I can see definitely there's a rise in GPA, for instance, or in points that students are being awarded for final grades among my AANAPISI students and some also from my majority demographic too.

In another example, a faculty member uses a writing strategy of having students write letters to a character in the story they were reading. That approach helped empower students to achieve more engaged, higher-level writing, which in turn allowed some to place in higher-level courses

Including self-reflection as a learning component to help increase student empowerment was another outcome mentioned by several faculty. For example, one faculty member discussed the value of individual meetings with students in order to support self-reflection and stated that the extra work up front is worth it because of the value added for the student.

An indirect support related to the teacher learning question had to do with the Intercultural Development Inventory (IDI) used during the VOICES program. The IDI is a “cross-culturally valid, reliable, and generalizable measure of intercultural competence along the validated intercultural development continuum,” from the DMIS theory developed by Milton Bennett (Hammer, 2011; Bennett, 2004). One emphasis was the role that the IDI played in helping faculty to understand levels of cultural awareness and where one fits on the continuum. The following excerpt illustrates that the IDI was helpful both for showing how much more one could

progress in terms of cultural competence, but also the motivation of retesting and finding that hard work resulted in improved cultural competence.

> Faculty 5: The first time that I took it, which was before a lot of the VOICES work, I was shocked to see how far down I was in my cultural awareness. I was shocked. A couple of years later I took the same IDI and was amazed how far I had progressed on it. I wasn't aware in a measurement sense at all, but I was quite surprised.

However, other faculty did not learn as much from the process or measures that came out of the IDI process. Aspects of learning such as communities of practice, workshops, book clubs, and the VOICES retreat were viewed by some as more impactful. Nevertheless, most faculty mentioned the IDI as contributing to their growth in cultural competence in one way or another.

Relationships

The formation of relationships was another main component of theme 2: faculty knowledge and practice around culturally responsive teaching. Faculty reported understanding that one of the best ways both to learn about student cultures and to be able to help support and mentor students was through continuing efforts to establish relationships with them. Relationships with students showed up as contributing to faculty knowledge through stories about what it was like for students in their countries of origin. This also served to help breakdown ideas about the model minority myth by helping faculty focus less on data categories and challenge their assumptions about what it means to have specific cultural and national origins.

> Faculty 6: I think AAPI gets at that because they're challenging us not to see students as a piece of data, but to understand what that data tells as a story for a particular, potentially a particular student… And then the more that we can do that, I think the better off that we are, right, because instead of understanding, "Oh, you're just an Asian American," as an example, "No, you are a Cambodian student who I can't automatically assume that you got this," but, more importantly, "Let's sit down and tell me who you are. What's your story?"

In another example, a faculty member described how she shared feelings of imposter syndrome with students and then encouraged students to share personal experiences as well with the idea that sharing similar feelings of imposter syndrome or other fears can help students feel more included when they can see that those feelings are shared. Imposter syndrome is a psychological term referring to a pattern of behavior where people doubt their accomplishments and have a persistent, often internalized fear of being exposed as a fraud. Despite having evidence of accomplishments, people with imposter syndrome remain convinced that they couldn't have achieved the success they have (Dalla-Camina, 2018). This approach to building relationships through shared, common experiences. Although this relates to teacher practice, it also closely aligns with the knowledge question in the conceptual framework, which asks how teachers learned cultural knowledge that aligned with student experiences.

There was also evidence that when personal experience is shared by students, faculty can both learn from and adapt class policies to support those students. In one example, a faculty member described the value of encouraging students to share their struggles outside of the classroom. Faculty reported that, often, those struggles can come from competing obligations from family that may or may not be supportive of prioritizing school.

Faculty also provided evidence that group work was instrumental in students' personal sharing with one another. Some faculty described how group work can allow students to connect with the teacher and other students, and that personal sharing can then help students feel more comfortable asking for help and support, as well as making faculty more aware of individual student needs and using that knowledge to build rapport.

In interviews, faculty talked about taking personal initiative to increase their cultural knowledge, which could in turn help them connect with students through shared stories and

understanding. For example, one faculty member reported the process of learning about politics in Cambodia, and how that experience informed discussion with students back in the U.S. This allowed the faculty member to connect to another student that was involved with politics as an activist.

Faculty also reported that they gained knowledge through personal stories and experiences of other faculty. For example, a faculty member reported that hearing a colleague's experience as a Khmer refugee had a strong impact because it allowed for a new way of thinking about students whose stories were unknown to the faculty member. It was also an opportunity to reflect on the impact of childhood trauma on students' educational experiences.

In contrast to contemporary faculty experiences where cultural knowledge increased through relationship-building with students and personal initiative, faculty also reported that some aspects of their own upbringing conflicted with aspects of multicultural education and the message of VOICES that values difference. One example, a faculty member explained how experiences in the military regarding racial difference were very different than in the program. In the military, the idea was to integrate or blend in: there was just one army. In another example, a faculty member described the way she had grown up, being taught to assimilate and value assimilation as a biracial student. That, combined with the perception at the time, meant it was normal to blend in or adopt mainstream values.

There is also evidence that the VOICES program helped faculty change the way they think about personal sharing. For example, one faculty member described how personal sharing is an approach that is different than the one she had come to believe in the past—i.e., "don't talk about yourself too much"—and how the change led to increased communication and improved connections with students.

As part shifting the way they viewed their relationships, faculty reported experiencing "cognitive shifts," or major changes to the way they and their colleagues viewed AAPI students, as well as how they viewed their own changing attitudes and beliefs about teaching diverse populations in general. This example shows learning through the VOICES program and related dialogue with colleagues that inclusion and valuing differences was an important factor in learning how to best support and teach AAPI students:

> Faculty 1: Being Asian American myself, I'm biracial, so I think all my life I struggled with some things. So, in a way, it made it personal. A lot of this is personal anyway. I think, number one, it made me realize that instead of just promoting fairness or equality, we're really looking at actually talking about the differences and appreciating those. Because that's gonna make someone feel more included, if there's knowledge for their differences and we learn more about each other. We grew up sort of assimilating, and that was considered a value then. You just assimilate into the mainstream culture and you don't acknowledge your own whatever difference there might be. You don't want them to be acknowledged too much. I think that's what I learned. That's how my perspective changed in the biggest way when I got involved in [VOICES].

Cognitive shifts also happened for white faculty with respect to their self-assessment of what they needed to learn. For example, one faculty member described the experience where, despite years of working with racially and culturally diverse populations, knowledge gaps were uncovered during the VOICES project work. This led to a cognitive shift as well, leading the faculty member to consider cultural humility and question the role played in the dominant culture in the U.S.:

> Faculty 5: I had an enormous cognitive shift being part of this project, radical cognitive shift. I'll just try and break that down just a little bit. I have been working with diverse populations for a number of years both as a counselor and as an instructor and always prided myself as being someone who really was an advocate and who was really aware of cultural dimensions. By the time I was done with the VOICES project, I realized how little I knew and how much cultural humility I needed to gain, that as a white person coming into curriculum at all and even interaction with diverse population, I had a lot to learn… Personally, huge cognitive shifts in the way that I view culture, in the way that I view my own culture and my own role, and the impact that white dominant culture has on every population in the US.

In summary, the second theme provides evidence based on interview questions, and encapsulates faculty knowledge and practice around culturally responsive teaching. These findings help answer the second research question: how did faculty respond to the professional development program? A major component of findings is related to cultural competence in teaching. This includes attitudes toward teaching, as well as changes to course content and pedagogy as a result of cultural competence or cultural awareness. I also presented findings about relationships. Relationships were the other major factor in the development of faculty knowledge and practice, and covered relationships with leaders, other faculty, students, and community members. Relationships led to major changes in faculty thinking, or "cognitive shifts." I also include faculty reports of self-reflection within the findings on cognitive shifts. These major aspects of theme related back to the conceptual framework in the knowledge, teacher learning, and practice questions.

Theme 3: Support of Leaders from the VOICES Program and the College

Theme 3 is comprised of evidence related to both research questions. The research questions are: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students and, how did faculty respond to the professional development. Theme 3 pertains mostly to secondary findings. As a reminder, primary means findings are directly related to the stated goals of the VOICES program. Secondary means that the results or outcomes are beyond the stated goals of the program, but still reflect program content, ideology, or experiences.

For the third theme, I first present findings that reflect support of leaders from the VOICES program and the college. First, I discuss the role of Cultural Specialists as program leaders and mentors for faculty. Next, I discuss the role of leaders with respect to institutional capacity and sustainability. Finally, I present evidence form the interviews about the importance of presidential charge in ensuring the success of the program and helping scale its impact beyond VOICES. These major aspects of theme 3 are related back to the conceptual framework where appropriate, mainly aligning with the coherence and institutional capacity questions.

Cultural Specialists

Cultural Specialists were grant-funded positions—one focused on Pacific Islander culture, the other on Southeast Asian culture. These positions were intended to serve as coaches and provide cultural leadership to faculty participating in the VOICES program. In addition to the role of Cultural Specialists in the VOICES program, they also taught classes, seminars, and provided support and advocacy for students. Since the Cultural Specialists were also VOICES program leaders, their role as mentors for both instructors and students allowed them to directly

participate in and observe the effects of their leadership. For example, one Cultural Specialist discussed how working with students on a daily basis had a positive impact on them. In the interviews, they described positive impact as measured through the individual transformation of their students and creating a sense of community. One Cultural Specialist that mainly supported Southeast Asian students told the following story of how her initial support of a shy student planted the seed for the student to in turn become a mentor for other peers, thereby increasing the capacity of the community.

> Leader 1: One young Khmer American student—she's an immigrant—she was really shy, and timid, and I'd worked with her. Over time she really blossomed, and she gained a lot of self-esteem, and confidence, in terms of trying to overcome her academic challenges, and balancing her work-life schedule, because she worked two jobs. She utilized the AANAPISI Center services, and the staff, and in a year she like transformed. She didn't talk as much, but she actually invited me to lunch on campus, and she treated me, and she thanked me for working with her, because she gained a lot of confidence, and she talks a lot now. Because before she was quiet, so her mom and her boyfriend told her she talks a lot. That's a kind of confidence, right?
> She learned to kind of give back in that way, and to mentor her peers was an example of how our programming transformed the students on an individual level that helped them be leaders to other students. So, she started taking up leadership roles that became available in the program. That was one of my proudest moments to see that, because you can't really teach students to be a mentor. They have to pickup the skills, and be inspired themselves, and transform themselves to pass on that knowledge to their peers. That's one example.

Cultural Specialists also had to be mindful of their role as leaders, and to balance support of those students with whom they shared cultural, ethnic, and linguistic background, with support more generally for AAPI students who felt comfortable connecting because the Cultural Specialist "looks like me." For example, one leader told the story about a Khmer student who was bilingual but needed some help to understand a problem. Because they spoke the same language, the Cultural Specialist translated to help bridge the understanding. However, there was another Southeast Asian student who was Lao that felt uncomfortable that the Cultural Specialist and student were speaking their native language together. The Cultural Specialist had to explain

that she had to use her native language to help the other student understand what was being discussed in English. This related back to student development according to the Cultural Specialist, along with identity development, and other cultural identity pieces. Nevertheless, the experience highlighted the importance of trying to ensure all students felt the same level of support, whether or not they shared the same cultural or linguistic background.

Cultural Specialists also had profound impacts on the capacity of faculty to deliver quality and deep cultural teachings to students. One white faculty member cited the new Cultural Specialists as being critical to increasing cultural competence. In the first example, the Cultural Specialist is described as bringing powerful stories to a lesson on intergenerational post-traumatic stress disorder:

> Faculty 5: Just to go back to talking about the kind of breakthrough understanding that we were not changing curriculum, we were faceting it. The two examples that I worked with was Leader 1, who was the Khmer advisor, we talked together. I was teaching an abnormal psychology class, and one of the topics that I bring in is post-traumatic stress disorder. We talked about a new kind of subsection of that which was intercultural or intergenerational post-traumatic stress disorder, so we brought in specifically the example of what happened in the Cambodian genocide.
> Leader 1 was particularly, I mean, she was an amazing resource, and part of that was her personal experience as a first-generation, being raised by a single mom who had escaped being killed in the Cambodian genocide. She was also able to bring in factual information from the community and around the college who were in fact people that had escaped the genocide. She brought in an amazing perspective.
> What we did was we put together surveys to the class before she came in asking them were they familiar with post-traumatic stress disorder and were they familiar with the concept of intergenerational post-traumatic stress disorder. The jump in knowledge after she came was just huge. She came in, told her story about being raised by her mom, told a little bit about the background. The students…it wasn't just getting a history lesson. It was a profoundly emotional experience for everybody in getting a first-person description of the impact socially that war specifically had. It was a very powerful collaboration.

In another example, the same faculty member discusses "faceting," or linking, the topics of AAPI demographics with culture, but also with gender. Again, this demonstrates how a Cultural Specialist can help enrich the curriculum, offer expert mentorship to faculty, and

generally increase the capacity of the college in terms of teaching and learning through collaboration with other faculty.

> Faculty 5: We decided to bring in the topic of fa'afafine. In Samoan culture in traditional culture, there are actually three genders, male, female, and fa'afafine. Bringing in this third gender topic was really interesting and educational for students, but we also were able to connect with a professor. I'm sorry that I'm having a hard time remembering her name, but PhD professor who was teaching locally and had written a lot of papers who was fa'afafine. She came in and talked with us, met the students.
> That impact was also profound. The evaluations that came in after that class were just glowing, also transformational. We did anonymous surveys after she came in, and people said, "My whole reality, my concept of reality and my judgment that I had before this happened has completely turned around and shifted." That was pretty profound.

Faculty also reported that support from the Cultural Specialists helped to improve the content in their courses. Faculty considered Cultural Specialists as experts and relied on that expertise to add culturally relevant content—for example, specific books on Hawaiian or Khmer themes. Cultural Specialists also presented alongside faculty in their classes and provided faculty with stories and background context to help improve and deepen the understanding faculty had of their students, and that students had of themselves and their history. Overall, the interviews revealed a consensus that the Cultural Specialists increased faculty knowledge and capacity to do their work, which corresponds teacher learning and institutional capacity elements of the conceptual framework.

There was also some evidence that the IDI, at least partially, could play a role in filling some of the gap in cultural expertise—which served to enhance teacher learning within the VOICES cohort. Access to the expertise of the Cultural Specialists was lost when their positions were no longer funded by AANAPISI money. However, the IDI served as a self-check for faculty to guide where they could continue to increase their cultural competence through other means.

Leader Roles in Capacity and Sustainability

Interviews revealed the critical role of leaders in advancing capacity and sustainability. The first example of advancing capacity had to do with the establishment of the AANAPISI Center, a dedicated space for all students, but specifically designed and staffed to provide cultural and academic support for AAPI students. The faculty member describes the importance of the center for AAPI students for things like tutoring, but also because it was a place they could go to “see themselves” reflected in staff that “look like me”:

> Faculty 3: [The college] created the AANAPISI Center, so that was a place for the students to hang out and also to get tutoring. The tutors looked like the students, so that was great, they were recruiting not only the experts in the content area in terms of faculty, but some of them actually were people of color. I think just that every small little connection of, "Hey, you look like me but you're teaching me," I think that was a connection for the students at the resource level.

The first key aspect reported in the data regarding sustainability also had to do with finding and dedicating physical space for work with AAPI students. This is related to the coherence question in the conceptual framework, which asks how multicultural issues are related to, or coherent with, other issues. In this case, how is multiculturalism coherent with the decision to dedicate a physical space? Although the space is open to all students, an explicit support space for AAPI students was a major outcome of the grant and project to help support and engage AAPI students. Interview data support the view that the physical space was a way of making the support of AAPI students more sustainable.

> Leader 3: They want to get a dedicated space where people can feel like it's the same place every time. They don't have to go around to different rooms, they feel like it's theirs. The people that they're comfortable with are there. Basically, when new students come in, they'll be welcomed by the more experienced students. So, it's almost like ... we had a metaphor that was pretty good: "Families are sustainable". If you can create things that are family-like, even though there is turn over, that's what will get students in there and feeling comfortable and feeling like they can be themselves. Establishing trust. You have to trust the space as well as the people who are consistently there. So, those kinds of things I think will be sustainable.

Faculty also said that in addition to the resources that contributed to advancing capacity to serve AAPI students, the faculty, staff, and leadership also developed momentum to continue increasing capacity through things like shared experience, language, and knowledge of resources. Regarding the commitment of resources, one faculty member described the importance of hiring an executive-level position focused on diversity. It was important because it showed the leadership's commitment at scale to invest in the position that ultimately advances the work started by the AANAPISI group and VOICES. It was also important for capacity, according to the faculty member, because it was done at scale: the entire three-college Seattle district added this position (one vice president at each college).

Presidential Charge

Interviews also surfaced evidence of the importance of presidential charge or executive support as having a positive effect on advancing institutional capacity. For example, one faculty member shared how through participation and a willingness to be "vulnerable," the college president made a "big" impact on participants of the VOICES program. Although this is not necessarily a direct impact on capacity, I chose to include it here because of the instrumental function that support from a president can serve for those doing the work to increase institutional capacity directly. In this case, the example is of the president doing a "Where I Am From" poem, which showed both a willingness to be vulnerable, and support of the program, according to the faculty member.

Evidence in the interviews also showed that presidential charge was an important aspect of sustainability related to the IDI. In this case, college leadership became both willing to take the IDI as well as having the cabinet take it, so that the shared language, understandings, and goals could be available for executives as well. In the following example, a faculty participant

also connects that sustainability with executive power to enact change. This was described as a kind of breakthrough, because there had been reluctance or resistance to taking the IDI by the president and cabinet in the past.

Data also revealed why, according to VOICES participants, it was not possible to get buy-in without the direct support of the president. It also shows that the cabinet's role was not just support, but that it was perceived as important that the college *see* that leaders took the IDI and were supportive of opportunities to move forward with multicultural education and diversity initiatives for the college.

> Faculty 3: But our interim president was really very surprised, because when people heard that cabinet had taken it, they actually thanked him. And he was astounded by that. He just couldn't believe it, and we were thinking, "Well, think about who you are. You're the governing body, and we're following your lead on most things." And so, we would like to see a change of how people who work at the college, how they look, how they are. What do they believe in? We just wanted more diversity than what we already have. So that's where we came from, and our interim president, I think, appreciated hearing that.

Faculty also report that community of practice activities helped to support continued teacher learning as a form of sustainability. Recall that a community of practice is, for the purposes of this study, a group of people who share a common goal or interest, and in which relative novices and experts interact regularly in order to learn and improve participation in the group. For example, activities that support teacher learning included presentations by the International Education department, as well as a book club that focused on readings to improve participants' understanding of diversity and equity. Neither of these programs were part of the original VOICES program but became integrated with the VOICES community of practice, so in this sense it also increased capacity of the program members.

In summary, the third theme provides evidence based on interview questions of the importance of support from leaders from the VOICES program as well as the college. The

findings for this theme are related to the coherence question and the institutional capacity question in the conceptual framework. The coherence question asks: how were multicultural issues related to, or coherent with, other issues? The institutional capacity question asks: how did policies and practices of the institution influence the work of the program? The first major component of findings was related to the importance of Cultural Specialists. This primarily focused on their roles in supporting faculty, but also in mentoring students and teaching. I also presented findings about the role of leaders in developing capacity and sustainability. Capacity was often related to partnerships increasing knowledge and working on shared goals between VOICES participants and others at the college. Sustainability was also linked to leaders allocating the resources for a dedicated space for AAPI students and an executive-level position in support of equity and inclusion. Finally, presidential charge was described as being critical for success because it demonstrated buy-in and the highest level, legitimized and lent credibility, coupled with actionable direction, to the secondary goals of the VOICES participants.

Theme 4: Changes to Hiring Practices Associated with Diversity Goals

Theme 4 examines changes to hiring practices associated with diversity goals, and primarily responds to the second research question. The research questions are: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students and, how did faculty respond to the professional development. Theme 4 pertains mostly to secondary findings, meaning that the results or outcomes are beyond the stated goals of the program, but still reflect program content, ideology, or experiences, and were engaged in by the CP that arose from the program.

For the fourth theme, I present findings that relate to important changes to hiring associated with diversity goals. First, I discuss the role of VOICES participants in the implementation of a new hiring process role called the Inclusion Advocate, and how that fits into the conceptual framework in terms of diversity and institutional capacity. Next, I discuss how VOICES participants viewed the role of a new executive leadership position with respect to institutional capacity and sustainability. Finally, I present evidence from the interviews about sustainability as a salient feature of how VOICES participants understood the roles of faculty, staff, and leadership. These major aspects of theme 4 are related back to the conceptual framework where appropriate, mainly aligning with the diversity and institutional capacity questions.

Inclusion Advocacy: Hiring for Cultural Competence

Evidence from the interviews showed how VOICES participants began rethinking hiring practices and policies as a result of their experiences in the program. Some of the evidence was related to the conceptual framework's diversity question, which asks how the demographic imperative was addressed in the program. The expansion of this thinking can be thought of as a result of and related to consensus and buy-in around the VOICES project and its goals, as well. The push to change hiring practices and policy is an important finding because it was not one of the grant objectives: the primary objective was to introduce multicultural course change concepts to faculty to integrate AAPI culture into course content and pedagogy in order to improve retention of AAPI students. In other words, changes to hiring practice and policy are secondary, meaning that the results or outcomes are beyond the stated goals of the program. At its origin, through the VOICES work, the participants developed the idea that in addition to training existing faculty to be more culturally responsive to AAPI students, the college could also hire

new faculty that already had that skill set. However, when asked about the hiring policy work in connection to the demographic imperative, some faculty described a disconnect between the work being done "on the ground" and the approach to support from the school's administration. One respondent indicated that there was "a lot of lip service" to diversity, especially when it came to making connections and demographic material for getting grants, but that it only manifested as change through a grassroots push aligned with concurrent district-wide efforts.

While there was recognition by respondents that the college's faculty was already diverse relative to other colleges, an emphasis on hiring more diverse faculty emerged from the program and was characterized as one of the durable outcomes of the AANAPISI grant and the relationships that formed as part of the VOICES work. Interview data showed how the community of practice that persisted after VOICES supported increasing capacity for HR to adopt criteria of diversity and inclusion into their hiring search process:

> Seattle Colleges' Inclusion Advocate program, developed with permission from and modeled after Oregon State University's Search Advocate program, is designed to create a standardized, anti-biased search process to build a rich and diverse workforce that reflects the diversity of our students and community. Inclusion advocates are existing Seattle Colleges employees who volunteer. Employees who wish to serve, apply and receive two full days of training followed by twice quarterly districtwide meetings and trainings. Trained Inclusion Advocates participate in all levels of the hiring process as non-voting members to guide committee members to recognize and avoid unconscious bias. Inclusion Advocates work in conjunction with the search committee chair, hiring manager, and human resources to affirm the college's commitment to diversity, equity, and inclusion.

The grassroots push to increase the HR capacity required other elements to be successful as well. These included interest and support from the faculty union, leadership at the district, and training a proven model known as the "Search Advocate" program from Oregon State University. At SSC, and across the district, Oregon State's process was adapted and called the Inclusion Advocate program. According to interviews, this work included changes to hiring processes, description language, qualifications, and expectations around the cultural competence

of applicants. However, interviews also highlighted the importance of having participated in VOICES and the AANAPISI as critical factors for their ability to participate in the implementation of the process at their college.

> Faculty 3: I think the reason why I was chosen was because of the work that I had been doing before with VOICES. It wasn't that I knew any more than anybody else, but it's just that people recognized me, "Oh, you were part of AANAPISI. Oh, you were part of this and that, and everything." So that's why I decided this might be interesting, because it was talking about hiring practices, and what you can do in order to try to change the culture of how you hire people at your college.

Finally, there is some evidence that the inclusion advocacy implementation was able to help advance institutional capacity at least in part because of the groundwork that had already been laid by the AANAPISI grant and the community of practice that evolved from the VOICES program, and the tools that enabled faculty participants to step into leadership roles, delegate responsibility, and manage resistance to the process. This was especially important at the inception, when training in the advocate process stalled at SSC and the momentum had to be maintained by the same grassroots participants connected to VOICES.

In addition to evidence for changing hiring practices and policies, there was evidence of hiring to increase the capacity of cultural competence. Some VOICES participants described the investment by the institution in a new executive-level position—the Associate Vice President of Equity, Diversity, and Inclusion—that could support the integration of diversity and cultural competence at the college. In this case, the allocation of non-grant funding towards an executive position is an example of how hiring for cultural competence can be approached in a sustainable way. This is contrasted to the Cultural Specialist positions, which VOICES participants found universally beneficial, that remained funded by grant money and therefore were phased out as the grant ended. The general pattern in these interviews was that faculty agreed with the demographic imperative, and bought into the organizational change process the multicultural

work of VOICES, much of which had to do with changes to hiring: faculty and leadership saw hiring as a way to rebalance the racial and ethnic composition of faculty and staff to better reflect students, while a permanent executive position was established to support these efforts:

> Faculty 6: Part of what AANAPISI did is it brought it to the forefront about how we could begin approaching and recruiting more diverse faculty. So I think part of that demographic imperative is how do we find the balance between who our students are and who are the people who are actually teaching in the classroom and is there a representative balance going on. And I say, so even though the AANAPISI may not have culminated at the end of it with maybe a different employee statistical balance if you will. It laid the groundwork for bargaining.

In other words, the faculty union bargaining became a place where they were able to put some language into the faculty contracts related to cultural competence. The VOICES community of practice, and AANAPISI more generally, pushed those issues to the forefront for the institution to examine more closely and prevent it "from becoming a back-burner issue."

Sustainability

According to the interviews, an important aspect related to achieving diversity goals through hiring practices was the extent to which it is sustainable. In other words, is capacity temporarily increased by the "soft" money of the grant? Or is it seen as important and valuable enough to be added to permanent budget? On the other hand, there are also benefits of temporary increases in capacity through funding that end up being sustainable increases in capacity because of the relationships that form and the goals that become shared, for example through the development of a community of practice.

A salient example of sustainability that showed up in the data concerned hiring faculty. From one VOICES program leader's perspective, the hiring of tenured faculty is one of the most important aspects in sustaining changes such as those supported by the goals of the AANAPISI grant and the VOICES project. This is because, according to the VOICES leader, faculty—particularly tenured faculty—tend to stay in their positions until they're ready to retire. From a

sustainability perspective, that means that if faculty can be brought together to believe in and work on a goal through a community of practice like VOICES, it can persist beyond the timeline of the grant:

> Leader 3: Those tenured faculty, they'll be there till they're ready to go. They're not going away any time soon. They're the ones that are constantly there. So, if they're tight, if they are a cohesive unit, they'll get a lot of stuff done. They won't be at the forefront like, say people who come in with soft money, like grants. But, they're there for the long run.

However, although there was also agreement from faculty respondents, there were also examples of how it can be more complicated than that. In the following example, one faculty respondent describes how hiring the right people can contribute to the sustainability of multicultural education values and goals, hiring alone is not necessarily a panacea. In order to have more focused hiring that is also inclusive of the values and viewpoints of the entire college, difference of opinion is seen as valuable. Put another way, when it comes to hiring, if everyone thinks differently, it can result in challenges and even an impasse in the hiring process, while on the other hand if everyone agrees it can result in stagnant thinking that does not reflect the diversity of the college:

> Faculty 3: In order for you to grow, you need to have somebody who might say something that makes you have to think differently, is like, "Oh." Not to say that you always have to agree, because we can agree not to agree. But I think that having somebody who is different from the self is, of course, it's gonna be a little bit more challenging, won't it? Because isn't it easier to hang out with people who have the same thoughts about ideas? But then, the group thinks the same and may not be necessarily growing. You're stagnant then.

In another interview, a faculty member seemed to echo the sentiment that although full-time faculty were important, it was also important to consider other staff that are working directly with students, such as advisors, as part of the overall sustainability strategy. Data also revealed how VOICES faculty saw the sustainability of cultural competence as relating to community of practice. After the grant project ended and formal or required meetings with

VOICES leaders and colleagues concluded, interview data reflect a sense of community and connection among participants that remained long afterwards, marking community of practice as one of the most meaningful and sustainable outcomes of the VOICES program:

> Faculty 1: Yeah, you know what I've been longing for, and I've been talking to a few colleagues about this, but I wish I could do this again or continue it in some other way because I think that what was so great about that program, VOICES and AANAPISI, was that it connected faculty, staff and advisors, some administrators, it connected us in a meaningful way.

Put another way, the relationships that resulted from the VOICES program and broader AANAPISI work proved durable and meaningful to participating faculty, both because it continued to challenge them to expand their thinking and take action, but also because of the personal connections and trust that developed as a result of continuous collaboration.

In summary, the fourth theme provides evidence based on interview questions of the importance of changes to hiring practices associated with diversity goals. The findings for this theme are related to the diversity question and the institutional capacity question in the conceptual framework. The diversity question asks: how is the demographic imperative addressed? The institutional capacity question asks: how did policies and practices of the institution influence the work of the program? The first major component of findings was related to the implementation of an Inclusion Advocate role in the hiring process. This primarily focused on how VOICES participants supported the implementation of the role. I also presented findings about the role an executive position focused on equity, diversity, and inclusion from the perspective of VOICES participants. They related the role to an increasing capacity to carry out the work they started in VOICES, as well as evidence of commitment by SSC and the district to supporting diversity and inclusion. Sustainability was also a key concept related to the longevity of tenured faculty and the benefit of connecting them to diversity work beyond the classroom. Data also showed the importance of the network of relationships that developed from the

expanded role of faculty in increasing the sustainability of grant goals beyond the lifespan of the grant.

Theme 5: Strong Ties to Local Community

The fifth and final thematic finding in support of the VOICES program is characterized by the program's strong ties to the local community. The research questions are: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students and, how did faculty respond to the professional development. Theme 5 pertains mostly to secondary findings, meaning that the results or outcomes are beyond the stated goals of the program, but still reflect program content, ideology, or experiences.

For the fifth theme, I present findings that related to strong ties to the local community. First, I discuss the role of cultural outreach and inreach in helping to recruit and support underrepresented AAPI students by VOICES and AANAPISI participants. Next, I discuss how VOICES participants engage with community cultural leadership in order to create sustainable, supportive relationships between students, the college, and the community. These major aspects of theme 5 are related back to the conceptual framework where appropriate, mainly aligning with the relationships with local community question, which asks: how have any experiences with the community affected the program or been incorporated by you into classroom practices, and how have expectations regarding the community changed?

Cultural Outreach and "Inreach"

According to interviews with VOICES faculty and program leaders, cultural outreach and "inreach" were important aspects of building strong ties to local community. Here, outreach means to invite those who do not use a program or service, such as community members not

enrolled, while inreach is to invite an existing population that has already accessed the system, such as current students, employees, and alumni.

Cultural events were an important vehicle for both outreach and inreach. For example, one faculty participant described the scope of cultural events, both on and off campus, highlighting the role outreach played in making them successful. It is noteworthy that the AANAPISI Cultural Specialists played a significant role in this work. According to one faculty respondent, the cultural advisors did a "huge job" in terms of cultural outreach to the local communities—planning, and hosting everything from luaus to community events. There were several occasions where large numbers of community members would come together for "various reasons," with the luau being the biggest draw.

In terms of cultural inreach, evidence from VOICES interviews connected inreach to the expansion of student participation of cultural events, both formal and informal. Part of this had to do with the facilitation of such events by the AANAPISI grant staff and VOICES participants, but part was also an indirect result of the increasing enrollment of AAPI students during the grant period. According to one faculty participant, AANAPISI demographics rose while the grant was at the college and faculty members described increased community affinity groups during that period. Another example given was a ukulele group that formed and would sit out at the clock tower in the plaza. There were also examples of students infusing cultural dance, foods, etc. into various regular college activities as well.

Regarding community outreach, one example showed evidence that more than other goals of the VOICES program, which tended to develop some degree of sustainability according to the interviews, the community outreach aspect was more dependent on AANAPISI grant funding. This is because it was closely related to the work of the Cultural Specialists, and those

positions were grant funded. In other words, cultural outreach and inreach, and the connection to the local community, were greatly diminished when the grant ended. Faculty interview data revealed that after VOICES, the direction of the grant shifted and there's not as much of an emphasis on serving certain demographics. For example, because there was more initial money for the grant, there was "a huge rise in population of Pacific Islander and Asian American students, specifically Khmer, Vietnamese, Laotian, and Hmong." However, faculty reported that after the grant there was a likely decline in enrollment from specific communities because there was so much energy put towards making connections outside the community beyond campus. On one hand, the CP the faculty formed through VOICES was well sustained and could still perform cultural inreach, but the energy for the community connection and the students that come in with that was more directly correlated to the amount of energy associated with outreach that was available through the grant specifically. Evidence also emerged that suggests the importance of connecting AAPI students out in the community in a visible way, not just on campus or through college programs. One VOICES leader noted that it is mutually beneficial if the community both understands the goals of the program, as well as helping communicate its value. This resulted in the local Pacific Islander community sending people to the college because the college “knew how to work with the population.” In other words, the college involved the community in a way that built trust and mutually beneficial relationships.

Cultural outreach and inreach were also successful because of the strengthening of relationships between the institution’s staff and the communities they were serving, as well as trust between the grant’s Cultural Specialists and faculty participants that were working on developing those cultural competencies with the AAPI community. For example, one VOICES program leader described the success that faculty and student support had that led to improved

cultural outreach and inreach. One aspect had to do with the trust of the Cultural Specialists developing cultural capital by working together with VOICES faculty for more than a year. Furthermore, trust was not built just working with faculty, it was also going into their classrooms and working with their students. "It's a big thing for a faculty member to trust you to come into their classroom to help you." This paid off because faculty realized how committed Cultural Specialists were to the project, and students realized that faculty and the college were committed to supporting them. Much of the work had to do with building relationships and rapport in order to gain trust.

Community Cultural Leadership

Interviews with VOICES faculty and program leaders suggested the important role of community cultural leadership in helping the college build stronger ties with the local community. Faculty noted the importance of having community leaders come into the classroom as cultural experts. For example, a fa'afafine Pacific Islander community leader presented in class "from an organization, nonprofit that champions safety for women and fa'afafine in the Pacific Islander community." There was also evidence that, although the importance of connecting with community leaders and organizations was important, it was challenging because those from the AANAPISI grant team and VOICES that were doing the work had to take on the additional work of managing and supporting those relationships. In other words, community leaders played an important role, but the relationships had to be actively managed and maintained, which was seen as difficult by grant staff, and suggests the need for additional support. For example, one faculty member noted the impact on the program's Cultural Specialists because of the additional work they had to put in to maintain the relationships and do community outreach, working with organizations like the Southeast Asian American Access in

Education (SEAeD) Coalition at UW, as well as state partners such as the Washington State Commission on Asian and Pacific American Affairs (CAPAA).

Interview data also highlighted the importance of religion and church among the community and the connection of community leaders to those organizations. This meant that AANAPISI and VOICES leaders and participants also took the approach of interfacing with religious organizations, and the responses suggest this was a benefit to the program, and that there was minimal downside to working with them. For example, VOICES leaders had a community advisory group that allowed them to connect with highly engaged community members. In both the Pacific Islander and Southeast Asian communities, many leaders were also involved in their churches as well. Through this involvement, they met church leaders who helped amplify the message of those connected with the college and strengthen the relationship between the community and the college. One VOICES leader said, "it's the community that makes things happen, not the college." This was only possible because of the relationships developed by the Cultural Specialists as insiders and influential members of the communities.

In summary, the fifth theme provides evidence based on interview questions of the importance of developing strong ties to the local community. The findings for this theme are related to the relationship with local communities question in the conceptual framework. The relationship with local communities question asks: how have any experiences with the community affected the program or been incorporated by you into classroom practices, and how have expectations regarding the community changed? One major component of the interview findings was related to the importance of community outreach and inreach. This primarily focused on ways in which program leaders worked to increase engagement with Pacific Islander and Southeast Asian community members, both in and outside of the college. Some evidence

focused on the role of events. The role of the Cultural Specialists in building rapport and trust with the community was also an important finding. Cultural Specialists made connections between faculty, students, and the community, allowing crosscultural learning and trust to grow. Community cultural leadership was the other main aspect of theme 5. The main ideas related to the importance of being able to connect with and engage community leaders to help influence the community to participate with the college, as well as providing access to community spaces, such as churches, where leaders that were part of both the community and the college could engage.

Challenges Relating to VOICES

The findings for this study were organized around five themes that help answer the research questions. The research questions are: how did leaders in a unique professional development program at a diverse community college incorporate multicultural education into a program to prepare faculty to better teach AAPI students and how did faculty respond to the professional development. Beyond the five themes, however, interview data also revealed challenges relating to the VOICES program. The central ideas of these challenges included differing views on support expectations, internal resistance to serving special populations, and difficulty scaling impact of changes to practice beyond the program. In the following section, I discuss these challenges and relate them back to the conceptual framework.

Challenge 1: Differing Views on Support Expectations

Interview data revealed that one main challenge for the VOICES program was differing views on support expectations. Although there was coherence between program leadership and program faculty with respect to support expectations, there were some disconnects between the program and the larger context of the college. For example, some interview data revealed perceptions of resistance to the IDI by college leadership. For example, one faculty participant shared the perspective that some key leadership at the college were not supportive of the IDI, and that the perception was that either they were not interested or were possibly worried that results—a low scores shows less cultural competence—could be a loss of credibility or "losing face" for the college. This is in contrast to evidence in the thematic findings, where the IDI was indicated as a valuable tool by both VOICES leaders and faculty. However, in interview data, resistance to the IDI was described by both VOICES leaders and faculty participants as not only coming from some college leadership early on, but that after taking the IDI, some college

leadership “got it” while for others, the process was seen as not as helpful and they “still have to work a little bit more.”

There was also evidence that some resistance to pushing IDI came from faculty and staff that did not necessarily feel comfortable taking the IDI and working through the individual reports and feedback. Ultimately, the perception was that leadership were key to supporting the process and implementing from the top down. In one example from a faculty interview, although it did not say explicitly that cabinet support was necessary for intercultural competence among faculty, it did reference that cabinet support was necessary for the IDI to be seen as “valid, or important, or viable.” Because this did not happen initially, there was a disconnect between expectations of support by VOICES participants, and the stated and demonstrated by some college leaders.

One VOICES leader had a slightly different, but not necessarily contradictory, perspective. While there was agreement that there was resistance to, or at least low prioritization of, the IDI by top leadership early on, in this example, student voices and grassroots support among faculty and staff were characterized as the primary vehicle for making sustainable changes beyond VOICES. The comment also illustrated how initiatives are more sustainable when incorporated into official documents such as an organization’s strategic plan, and that can be a slow process, in this case “more than four years.”

A more complex issue had to do with the sometimes-competing interests of leaders that led to a mismatch of expectations of support by VOICES leadership. For example, interview evidence illustrated how managing these differing expectations lead to additional work, encumbering some VOICES leaders with more political and personal management requirements,

serving as a “buffer” between the college leadership, grant leadership, and VOICES program participants, which took away time and effort for working on grant objectives.

> Leader 1: I think it boils down to the importance of when you do diversity work, institutional work, it's a lot of responsibility. It's not just at a professional development level, but as a personal level. It also goes back to the dynamics of the team, and this was an issue that was like separate from the grant, but I felt this when I came on board, that people had different personalities, different ways of working, different ways of communicating, different ways of understanding, and that sometimes it went well, and sometimes it didn't go well. I had to be a buffer, and it was really hard, because it's like people are resistant.

Evidence in the interviews also illustrated the tension between driving decisions from an economic perspective or a student perspective. For example, one faculty member explained how, on one hand you can’t support students if you run out of money, and on the other you are not meeting mission and supporting students if you do not use the money to support them. In this case, the differing expectations between VOICES faculty and college leadership lead to a grant-funded class being cancelled. From the faculty perspective, this was driven by primarily economic considerations, “how does this look on the balance sheets rather than how will this look for helping students.” In other words, from a VOICES faculty perspective, this evidence showed how the faculty expectation of support for a newly implemented, grant-supported class differed from the expectations of what some college leadership considered sustainable, leading to frustration and a sense of not being supported.

Challenge 2: Internal Resistance to Serving Special Populations

Interview data revealed that a second main challenge for the VOICES program was internal resistance to serving special populations. According to the transcript data, while buy-in to the AANAPISI grant objective of serving AAPI students was sort of a given with participants of the VOICES program, it took time to gain acceptance across the campus. In interviews, both leaders and faculty in the program discussed why it was difficult to achieve buy-in from the beginning of the grant because it was "only" focused on Asian and Pacific Islander students. For example, there was resistance to directly addressing the needs for academic and social support specifically for AAPI students: "You know, this is only for AAPIs? Why should we just do it for them? There's all of us." Faculty reported that although this was problematic and came up often at first, they were able to counter the questions by stating that it was focused on AAPI students because that's what the grant required, but ultimately, they thought the work would benefit everybody.

One the one hand, for those participating in the VOICES program, consensus and buy-in were focused by the structure of the grant, tied into the grant and grant objectives. The program was planned, in other words, to achieve buy-in across a range of employee classifications through their participation in the VOICES program. On the other hand, however, there were some logistical and motivational challenges for program leadership that showed up during direct recruitment: faculty not buying-in, teaching at the wrong times to make participation feasible, or competing interests with the requirement of a three-day retreat during part of summer break. According to one VOICES leader, there were a lot of tenured faculty who didn't want to commit to the program.

A shift in thinking—from equality to equity—was one of the main challenges VOICES faculty faced when working with colleagues in order to transform around the ideology of the college's role in education, specifically with respect to reallocating resources. For example, in one interview, a faculty participant reported that the pushback on shifting from equality to equity was "in front of my face…why the heck to we have to have an AANAPISI Center? Why don't we just have a student center?"

In addition to questioning the concept and role of the AANAPISI Center, interview data revealed pushback regarding whether or not certain programs or disciplines could or should adopt a more multicultural perspective in order to better support AAPI students. For example, one VOICES faculty member talked about pushback within departments, and that it was more common among STEM faculty. "Why do I need to worry about cultural competency? Why do I even worry about the cultural background, the economic background, the ethnic background of my students, when I teach math, or I teach science." They also reported that the resistance to multicultural education at the department level was at times concomitant with a misunderstanding of equity by some non-VOICES colleagues: "The idea of equity to me is I treat everybody the same. So, a student is a student, is a student, is a student."

Over time, VOICES faculty had discussions with their non-VOICES colleagues, sometimes contentious and other times in accord, but typically collaborative, about the role of multicultural education, and the transformative work of role models within colleges in helping students succeed. For example, one VOICES faculty noted that although he felt comfortable being a role model for students, what he didn't expect was that other non-VOICES faculty would start coming to him to be a role model as well. At first, he was resistant to this, but over time started to embrace the opportunity to support and educate colleagues. "One that I would always

tell my colleagues is that statistically they found that Asians as an ethnic group were the least likely group to ask for assistance outside the classroom." So he used that fact to encourage faculty to pay attention to this, to reach out and connect with students, taking their backgrounds into account.

Other VOICES faculty had similar experiences, according to interview data. For example, there were related conversations with colleagues that had to do with getting faculty to focus on changing how they thought about how they teach their students when faculty ideology views students through a so-called "colorblind" lens. For reference, colorblindness "is a racial ideology that posits the best way to end discrimination is by treating individuals as equally as possible, without regard to race, culture, or ethnicity" (Williams, 2011). Colorblind ideology can be a durable form of pushback in dialogue about the role of college in student experiences because faculty that adopt such perspectives may do so from a standpoint that prioritizes treating everyone the same and being proud of doing so. One VOICES faculty member gave an example of this where, in a discussion with a college, they proudly said "I don't look at my students differently. I look at them all the same. See, I don't have favorites."

Interview data revealed that another aspect of the colorblind ideology could be seen in discussion around academic standards, where some faculty saw culturally responsive teaching as reducing rigor or lowering the bar. For example, in a discussion about academic standards, one VOICES faculty reported being told by a colleague "You're asking me to be easier on Asian Americans, because their life is more difficult, or they haven't succeeded as well as other groups, or whatever it might be." In this case, the VOICES faculty member said the real issue was about accessibility of the curriculum, of faculty using colorblind ideology as applied to course content,

rather than recognizing that content can take into account the diverse cultures and backgrounds of all students.

There was also evidence in the data that full-time vs part-time status as an aspect of ideology could be a transformative force. In this case, what that means is that cultural competence is something that can be built into the tenure process. However, for part-time faculty that are not tenure track, it was a challenge to support them in doing any transformative work with regard to cultural competence, according to one VOICES faculty member. Those conversations happened only informally, which could translate into more culturally competent hires down the road if they applied for full-time positions. But without the formal structure, it was only based on relationships and was therefore not systematic, which was seen as a limitation.

Finally, there was evidence that some faculty outside the program may not have been supportive of the work and goals of VOICES or the AANAPISI grant. As one VOICES program Leader 3eported, sometimes the resistance was from a lack of understanding, whereas other times it seemed like a more politically driven opposition. In either case, however, they suggested that the net effect inhibited the capacity of VOICES participants to achieve program goals. For example, one leader noted that some faculty members did not want to get on board with the grant objectives. There were "layers" of resistance that were reported:

> Leader 1: There was a lot of political things on campus, you know? Challenges that people had in their own departments, or with other colleagues, or with the leadership of the campus, so I think that also impacted and created challenges for us as well. Not everybody's supportive, or not everyone supports me.

However, some strategies were reported as being successful sometimes, such as identifying senior faculty to work with who could then advocate on behalf of the grant in their department.

Challenge 3: Difficulty Scaling Impact of Changes to Practice Beyond the Program

The third theme that emerged from interview analysis as a challenge to VOICES was the difficulty scaling impact of changes to practice beyond the program. According to the transcript data, it was difficult to scale impact beyond the program primarily due circumstances that decreased capacity. This finding is mainly from the analysis of interview responses to the institutional capacity question. The institutional capacity question asks: "How did any institutional-level policies, procedures, or practices directly or indirectly influence the work you were trying to accomplish in the program, if at all?" For example, a faculty participant described the capacity-inhibiting effect of the AANAPISI grant running out, specifically noting that the Cultural Specialists funded by the grant were lost when the grant ran out. This was characterized as both a loss of expertise from a human resources perspective, as well as a loss of capacity in terms of getting work done to meet the objectives of the grant: "a lot of our good folks eventually left…then a lot of the energy went away." For those that remained after the grant, there was also some evidence of a shift in sentiment, that things just got "a lot harder" after the grant ended and the money that enabled some aspects of increased capacity went away.

Interviews also revealed uncertainties about how the college would respond to the state-wide work taking place around Equity, Diversity, and Inclusion. According to VOICES faculty, planning was done to support that work generally, but it wasn't always clear how budget resources would be allocated or who would actually be responsible for specific objectives. At the same time, there was also evidence of an "invisible workload," time and effort spent on work outside the scope of or not directly related to the official grant objectives. For example, one leader described the additional time and effort spent advocating for students. Even though such advocacy is congruent with the overall goal of better teaching and supporting AAPI students, I

include it here because a given employee will have limited time and effort to spend, and it necessarily inhibits the capacity to work towards official grant objectives as the time and effort spent on *ad hoc* student support or similar work increases. The Leader 1lso described how this work carried an additional emotional burden for both students and the faculty and leaders directly supporting them.

> Leader 3: You don't know how many offices I've had to go in to, how many meetings I've had with people, how many lunches I've had with people to talk about things that I have to do, that I wanted to work with. This is not just with VOICES, it also is with ... or VOICES or professional development, it's also with things like students, I had to advocate for students. You can't make them scapegoats, and if you don't like a certain group, I had students talk to me, crying about how they were picked out by professors, a certain math professor who didn't seem to like Samoan students, and would make snarky comments throughout the course of the quarter, and failing students because they just didn't want to work with them. That was one of the reasons why the study groups came about, because students didn't feel comfortable seeking out support, student support services. My students didn't feel comfortable going there because of the snarky remarks that they got from tutors or people. The fact that they took remedial classes and didn't have a ... that's part of the reason why I got the study groups going because a lot of these students didn't get the same kind of training that they did. They didn't get taught math the way a lot of other students, the mainstream students did. But were we supported by the institution? No, we were not.

This example shows how some cultural practices at the institution could directly and indirectly inhibit scaling the impact of the program by creating negative schooling experiences for marginalized AAPI students, which then required extra time and energy to address just a small number of program staff.

Finally, there was evidence that although VOICES faculty felt that it was up to them to be the first step in the college transforming to become a place where all students can have an equal chance to achieve, taking that practice beyond one's individual classroom and spreading to others in the department or school is more challenging. Academic freedom was described as the rationale for resistance by faculty outside of the program. This rationale inhibited the capacity of the program's impact, according to interview data, because as you move from individual faculty

who are resistant, the notion of academic freedom becomes more intractable as you try to scale impact to whole departments, divisions, and instruction.

In summary, analysis of the data revealed challenges that related to the goals of the VOICES program and, more broadly, the AANAPISI grant. The three main aspects of these challenges included differing views on support expectations, internal resistance to serving special populations, and difficulty scaling impact of changes to practice beyond the program. These three aspects of continuing challenge to VOICES and grant objectives were indicated across interviews and were related by both VOICES program leaders and faculty participants. It is noteworthy that the challenges primary came from various forms of resistance outside of the program, which can be thought of simply as resistance to providing consistent and substantial support, resistance to serving special populations, specifically the AAPI population, and resistance to scaling practices to positively impact special that population.

Summary

In this qualitative case study, I examined how leaders of a professional development program at an AANAPISI-designated urban community college integrated multicultural education to better equip faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty responded to this professional development process.

This chapter presented the research findings from program document analysis and interview responses from leaders and faculty participants of the grant-funded VOICES professional development program. The interview evidence came from transcripts where respondents were each asked ten questions based on frameworks from Cochran-Smith's (2003) *The Multiple Meanings of Multicultural Teacher Education* and Morey and Kitano's (1997) *Multicultural Course Transformation in Higher Education*. A total of eight themes emerged from the qualitative analysis these interviews. Findings were organized into two groups: five thematic findings in support of VOICES, and three findings that represent challenges related to VOICES. Findings in support of VOICES included (1) a shared understanding of the role of the program; (2) faculty knowledge and practice for culturally responsive teaching; (3) support of leaders from the VOICES program, faculty, and the college; (4) strong ties to the local community, and; (5) changes to hiring practices associated with diversity goals. Findings that described challenges relating to VOICES included (1) differing views on support expectations; (2) internal resistance to serving special populations; and (3) difficulty scaling impact of changes to practice beyond the program.

Chapter V: Discussion

Introduction

This chapter reviews and discusses findings from the current study. This study responds to the need in the research base for detailed qualitative case studies that centrally consider AAPI students (Museus & Chang, 2009; Orsuwan, 2011; Teranishi, 2010), community colleges (Morey and Kitano, 1997; Cohen and Brawer, 2001; Townsend et al, 2005; Smith and Ayers, 2006; Crisp, 2009), and programs supporting AAPI students in community colleges (Museus, 2014; Teranishi et al, 2014). The findings from this study provide evidence that VOICES program leaders demonstrated the ability to successfully incorporate multicultural education into the VOICES program, which facilitated professional development as evidenced by faculty perceptions of the program and descriptions of their own changing knowledge, skill, and practice. Furthermore, evidence revealed an emergent community of practice (CP) that has persisted beyond the VOICES program and lifespan of the AANAPISIS grant. Despite these successes, however, there were also challenges that surfaced in the study that inhibited the program's success. The five main findings that supported the success of the program include: (1) a shared understanding of the transformative role of the program, (2) faculty knowledge and practice around culturally responsive teaching, (3) support of leaders from the VOICES program, the college, and among the faculty, (4) changes to hiring practices associated with diversity goals, and (5) strong ties to local community. Three themes that suggest challenges to implementation include: (1) difficulty scaling the impact of changes to practice beyond the program, (2) internal resistance to serving special populations, and (3) differing views on support expectations between the VOICES program and college leadership.

I begin this chapter by first discussing the conceptual framework. I then critique what I see as the primary limitation of the framework and propose the concept of critical agency networks (Kiyama et al., 2012) as a tool for better understanding the dynamics of the emergent VOICES CP in the research findings. Next, I discuss the findings that both supported and challenged the success of the VOICES program. The discussion is organized around the thematic findings from chapter 4. In the discussion, I attempt to relate findings back to the relevant literature that underpins the conceptual framework and to make recommendations on the implications for practice and research. The chapter concludes with study limitations.

Context for Discussion

Theoretical Implications Related to the Conceptual Framework

The findings in general support the dimensions of multicultural education theory used in this study, specifically the literature on which my theoretical framework is based. The theoretical basis for the conceptual framework in the current study started with the Morey and Kitano (1997) book *Multicultural Course Transformation in Higher Education,* which was used as a primary text in the VOICES professional development program. A literature review of two key areas, multicultural education theory and multicultural education teacher training programs, frames the second component of my conceptual framework, the Cochran-Smith (2003) journal article *Multiple Meanings of Multicultural Teacher Education*. I combined these two sources to form the basis of questions for an interview framework, which also served to frame analysis for the current study.

One strength of this framework was its proximity to the work being studied. In other words, I chose Morey and Kitano because their book was also used *in* the VOICES program itself. Because of this, interview participants were familiar with concepts as well as the ability to

connect the concepts to their own practice and action research projects that they implemented over the course of the year. By aligning the Cochran-Smith framework with Morey and Kitano in my conceptual framework, most of the conceptual familiarity was maintained. However, during the actual interviews, many of the responses by interview participants crossed over from one question into the next conceptually. Therefore, thinking about the concept of discriminant validity, I question to some extent the operationalization of the conceptual framework in the interview questions as I wrote them, as the questions sometimes did not do a good job, at least based on participants' responses, of delimiting the domains of the questions. For example, teacher learning, teacher practice, and teacher knowledge questions were often part of the same interview responses to a single question from just one of those dimensions. However, this makes sense because of the interconnected nature of stories about teaching experiences. In other words, it is not surprising that teachers use their knowledge to explain their learning and use their learning to rationalize their practices. Thus, a question about teacher practice might include contextual details about knowledge and learning.

Despite this limitation, however, another primary strength of the framework is the breadth of subjects related to multicultural teacher education, and the fact that Cochran-Smith and Morey and Kitano rooted their work in the foundational multicultural education theory and multicultural teacher education empirical literature, which made my work congruent with their scholarship. However, despite the breadth of the conceptual framework and the fact that there were sufficient dimensions to both interrogate the program and describe its many features, what was missing from my perspective was a theoretical dynamic that could help to explain at a deeper level some of the decisions and behaviors of program participants, both leaders and faculty. To use theater as a metaphor, my conceptual framework set the stage and detailed the set

but did not animate the actors. To help explain such dynamics, I turn here to literature on critical agency networks, which I review briefly in the next section. I follow by discussing the results of the study, suggesting how critical agency networks can add to the understanding of the findings under my conceptual framework, and then make recommendations associated with each theme.

Incorporating Critical Agency Networks

The concept of critical agency networks (Kiyama et al., 2012) is helpful in explaining some of the connections and dynamics among the themes uncovered in this study. Here I present a general overview of critical agency networks. I also evoke critical agency network concepts in subsequent discussion of the eight thematic findings, which provides more explanatory power than the conceptual framework alone.

Critical agency networks are a synthesis of two concepts: social networks and critical agency. Kiyama et al. (2012) situate their definition of critical agency in the literature by drawing on the concepts of "the community-engaged professor" (Martinek et al., 2004) and Baez's (2000) notion of "race-related service." The concept of the community-engaged professor is related to the faculty role of doing "service," which the authors say is not well defined and around which there is not consensus on what constitutes service. The community-engaged professor is one that goes above and beyond minimum service requirements and is motivated to serve their community by doing research and informing practice in a way that can help directly address relevant social problems. It is noteworthy that the authors found that such efforts are "often looked on with suspicion." Baez's (2000) research explains that the motivation for faculty service is often a "vital outlet" for helping transform institutional and social conditions of their communities, and that race-related service, in which faculty of color "use service to define themselves as activists and scholars," is a key motivating component of professional identity.

Taken together, critical agency explains how some faculty and mid-level professionals are motivated to work outside of their official capacities and often independent of institutional reward systems to further their personal values and "work towards social change and social justice by redefining and collaborating across the institutional structures of which they are a part" (Kiyama et al., 2012, p. 284).

The second component of critical agency networks is situated in research on social networks. Social networks serve a different function than critical agency. Social networks focus on the social capital, or strength in relationships, of individuals within networks of individuals. Social networks can give individuals access to resources, influence, and information in other parts of the network. According to Wasserman and Faust (1994), individuals' access is mediated by their position and role. Position is "a collection of individuals who are similarly embedded in networks of relations," while role is the "patterns of relations…between actors or positions" (p. 348). In other words, having a more influential role and more connected position should give more access to resources and information. However, social networks can also serve a more restrictive function. For example, Kiyama et al., (2012) note that, for most professors, faculty "networks are widely characterized as sources of resistance to change, principally because professors generally have greater loyalty and commitment to their disciplines and departments than to the university as a whole" (p. 281). In a case like this, critical agency is thus a factor in finding alternative networks available for enacting research and practice agendas that promote institutional and social change.

Critical agency networks help explain the motivations and functions within social networks not only of faculty but also of mid-level professionals—such as the grant directors and program leaders associated with VOICES—in advancing institutional and social change on

behalf of the communities to which they belong. For both faculty and mid-level professionals, then, institutional change can be fueled by accessing their social networks, which are "external and virtual networks and connections that change agents tapped into when generating ideas, support, and legitimacy" (p. 281). In the next section, I will discuss the results of the study, and suggest how critical agency networks can add to the understanding of those findings, making recommendations associated with each theme.

Discussion of Findings

In order to ground the discussion within the context of the case being studied, I briefly review the grant expectations associated with the AANAPISI grant—specifically the VOICES program. I then discuss each thematic finding and make recommendations associated with the themes.

Review of grant expectations

The federal AANAPISI grant set out with the intent of improving student retention and success with a focus on AAPI students, who are the largest population of students of color at the college. Funds were allocated towards professional development programs, including VOICES, to improve the college experience for AAPI students through culturally relevant teaching and curriculum, and the creation of learning communities. Another goal was to improve retention rates for AAPI students, including the establishment of an AANAPISI center. According to the grant factsheet, the overall purpose was to "develop, implement, and assess student success strategies that are effective and reproducible. This is a capacity building grant that focuses on sustainable initiatives." Broadly, another important goal as an inaugural AANAPISI recipient was to "become a national resource for both serving AAPI students and promoting student success for all." Collaboration of college and program leadership also established the goal of

creating a physical "space" for students to gather and find community on campus, which resulted in the creation of the AANAPISI Student Center. The AANAPISI grant and VOICES program both served to reinforce college priorities and the college "President Cabinet work plan," which prioritized student learning and success and outreach to diverse communities. VOICES program leaders set out to develop faculty professional development that would ultimately create a more culturally responsive learning environment for AAPI students. Goals included the development of cultural mentors and role models, learning communities to increase student inclusion, improvement of faculty cultural competency, and faculty projects on multicultural course change through the infusion of culturally relevant pedagogy and content into the curriculum.

Theme 1: Shared Understanding of the Role of the Program

According to Kiyama et al. (2012), one of the main goals of critical agency network research is to understand the "underlying motivations and structures that support cross-departmental efforts" (p. 277). In the VOICES program, cross-departmental collaboration came about partly through a shared understanding of the role of the program at the college by participating faculty and college leadership. According to Buring et al. (2009), shared understanding of the purpose and goals of program, along with shared responsibility to achieve them, are key to successful professional development. Moreover, it is important to understand the related role of mid-level professionals in the theory—in this case, the VOICES program leaders—of facilitating understanding of the program across the college, while working to both achieve the aims of the AANAPISI grant and meet the emergent needs of students and faculty affected by and aligned with the program.

Dispelling the Model Minority Myth Using Disaggregated Data

VOICES leaders supplemented faculty understanding of program goals with the examination of disaggregated data focusing on outcomes (retention, graduation) for AAPI students. Specifically, disaggregation *within* the Asian and Pacific Islander demographic groups was taught in the program to be important, not just for evaluation, but for helping to debunk the model minority myth (Teranishi, 2010; iCount, 2013; Yi and Museus, 2015). Buy-in among participants was achieved through focus on projects and grant objectives. Faculty began to redesign curriculum for their classes to be culturally relevant, which they hypothesized would improve student engagement, leading to increased retention and graduation rates. Understanding the link between implementing curricular redesign aimed at improving outcomes for AAPI students and monitoring and evaluating disaggregated data, was a key foundation for a shared understanding of the program by VOICES leaders and faculty. This critical approach to evaluating disaggregated data is supported as well in the literature (Maramba, 2011).

Demographic Imperative

Faculty also considered the demographic imperative, which describes (Garcia et al., 2009) how increasingly diverse student populations, together with a teaching corps that lacks diversity, can create gaps in language and cultural resources available to students. In contrast, the literature recommends modifying culture in order to keep up with changing demographics of the community (Betancourt et al., 2002). VOICES faculty understood that cultural competency for all faculty was therefore one response to the demographic imperative, in order to better understand the culturally and linguistically diverse communities from which their students came (NEA, 2008). There was also a shared understanding that hiring was a mechanism to effectively respond to the demographic imperative. In response, VOICES participants identified the hiring

of more diverse faculty that more closely represented students as a long-term goal. Additionally, the goal of hiring more diverse faculty was identified as a key strategy to maintaining momentum and creating sustainability for support of AAPI students. Thus, the shared understanding around demographic imperative issue helped VOICES participants conceive of and enact a shared understanding of the role of the *program* in advocating for changes to hiring practices, which aligns with the "underlying motivations" mentioned in the critical agency network literature.

Community of Practice

Faculty participation in the VOICES program was voluntary and unlike earlier iterations of VOICES, the program under investigation here did not budget for faculty stipends. One key observation of critical agency network theory is that faculty expend additional effort to make valuable contributions beyond official or contractually obliged duties to teach. Although stipended work is typically outside of contractual obligation, a stipend still serves as a monetary incentive. What drove VOICES faculty to participate in the absence of continued financial incentive to do so?

According to interview data around program recruitment, most faculty felt a deep commitment to serving AAPI and other historically marginalized students already. This corresponds to findings in critical agency network literature (Kiyama et al., 2012), as well as other literature that shows that individual values are a motivation for continued professional development (Hardre, 2012). This motivation was bolstered by an emerging community of practice among faculty engaged in the program. A faculty community of practice helped support the development of cultural competence both during the VOICES program and after. Establishing a community of practice that continued after the formal VOICES program ended

was also key for sustainability and momentum: even after the grant ended this community of practice persisted—thanks in large part to the relationships built through the program and strengthened commitment to equity goals—in efforts to improve AAPI support. Later, consensus resulted from shared vision and participation in state-wide work around diversity, equity, and inclusion (DEI). Furthermore, consensus was informed and supported by partnerships with external researchers and community members and organizations, as predicted by critical agency networks scholarship.

Theme 1 Recommendations

There are several recommendations for theme 1, creating a shared understanding of the role the program. The first recommendation is to use disaggregated data to help participants understand and be able to communicate differences among populations. This is especially effective when grounded in local data. The general recommendation is that grant quantitative goals and program goals should be aligned at the outset of programs such as VOICES to maximize opportunities for high quality evaluation data (which will aid successful partnerships) and accountability measures (e.g., program KPIs). The VOICES program showed success in getting faculty to understand differences among Asian and Pacific Islander populations by including disaggregated data along dimensions of college such as access, retention, success, and degree attainment nationally alongside data from the institution.

Second, understanding disaggregated data relates to and would therefore be bolstered by understanding the concepts of the demographic imperative and the model minority myth. I recommend these concepts be explicitly taught as a basis for shared conceptual language in order to develop deeper understanding of the diversity within the AAPI community, which would help strengthen communication and advocacy for AAPI students beyond the program. With respect to

national policy, the AANAPISI federal designation has funded colleges to do the work of supporting marginalized Asian and Pacific Islander students, including work to dismantle aggregate conceptions of AAPIs as a racial and ethnic monolith that have operated in both society at large and in higher education policy (Museus et al., 2013, Museus & Kiang, 2009). Inherent in this work is understanding that the "model minority myth" underpins much of this thinking as well as policies derived from it. Funding and support for continued disaggregation of data and reporting, along with funding for improved research and practice in support of AAPI students, are key to achieving these goals (Nguyen et al., 2015). On the policy side, the designation of AANAPISI schools and awarding of AANAPISI grant funds is crucial to ongoing efforts to support a growing number of AAPI students. The current study illustrates several ways that AANAPISI designation and funding can support this, including the primary focus on faculty professional development programs.

Communities of practice can also play an important role to strategically help with the shared understanding of the program. In the case of VOICES, the community of practice was an important node in the social networks that linked program participants with community leaders, researchers, and political and philanthropic leaders outside of the organization. Therefore, it is recommended that communities of practice be explicitly encouraged to engage with the social network literature to understand that they can play a key role in enacting the transformative power of programs like VOICES through the strategic formation of networks so that other well-connected networks can understand the needs of the program, students, and community. Future research could explicitly track the ways in which network formation occurs in such programs, and which opportunities and strategies encourage or inhibit network formation. It would be valuable in this strand of research to focus on how this happens both supported by grant funding

and in its absence. Related to this, I recommend incorporating critical agency network principles into the research design for case studies on similar programs to help elucidate motivations of participants and the extent to which those motivations are congruent with network formation. Having the dynamics (of motivation and network formation) incorporated into the design and examined explicitly from the outset would give faculty and program leaders a way to critically think about and plan network formation that leveraged strong peripheral relationships in order to increase access to resources and further legitimize their work.

Theme 2: Faculty Knowledge and Practice Around Culturally Responsive Teaching

Culturally responsive teaching is defined as using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them (Gay, 2010). But what knowledge is required for faculty to be able to deliver culturally responsive teaching? One of the questions in the interview framework for this study—the knowledge question—is about teachers' knowledge in the subject area, but importantly also about the attitudes and beliefs about students' ability and desire to learn. Morey and Kitano (1997) recognize the role colleges and faculty play in diversity and equity, as well as in combating racism. From this vantage point, they state the assumption about multicultural education that it should teach transformative scholarship, that is, scholarship that helps to transform the existing social order into one that is more just. Along these lines, Cochran-Smith (2003) notes an outcome of multicultural education is to work against the status quo in educational practice, stating that "social justice outcomes are important goals in and of themselves because they are fundamental to democratic society" (p. 14). These assumptions are congruent with Sleeter and Grant's (2008) approach to multicultural education as being social reconstructionist. The knowledge question also asks how those attitudes and beliefs are related to

teaching diverse populations. According to Cochran-Smith et al. (2004), there are three primary research strands represented in the empirical literature under this question:

> (1) what are the attitudes and beliefs about diversity, (2) what experiences shape those beliefs, and (3) do the beliefs change after participating in a program intended to prepare participants to teach diverse learners? (p. 957).

These three aspects of research were addressed in the findings on the VOICES program as aspects of self-reflection and collaboration and can be understood as important ongoing questions for reflection. Multicultural course change was a stated outcome of the VOICES program, with the explicit goal of improving engagement and persistence for AAPI students. In response, VOICES leaders and faculty participants collaborated, planned, and implemented projects to infuse multicultural education principles to change their teaching, curricula, and courses. Regarding whether and how faculty beliefs changed based on participation in the program, evidence from interviews with faculty suggested three main components that led to change: work with Cultural Specialists, student-faculty relationships, and faculty self-reflection.

Cultural Specialists. Cultural Specialists were grant funded positions that served as cultural coaches to faculty and provided leadership within the VOICES program. Of the two Cultural Specialists, one focused on Pacific Islander culture, the other on Southeast Asian culture. These positions were intended to serve as coaches and provide cultural leadership to faculty participating in the VOICES program. In addition to the role of Cultural Specialists in the VOICES program, they also taught classes, seminars, and provided support and advocacy for students, at times operating outside of their official scope of work, in order to support through critical agency (Kiyama et al., 2012). They also supported faculty multicultural curriculum change by helping to identify culturally relevant content, which were key elements of successful multicultural course change in the literature (Morey & Kitano, 1997, Banks, 2004, Cochran-

Smith, 2003). Importantly, they also helped enrich the curriculum by connecting faculty with community leaders and elders, including helping arrange class presentations. As a part of this, they also taught classes and lectured in faculty classes themselves to help faculty understand students, and students understand their history. Approaches that focused on Pacific Islander (PI) students were especially effective. In addition to helping infuse PI history and culture into various curricula, the PI Cultural Specialist helped faculty understand aspects of PI culture that competed with or were inhibited by mainstream school culture. Overall, faculty consistently indicated in their interviews that the Cultural Specialists were one of the biggest influences on helping them integrate AAPI content into their courses, and teaching faculty about AAPI culture to support increasing cultural competence.

In the case of increasing cultural competence, it is important to note that for some of the VOICES faculty it was distinct and often unrelated to content knowledge, but important for knowing how to best teach (culturally responsive pedagogy) culturally diverse students. The model minority myth was again problematic in this sense, that some faculty made assumptions about AAPI students not needing support because they did not ask for it (Vang, 2018). Along these lines, the problematic nature of the persistence of the model minority myth was also reflected in the scholarship (Museus & Kiang, 2009; Museus, Maramba, & Teranishi, 2013). However, some faculty learned, for example, that there may be cultural norms for AAPI students where respect for the instructor precludes questioning, even in some cases just asking for clarification. Faculty knowing about the model minority myth alone was not enough, in other words, and Cultural Specialists helped faculty to understand how the myth could combine with other assumptions to negatively impact student learning and student-faculty relationships.

Student-Faculty interactions and relationships. A second component that emerged from the interview data that helped shape faculty attitudes and beliefs were the interactions and relationships faculty had with students. Faculty mentorship of students was an important factor in building deeper relationships with students. Group work and dialogue with the instructor helped students to be more engaged with the multicultural curriculum. Additionally, group work helped students connect with peers and become more comfortable seeking help, from other students and from their instructors. Faculty learned about the model minority myth explicitly in the VOICES program, and student-faculty relationships helped to further expose the model minority myth along with assumptions about what it means to be AAPI. Although there is some literature that does not support the benefit of high amounts of student-faculty interaction (especially for millennials, see Rosma et al., 2017), in this study, evidence suggested working together with students benefited both faculty and students by gradually building mutual understanding and rapport.

Student stories about what it was like in their home countries also helped contribute to faculty cultural competence, as well as build trust. In addition to being a key to trust building, students' personal experiences had a strong impact on faculty and helped them reflect on assumptions about students as well as what they did not know about students' lived experiences. These stories also motivated faculty to take personal initiative to learn more about specific cultures, including direct experiences, for example, travelling to Cambodia.

Faculty upbringing and cultural norms sometimes conflicted with multicultural education and valuing cultural difference. For example, some faculty of color that were in the military or grew up in mixed race homes reported that "fitting in" was expected and became the norm for them. Academically and socially, faculty recognized that there was a tension for students

between a perception they should fit in and their own cultures. There was evidence that AAPI content helped students to engage and serve as a vehicle for personal sharing when they could relate their own life experiences to the topics.

For some faculty, cultural competence includes the understanding of related concepts such as productive persistence, grit, imposter syndrome, and stereotype threat. Faculty reported that imposter syndrome among students was one topic uncovered through personal sharing. As a result, they began to teach the concept explicitly with mutual sharing of stories related to imposter syndrome, with faculty showing a vulnerability in relating experiences where they were beginning learners struggling as well. Faculty adapted classroom policies to better support students after encouraging them to share personal stories of struggles outside the classroom. Some faculty also reported changing their own assumptions about personal sharing, shifting from beliefs that talking about yourself wasn't appropriate and evolving to be seen as a beneficial tool to engage, empower, and build trust with students.

Faculty self-reflection. Faculty self-reflection was the third major component affecting faculty attitudes and beliefs and contributing to increased cultural competence. Leaders recognized that culturally competent faculty needed to reflect on assumptions about who their students are and how they learn, so reflection was built in as an integral part of the VOICES program. Self-reflection is a value that is mentioned across cases. Faculty also mentioned participation in the IDI as contributing to their knowledge. To the extent that the IDI helped spur reflection and learning, it helped to fill some of the gap in faculty cultural expertise. Through self-reflection, faculty reported experiencing major changes, or “cognitive shifts,” in the way they viewed AAPI students. Importantly, these cognitive shifts occurred for both white and AAPI faculty.

Self-reflection also led faculty to uncover knowledge gaps that led to cultural humility, which is the “ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the [person]” (Hook et al., 2013, p. 2). With respect to curriculum, cultural humility in the development of content examples was an important realization for some faculty. Sometimes well-intentioned curricular decisions could end up marginalizing students by making them feel singled out. In these cases, faculty gained cultural awareness by "learning the hard way". Some faculty reported incorporating required individual meetings with students in order to support self-reflection, as well as improving engagement and building trust, as mentioned in the previous section.

VOICES leaders identified increased cultural competence for faculty as relying on the mechanism of self-reflection. Initially, faculty gained cultural competence through guided readings and examination of scholarship related to AAPI students led by program Cultural Specialists, as well as through personal reflection after taking the Intercultural Development Inventory (IDI). According to faculty, the IDI helped contribute to a shared understanding of what cultural competence means. Moreover, as the tool was used by other faculty and ultimately college leadership beyond VOICES, a more coherent understanding was achieved. IDI helped VOICES faculty and leaders develop a shared vocabulary and understanding of cultural competence, as well as challenge assumptions about the institution's general level of cultural competence. Faculty reported learning about their own levels of cultural competence through the process of using the IDI instrument. IDI helped contribute to a shared understanding of what cultural competence means. The coherence occurred as the tool was used by more and more participants beyond VOICES, expanding to the "whole district."

Theme 2 Recommendations

Faculty knowledge and practice around culturally responsive teaching comes with several recommendations. Perhaps one of the most important findings of this research is the critical and unique role of the Cultural Specialists within the VOICES program, and more broadly, within the campus community. Cultural Specialists served as a catalyst in many ways. They helped faculty to more deeply understand the needs of Southeast Asian and Pacific islander students. They also helped faculty towards cognitive shifts in the way they thought about their own beliefs and teaching practices for these students. Relating back to the literature on multicultural education theory (Banks, 2004; Sleeter & Grant, 2008), the Cultural Specialists played a transformative role in pointing faculty towards the empowerment of students, helping to lead towards social justice roles. They helped faculty understand that cultural competence was one of the greatest incentives for the continued improvement of teaching performance. They also helped connect the community to the school and helped connect faculty to the communities. In addition, Cultural Specialists supported Southeast Asian and Pacific islander students' identity development, for example by mentoring students that shared their cultural and ethnic background through teaching about important cultural history and practices, as well as modelling for students how to find connections between their cultural heritage and the building of their own skills and abilities to empower themselves, their families, and their communities. It is therefore recommended that schools working towards the improvement of faculty knowledge and practice around culturally responsive teaching consider creating positions like the Cultural Specialists in order to increase the capacity of programs and schools to improve in these areas. Moreover, to the extent possible, key resources such as Cultural Specialists, which rely initially on grant funding, should be

quickly identified, and moved to the permanent budget in order to make supports for marginalized students, including their families and communities, sustainable.

The second recommendation has to do with student-faculty relationships and faculty self-reflection. In the study, faculty members reported that self-reflection regarding their participation in the VOICES program led to changes in their beliefs and practices around Asian and Pacific Islander students. They also reported that students did better once they made these changes. It is therefore a recommendation that colleges employ a success-based advising and enrollment strategy. In other words, college leaders should evaluate and determine which faculty are culturally competent and have a track record of successfully teaching and advising Asian and Pacific islander students, and then work with advising departments to help rebalance enrollments of those students towards the faculty with a track record of success. There are two implications for this recommendation. First, leaders should explicitly connect community of practice work with the understanding that faculty roles as advisors also support the multicultural course change and culturally responsive teaching work, as advising is part of the network in which students are embedded (in other words, the classrooms that students get into are often embedded within advising decisions and recommendations). Thus, the strategic alignment of advising and teaching across the college could make for a more coherent (Cochran-Smith, 2003) system and student experience. Second, coherence of advising and teaching would likely be more effective if part-time faculty are included in the efforts. However, many part-time faculty do not have a formal advisory role, though informal advising is common. Therefore, onboarding and stipended professional development work could help better align part-time faculty members' knowledge and efforts with that of the community of practice.

On the student side, this would mean encouraging students to take classes with faculty that have a reputation for culturally responsive teaching. Luedke (2017) has referred to this as "person first, student second." This means that faculty are developing trust, or social capital, actively with their Asian and Pacific islander students in order to create a trusting and powerful relationship that students can use to increase bonding and expand their network of supports, receive advice, and rely on to help buffer the challenges and stresses of college (Byars-Winston, 2010).

In terms of recommendations on future research, there are two directions associated with theme 2. First, longitudinal examination of effects from being in classes taught by faculty engaging in multicultural course change would help to quantify the effects of such efforts and could also help determine the cost vs benefit of spending grant money on similar professional development activities. Data not included in the present study showed that although students that took courses from VOICES faculty showed higher persistence than controls, there was no difference between students of VOICES faculty before and after the program. This raises further questions as to the value of such programs, at least within the narrow scope of outcomes defined by legacy measures (i.e., those measures typically collected and reported) such as student grades, retention, and graduation rates.

As a second research direction, qualitative research on AAPI student experiences in classes taught by community college faculty engaging in multicultural course change is also relevant and represents a gap in the literature. Specifically, how do Asian and Pacific Islander students experience courses taught by faculty that have gone through professional development such as the VOICES program? This is a limitation of the current study and would be a logical next step in better understanding the efficacy of such programs during and after implementation.

Another angle for further qualitative research on faculty professional development at AANAPISI schools could focus more deeply on *how* and *why* beliefs change through participation in grant-funded programs, and it would be especially valuable to see work comparing the efficacy of different programmatic approaches (e.g., a cross-case analysis).

Theme 3: Support of Leaders from the VOICES Program, Faculty, and the College

According to Kiyama et al. (2012), major shifts in a college or university's direction can hinge on support of executive leadership to take action and provide vision for change. However, top leaders must balance competing interests that make it "difficult for them to enact and sustain long-term change" (Kiyama et al. p. 278). Support of college executive leaders, as well as faculty leaders, helped enact change to better serve AAPI students. Three subthemes emerged from interview data that describe the major aspects of support, including buy-in, elements of sustainability, and the establishment of a physical space focused on AAPI students.

Buy-in from leadership. Buy-in to VOICES and AANAPISI goals took time to gain acceptance across campus because of focus on "just" AAPI students. One key aspect of buy-in related to college executive leadership. VOICES faculty reported that it is not enough to get only verbal support from executive leadership. Faculty and staff needed to see supportive behavior and commitment. Presidential charge was instrumental. Faculty also believed there could be risk of "losing face" if leadership got scores on the Intercultural Development Inventory (IDI) that were not high. They speculated that such a risk could explain the delays in participation. However, once college leadership understood the importance and became willing to take the IDI and have the cabinet take it, faculty were able to connect with leaders and enact change. Presidential charge and executive buy-in also had an indirect but positive effect, according to

interview data, on institutional capacity by boosting support for programs offered to the college community to increase cultural competency.

Initial buy-in among faculty interested in participating in VOICES also emerged as a key element. Unlike previous programs, the VOICES program did away with stipends as participants were essentially self-selected based on motivation rather than remuneration or advancement. Program leaders and influential faculty also recruited other participants directly based on reputation of interest in AAPI student and community engagement. Faculty were also recruited through affinity: sharing an interest in improving cultural competency in teaching (even in the absence of direct community engagement). Buy-in was also bolstered by support from faculty that were veterans from the previous VOICES programs and a nascent community of practice forming around research and support for AAPI students. For example, a white faculty member reported initial anxiety about joining because of lack of prior engagement, but through encouragement of others joined and developed a strong position in the community of practice. Together, buy-in from a dedicated cohort of faculty, VOICES program leaders, and the president's cabinet formed the foundation to effect change in support of AAPI and other diverse students.

Sustainability

Another element of support for the program relates to the role of VOICES faculty leaders in the development of sustainable program outcomes that evolved out of grant-funded program outcomes. It is important to note that grant-funded outcomes are considered to not necessarily be sustainable because they are funded through "soft money," which means when the grant ends and the money goes away, the risk of the program going away as well is high.

Faculty leadership is an important component of critical agency networks as well. This is because "faculty involvement is critical to long-term institutional change and fulfillment of institutional objectives and relationships" (Kiyama et al., 2012, p. 276). Faculty and VOICES leaders noted in interviews that hiring faculty that shared the VOICES vision of multicultural education for all, including equity, diversity, and inclusion, was an important strategy for sustainability because of the observed tendency of tenured faculty to commit to staying at the institution for longer periods of time, as opposed to more frequent turnover seen among administrative and part-time positions. This view of the importance of faculty in both envisioning and sustaining change to support AAPI students was mostly shared across faculty that interviewed. "This bottom-up perspective on university leadership and change is in contrast to prevailing views that foreground the leadership role of presidents and vice-presidents. Yet we also recognize the tremendous potential of high-level support in expanding innovative programs and ensuring their sustainability, suggesting that both bottom-up and top-down patterns of initiative and support are important over the life cycle of a new program" (Kiyama et al., p. 277). Some faculty also pointed out in their interviews the fact that faculty buy-in and longevity were necessary but not sufficient to effect change.

The Establishment of a Physical Space to Support AAPI Students

The final element of support of leaders from the VOICES Program, Faculty, and the College relates to the dedication and establishment of a physical space with explicit support for AAPI students. Part of the idea behind establishing the AANAPISI Center was to create a place where AAPI students consistently "see themselves."

VOICES faculty supported the idea of a family-like environment that would be culturally responsive. According to interview data, part of the thinking was that because many Asian and

Pacific Islander cultures are family centered and interdependent (as contrasted to more traditional Western norms of individualism and independence), the idea arose that "families are sustainable," so the AANAPISI center should be family-like in order to be seen as a safe, consistent, and supportive space for AAPI and other students. The following quote captures these elements:

> [The AANAPISI Center] was really great to be able to do that, and also give students a place where they could call their own. They went in there, they decorated the place, they hung out, you know they just were feeling like they were at home. We had other tutoring centers that they could go to, but some students in particular decided that this was a better place for them.

VOICES leaders, faculty, and executive leadership worked together to communicate the message that the AANAPISI Center was for everyone, but that like the grant, its primary focus was on supporting AAPI students. In other words, rather than thinking of the AANAPISI Center as exclusionary, it should be seen as underpinning the value of multicultural education and an opportunity for learning and community for all students.

Theme 3 Recommendations

The main recommendation concerning support from leadership is to ensure leadership is embedded directly in the faculty professional development program. College leaders need to prioritize participation, alongside faculty, while giving space for program leaders to lead. Kiyama et al. (2012) discuss the relationship between formal structures controlled by executive leadership, and critical agency networks that are driven by mid-level managers and faculty. In their findings, both were important but also critiqued the limitation of "most higher education literature" for focusing on the formal structures and organizational hierarchy where direction is top-down, such as a president's support for change. They state: "…our model contradicts the prevailing view that vision, focus, and initiative must come from the top" (p. 296). My study somewhat contradicts this by suggesting the both the importance of critical agents and their

social networks, as well as finding the role of the formal structure and top leadership to be key as well: both were required to maximize scaling and sustainability of the program.

Because of these findings, I recommend direct, fully engaged participation of college leadership throughout the program as essential for both morale and legitimizing the program to the college community. Participating college leaders need to both expect and model vulnerability and humility. Leadership prioritizes vulnerability and participation above the desire to maintain credibility and legitimacy in the short-term, in order to maximize both in the long-term and lead in a way that is congruent with the goals of the program (Badham, 2011). A secondary aspect of this is the recommendation that the ongoing evaluation of effectiveness of the program should include the direct evaluation of college leadership, ideally tied to strategic planning and budget. This ensures the alignment of program outcomes with strategic and budgetary outcomes. Since alignment of strategic and budgetary outcomes is known to be a key driver of decision making at the top levels of college leadership (Kenno et al., 2021), this linkage is critical to prioritize. In this way, college leadership can identify areas where the college (*and for themselves*) need most support: by exposing themselves to evaluation, leaders can "set a standard—an agenda—for others to follow" (Badham, 2011, p. 4).

Theme 4: Changes to Hiring Practices Associated with Diversity Goals

One of the most discussed outcomes related to the VOICES program is the change to hiring practices associated with equity and diversity goals. The changes to hiring practices emerged through a combination of grassroots push driven by the VOICES community of practice (CP) and concurrent efforts at the district level to improve the hiring process for diverse applicants. These changes were not part of the stated outcomes of the VOICES program. Part of this work to support changes to hiring practices began with consensus around what to do about

demographic imperative, since both "faculty and VOICES leadership saw hiring as a way to rebalance the racial and ethnic composition of faculty and staff to better reflect students." VOICES faculty realized that through another strategy, in addition to multicultural transformation, the college could hire new staff that were culturally competent in addition to training current faculty. From the perspective of VOICES leaders as well, faculty hiring was one of the most important aspects of sustainability. Hiring culturally and linguistically diverse faculty was noted as critically important. Furthermore, research corroborated this perspective and suggested that increased diversity of the faculty could improve student outcomes, such as increased graduation rates for minority students (Stout, Archie, Cross, & Carman, 2018). However, faculty also noted that hiring alone was not a panacea. Although interviewees described hiring diverse faculty as very important, other staff working directly with students also needed to be included, such as advisors, as part of an overall sustainability strategy.

Through the recognition of these needs, the college, in collaboration with a broader effort at the district level, created an *inclusion advocate* position whose job it is to ensure that hiring committees are approaching the hiring process through a commitment to cultural competence and inclusion. The grassroots nature of efforts to change the hiring process relates back to the concept of critical agency networks, which notes that one of the reasons faculty participate in service beyond official contractual duties is as "a form of 'critical agency' with the potential to resist and redefine institutional structures, further social justice, and initiate social change" (Kiyama et al., 2012, p. 284). This showed up in the interview data, where there was emphasis that the search advocate position and inclusion on hiring committees was the result of a grassroots push by the VOICES CP and other faculty.

The fact that we now have this breakthrough with cultural advisors, or maybe not, cultural advisors is probably the wrong way to use it, but they have advisors now that are trained to sit in on the tenure and the hiring committees to really make sure that there's a broader inclusion factor. That was actually also grassroots. We fought for that grassroots. That was not something that upper administration said, "Hey, this is a really great idea," no. That was grassroots.

"Of particular importance to these efforts were the external and virtual networks and connections that change agents tapped into when generating ideas, support, and legitimacy" (Kiyama et al., 281). Both college leadership and faculty recognized that although total disagreement leads to impasse, total agreement had been resulting in stagnation. The grassroots VOICES CP pushed for a new process that allows for vetting and consensus building. Sometimes there was a disconnect between CP goals and the administration's goals with respect to changing hiring practices. However, executive support was there eventually, and the process further gained credibility and support through the hiring of an executive-level position focusing on improving the integration of diversity and cultural competence at the college. Ultimately, both VOICES leadership and VOICES program faculty pointed to these efforts as a major accomplishment towards improving equity in the hiring process and increasing diversity among faculty and staff. It is noteworthy that although motivation to join efforts to change the hiring process arose out of the VOICES CP, and that CP itself started during the VOICES program, they persisted both outside and after the program ended.

Theme 4 Recommendations

The first recommendation for changes associated with hiring practices is for colleges to re-examine not only the recruitment, screening, and hiring process but also the structure and authority within hiring committees. Specifically, colleges should train faculty to engage with

committee work in ways that mirror how VOICES faculty became involved in the process to bring inclusion advocates to their college. In terms of local policy, supporting work to establish "Inclusion Advocate" type positions and change of hiring practices is a great example of a policy change designed to support students directly as well as supporting those faculty and mid-level professionals identified in the critical agency network literature as having to bear the vast majority of extra work necessary to support AAPI and other students of color. This also supports theory around sustainability and program coherence, which states in part that faculty "committed to social justice feel like lone rangers in a larger struggle" (Cochran-Smith, 2003, p. 16). Hiring policies designed to expand the number of faculty and staff of color, together with programs such as VOICES, that help increase cultural competence and culturally responsive teaching among all faculty, should both serve to create more engaging and supportive classroom and campus environments for students and employees alike.

A second, related recommendation has to do with how changes to hiring are framed in communication to the campus community. Because the VOICES community of practice was involved in the inclusion advocate work, and because interviewees repeatedly noted the importance of hiring as a sustainability piece, I recommend explicitly framing hiring as a stabilizing force that will increase social capital (trust) among members of the campus community when making the case for changes to hiring practice. Longhi (2021) discusses the importance of communities that are able to increase social capital and collective efficacy (the likelihood to intervene for the common good) as a means of achieving long-term health (physical, mental, and emotional) and homeostasis for community members, specifically youth and young adults. Therefore, this could be an important strategy in supporting students indirectly. Longhi found that contextual resilience was one of the biggest supports for

community wide success, where contextual resilience means supporting practices that would increase social cohesion (mutual help) and collective efficacy. This could be achieved through equitable hiring practices based on the critical agency literature that says faculty and managers of color are more likely to take actions associated with contextual resilience because of personal motivations rather than official job duties. Because of this, whenever possible, recruitment and retention for leaders, faculty, and staff that represent marginalized communities should be prioritized in order to facilitate and support critical cultural bridges between community members and the college. Collectively, I see this approach as both sustainable and capable bridging communities with respect to the long-term outlook of *community* colleges.

With respect to research recommendations, a logical investigation of effects on students would be to study the longitudinal direct and indirect effects of increased faculty and staff representation on AAPI students. Interview findings frequently referenced the importance of faculty and staff that "look like" students, as well as having congruent cultural norms. These findings are corroborated in search data (a Google exact search for "teachers who look like their students" returned over five-thousand results, most of which are in the last six years) as well as the literature (e.g., Dee, 2005; Putman et al., 2016; Valenzuela, 2016). Therefore, research specifically aiming to measure how much increased faculty representation improves (if at all) perceptions of belonging, student-faculty interactions, and teaching and learning for Asian and Pacific Islander students at 2-year colleges, would be relevant to that body of research.

Theme 5: Strong Ties to Local Community

More than other aspects of the VOICES program, community outreach was highly dependent on AANAPISI grant funding, and thus greatly diminished when the grant expired. Furthermore, on and off-campus cultural events promoted by the college's Cultural Specialists,

whose positions were also grant funded, were the main vehicle for community outreach and inreach. Cultural inreach increased both because of the expansion of cultural events and the increasing enrollment of AAPI students during the grant period. They were interdependent increases, which also led to increasing participation by cultural leaders and elders on campus and in classrooms.

Most of the workload for community outreach and inreach fell to the Cultural Specialists and a few VOICES faculty, almost all of whom were faculty of color. This is congruent with the research on critical agency networks, which is an especially useful lens for understanding the value and motivation of doing such work for faculty of color:

Faculty of color are reported to be more involved than white faculty in service and volunteer work. Additionally, faculty of color are much more likely than white faculty to view providing services to the community, engaging in outside activities, and influencing social change as 'very important' or as a primary role. Civically active faculty may be burdened by service activities that detract from their [teaching and other professional obligations]" (Kiyama et al., 2012, p. 283).

However, this additional burden for faculty of color was outweighed by the importance of service. "…service brings meaning to faculty members and is a vital outlet for social justice activities aimed at transforming the institution and society at large." Additionally, the authors note that for faculty of color, "race-oriented service is an important source of connection in their professional lives" (Kiyama et al., p. 284). Faculty of color "…use service to define themselves as activists and scholars, and to connect them to their communities in important ways." It also helps by "connecting faculty to communities of color, helping them cope with being in predominantly white professional settings, and contributing to social change through their social

agency" as well as helping faculty "to develop their communities, lessen feelings of isolation, and build upon new opportunities for a research agenda" (Kiyama et al., p. 284).

Cultural leadership from the community played an important role for student learning by coming into the classroom and presenting history and cultural knowledge related to course subject matter. VOICES leaders reported seeing a pattern of faculty learning from partnerships with community members, which resulted in faculty changing their curricula and approaches to teaching to be more responsive to AAPI students. College mission often includes community service or engagement, but "faculty have few incentives to engage in such activities" (Kiyama et al., p. 277). However, the reasons faculty participate in service are "a form of 'critical agency' with the potential to resist and redefine institutional structures, further social justice, and initiate social change" (Kiyama et al., p. 284). Faculty also built cultural competence by learning about norms of interdependence in many Asian and PI cultures and communities.

Theme 5 Recommendations

There are several recommendations regarding theme 5, strong ties to the local community. The first relates back to themes 2 and 4, specifically to the role of the cultural specialist and hiring for diversity. In addition to Cultural Specialists being experts on their culture and being able to advise and mentor students, faculty, and staff, the program also benefited from the Cultural Specialists because they were embedded within, had relationships among, and social capital built up with the local community. Therefore, I recommend that AANAPISI colleges not only consider using grant money to create Cultural Specialist positions, but that the hiring process—and especially the position descriptions—be informed explicitly by the value of established, strong ties to the local communities. In this way, college policy can play a kind of critical agent role "by tapping into [the] network of social relationships to enlist like-

minded professionals committed to critical agency and social justice" (Kiyama et al., 2012, p. 296). To put it another way, colleges can and should make efforts to hire from the local community in order to connect to it.

A second recommendation is to identify emerging student leaders from local AAPI communities and incentivize their successes through engagement with culturally relevant mentorship opportunities. In the findings of this study, this showed up as a " grow your own " approach to mentorship. Literature on culturally matched (Garte & Kronen, 2020) and relationship focused mentoring (Watson et al., 2016; Crooks et al., 2017) has shown the value and efficacy of both having mentors that share cultural background with mentees and to both empower and improve the mental health of those students. Evidence from the VOICES program showed evidence of students taking on leadership roles after such mentorship, including stepping into the role of becoming mentors for other students. Although mentor relationships were mostly informal ones between faculty or Cultural Specialists from the VOICES program and students, and later, between student peers, future programs could benefit from establishing formal expectations around mentorship, focusing on cultural congruence and long-term relationship-building. For example, Chavez (2019) showed the effectiveness of the transformative peer mentor model (TPMM) for Latinx student peers. Adopting a formal model such as this could benefit AANAPISI institutions aiming to improve student experiences and learning outcomes, as well as provide a future research direction for AAPI scholarship.

The final recommendation related to theme 5 is that ongoing incentives for community leaders to engage with the college should be prioritized to best meet the needs of students and the communities that support them outside of school. Community leaders can play an important role in creating strong ties between the local community and the campus. This can include classroom

guest instruction, culturally relevant program advising, as well as presenting at campus events. Because of the value and values the local community and its leaders bring to the campus community, wherever possible, it is recommended that colleges attempt to reimburse leaders for their efforts to improve culturally relevant education for the entire campus community. For example, Deggs & Miller (2013) found that consistent messaging among community and college leadership in support of community values had a positive effect on the way students perceive formal education. This could be particularly effective among Pacific Islander communities where there can often be competing pressures on adult students to prioritize work over schooling as a means of supporting the family. By including community leaders (as well as Cultural Specialists) in the design of higher education experiences for PI students, colleges can work towards empowering students, college staff, and communities. I recommend that colleges adopt Benham's (2006) criteria for evaluating the adequacy of such approaches:

> (a) does it meet a high standard of social justice that ensures local freedom to self-determine and plan for future progress for Native Hawaiians and Pacific Islanders; (b) does it ask important questions that moves us and others to transform our thinking and generate new ways of viewing learning and teaching that make a difference in the lives of Native Hawaiians and Pacific Islanders; and (c) does it invite to the conversation voices of cultural experts, elders, families and communities? (p. 45).

Challenges Relating to the VOICES Program

Research on the VOICES program uncovered five themes related to the success of the program. However, interviews and other data also provided evidence of difficulties VOICES leaders and faculty participants experienced both during and after the program. In this section, I describe three themes relating to challenges of the VOICES program.

Challenge 1: Difficulty Scaling Impact of Changes to Practice Beyond the Program

The first challenge to scaling impact of changes beyond VOICES had to do with shared understanding of the program. The Intercultural Development Inventory (IDI) was indicated by

most interviewees as a key component of both developing a shared language and shared understanding of the goals of cultural competence. However, when it came to moving that shared understanding beyond the VOICES cohort, other faculty and staff that didn't see the IDI as "valid" until college leadership also participated, which they did not do for some time. Similarly, there were faculty and staff outside of VOICES that didn't feel comfortable taking the IDI themselves. Without the shared language and goals scaled more broadly outside of the program, communication and collaboration required more work and consensus building.

Related to the difficulty of establishing shared language and goals was initial pushback from some faculty and staff on the AANAPISI center, which focused on supporting AAPI students, even though it was open to all students. Although this was included early on as a primary outcome of the grant project, there was the initial difficulty that most of the college community was outside the VOICES program, and therefore didn't have access to the same shared language and ideas. Faculty and VOICES leadership reported having similar types of conversations with other faculty, along the lines of "You know, this is only for AAPIs? Why should we just do it for them? There's all of us." This led to an initial lack of coherence beyond the program, as predicted by Cochran-Smith (2013).

Therefore, perhaps the biggest challenge related to the VOICES program had to do with the difficulty of scaling impact of changes developed within the program beyond the VOICES. Literature on critical agency networks indicates that one risk to support programming is that the work is often "coordinated by one or a few staff. Consequently, such efforts often fold once funding is depleted or responsible staff member leaves the institution" (Kiyama et al., 2012, p. 276). This is compounded when those staff are funded on grant money rather than being incorporated into the permanent budget. Not surprisingly, one of strongest factors inhibiting the

scaling of impact that showed up in the data in both VOICES faculty and leader interviews was the loss of the Cultural Specialist positions. There was also a general shift in sentiment that things “just got a lot harder" after the grant ended and the money that enabled aspects of increased capacity was no longer available.

Challenge 1 Recommendations

The first recommendation related to the challenge of scaling impact beyond the program is for colleges to budget for permanent and sustainable cultural leadership. In prior themes, some of these were identified as being linked to the Cultural Specialist positions, as well as to emerging student and community leaders being supported to play more prominent roles. However, those recommendations emphasized the role and function. For challenge 1, the salient recommendation is to accelerate the capacity for institutional learning and change that these positions bring, by adopting *contagion strategies*. Centola (2021) outlines two concepts that support scaling impact through contagion strategies, which could be applied to programs like VOICES.

The first concept is that of bridges. Typical networks are connected through narrow bridges, which create weak ties between networks. Narrow bridges are efficient for information sharing, according to Centola, but not for social change. In contrast, wide bridges are characterized by redundancy that helps to reinforce information in a way that leads to the “propagation of social norms” and allows “people on both sides of the bridge to hear the opinions and recommendations of multiple peers and colleagues, and to discuss and debate ideas within them. Wide bridges mean stronger ties” (p. 111). In one sense, a program like VOICES lays the groundwork for wide bridges with the Cultural Specialists by embedding the work and leadership of the specialists within the program. However, outside the formal setting of the

program and its primary network (the VOICES community of practice), wide bridges would necessarily include giving Cultural Specialists a seat at the table in policy discussions (e.g., cabinet, faculty senate, etc.), as well as explicitly directing the efforts of the community of practice to foster the transfer of knowledge to other parts of the college. As Centola points out, there is a "crucial difference between information sharing and knowledge transfer" and "information sharing rarely convinces people to change" (p. 114). In short, programs engaging in this change work should create an agenda for both program leaders (Cultural Specialists) and other critical agents (participating faculty and staff) to seek out and engage in policy review and development in order to bolster institutional learning and implement changes to practice.

The second concept is that of snowballing. Snowballing is essentially the public setting of a behavioral expectation through personal commitment and request for accountability. Badham (2011) says it "represents a cycle of mutual accountability that creates momentum for change" that begins when a leader opens up to the "scrutiny of subordinates and asks for their support. The act of humility is seen as courageous and inspires others to follow suit" (p. 4). Adapted for something like VOICES, the leader could be anyone from the program committing to such a change in another setting, especially through advocacy for policy change. Bedham describes seeing the process through: "As more members of the team join the process (and those causing drag are removed), the snowball becomes more tightly compacted and almost impossible to stop" (p. 4). As part of a contagion strategy, snowballing can be linked to the concept of building wide bridges to create clusters of effort. Centola describes it this way: "Clustering is key to triggering tipping points. Strategically target locations in the social network where early adopters can reinforce one another's commitment to your initiative" (p. 299). Put another way, the key is to find people that are open to commitment and change, but just don't have the knowledge to do so

yet, then bring them together in parts of the network working on change. It is noteworthy that early on in the process, it is important to start in places of support because excess exposure to resistant or non-adopters can be counterproductive. Therefore, “clustering change agents together can lower the size of the critical mass needed to trigger social change” (Centola, 2021, p. 299). This further underscores the recommendation to develop communities of practice out of programs such as VOICES, and to encourage leadership roles in the form of critical agency across social networks.

Finally, although not directly related to scope of the study, the role of the VOICES program and its integration with AAPI-specific scholarships did come up in interviews. One aspect of this is the target scholarship recipients. The intended recipients in most need of support were characterized in the literature (e.g., Nguyen et al., 2015; Teranishi, 2010) as coming from poorer Southeast Asian or Pacific Island countries, whereas many of those actually receiving the scholarships came from wealthier backgrounds with more family educational experience to draw from. However, there were barriers that some Southeast Asian and Pacific Islander students most in need initially experienced in applying for the scholarship, including not being able to navigate the FAFSA federal student aid application process and not being able to get the required financial documentation either for themselves or from parents. Moreover, some students had to overcome tensions within their own families as they had to balance the cost of attendance vs the opportunity cost of not working to support their families. These challenges were ameliorated in the current case by creating policies that availed staff in the AANAPISI Center to help with both document collection and application preparation for the FAFSA, and by outreach directly to student families by the Cultural Specialists and other staff, respectively. This was a big win for the college and the community, and policies similar to these are recommended in order to best

support the diverse need of AAPI college students and most effectively scale scholarship programs to get the money where it is most needed.

Challenge 2: Internal Resistance to Serving Special Populations

A related challenge suggested by interview data focuses on internal resistance to serving special populations. Literature on critical agency networks notes that "departmental boundaries and subcultures can undermine cross-campus initiatives" (Kiyama et al., 2012, p. 276) even when sharing common goals. This could have to do with differing visions what program goals are, or how to accomplish shared goals. Moreover, these differences could exist between VOICES program participants and college leadership, faculty outside the program, or even within the program itself.

According to the critical agency networks model, faculty are inherently difficult to engage in cross-departmental efforts because of the "academic reward structure and related patterns of academic activity" (Kiyama et al., 282). In other words, most of the contractual obligation, particularly at a 2-year college, is focused on teaching. Critical agency itself can be defined as being "…practiced by community-engaged professionals, inclusive of managerial professionals and faculty, who work towards social change and social justice by redefining and collaborating across the institutional structures of which they are a part" (Kiyama et al., 284). Interview findings suggest that part of the internal resistance is related to working across institutional structures. For example, some VOICES faculty saw progress as slow because they had to step into new roles because of a perceived lack of support from administrators. Examples include IDI participation by executive leadership and work to improve the hiring process. In both cases, VOICES faculty had to work outside contractual duties. It is important again to note that in these cases, the opposition was not to serving special population, but to whether and how to

engage in work that would support them indirectly through improving cultural competency and hiring more racially and culturally diverse faculty and staff that are representative of their students. The primary internal resistance to serving special populations had to do with the AANAPISI Center. With respect to the Center, college leadership supported but some other faculty and staff opposed. Buy-in to VOICES and AANAPISI goals took time to gain acceptance across campus according to participants, because of focus on "just" AAPI students. Finally, faculty outside of VOICES at times were unsupportive, and even opposed to, the work and goals of VOICES and the AANAPISI grant more broadly. Sometimes this was misunderstanding, other times it was perceived as politically motivated by VOICES participants. Kiyama et al., (2012) note that “although individual [faculty] can and have served as change agents within universities, their academic networks are widely characterized as sources of resistance to change, principally because professors generally have greater loyalty and commitment to their disciplines and departments than to the university as a whole” (281). However, in the case of the VOICES faculty, the primary modes of resistance seemed to have consisted of differing visions of program goals and means of achieving them with respect to college leadership, and difficulties communicating to overcome resistance to programs and investments that were primarily designed to serve AAPI students, with respect to some faculty outside the VOICES program. For example, there were also other faculty and staff that didn't see the IDI as "valid" until college leadership also participated. Similarly, there were faculty and staff outside of VOICES that didn't feel comfortable taking the IDI. While there was resistance to IDI in some pockets and initially by leadership, that student voice and grassroots support among faculty ultimately were the primary vehicle for sustainable change.

Challenge 2 Recommendations

Recommendations related to the challenge of internal resistance to serving special populations encourage colleges to plan for resistance and develop strategies to bypass or persuade in order to transform it.

The first recommendation is to transform resistance by using similarity and difference strategically. Centola (2021) points out that "people become convinced about the usefulness of a [program] only when they see people similar to themselves adopting it" (p. 141). In this case, resistance to something like the establishment of an AANAPISI Center could be transformed to support by educating detractors about specific services that all students can access, or by sharing a vision of campus-wide benefits, such as serving as a resource that faculty can refer students to for support outside the classroom. By pointing out these common uses, similarity is established and becomes a potential new focus that could transform resistance to support. A second use of similarity has to do with invigorating a sense of solidarity, which Centola refers to as "emotional excitement," also pointing out that a lack of excitement can be a significant barrier when trying to establish a critical mass of support (p. 84). This can be bolstered through targeted recruitment (Cochran-Smith, 2003) to a program, as well as through the development of communities of practice such as the VOICES CoP that explicitly work to establish wide bridges (Centola, 2021) outside their immediate group, as discussed in the previous recommendations. Conversely, in order to establish the legitimacy of scope of change and a perception of wide adoption, "the opposite is true: *diversity* among reinforcing sources of adoption is key for spreading the innovation" (p. 141). In the case of VOICES, this came from a few critical "converts" that were able to share their stories of how their thinking changed regarding service of special populations:

from views that it was unfair and counter to principles of equality, to an understanding of both the unique needs of AAPI students, as well as the benefits to the college as a whole.

The second recommendation has to do with bypassing forces that impede progress. Kiyama et al. (2012) discuss the importance of social networks in leveraging support for change withing programs and organizations, especially mid-level managers and faculty working as critical agents that may or may not have full support from the institution. Centola (2021) describes one strategy to bypass through the use of a social network's periphery. One way this took place in practice was through collaboration within the research community to legitimize the efforts and build a reputation for the work of AANAPISI-funded programs, collaborating on research with the Partnership on Equity in Education Research (PEER).

Another dimension of the bypass strategy is a cautionary one about executive position within networks. Since central authorities such as college presidents are also connected to "a vast number of countervailing influences—that is, people conforming to the status quo," (p. 297) it is important to not fully rely on using central authority to spur change, as it can be much slower and even counterproductive. Centola says to look for "special places" on the network periphery precisely because they are decentralized and less connected, and therefore more likely to be protected from other connections that link to status quo preservation: places where innovation can proceed without countervailing oversight. Specifically, "networks can either reinforce bias, stabilizing the status quo, or champion new ideas that overturn the status quo" (p. 301). However, it is not always the case that centrality is a force that preserves the status quo. For example, the inclusion advocate positions created to improve equity in the hiring process originated at the district level and was centrally supported at high levels. It is noteworthy that this innovation still took advantage of the network periphery to gain support for and implement.

This is an example that it is not necessarily the *people* in central network positions (that are often also influential people of authority), but rather their position *in the network center* that creates stability for the status quo.

Challenge 3: Differing Views on Support Expectations

The third and final challenge related to the VOICES program concerns differing views on support expectations between VOICES program leadership and college leadership. Literature on critical agency networks notes that cross-departmental change efforts are often "highly dependent on a small number of mid-level professionals operating on limited budgets" (Kiyama et al., 2012, p. 276). Another layer to the challenge of a limited budget, faculty reported perceptions that AANAPISI grant funding came at a time when the economy was not doing well, so college and grant leaders really scrutinized spending, which led to difficulty actually spending the grant money. The sometimes-competing interests of grant leaders and college leaders was a more complex issue that inhibited capacity at times. For some VOICES leaders, this encumbered them with more political and interpersonal management, which took time and effort away from working on grant objectives. VOICES leaders also reported an "invisible workload"—time and effort spent outside the official scope of grant objectives—for example advocating for students, grassroots work on hiring, and community engagement.

Another factor that inhibited capacity—related to the sometimes-competing budgetary interests of VOICES faculty, AANAPISI grant leadership, and college leadership, is the tension caused by driving decisions from a budget vs student perspective. For example, VOICES faculty reported waning support for special programs such as a cohort-based student learning community, which college leadership cut funding for after two quarters because of cost even though faculty reported seeing positive results by the second quarter. This situation illustrates

that data relating to cost and spending can outweigh data showing benefit to students if the cost is relatively high and the benefits are not seen immediately. As noted above, however, there was likely added scrutiny and pressure on college leadership to show conservative spending and vigilant stewardship of college resources because of uncertainties relating to the national economic recovery at the time that put pressure on college budgetary planning.

College leadership was supportive of other research, however, such as the collaboration with UCLA-based Partnership for Equity in Education Through Research (PEER). Through the partnership, these research partners helped to communicate and legitimize support for efforts related to identification of best practices, faculty research projects, and data disaggregation. The partnership also brought funding for research support and opportunities to participate in national conferences related to AANAPISI-related research. This finding is supported by the critical agency network literature, which says that "the external and virtual networks and connections that change agents tapped into when generating ideas, support, and legitimacy" were of particular importance (Kiyama et al., 281).

Challenge 3 Recommendations

Recommendations related to the challenge of differing views on support expectations encourage leaders to play an active role in fostering legitimacy and credibility by protecting innovators and building trust along with a tolerance for risk. Badham (2011) discusses the limitations of leadership "masks" in order to preserve authority: (1) to "conceal perceived inadequacies and flaws," and (2) "to adopt a certain persona at work the leader feels is necessary for success." These strategies can be counterproductive when it is necessary to build trust: "By dropping the mask, a leader can craft a more meaningful and congruent identity, which enhances relationships and business outcomes" (p. 5). In the VOICES program, this primarily manifested

as a reluctance to participate at the executive level in the Intercultural Development Inventory (IDI), which gives participants a set of scores on intercultural knowledge and action. VOICES interview participants felt that this limited building of common language and understanding between the program and executive leadership initially, and that it was a strong legitimizing move when leadership finally participated. Delaying participation when VOICES participants had already put themselves in the vulnerable position of being scored on their intercultural competence discouraged faculty and initially promoted some strategies to circumvent rather than collaborate with college leadership. Centola (2021) also points to the centrality of trust as a potential barrier to organizational change, noting that trust may not be "a matter of personality, but of position" (p. 115). Executives are often in the position of having to balance competing interests at an organization and attempting to broker compromise from different interests. Therefore, participation in something like the IDI can be an issue of trust from one perspective, and one of risk from another—in this case, the risk is that a low IDI score could be perceived as delegitimizing leadership, while not taking it could be perceived as eroding credibility in the work of the VOICES program and CP.

In much the same way it can take teachers some time to learn to teach for a test (Levitt & Dubner, 2014) or for a small business to become profitable (Small Business Association, 2012), new programs also take some time to build momentum and work out kinks. In the case of the VOICES program, there was one example where a linked, cohort-based program combining math, English, and college success courses were deployed and supported by grant funding. The first quarter where all three classes were linked was problematic because it was difficult for a cohort to attend all three due to scheduling. This resulted in a higher cost per student than was hoped for. Moreover, the outcomes of those that did attend were not significantly better than

those who attended similar classes that were not linked. However, the following quarter the decision was made to link only two classes: the cohort increased, and outcomes improved and showed promise. Unfortunately, the decision had already been made to terminate the linked courses approach based on the first quarter challenges. VOICES interview participants expressed frustration with the decision, stating they did not have advance notice of expectations that the program need be an immediate success. To the contrary, they assumed leadership would leave some margin for trial and error to fine tune the program and accept that level of risk. Therefore, the second recommendation is targeted more at grant supervisor and college leadership in charge of budget and resource allocation: commit to fund past the learning curve, whether through reallocation within the permanent budget, or through alternative funding strategies such as regular foundation campaigns. Centola (2021) points out that one strategy for spurring organizational change is to "protect the innovators." As noted previously, one way to protect innovators is by limiting the exposure to non-adopters that prioritize enforcement of the status quo. However, protecting innovators can also be thought of as protecting risk taking in pursuit of innovation by not evoking policy as a barrier. Even indirectly, fiduciary risk avoidance in a context where resources *should* be used to take some risks may be counterproductive. Unfortunately, this innovation also had narrow bridges early on, so it was more vulnerable to support being pulled. Centola summarizes it this way: "You need to create enough wide bridges to allow the innovators to work together to spread the new idea, while giving them ample reinforcement from one another so that they do not get overwhelmed by countervailing influences" (p. 297). When temporary grant money is at stake, it is important to realize that it is not the same risk level as blindly making something part of permanent budget; grant money is for taking risks to innovate, and successful innovations can be incorporated with confidence into

sustainable programs aligned with permanent budget priorities. If leaders adopt this stance explicitly at the outset of grant-funded programs such as VOICES, it can both build trust in and credibility for the program.

Summary

The purpose of this study is to understand how leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty respond to this professional development process. The study has produced eight themes that relate to how multicultural education was incorporated into the professional development program. Five of these themes illustrate elements of support for the program, including (1) shared understanding of the role of the program; (2) faculty knowledge and practice around culturally responsive teaching; (3) support of leaders from the VOICES program, faculty, and the college; (4) changes to hiring practices associated with diversity goals; and (5) strong ties to local community. Three of the themes describe challenges to the program, including (1) difficulty scaling impact of changes to practice beyond the program; (2) internal resistance to serving special populations; and (3) differing views on support expectations. The findings from this study provided evidence that VOICES program leaders demonstrated the ability to incorporate multicultural education into the VOICES program, which facilitated professional development as evidenced by faculty perceptions of the program and descriptions of their own changing knowledge, skill, and practice. Furthermore, evidence revealed an emergent community of practice (CP) that has persisted beyond the VOICES program and lifespan of the AANAPISIS grant. Despite these successes, however, there were

also challenges that surfaced in the study that inhibited the program's success, although most of these were addressed through advocacy and collaboration.

Limitations

The primary limitation of this dissertation is inherent in the single case study design. Yin (2014) writes that the "evidence from multiple cases is often considered more compelling, and the overall study therefore regarded as being more robust" (p. 57). However, he also says that the rationale for single case studies—as in the current study—cannot usually be satisfied by multiple case designs. In this case, for example, my study focuses on the unique case of an AANAPISI grant funded professional development program. Yin also notes that conducting a multiple-case study "can require extensive resources and time beyond the means of a single student or independent research investigator" (p. 57). This was also a limitation in the current study.

Another limitation was the lack of self-report observations or reflection corresponding to the conceptual framework from *early on* during the professional development program. Although I had access to archival interviews from the beginning of the program and project work, they were not relevant to the conceptual framework of this study; the ability to have had practitioners describe their attitudes, beliefs, and knowledge prior to entering the program could have helped to strengthen the description of changes and knowledge building that the faculty and leaders involved in this study self-report. However, because practitioners were reflecting on what they learned and how they changed through the VOICES program, much of their thinking and reflection naturally compared their knowledge, skills, and experiences before, during, and after the program, either inference or explicitly.

Chapter VI: Conclusion

Multicultural Faculty Professional Development for AAPI Student Success

The purpose of this study is to understand how leaders of a professional development program at an AANAPISI-designated urban community college integrated multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty responded to this professional development process. Case study evidence of success (change in knowledge, skills, and practice among innovators) reveals ways in which a grant-funded multicultural faculty professional development focused on serving AAPI students can result in lasting and sustainable change.

The findings from this study provide evidence that VOICES program leaders demonstrated the ability to incorporate multicultural education into the VOICES program, which facilitated professional development as evidenced by faculty perceptions of the program and descriptions of their own changing knowledge, skill, and practice. Furthermore, evidence revealed an emergent community of practice (CP) that persisted beyond the VOICES program and lifespan of the AANAPISIS grant.

Despite these successes, however, there were also challenges that surfaced in the study that inhibited the program's success and sustainability, although most of these were addressed through various types of support, advocacy, and collaboration. The study has produced eight themes that relate to challenges and supports that explain how multicultural education was incorporated into the professional development program. Three of the themes describe challenges to the program, including (1) difficulty scaling impact of changes to practice beyond the program; (2) internal resistance to serving special populations; and (3) differing views on support expectations. The remaining five themes illustrate elements of support for the program, including

(1) shared understanding of the role of the program; (2) faculty knowledge and practice around culturally responsive teaching; (3) support of leaders from the VOICES program, faculty, and the college; (4) changes to hiring practices associated with diversity goals; and (5) strong ties to local community.

Recommendations

Recommendations are informed by critical agency network theory and the support and challenge themes derived from the multicultural education conceptual framework. These fall into three categories: recommendations for faculty and staff, for researchers, and for policy makers. For faculty and staff, the recommendations are: 1) to expand communities of practice whose members share a commitment to diversity, equity, and inclusion and who want to engage in critical self-reflection; and 2) to identify student leaders for culturally relevant mentorship opportunities. Communities of practice, such as the VOICES CP in this study, are important sites for learning, collaboration, and action networks to affect change. Likewise, identifying student leaders is an important strategy both for providing new opportunities to students to lead with cultural competency as a strength, as well as their connection to their homes and communities and the potential role of adding bridges (in the social network sense) between the college and the communities served.

For researchers, the set of recommendations are important if the goal is to more deeply understand *how* faculty professional development, supported by multicultural education and critical agency network theories, contributes (or does not contribute) to the mission of service to students and their communities. These recommendations are as follows: 1) use disaggregated data to dispel the model minority myth and guide resource allocation; 2) include critical agency theory (Kiyama et al., 2012) in multicultural theory-based research designs; 3) study the

longitudinal effects on student success from taking classes from faculty trained in culturally responsive teaching; 4) study longitudinal direct and indirect effects of increased hiring of AAPI faculty and staff; 5) use qualitative research to study AAPI student experiences in classes taught by faculty engaged with multicultural course change (Morey & Kitano, 1997); 6) use qualitative research to study outcomes of faculty professional development on how and why faculty change their beliefs; and 6) increase collaboration between researchers and faculty and staff innovators.

Finally, for policy makers, the recommendations are designed to recognize and prioritize the link between culturally relevant labor and its value (in terms of social *and* economic capital) to the college community. This study aligns with others that have argued the importance of congruence—culturally, linguistically, physically (teachers that "look like me"; e.g., Dee, 2005; Putman et al., 2016; Valenzuela, 2016; Fairlie et al., 2014)—between students, faculty, and staff. This congruence often manifests as critical agency, which policy makers should aim to support wherever possible in order to meet the ethical imperative of a "more just society" described in the multicultural education literature (Morey & Kitano, 1997). To this end, policy recommendations are as follows: 1) change hiring practices to match the changing student demographics: first, reexamine the recruitment and hiring processes and the structure and authority in hiring committees; second, frame hiring as a stabilizing force to increase social capital among campus community members; and third, for sustainability, actively recruit and hire faculty with multi-cultural perspectives; 2) permanently hire Cultural Specialists with strong ties to their local communities to help faculty with multicultural teaching methods and to empower AAPI students; 3) employ a success-based enrollment and advising strategy to encourage AAPI students to take classes from faculty with a reputation for culturally responsive teaching; 4) ensure buy-in and direct participation from leadership for faculty professional

development; 5) prioritize incentives and/or create paid advisory positions for students and community leaders to engage with the college; and 6) establish physical spaces to support AAPI students with family-like environments.

A Phased Strategy for Sustainability

With respect to VOICES as a whole, longer-term professional development (the formal VOICES program was a year) is most likely more effective (it was in this case) as a long-term investment compared to short PD trainings. However, such population-focused programs may not work for all students. Furthermore, the goals are moving targets--there should not be an expectation that "we can fix this" and then move on. The work is continuous, so the response needs to be built into the system and culture of the college. Therefore, in order to more successfully implement the recommendations from this study, a strategically phased approach is recommended. One possible version of this can be derived from a more general community capacity scaffolding strategy where different phases build on top of one another (Longhi et al, 2021; Centola, 2021). This would take the form of a strategy for sustainable innovation (based on critical agency network theory, themes, challenges, and recommendations) of multicultural practices to increase diversity, equity, and inclusion throughout the college and improve student outcomes. The following three phases outline this approach and connect back to the summary findings described in the prior section.

Phase 1 – Training and Initial Support

Phase 1 includes initiating training and planning and implementing supports for a faculty community of practice (CP). This phase consists of three steps: 1) recruit and train a small group of faculty on multicultural teaching methods (e.g., VOICES); 2) develop supports for staff and

faculty and students with Cultural Specialists who advise and mentor students and faculty (e.g., AANAPISI center); 3) build support from local AAPI communities.

Phase 2 – Expand Support Network

Phase 2 is comprised of both initiatives to support network action, as well as research initiatives that can both legitimize and build credibility for the new support network. Critical agency network theory (Kiyama et al., 2012) should be foundational scholarship for this work.

Network action initiatives include the following four steps: 1) emphasize the values of equity fostering success for all students through mutual help and support; 2) find leadership support among different major departments and offices (e.g., bridging networks); 3) develop new pilot projects through faculty development in some departments and offices; 4) involve more people through community relationships fostered by the Cultural Specialists.

Research initiatives should be undertaken with the following strategies in mind: 1) build pressure from below to meet the needs of student subpopulations and dispel the model minority myth by disaggregating and presenting student data; 2) use longitudinal data on student success (grades, retention, and graduation) and include data on student resilience and student reports on relevance of course material to their lives; 3) increase college leaders' protection of innovative (Centola, 2021) faculty and staff using research to show short- and long-term effects.

Phase 3 – Institutionalize Change

Phase 3 builds on the foundation of Phases 1 and 2 by expanding the foundational elements to institutionalize innovative changes. Phase 3 should include the following three steps: 1) Implement different structures of recruitment and reward for faculty (AAPI faculty, faculty with multicultural perspectives, and faculty working actively in the community); 2) restructure the college budget—through a combination of permanent budget reallocation and/or regular

alternative funding such as annual foundation campaigns—to link improvement of AAPI student outcomes with continued support for multicultural training; and 3) provide ongoing support for AAPI-centered spaces (e.g., AANAPISI Center), faculty communities of practice (CP), and empowered leadership by Cultural Specialists on multicultural practices for faculty and staff, and students and the community.

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Appendix A

LEADER INTERVIEW

Introduction: —Thank you for agreeing to participate in this study. The purpose for this interview is to ask you some questions about your experiences, learning, and development in SSC's AANAPISI professional development program—VOICES—particularly your work to create a culturally responsive learning environment for AAPI students. The information that you provide will be kept confidential. Do you have any questions before we begin?

Purpose of the study: This study asks: how did leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty responded to this professional development process.?

Interview Questions:

1. In the US, students are more diverse than faculty. How was this problem addressed, if at all, in the program?

2. In the program, how was the purpose of multicultural education related to the purpose of college or schooling in general, if at all?

3. In the program, how did you learn cultural knowledge that aligned with student experiences, if at all? Subquestion: what materials were most effective and why?

4. In the program, what knowledge, beliefs and attitudes were presented as necessary to teach AAPI students effectively?

5. What instructional strategies and pedagogical skills were emphasized, and how have they played out in the classrooms of participating faculty, if at all?

6. How were participants recruited to the program, and why did you choose to participate?

7. How were multicultural issues presented with relation to other issues we've already discussed (e.g., teaching and learning)?

8. How did any institutional-level policies, procedures, or practices directly or indirectly influence the work you were trying to accomplish in the program, if at all?

9. How have experiences with the community affected the program and/or been incorporated into your classroom practice, if at all? How have expectations regarding the community changed, if at all?

Appendix B

FACULTY INTERVIEW

Introduction: —Thank you for agreeing to participate in this study. The purpose for this interview is to ask you some questions about your experiences, learning, and development in SSC's AANAPISI professional development program—VOICES—particularly your work to create a culturally responsive learning environment for AAPI students. The information that you provide will be kept confidential. Do you have any questions before we begin?

Purpose of the study: This study asks: how did leaders of a professional development program at an AANAPISI-designated urban community college integrate multicultural education to better prepare faculty to teach diverse students—specifically Asian American and Pacific Islander (AAPI) students—and how the faculty responded to this professional development process.?

Interview Questions:

1. In the US, students are more diverse than faculty. How was this problem addressed, if at all, in the program?

2. In the program, how was the purpose of multicultural education related to the purpose of college or schooling in general, if at all?

3. In the program, how did you learn cultural knowledge that aligned with student experiences, if at all? Subquestion: what materials were most effective and why?

4. In the program, what knowledge, beliefs and attitudes were presented as necessary to teach AAPI students effectively?

5. What instructional strategies and pedagogical skills were emphasized, and how have they played out in the classrooms of participating faculty, if at all?

6. How have your assessment strategies and practices changed, if at all, with respect to diverse students? What about AAPI students specifically (Faculty interview ONLY)?

7. How were participants recruited to the program, and why did you choose to participate?

8. How were multicultural issues presented with relation to other issues we've already discussed (e.g., teaching and learning)?

9. How did any institutional-level policies, procedures, or practices directly or indirectly influence the work you were trying to accomplish in the program, if at all?

10. How have experiences with the community affected the program and/or been incorporated into your classroom practice, if at all? How have expectations regarding the community changed, if at all?