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Advancing Diversity in Higher Education

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Diversity and Learning: "A Defining Moment"

By Kathryn Peltier Campbell, editor, Diversity Digest

Growth is rarely an easy experience. But it is a necessary dimension of life's rhythms. In adolescence, confident children transition to insecure young adulthood; they outgrow their clothing, their self-images, sometimes even their bodies. Hermit crabs face a similar challenge: but instead of outgrowing their garments, they outgrow their shells, organic casings that provide shelter under which they can thrive. Children, of course, adjust. So too do hermit crabs—but not without initial discomfort as they shift to more spacious shells.

Caryn McTighe Musil, AAC&U vice president for diversity, equity, and global initiatives, likened diversity practitioners to these hermit crabs as she addressed the 2006 Diversity and Learning conference. Diversity education has outgrown its frameworks. Practitioners hesitate to leave the "structural, political, and intellectual shells" they have so painfully crafted. The diversity movement, Musil says, has reached a "defining moment." Like hermit crabs, diversity practitioners must choose: remain cramped inside the casements of established structures, or embrace growth and move toward new forms of engagement.

When Musil suggests that diversity educators need to shed their figurative shells, she speaks specifically of three distinct movements within diversity education: U.S. diversity, global learning, and civic engagement. Each movement, she notes, has unique strengths, and each movement has reasonable reservations about collaboration. Individuals in different movements fear that alliances will sap their resources or undercut their missions. In collaboration, however, these movements can create frameworks that are ultimately "more encompassing" than those of any single movement. They can accelerate their collective growth and impact by stepping beyond the casings that have constrained them.

As Musil recalled, diversity education has always been dynamic and evolving. The diversity education movement has, among other things, moved from a desire to advance social justice to seeing diversity as a means to promote academic excellence, civic learning, and engagement. The projects and theories presented at the 2006 Diversity and Learning conference, many of which are revisited in this issue of *Diversity Digest*, illustrate this process of change and renewal. They also illustrate the need to celebrate what Musil calls the "remarkable even if insufficient progress" diversity educators have made—even as the next generation of diversity education emerges.

Diversity Digest, too, has reached a point of transition. The educational initiatives we have promoted for over a decade have expanded beyond our structural boundaries. The next issue of *Diversity Digest* will introduce a new format, designed to incorporate the distinct and interrelated movements of civic engagement, global learning, and U.S. diversity. Growth, indeed, is rarely an easy experience—but we believe it will reward us with more spacious architecture for doing our transformative work.

To listen to a podcast of Caryn McTighe Musil's speech "The Shell Game: Regeneration at the Crossroads," visit www.aacu.org/Podcast/DL06_podcasts.cfm. ■

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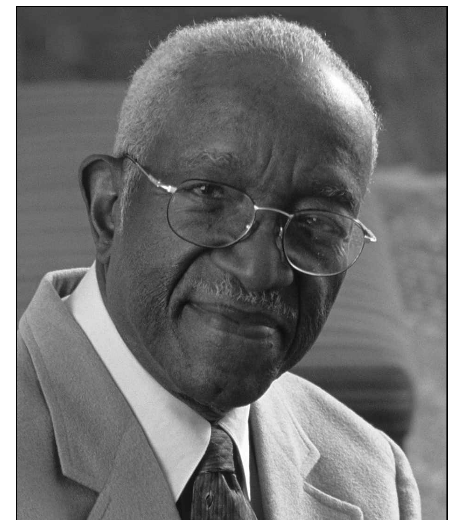
Institutional Diversity in a New Nation: Lessons Lived, Lessons Learned

Based on John Hope Franklin's address, "Defining Moments: A Historical Perspective on Higher Education's Engagement with Diversity," 2006 AAC&U Diversity and Learning conference

AS HE OPENED THE 2006 DIVERSITY AND LEARNING CONFERENCE, JOHN HOPE FRANKLIN, JAMES B. DUKE PROFESSOR EMERITUS OF HISTORY AT DUKE UNIVERSITY, REFLECTED ON A PAST WHEN DIVERSITY WAS ABSENT FROM THE U.S. EDUCATIONAL SYSTEM "BECAUSE THIS COUNTRY FROM ITS FOUNDING REJECTED THE NOTION" THAT SUCH A THING WAS POSSIBLE. CONSIDERING THE RANGES OF AGE, GENDER, RACE, AND ECONOMIC BACKGROUND REPRESENTED IN THE AUDIENCE, THE STRUGGLE FOR EQUALITY MIGHT SEEM A DISTANT MEMORY. YET, AS FRANKLIN REMINDED THE AUDIENCE, INSTITUTIONS ONLY TOO RECENTLY BEGAN ENROLLING STUDENTS OF DIVERSE BACKGROUNDS. AS THE HISTORY OF RACIAL DIVERSITY IN AMERICAN EDUCATION ILLUSTRATES, THE LONG JOURNEY TOWARD TRUE EQUITY IS FAR FROM COMPLETE.

As Franklin recalled, racism in U.S. education can be traced back to the words of our founding fathers. When Thomas Jefferson wrote his *Notes on the State of Virginia*, he cast into print an ideology of race that was long used to justify barring black Americans from education of any kind. Although some black children were educated in northern regions, slave states (fearing that their workers would revolt upon becoming enlightened) conceived of attempts to educate blacks as criminal acts. Runaways who had "learned about freedom," Franklin noted, "were followed to the end of the earth."


John Hope Franklin

Within this context, a few brave institutions hoping to "accomplish something that was greater than themselves" arose to challenge popular practices. Shortly before the Civil War, schools for blacks began to appear in small numbers across the country. Soon these institutions opened to welcome all students regardless of race. Franklin stressed that these "historically black colleges," too often viewed as relics of segregation, have always promoted diversity; they were, in fact, pioneers in instituting the inclusive policies we strive for today.

Despite these courageous early efforts, when the Civil War began, education for all was neither a prevalent nor an accepted practice. Franklin's words about that time remain relevant today: "What kind of democracy was that? What kind of republic was that, that felt that education was a special favor offered to a few people?" It was, apparently, a democracy and republic

whose legacy persisted (and persists). When, after the Civil War, black colleges proliferated, whites supported their efforts often only because a policy of separatism would prevent them from having to diversify their own institutions. Thus many states funded black colleges in an attempt to sustain segregation in higher education, and the practice of segregation remained standard.

Decades passed, and race relations in the U.S. very slowly shifted; people were persecuted on the basis of invisible bloodlines, and despite an early twentieth-century push for "diversity," little progress was made until the movement to equalize educational opportunities took hold. Not until Lyman Johnson applied for admission to graduate school in 1948 at the University of Kentucky was school segregation challenged in court. When Johnson appealed to the NAACP, Thurgood Marshall enlisted John Hope Franklin to investigate the libraries, curricula, and personnel of Kentucky State College of Negroes to show that indeed, the two state schools were separate—but not equivalent. *Brown v. Board of Education* followed Johnson's case; it was notable, as Franklin said, not for what it accomplished, but for how much it failed to do. The immediate aftermath of *Brown* exposed weaknesses in the Supreme Court's authority; it illustrated that the Court would quietly retreat when pressed.

Concluding his summary of the history of racial diversity in American education, Franklin stressed the need to revisit lessons learned. As the case of *Brown v. Board of Education* illustrates, diversity educators must keep a "constant vigil" to be sure that equitable laws are made and upheld. Diversity "can mean many things"; "it can mean the opening of all doors and becoming truly diverse, but it can also mean covering discrimination with the cloak of diversity." Institutional leaders have made many advances in removing that "cloak." Nevertheless, many doors remain to be opened on the journey toward true equity.

To listen to a podcast of John Hope Franklin's address, "Defining Moments: A Historical Perspective on Higher Education's Engagement with Diversity," please visit www.aacu.org/Podcast/DL06_podcasts.cfm. ■

Diversity and Learning Resources

The following online resources may be helpful to those wishing to advance their diversity teaching efforts.

Diversity and Learning, Indiana University–Purdue University Indianapolis (IUPUI)
www.opd.iupui.edu/diversity
IUPUI's portal is a rich and expansive guide for faculty. Developed as a multimodular resource, the Web site includes a searchable resources guide, a collection of model teaching techniques, an extensive multicultural teaching and learning guide (with attention paid to both theory and practice), and faculty essays on the experience of incorporating multicultural education.

Diversity Institute, University of Wisconsin–Madison
cirtl.wceruw.org/DiversityResources
This resource, housed at the University of Wisconsin–Madison's Center for the Integration of Research, Teaching, and Learning, recognizes the underrepresentation of women and minorities in the STEM disciplines (science, technology, engineering, and mathematics) and aims to encourage inclusive teaching. Resources include a self-guided workshop to introduce STEM faculty to the benefits of diversity; a resource book to guide faculty in planning, conducting, and improving their courses; and case studies to encourage faculty to reflect on the reasons some students retreat from STEM disciplines and positive steps that can be taken to address this problem.

Diversity Resource Database, Virginia Polytechnic Institute and State University
www.drd.multicultural.vt.edu
Focusing on diversity resources in various media (books, articles, Internet resources, audio and video), this database allows customizable searches of materials pertaining both to postsecondary and to K–12 education. Although most useful for faculty at Virginia Tech, nonaffiliated users may find its customizable searches helpful in identifying resources.

Difficult Dialogues Initiative
www.difficultdialogues.org
Launched with the support of the Ford Foundation, the Difficult Dialogues Initiative aims to promote intellectual and academic freedom by encouraging conversation about a diverse range of topics. Forty-three campuses currently participate in the initiative through a variety of individual projects. This Web site, maintained by the Thomas Jefferson Center for the Protection of Free Expression, includes descriptions of campus projects and an extensive list of related resources.

Mosaic Cultural Institute, University of La Verne
www.ulv.edu/mci
This Web site illustrates the University of La Verne's use of community partnerships to promote student success and multicultural awareness. In addition to describing the Mosaic Cultural Institute's programs and grant projects, the Web site includes a "resources" section with information about faculty grants and student scholarships.

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The Pedagogy of *Sentipensante*: Recasting Institutional Core Agreements

Based on Laura Rendón's contribution to "Envisioning the Next Generation of Diversity Work: Core Agreements and Correspondences," 2006 AAC&U Diversity and Learning conference

STANDING AT THE PODIUM AT THE 2006 DIVERSITY AND LEARNING CONFERENCE, LAURA RENDÓN EVOKED AN EMOTION THAT BOTH UNITES AND DIVIDES THOSE OF US INVOLVED IN CAMPUS DIVERSITY WORK: FEAR. WE FACE FORMIDABLE BARRIERS, AND WE TAKE PERSONAL AND PROFESSIONAL RISKS WHEN WE DARE TO CHALLENGE THEM. THE MOST SOLID OF THESE BARRIERS ARE PERHAPS THE VERY SHELTERS THAT HOUSE US: OUR INSTITUTIONS, AND THE BELIEF SYSTEMS THAT SUSTAIN THEM. YET BY RECASTING THE CORE AGREEMENTS OF OUR INSTITUTIONS, WE RESTRUCTURE THEIR FOUNDATIONS, HOUSING OURSELVES ANEW AND OVERCOMING OUR SHARED FEAR TO BE UNITED INSTEAD BY OUR DESIRE FOR CHANGE.

According to Rendón, revamping our institutional belief systems is the key to moving diversity work into the twenty-first century. These belief systems, she says, "are the hegemonic structures that perpetuate the status quo." Sustaining those institutional structures are our core agreements. Rendón speaks of two different categories of agreement: agreements about "diversity," and agreements about "teaching and learning." She indicates the need to "reframe" these agreements.

Speaking of agreements about diversity, Rendón cites the agreement of silence: the refusal to discuss difference for fear of creating discomfort. She calls us to consider what things would be like if, instead of shying away from our "discomfort," we were to "embrace" it; she suggests recasting difference not as a detriment, but as an asset. A second agreement regarding diversity is the belief that diversity initiatives can be minimized, that only "cosmetic" changes are necessary. Rendón recommends that we rethink this agreement and demand "structural changes": new faculty, new recruitment processes, new curricula, improved campus climates, and accountability for those in leadership positions. She calls us to "institut[e] the scholarship of diversity," to use "qualitative and quantitative" arguments as we recruit new workers to our cause.

Just as essential to our rebuilding project are the agreements about teaching and learning. Rendón points to the monoculturalism that pervades our universities with its insistence that "Western structures of knowledge" are preferable to any type of "knowledge created by women, indigenous people, and people of color." She calls us to dismantle this belief and create an "agreement of multiculturalism." Calling into question Western beliefs about intellectualism, she insists that "mental knowing" is not the only type of intelligence—we must promote all forms of knowledge, including emotional knowledge, musical knowledge, and especially the "deep wisdom" that comes with multifaceted learning. In order to do this, we must reframe our agreement "to work with diverse ways of knowing in the classroom." Finally, Rendón critiques the "agreement to avoid self-reflexivity." She argues that our tendency to privilege hard work detracts from our ability to take the time to interrogate our own complicity with oppression. If we privilege self-reflexivity, she adds, we will be able to ask the crucial question, "To what extent am I carrying the oppressor within me?"

If we deconstruct and reframe our core agreements, Rendón argues, we will develop institutions that are more inclusive, democratic, and just.

If we deconstruct and reframe our core agreements, Rendón argues, we will develop institutions that are more inclusive, democratic, and just. Inspired by the writings of Eduardo Galeano, Rendón refers to the new pedagogy she envisions as "*sentipensante*," or "sensing/thinking": a "multihuman" approach that "unites what I call the *poetry* of teaching and learning with the *rationality* of teaching and learning." This pedagogy, as Rendón imagines it, attends not only to our entire selves but to all people; it excludes no one and nurtures all strengths, regardless of historical privilege.

Sentipensante may, at this stage, seem like an impossible ideal. Yet change begins from within, and it begins at a local level. By taking Rendón's lead and examining ourselves, adjusting our values, revising our curricula, advising our students, and forming and nurturing the relationships we need to promote change in our institutions, we can strengthen our position as diversity workers, hands committed to the rebuilding of our institutional structures. Thus may we reconstruct our institutions as homes without fences, shelters without barriers.

Laura Rendón is professor and chair of the Department of Educational Leadership and Policy Studies at Iowa State University. To listen to a podcast of her address, please visit www.aacu.org/Podcast/DL06_podcasts.cfm. ■

Transforming Our Institutions for the Twenty-first Century: The Role of the Chief Diversity Officer

By Nancy "Rusty" Barceló, first vice president for access, equity, and multicultural affairs, University of Minnesota

IT IS DIFFICULT FOR ME TO EXPLORE DIVERSITY IN HIGHER EDUCATION WITHOUT THE CONTEXT OF MY OWN PROFESSIONAL PATH. I HAVE MADE MY CAREER MOVES WITH TWO QUESTIONS IN MIND: HOW DO WE REFORMULATE DIVERSITY WORK TO MEET CHANGING NEEDS? AND HOW DO WE INSTITUTIONALIZE OUR EFFORTS SO WE DON'T HAVE TO BEGIN ANEW EVERY DECADE?

When I joined the academy as a young educator, diversity work was seen as political and temporary, and as such it was not valued as an educational objective. The academy viewed diversity educators as tokens or less-than-legitimate professionals and diversity work as a transitional response to a "problem" that would one day be "fixed." Many scholars, seeing that tenure reviews did not reward diversity efforts, demurred from pursuing this work in their research, teaching, and service. Unfortunately, these attitudes persist today.

I cannot recall any movement that began in higher education in the 1960s that still struggles for legitimacy as much as diversity does. Even as strategic plans voicing institutional commitment proliferate, new strategies rarely accompany them. All too often these plans are reframed versions of early compensatory programs that primarily focus on access. They frequently ignore the need for policies that promote systemic organizational change—policies that would push campus diversity efforts to new levels.

In the face of this persistent leadership void, institutions grapple with the new challenges of the twenty-first century:

- Minority communities are challenging higher education to be more accountable for meeting their needs, even as institutions shift to more competitive admission criteria.
- The cultural and language issues of immigrants of color are requiring higher education to rethink outreach and retention efforts.
- Student profiles are shifting as we witness a rise in multiracial students and students with multiple identities.
- Higher education is recognizing the need to partner with communities and schools to ensure students are college-ready.
- Rising tuition is requiring new approaches to financial aid and scholarships for low-income students.
- Higher education is struggling with the concept that diversity is not a euphemism for assimilation, but a challenge to transform an educational system that promotes and values individual group differences.
- Definitions of diversity are becoming more inclusive of such dimensions as gender, disability, sexuality, and religion.

> *The CDO trend indicates an acceptance of diversity as a reality of this century, and an acceptance of the opportunity to bring diversity from the margins to the center of the campus.*

The Role of the Chief Diversity Officer

Despite the new challenges and ongoing struggles, I believe that important changes are on the horizon. Many institutions—the University of Minnesota, the University of Virginia, and the University of California–Berkeley among them—have appointed senior/chief diversity officers (CDOs) as vice presidents or vice provosts. In creating these positions, institutions not only illustrate their renewed commitment to diversity but, more importantly, assert that diversity will be "at the table," informing policy in formal ways at key meetings with senior officials. These positions also enhance the coordination of diversity efforts within a campus and with external communities.

The CDO trend indicates an acceptance of diversity as a reality of this century, and an acceptance of the opportunity to bring diversity from the margins to the center of the campus. With the CDOs' help, we can bridge the divides between student and academic affairs and between staff and faculty. CDOs provide the type of vigilance and leadership needed to ensure that institutions move toward transformation by developing and implementing accountability measures. When the role of the CDO is directly aligned with the institution's core academic mission, the CDO is empowered to develop and implement strategies that position diversity as a true core value.

In 2001, I joined the University of Washington (UW) as CDO and in doing so entered an important conversation. In response to the passage of laws restricting UW's use of race and gender as admissions factors, UW's faculty and administrators began rethinking our diversity models, a move I believed was necessary to meet the changing needs of society (even before anti–affirmative action legislation). The conversation at UW included the entire campus, and the successes that arose from that conversation exceeded anyone's expectations. UW saw progress in a range of areas, from increased diversity of the

student body to a rise of women's voices calling institutions to meet their needs (from teaching practices to domestic-partner insurance).

I believe that the progress made at UW was due to two key groups of people: a cadre of leaders, often in mid-management positions and frequently concentrated in student affairs within such units as equal opportunity protection and women's centers; and a group of faculty and staff, often concentrated in ethnic, women's, and LGBT studies, who subscribed to the values of social justice and pressed for change at all levels. These individuals often worked from the margins, not in key leadership positions. By engaging with committees and via governance structures, they helped institutions advance change. Their efforts to develop models that move beyond access to true transformation can provide guidance to other diversity educators.

The principles I learned from my experience at UW inform my ongoing work at the University of Minnesota (UMN), where I migrated recently to contribute to a strategic repositioning. UMN's administration has committed to transforming the university, and it recognizes the need to reflect the diversity of individuals and groups in society by drawing upon their multiple knowledge traditions and perspectives. I am excited and buoyed by the knowledge that UMN wants to address diversity in systemic ways in order to reshape higher education and its outcomes. The president has made it clear to me that he wants diversity to be an integral part of transforming the institution. This is a critical point: diversity, in order not to be devalued as an "add-on," must be included in the earliest stages of institutional transformation.

We are moving beyond access, beyond boundaries, beyond restrictive definitions and conceptual frameworks to create new ways of being, acting, teaching, learning, and knowing.

Moving toward Transformation

In using the bold term "transformation," we are moving beyond access, beyond boundaries, beyond restrictive definitions and conceptual frameworks to create new ways of being, acting, teaching, learning, and knowing. By transforming our teaching, research, and service programs, we will achieve academic excellence, address social justice, and begin to solve some of the most challenging problems of our time.

Our twenty-first-century diversity efforts need to be grounded in the new scholarship emerging from these multiple forms of knowledge and theoretical perspectives. We need to ask again, and hear from different communities:

- What do we aspire to be?
- What do we value?
- What do we want our students to know? How do we want them to act?
- What kind of climate do we want at our university, and how do we get there?
- How should diversity efforts be organized to be both inclusive and effective?

As I have said before, to create the change needed for our continued success, we must be willing to respond to the challenges and the tensions that diversity presents. To be effective leaders we must be willing to reevaluate the structures of knowledge, the patterns of relationships, and the organizing principles of institutional life.

The entry of new students and faculty into the academy, and the creation of ethnic studies, women's studies, and disability and GLBTQ studies, have provided new ways of knowing and being in the world that have already begun to transform higher education. Our stories, read together, layered one over the other, bringing together disparate knowledge and traditions, can only build a stronger, more inclusive university.

This article is part of a chapter of a forthcoming collection on diversity and institutional transformation in universities edited by Sylvia Hurtado, copyright Jossey-Bass, published here by permission. ■

Funding and Staffing a Successful CDO's Office

The CDO is a position with great promise, but its success depends upon funding and staffing. The CDO's office must have a strong infrastructure that includes

- research and data management;
- development and grant writing;
- communications, public relations, and a Web site;
- a senior staff member who focuses on administrative and personnel issues, community development outreach, faculty and staff development, student outreach, and retention;
- a central budget that is base funded;
- a staff of diverse multiculturalists;
- diversity units that report to the CDO and provide direct services to their constituencies and resources to the campus and community.

—Nancy "Rusty" Barceló

Creating Institutional Transformation Using the Equity Scorecard

By Abbie Robinson-Armstrong, vice president for intercultural affairs; Derenda King, intercultural associate; David Killoran, professor and chair of Department of English; Henry Ward, director of intercultural affairs; Matthew X. Fissinger, director of admissions; and Lorianne Harrison, associate director for residence life—all at Loyola Marymount University

LOYOLA MARYMOUNT UNIVERSITY (LMU) LAUNCHED THE "EQUITY SCORECARD" IN 2002 TO SUPPORT THE UNIVERSITY'S NEW STRATEGIC PLAN, WHICH AIMS IN PART TO "ACTIVELY PROMOTE DIVERSITY IN THE STUDENT BODY, FACULTY, AND STAFF AND TO CREATE A MORE VIBRANT STUDENT CULTURE THROUGH AN ENHANCED INTELLECTUAL ENVIRONMENT." THE EQUITY SCORECARD IS ONE OF THE MOST EFFECTIVE DIVERSITY ASSESSMENT TOOLS AVAILABLE, AND WE HAVE USED IT TO CONVINCE FACULTY AND STAFF OF THE NEED FOR CHANGE AND TO PROVIDE A STRUCTURE OF ACCOUNTABILITY. BY USING THE SCORECARD TO STIMULATE DISCUSSION AND ACTION WITHIN INDIVIDUAL STRATEGIC UNITS, FACULTY AND ADMINISTRATORS HAVE TRANSFORMED THE INSTITUTION, EFFECTING MEASURABLE OUTCOMES ACROSS MULTIPLE DEPARTMENTS AND PROGRAMS.

Estela Bensimon's team at the University of Southern California designed the scorecard to address the problem "that equity, while valued in principle at many institutions, is not regularly measured in relation to educational outcomes for specific groups of students." Bensimon describes the scorecard as a diversity assessment tool that "foster[s] institutional change in higher education by helping to close the achievement gap for historically underrepresented students" (Bensimon 2004, 45). The scorecard encourages institutions to develop a consultative process that incorporates both the broad-based needs of the institution and those of specific institutional units and strategic programs. By requiring measurable accountability, it promotes institutional change.

LMU's Use of the Scorecard

Equity scorecards focus attention on educational equity and use quantitative data to assess progress in four perspectives: (1) access, (2) retention, (3) educational excellence, and (4) institutional viability. Such units as the registrar's or financial aid office collect data, which we disaggregate by ethnicity and gender to determine an institution's "score" in each of these perspectives. The scorecard's innovation lies in part in its system for evaluating the subjective dimensions of excellence and viability. To evaluate educational excellence, we consider ethnicity and gender in relation to such factors as the dean's list, four-year graduation rates, the top ten percent in GPA distribution, and pass/fail rates in gatekeeper courses. We evaluate institutional viability by considering the faculty and staff's ethnicity, gender, and institutional rank, and identifying how these are related.

> *We define equity as the point at which a particular ethnic group's representation across all academic indicators—majors, programs, honors, graduation, and degrees awarded—is relatively equal to the group's representation in the student body.*

LMU has expanded the use of equity scorecards by applying the scorecard to individual strategic units within the university: separate colleges and schools, the honors program, the athletics program, the study abroad program, and the university library, for example. Each unit compares the data in all four scorecard perspectives to the profile of the overall student body to determine where education gaps exist. We then amalgamate these individual scorecards to create the institutional equity scorecard. We define equity as the point at which a particular ethnic group's representation across all academic indicators—majors, programs, honors, graduation, and degrees awarded—is relatively equal to the group's representation in the student body.

LMU's deans appoint members to serve on a scorecard team. These members lead their respective units' initiatives to review their data and to implement programmatic responses where necessary. The team meets every few months to discuss successes and challenges and to provide support. Through team members, individual units maintain control of their equity initiatives: they must identify their action areas and meet their chosen goals. The president holds each unit accountable for change: after a two-year period, the committee reassesses the data and reports to the president at a town-hall style meeting.

LMU's president led the scorecard initiative, so the administration supported it from its inception. Nevertheless, we faced challenges as we began to implement the scorecard. Often faculty and staff responded to quantitative data analysis

with discomfort, and we had to contend with a culture that did not support its use. Five years after the project's initiation, however, the LMU community has widely accepted the scorecard; some departments have even voluntarily implemented it.

Scorecard Outcomes

With the help of a Campus Diversity Initiative grant from the James Irvine Foundation, we responded to the scorecard results by establishing a number of programs across the university. The synergy created by the interaction of the strategic plan, equity scorecard, and diversity initiatives provided ideological and financial support for transforming the institution. Although we cannot possibly describe every new program implemented or recount every outcome, several examples illustrate the encompassing scope of transformation.

The student body's diversity and levels of achievement have vastly improved. Before the scorecard was used, Asian/Pacific Islander student enrollment percentages had decreased. After launching the equity scorecard, Asian/Pacific Islander enrollment increased from 12 percent in 2002 to 14 percent in 2005. Previously, we did not collect data on the percentages of underrepresented students who applied for national and international scholarships; as of fall 2005, we established baseline data, and we now aim to increase the number of students of color who apply for and are awarded these scholarships. We have also increased the percentages of students of color invited into the University Honors Program. In 2002, African Americans comprised 1.9 percent of students in the program; in 2005, they comprised 2.4 percent. Latino shares grew from 6.7 percent to 8.3 percent in the same period.

Many departments have likewise made considerable gains in diversifying their faculty and curricula. For example, the history department reported a near doubling in the percentages of female faculty members since instituting the scorecard. LMU has instituted new forms of faculty support, including a popular faculty development program on inclusive teaching that provides ongoing pedagogical support for new tenure-track faculty members in their second year of teaching. Departments have also instituted curricular change: one example comes from the classics and archaeology department, where a professor used a Transformation of Courses in the Major grant to develop a new text to engage students of color in Latin classes.

By using the equity scorecard, LMU has found a way to draw attention to inequity and to motivate change. The equity scorecard inspired us to seek outcomes that included new departmental and institutional structures; changes in policies, pedagogies, curriculum, and budgets, and in student learning and assessment practices; and shifts in the language campus administrators use to talk about the university. Not only has the equity scorecard helped the university make clear and compelling cases to key stakeholders about why things must be done differently, but it has pushed faculty and staff to craft a sensible agenda that focuses on improvement without assigning blame. The equity scorecard has stimulated debate about critical academic issues (including academic climate, faculty retention, faculty recruitment and hiring, access, and student success). In doing so, it has allowed faculty and staff to simultaneously work within a culture and challenge that culture's comfort zone in pursuit of change. ■

The Original Diversity Scorecard: Making the Need for Change Visible

Estela Mara Bensimon described the original diversity scorecard initiative upon which the equity scorecard is based as follows:

"With the exception of historically black institutions and tribal colleges, intra-institutional stratification based on race and ethnicity is a reality within most higher education institutions, regardless of whether they are predominantly white, open-access, or classified as Hispanic Serving Institutions. However, the specificities of this intra-institutional stratification are largely invisible because equity in educational outcomes does not constitute a metric of institutional performance that is continuously tracked. . . . The core principle of the Diversity Scorecard is that evidence (i.e., factual data) about the state of equity in educational outcomes for African Americans and Latinos can have a powerful effect on increasing the recognition by faculty members, administrators, counselors, and others about the existence of inequities as well as their motivation to resolve them. That is, in order to bring about institutional change, individuals have to see, on their own, as clearly as possible, the magnitude of inequities, rather than having researchers, like us, tell them that they exist."

For more on the diversity scorecard, see E. M. Bensimon, D. Polkinghorne, and G. Bauman, "The Accountability Side of Diversity," Diversity Digest *7 (July 2003): 1–2, www.diversityweb. org/Digest/vol7no1-2/bensimon.cfm.*

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Service Learning, Multicultural Education, and the Core Curriculum: A Model for Institutional Change

By Sharon Adams, director of the Institute for Service Learning; Cheryl Ajirotutu, associate professor of anthropology and associate director of the Cultures and Communities Program; and Gregory Jay, professor of English and director of the Cultures and Communities Program—all at the University of Wisconsin–Milwaukee

CITIES LIKE MILWAUKEE ARE HUBS OF INTERNATIONAL COMMERCE, SCIENTIFIC INQUIRY, IMMIGRATION, AND SOCIOCULTURAL EXCHANGE, PROVIDING INCOMPARABLE RESOURCES FOR STUDENTS TO LEARN ABOUT, AND WORK SUCCESSFULLY IN, THE GLOBAL COMMUNITIES OF THE TWENTY-FIRST CENTURY. AS A MAJOR PUBLIC UNIVERSITY LOCATED IN SUCH A CITY, THE UNIVERSITY OF WISCONSIN–MILWAUKEE (UWM) IS POSITIONED TO CREATE A DISTINCTIVE LEARNING ENVIRONMENT FOR STUDENTS. WISCONSIN'S CULTURES AND COMMUNITIES ARE RICH WITH RESOURCES THAT CAN BE BROUGHT INTO OUR CLASSROOMS. AT THE SAME TIME, OUR CLASSROOMS SHOULD EXTEND INTO OUR COMMUNITIES SO THAT STUDENTS BETTER UNDERSTAND THE WORLD THEY ARE STUDYING. THE PROGRAM AT UWM CAN SERVE AS A CASE STUDY OF SUCCESSFUL MULTICULTURAL SERVICE LEARNING FOR INDIVIDUALS AT OTHER SCHOOLS THAT SHARE OUR ACCESS TO DIVERSE URBAN RESOURCES AND WISH TO REFORMULATE TRADITIONAL PEDAGOGIES.

Like most American universities and colleges, UWM has a token "diversity" requirement: students must take one three-credit course that focuses on the experiences, cultural traditions, and worldviews of African Americans, Native Americans, Hispanic/Latino Americans, and/or Asian Americans. Since most students pursuing a bachelor's degree earn a minimum of 120 credits in approximately forty different classes, this one-class requirement represents the most minimal of gestures towards multiculturalism and diversity. Currently there is no campus-wide requirement for community engagement or service learning. As faculty at UWM, we wanted to present an alternative to this approach. As we reflected on the new realities and commitments of the twenty-first century, two questions stood out:

UWM students and community members form relationships through the Walnut Way oral history project.

- Is there a practical way to make meaningful community engagement part of the core curriculum at a large research university in the twenty-first century?
- How can multicultural education best prepare students for engagement with the diversity of the twenty-first-century world, given the lack of diversity that still characterizes our campuses?

We responded to these questions by creating the Cultures and Communities Certificate Program and its Institute for Service Learning. Together, the program and the institute offer an alternative general education option that allows us to mainstream diversity and community engagement in the core curriculum.

A Model for Diversity and Service Learning

The Cultures and Communities Certificate Program allows undergraduates to fulfill their general education requirements with a focused set of courses that engage both diversity and service learning. The program creates a new distribution of course rubrics (in U.S. and global studies, the arts, and science and technology), within which multiple classes carry the Cultural Diversity (CD) accreditation. Students who complete the certificate are more likely to take three, four, or even five CD classes. Students are required to take at least one service-learning class, ensuring that they experience the pluralism that *is* Milwaukee. Academic learning about diversity in the classroom is tested, expanded, and reflected upon through "real-world" experiences in the community. Through these experiential learning contexts, *education takes action* (appropriately, this is the motto of the Institute for Service Learning).

The Institute for Service Learning (ISL) assists UWM faculty in designing the community engagement assignments for their syllabi and provides logistical support for student placement and agency relations. From its inception, ISL sought to act as a bridge between communities, faculty members, and students, connecting UWM students to Milwaukee's social and cultural fabric through their academic course work and bringing campus resources to local education, arts, and social service institutions. Initially, UWM used a community service placement model that focused primarily on providing service for others. In this model, a service-learning coordinator connects students with community sites to perform volunteer service. While this approach was successful in placing large numbers of students in service, faculty members were often minimally engaged with community placement sites, and community agencies had limited awareness of academic requirements. Most disconcerting, students were without means for critical analysis and often processed service-learning experiences in ways that reinforced racial, ethnic, and social stereotypes.

Service learning, we came to believe, must be paired with a multicultural education program that targets student awareness and focuses attention on structural inequality, cultural identity, and the historical and systemic nature of oppression. To give our curriculum this foundation, we designed a core course that, although taught across various disciplines, emphasizes these topics and incorporates service learning as an integral method of exploring them. To provide

Affiliated Courses: A Cultural Diversity Curriculum Example

In addition to the core Multicultural America course, over one hundred affiliated classes, including that of anthropologist Cheryl Ajirotutu, put the ideals of the Cultures and Communities Certificate program into practice. Ajirotutu collaborated with the residents and board of the Walnut Way community, a historically black neighborhood in Milwaukee, to design a course in which students conduct oral histories of residents, documenting the life of the neighborhood and contributing to the analytic history of race relations and urban change in Milwaukee. Early in the semester, Ajirotutu immerses her students in the study of anthropological approaches to oral history and instructs them in the use of audio and video equipment; students also attend orientation events in the neighborhood, such as volunteer sessions where they plant new gardens in vacant lots. In collaboration with the Walnut Way advisory board, a series of appointments for oral interviews is scheduled. Accompanied by an instructional assistant, students travel to the homes of residents, who often greet them with food as well as conversation. Over the course of the semester they write and revise the oral histories, thus gaining valuable skills in civic awareness, intercultural communication, composition, and critical thinking.

At semester's end, the course holds two public forums, one on campus and one in the community, at which students read the narratives to an audience—including most of their subjects—to whom they then present copies of their work. These moving ceremonies are examples of reciprocal collaboration between the community and the university and illustrate how our community partners function as teachers and sources of knowledge. The products of this class extend into other courses as well; recently, faculty and students in the departments of dance and visual art read the archive of oral histories from the class. Dance professor Simone Ferro choreographed a production that was performed by students on campus and in the community, and artist Raoul Deal involved his students in creating the backdrop that served as the scenery for the dance production.

historical background, we chose readings such as Ronald Takaki's *A Different Mirror: A History of Multicultural America* that examine the political economy informing the social construction of race and ethnicity.

We mainstreamed the core course, now called "Multicultural America," by inviting departments to design their own sections in collaboration with us. Today it is offered in anthropology, English, film, history, sociology, and women's studies. This arrangement provides departments an incentive to offer the course, since it meets their obligation to offer general education classes, adds diversity, appeals to younger faculty and faculty of color, and boosts enrollments.

As the core course evolved, we began to teach about "whiteness" and white privilege. White student attitudes of resistance to antiracist or multicultural education are all too familiar. Often students believe that America is a place where anyone can succeed by working hard and playing by the rules, and thus that people who are poor, illiterate, incarcerated, or trapped in dead-end jobs "got what they deserved." Readings and videos on white privilege take the onus for antiracism off the students of color and help white students write reflectively about their service-learning experience, prompting them to see their own cultural identities and histories in a critical light. Crucial to this transformation are the relationships of trust, communication, and learning developed with people in the community. These relationships help students discard old stereotypes through the intercultural understanding made possible by engagement.

UWM service learners help plant a garden in the Walnut Way community.

Program Outcomes

The combined curriculum of service learning and diversity education has measurable outcomes. In a survey conducted in spring 2006, 89 percent of students reported increased awareness of community needs; 62 percent felt service learning had enhanced their understanding of course content; and 76 percent felt they had increased their understanding of diverse cultures. Students regularly testify that service learning transforms and deepens their academic knowledge. Since many are freshmen or sophomores, they also find that this experience is vital to their evaluation of possible career choices and plans of study, and a number of those surveyed expressed increased interest in civic service.

In uniting several separate components (multicultural education, core requirements, service learning, advising, grants and fellowships, and special program events), and in positioning the community not as a "problem" or "deficit," but rather as co-teacher, we have formed a new model for engaging students with diversity and civic affairs.

By creating a general education program with a focus on critical multiculturalism and community engagement, we have revitalized the mission of the university, reconnected the campus to the world, and reinvigorated the academic experience of both students and faculty. In uniting several separate components (multicultural education, core requirements, service learning, advising, grants and fellowships, and special program events), and in positioning the community not as a "problem" or "deficit," but rather as co-teacher, we have formed a new model for engaging students with diversity and civic affairs.

For full details on these UWM programs, see www.cc.uwm.edu. ■

Drop It Like It's Hot! Hip-Hop in the Twenty-First-Century Classroom

By Simona J. Hill, associate professor of sociology and codirector of University Honors, and Dave Ramsaran, associate professor of sociology and chair of the Department of Sociology and Anthropology, both at Susquehanna University

THERE EXISTS THAT "EVERY STUDENT" ON A COLLEGE CAMPUS, IN A HIGH SCHOOL, AT THE MALL, WHO CHARACTERISTICALLY PARADES YOUTH TRENDS WITH EASE, CASUALLY USES UP-TO-DATE SLANG, POPS HIP FASHIONS AND ACCESSORIES, AND MIXES THE HOTTEST MUSIC. WHETHER A TRUMPETING TRENDSETTER OR AN OLD SKOOL AFFICIONADO, HE OR SHE REPRESENTS WHAT IS IMPORTANT AT THE MOMENT TO OUR EVER-CHANGING YOUTH CULTURE. A FEW YEARS AGO, WE SPOTTED THAT "EVERY STUDENT" ON OUR CAMPUS WEARING THE NOW-CLASSIC "B-BOY" LOOK—BAGGY DENIM JEANS SLUNG FAR BELOW HIS BUTTOCKS, ATHLETIC GEAR, AND BRAND-NAME BOOTS, ALONG WITH THE REQUISITE TATTOOS AND MODERATELY ICED-OUT JEWELRY: A PLATINUM (OR PLATINUM-LIKE) NECK CHAIN AND DIAMOND (OR BRILLIANT CUT CUBIC ZIRCONIUM) STUD EARRINGS. HAD HE ARRIVED AT A CLUB IN ANY URBAN CITY, USA, HE WOULD HAVE BLENDED IN SEAMLESSLY.

Our "Every Student," our "homeboy" from "around the way," however, was white. He grew up in a predominantly white environment and rarely had any contact with a person of color before coming to our private, liberal arts university. He sat in our classes, pondered his selection of a major, and strolled the campus with an invisible (or at least, unheard by us) rhythmic beat, emitting a mass-marketed urban vibe with his essentially store-bought bravado. As two sociologists in his environment, we were intrigued by "Every Student's" modus operandi and we wanted to know what motivated him to so thoroughly adopt an increasingly made-for-MTV, black youth persona. The vehicle we used to explore this phenomenon was the hip-hop music of "Every Student." As one "Every Student" said to us: "Growing up where I did in [upstate] New York, I would hear DMX rapping about places like . . . where I've been and I think that's what also attracted me to rap music. . . . I have friends whose favorite music isn't rap, but they say they like it because it's something that is different. Rap has a different sound than other music."

The difference (which our student speaks of with the spirit of an adventurer) is seductive, and understanding what that difference means to our students is a complex and compelling undertaking. For these white students, rap music provides instant and easy access to black urban culture; it serves as something like "cultural fast food" for students who are either economically privileged or geographically (and many times, racially) isolated from personal, meaningful exchange with a falsely presumed "exotic" and often socially marginalized "other." This "other," while remaining at a safe distance, is nevertheless only a digital media click away. How did rap and hip-hop, which were born out of the experiences of black urban youths trying to "fight the power," become cultural currency to white suburban youths—and more importantly, how did they become central to certain aspects of contemporary capitalism? To answer these questions we must explore several issues: the changing nature of contemporary capitalism and globalization; the process by which a subculture becomes part of the dominant culture/ideology; the instruments available to dominant elites to perpetuate the dominant culture/ideology; and the dynamics of inequality, a central feature of capitalist accumulation.

Hip-hop and rap, looked at in a systematic way, allow us to lead our students along a path…of guided opportunity to discuss race, class, and gender in both obvious and latent terms.

In order to explore the art of hip-hop, then, we must necessarily inquire into systems of diversity and globalism; in this inquiry our students' love of the genre becomes a pathway to learning. The pedagogy of hip-hop assumes several perspectives acting simultaneously in a classroom environment, as hip-hop is a cultural art form that sets as its standard the "crunked" (i.e., crazily energized and heady) currency of global existence. Hip-hop and rap, looked at in a systematic way, allow us to lead our students along a path, not of least resistance, but certainly of guided opportunity to discuss race, class, and gender in both obvious and latent terms. Teaching hip-hop does not demand expert knowledge of rap and hip-hop superstars. We do

not require that our students master all aspects of the hip-hop canon; instead, we teach our students how to assemble cultural data to analyze critically what has become for them a viable part of their everyday existence. Our classroom goals are threefold: (1) to explore an art form in popular culture; (2) to follow its movement from its subculture roots to its expressions in dominant culture; and (3) to examine the role one dimension of culture plays in reinforcing the hegemonic ideology, thus justifying the social stratification scheme.

Teaching about issues of power and inequality presents some notable challenges. Just as there is no single multicultural pedagogical mechanism that is sufficient in helping teachers meet the challenges of working with culturally diverse students (Gomez 1994), there is no one method to help white students understand the extent of their privilege. In the classroom, we must be culturally responsive practitioners who address these variable dynamics and allow students to affirm their cultural identities in a positive manner. We wholly agree with Gregory Jay (1995), who advocates a "pedagogy of disorientation" in which the "exploration of otherness and cultural identity should achieve a sense of *my own* strangeness, my own otherness, and of the history of how my assumed mode of being came into being historically" (125). To this end, students are exposed to the art of "Listening with the Third Ear" (Hill and Ramsaran 2006), and learn to apply this technique to contemporary music as part of oral tradition. Listening with "the third ear" requires critical examination of the underpinnings of contemporary culture and its roots in social stratification. Students learn to analyze both the manifest and latent meanings of any form of communication, and to understand the role of such communication in systems of power.

Moving toward a contemporary pedagogy, then, we engage our students in an explicit understanding of how their own power (as consumers in a youth-driven market) affects global industries. We aim to facilitate their understanding of how power works and how critical independent variables such as race, class, and gender are important to deconstructing the varied meanings of hip-hop culture. In the twenty-first-century classroom, we have found that a critical analysis of a subject that appeals to "Every Student" opens inquiry into topics that affect everyone. ■

Students dance to the rap/hip-hop sounds of the Collective at Susquehanna University's student social club, TRAX.

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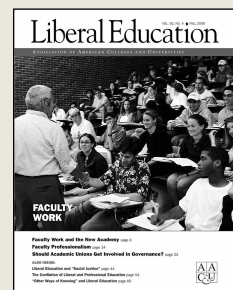

This issue foregrounds the need for a comprehensive and transformative approach to the reorganization of faculty work. Topics discussed include threats to professional autonomy, the future of faculty governance, and support for faculty in the middle phase of their careers.

With articles by Stanley Aronowitz on faculty governance, R. Eugene Rice on faculty and the new academy, and Neil Hamilton on socialization and faculty professionalism.

Go to www.aacu.org/publications or email pub_desk@aacu.org for more information on the "Faculty Work" issue.

A Sustainable Campus-wide Program for Diversity Curriculum Infusion

By Omiunota Nelly Ukpokodu, founder and facilitator of the Diversity Curriculum Infusion Program and associate professor in the Division of Curriculum and Instruction in the School of Education at the University of Missouri–Kansas City

INCLUSIVE TEACHING DOES NOT COME EASILY TO FACULTY MEMBERS WHO WERE THEMSELVES TAUGHT FROM MONOCULTURAL PERSPECTIVES AND WITH LIMITED KNOWLEDGE OF DIVERSITY. OFTEN THE REQUIREMENT TO INCORPORATE DIVERSITY GENERATES FEAR AND RESISTANCE. AS A RESULT, MANY FACULTY AND COLLEGE INSTRUCTORS CONTINUE TO BE COMPLACENT ABOUT MONOCULTURAL CURRICULA, EVEN AS THEY INCREASINGLY INTERACT WITH STUDENTS FROM DIVERSE RACIAL, ETHNIC, GENDER, AND LINGUISTIC BACKGROUNDS. IT IS CRITICAL THAT WE PROVIDE STRUCTURE FOR SUCH FACULTY MEMBERS TO EASE THE PROCESS OF INCORPORATING DIVERSITY. THE UNIVERSITY OF MISSOURI–KANSAS CITY (UMKC) HAS RESPONDED TO THIS CHALLENGE BY INSTITUTING A CAMPUS-WIDE PROGRAM THAT EMPOWERS ITS FACULTY TO SUCCESSFULLY ENGAGE IN CURRICULAR AND PEDAGOGICAL TRANSFORMATION IN A NON-THREATENING, SYNERGETIC, COLLEGIAL, AND COLLABORATIVE ENVIRONMENT.

When UMKC conducted a series of campus–community conversations in 2000 concerned with making the university more inclusive, diversity emerged as a core value. Several diversity "breakthrough projects" evolved, including the curriculum transformation project and its Diversity Curriculum Infusion Program (DCIP), established in 2003. The aim of the DCIP was to provide a forum where faculty from across campus, in various disciplines, would come together in dialogue to collaborate and learn, developing the knowledge, skills, and dispositions needed to successfully infuse critical diversity into coursework for more inclusive teaching.

With the support of the provost's office and the Office of Diversity, Equity, and Access, select faculty members participate in the DCIP, a yearlong institute with four daylong workshops. Guided by workshop curricula, participants revise an existing course by infusing the curriculum with diversity and social justice, implement the course the following semester, and make a presentation about the experience at the campus-wide culminating celebration held in April. The first workshop serves as orientation; participants focus on community building, collectively define critical diversity, and examine their teaching using the rubric of the six areas of potential diversity curriculum infusion (see sidebar). The second workshop focuses on self-transformation by encouraging participants to examine their biases and their commitment to diversity. The third workshop provides an opportunity for participants to present preliminary drafts of their course revisions and receive constructive feedback from the group. The fourth and final workshop is a celebratory experience: participants present the pre- and post-syllabi and discuss the implementation experience.

The outcomes of the DCIP, now in the planning stages of its fourth year, have been very encouraging. Faculty members have not only revised existing courses, but also created new courses to enhance their programs. Further, the program has aroused faculty interest in the scholarship of diversity. Participants have expressed appreciation for the opportunity to be empowered and challenged; for the chance to discuss diversity and curriculum infusion; for their raised consciousness of diversity and its enrichment in the curriculum; for their newly energized teaching; for their increased knowledge of diversity; for the new teaching strategies they have learned; and for their heightened sensitivity and responsiveness to diverse groups of students. ■

Six Areas of Diversity Curriculum Infusion: Workshop Questions

1. Course description and objectives that reflect diversity—How does my discipline help prepare students to live and work in today's multicultural democracy and interdependent world?

2. Content integration that includes multiculturalism—What issues of diversity, social justice, and civic engagement are infused in my course curriculum and how?

3. Instructional resources and materials—How inclusive are my selected materials?

4. Faculty and student worldviews and learning styles—How do student and faculty worldviews, learning styles, and teaching strategies match, and how are my students' learning styles accommodated?

5. Instructional strategies—How diversified are my strategies for facilitating instruction and classroom dynamics?

6. Assessment diversification—How do assessment activities accommodate my students' learning styles?

El Camino Real: Where Culture and Academia Meet

By Virginia Gonzalez, professor in the counseling and psychology departments at Northampton Community College and member of the Board of Directors of the American Association of Hispanics in Higher Education

RESPETO. PERSONALISMO. FAMILISMO. THESE ARE IMPORTANT VALUES IN MANY CULTURES, BUT EACH CULTURE INTERPRETS AND EXPRESSES CULTURAL VALUES IN A UNIQUE WAY. IN THE UNITED STATES, THE LATINO INTERPRETATION OF THESE VALUES THRIVES ON COLLEGE CAMPUSES AS NEVER BEFORE. YET EVEN AS LATINO STUDENTS INCREASE IN NUMBERS AT MANY COLLEGES, THE PERCENTAGE OF LATINO FACULTY AND ADMINISTRATORS HAS LAGGED BEHIND. AS A RESULT, THERE ARE NOT ENOUGH BILINGUAL AND BICULTURAL FACULTY MEMBERS TO SERVE THE LATINO STUDENT POPULATION, AND THE DEARTH OF LATINO STAFF LIMITS HOW EFFECTIVELY COLLEGES ARE ABLE TO RESPOND TO THIS NEW STUDENT GROUP.

In the early 1990s, Northampton Community College in Bethlehem, Pennsylvania, found itself faced with this problem—it had increasing Latino enrollment, but a small (although somewhat stable) Hispanic staff. Hispanic staff members were located in different academic departments, creating a silo effect on campus. This not only isolated individuals, but also limited efforts to advocate for campus change and meet the cultural needs of Hispanic students.

Yet one staff member was inspired by her experience at professional conferences, where members of diverse constituencies formed caucuses to inform, advocate, and shape the agenda of professional organizations. If professional organizations could have a Hispanic caucus, why couldn't Northampton Community College? Within a few months, a caucus was formed on campus. From its very inception, the caucus was shaped by the cultural values of its members.

Cultural Values

Respeto among Latinos means that the individual earns respect—not on the basis of office, position, or even educational achievement, but on the basis of character. In keeping with this cultural value, individuals from all levels of the institutional hierarchy were invited to participate—faculty, administrators, support staff, and maintenance workers. This type of committee raised the eyebrows of many who had rarely seen such diversity at a meeting before, but everyone brought something to the table and participated as an equal. At one event, a bilingual orientation for students, the support staff typed correspondence and ran the registration table, the maintenance workers drove shuttle buses, and the administrators and faculty gave presentations and advised students. All assisted in the planning of the day. Although some support staff were prevented by their supervisors from attending meetings unless the agenda clearly outlined a direct link to the office they represented, the caucus fought to model the value of *respeto* among its members.

> *In the fifteen years since its inception, the caucus's success has grown to the point where it has become embedded in strategic campus planning.*

Personalismo was another value that permeated the group. The first twenty minutes of meeting time allowed members to share their personal lives by passing around family photographs. This type of personal sharing differs from that which occurs at the beginning of other meetings. One highly ranked administrator in attendance at one of the caucus's meetings became frustrated with the amount of "chitchat" and announced that he would return when the meeting started. When members informed him that the meeting had started, he was taken aback. Members of the caucus tried to help him adjust to the cultural dissonance he was experiencing. They knew the feeling well! Caucus meetings provided them a refreshing opportunity to participate in a meeting guided by their culture instead of having to culturally adapt as they did in other meetings on campus.

Finally, *familismo*—the central role of family—was acknowledged by all caucus members. Events for students were planned to include as many family members as the students deemed necessary. Since extended family plays a central role in many Latino cultures, it did not surprise caucus members when the eighteen students who responded to the first bilingual/bicultural orientation invitation brought along enough family members to fill a large room. Administrators outside the caucus were thrilled by the attendance until they understood that only eighteen of the more than one hundred individuals in attendance were actually new students, and the rest were just "extras."

A Model for Success

In the fifteen years since its inception, the caucus's success has grown to the point where it has become embedded in

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Advancing Diversity through a Framework of Intersectionality: Inclusion of LGBT Issues in Higher Education

By M. Paz Galupo, director of the Multicultural Institute and professor of psychology at Towson University

A SMALL GROUP OF INDIVIDUALS INTERESTED IN LGBT ISSUES ATTENDED THE "TRANSITIONING ON CAMPUS" PRESENTATION AT THE AAC&U DIVERSITY AND LEARNING CONFERENCE IN PHILADELPHIA. WE ALL HAD ANECDOTES TO SHARE AND ISSUES WE COULD IDENTIFY AT OUR RESPECTIVE CAMPUSES, BUT COLLECTIVELY WE HAD LITTLE SENSE OF SHARED DIRECTION OR VISION. LOOKING AROUND THE ROOM DURING THIS ROUNDTABLE SESSION AND AT THE OTHER IMPASSIONED "DIVERSITY" DISCUSSIONS TAKING PLACE AT THE CONFERENCE, WE FELT THE SENSE OF MARGINALIZATION EXPERIENCED ON OUR HOME CAMPUSES RECREATED. ALTHOUGH GENERAL DISCUSSIONS ABOUT "DIVERSITY" WOULD SOMETIMES ACKNOWLEDGE "SEXUAL ORIENTATION, GENDER IDENTITY, RELIGION, ABILITY, ETC.," THE CONVERSATION MAINLY CENTERED ON RACE/ETHNICITY. YET FEW, IF ANY, INDIVIDUALS AT OUR TABLE IDENTIFIED AS PERSONS OF COLOR AND FEW, IF ANY, IDENTIFIED OPENLY AS ALLIES. HOW, THEN, COULD WE EXPAND THE LARGER CONVERSATION ABOUT CAMPUS DIVERSITY TO ALLOW FOR SUCCESSFUL INTEGRATION OF LGBT PERSPECTIVES?

The problem we encountered at the Diversity and Learning conference is symptomatic of the current status and direction of diversity planning in higher education. Institutions are held accountable for narrowly defined diversity outcomes, and the emphasis in diversity planning continues to center on race/ethnicity. The trend toward centralizing diversity efforts has helped campuses to better coordinate efforts across divisions and levels and serves to elevate the status of such efforts. For the most part, however, strategies for integrating LGBT concerns have not been systematically or thoughtfully articulated. Because diversity efforts have historically addressed issues of gender and race, and because LGBT issues are unique in a number of ways (sexual orientation cannot be visually detected, institutional and legal protections are not uniformly present or applied, etc.), LGBT issues present a challenge to many existing diversity initiatives.

Effective integration of LGBT issues into established diversity structures in higher education requires a larger framework of intersectionality. Rather than simply advocating for diverse racial communities or focusing solely on "the" LGBT community, those of us involved in campus diversity work need to reframe the ways these diverse communities intersect and inform each other. We need to contextualize the work of LGBT advocacy within the already developed framework of racial and gender equity.

As a biracial Jewish lesbian who "presents" to many as palatable by virtue of being "white enough," "straight-looking," and "well educated," I straddle identity categories in interesting and confounding ways. My reality resides among the intersections of diverse categories. I am accepted as both insider and outsider, sometimes simultaneously, in conversations about race/ethnicity, sex/gender, socioeconomic status, ability, religion, national identity, sexual/affectional orientation, and gender identity, but am forced to use a language and framework that fails to acknowledge the multiplicity of my being.

We need to contextualize the work of LGBT advocacy within the already developed framework of racial and gender equity.

Likewise, diversity efforts in higher education fail to address the wholeness of our communities. As we have moved ahead in advancing diversity initiatives we have often recreated false dichotomies and reified artificial divisions. Below I describe just a few examples of how diversity efforts have failed to acknowledge the intersectionality among diverse communities. These examples are intentionally situated to elucidate the nexus between LGBT and diverse racial communities within higher education, moving from micro to macro levels of analysis.

Individual level: Many individual LGBT students of color are exposed to homophobia and discrimination as part of the accepted "culture" of their respective racial communities. Likewise, these students experience racism and exclusion within LGBT communities. The result is that these students do not feel a sense of belonging in either place.

Institutional level: Using a centralized approach to diversity, student offices are assigned to ensure that the "diverse" groups share a suite of offices. The LGBT students are not able to use the space since they do not feel safe among the other groups,

whose cultures may discriminate against them.

National level: Historically black universities typically have no institutionally recognized LGBT student groups.

These examples reveal the real structural barriers that prevent successful integration of LGBT communities into larger diversity initiatives. It is clear that campuses have failed to recognize the need to contextualize LGBT advocacy within the existing culture of diversity work—namely, that which is framed to address primarily racial and gender equity. The reluctance to address homophobia within diverse racial communities may stem from a desire to be sensitive to the cultural norms of diverse racial groups. Part of the inability to have meaningful discussions about sexual diversity and gender identity, then, arises from our limitations in creating meaningful dialogues within racially diverse groups.

Often we diversity workers resist attending to the whole of our communities using the same arguments levied against diversity efforts in general: *Why focus on X because "they" are such a small part of our community? Why allow "special consideration" for these individuals? Focusing on X deters us from our main objectives.* Instead we should be asking the harder questions:

- Why do we advocate for LGBT inclusion in general, but remain afraid to challenge homophobia within our racially diverse communities?
- How can a dialogue about the experiences of LGBT persons of color inform, for example, our work within the larger African American and LGBT communities?
- How can our successes in advancing racial diversity and gender equity inform our advocacy for LGBT inclusion? And conversely, how can arguments for LGBT inclusion be used to shift our discussions about race and gender in creative and more effective directions?

By attending to the questions framed by intersectionality we do not merely make visible the experiences of a few, we shift the dialogue to move beyond single labels for us all. We allow a conceptualization of diversity that moves beyond binary dimensions, and expands to include a three-dimensional sense of self and community. Keeping central a framework of intersectionality will better advance a true and inclusive diversity agenda in higher education. ■

Transitioning On Campus: Creating a Welcoming Climate for Transgender People

By Michael R. Stevenson, associate provost and professor of psychology; Paul Wagoner, a senior majoring in political science; and Leslie Morrow, interim coordinator of GLBT issues—all at Miami University (Ohio)

CAMPUS LEADERS OFTEN FACE UNCHARTED TERRITORY WHEN INFORMED BY A STAFF MEMBER OR STUDENT OF THE INTENT TO TRANSITION TO THE OTHER GENDER. TRANSGENDER PEOPLE ENCOUNTER A DIFFICULT ENVIRONMENT ON MOST COLLEGE CAMPUSES. THEY CONFRONT INTERNAL PHYSICAL AND EMOTIONAL BATTLES AND A SOCIETY THAT FAILS TO UNDERSTAND AND PROVIDE FOR THEIR UNIQUE NEEDS.

At Miami University, a small group of individuals has developed guidelines to support those who decide transgender transition is an appropriate course of action. Created with the leadership of the Office of Lesbian, Gay, Bisexual, and Transgender Services and the Office of the Chief Diversity Officer, a discussion document like these guidelines can be a point of departure, especially if the campus nondiscrimination policy does not yet include gender identity or gender expression. To date, our document has been reviewed by the LGBT advisory group, the university's general counsel, and a variety of other interested parties. The process we have initiated is gradually educating the university community and building a cadre of supportive faculty and staff.

Below are some resources for advocates and practitioners at other campuses wishing to begin a similar initiative.

The importance of a common vocabulary cannot be overstated. Miami's discussion draft begins with an explicit articulation of concepts, following an approach suggested by the Human Rights Campaign (see www.hrc.org/Template.cfm?Section=Transgender_Issues1).

The American Psychological Association (APA) has recently released two informative brochures that are available online. Produced by APA's Task Force on Gender Identity, Gender Variance, and Intersex Conditions, the first answers basic questions about transgender individuals and gender identity (www.apa.org/topics/transgender.html), whereas the second focuses on individuals with intersex conditions (www.apa.org/topics/intersx.html).

The Harry S. Benjamin International Gender Dysphoria Association has developed standards of care for transgender individuals (www.symposion.com/ijt/soc_2001/index.htm). Although informative for mental health practitioners, it is important to note that they are not unanimously embraced by transgender communities. ■

Complicating Diversity Categories: Jewish Identity in the Classroom

By Christopher MacDonald-Dennis, assistant dean and director of intercultural affairs at Bryn Mawr College

BECAUSE JEWISH IDENTITY CONFOUNDS ESTABLISHED AND UNDERSTOOD NOTIONS OF ETHNIC, RACIAL, NATIONAL, AND RELIGIOUS IDENTITY IN THIS COUNTRY, MANY DIVERSITY EDUCATORS FIND DISCUSSING JEWISH IDENTITY AND "PLACE" IN THE UNITED STATES CHALLENGING. JEWS CAN BE NEATLY CATEGORIZED NEITHER AS A RELIGIOUS GROUP NOR AS AN ETHNIC/NATIONAL GROUP, AND ALTHOUGH JEWS HAVE BEEN RACIALLY TARGETED IN EUROPE, EUROPEAN JEWS HAVE "BECOME" WHITE IN THE UNITED STATES. RESEARCHERS ACKNOWLEDGE THAT SOCIAL GROUP DESIGNATIONS THAT REFLECT EITHER/OR CATEGORIES OF ETHNICITY, RELIGION, OR CULTURE IN THE UNITED STATES ARE NOT ESPECIALLY HELPFUL IN UNDERSTANDING THE JEWS AS A DIASPORA PEOPLE WHO HAVE A HISTORY OF RACIALIZED OPPRESSION. JEWS ARE A RELIGIOUS COMMUNITY, A NATION, AND AN ETHNIC GROUP. JEWISH IDENTITY, PARTICULARLY IN THE UNITED STATES, IS MULTIDIMENSIONAL AND DEFIES SIMPLE SOCIAL CATEGORIES. DIVERSITY EDUCATORS MUST ASSIST STUDENTS, BOTH JEWISH AND NON-JEWISH, IN UNDERSTANDING THE DYNAMICS OF JEWISH OPPRESSION, THE NATURE OF ANTI-SEMITISM, AND THE COMPLEX IDENTITY ISSUES JEWS FACE. IN DOING SO, WE COMBAT OPPRESSION IN ALL ITS FORMS.

Being Jewish is a salient identity for this generation of college students. The history of Jewish oppression continues to inform Jewish identity. Jewish college students in diversity education often articulate a complex understanding of the position of Jews in U.S.-based systems of ethnicity, religion, race, and class. Some claim that Jews are both insiders and outsiders in American society, targeted and privileged simultaneously in their ethnoreligious and racial identities. In addition, these students often contend that Ashkenazi (Eastern European) Jews share similarities with both white Christians and non-Jewish people of color. Most importantly, students claim that anti-Semitism has affected them on campus, sometimes within the setting of multicultural programs. Jewish students engaged in diversity education often express internal conflict arising from the contradiction between their assigned identity and their self-image. Diversity educators are frequently uncertain of how to respond to white Jewish students who vigorously contest the ideas that are taught in U.S. classroom settings.

Diversity educators often hear from Jewish students when talking about race that they do not see themselves as "white," but rather as "Jews." In keeping with this self-identification, Jews should be understood as a distinctive identity group which is often described using racialized language. Adams (2001) contends that racialized groups are ones in which pan-ethnic lumping occurs (Ibos and Yoruba became black, Puerto Ricans and Mexican Americans became Latinos/as, Chinese Americans and Cambodian Americans became Asian Americans); members of racialized groups are seen as phenotypically different. Given that ethnic designations of Ashkenazi, Sephardic (Iberian), and Mizrahi (Arab/Middle Eastern) are subsumed under the larger rubric of "Jewish" and that one often hears that a Jew with certain features "looks Jewish," Jews can be figured as such a racialized group.

In fact, anti-Semitism cannot be truly understood without considering it within the historical system of racial constructions. Anti-Semitism can even be considered the prototype of racism (Tessman and Bar-On 2001). Although most Jews of Ashkenazi ancestry are now seen as white, Jews were explicitly regarded as non-Aryan in nineteenth-century Europe, and U.S. neo-Nazi and Christian Identity groups still maintain a fundamental division between Aryans/whites and all others. In the U.S., there is a connection between white racism and anti-Semitism (Langman 1999). Hence anti-Semitism must be understood within the context of racism.

Because of this link between anti-Semitism and broader racism, and because anti-Semitism still exists in the U.S., incorporating studies of Jewish oppression and anti-Semitism into multicultural education programs has widespread benefits. By examining the history of Jewish exile and oppression, students can begin to understand that Jews are not (as has been historically claimed) a hyper-privileged group that has become successful at the expense of other groups. Students can then begin to comprehend anti-Semitism as a system of oppression. While learning the complete history of anti-Semitism, students can explore the stereotypes and myths that they

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Dealing with Student Resistance: Sources and Strategies

By Diane J. Goodman, diversity consultant from Nyack, New York, and adjunct faculty in the graduate school of education at the State University of New York–New Paltz

EDUCATION ABOUT DIVERSITY AND SOCIAL JUSTICE IS A DEEPLY EMOTIONAL AND PSYCHOLOGICAL PROCESS, NOT SIMPLY AN INTELLECTUAL ONE. OFTEN WHEN WE ASK PEOPLE TO ENGAGE WITH QUESTIONS OF SOCIAL JUSTICE, WE ARE ASKING THEM TO QUESTION THEIR FUNDAMENTAL BELIEF SYSTEMS—HOW THEY SEE THEMSELVES AND MAKE SENSE OF THE WORLD. IT IS THEREFORE NOT SURPRISING THAT, EVEN WHEN ARMED WITH GREAT INFORMATION, STIMULATING ACTIVITIES, AND COMPELLING ISSUES, WE FIND OURSELVES ASKING WHY OUR STUDENTS FAIL TO ENGAGE WITH—OR EVEN ACTIVELY RESIST—OUR COURSE CONTENT. THIS TENDENCY TO RESIST IS PARTICULARLY COMMON AMONG PEOPLE FROM PRIVILEGED GROUPS—THOSE IN THE MORE POWERFUL POSITIONS IN A GIVEN FORM OF OPPRESSION (SEXISM, RACISM, HETEROSEXISM, CLASSISM, ETC.). MANY EDUCATORS FIND RESISTANCE FROM STUDENTS FROM PRIVILEGED GROUPS TO BE ONE OF THE MORE CHALLENGING ASPECTS OF TEACHING DIVERSITY AND SOCIAL JUSTICE.

We can enhance our effectiveness in teaching diversity and social justice by understanding the resistance that happens when students are unwilling or unable to meaningfully engage with the material. Students may reject challenges to the status quo, avoid critical self-reflection, refuse to consider alternative perspectives that challenge the dominant ideology, dismiss the idea that systemic inequalities exist, or avoid examining assumptions. Such reactions are different both from having prejudices and from engaging in genuine debate. While I discuss resistance in terms of students, many of my observations are applicable to people in other contexts, as well.

Reasons for Resistance

Student resistance arises from a variety of sources, most of which are societal and psychological. In order to combat resistance in the classroom, we must first examine its points of origin.

Our dominant cultural values, institutional structures, and social climate promote competitive individualism, hierarchy, and the belief in meritocracy. This leads people to view dominant groups as normal and superior, to accept the unearned material benefits awarded to those groups, and to blame victims for their misfortune. Our society encourages us to be self-focused, to see others as threats, and to protect our own interests and resources. Thus the drive for self-advancement can diminish the concern for greater equity. People in positions of privilege tend to resist changing a system from which they benefit. In addition to these cultural values, which discourage people from seeking a more equitable society, the taboo against noticing differences and discussing oppression leaves people with little ability or inclination to do so.

While these social, cultural, political, and economic factors provide a foundation for resistance to social justice, people's individual psychological issues also affect their responses. When people are focused on their own struggles, on their own identities as members of oppressed groups, or on protecting their senses of self, they are often less open to exploring the oppression of others and how they contribute to it. Various theories of social/racial identity development (Helms 1995; Tatum 1997; Hardiman and Jackson 1992) describe stages where people have internalized the dominant belief system, making them resistant to alternative ways of structuring social relations. Cognitive dissonance, the discrepancy between what we believe to be true and contradictory external information, also causes people to reject new perspectives, especially when those perspectives threaten beliefs learned from parents or other respected individuals. Some students may react negatively to the teacher (challenging the educator's credibility, competence, or "objectivity," especially when he or she is a member of the oppressed group). Many people also simply fear change.

Given the depth and range of these reasons for resistance, it is understandable that some students do not immediately embrace social justice efforts. Since resistance is an expression of fear, anxiety, and discomfort, educators need to create an environment of "psychological safety and readiness" (Friedman and Lipshitz 1992). Robert Kegan (1982) discusses the need for "confirmation" (an environment of support) before "contradiction" (conditions that challenge current meaning-making systems). I think most educators jump to "contradiction," providing new and challenging perspectives without first establishing environments and relationships of trust (among the students, but especially with the teacher).

Conclusions

Let me be clear—real consciousness raising and social justice education makes people uncomfortable. Moving people out of their comfort zones is a necessary part of the process. However, we need to create conditions that encourage students to begin and remain on the journey, not retreat (physically or psychologically). We need to provide

Methods for Addressing Resistance

Just as there are numerous reasons for resistance, there are several possible tactics to address it. The following methods can prevent or reduce resistance from the start and throughout the class:

1. ***Build relationships and environments that allow risk taking.*** This may involve talking with individuals beforehand (especially if you expect resistance) or making an effort to get to know students who show signs of resistance. Build a safe, supportive classroom climate (have guidelines, do group-building activities) and provide clear structure and expectations. Self-disclose appropriately about who you are, your process of "unlearning oppression," and mistakes you've made—make yourself human, and demonstrate that unlearning oppression is an ongoing experience for all of us.

2. ***Affirm, validate, and convey respect for students.*** People are more likely to care about others when they feel respected. Acknowledge their feelings, experiences, and viewpoints. Acknowledgment does not necessarily mean agreement—it means that you hear and respect what students say and refrain from judging them. Affirm people's self-esteem (e.g., through activities that highlight cultural pride or times they challenged injustice). Validate and build on current knowledge and let people discover information for themselves. Consider designing classes and sessions that incorporate the issues that most interest students. Discuss common reactions and social identity development. When students are aware of how people typically react while learning about diversity and oppression, they can be reassured that their feelings are normal and can anticipate how to address these feelings as they arise. Provide opportunities for frequent feedback (through various and sometimes anonymous means).

3. ***Heighten investment.*** Frame diversity issues in terms of shared principles, values, or goals (e.g., fairness, democracy). Explore students' self-interest in social justice to encourage them to envision greater equity positively. Foster empathy for those in oppressed groups so students can develop personal connections, leading to genuine moral concern.

4. ***If resistance does occur, consider these options.*** Try not to get hooked—avoid focusing on the resistant individual(s), know your own triggers and what impedes your ability to respond effectively. Assess the reasons for the resistance so you can develop an appropriate response. Invite an exploration of the issue raised—guide the class in discussion about the conflict. Contain the behavior (set a time limit, summarize, and move on). Provide a time-out—let people freewrite, share reactions in pairs, take a break. If the group is resistant, go with the flow—let them air the issue. Finally, if necessary, arrange a private meeting so you can understand the underlying conflict and build rapport with the resistant student or students.

—Diane J. Goodman

students with a balance of challenge and support: too much support, and students don't learn; too much challenge, and students shut down.

By considering the range of societal and psychological reasons for resistance, we can be more compassionate and more skillful in how we work with others. It is not always easy to develop and sustain compassion for our students, but I believe it is necessary to reach our educational goals. When sufficient trust and support have been created, and interesting material and activities presented, students often become engaged in the lessons of diversity and social justice despite themselves. Only by meeting resistance head on, with critical understanding of its sources and sensitive, thoughtful responses, can we hope to enlist our students in the ongoing battle for social justice and diversity.

For a more thorough discussion of these issues, see Diane J. Goodman, Promoting Diversity and Social Justice: Educating People from Privileged Groups *(Sage 2001).* ■

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Beyond Tourism: Race, Space, and National Identity in London

By Idroma Montgomery, recent graduate of Arcadia University and editorial assistant at an independent academic publishing company.

I COULD SAY THAT I BECAME A TRUE INHABITANT OF LONDON WHEN I STARTED TO RECOGNIZE AND OBSERVE THE FAULT LINES OF SOCIAL EXCHANGES AND RACE RELATIONS THAT RESTED UNEASILY BENEATH THE PRIDED MULTICULTURALISM OF THE CITY. LONDON REMAINS ONE OF THE MOST DIVERSE AND PROGRESSIVE CITIES THAT I'VE SEEN, AND ITS CONSTANT SOCIAL TENSION PUSHES IT FORWARD IN BOTH POSITIVE AND NEGATIVE WAYS. TO BE A TOURIST WAS TO NOT UNDERSTAND THIS ENERGY THAT INFUSED THE LAND, TO NOT SEE THE POSSIBILITY OF TRANSFORMATION. AS AN AFRICAN AMERICAN FEMALE, I WAS NO STRANGER TO THE EFFECTS OF MARGINALIZATION AND BEING RENDERED "OTHER" IN MY OWN COUNTRY. I OFTEN WORRIED HOW MY RACE WOULD AFFECT MY PRESENCE WHILE IN BRITAIN. BEING A BLACK AMERICAN, HOWEVER, ALLOWED ME TO NAVIGATE THE CITY IN A WAY THAT MANY OF MY WHITE COUNTERPARTS COULD NOT.

The English do not automatically associate blackness with America. Within their society I became one of three things on sight: Afro-Caribbean, Nigerian, or biracial English. I was accepted as a citizen in some respects because I was not considered truly American, at least until I opened my mouth. Because of this, I was able to participate in more mundane racial interactions that infused city living, and thus, in part, view how people of color live and exist in London's many boroughs. Though I had previously learned about the different ethnic groups that composed the city, it wasn't until I lived among them that I truly understood their importance. I was forced to learn the accents, dialects, and customs that formed the cultural space around me in order to not be "outed" as a foreigner. I became intimately familiar with not only the physical space of London and other parts of England, but its people as well. I learned to understand the madness that is English culture; it was no longer "quaint" or "exotic," but a space with which I could truly interact and which I could help to shape. I was no longer a transitory entity but a stationary one, able to take on the freedoms and responsibilities that living in a city entailed. I became an inhabitant, not only because of my shared experience within those few months, but also because I recognized that from then on, I was affected by what occurred in the city, that it had become an indelible part of my personal landscape.

Through this cultural transformation, I also gained a heightened form of what W. E. B. DuBois termed "double consciousness." Not only did I have to reassess what it meant to be American in a different cultural context; I had to learn what it meant to be black in England. In many ways, it was race coupled with ethnicity that formed national consciousness. In London, I was most surprised by my own interactions with the black populace. Unencumbered by the presence of different ethnicities within the States, I realized, shockingly, that the centuries of shared experience that united black Americans did not exist for British blacks. Even my routine transactions in public spaces differed according to whether I was speaking with a Caribbean, a Nigerian, or a first- or second-generation citizen. I found that when confronted with a host of nationalities with such a strong remembrance of their own histories, "African American" as an identity became problematic. For possibly the first time I recognized what it meant to have a country, to be both American and black. From that small epiphany I started to view race relations in a completely different manner. For all our differences, minorities in America were still completely American; in England there was, quite literally, a struggle to figure out what British identity meant in a place that could host thousands of differently identifying groups. My sense of basic racial dichotomy, black and white, was completely shattered in light of all the groups I learned to live beside.

> *For possibly the first time I recognized what it meant to have a country, to be both American and black.*

I was also able to view the dynamics of globalization as it affected the local environment. Globalization ceased to be some amorphous, all-encompassing entity and gained specificity and a sense of locality. Through student life especially I learned how many of my peers, even the ones from small towns and rural areas, had grown up with a dizzying array of cultures around them. It became commonplace for me to see signs in both English and Hindi, to walk past not only churches and temples, but also beautiful mosques all over London. Even tragic events like the 2004 tsunami gained resonance as I realized that for a large population of the country, this was no faraway

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Beyond Tourism: Race, Space, and National Identity in London

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occurrence but one that could easily involve family and a life left behind. I heard Indian boys address each other as "brown soul brother" and listened while South Asians and Asian Muslims discussed how much they had been affected by leaders such as Malcolm X. I began to feel a kinship with the South Asian population as I noticed how they were influenced not only by their own culture and heritage but by black American and Caribbean cultures as well.

This culture blend extended into aspects of my life outside of academia. In music it was not unusual to hear traditional Punjabi bhangra folk songs merged with reggae and rap, or French artists who combined pop music with Spanish melodies. I heard rap from all over Western Europe and parts of Asia that reconfigured American patterns in order to reflect their own cultural realities. In museums, in the Tube, and on the street I saw paintings and photography from all over Africa that tried to come to terms with what it meant to be African and European in a postcolonial environment utilizing traditional and Western methods. I saw that while American culture did have a global influence, in most cases this influence became transformed to suit the culture it resided in. It was no longer completely American but something forged by each local community, made foreign and completely unpredictable through each interpretation. American culture became a vessel in which these countries could modernize themselves; it became both subject and object. ■

Editor's Note: This article is included with thanks to Jeffrey Shultz and Ellen Skilton-Sylvester of Arcadia University.

El Camino Real: Where Culture and Academia Meet

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strategic campus planning. Members have advocated for necessary changes on campus, initiated valuable programs, and earned the respect of the college community.

What might the success of one community college's Hispanic caucus mean for other campuses? First, even though a campus community may have few faculty members and employees of Hispanic heritage, a community of identity provides support for staff members and benefits the college community as a whole in a way that isolated individuals cannot. Second, having a group that allows an individual to function within his or her own cultural framework provides a sense of validation that may be missing in other arenas (where other cultural values prevail). Finally, the synergy that culturally relevant programs, services, and events create benefits both students and the campus as a whole. Although this may require some adjustments to normal campus processes, aren't the corresponding values—inclusion, respect, and caring—what higher education should be about? ■

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have learned about Jews. This process of interrogating myths about Jewish identity is especially important for Jewish students who may have internalized anti-Semitic beliefs or who might collude with their own oppression by downplaying the impact of these beliefs on the lives of Jews.

Because Ashkenazi Jews are both racially privileged whites and targeted ethno-religiously, they offer interesting and nuanced ways to conceptualize diversity education. Aware of being simultaneously categorized as not-quite-white in the U.S. and as an "other" in Europe, Ashkenazi Jews question the unnuanced designations used in most diversity programs. Their unique and competing historical narratives (oppressed versus oppressor) both affect their social position in this country and make their history particularly relevant to discussions of U.S. diversity. If we do not teach students about Jewish identity and history, we are doing a disservice to our students in the fight against all forms of oppression. ■

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Graduate and Professional Degree Attainment for Students of Color

In a recent issue of *Diverse,* Victor M. H. Borden and Pamela C. Brown analyzed preliminary data from the Integrated Postsecondary Education Data Set collected by the U.S. Department of Education's National Center for Education Statistics. This data is based upon graduate degrees awarded by accredited institutions in the U.S. during the 2004–5 academic year.

Analysis of the data showed the following:

- Both the number and share of students of color who earn graduate and professional degrees is increasing (up to nearly 138,000 from 73,000 ten years ago, with an increase from 15 percent to 21 percent of all degree recipients).
- Students from particular groups—African Americans, Hispanics, and American Indians—are still less likely than their peers to attain first professional and doctoral degrees, particularly in the STEM fields (science, technology, engineering, and mathematics).
- Achievement rates vary across disciplines according to race/ethnicity (Asian Americans, for instance, obtain engineering degrees in higher numbers than other non-white ethnic groups; African Americans, meanwhile, earn almost half of their doctoral degrees in education).

The authors analyzed the data according to race/ethnicity, type of degree earned, and discipline. Charts included with the data analysis rank institutions by the total number of graduates in 2004–5. They also detail the number of male and female graduates, the percentage of the graduating class indicated, and the percentage change since the 2003–4 academic year.

For the full report, see "The Top 100: Interpreting the Data," by Victor M. H. Borden and Pamela C. Brown, *Diverse: Issues in Higher Education* 23, no. 11 (July 13, 2006): 34–103. ■

Affordability of Postsecondary Education for Students of Color

Citing several recent reports, including that of the Spellings Commission on the future of Higher Education, the authors of *Postsecondary Education Opportunity* identify a "crisis" in affordability of U.S. higher education. The lack of college affordability typically affects students whose parents are in the bottom half of the income distribution. Consequently, it adversely affects students of color in disproportionate numbers.

By analyzing data gathered for the 2004 National Postsecondary Student Aid Study conducted by the National Center for Education Statistics, *Postsecondary Education Opportunity* found that "collectively minorities [were] 29.4 percent of the full-time, full-year, single institution, dependent undergraduate students in 2003–2004. But they bore 45.3 percent of the unmet need burden." Financial need is defined as the difference between the cost of attendance and the family's expected contribution; unmet need is the amount of financial need not met through grants, loans, work studies, etc. The report details the relationship between race/ethnicity, income, and college affordability through charts and textual analysis.

Postsecondary Education Opportunity attributes the disparity between need and assistance to state, federal, and institutional policies that disregard both the needs of individuals and the United States' economic future. The authors indict these policies for their discriminatory effects and call for policies that make education available to all.

For the full report, see "College Affordability by Race/Ethnicity and Family Income 1990 to 2004," *Postsecondary Education Opportunity* 172 (October 2006).

To obtain a copy of this report, visit www.postsecondary.org. ■

Diversity and Learning Resources

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Intergroup Relations Program, University of Michigan

www.umich.edu/~igrc

The University of Michigan's Program on Intergroup Relations is a multidisciplinary initiative designed to promote social justice through understanding of the dialogic relationships between cultural groups. The Web site includes helpful models for educators (course descriptions, course syllabi), as well as a list of online resources related to intergroup relations.

AAC&U Meetings: Diversity and Learning 2006

www.aacu.org/meetings/diversityandlearning/

The 2006 "Diversity and Learning: A Defining Moment" conference took place in October in Philadelphia. AAC&U's Web site describes conference presenters and events, and includes links to numerous auxiliary resources. Podcast recordings of featured speakers are available for anyone contemplating this key moment in diversity education. ■

NETWORK FOR ACADEMIC RENEWAL CONFERENCES

Civic Learning at the Intersections:
U.S. Diversity, Global Education, and Democracy's Unfinished Work
Denver, Colorado
October 18–20, 2007

Sharing Responsibility for Essential Learning Outcomes:
New Partnerships Across Departments, Academic Affairs, and Student Affairs
Savannah, Georgia
November 1–3, 2007

AAC&U Associates

Enrollment in the Associate Program provides an opportunity for individuals on AAC&U member campuses to advance core purposes and best practices in undergraduate education and to strengthen their collaboration with AAC&U's Office of Diversity, Equity, and Global Initiatives. Associates pay $60 per calendar year and receive the same benefits as AAC&U Campus Representatives, including subscriptions to our print publications, *Liberal Education, Peer Review,* and *Diversity Digest,* electronic copies of our quarterly *On Campus with Women,* invitations to apply for grant-funded projects, and advance notice of calls for proposals for institutes and meetings. For more information, please visit www.aacu.org or call Renee Gamache at 202-884-0809.

About AAC&U

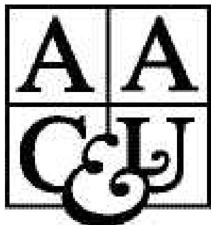
AAC&U is the leading national association concerned with the quality, vitality, and public standing of undergraduate liberal education. Its members are committed to extending the advantages of a liberal education to all students, regardless of academic specialization or intended career. Founded in 1915, AAC&U now comprises more than 1,100 accredited public and private colleges and universities of every type and size.

AAC&U functions as a catalyst and facilitator, forging links among presidents, administrators, and faculty members who are engaged in institutional and curricular planning. Its mission is to reinforce the collective commitment to liberal education at both the national and local levels and to help individual institutions keep the quality of student learning at the core of their work as they evolve to meet new economic and social challenges.

Information about AAC&U membership, programs, and publications can be found at www.aacu.org.

From AAC&U Board Statement on Liberal Learning

AAC&U believes that by its nature...liberal learning is global and pluralistic. It embraces the diversity of ideas and experiences that characterize the social, natural, and intellectual world. To acknowledge such diversity in all its forms is both an intellectual commitment and a social responsibility, for nothing less will equip us to understand our world and to pursue fruitful lives.



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