

Communicating Diversity in Higher Education

# DIVERSITY

D I G E S T

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## Kellogg Forum on Higher Education for the Public Good: Contributing to the Practice of Democracy

*By John Burkhardt, director and Tony Chambers, associate director, Kellogg Forum on Higher Education for the Public Good*

The work of the Kellogg Forum on Higher Education for the Public Good is guided by this key belief: higher education has the potential to be a defining institution within societies, but *only* if it understands the importance of its role as an independent, creative, and activist force.

Founded in 2000 at the University of Michigan, The Kellogg Forum on Higher

Education for the Public Good has worked to increase significantly awareness, understanding, commitment, and action relative to the public service role of higher education in the United States. Funded with initial support from the W.K. Kellogg Foundation, the Forum operates on the basis of a social marketing model for promoting transformational change in higher education and society.

### What We Believe

Our research, conducted using national opinion surveys and focus groups, suggests the general public—including college graduates, parents of college students, and students themselves—have little understanding of a role for higher education that goes beyond its economic contributions. The motivation to attend college has been cultivated as an individual investment, one that will be generally repaid in increased lifetime earnings. Broader benefits to society are often described solely in material terms in the way of jobs, technology transfer, and economic development. We—that is, we in higher education—have done much to cultivate this limited understanding of higher education's benefits and societal contributions.

This minimalist transactional view of the academy has protected and advanced colleges and universities in many ways, but it comes at the expense of a larger role in society's broader transformation. It also avoids confronting the challenging ideal of constructing a pluralistic democracy that is equitable and just. Compared to the things we do that pro-

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National Leadership Dialogue participants at the Ann Arbor National Summit



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## **Kellogg Forum on Higher Education for the Public Good**

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vide transactional value, the responsibility to provide transforming civic leadership is quite a bit more difficult.

#### **What We Do**

The Forum seeks to align and amplify the efforts of scholars, teachers, practitioners, and students, as well as partners outside the system of higher education, whose work is directed toward achieving the public service mission of higher education.

The Forum's initial strategy to accomplish this goal has been to convene, connect, and support leaders within and outside of higher education who have committed to higher education's role in accomplishing public purposes and to assist them in working together to define the concept of the "public good" in a contemporary society. We have hosted several National Leadership Dialogues with college presidents, state legislators, faculty, researchers, non-profit organization leaders and many others in Maryland, California, Minnesota, and Michigan over the past year to facilitate strong collaborations and a common agenda. To further a collective commitment to the common agenda, we are planning a Wingspread Conference in the fall of 2003. The Wingspread Conference will synthesize conversations and disseminate the common agenda.

Secondly, the Forum seeks to expand, deepen and promote the application of scholarship that will lead to a clearer understanding of the public service role of U.S. colleges and universities. This strategy has led the Forum to support scholarship in key areas that promote better understanding of how higher education can, and currently does, serve the public good; and connect that scholarship to practice through the formation of tar-



**National Leadership Dialogue participants at Wye River, Maryland**

geted "research-practice" syndicates.

Critical to this objective and consistent with the long-term orientation of the larger Forum agenda, the Forum is working to inspire a new generation of higher education scholars focused on the public service role of colleges and universities. Through our Intergenerational Scholars Network, we are supporting the work of new scholars and facilitating mentor relationships between senior and junior scholars.

Our National Rising Scholars Award is designed for pre-tenured faculty, early career practitioners, and advanced graduate students in any discipline who engage in research that explores higher education's role in serving the public good. We began this scholarship program in 2002.

Thirdly, the Forum is working to enhance the level of understanding within the general public about the contributions higher education makes to the improvement of our lives, the defense of our freedoms, and the practice of democracy in a diverse society. While even attracting public attention, let alone changing perspectives is a difficult undertaking, the

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# Tribal Colleges and Universities: Guided by Tribal Values, Advancing Academic Study

By Lori Webster, Office of Diversity, Equity and Global Initiatives, AAC&U

HASKELL INDIAN NATIONS UNIVERSITY, ONE OF THE OLDEST AMERICAN INDIAN/ALASKA NATIVE UNIVERSITIES IN THE UNITED STATES, WAS FOUNDED IN 1884 IN LAWRENCE, KANSAS AS PART OF THE SOLUTION TO THE "INDIAN PROBLEM." THE UNITED STATES ADOPTED THE NOTION THAT EDUCATION WAS THE FASTEST AND MOST COMPLETE MEANS OF TEACHING AMERICAN INDIAN CHILDREN THE "AMERICAN" WAY OF LIFE. BY REMOVING THE CHILDREN FROM THEIR COMMUNITIES, IT WOULD REMOVE THE INFLUENCES OF THEIR CULTURE, A FACTOR PROHIBITING AMERICAN INDIANS FROM BECOMING "PRODUCTIVE AND ACCEPTABLE MEMBERS" OF AMERICAN SOCIETY.

Today, Haskell still remains an institution dedicated to educating American Indians. But instead of focusing on the eradication of tribal identity, it is now a center for advanced academic study and cultural preservation, educating about 950 American Indian students.

The education of American Indians followed an assimilation model from the latter part of the nineteenth century until very recently. Attempts to erase tribal culture and use Western methods of learning defined American Indian higher education, and high dropout rates at American colleges and universities ensued as a result. In the 1960s, when the civil rights movement was gaining force, a "self-determination" movement began among American Indian leaders to redefine tribal higher education.

## Defining Education on Their Own Terms

American Indian leaders recognized the power of postsecondary education and the benefits that it could bring to reservations and tribal culture. According to Paul Boyer, president of Boyer Associates, Inc. and former and founding editor of the *Tribal Colleges Journal*, "It was the very first and most durable effort by tribes to identify and respond to their own needs." An institution that was guided by tribal values and incorporated

methods of learning geared towards American Indian students would more aptly prepare students for success. Lack of funding and the minimal resources of the tribes continue to be obstacles, but their perseverance confirms the belief

### INTEGRATING THE VALUES OF THE TRIBE

Seven pillars stand at the entrance of Turtle Mountain College in Belcourt, ND. Each pillar reflects one of the seven teachings of the *ojibwe*, which are the virtues that guide the Chippewa tribe. The college mandates that the faculty infuse these values into everything they teach ([www.turtle-mountain.cc.nd.us](http://www.turtle-mountain.cc.nd.us)).

The forest has been central to the lives and well being of the Menominee Nation for 500 years. The Sustainable Development Institute at the College of the Menominee Nation in Kishena, WI, examines how the Menominee have incorporated the forest and its spirit into their lives and the progression of the tribe. It also examines how the tribe can sustain development in the present without compromising the ability of future generations to meet their needs ([www.menominee.edu](http://www.menominee.edu)).

that community-based colleges of their own can also strengthen their tribal nations.

Since the 1960s, thirty-five accredited Tribal Colleges and Universities have been established in the United States. The accomplishments of the Tribal Colleges are reflected in the rapid increase in enrollment over the last twenty years. In 1982, enrollment at the colleges stood at 2,100, but today, it has reached about 30,000. Most Tribal Colleges are two-year institutions, serving a population that generally lives in geographically isolated areas where students have no other means of attaining a postsecondary education.

Hurdles, such as inadequate academic preparation, that prevent American Indian students from academic success at other higher education institutions are being removed by the Tribal Colleges. Boyer attributes progress to the individualized attention from caring faculty that use "strong and creative methods of communicating to the students." Approximately one-third of faculty are American Indian, who serve as role models to the students. Students are extremely satisfied with the education they receive from all faculty and, as a result, they pursue it wholeheartedly, according to Delia Kundin, the

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## Tribal Colleges and Universities: Guided by Tribal Values, Advancing Academic Study

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Institutional Advancement Specialist at the College of the Menominee Nation in Wisconsin.

### **Economic and Cultural Goals**

The mission of the Tribal Colleges is two-fold and reflects a spirit of self-determination. Created to strengthen tribal nations, tribal colleges rely on two principal strategies. First, they aim to provide coursework that prepares students to find employment after they complete their degree or pursue further education at a four-year institution. Many of the colleges, such as the College of the Menominee Nation, have transfer agreements with affiliated state university systems, such as the University of Wisconsin. Students that graduate from the college receive junior

status in the University of Wisconsin system. Students that enter into the workforce help stimulate the economy of the tribal community. Boyer says, “There is a sense of empowerment given to American Indians when they hold jobs that are generally given to non-Indians.”

The second aim of the Tribal Colleges is to rebuild a sense of identity. The cultural identity of the tribe permeates almost every facet of life at the college. Different colleges have pursued various ways of integrating the values of their tribe into the curriculum. Some tribes require cultural and language courses as part of the general education coursework while others do not designate specific courses to teach about their heritage. Boyer points to the example of Turtle

Mountain College in Belcourt, North Dakota. Leaders there believe that it is impossible to separate culture from vocation because everything that they teach and do is American Indian, so the infusion of their values, culture, and language is incorporated into every one of their courses.

The close ties between Tribal Colleges and the communities they serve strengthens the value system of the colleges. Unlike other higher education institutions, there is no clear distinction between the college community and the community-at-large. Boyer explains, “The colleges want to be centers of community education. For many groups the college library is also the public library, and campuses sponsor community events from political forums to pow-wows.” In

### TRIBAL COLLEGES

Bay Mills Community College, Brimley, MI	Little Priest Tribal College, Winnebago, NE
Blackfeet Community College, Browning, MT	Nebraska Indian Community College, Macy, NE
Cankdeska Cikana Community College, Fort Totten, ND	Northwest Indian College, Bellingham, WA
Chief Dull Knife College, Lame Deer, MT	Oglala Lakota College, Kyle, SD
College of Menominee Nation, Keshena, WI	Red Crow Community College, Cardston, Alberta
Crownpoint Institute of Technology, Crownpoint, NM	Saginaw Chippewa Tribal College, Mount Pleasant, MI
D-Q University, Davis, CA	Salish Kootenai College, Pablo, MT
Diné College, Tsale, AZ	Sine Gleska University, Rosebud, SD
Fond du Lac Tribal and Community College, Cloquet, MN	Sisseton Wahpeton Community College, Sisseton, SD
Fort Belknap College, Harlem, MT	Si Tanka University, Eagle Butte, SD
Fort Berthold Community College, New Town, ND	Sitting Bull College, Fort Yates, ND
Fort Peck Community College, Poplar, MT	Southwestern Indian Polytechnic Institute, Albuquerque, NM
Haskell Indian Nations University, Lawrence, KS	Stone Child College, Box Elder, MT
Institute of American Indian Arts, Santa Fe, NM	Tohono O’odham Community College, Sells, AZ
Keweenaw Bay Ojibwa Community College, Baraga, MI	Turtle Mountain Community College, Belcourt, ND
Lac Courte Oreilles Ojibwa Community College, Hayward, WI	United Tribes Technical College, Bismarck, ND
Leech Lake Tribal College, Cass Lake, MN	White Earth Tribal and Community College, Mahanomen, MN
Little Big Horn College, Crow Agency, MT	

fact, Congress designated Tribal Colleges as land-grant institutions in 1994 because of the solid ties between the colleges, tribal lands, and economic development (AIHEC, 1999). Graduates are also likely to remain in local communities after earning their degrees contributing to the strong outgrowth of service to the communities.

By embracing rather than denying their cultural heritage, Tribal Colleges have integrated the principles and lessons of the past into the curriculum in order to create a learning process catering to the needs of their students.

#### **A Promising Future**

While still facing challenges, Tribal colleges are making a significant contribution to rehabilitating their communities and sustaining their tribal identities. Although tribes are still worried about the future of their communities, it is heartening to compare the percentage of American Indians in professions such as

teaching and nursing in the 1960s and today. “In the 1960s, there were virtually none,” Boyer said, “but today there is a tremendous increase. Seeing their peers working in their communities in these professions and seeing American Indians in leadership roles fundamentally changes the outlook of the community. It makes the impossible idea of achievement become possible.”

The American Indian Higher Education Consortium (AIHEC) is one unifying force that has built a strong collaborative movement for the Tribal Colleges. It assists in seeking a more diversified base of funding and gives a voice to the Tribal Colleges in the higher education community. The value of Tribal Colleges cannot be denied. They fill a gap left open by Western education and offer the hope of increasing prosperity while sustaining the legacy of their tribes.

To learn more about Tribal Colleges, visit [www.aihec.org](http://www.aihec.org). ■

## **Kellogg Forum on Higher Education**

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forum is focusing informational efforts on influential intermediary representatives for the public, especially legislators and trustees, as well as reaching out to the public at large. Additionally, we have developed partnerships with key professional associations that represent higher education and strategic policy groups that provide representation and leadership for higher education.

The Kellogg Forum is invigorated by its work and is always seeking ways to refocus attention to higher education’s

civic mission. We believe that we must work to restore public understanding of why college matters—not only to students and their families, but to all of society. We must raise the awareness of that essential principle, even as we try to promote greater expectations for our selves, our students, and the society that we together will create.

For further information about the Kellogg Forum on Higher Education for the Public Good, see [www.kelloggforum.org](http://www.kelloggforum.org). ■

## **AAC&U MEETINGS AND INSTITUTES**

### **SENCER SUMMER INSTITUTE**

Connecting science with civic engagement by teaching through complex and unsolved public issues.  
*August 8-12, 2003*  
Santa Clara University, California  
[www.aacu.org/SENCER](http://www.aacu.org/SENCER)

### **NETWORK FOR ACADEMIC RENEWAL: TECHNOLOGY, LEARNING, AND INTELLECTUAL DEVELOPMENT:**

*October 30–November 1, 2003*  
Cambridge, Massachusetts  
[www.aacu.org/meetings](http://www.aacu.org/meetings)

### **ACHIEVING GREATER EXPECTATIONS**

*November 13–15, 2003*  
Washington, DC  
[www.aacu.org/meetings](http://www.aacu.org/meetings)

### **2004 ANNUAL MEETING**

### **PRACTICING LIBERAL EDUCATION: DEEPENING KNOWLEDGE, PURSUING JUSTICE, TAKING ACTION**

*January 21–24, 2004*  
Washington, DC  
[www.aacu.org/meetings](http://www.aacu.org/meetings)

## Commitment to Diversity in Institutional Mission Statements

By Jack Meacham and Crystal Barrett, University at Buffalo—The State University of New York \*

THERE ARE SEVERAL WAYS OF ASSESSING THE SUCCESS OF THE MANY CAMPUS DIVERSITY INITIATIVES DURING RECENT DECADES. FOR EXAMPLE, 63 PERCENT OF COLLEGES AND UNIVERSITIES REPORTED IN A NATIONAL SURVEY THAT THEY HAVE A DIVERSITY REQUIREMENT FOR STUDENTS OR ARE DEVELOPING SUCH A REQUIREMENT (HUMPHREYS, 2000). HOWEVER, THE PRESENCE OF DIVERSITY SCHOLARSHIP AND COURSES IN THE CURRICULUM CAN REFLECT THE INTEREST AND ENTHUSIASM OF ONLY A SMALL GROUP OF FACULTY OR A SINGLE CAMPUS ADMINISTRATOR, RATHER THAN A BROAD VISION AND DEEP COMMITMENT TO STRENGTHENING DIVERSITY DIMENSIONS ON CAMPUS. FOR EXAMPLE, THE INCORPORATION OF DIVERSITY SCHOLARSHIP INTO THE CURRICULUM MIGHT CEASE WHEN EXTERNAL GRANT FUNDS OR CAMPUS FUNDS FOR CURRICULUM DEVELOPMENT ARE NOT RENEWED OR WHEN A KEY FACULTY MEMBER OR ADMINISTRATOR LEAVES THE CAMPUS.

One indicator of diversity vision and commitment is an institution's mission statement. Typically, the mission statement must be reviewed and endorsed by the campus's board of trustees or governing board, often following review and recommendations by students and faculty, by administrators at several levels, and by the campus's provost and president. An institution's mission statement represents a consensus on campus-wide values, expectations for student learning and development, and a statement of campus priorities for many years ahead.

A strong mission statement can be an effective framework for curriculum development, allocation of campus resources, and assessment of programs. Garcia, et al. (2001, p. 10), in their guide to assessing campus diversity initiatives, suggest that institutions progress through three stages. Only in the third stage is there an overall institutional plan for integrating diversity into the educational mission and policies.

We wondered about the extent to which diversity has become broadly and deeply institutionalized in American higher education. Are institutions committed to having diversity among their students? Is becoming knowledgeable about diversity a common learning goal

for students? Is appreciation of diversity also a common student learning goal?

Answering these questions by examining mission statements is a conservative approach, for a campus could have made outstanding progress on student and curricular diversity without necessarily acknowledging this within a revised mission statement. Thus we should expect the numbers and proportions of campuses acknowledging diversity in their mission statements to be relatively low, underestimating the actual extent of diversity among students and in the curriculum. Nevertheless, the examination of mission statements provides an important picture of the breadth and depth of commitment to diversity in American higher education.

### Reviewing Institutional Mission Statements

We reviewed the mission statements for institutions listed in *The Princeton Review's The Best 331 Colleges* (2002 edition). This volume provided an initial sample that represented a wide range of American geography, large and small campuses, public and private institutions, and rural, suburban, and urban campuses. For each institution, we sought the Web site that presented the mission state-

ment or, if no mission statement was available, the campus's purpose, vision, goals, or aims for students. We were able to identify appropriate statements for 312 institutions. These statements vary greatly in length, from a single sentence to lengthy descriptions of goals. The results that are reported in this article reflect our independent reading and coding of these mission statements. When we disagreed in our initial coding, we reread and discussed the mission statements together and revised our coding.

The diversity of America's population and college and university students has increased dramatically in recent decades. Is this increasing diversity acknowledged in institutional mission statements? We coded whether each mission statement includes diversity either as a description of the students on campus or as a goal for the composition of the student body. Student diversity is included within the mission statements of 41.3 percent of these institutions (129 out of 312).

For example, "Beloit College is committed to being an inclusive community and believes that multiple perspectives and experiences are essential to learning. We will recruit and retain students, faculty, and staff who enhance the diversity of the campus community." "The

\* This research was supported by The Baldy Center for Law & Social Policy at the University at Buffalo—The State University of New York.

University of Nebraska—Lincoln promotes respect for and understanding of cultural diversity in all aspects of society. It strives for a culturally diverse student body, faculty, and staff reflecting the multicultural nature of Nebraska and the nation.”

### **Becoming Knowledgeable about Diversity**

Many mission statements describe an ideal student graduate of the institution. To what extent is diversity represented among the goals for student learning and development? We asked whether the mission statements include the expectation that students should become knowledgeable about diversity. In our coding, we included phrases such as “become aware of diversity,” “become interested in diversity, and understand diversity.”

Becoming knowledgeable about diversity is included within the mission statements of only 11.2 percent of these institutions (35 out of 312). To provide a point of comparison, we considered the extent to which these mission statements included international and global understanding as a goal for students. This latter goal is included within 16 percent of the mission statements (50 out of 312). Thus the expectation that students become knowledgeable about diversity is similar to—but slightly lower than—the expectation that students increase their international and global understanding.

This student learning goal of becoming knowledgeable about diversity is illustrated in the following examples: “Committed to the achievement of a pluralistic community, Hunter College offers a curriculum designed to meet the highest standards while also fostering understanding among groups from different racial, cultural, and ethnic backgrounds.” Coe College’s mission statement includes this sentence: “We believe that it is important for a liberal arts education to

cultivate in students a desire to understand, a capacity for tolerance, and an ability to appreciate the ethnic and cultural diversity that make up humankind.” Here is an excerpt from Mary Washington College’s mission statement: “Consistent with the principles of liberal learning, the College places high value upon cultural diversity and global awareness, and seeks through its curricular offerings to reflect that diversity and promote that awareness.” The University of Georgia describes itself this way: “Through its programs and practices, it

*Coe College’s mission statement includes this sentence: “We believe that it is important for a liberal arts education to cultivate in students a desire to understand, a capacity for tolerance, and an ability to appreciate the ethnic and cultural diversity that make up humankind.”*

seeks to foster the understanding of and respect for cultural differences necessary for an enlightened and educated citizenry. It further provides for cultural, ethnic, gender, and racial diversity in the faculty, staff, and student body.”

Does the extent to which becoming knowledgeable about diversity is a student learning goal vary geographically? In order to answer this question, we grouped the 312 institutions in our sample according to their regional accrediting association. Institutions affiliated with Middle States Association of Colleges and Schools, Northwestern Association of Schools, Colleges, and Universities, and New England

Association of Schools and Colleges were most likely to include becoming knowledgeable about diversity in their mission statements (the proportions range from 16 percent to 19 percent).

### **Appreciating Diversity**

Other mission statements included appreciating diversity as a goal for students. In our coding, we included phrases such as respecting, valuing, being tolerant of, being sensitive to, benefiting from, and welcoming diversity. Appreciating diversity is included within the mission statements of 21.5 percent of these institutions (67 out of 312).

Appreciating diversity as a goal for students is illustrated by the following mission statements: “The dialogue between faith and learning at Agnes Scott College fosters not only academic freedom, but an appreciation of pluralism and a desire for diversity.” At Case Western Reserve University, “Integrity in all of the University’s pursuits . . . requires that we recognize the dignity of each individual, that we appreciate and enjoy the rich cultural, racial, and ethnic diversity of our campus community, and that we respect the contributions of all disciplines to the advancement of knowledge.”

The phrases that we coded as appreciating diversity suggest that these institutions view changing the values of their students as one of their roles. Is changing the values of students a common expectation among American institutions of higher education? We reviewed the mission statements for mention of change in values as a goal for student development (personal growth was not included in this category). For example, at Miami University, “Selected undergraduate programs of quality should be offered with the expectation of students achieving a high level of personal competence and developing a personal value system.”

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## Valuing Equity: Recognizing the Rights of the LGBT Community

By Daniel Phoenix Singh, director of information technology and Heather D. Wathington, editor, AAC&U

IMAGINE LEARNING THAT YOUR PARTNER HAS BECOME SERIOUSLY ILL. YOU RUSH TO THE HOSPITAL TO SEE YOUR LOVED ONE. BUT BEFORE YOU CAN SEE THEM A NURSE ASKS YOU IF YOU ARE A FAMILY RELATIVE. YOU STATE THAT YOU ARE FAMILY—THE PARTNER OF THE PATIENT. YOU ENTER THE EMERGENCY CARE UNIT, ONLY TO LEARN THAT YOUR PARTNER IS IN NEED OF MAJOR SURGERY. WHILE YOU ARE CONCERNED ABOUT YOUR PARTNER'S HEALTH, YOU ARE ABLE TO REST EASY—KNOWING THAT YOU HAVE DOMESTIC PARTNER BENEFITS TO COVER ANY AND ALL MEDICAL COSTS. (WWW.LGBTCAMPUS.ORG)

This is the reality at more than 100 colleges and universities who extend domestic partner benefits (DPB) to staff and faculty. As higher education institutions have increasingly recognized the value of a diverse community, many have implemented DPB policies that prohibit discrimination against lesbian, gay, bisexual, and transgender (LGBT) individuals. (www.lgbtcampus.org)

In fact, many institutions are creating more equitable campus communities by expressly including and recognizing LGBT individuals. In addition to domestic partner benefits, institutions are also creating inclusive non-discrimination policies. Both are designed to improve the quality of life for LGBT persons, the institutional climate, and the campus learning environment. The policies are also intended to recognize the rights and value of LGBT community members.

### Domestic Partner Benefits

Domestic partner benefits are often defined as applying to those in a long-term, committed relationship between two people that is a mutual commitment similar to that of marriage. But employers often set their own definitions of “domestic partner” when determining DPB. Some institutions grant benefits to both same-sex and opposite-sex couples, but most often the benefits extend to same-sex partners only. Benefits typically include health insurance, dental care, relocation expenses,

etc. Currently, over 100 universities offer DPB including six Big Ten institutions, all Ivy League institutions, and several state universities, including the entire University of California system. Several

*Nearly 400 colleges and universities have written non-discrimination policies in place that include sexual orientation. These policies appear in employee handbooks or manuals and are publicized on Web sites, employment and admissions applications and announcements, and diversity materials.*

institutions began to make changes in the early nineties, but the vast majority has instituted benefits within the last few years. Institutions began offering benefits to attract and retain the most talented faculty and staff and to build a vibrant, just learning community.

Domestic partner benefits vary depending upon the institution. At Emory University in Atlanta, Georgia, domestic partners of employees are eligible for the

same benefits granted to those of a married spouse. These benefits grant inclusion in the employee's health insurance and dental insurance, courtesy scholarships, and access to university facilities (e.g. library, the Physical Education Center, etc.). In addition, domestic partners are considered family members when granting the employee sick, medical, family, and funeral leave.

Domestic partners of Emory students are eligible to utilize university facilities as well, but are unable to receive employee health benefits because Emory does not subsidize student health and dental insurance.

In Oregon, state law requires all public agencies to provide DPB to all same-sex partners and their legal dependents equal to the benefits provided to married partners and their legal dependents. Hence, at Lane Community College in Eugene, Oregon, insurance, family tuition waiver benefits, and leave benefits apply to domestic partners and (where applicable) to the legal dependents of domestic partners. Lane's policy is noteworthy because few institutions include the legal dependents of domestic partners in their policies.

### Non-Discrimination Policies

Nearly 400 colleges and universities have written non-discrimination policies in place that include sexual orientation. These policies appear in employee handbooks or manuals and are publicized on Web sites, employment and admissions

applications and announcements, and diversity materials. Non-discrimination policies state that discrimination will not be tolerated, outline what qualifies as discrimination, and explain the consequences for violating such policies. In addition, most policies provide for an investigation into any allegations of discrimination.

Maintaining strong non-discrimination policies is important because discrimination occurs frequently. The Human Rights Campaign's Documenting Discrimination Project has hundreds of case stories that docu-

ment discrimination toward LGBT persons. Dr. Susan Rankin of Pennsylvania State University found that 36 percent of the LGBT undergraduates in her recent study experienced some form of discrimination. In addition, because there is no federal law that protects the rights of LGBT individuals, it is important for colleges and universities to afford such protection. Some institutions—namely, University of Iowa, Brown University, and the State University of New York system—also recognize gender identity in their non-discrimination policies, ensuring that

the rights of transgendered individuals are equally protected.

Indeed, there are many steps to ensuring equity for LGBT individuals. Domestic partner benefits and non-discrimination policies are key steps in the right direction and they are important policy initiatives that illustrate the value an institution places on fairness and equity for each and every member of the campus community.

For more information about domestic partner benefits and non-discrimination policies, see [www.hrc.org](http://www.hrc.org) or [www.lgbtcampus.org](http://www.lgbtcampus.org). ■

## Commitment to Diversity in Institutional Mission Statements

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Oberlin College aims “to expand students’ social awareness, social responsibility, and capacity for moral judgment so as to prepare them for intelligent and useful response to the present and future demands of society.” Change in values was mentioned in 30.8 percent of these institutional mission statements (96 out of 312), especially institutions affiliated with Southern Association of Colleges and Schools and North Central Association of Colleges and Schools (the proportions range from 34 percent to 44 percent). Thus the proportion of institutions that have endorsed appreciating diversity as a goal for students is in the same range as—although lower than—the proportion endorsing changing students’ values.

### Making Diversity a Goal for Student Learning

In order to assess the extent to which mission statements make explicit reference to diversity as a goal for student learning and development, we combined the frequencies for becoming knowledgeable about diversity and for appreciating diversity (and checked that each institution was

represented only once). Diversity is a learning goal in the mission statements of 27.2 percent of these institutions (85 out of 312). How should this proportion be interpreted? Is 27.2 percent a high proportion or a low proportion?

In order to answer this question, we compared the extent to which mission statements include understanding computers and information technology as a learning goal for students. During the same decades that the diversity of American’s population has increased, there has also been an increasing emphasis on the use of computers and information technology in education. For example, Clarkson University “provides each student with the opportunity to obtain outstanding capabilities in utilizing computing and other 21<sup>st</sup> century technologies.”

Understanding technology is included within only 9.9 percent of these mission statements (31 out of 312). Thus—despite the enormous attention and resources devoted to computing and information technology—diversity is a learning goal for students on three times as many campuses as understanding tech-

nology. In the light of this comparison, we can conclude that 27.2 percent of institutions endorsing diversity as a goal for student learning in their mission statements is a high proportion.

In general, the findings reported above do not vary as a function of whether the institutions are public or private, by whether or not the institution has a religious affiliation, by whether the campus environment is rural, suburban, or urban, by enrollment, by proportion of minority students on campus, or by the academic ratings and admission ratings assigned by The Princeton Review. ■

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## Creating Border Crossings: Dickinson College — At Home and Abroad

Joyce Bylander, dean of students and Susan Rose, professor of sociology & community studies, Dickinson College

AT DICKINSON COLLEGE, WE ARE COMMITTED TO PREPARING OUR STUDENTS FOR GLOBAL CITIZENSHIP. IN ORDER TO SUCCEED, OUR STUDENTS MUST BE GIVEN THE OPPORTUNITY TO DEVELOP THE INTER-CULTURAL AWARENESS, KNOWLEDGE, SKILLS, AND ATTITUDES THAT WILL PREPARE THEM FOR CITIZENSHIP IN OUR SOCIETY AND WORLD. UNTIL OUR STUDENTS CAN TRULY APPRECIATE THAT THEY ARE PART OF ONE WORLD AND MANY PEOPLES, AT HOME AND ABROAD, THE UNIFYING FORCE OF OUR EDUCATIONAL EFFORTS WILL NOT BE REALIZED.

Our challenge, then, is two-fold: to create an intellectual community that prepares all of its members to live creatively, productively, and harmoniously in a multicultural world; and to diversify our present campus population by providing an academic and social environment in which all students and faculty can thrive and contribute. One of the most effective ways we have found of doing this is to engage students in fieldwork with diverse communities.

Dickinson has created two programs that build student awareness, knowledge, and skills needed for the twenty-first century. The American and Global Mosaic programs have brought diverse groups of students together with residents and workers in communities both close to home (Steelton and Adams County, Pennsylvania) and as far away as Comodoro Rivadavia in Patagonia, Argentina. The Crossing Borders program brings students from three colleges to share, study, and experience different cultures together in a variety of campus contexts.

### American Mosaic Program

In Steelton and Adams County, students and faculty worked in research teams with community members to collect oral histories, organize archival data, and analyze census and socio-economic data that reveal the origins and continuing development of these communities.

At its peak as a steel-producing town in the late 1800s-early 1900s, Steelton drew

immigrants from many European countries and African Americans from the South. It now claims some thirty-three ethnically diverse groups among 6,000 res-

*The American and Global Mosaic programs have brought diverse groups of students together with residents and workers in communities both close to home (Steelton and Adams County, Pennsylvania) and as far away as Comodoro Rivadavia in Patagonia, Argentina.*

idents. Hit hard by de-industrialization and the gradual closing of the steel plant, its residents, schools, and businesses are now struggling economically.

Students, faculty, and residents joined together to study migration, family, work, and religion; the ways in which mill work was stratified by race and class; the interaction between Serbian and Croatian residents over time; and the diverse backgrounds of students in elementary and secondary schools. These students, with guidance from our college students, conducted their own multi-generational oral histories and brought them back into the classroom for lively discussion.

To support their research, our students were simultaneously engaged in three interdisciplinary courses on the Political Economy of De-Industrialization, Community Studies and Ethnography (a methods course), and Memoir and Narrative (a writing-intensive course). Whether in Steelton or in Adams County where students worked with Latino and Haitian migrant workers, the focus is on U.S. domestic diversity, the connections between international/global issues and domestic/local ones, border-crossings, and collaborative fieldwork.

### Global Mosaic Program

Building on the national award-winning American Mosaic program, we then expanded our research to a comparative study of trans-Atlantic migration and ethnic-labor relations in the United States and Argentina. In January 2001, we took eleven students to Patagonia, Argentina to collect oral histories of people who had grown up and worked in the oil company towns of Comodoro Rivadavia. Since 1907, when petroleum was discovered near the small port of Comodoro Rivadavia, on the sparsely populated coast of central Patagonia, company towns were developed by the Argentine state and foreign companies to employ and house workers. The oil fields and the economic activities that emerged around them (services, commerce, agriculture) drew a diverse labor force from Italy, Spain, Portugal, Germany, Bulgaria, Russia, Poland, the former Yugoslavia,



Mosaic students

Greece, South Africa (Boers), and Chile, as well as internal migrants from northern Argentina. As these immigrant groups settled in the company towns and in Comodoro Rivadavia, they developed mutual aid societies, labor organizations, and religious and social organizations.

### Crossing Borders Program

The Mosaic and Crossing Borders programs both were designed as innovative educational models to encourage culturally diverse students to live, work, and study together in multiple contexts both within the United States and abroad. Dickinson College is a historically white college, and remains predominantly so. We are challenged to engage primarily white students in meaningful dialogues about diversity, even as we work actively to diversify the student and faculty body. Paradoxically, many of our “white” students report feeling very comfortable at Dickinson when they first visit the campus and when they enroll, yet they also are disappointed by its lack of diversity.

With a strong record of excellent global education programs, Dickinson was less effective in confronting issues concerning U.S. pluralism. In order to focus on intercultural education and communication—

both across and within nations—Crossing Borders envisioned a series of crossings: personal, institutional, disciplinary, linguistic, regional, national, and international. It brings together up to twenty students from Dickinson College (a predominantly white institution [PWI]), Xavier University, and Spelman College (both historically black institutions [HBI]) to spend four weeks in the summer in Cameroon, West Africa. Students then return to Dickinson College for the fall semester to continue their studies of memory and representation, African diaspora, the Middle Passage, the Great Migration, and race and ethnic relations and community building in contemporary America. At Dickinson, all students take a Crossing Borders course together, in addition to three courses of their own choosing. In the spring semester, students study either at Spelman or Xavier. Thus, the program works at the intersections of global and domestic diversity as students experience a variety of border crossings, both within their group, between them as Americans and Cameroonians, and then as they return to the PWI and HBI campuses.

In all three locales, students have become much more aware of the interplay between race, class, and culture—and how it plays

out in contemporary America and Cameroon—and in their own lives and relationships. They came to more fully appreciate both the distinctiveness and importance of different experiences, standpoints, and perspectives and the similarities of experience, feelings, and values. One student commented:

*I feel like I've grown a lot. I went into this thinking: they're throwing a whole bunch of white kids in with a whole bunch of black kids to see what would happen but it's been much more than that and much more of an individual thing. I feel more confident with myself and with people I don't know. I'm much more likely to reach out to others and be open. It's eerie how well this process worked—and it is a process—it's still going on.*

### Program Impact

These opportunities to become involved in community life, to do empirical research, to listen to others' stories as well as discover their own as part of the process, have made students' border crossings all the more meaningful and rich. Far more than diversity serving just as a multi-cultural backdrop, the Mosaic and Crossing Borders programs put diversity at the center of academic inquiry and experience. To meet the demands of the course, students must become involved and share deeply in the lives of people who are different from themselves. Diversity is not just present, it is experienced and integrated.

These students not only came to the table, they sat and ate with one another and drank deeply, lovingly—and we are all the more strong and hopeful because of it. Such growth and meaningful exchange doesn't just happen on its own. It requires thoughtful, deliberate planning to create a space within which meaningful and sustained dialogue can take place. Our very survival as a country and world are dependent upon constructing such spaces and relationships. ■

**ON AND OFF THE RECORD**

If you want to tell a reporter something, but don't want to be quoted, tell the reporter: "The following is OFF THE RECORD." Make sure that the reporter explicitly agrees when you are speaking off the record. When you are done speaking off the record, tell the reporter that "we are now talking ON THE RECORD again."

Be aware, however, that off the record information may still wind up in the article, if the reporter can find another source to say the information on the record. Good reporters know how to get another source to confirm information, especially if it makes a good story. They may even tell the other source that you told them the information. All "off the record" means is that the information will not be attributed to you. When you speak off the record, you are giving the reporter background information for their story. Don't tell the reporter idle gossip.

If you don't want something to appear in print, don't tell it to them, even off the record. Be very careful with on and off the record. With established publications, if you say "the following is off the record" they tend to respect that. But reporters do sometimes make mistakes. With lesser publications, just don't tell them off the record information.

If you get sandbagged, don't become defensive. If you do, you'll seem like you're either whining or covering up. Definitely don't overreact. Either refer them to someone else for the answer (and call that person to give them a heads up), or answer the question with a question. It takes a lot of skill to put the proper spin on an answer, so don't try until you have more experience. If you have to answer, don't talk to the specifics of the challenge, but the intent behind them. For example,

**Diversity M****WISCONSIN**

The state of Wisconsin held a rally on October 28, 2002, to commemorate thirty years of Title IX Education Amendments of 1972. The ceremony in Wisconsin included showing a new photography exhibit that features the accomplishments of women in education. University of Wisconsin System President Katharine Lyall participated in the celebration and said of Title IX: "Women are much better off for it and are flourishing as a result. In the UW System, it has been a large part of the reason our student body is now over fifty percent women and they can go into the fields of medicine and law. Enrollment used to be one-third female when Title IX went into effect. Now it's 55 percent."

"Rally Celebrates Thirty Years of Title IX," by Brenda Ingersoll, *Wisconsin State Journal*, October 29, 2002

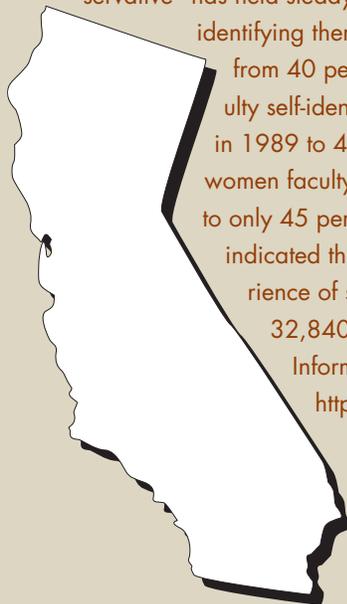
**CALIFORNIA**

The 2001-2002 study conducted by the University of California, Los Angeles Higher Education Research Institute (HERI) found that an increasing number of college professors are self-identifying themselves as "liberal" or "far left" politically. The 2001-2002 survey found that the percentage of faculty identifying themselves as politically "conservative" has held steady since 1989 at 18 percent. The percentage of faculty identifying themselves as "middle of the road" politically decreased from 40 percent in 1989 to 34 percent, and the percentage of faculty self-identifying as "liberal" politically increased from 42 percent in 1989 to 48 percent. The shift was especially prominent among women faculty, 54 percent of whom identified as "liberal" compared to only 45 percent in 1989. Ninety-one percent of faculty respondents indicated that a diverse student body enhances the educational experience of students. Statistics were compiled from the responses of 32,840 full-time undergraduate faculty at 358 universities.

Information is available on the HERI web site:

<http://www.gseis.ucla.edu/heri/heri.html>

"Survey Says Faculty Leaning 'Far Left,'" by Andrew Whelan, *The California Aggie*, October 30, 2002

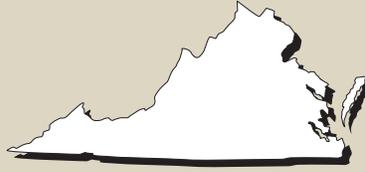


# Media Watch

## VIRGINIA

State Attorney General Jerry W. Kilgore wants the Virginia state legislature to pass a law barring illegal immigrants from attending public colleges in Virginia. Officials at Northern Virginia Community College, an institution located just outside of Washington, D.C., that serves 38,000 students, say that Kilgore's proposal conflicts with the university's mission to serve the local community. Kilgore's office states that it is concerned with illegal immigrants taking the admission spots of legal state residents as well as a possible terror threat by allowing illegal immigrants to receive higher education in the States. But Max L. Bassett, vice president for academic and student services counters, "As long as we are within the law, we're not really considering closing our doors to people who need us." Ultimately, Northern Virginia Community College complied with Kilgore's request to charge illegal immigrants the out-of-state tuition rate rather than the in-state tuition rate, even though many of the students have lived in the community for years.

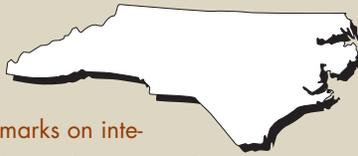
"Virginia Weighs Banning Illegal Immigrants from State Colleges," by Jamilah Evelyn, *Chronicle of Higher Education*, January 10, 2003



## NORTH CAROLINA

According to a report published by *The Journal of Blacks in Higher Education*, University of North Carolina, Chapel Hill and Duke University earn high marks on integrating black students and faculty. The study ranked the application and admittance rate for black students at twenty-five of the nation's highest ranked universities and liberal arts colleges. In the university category, University of North Carolina ranked number one in the percentage of black freshman students attending with 12.5 percent, while Duke University ranked number three in the report with 10.4 percent of the freshman class composed of African-American students.

*The Journal of Blacks in Higher Education*, "The Progress of Black Student Enrollments at the Nation's Highest-Ranked Colleges and Universities," [www.jbhe.com/](http://www.jbhe.com/), November 15, 2002



## SOUTH CAROLINA

January 28, 2003 marked forty years of racial integration at Clemson University in South Carolina. When Clemson admitted black students in 1963, it became South Carolina's first public institution to integrate. But today Clemson continues to struggle in its efforts to build a diverse student body. At the University of South Carolina black students make up 16 percent of the student body, while at Clemson, African-American students comprise between 6 and 8 percent of the student body. Approximately 30 percent of South Carolina's population is black. While Clemson has several minority recruitment and outreach activities, some criticize the institution's failure to devote more resources to building a diverse campus population.

"Clemson struggles to diversify students," by Jeff Stensland, *The Myrtle Beach Sun-News*, January 28, 2003



## MATERIALS FOR THE MEDIA

state that privacy rules prevent you from discussing student records, and describe the general procedures you follow in resolving problems. Changing the topic can backfire on you. The right way to change the topic is to toot your own horn on a related subject.

If you don't want to answer a question, answer simply "no comment." If you say that you don't want to answer in too many words, you're giving the reporter something they can excerpt.

### General Tips

- Spell out all names when talking to a reporter. Not only will this help ensure your name is spelled correctly, but it increases the likelihood that they'll quote you.

- Don't be long-winded. Try to find the shortest possible way of answering the question. Sound bites are more likely to be quoted than detailed explanations because they are easier to remember, so try to be concise. Try to say what you need to say in thirty seconds.

- Avoid jargon.
- Think before you talk. Don't be so eager for the interview that you launch into an explanation without gathering your thoughts together.

- If being interviewed for TV, know in advance what you're going to do with your hands. Don't fidget. Don't cross your arms, as this appears confrontational. If standing, keep your hands at your side.

- Be yourself. Don't assume a persona—you'll come across as artificial or uptight. Use personal pronouns and don't use the passive voice.

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## The Accountability Side of Diversity

By Estela Mara Bensimon, Donald Polkinghorne, Georgia Bauman, University of Southern California

EVEN THOUGH INDIVIDUALS ARE LIKELY TO AGREE THAT EQUITY IS A DESIRABLE VALUE, EQUITY IS NOT SOMETHING THAT IS SPOKEN ABOUT IN RELATION TO EDUCATIONAL OUTCOMES FOR STUDENTS. INSTITUTIONS OF HIGHER EDUCATION MOST OFTEN DO NOT PRODUCE ANNUAL REPORTS ON MEASURES OF EQUITY NOR DO THEY HAVE EQUITY-ORIENTED BENCHMARKS. AN INSTITUTION'S SUCCESS (OR FAILURE) IN REDUCING EDUCATIONAL INEQUITIES THAT SEVERELY RESTRICT OPPORTUNITY AND UPWARD MOBILITY FOR STUDENTS OF COLOR IS NOT USED AS A MEASURE OF INSTITUTIONAL EFFECTIVENESS. NOR ARE INSTITUTIONS RANKED OR GRADED ON THE BASIS OF EQUITY IN EDUCATIONAL OUTCOMES.

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.

For example, institutions do not monitor whether minority students are earning GPA's that will enable them to go on to graduate school. The tracking of some measures of institutional performance is a taken-for-granted routine, e.g., the average SAT scores of each freshman class. If an institution's leadership were to be asked what percentage of African-American or Latino students graduate with a 3.5 GPA, most would need to run the numbers before being able to answer. Institutions are not in the habit of tracking whether the educational outcomes for African-American and Latino students, such as GPA, are improving or declining. As an institutional researcher pointed out to us, "When people ask me for data, they do not ask me about the high GPA minority students."

In this article we describe the Diversity Scorecard project, a process of developing awareness of inequities in educational

outcomes that we developed in partnership with fourteen urban colleges in Southern California and with the support of The James Irvine Foundation.

### Diversity Scorecard Project

The Diversity Scorecard was developed as a response to the fact that the "diversity agenda" has been primarily about access to predominantly white institutions. Yet in California, as in many other states, urban colleges, private and public, two- and four-year, have served as the main entry point into higher education for students of color. For institutions like California State University at Los Angeles, Whittier College, and Los Angeles City College—all institutions that are part of our project—the challenge is not how to become more diverse. The challenge for these colleges is how to translate diversity in the student body into equity in educational outcomes.

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.

To start the project, we invited the presidents of the fourteen colleges<sup>1</sup> to appoint a team of individuals to work with us on the development of their institution's scorecard. The task of each team was to examine data disaggregated by race and ethnicity that would reflect educational outcomes in four general areas: access, retention, excellence, and institutional receptivity.

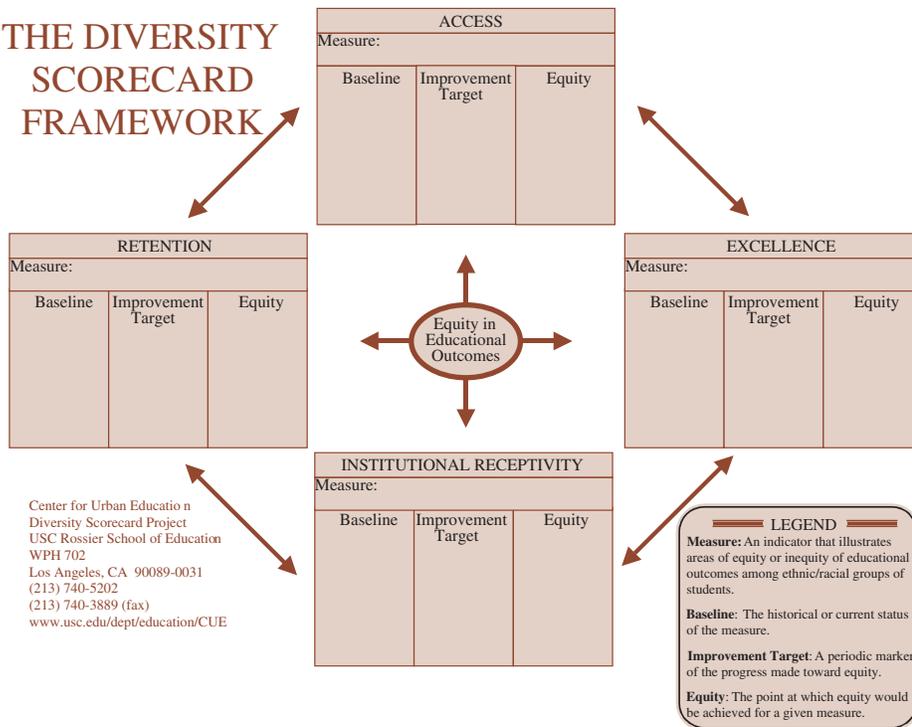
Each team decided what types of data they would examine, and, based on their analyses, each team identified unequal outcomes for particular groups of students. The next step was to create the actual scorecard, which entailed selecting goals, measures, and benchmarks where unequal outcomes had been uncovered in each of the four general areas. The last step was presenting the completed scorecard in a report to the president.

### Campus Reactions

Initially, some of the participants were skeptical about the project. However, after two years, the majority of participants feel that the process has been fruitful. One participant shared:

*At first I was very skeptical about this project. However I have found the approaches to data very useful. This push to look at data is spilling over to other areas such as curricular issues. Doing this*

## THE DIVERSITY SCORECARD FRAMEWORK



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 www.usc.edu/dept/education/CUE

*project I've found many ways of thinking about data.*

Breaking data down by race and ethnicity has provided many "aha" moments. Upon seeing remediation rates disaggregated by race and ethnicity a member of one institution said:

*This is the first time that I'm aware of that anyone is looking at this problem by ethnicity and to this level of detail. [Now that it has been disaggregated] we can look more deeply and systematically at remediation rather than just the split between English and math. This is central on everyone's mind. We can really raise conversation around this.*

### Scorecard Measures

Thus, through simply disaggregating existing data on basic indicators of student outcomes, our partner institutions have been able to locate very specifically the most critical gaps in the academic performance of African American and Latino students. The combined effort of the institutions resulted in the development of fifty-eight fine-grained measures (available at [www.usc.edu/dept/education/CUE/projects/ds/diversityscorecard](http://www.usc.edu/dept/education/CUE/projects/ds/diversityscorecard)

.html). The following provides one example from each of the four perspectives.

- **Access Perspective**

*Example:* The percentage of African Americans and Latino students who succeed in "gateway" courses. Gateway courses are those courses that serve as points of entry for particular majors (e.g., particular math courses serve as pre-requisites for engineering and business majors).

- **Retention Perspective**

*Example:* The percentage of target group students who complete courses in which they enroll within a term.

- **Excellence**

*Example:* The average grade point average of Latino and African-American students, by college/major at the point of graduation.

- **Institutional Receptivity Perspective**

*Example:* The percentage of African-American, Latino, and Asian-American faculty in each college/department compared with the percentage of students from these ethnic/racial groups in each

college/department (i.e., the percentage of African-American faculty in the College of Arts and Sciences compared to the percentage of African-American students in that college).

We believe that the disaggregation of data on educational outcomes by race and ethnicity and the determination of equity standards are evidence-based practices that will make individuals more conscious of the state of educational outcomes for historically underserved students and will enable them to act purposefully.

Our partners suspected that there were problems, but many relied heavily on anecdotal data, both to describe the problem and, in some cases, to justify why it is practically unsolvable. With very few exceptions, most institutions in the project lacked a disciplined and evidence-based approach to understanding educational outcomes and the dimensions and the extent of the equity gap.

We are continuing our work with the fourteen Diversity Scorecard institutions and have two overarching goals. First, we hope to raise awareness at each institution more broadly around the issues identified on each team's scorecard in order bring about change. Second, we will work to institutionalize the use of data disaggregated by race and ethnicity so it becomes a routine practice and disparities in outcomes by race and ethnicity become more readily recognized. Of course, we also hope that our partners will continue to analyze and discuss institutional data in a way that will continue to bring about new awareness. ■

<sup>1</sup> *The fourteen Diversity Scorecard project institutions include: California State University Los Angeles, California State University-Dominguez Hills, California State University-Fullerton, Los Angeles City College, Los Angeles Valley College, Cerritos College, Santa Monica College, Riverside Community College, Whittier College, University of Redlands, University of La Verne, Occidental College, Loyola Marymount University, and Mount St. Mary's College.*

## Prejudice Across America: A Nationwide Trek To Learn to See with the Other's Eyes

By James Waller, Lindaman Chair and professor of psychology, Whitworth College

Excerpted, in part, from *Prejudice Across America* (Jackson, MS: University Press of Mississippi, 2000).

WE LIVE IN A TIME OF THE MOST DRAMATIC CHANGE IN THE RACIAL BACKGROUND AND CULTURAL ORIENTATION OF OUR POPULATION THAT WE HAVE EXPERIENCED IN OUR HISTORY. THE CHANGING FACE OF AMERICA IS A REALITY. THE ISSUE IS NOT IF OR WHEN THE FACE OF AMERICAN WILL CHANGE. THAT CHANGE IS A GIVEN AND IT IS HAPPENING NOW. RATHER, THE ISSUE IS HOW WE WILL RESPOND TO THE CHANGING FACE OF AMERICA.

How do we embrace diversity in the midst of learning to live as a community? As a college teacher in a field (social psychology) that directly engages this crucial social challenge, I have the obligation to assist my students, most of whom come from white, middle-class backgrounds, to see with the other's eyes. How could I, even for a short time, immerse students in a learning experience that would compel them to see with the other's eyes?

In the fall of 1995, I began to plan a month-long cross-country study tour, "Prejudice Across America," focusing on the history of prejudice and discrimination in America. Study tours are, obviously, nothing new in higher education. A tour on this specific topic, however, that would run literally from coast to coast, was unique. It would be an extraordinary opportunity to move students from the sheltered environment of higher education and to engage them, however temporarily, in the experiences of racial, ethnic, and religious minorities in America. I hoped that they would be drawn closer to the daily realities faced by victims of hatred and would more fully realize the persistence of prejudice across America.

### The Journey

In January 1996, sixteen students and I met in San Francisco and traveled by rail to Los Angeles, Denver, Chicago, Memphis, New Orleans, Atlanta, and Washington D.C. At each stop along the

way, we heard first-hand from members of various minority groups regarding their history, culture, celebrations, and personal experiences as victims of prejudice and discrimination. I lectured very little on the tour. The direct testimonies of the people with whom we interacted were the key texts of the course.

The students, rapt with attention, finally were able to augment their "classroom" understanding with the authentic face-to-face legacy of prejudice and discrimination. They saw that while the face of hatred may change from generation to generation, the inheritance remains the same—forbidden opportunities, unfulfilled dreams, inner guilt, tension and fear, societal strife, and diminished productivity. Yes, these encounters only gave us a gauzy approximation. However, they did move us closer to seeing with the other's eyes than anything else I had ever done, or seen done, in higher education.

The study tour, repeated (with modifications) biennially is a month-long *trip* that basks in the vitality of eight great American cities—their history, identity, food, unique challenges, and accomplishments. It also, though, is a journey. A journey to confront issues of race in America. A journey to face our stereotypical thoughts, prejudicial attitudes, and discriminatory behaviors. A journey of introspection and self-discovery in the urban reality of an America where diversity is not simply a buzzword; it is a way of life.

### The Preparations

All of the examinations and assignments for the tour are frontloaded into a fall preparation course. Students not only are better prepared for the trip but also are then able to focus on the human experiences of the journey. They can speak *with* people in the here-and-now rather than passively recording events, quotes, and perspectives from museum placards. Following the tour, the only remaining requirement is the submission of a type-written copy of their daily journal from the tour.

For the fall preparation course, we meet one hour per week and, consistent with college policy, students receive one academic credit. For the tour itself, they receive three academic credits (equivalent to a standard, non-laboratory semester-length course that meets three hours per week). I warn them ahead of time that the workload in no way corresponds to the academic credits received.

The fall preparation course typically includes four primary readings. The main text, serving as the common thread around which the course is woven is Ronald Takaki's (1993) *A Different Mirror: A History of Multicultural America*. Since much of the tour focuses on the Civil Rights Movement, students also read Harvard Sitkoff's (1993) *The Struggle for Black Equality: 1954-1992*. The tour also focuses on one specific religious prejudice—anti-Semitism. So, in anticipation of our visits to the Wiesenthal Museum of

Tolerance in Los Angeles and the U.S. Holocaust Memorial Museum in D. C., the students read Elie Wiesel's (1960) *Night*. Finally, the students read my book, *Face to Face: The Changing State of Racism Across America* (1998). In addition to the background information students pick up on the psychology of racism, having them read the book provides a starting point from which, if I manage it well, some fruitful discussion can emerge.

### Developing Needed Skills

In addition to the four required texts, students keep up with a potpourri of print or electronic articles I forward and several out-of-class film assignments. I also require students to conduct background research on each of the eight cities on the itinerary. This research includes finding one novel or film that would be a good introduction to the city, two "must do" things in the city (other than those on our itinerary), one unique place to eat (unique as in "reflective of area cuisine" not as in "Hard Rock Café"), one relevant Web site, and a brief synopsis of the typical January weather for the city. Finally, students are required to complete two out-of-class essay examinations drawing from course notes and readings.

The fall preparation course unfolds around four objectives. The first objective is building *human relations skills*. I encourage the students to reclaim the lost skill of listening. Listening requires a submersion of the self and immersion in the other. I also tell the students that our commitment to listen is a commitment to disagree in ways that continue a conversation. When we commit to these skills, we open up avenues of understanding and discovery.

The second objective is *increasing self-awareness* of our own prejudicial attitudes and discriminatory behaviors as well as of our personal histories. Unless we are brutally honest with ourselves, most of us protect our self-esteem by excluding our personal stereotypes, prejudices, and

discriminatory behaviors from conscious self-awareness. It is only when we actually engage in personal contact with members of different racial groups that we become aware of our deepest biases.

The third objective is building an *awareness of diversity*. We systematically explore, in the traditional old-school practice of text analysis and discussion, the culture, language, history, contributions, and sufferings of American Indians, Asian Americans, Blacks, Hispanics, and Jews in this country.

The first three course objectives are the foundational building blocks for our final objective—*personal interaction with diversity*. I emphasize that the application of our knowledge in the context of personal, face-to-face interaction with diversity is the keynote of the tour. It is why we are traveling cross-country rather than staying in this classroom and interacting with ourselves. I further emphasize that this interaction will not, at times, be comfortable. In the long run, however, it will become, if we allow it, the first step on our journey to see with the other's eyes.

### The Tour

The tour focuses on the experiences of five specific minorities in America—Blacks, Asian Americans, Hispanics, Jews, and American Indians. I realize that this omits several significant racial, ethnic, and religious groups that have been victims of prejudice in our country. It also neglects the compelling social issue of sexism. However, I operate on the conviction that if we learn the principles behind prejudice directed at these five specific groups—and learn them well—we can apply many of the same principles to prejudice directed against other groups. I choose to sacrifice breadth for depth in hopes that depth actually provides us with a better ability to broadly apply our learning.

In the most recent iteration of the tour, the eight cities we visited were Los Angeles, San Francisco, Chicago, Memphis, New

Orleans, Birmingham, Atlanta, and Washington D.C. For the Los Angeles to San Francisco and San Francisco to Chicago legs of the tour, we fly. From Chicago on, however, we ride the rails of Amtrak.

Once we are there, our travel in each city is restricted to public transit. In addition to the obvious cost benefits, riding public transit immerses us in a significant part of the daily life experience of urban America—especially the daily life experience of those living at or below the poverty line. It adds a depth to the increasing realization of the comfort of privilege in which my students live, work, and play.

Lodging in each city is either in low-budget hotels or, preferably, in international youth hostels. The hostels are friendly, accessible, inner-city places—most were apartments or hotels in a former life—that cater to traveling student groups. Each night of the tour includes a required, and often wide-ranging, debriefing where we process our reactions to the day's conversations and events.

The itinerary of the tour evolves from year to year, particularly as I continue to develop a pool of community contacts in each city that can give us—or at least lead us to *people* who can give us—more authentic, "behind-the-scenes" profiles of cities and communities that we visit. It is these people—at the nexus between diversity and community in America—that form the heart of the tour.

Many of these people speak with us as representatives of their particular organizations—the Mexican American Legal Defense and Education Fund (Los Angeles), the Tenderloin Neighborhood Development Corporation (San Francisco), the Faith Tabernacle Baptist Church (Chicago), and the National Congress of American Indians (Washington, D.C.). In addition, I complement these face-to-face interactions with visits to museums and exhibits that are directly tied to the objective of the tour.

*continued on page 23*

## Percent Plans: How Successful Are They?

IN ITS BRIEFS TO THE SUPREME COURT IN THE UNIVERSITY OF MICHIGAN AFFIRMATIVE ACTION LAWSUITS (*GRATZ V. BOLLINGER*; *GRUTTER V. BOLLINGER*), THE CURRENT ADMINISTRATION ARGUED THAT DIVERSITY IN HIGHER EDUCATION WAS A LAUDABLE GOAL, BUT SHOULD BE ACHIEVED VIA RACE-NEUTRAL MEANS. THE ADMINISTRATION POINTED TO “RACE-NEUTRAL” PERCENT PLANS THAT SEVERAL STATES HAVE ADOPTED AS AN ALTERNATIVE TO RACE-CONSCIOUS ADMISSIONS. PRESIDENT BUSH MAINTAINS THAT THE PERCENT PLANS IMPLEMENTED IN TEXAS, FLORIDA, AND CALIFORNIA HAVE BEEN SUCCESSFUL AT DIVERSIFYING COLLEGE CAMPUSES WITHOUT CONSIDERING RACE AS A FACTOR IN ADMISSIONS. THE QUESTION REMAINS: HOW SUCCESSFUL ARE THESE PROGRAMS? AND DO THEY YIELD THE SAME OR SIMILAR RESULTS AS RACE-CONSCIOUS ADMISSIONS POLICIES?

Three reports issued recently conclude that percentage plans are largely unsuccessful and do not yield diverse student

bodies comparable to the diversity achieved using race-conscious admissions. The U.S. Commission on Civil Rights

issued *Beyond Percentage Plans: The Challenge of Equal Opportunity in Higher Education* in January, a staff report updating the Commission’s earlier assessment of percent plans in California, Florida, and Texas.

The Harvard Civil Rights Project, a collaborative of lawyers and educators dedicated to civil rights research, produced two reports in February. One report, *Appearance and Reality in the Sunshine State: The Talented 20 Program in Florida* examined the history, implementation, and effects of Florida’s percent program. A second report, *Percent Plans in College Admissions: A Comparative Analysis of Three States’ Experiences*, assessed the impact of percent plan policies on maintaining racial/ethnic diversity in California, Florida, and Texas.

### Facts about Percent Plans

- Percent plans alone do not improve diversity by reaching underrepresented groups and do not serve as effective alternatives to affirmative action.
- Percent plans do not address private colleges and do not apply to graduate and professional schools.
- Percent plans rely on race-sensitive outreach programs.

### Florida’s Talented 20

- The Talented 20 plan has led to the admission of very few students to the state university system who would not have been admitted under pre-existing, race-neutral standards.
- The Talented 20 plan provided no guarantee of admission to the two most highly selective campuses in the system, the University of Florida (UF) and Florida State University (FSU).
- The Talented 20 includes far more White and Asian students than Blacks and Hispanics, the two groups most underrepresented at UF and FSU.

- The marginal success of the plan relies on race-attentive recruitment, retention, and financial aid policies.

### Texas’ Ten Percent

- Texas A&M University has not achieved the levels of diverse students that it had before affirmative action was eliminated. The ten percent plan is clearly unsuccessful as a viable option to affirmative action at this university.
- University of Texas, Austin still struggles to admit Black students and utilizes extensive outreach and recruitment programs to maintain campus diversity.

### California’s Four Percent Plan

- The Four Percent plan does not guarantee admission to the two most selective campuses in the UC system, Berkeley and Los Angeles. Proportionally, fewer Black and Latinos are enrolled at the flagship institutions now than in 1995 before Proposition 209 went into effect.
- Proportionally fewer minorities apply or are enrolled now than in 1995 when affirmative action was eliminated.

### Florida’s Talented 20 Program

In November 1999, Governor Jeb Bush signed an executive order eliminating affirmative action in admissions decisions. In place of affirmative action, he instituted the Talented 20 Program. The Talented 20 Program guarantees admission to one of Florida’s 11 public institutions to the top 20 percent of public high school graduates. To gain admission, students must be in the top 20 percent of their class, complete 19 required credit hours, and

submit an SAT or ACT score. This program does not guarantee admission to the student's public institution of choice. In addition, no provisions in the program were made for graduate and professional admissions.

Harvard researchers interviewed and visited several Florida state agencies and university campuses. Their study concludes that the Talented 20 Program is not an effective alternative to race-conscious admissions and is not race-neutral. In fact, the program relies on race-attentive measures, such as financial aid and outreach programs, to enjoy minimal success.

#### **University of California's Four Percent Plan**

In 1996, California voters passed Proposition 209 that eliminated affirmative action in public education, employment, and contracting. Governor Gray Davis implemented the Four Percent plan in 1999. The Four Percent plan guaranteed admission to at least one institution in the University of California's eight-campus system to high school graduates in the top 4 percent of their high school. The program does not guarantee admission to the university of a student's choice.

Shortly after the ban, institutions began to institute outreach programs to increase the eligibility rates of students from schools that had significant educational disadvantages and schools that produced few college-bound students. Despite significant spending on campus outreach efforts that often targeted racially segregated high schools, campus diversity did not increase. Sharp declines in the proportions of African American, Hispanic, and Native Americans admitted and enrolled into the UC System were evident.

New admissions policies have slightly increased applications and admissions from minorities, but fewer African-American, Hispanic, and Native American applicants are admitted to the most selec-

tive campuses—Berkeley, Los Angeles, and San Diego. In addition, proportionally fewer minorities even bother to apply now as compared to 1995 when the ban took effect.

#### **State of Texas**

The Texas legislature instituted "the ten percent plan" (HB 588) after the Fifth Circuit decision *Hopwood v. State of Texas* effectively eliminated affirmative action in admissions in the state. HB 588 guaranteed high school graduates in

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the top ten percent of their classes admission to a Texas public college or university of their choice. Eligible students under the 10 percent plan can choose admission to the state's two flagship institutions—University of Texas, Austin or Texas A&M University—or any of the other Texas public institutions. The ten percent plan does not apply to graduate students.

Although the number of undergraduate minorities applying to the University of Texas-Austin has continued to increase

since 1996, the percentage of those admitted has declined, as has the number of those who actually enroll. Both studies report that extensive outreach and recruitment programs are used to bolster the enrollment of underrepresented groups. Texas A&M University has not yet reached the *pre-Hopwood* proportional percentages of African Americans and Hispanics, despite the use of the ten percent plan. This is particularly salient given the fact that the population of African-American and Hispanic fifteen- to nineteen-year-olds continues to increase.

#### **Conclusion**

In addition to concluding that percent plans do not sufficiently improve racial diversity by reaching underrepresented minorities, the three studies illustrate two main points about percent plans. The first point is that the plans are mechanically distinctive, with different pools of eligible students and different guarantees of admission. Whereas, public and private high school students in Texas and California are eligible for participation in the percent plans, only Florida public high schools students are eligible for the Talented 20 plan. While Texas guarantees admission to the two premier flagship institutions in the state (the only schools where selective admissions are used), Florida and California plans only guarantee admission to the state university systems as a whole, not necessarily the flagship institutions.

Secondly, percentage plans alone are insufficient. Moreover, they are aided by other "racially attentive" supplemental recruitment, admissions, and financial aid programs that are by no means race-neutral. These additional programs boost minority representation, but they do not substantially increase their numbers. Thus, racially sensitive efforts are still being used to increase diversity, but they are less effective than affirmative action policies. ■

## MULTIMEDIA

### Groundbreaking Three-Part Series Presented by ITVS Challenges Genetic Basis of Race; Reveals How the Myth Took Hold and Retains Its Power

This is the first film series to scrutinize the very idea of race through

**RACE**  
the power of an illusion

the distinct lenses of science, history, and our social institutions. *Race—The Power of an Illusion*, aired nationally on PBS on three consecutive Thursday nights at 10 p.m.—April 24, May 1 and May 8, 2003. Episode 1: “The Difference Between Us,” surveyed the scientific findings—including genetics—that suggest that the concept of race has no biological basis. Episode 2: “The Story We Tell,” provides the historical context for race in North America, including when and how the idea got started and why it took such a hold over our minds. Episode 3: “The House We Live In,” spotlights how our social institutions “make” race by providing different groups vastly different life chances even today, forty years after the Civil Rights Act.

### Black History Radio Documentary: Between Civil War and Civil Rights

This production is a series of one-hour radio documentaries exploring the history of race relations between black and white Americans from Emancipation to the beginning of the Civil Rights Movement in the 1950s. Discussion guides and curricula are included. Narrators include James Earl Jones and Studs Terkel. For more information, contact Creative Change Productions, 1772 Hayes St., San Francisco, CA 94117-1218, (415) 614-2125, jude@cchange.org.

## BOOKS

### Affirmative Action in Antidiscrimination Law and Policy: An Overview and Synthesis

By Samuel Leiter and William M. Leiter  
Affirmative action has been and continues

to be the flashpoint of America’s civil rights agenda. Yet while the affirmative action literature is voluminous, no comprehensive account of its major legal and public policy dimension exists. Samuel and William M. Leiter examine the origin and growth of affirmative action, its impact on American society, its current state, and its future anti-discrimination role, if any. Informed by several different disciplines—law, history, economics, sociology, political science, urban studies, and criminology—the text combines the relevant legal materials with analysis and commentary from a variety of experts. This even-handed presentation of the subject of affirmative action is sure to be a valuable aid to those seeking to understand the issue’s many complexities. To order online, see [www.sunypress.edu](http://www.sunypress.edu).

### Holding Up the Mirror: Working Interdependently for Just and Inclusive Communities

By Maggie Potapchuk

Tug-of-wars over style and strategy have often constrained the relationship between



groups in the race relations and racial justice movement. Some have been labeled as too confrontational, while others have been accused of working too much within the power structure. *Holding Up the Mirror: Working Interdependently for Just and Inclusive Communities*, published by the Joint Center for Political and Economic Studies, shows that mutual acceptance of seemingly competing tactics can make the movement stronger and more effective. Authored by Maggie Potapchuk, senior program associate with the Joint Center’s Network of Alliances Bridging Race and Ethnicity (NABRE) program, *Holding Up the Mirror* provides greater insight into nine distinct approaches being used by local and national organizations across the country. It also recommends ways for creating collaborative strategies to address community

issues. To order, contact the Joint Center’s Office of Communications and Marketing at 202-789-3500. \$15.00.

### Study Circle Resources Center Publishes New Guide on U.S. Policy Toward Iraq

Around the globe, leaders and everyday people are concerned about U.S. policy toward Iraq. In the United States, many of us are thinking and talking about this issue. What should we do or not do? Should our country work with the United Nations and the rest of the world, or should we make decisions on our own? How should our status as the world’s only “superpower” affect our decision-making? SCRC now has a discussion guide titled *U.S. Policy Toward Iraq: What Should We Do?* that will help you talk about this issue in a single, two-hour session. Download a free copy of the guide from [www.studyircles.org](http://www.studyircles.org).

## CONFERENCE

### Conference on Anti-Bias Education: Practice, Research, and Theory

June 6-8, 2003

Hilton Hotel, Evanston, Illinois

The goal of the conference was to mold the future of anti-bias, multicultural, and social justice education by bringing together practitioners and researchers to share state-of-the-art knowledge, strategies, theories, models, research results, and applications in our fragmented field. The conference provided intergroup relations researchers with information on best practices in anti-bias education and expand the theoretical and research knowledge of educational practitioners.

The two keynote speakers were Dr. James A. Banks, who is the director of the Center for Multicultural Education at the University of Washington and Margot Stern Strom, who is the executive director and president of the Facing History and Ourselves National Foundation. The conference sponsors are The American Jewish Committee (Chicago) and the Society for the Psychological Study of Social Issues.

## Campus Life for Gay, Lesbian, Bisexual, and Transgender People

AS HIGHER EDUCATION INSTITUTIONS HAVE BECOME MORE AWARE OF THE DISCRIMINATION ENDURED BY MANY GAY, LESBIAN, BISEXUAL, AND TRANSGENDER (GLBT) MEMBERS OF THEIR COMMUNITIES, MANY INSTITUTIONS HAVE IMPLEMENTED STRUCTURAL AND POLICY CHANGES. SOME INSTITUTIONS HAVE ESTABLISHED GLBT RESOURCE CENTERS AND GLBT STUDIES PROGRAMS. MANY HAVE REVISED OR CREATED GLBT-INCLUSIVE ADMINISTRATIVE PLANS, SUCH AS DOMESTIC PARTNER BENEFITS AND NON-DISCRIMINATION POLICIES. HOW DO STUDENTS, FACULTY, AND STAFF FEEL ABOUT THEIR EXPERIENCES ON CAMPUS? DR. SUE RANKIN, SENIOR DIVERSITY PLANNING ANALYST AT PENN STATE UNIVERSITY, CONDUCTED A NATIONAL CAMPUS CLIMATE STUDY TO ASCERTAIN IF SUCH INITIATIVES HAVE CHANGED THE INSTITUTIONAL CLIMATE FOR GLBT INDIVIDUALS.

Research for the study began in October of 2000. Thirty institutions were invited to participate in the study. Twenty institutions agreed, while fourteen ultimately completed the project. A survey was designed to elicit information from respondents about their personal campus experiences as a member of the GLBT community, their perception of the climate for GLBT members of the academic community, and their perceptions of institutional actions, including administrative policies and academic initiatives regarding GLBT issues and concerns on campus. Respondents were also given additional space on the survey to provide personal commentary.

The survey focused on three themes. The themes included (1) lived oppressive experiences, (2) perceptions of GLBT oppression on campus by respondents, and (3) institutional actions including administrative policies and academic initiatives regarding GLBT issues and concerns on campus.

More than 1,600 surveys were returned representing: 1,000 students, 150 faculty and 467 staff/administrators, 326 people of color, 66 people with disabilities, 572 gay people, 458 lesbian people, 334 bisexual people, 68 transgender people, 848 women, 720 men, and 825 “closeted” people.

### Lived Oppressive Experiences

More than one-third (36 percent) of GLBT undergraduate students reported experiencing harassment within the past year. In addition, 79 percent of those harassed identified students as the source of harassment. The most common form of harassment was derogatory remarks (89 percent). Disturbingly, twenty percent feared for their physical safety because of their sexual orientation/gender identity, and 51 percent concealed their sexual orientation/gender identity to avoid intimidation.

### Perceptions of GLBT Oppression on Campus

Forty-three percent of the respondents rated the overall campus climate as homophobic. In order to avoid discrimination, 36 percent of respondents reported that they would likely conceal their sexual orientation/gender identity. Further, 10 percent of respondents would avoid areas of campus where GLBT persons congregate for fear of being labeled.

### Institutional Actions

Respondents held fairly mixed beliefs on institutional commitment to GLBT issues. Forty-one percent of the respondents stated that their college/university was not addressing issues related to sexual orientation/gender identity. Forty-three percent

of the participants felt that the curriculum did not represent the contributions of GLBT people. But on the whole respondents attested to a more supportive climate in their immediate work space or classroom. Sixty-four percent agreed that their work site or their classrooms accepted them as GLBT persons.

### Recommendations

The fourteen participating institutions agreed to take part in the study so that they could identify challenges and problems confronting their campus communities. The results will be used to identify specific strategies for addressing the problems that confront each campus individually. Generally, broad recommendations were made to provide a starting point for campus leaders. Among key suggestions to improve the campus environment for GLBT students were: recruit and retain GLBT individuals, demonstrate institutional commitment to GLBT issues/concerns, integrate GLBT issues/concerns into the curriculum and pedagogy, and create safe spaces for dialogue and interaction. ■

### Reference:

Rankin, Susan. 2003. *Campus climate for gay, lesbian, and transgender people: A national perspective*. New York: The Policy Institute of the National Gay and Lesbian Task Force.

## The E Pluribus Unum Project: Engaging Diversity and Nurturing Commitment, Collaboration, and Service in an Interfaith Learning Community

By Jim Keen, college professor, Antioch College

Excerpted, in part, from The E Pluribus Unum Project, *The Washington Institute for Jewish Leadership and Values* (2000)

IN THREE SHORT YEARS, THE E PLURIBUS UNUM (EPU) PROJECT, HAS ESTABLISHED A BOLD AND EFFECTIVE DESIGN FOR FOSTERING INTERRELIGIOUS COLLABORATION PROMOTING SOCIAL JUSTICE AND THE COMMON GOOD. FOR THREE WEEKS, THE EPU PROJECT GATHERED SIXTY HIGH SCHOOL GRADUATES, DIVIDED EQUALLY AMONG CATHOLICS, JEWS, AND PROTESTANTS, FOR THE PURPOSE OF EXPLORING HOW THEIR RESPECTIVE RELIGIOUS TRADITIONS MIGHT INSPIRE COMMUNITY SERVICE, CIVIC ENGAGEMENT, AND COMMITMENT TO THE COMMON GOOD.

The learning environment designed to carry out this vision was multidimensional, featuring formal study of religion with particular emphasis on teachings related to the environment, poverty, and human rights, as well as training in reflective listening, group governance, collaborative social problem solving, and exploration of spirituality through the arts and community service. Participants engaged in interfaith reflection and dialogue teams called covenant groups which supplemented informal conversation and reflection on the topics of the conference.

These aspects of the conference were integrated in a powerful group experience guided by the challenge the conference puts to its participants at the outset: to spend three weeks building a community among themselves that recognizes, appreciates, elaborates, and engages their diversity. This represented a powerful, and some might say utopian challenge, but one that participants have risen each year to meet with energy and grace in spite of occasional misunderstandings, tough moments, and very real conflicts that often arose as people moved beyond the niceties of the surface encounter to the harder work of engaging each other across thresholds of significant difference.

### The EPU Program

The program succeeds by inviting religious educators from each of the traditions to

adopt a method of bringing traditional religious wisdom into conversation with contemporary issues through the integration of four strands of learning: academic (religious

*Participants explore the arts as a vehicle for social and political expression and as a nexus of individual spirituality and community sharing.*

social teachings), spiritual arts, service and advocacy, and building community.

The academic program consists of faith-alike classes in which participants join others from their own faith tradition in an exploration of how their tradition addresses issues of human rights, poverty, and the environment, as well as how it relates to the other faith traditions, particularly with regard to interreligious collaboration for the common good. Faith-alike classes are led three days a week by the faculty member of that tradition. The three faculty rotate so that each week each faith-alike class has one session taught by one of the faculty from the other two faith traditions.

Thus the participants receive a substantial introduction to the other two faith traditions and how those traditions address the issues they are exploring within their own tradition.

In a second component of the program, the spiritual arts, participants explore the arts as a vehicle for social and political expression and as a nexus of individual spirituality and community sharing. Each participant spends three weeks exploring one of the following art forms: dance, drama, vocal music, storytelling, and visual arts.

A third programmatic strand is volunteer service. Almost all EPU participants were involved in community service prior to EPU and participated in new forms of service during the conference.

A final program area, community life, can be fruitfully divided into several more components: worship, community meetings, and covenant groups. In addition to pilgrimages which involved most participants attending one or more of a variety of worship services in the DC area each weekend, two to three communal worship services were held each week. Community life plenaries provided opportunities for participants and staff to address directly the challenge to create community. Community discussions clarified the purposes of the program and community reflection provided time for processing and assessing what was being learned.

Covenant groups function as the keystone in EPU's design as an integrative learning environment. Covenant groups mediate the intersection of formal and informal learning by promoting conversations focused on the questions, "Who am I? What is my experience in the world? What am I currently learning? And what does this mean for me?" There is an emphasis on reflection and dialogue which aims at the construction of more "connected" levels of meaning and at the development of a stronger sense of voice which integrates students' affective experience with their growing intellectual understanding of what they are studying.

### Student Outcomes: Religious Identity and Crossing Thresholds of Difference

By devoting a significant amount of prime program time to formal instruction and exploration in faith-alike groups, the EPU design provides a context conducive to the maintenance and development of self identification with, and loyalty to, one's own faith tradition. Faith-alike groups function as confirmational contexts in each of which a talented teacher representing that tradition provides instruction and clarification while inviting participant's deep questions and concerns. Participants report that the

interreligious nature of the learning environment as a whole stimulates their reflection and exploration of their own traditions as they seek firmer ground on which to stand as interreligious collaborators.

In my conversations with participants, I found that EPU had fostered for them a substantial and constructive engagement with diversity that they connected directly with the pursuit of the common good. As one student put it:

*I feel like it has a lot to do with expanding how many people you include in your circle and when you get to talk to people of other faiths. I personally felt like you begin to realize that even though you have different practices of worship and different rituals, and different names for things, you all have an abiding faith. I feel like that brings people closer together. And when you expand your definition of people you have something in common with, then you feel much more committed to the common good.*

### Lessons from EPU

That EPU succeeds so well at fostering interreligious dialogue and connecting it to the common good, makes it, to my mind, an exemplary program from which others who share similar visions can learn several important lessons.

First, EPU demonstrates that it is possible to structure learning environments in which participants are likely to have enlarging encounters with difference. The faith-alike, covenant group counterpoint picked up the energy from the informal interactions in the dorm and elsewhere, yielding an approach that neither over-directed interreligious dialogue nor left it to chance.

Second, the covenant group design is one that could potentially be incorporated into any learning environment in which participants are strongly invested in their learning and share a real interest in dialogue and reflection. The covenant group integrates the program by mediating in a reflective dialogical manner between the formal and informal dimensions of a learning environment.

Third, by placing covenant groups in a framework that also incorporates faith-alike exploration of one's own religious tradition and introduction to the religious traditions of others, EPU supports a practice of interreligious dialogue in which participants can come to grips with irreducible difference, and therefore, find a more authentic sense of common ground and the basis for interreligious solidarity in a pluralist approach to the common good. ■

## Prejudice Across America:

*continued from page 17*

### Outcomes

Quite unexpectedly, the tours have captured an incredible amount of interest. We have drawn national media attention from CNN, new wire services, and *The Chronicle of Higher Education*. The White House selected the tour as one of the national "Promising Practices to Promote Racial Reconciliation" and even extended a gracious invitation to our 1998 tour to sit in on a briefing with the President's Initiative on Race. I have published a book, *Prejudice Across America (2000)*, chronicling the 1998 study tour. Something about the tour,

and our experiences on it, has resonated with a diverse range of people, both as news and as pedagogy.

The tour is not a perfect experience. We still need to spend more time interacting with community leaders and activists and less time reading museum placards. The fall preparation course should be more focused. Upon returning to campus, we should find a better way of finding some closure to the intensity of our experiences during January.

Despite all of this, however, each of the study tours has been an explosion of personal self-discovery for me. Similarly, I am

struck by the meaning that the students take from the tour. Our experiences typically raise more questions than answers. These questions, however, compel us to continue our conversation and ultimately may lead us to answers that will help make a fragmented society whole. In their final journal entry, I ask the students to share what the tour meant to them and what it will mean to their futures. Their responses reflect the diversity of who they are, who they want to be, and who they are becoming. They also reflect just the beginning of their journeys—both personal and professional. ■

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## About AAC&U

*AAC&U is the leading national association devoted to advancing and strengthening liberal learning for all students, regardless of academic specialization or intended career. Since its founding in 1915, AAC&U's membership has grown to more than 850 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.*

## 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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