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ABSTRACT

This study utilized illuminative, ethnographic evaluation to examine the range and complexity of minority student programming at the six public institutions of higher education in Washington, namely Evergreen State College, Eastern Washington University, Central Washington University, Western Washington University, Washington State University, and the University of Washington. It focused on minority student programming in seven areas: (1) institutional mission; (2) academic programs; (3) recruitment and admissions; (4) retention and student services; (5) local community role; (6) administration; and (7) physical facilities. Data were gathered through interviews of administrators, faculty, and staff; examinations of public documents and institutional literature; and observations. The study found that a heated debate over curricular change occurred on every campus, with some calling for the establishment of ethnic studies programs, while others advocated the strengthening of current programs to make them more inclusive. It discovered disagreements over the role of minority recruiters and the role of mentors and mentoring programs. The study also explored the apparent lack of communication and cooperation between recruitment and retention programs, and the controversial topic of whether Asian-Americans should participate in minority academic and financial aid programs. (Contains 66 references.) (MDM)

MINORITY CULTURE-BASED PROGRAMMING IN THE SIX FOUR-YEAR PUBLIC INSTITUTIONS OF HIGHER EDUCATION IN THE STATE OF WASHINGTON: AN ILLUMINATIVE EVALUATION

by

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ABSTRACT

Through the use of illuminative evaluation as a method of inquiry the present study attempts to shed light on the range and complexity of minority student programming in the six public four-year institutions of higher education in the state of Washington. The primary concern of this study is to gather information from a variety of sources, interpret the findings, and present the results to those involved in relevant policy decisions.

The topic selected to initiate interviews pertained to the presence of minority culture-based programming. This is defined as programs which support or reinforce the culture and heritage of a specific minority group. In order to evaluate the degree to which individual institutions had such programming in place, criteria for minority culture-based programming were established in seven different areas of minority student affairs: institutional mission, academic programs, recruitment/admissions, retention/student services, administration, community, and physical facilities.

The six institutional portraits which follow are based on approximately sixty face to face interviews with administrators, faculty and staff members at Eastern Washington University, Western Washington University, The Evergreen State College, Washington State University, Central Washington University, and the University of Washington as well as observations, public documents and institutional literature.

Questions, problems, and points of contention which arose during the interviewing process related to the issue of minority programming in general and minority culture-based programs in particular are discussed as well as limitations of the research, how the research might be used, and to whom it may be useful. In conclusion it is suggested that this study has assisted in the better understanding of minority programming in Washington State and provides a framework for discussion whereby the voices of those who have often gone unheard may receive equal attention.

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CHAPTER 1. INTRODUCTION

Higher education programming to recruit and assist minority students has expanded and contracted over the past three decades and now seems to be on the upswing once again. While one would hope that this is an outgrowth of an altruistic awareness that we have a moral responsibility to provide education for all our people, it is feared that the motivation is far more pragmatic. The revival appears to be largely motivated by three factors, 1) changing demographics, i.e. increased minority populations, 2) economics, i.e. a large percentage of the workforce remains undereducated therefore putting America at a disadvantage as a world power, and 3) the need to keep our schools full. What is interesting is that in spite of this practical emphasis there are still many who resist the restructuring of higher education to accomodate the multicultural reality of life in the twenty-first century. In an effort to understand this resistance and to shed some light on the complexity of change within higher education, the present study was undertaken.

In the preliminary reading of relevant literature, it became obvious that what little had been done in this area largely centered around the gathering of minority enrollment figures, discussing the problem of minority recruitment/retention, or listing a number of techniques to solve the problem. Many authors, frustrated by their findings and inadequate time to go beyond the programmatic facade, see the need for more evaluative research to be done in the field (Sedlacek, 1987). It became apparent that what was being called for was not another formal survey or questionaire which would only reflect back what we already know, but rather an in-depth, personal account of what is actually happening in minority programming provided by the people involved. The complexity and importance of the issues demand that the quality of discussion be improved. The discussion must be based on a respect for all participants and it must be open to contradictions and new ways of viewing old problems.

One of these new ways is through illuminative evaluation, a social anthropological research method, which focuses on process not outcomes. "Its primary concern is with description and interpretation rather than with measurement and prediction. It seeks to address and to illuminate a complex array of questions (Parlett and Hamilton, 1972)." This method provides the flexibility and sensitivity to the diverse participants needed for the

present study. It will later be described in detail...

In the review of prior research, it became apparent that while there was a great deal of writing and discussion on minority culture-based programming in the sixties and early seventies, there was significantly less between 1975 and 1985. Curious about this phenomenon and desirous to find an avenue of communication to open up further discourse, the topic of minority culture-based programming and its existence or non-existence became the pivotal point from which the conversations of this research ensued. This choice was based on the notion that minority culture-based programming, as defined later by specific criteria, could potentially elicit a significant range and intensity of responses on minority student and minority culture issues within the wider context of higher education.

In an effort to increase the diversity of students and the awareness of minority cultures on our college campuses, the public institutions of higher education in the state of Washington have created programs to deal with the special needs of minority students. The present research was designed to document the nature of these programs through official reports, public documents, and interviews with individuals who are knowledgeable in the area of minority affairs in higher education. The specific questions to be pursued in this study concern the four officially defined minority groups in higher education in the state of Washington: African American, Asian American, Native American and Hispanic. The present research was designed to determine to what extent minority culture-based programming exists on the six public four-year campuses of the state, Central Washington University, Eastern Washington University, The Evergreen State College, University of Washington, Western Washington University, and Washington State University, and whether there are support structures on the campuses and in the surrounding communities which reinforce specific ethnic group cultures and students from those cultures.

While minority culture-based programming is used for the purpose of illuminative evaluation, the present research avoids any presumption that minority culture-based programming is necessary or even conducive to the optimal higher education of any particular individual or group; the issues are far more complex. What it does hope to do is bring a variety of voices, heretofore unheard or silenced, into the discussion.

REVIEW OF LITERATURE

General Issues

The importance of minority culture-based programming in higher education is suggested by several lines of research. Taylor (1986), observing the changes in ethnic awareness and support for minority programming in the past 20 years, calls for a renewal of commitment from the university. This concern is shared by Smith, Simpson-Kirkland, Zimmern, Goldenstein, and Prichard (1986) who see the need for the university community to understand the uniqueness of ethnic specific groups and respond accordingly. Lane (1969) attempts to awaken us to the fact that this would make the Black agenda for higher education quite different from that of the White agenda. The Black agenda would include: respect for ethnic differences, an inclusive curriculum, smaller tutorial-style classes taught by community people as well as university professors, remedial coursework which does not have a negative stigma attached to it, technical training with hands-on experience, internships which lead to jobs, and computer-assisted, self-paced learning. Those who wish to expand on this agenda would do well to review the work by Heyward (1985) who, based on 11 years of research in the field, has documented a number of recommendations for student affairs practitioners who work with Black students. The State Higher Education Executive Officers (SHEEO) report (1987), which is more general in its recommendations, and Vaz's (1987) "model retention program" are similar attempts to articulate ways to move toward a more minority culture-based form of programming in order to improve student retention and achievement in college.

The concept of minority culture-based programming springs from the literature under various guises. Castaneda, James and Robbins (1974) speak of it as, "cultural democracy, the right of every child to remain identified with his own ethnic, racial, or social group while at the same time exploring mainstream American cultural forms with regard to language, heritage, values, cognition, and motivation (p.15)." "It should not be seen as a plea for separating or breaking up of groups of people (p.16)." Banks (1981) sees this need for ethnic group identification as being partially the result of a complex and impersonalized modern society. Membership in such a group can provide for a familiar common base from which to operate in a larger context. Pratte (1979), as well as Banks (1981), refer to this "biculturalism" as "multiethnic"; whereas Brembeck and Hill (1973) see it as a "mosaic" with the essence of each group as the individual pieces and the shared common values of our nation as the cement. Rose (1988) reflects that this is what he has been

doing all along in the Los Angeles school system, helping those who are marginalized by the majority society acquire the skills to function within that society while maintaining their integrity and continuing to honor their roots. This is called "integration with respect" by James (1974).

Areas of Minority Student Programming

1. Institutional Mission

The importance of an institutional mission for minority programming is clearly articulated in a recent report by the Quality Education for Minorities Project (QEM, 1990). One of the key components of this mission is, "minorities will be secure in the knowledge and appreciation of their own heritage (QEM p. 55)." Banks (1988 a,b) and others see no inconsistency in this mission coexisting with the acquisition of skills needed for survival and success in mainstream culture. In fact by doing both we provide our nation with well-educated, confident individuals who see themselves as productive participants in their own community and the nation at large. Clewell (1987) moves one step further in seeing an institution-wide policy regarding minorities as essential for action as well as accountability.

2. Academic Programs

It is clear from the literature that the majority of writers on multicultural and minority affairs see it as essential that curriculum in higher education be not only reviewed but revamped to include the voices and contributions of all ethnic groups if minority people are ever to succeed in higher education (Stent, Hazard and Rivlin, 1973; Castaneda, James and Robbins, 1974). The basic request is that curricula become more reflective of diverse cultures and in closer alignment with the truth (Morgan, 1970; Brembeck and Hill, 1973; Pratte, 1979). Banks (1981) attempts to clarify the urgent need to give back to people the voices long stiffled,

> Ethnic minorities will be able to liberate themselves from psychological and physical oppression only when they know how and why the myths about them emerged and were institutionalized and validated by the scholarly community and the mass media. A curriculum that has as one of its major goals the liberation of excluded ethnic groups must teach them the ways in which all social, political and economic institutions in this society, including the schools, the academic community and the mass media, have contributed to their feelings of

inferiority and powerlessness. (p. 149)

Such a process will be painful and provoke resistance from those it has protected; but, as shown by James (1974), Pratte (1979), and the QEM report (1990), change is inevitable in order to liberate the human potential needed to deal with the complexities of life. Banks (1987) sees the resistance as "basically ideological" with the dominant group needing "to defend and rationalize their attitudes, goals and social structures (p. 537)." But in fact, as Brembeck and Hill (1973) point out, this transformation is of benefit to all since those who are educated in a homogeneous setting will be unprepared to face the work world that awaits them.

Much of the literature which incorporates the views of students reflects their demands for the establishment of more ethnic studies courses which celebrate rather than denigrate the role of non-Anglo cultures in the building of this nation (Lane, 1969; Counseling Psychologist Editorial Board, 1970; Lunneborg and Lunneborg, 1985). Ethnic Studies are seen by Pratte (1979) as one of the main arenas in which, "the richness of America's multicultural history can be shared (p. 49)." He is of the conviction that they are necessary as a step in the development of cultural pride and the taking of responsibility for one's own future. James (1974) reminds us, "Ethnic character [is] a powerful resource of learning since it springs from the student's primary culture, (p. 18)" and encourages us to utilize the wealth of experiential material brought into a multiethnic classroom by way of the students themselves.

Stent, Hazard and Rivlin (1973) add a twist on Ethnic Studies programs in seeing them as centers to train college faculty in cultural pluralism. Appropriate training would lead to the ability to address the needs of students and to an awareness among faculty members who can then serve as mentors. The value of positive faculty mentoring is well-documented by Bell and Morsink (1986), and again by Quezada, Loheyde, and Kacmarczyk (1984). Research done at The Evergreen State College in Olympia, Washington demonstrates the value of having minority faculty work with minority students on material relevant to shared ethnic concerns (Diffendal, 1986).

3. Recruitment and Admissions

Recruitment and admissions, often an area of dispute, is seen by Blakey (1987) as a place, "where unequal, positive treatment is called for to make up for past injustices (p. 12)." Richardson, Simmons, and de los

Santos (1987) concur, "Until there are more qualified high school students most universities must waive regular admissions standards to achieve acceptable levels of representation (p. 21)." They do acknowledge, however, that these are "high-risk" students especially when support services are not in place. Whether admitted under a special program or not, Allen (1987) and Tripp (1986) found that many minority students feel that they are viewed by faculty as less capable than their white peers. The hostile environment affects their academic performance which in turns justifies the assumption that they are not qualified and should not have been admitted. What is often forgotten, as pointed out by Blakey (1987), "Colleges admit students on the basis of special circumstances all the time (p. 41)." His example deals with alumni contributions, but others are just as significant: the artist, the performer, and the young scientist, not to mention the athlete. At a time when studies have proven over and over again that test scores, g.p.a. and I.Q. are not valid measurements of one's intelligence, Shor (1980) reminds us that higher education still clings tenaciously to these basic standards which oddly enough continue to rise and thereby screen rather than accomodate the capable student.

4. Retention/Student Services

Retention is a major issue of concern throughout the country. While the myth remains that most minority students drop out because they come to college unprepared, a report by Loo and Rolison (1986) reveals the contrary. Among those interviewed who considered dropping out, it was the non-minority students who most often cited academic reasons, whereas the minority students more frequently cited lack of support, social and educational dissatisfaction, and personal reasons. These findings are confirmed by Treisman's (1985) work with Black students at Berkeley. He states that the problem is not motivation, but disorientation. In fact most minorities, especially first-generation college students, are highly motivated knowing that they will pay a high price socially if they fail. What was not encouraging to find in the research is that most minority students tend not to use the services that are available to them that might prevent them from failing in the system (Treisman, 1985; Davis, 1986; Hughes, 1987). One of the main reasons for this avoidance is the stigma attached to seeking remedial or counseling help (Smith, Simpson-Kirkland, Zimmern, Goldenstein, and Prichard, 1986).

There are however some model programs for the retention of minority students that have been established throughout the country which attempt to bridge the personal and the

academic thereby reaching the student before a crisis occurs. What these programs tend to have in common are university faculty and staff members who are culturally sensitive, have high expectations of the students, provide mentor-type relationships, and offer academic and financial counseling (Quezada, Loheyde, and Kacmarczyk, 1984; Vaz, 1987). In addition, according to Clewell (1987), there is a need to have an above-department level person to coordinate minority student services, making special arrangements for minority students' admission, and monitoring the effectiveness of minority student services. One ethnic group which has been popularized as being naturally successful, not needing such help, and not receiving any institutional support are Asian Americans. Ironically, as Suzuki (1989) points out, this has led to their being alienated from both minority and majority populations. Asian Americans, in reality, are not a single entity but rather are composed of many ethnic and cultural groups, speaking a multitude of languages. This inability or unwillingness on the part of Americans to differentiate without discriminating seems to be at the core of much of our racism. The penchant for grouping people of similar coloring into a single entity prompts Banks (1988 a) and Smith, Simpson-Kirkland, Zimmern, Goldenstein, and Prichard (1986) to remind us of the dangers connected to ignoring the differences between groups and within specific ethnic groups. An example of both these blunders exists with our treatment of Native Americans who do not see themselves as a minority, but rather as a people, a nation among many nations.

5. Community

Banks (1981) discusses the obvious, but often forgotten, reality that when individuals find themselves in an environment which is predominantly of a different ethnic group they, "tend to turn to their own ethnic groups for their intimate relationships, for reaffirmation of their identity, and for psychological and emotional support (p. 42)." When students cannot make these connections on campus they turn to the community for support. The importance of community involvement in minority culture-based programming is seen as essential in the research by Robinson, Foster, and Ogilvie (1969), Stent, Hazard, and Rivlin (1973), and James (1974). This includes parent participation, community people as mentors, and two-way on-going communication with minority people and events in the community.

In the midst of cries for diversity, not enough minorities in the pipeline, and complaints of understaffing, Illich (1970) reminds us that we need not be totally

dependent on professional faculty to provide education in its many forms. This need for the university to utilize the larger context in which it is situated is underscored by several prominant authors (Robinson, Foster, and Ogilvie, 1969; Castaneda, James and Robbins, 1974; QEM, 1990). One method suggested to achieve this integration is through ethnic advisory groups (Stent, Hazard and Rivlin, 1973). Another, "is to make school facilities available to the community as a center for various social and educational services and the use of local residents as aides and tutors (James, 1974, p. 63)."

6. Administration

Although the concerns and complaints regarding minority programming tend to find their way most rapidly to the respective Offices of Student Affairs, Lunneborg and Lunneborg (1985 a) found in their research that recommendations made by minority students tended to be more university-centered than student affairs-centered. Rather than the continued reliance on student services to handle the minority issue, Rendon (1989) found that students are demanding action from the administration. This translates into more financial aid, more ethnic studies classes and more minority faculty members. Allen, Bobo, and Fleuranges (1984) reiterate this cry for increasing minority representation on campus and saw it as a key to decreasing the social isolation felt by many of the students who were interviewed by the authors. Over and over again it was the administration that was held responsible for this isolation, the "cold campus" atmosphere, and the pervasive racism (Lunneborg and Lunneborg, 1985b; Hughes, 1987). Loo and Rolison (1986) found numerous examples where students cited the university as basically unsupportive and unresponsive to their needs. Nevertheless, as Shor (1980) and Rendon (1989) demonstrate in their respective research, when there is something wrong with the system, the locus of failure is transfered from the institution to the individual.

Minority leadership, as shown in Diffendal's (1986) work and the QEM report (1990) is another part of this demand. When this, or until this, is in place faculty members throughout the campus need to become sensitive and aware of the cultural diversity in their classes and alter their instruction to include ethnic content (Ross, 1979; Banks, 1988 a). In a perceptive moment, Stent, Hazard and Rivlin (1973) remind us, "The true impediment to cultural pluralism is that we have had culturally deficient educators attempting to teach culturally different children. We can't teach what we don't know. The deficiency thus is in the professional, not the client (p. 78)."

7. Physical Facilities

How are we providing for minority culture-based programming? What resources and space are being set aside to be used for this purpose? Where are they located? One recommendation that emerged in a variety of forms was the establishment of centers where minority students can meet for social and educational exchanges. "While these centers may be considered separatist by some on predominantly White campuses, these centers provide an 'oasis', a place where Black students feel comfortable on predominantly White campuses (Moses, 1989, p. 7)." Taylor (1986) concludes that despite all the talk in favor of various forms of minority culture-based programming, much of the money to provide facilities and staffing for these services has been severely reduced.

Methodological Issues

The present study is based on an approach to institutional research developed by Malcolm Parlett and David Hamilton (1972) in their work, "Evaluation as Illumination: A New Approach to the Study of Innovatory Programs." This method focuses on the process at work within a given context rather than on specified outcomes. "Illuminative evaluation thus concentrates on the information gathering rather than on the decision-making component of evaluation. The task is to provide a comprehensive understanding of the complex reality (or realities) surrounding the program (p. 32)." To do this a variety of techniques are used depending on the situation and the individual being interviewed. The choice of questions varies. As Parlett and Hamilton put it, "the problem defines the methods used, not vice versa." By having different voices speak to a common issue, the picture is illuminated, the mosaic more complete.

Parlett and Hamilton eschew traditional evaluation as naive and artificial because it tends to iron out contradictions or unusual responses. One result of traditional evaluation research is its move away from sensitivity to unfamiliar utterances and towards bureaucratic expediency. The tendency to seek quantitative data by objective means neglects what might actually be occurring. What is called for in this form of research is an ability to suspend one's prejudgement, to accept the possibility that there is no one Truth but rather many truths. The study of diversity must use a method which is respectful of diversity; we can call it epistemological diversity. It is an assumption of the present research that illuminative evaluation as espoused by Parlett and Hamilton

(1972) does this very well. Similar site-specific and ethnographic studies have been widely used by Goodlad (1984) and Goodlad, Sirotnik, Soder (1989). Sirotnik (1989) explains that, "those who utilize this method are more interested in generating than testing hypotheses. The general approach to data analysis can be characterized as descriptive, exploratory, and evaluative rather than confirmatory (p. 246)."

The value of using this form of ethnographic research has been further demonstrated in Lightfoot's (1983) use of institutional "portraiture" as shown in her book, The Good High School. Diffendal (1986) has similarly used this methodology with success in researching one of the campuses included in the present study. Describing schools as, "holistically complex systems that relate to external communities (p. 13)," she sees the need to step back from traditional forms of linear inquiry in order to view the overall context of social interaction which is often missed when too narrow a hypothesis is under review. Finding support for this line of inquiry, she quotes Marcus and Fischer (1986), "The task of ethnographic cultural critique is to discover the variety of modes of accommodation and resistance by individuals and groups to their shared social order (p. 132-33)." Geertz (1973), using interpretive anthropology assumes, like Weber, "Humans are suspended in webs of significance that they themselves have spun (p. 5)." He goes on to explain that a valid analysis of culture involves eliciting the points of view of the various participants in the situation and through them exploring, "how different cultural constructions of reality affect social action (Marcus and Fischer, 1986, p. 25)." Similarly, the present research has attempted qualitative, "illuminative evaluation" based on ethnographic portraits of the public four-year institutions of higher education in the state of Washington with a focus on minority culture-based programming.

CHAPTER 2. RESEARCH DESIGN

The overall research design of this paper has two parts: 1) the illuminative, primarily drawn from in-depth, ethnographic interviewing with individuals responsible for programs in the area of minority affairs, and 2) the evaluative, based on the existence of minority cuture-based programming. The research strategy was to develop descriptive "site" studies using data gathered from observation, interviews, literature produced by and about the colleges, and other documentary information. The choice to use minority culture-based programming as a means for evaluative interpretation was somewhat arbitrary. Another relevant topic could have been used with perhaps the same degree of effectiveness. What is interesting, however, is that the concept of minority culture-based programming produces very strong reactions in people. It raises the conversation to a level of values rather than statistics. Personal interviews were used instead of questionaires for it was ascertained that the level of depth required to understand the complexity of the issues and differences in programs between schools could not be garnered from a written survey. Moreover, as demonstrated by Parlett and Hamilton, many people regard questionnaires as impersonal and intrusive. Others, frustrated by the limitations of pen and paper to express more complicated views, often do not reply. These individuals are often the very ones that are needed to clarify the situation.

The design called for the results of the interviews and other documentation to be organized into ethnographic portraits for each institution. An ethnographic portrait in this context is the composite portrayal of each school as developed from the words of those interviewed, material read, and observations made. It is a description of an institutional environment as reflected by those involved in it. Such research is respectful of contradictions and confusion. The primary purpose of these portraits is to describe and interpret, not to measure and predict.

SUBJECTS

Personal interviews were conducted over the period of sixteen months with administrators, staff and faculty members in the six four-year public institutions of higher education in the state of Washington. The criteria for selection of those interviewed in the study included: 1) their degree of involvement with minority affairs; 2) their status within the institution; and 3) their reputation for being a spokesperson on the issue of minorities in higher

education. The interviews were conducted with individuals in the following positions in the following schools.

Central Washington University
- Dean of Admissions and Records
- Director of Admissions
- Director of Institutional Research
- Admissions officer
- Faculty members
- Director of Special Services
- Minority Student Academic Advisor

Washington State University
- Director of Minority Affairs
- Assistant to the Director of Minority Affairs
- Admission officers
- Vice President for Student Affairs
- Minority counselors
- Program manager

Eastern Washington University
- Director of the Black Education Program
- Director of the Indian Education Program
- Director of the Chicano Education Program
- Vice President for Student Affairs
- Admissions officers

University of Washington
- Vice Provost
- Vice President for Minority Affairs
    - Assistant Vice President of the Office of Minority Affairs
- Director of African American studies
- Vice President for Academic Affairs
- Director of the Equal Opportunity Program
- Director of the Center for Educational Renewal
- Dean of the School of Education
- Admissions counselors
- Faculty members

The Evergreen State College
- Vice President and Provost
- Vice President for Student Affairs
- Dean of Student Development
- Director of the Student Advising Center
- Director of Enrollment Services
- Coordinator of First Peoples Recruitment
- Director of the Peer Support Program
- Coordinator of First Peoples Advising Center
- Career Development officer/Director of the Mentoring

Program
A co-founder and faculty member at the Tacoma campus

Western Washington University
President of the University
Vice President for Student Affairs
Assistant to the Vice President on Minority Affairs
Director of the Multicultural Center
Minority Student Services Coordinator
Director of the American Ethnic Studies Program
Admissions officers
Assistant Director for the Academic Advising Center
Faculty members

INTERVIEWING PROCESS

The form of evaluative research used in this study is based on the recognition that valid social interpretation of events requires the networking of various individuals involved in the process. "It recognizes that an innovative instructional program cannot be separated from its learning milieu -- a network of cultural, social, institutional, and psychological forces (Parlett and Hamilton, 1972)." The interview style is characterized by qualitative, open-ended, in-depth discussions. In addition to direct interviews, observation of discussions between individuals as well as phone conversations were noted. This was not done secretly; in fact, such interactions often gave the individual an opportunity to demonstrate how she/he handled certain situations or related to those around her/him.

The scheduling of the interviews was done by telephone months in advance. Usually four or five were set for one day's work and inevitably there would be one or two cancellations with the result averaging three to four in one day. Having to deal with so many individuals who were often away or locked in meetings made this process trying at times, requiring spending two to three days at the site and in some cases returning for a second time to complete the interviewing process or extend it to incorporate others to whom I had been referred. The process was broken down into four stages: 1) overall observation and general inquiry; 2) withdrawal and assimilation to gain a picture of what was occurring; 3) more specific inquiry; 4) and finally, an effort at interpretation.

INTERVIEW QUESTIONS

The content of the interviews pertained to each individual's ideas and involvement in minority programming, how they perceived their institution was progressing in this

area and whether or not minority culture-based programming existed on their campus. The interviews were initially directed towards a discussion of minority culture-based programs in order to address the criteria for such programming. They inevitably ended up including extensive material pertaining to the other support services and academic programs relevant to minority student programs on the various campuses. While the appointments were preset for one hour they often went beyond the time limit and sometimes flowed out of the office. Because of the level of trust required in this process only a portion of the information received was used in the study. Furthermore, the source of the interviews, while it would be more interesting to know, has been obscured by referring to the classification of staff, administrator, or faculty member for most of those interviewed.

There were two specific areas of conversation: 1) The existence of minority culture-based programming on the campus; and 2) other minority programming which supplements or stands in place of minority culture-based programming. The following criteria were developed as a means of establishing the existence of minority culture-based programming in each of the several crucial areas of minority student affairs.

CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

Institutional mission: a university-wide commitment to the education of all people, clarity of mission, infusion of mission to the entire campus, and a concern with the growth of the individual rather than mainstreaming.

Academic programs: an integrated and inclusive curriculum, ethnic studies classes, remedial courses taught by faculty, first term orientation course for all first generation college students, education that is relevant and interesting, bilingual coursework.

Recruitment/Admissions: early outreach into the lower grades, early identification of potential minority students, reprioritization of admission criteria for all students, multiethnic representation in the admissions office staff with at least one person designated to recruit minorities, ethnic counselors who assist in recruitment, and bilingual recruitment brochures.

Retention/Student Services: counselors who represent the four dominant ethnic groups, academic advisement and monitoring, financial aid and minority scholarships, a tutorial/learning center, faculty and peer mentoring, educational programs set up in the dorms, and ethnic student organizations.

Community: minority culture-based programs in the community which encourage student participation, community participation in campus events, outreach and involvement with minority organizations, churches, professionals and their use as mentors, tutors and guest speakers, ethnic advisory groups, parent education, and university facilities available for community use.

Administration: central coordination of all minority related programs, a minority affairs administrator above the level of department head, a significant percentage of the faculty people of color and/or with bicultural awareness, a reward/tenure system which includes work with students, committee work and community involvement in the evaluation process, partnerships with high schools, community colleges and business, and faculty and staff training seminars in multiethnic education.

Physical Facilities: a centrally located multicultural advising center where students feel at ease dropping in, counseling offices with sufficient, well-designed office space for all staff and students to work effectively, an ethnic student lounge large enough for meetings and social gatherings, and close proximity of all offices which service minority students, e.g. counseling, academic advising, and tutoring.

CHAPTER 3. THE EVERGREEN STATE COLLEGE

INTRODUCTION

The Evergreen State College (TESC) is located on 1,000 forested acres on the southern shore of Puget Sound. Five miles away is Olympia, the capital of the state but still a sleepy seaport community of 30,000. Unique within the state, TESC features an interdisciplinary liberal arts curriculum organized into programs of coordinated studies lasting one or more quarters. Narrative evaluation of students is used rather than conventional grading and students are free to design their own concentrations of study beyond first-year core programs. Interviews were held with persons holding the following positions: Vice President and Provost, Vice President for Student Affairs, Director of the Student Advising Center (KEY), Dean of Student Development, Director of Enrollment Services, Coordinator of First Peoples Recruitment, Coordinator of the First Peoples Advising Service, Director of the Peer Support group, Career Development officer and Director of the Mentoring Program, and one of the co-founding members of the faculty at the Tacoma Campus.

MINORITY CULTURE-BASED PROGRAMMING

The following are responses to the question, "Do you have minority culture-based programming at The Evergreen State College?"

"Whatever the program is, there need to be choices with minority culture-based grounding. A person needs to be grounded in one's culture. [It provides] strength and clarity, identity and community. White people need it too but don't know it," explains an administrator with genuine intensity. "Anyone who denies their culture becomes a rootless person. They take on a socio-pathology, and can't contribute. You have to know where you come from. In the past, assimilation may have made more sense. It was a romantic time, a polyglot culture. Southeast Asian students are now in the midst of trying to find a balance between assimilation and preservation of culture."

"We live in a society based on racialism; minority culture-based programming is not a separatist approach. The integrity of one's culture must be maintained in a predominantly anglo culture. It is necessary to find a basis for support. It is implied that in these environments [of higher education] the dominant culture has control over the curriculum and the services; therefore what is transmitted is a eurocentric rather than an inclusive

approach," laments an administrator. "There is integrity in cultural idioms."

For some at TESC, these cultural idioms were most obviously observed in the minority student organizations; for others the First Peoples Advising Service as a whole was viewed as a minority culture-based program, while still others saw the outreach to a local middle school and the teaching of parenting skills as minority culture-based. One of the vice presidents was far more specific and after some moments of thought said, "We actually have three minority culture-based programs at Evergreen: The Tacoma campus, the old Native American program under [a former faculty member], and the new Quinault Nation program."

"In some ways minority culture-based programming is more important with Native Americans than with other groups," explains an administrator. "The dynamics of who they are and where they are going are different from all other minority groups. They have a sense that they are a 'people' not a minority. At Christmas break they go home. Parents have expectations. The clash is phenomenal. We need to work with students on reentry. Native American faculty are saying that they want the young to return to the reservation but the young don't want to go." A staff person quite familiar with Native Americans elaborated, "Indian programming at the university is suspect; credentials are suspect. We believe that education should be community-based with our own people teaching. My people are being changed."

A counselor acknowledging the changes in attitude between the youth of today and those of twenty years ago remarks, "The younger students say that minority culture-based programs are separatist; they don't want to be different. Why should they? They have no ethnic identity." Nevertheless as pointed out by another administrator, "It is a myth that Euroamericans lack culture. Culture and ethnicity are important to talk about but they are in many ways fear-based. We cannot forget the issues of racism and power. It's safer to talk in terms of multicultural."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission
   Evergreen is committed to fostering individual and collective growth in a democratic society. To that end, we welcome students of diverse culture, race, age, previous educational and work

> experience, geographical locations and socio-economic backgrounds. The college seeks qualified students who demonstrate a spirit of inquiry and a willingness to participate in their educational process within a collaborative framework (First Peoples brochure).

An administrator adds to this theme stating, "Epistemologically, we must reinforce the culture from which people come and then expand the vision. Evergreen has made a commitment to roots and visions, one's own roots and the vision of another culture."

2. Academic Programs

> The inclusion of cultural diversity in the TESC curriculum is less a function of traditional requirements than it is of the centrality of such concerns to our faculty. Over 19% of our faculty are from minority cultures. Close to 50% of our faculty have spent considerable time in other countries. Because TESC faculty teach in teams (rather than in isolated courses), the impact of these faculty is amplified far beyond what those actual numbers would imply. (draft report supplied by an Evergreen administrative)

"All Evergreen students are required to take ethnic coursework as part of their GURs," explains an admissions officer. "They are discipline specific. All programs, whether they are stated as ethnic related courses or not, are required to use books [that are written by individuals] other than white, dead males." In addition to the regular interdisciplinary coursework within the various programs a special course entitled "Cultural Identity, Integrity and Work" was taught this year by one of the minority administrators who is the career development officer. According to her,

> The purpose of the course is for juniors and seniors to delve into their own culture and evaluate which cultural values are resolvable and which aren't. All students must write a cultural heritage paper using genograms to trace back two to three generations at least. As the students share their research I develop a chart with different colors for different heritages. I want them to be able to move from where they are at TESC to the culture of work and the transition into larger society. At present there are more white people in the class than minority but still there are more people of color in this class than

in any other [at TESC].

Evergreen is perhaps unique in the state in having two minority culture-based academic programs. Both of these are off-campus, embedded in the communities which they serve. One of these has been in existence for 18 years called simply "the Tacoma campus" and has focused mainly on the needs of African American people in the Tacoma area although at present it has a large enrollment of older white women returning to school. The other such program is the Quinault Nation off-campus site which began last summer. The following is a short discussion of these two programs and the leadership style which has maintained their integrity as minority culture-based programs.

The Tacoma TESC campus began in 1972 in the home of a distinguished black woman who with one of her white female colleagues from TESC began working with interested members of the Tacoma community. "At the onset most of our students were retired black military men and upwardly mobile blacks," relates one of the co-founders,

> The goal was to move people beyond community college education and get them to go back into the community. For the founder there was a need to affect change in the black community by providing positive role models of parents and grandparents interested and involved in education. Military men also had the money to spend on education. In 1982 the program was accepted by the HECB and a campus was established with 80% of its students Black and an average age of 42. At present 52-75% of its enrollees are people of color depending upon whether it's a day or night class. There is a ceiling of 120 students. No publicity is done or needed to fill this quota. All is through word of mouth. One out of two people that you meet here are Black versus one out of ten at the Olympia campus.

The success of this program seems to be derived from two main causes: its leadership and its community base. This is referred to by its founders as "contextual education." The current director, also an African American woman faculty member, echoes these truths in believing, "reinforcing roots must be placed in a critical mass. There is no such thing as objectivity. One cannot be detached from self and roots."

Based on the success of the Tacoma campus, and a need for articulation with Tacoma Community College (TCC),

the Bridge Program was developed. According to one of its faculty members, "It is one of the only programs in the country really dealing with partnerships with community colleges. All of the coursework is transferable and upper division. The student credit hours (FTE) go to TCC. There is a ceiling of 50 students with one faculty from TCC, and one from TESC. Retention is 98%." It is an evening program only. The second minority culture-based program is the Quinault Nation Off-campus Program.

> This academic program is designed for approximately 40 students from the Quinault Nation. The Quinault Nation was selected as the site for this community-based program because of the active support of the tribal government and the number of individual requests for studies beyond those available at the nearby community college. Classes are held in the local community of Tahola on the Quinault reservation; faculty have regular office hours in the community. Access to the resources of the Olympia campus are facilitated by the coordinating faculty, and include guest visits by other TESC faculty, use of campus library, and collaboration with other academic programs and student services as needed (program brochure).

Although this is a relatively new program it needs to be seen in a larger historical context. For the past two decades there has been a very strong Native American presence at TESC due to a particular individual who has recently died. In many ways she provided the groundwork necessary for acceptance of such a program. During her time as director of the Native American Studies Program at Evergreen she upheld the belief, "The source of authority [for Native Americans] lays with the elders, not with white culture." A colleague remembers her unique way of articulating her philosophy and perceptions, "Whites emphasize attendance, attention, and assignments. They should emphasize convictions, commitments, and concerns." For her, "Native American Studies was a place for Native Americans to study not a place to study Native Americans." Apparently, with her death a void was created where, as one of the vice presidents put it, "Native American Studies was neither about nor for Native Americans." The Quinault Nation program is a recent effort to renew TESC's commitment to that earlier approach.

One of the administrators and long-time colleague of these women minority leaders when they were in their prime drew some interesting comparisons regarding their

perceptions of minority culture-based programs,

> Both felt that you must know who you are as a Black or American Indian before you can take in content. You must deal with the issue of oppression. Both wanted to create a culturally appropriate environment and safe space for their people to learn. Both wanted control of resources, images, and authority. Identity for them was in the context of the community wherever that took you. In other words, you can't talk of content until you know who you are. The development of identity, group loyalty, and a sense of personal authority were of utmost concern. There were major differences between the two as well, centered around the transference and sharing of power. One believed it was necessary to study classic liberal arts and be able to comfortably articulate western thought as it related to social issues. The other repudiated western thought. But both placed an emphasis on the education of the adult whom they called the 'transitional student'; the bridge between the traditional member of the household and the youth. They wanted to reach the entire family, teaching through this generation to the next. It was about honesty not radical content.

3. Recruitment/Admissions

It has been difficult at times for Evergreen's admissions staff to translate the college's non-traditional orientation towards learning to first generation college students. This fact in combination with the campus's geographic isolation has made the recruitment of minorities somewhat of a challenge. While there is only one minority specific admissions person the overall admissions staff is well-represented ethnically. TESC is also the only school surveyed which seriously utilizes the help of students of color in the recruitment efforts. The First Peoples brochure states,

> The First Peoples Recruitment Office is a branch of the Admissions function of the College. The staff work to recruit and admit eligible people of color as matriculating students here at TESC. The office seeks currently enrolled students of color to assist with this recruitment and follow-up process. There are both volunteer -- such as hosting a visitor to campus, or attending a recruitment site at a local high school -- as well

as paid positions. Working to implement Preview Day is one such paid opportunity.

Preview Day, held in early winter quarter, hosts potential students of color and their families for an all-day campus visit. Other ways students can work with staff on recruitment include participation in the Minority Team Conference; individual visits to community colleges or Indian nations; individual counseling sessions with a counselor for minority students who visit campus; and special financial aid workshops.

The only early outreach program mentioned was referred to as the "adopt a school" program. "It networks Evergreen with the local middle school," explained a staff member." The focus is to bring their study skills up to par. Parenting skills are also taught along with nutrition and issues around self-esteem." Evergreen publishes a handsome bilingual First Peoples recruiting brochure.

4. Retention/Student Services
Counseling and Advising

The First Peoples Advising Service has an extensive staff who are deeply involved in the advisement and retention of students of color. Their services include: fall orientation activities for incoming First Peoples students, peer advising, faculty and staff mentoring, a monthly newsletter, a study/typing room and library lounge, as well as the sponsorship of films, dances, workshops and events in cooperation with the First Peoples student organizations. Conditional admits are also made through and monitored by this office. Academic advising is done through the KEY (Keep Enhancing Yourself) program which works closely with Financial Aid, Career Development and other offices in addition to conducting workshops such as the "academic survival workshop," and counseling sessions. The Academic Skills Center is the result of a merging of the Learning Resource Center and the Math Skills Center. There is also a Writing Center to assist students.

"The Faculty Mentoring Program," says its director, "is new this year. We are fortunate to have so many minority faculty and staff to match up with first year students of color. To facilitate this, an event is set up for students to choose the mentor they would prefer. A questionnaire is then passed out regarding cultural values and conflicts which is used as a source of discussion. Both sign a covenant of respect trust and confidentiality. And, finally a 'growth contract' is developed which is used as a guide and a tool for evaluation at the end of the year."

"Two years ago the Peer Support Program, which," according to a staff member, "had been limping along for five years without full time support or funding, came into its own." A peer director who has a professional background in counseling psychology was hired as well as part-time student workers. With the new director came a new direction: the training of culturally specific advisors who would also be taught peer counseling skills. The training was intense, requiring the new workers to live on campus for two weeks prior to Fall quarter. "Some of the questions we explore," said the director, "are 'what is a leader within my own community?' 'How is it different?' 'How does this impact who I am and why I chose this job?' The program helps students not to feel so alienated. Outreach is the main focus of the program since it is well-documented that minority students don't usually access the available services." To insure outreach, one student lives in the dorms and is available day and night. According to the director, "It is this level of contact that includes telephoning, letters, and personal visits that keep the lines of communication open." One interesting feature of the Peer Mentor Program are the weekly workshops set up and given by the student workers themselves. "Topics," he says, "have included homophobia, eating disorders, mixed bloods, interracial relationships, adoption, what color is your education? and, 'what is it like to be the only person of color in your seminar?'"

On the more critical level an administrator expressed concern over the recruitment and retention of some minority groups. "Because of the diversity of the Hispanic population, MEChA, for example, is having a difficult time drawing members," he reveals. "There just aren't many Mexicans coming to Evergreen. Cubans and Argentinians, whose families have given education a high priority, deal with American life and education differently than Mexicans who are viewed as an underclass in this society. There are also noticeable differences in success between the Mexican International students and the Mexican American students." While Evergreen does not consider Asians, in general, an underrepresented group they do acknowledge the needs of their Asian Pacific American students. They have a trained Asian counselor on staff as well as an active student organization. The counselor refers to, "the myth of Asians being the model minority as damaging. Just because they are doing well academically doesn't mean that all else is well. The myth that there is no drug problem prohibits funding from coming through. This identity is a form of denial."

There seems to be a great deal of concern about Native

American students at Evergreen. One administrator exclaims,

> The Native American program is not serving its people. If the purpose is to give them consciousness of culture, ok, but if you want to enable them to acquire the skills to become a fish biologist so they don't have to hire a white man to do that [work], then we are failing. Here [at Evergreen] they lose sight of their roots, Native American values are lost; they are more like white. In reality it becomes worse for them to do work for their own people than to have a white person do it. All of our Native American students are social science majors, artists, psychologists, etc. They need training to take back to the reservation.

"Even though TESC has ten Native Americans on the faculty, Eastern has 8% of the Native American students [the highest percentage of Native Americans in the state]. Why?" inquired one of the vice presidents. The answer he felt, lay in the fact, "EWU has a long house on campus, and students can go home on weekends." Because of this belief there is a move on to build a long house on campus. An academic advisor noted, "While Native American students do connect with Native American faculty, they tend to go off campus to socialize."

Student Organizations

"We must reorganize the structure within the institution based on the recognition, respect and celebration of culture," proclaims an administrator. "Support groups are essential for our survival." At Evergreen the value of student organizations is not underestimated. In fact, they are seen as an integral part of the success and retention of students of color. One administrator saw, "Evergreen's isolation as one factor that makes students dependent on AS programming. They are useful; they provide a space to air one's anger, have social contact, share culture and food, and just relax." Some groups go on field trips together. This year the Asian Pacific Islanders (API) went to Tacoma for a traditional concert, UMOJAA (means 'unity' in Swahili) went to Seattle for its music, the Women of Color attended a YWCA conference on leadership and another on International Women's Day. Some students attend the annual National Leadership Conference for Afro-Americans.

"The role of the First Peoples Advising in relation to these student groups is that of a consultant not an advocate," states a staff person. "We identify, address and

evaluate the programs but we do not lead them." The five student organizations are: Asian/Pacific Isle Coalition, The Evergreen Indian Center, MEChA, Women of Color Coalition, and Umojaa which states in its pamphlet, "[Umojaa] exists to develop and reinforce Black consciousness." Events sponsored by these groups include: Martin Luther King day, the Pow Wow, Indigenous People's Day (in lieu of Thanksgiving), Black History Week, International Women's Day, Asian Pacific Heritage Week, Cinco de Mayo, the First Peoples graduation celebration and orientation, video nights by, for and about people of color. "And by the way," an admissions person reminds me, "the Cultural Trivial Pursuit game was developed here."

5. Community

For some Hispanic students and staff at TESC their retention is directly tied to the support that they have received from the Hispanic community in Olympia. One staff member explained how this community has made a difference in her desire to stay at Evergreen, "The first week that I was here I received a phone call from a Hispanic woman who welcomed me and invited me to a gathering at her home." When inquiring about the lack of opportunity to speak Spanish in Olympia she responded, "I actually have more contact with Hispanics here than I did in California." "Five families have adopted TESC. They are 'compadres'; they witness and sponsor each other's kids, like godparents. Once one has a feeling of 'family' here, the retention prospects are much greater. There is also a Hispanic Women's Network composed mostly of state government women who facilitate cultural events such as Cinco de Mayo at the capitol museum." The bridge between the community and the campus is being constructed in part by, she explains, "a couple who teach Mexican folklore dances, mask making and tell stories at TESC in the leisure studies department. They perform at every Hispanic event and have become role models for many students."

This summer eighty Native American students spent two weeks at a Summer Youth Leadership Conference at TESC. They were learning about their heritage, leadership and themselves. "For me to learn respect was like learning another language," said a senior of Lake Roosevelt High School in a newspaper interview. As a staff member puts it, "Many Indian students drop out of college because it is so different from their often rural upbringing. It's like culture shock. If an Indian student were to go to school in Seattle, they'd probably drop out because they wouldn't know how to survive in a big city." Some staff people felt, "Outreach into the community and the lower grades should be

intensified." An administrator echoed this stating, "Even though Washington has few minorities in some communities, the public schools are still responsible. It is willful ignorance in 1990 for a community not to have significant academic exposure. Books, films are possible even if people of color are not present."

6. Administration

"Just yesterday the Strategic Planning Council met to set priorities," one of the Vice Presidents informed me. "One [of the priorities] is to have 20% of faculty people of color, the others pertain to funding, recruitment, etc. It requires systemic, systematic funding and sustained leadership to inspire people. Resources are a part of this. In hiring we must find people with multicultural expertise. Just having a person of color doesn't do it. It is far more complex than skin color, it's ideological."

"Higher education," argues an administrator, "has defined one who is intelligent as one who is detached, enlightened and objective. It is essential that we put behind these biases. Many of the white males who control higher education are not responsive to the needs of people of color; they are not attracted for reasons of epistemology." From conversations such as this a pressing need for the retraining of faculty evolved. Some staff were less than optimistic about this ever occuring, stating, "unfortunately, to be successful in this area may require the natural death of many people." Others were not willing to wait and commented on the need for a holistic approach to education with cognitive and affective learning both acknowledged as valid. Another staff person challenged the myth of integration, reminding us, "the minority has moved into the dominant culture but the reverse is not true."

As in all the other schools interviewed there was a palpable concern for cooperation and coordination between the various parts of campus life. One administrator spoke of this as "disaggregated." He continued, "admissions and academic, enrollment services and student services all need to join together. The better we are integrated into the university, the better the retention. If we, student services, are expected to handle all minority issues then others will relinquish their responsibilities. Student services has no impact on what happens in the classroom. We must hold the anglo staff and faculty accountable." Unfortunately, as he points out, "faculty have not been trained to promote and demonstrate cultural pluralism. Money needs to be rerouted to retrain faculty. The people who have access to resources must be included in the

discussion, in the management of fiscal and human resources."

It might be mentioned here that Evergreen is one of the only schools in my survey that actually has institutionalized the granting of rewards for student advising. Built into every faculty members contract is a requirement that they do some community work or DTF (disappearing task force) duty. DFT is defined as committee meetings which in the Evergreen philosophy should not be standing committees that meet regardless of need, but rather meet when there is an issue to be resolved, and once done so, the committee is dissolved, hence the name. It was decided that mentoring would be given this type of status to prevent "burn out" on the part of those who tend to be wanted on every committee which is an issue of particular concern to faculty of color.

7. Physical Facilities

The First Peoples Advising Service is located in the main administrative building which in many ways serves as the center of campus. The building houses the library, faculty offices and most other administrative functions of the college. The offices of the First Peoples Advising Service are located together within the larger academic advisement center. Their space includes the separate offices of Dean of Student Development, Coordinator of the First Peoples Advising Service, Director of the Peer Support group, Career Development and Director of the Mentoring Program, as well as their secretarial support staff. The entrance to the advisement center is open and friendly with lots of space to sit and literature to read.

The offices of the First Peoples student organizations are separate from the advising service on a different floor. Outside their respective rooms are posters, sofas and work space for gathering. These offices are down the hall from the Vice President of Student Affairs. The other significant member of the team is the First Peoples Recruitment officer whose office is located within the Admissions and Enrollment area on another level. The fact that all of these various services and functions take place within one building makes the transfer of both staff and student bodies convenient. The First Peoples facilities are on the same par with any of the other offices; they are not an afterthought nor an appendage but an integral part of college.

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

Evergreen is somewhat unusual in the state of Washington in that there is at least the appearance that the entire campus is engaged in the dialogue, if not the practice, of reconceptualizing the college along multicultural lines. There is definintely a strong vision carrying forth the dramatic changes at Evergreen that are impacting their curriculum, faculty and student recruitment and community outreach. The belief in and use of minority culture-based programming was most pronounced at Evergreen.

2. Academic Programs

Evergreen is the only college of the six interviewed which has an integrated curriculum. This is partially due to the involvement of a diversified faculty who, through the process of team teaching, have an impact on the direction of their courses and the multicultural nature of the curriculum at large. Besides general exposure to coursework which speaks with a variety of voices, all Evergreen students are required to take ethnic specific classes as part of their GURs. This year a special course was offered principally for minority students entitled "Cultural Identity, Integrity and Work." The purpose was to help juniors and seniors look seriously at how they planned to handle life after college, what cultural values they saw as essential to their identity, and which were they willing to sacrifice for success in the larger society.

There are two programs that are part of Evergreen which are completely minority culture-based. These exceed the criteria used in this study to define programs that are minority culture-based within the six state institutions. For some, these two programs, the Tacoma Campus and the Quinault Off-campus Program, cause upset and are viewed as separatist. In reality, Evergreen seems to have simply exceeded the norm by being able to not only accomodate but support both on-campus multiethnic learning as well as ethnic specific work done in the communities of the people that are most affected. Two areas which Evergreen staff and faculty saw as needing enhancement are both in the area of language. Many felt that their foreign language offerings were way below a standard they considered desirable. This was due to the lack of faculty to teach in those areas. The other weakness is the absence of bilingual coursework offerings.

3. Recruitment/Admissions

Early Outreach at TESC is both informative and remedial. In this context Evergreen students work with the local middle school to insure that prospective students understand what coursework will be required of them for college admissions and to assist them in bringing their study skills up to par. One of the tools used to reinforce this knowledge is a well-designed bi-lingual First Peoples recruiting brochure. Special admits are supported and monitored through the First Peoples Advisement Center. A multicultural admissions staff with a minority specific recruiter who has the backing of the ethnic advisors makes a strong statement to incoming students of color. Evergreen is the only school surveyed which actively encourages and rewards its students for participating in recruitment efforts.

4. Retention/Student Services

Evergreen has an extensive network of services just for people of color. These include fall orientation, faculty and staff mentoring, peer advisement, a monthly newsletter, a student lounge and sponsorship of the First Peoples student organizations, workshops, films, and events. These are in addition to general academic advisement provided through the KEY (Keep Enhancing Yourself) program which is located in the same area as the First Peoples Advising Service. The Academic Skills Center is open to all students as is the Writing Center.

The First Peoples Advising staff has representation from all four major minority groups. These individuals do not only serve as counselors for their own people but also have major areas of program responsibility. For example the Dean of Student Development is an African American, the Coordinator of the First Peoples Advising Service is a Native American, the Director of Peer Support is Asian, and the Career Development/Mentor Program Director is an Hispanic. Peer Advisement is taken seriously at Evergreen. A full-time director is assisted by part-time student workers who are trained in peer counseling skills as culturally specific advisors. Minority student organizations are viewed as an essential ingredient in the overall plan of minority retention at Evergreen. Some feel that their heightened significance is due to the campus's isolation. One way students break through this is to take frequent group field trips to ethnic specific cultural events in Seattle and Tacoma or bring those same groups to campus.

5. Community

One's first impression when visiting Evergreen is that there is no community beyond the fields and the woods of the campus oasis. This is disceptive for, as mentioned above, Evergreen has two community-based programs. They also have a partnership with Tacoma Community College called the Bridge Program. A Youth Leadership Conference for eighty Native American students is also sponsored and held on campus each summer. Speakers and conferences pertaining to issues of concern for people of color often include representatives of the larger communities of Seattle and Tacoma.

Closer to home, a strong Hispanic community in Olympia provides a valuable and much needed support structure for Hispanic students, welcoming them into their homes and encouraging their participation in local cultural events. Students make a reach back into the community through tutoring in the local schools and the teaching of parenting skills. Yet even with these programs in place there was criticism that Evergreen did not do enough outreach and that they remained too philosophical and detached from the "real world".

6. Administration

Most of those interviewed attributed Evergreen's success in attracting minority faculty (19% are people of color) as well as the integration of the curriculum to the top administration. While the awareness of the need for diversity seemed apparent to all, the First Peoples Advising Service felt that they did not have enough impact on the academic side of things. As a result efforts are underway to retrain faculty members who have been there for some time and to insure that new faculty and staff who are hired are committed to the goals of multiculturalism.

Evergreen is the only school of those surveyed which has attempted to modify their reward system by acknowledging time spent with students or in community work as valid. The Washington Center for the Improvement of Undergraduate Education which operates out of Evergreen is active in setting up partnerships with community colleges across the state. On the structural side the biggest need seems to be better coordination between recruitment, admissions, and student services. While this was a common cry in every institution, it was slightly different at Evergreen where the individuals involved were in communication with each other but their jobs were made more difficult due to arbitrary chains of command.

7. Physical Facilities

The First Peoples Advising Service is one of the best designs seen in this study for a minority culture-based student service center (note: this does not mean academic/student service program). Centrally located in the main library/administration building it has its own entrance and provides easy access for students. The First Peoples offices are within the larger general advisement center enabling overlap of services when necessary. The reception area is spacious and relaxed. The offices for the student organizations are in the same building but on a different floor, providing autonomy but connectedness. The First Peoples Recruitment officer is located in the admissions and enrollment services area which is also in the same building on yet a different level.

CHAPTER 4. EASTERN WASHINGTON UNIVERSITY

INTRODUCTION

Eastern Washington University is located in the small rural town of Cheney, 16 miles from Spokane. Classes are also offered in metropolitan Spokane which is the hub of the Inland Empire with a population of 185,000. While Cheney itself is a predominantly white working class community, Spokane and the outlying communities do have significant minority populations. Interviews were held with persons holding the following positions: Director of the Black Education Program (Black Ed), Director of the Chicano Education Program (Chicano Ed), Counselor/recruiter for the Chicano program, Director of the Indian Education Program (Indian Ed), Admissions Minority Recruiter, and Vice President of Student Affairs.

MINORITY CULTURE-BASED PROGRAMMING

The following are responses to the question: Do you have minority culture-based programming at Eastern Washington University?

Eastern had less to say hypothetically about minority culture-based programs largely due to the fact that they, more than the other five schools, structurally had them in place. The configuration and philosophy of Eastern Washington University's Minority Affairs division is unique in that it is the only institution in the state that has been able to maintain with state support an ethnic-specific academic/student service combination. Three minority culture-based educational programs are offered, locally referred to as Black Ed, Chicano Ed, and Indian Ed. Each program has its own facility and staff including a director, counselor/recruiter, faculty member, and secretary who provide their students with counseling and support services while simultaneously assisting them in the acquistion of academic skills and knowledge for future success.

One outside evaluator described EWU's programming arrangement by saying, "These educational programs provide a 'place' for each minority group to establish relationships and understand their emotional or spiritual needs." The director of one of the ed programs elaborated further, "Parents are willing to send their children here, despite the campus's proximity to the Aryan Nation, because they know that there are programs here which will monitor their child's work as well as provide personal support." Eastern's Vice President for Student Affairs strongly supports this need for minority culture-based programming

throughout the state. In her opinion, "It is not only for the benefit of minorities. The existence of such programs on campus makes the dominant culture aware of the minority culture's presence and heritage."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission

"A diversity of ideas and peoples enhances a university's ability to pursue an educational tradition premised on quality, creativity and equality." (President of Eastern Washington University)

The minority education programs at EWU combine what has come to be accepted as two disparate arenas of education, the academic and student services, to form a cohesive mission. For the Indian Ed Program this means, "serving as an academic center to provide Indian-related curriculum and extracurricular activities that enhance the student's cultural heritage (IEP information sheet)." The Chicano Ed Handbook sees this as, "raising the awareness and appreciation of Chicano/Hispanic culture in the academic and non-academic community." Similarly the Black Ed Program views its mission as providing, "understanding and appreciation of the universal Black experience both as it has unfolded over time and as it is currently manifested (BEP Handbook)."

2. Academic Programs

"There is a connection between the presence of Black Studies on this campus and minority student retention," explains a counselor. "If we didn't have these classes awareness among Whites would be much lower and, therefore, their tolerance [would be less]. Blacks learn about their culture here and Whites learn of Black culture contributions." "Black Studies courses provide understanding and appreciation of the Afrocentric world view and give all students the opportunity to evaluate the influence of Black culture on the entire human civilization (B.E.P handbook)." Two Afro-American History courses and one Introduction to Black Culture course are approved for General University Requirements (GUR) and satisfy the cultural diversity requirement. These courses are cross-listed with the Humanities and History departments respectively.

Chicano Ed reiterates the value of ethnic studies courses as a place, "where Chicanos learn about their culture and Whites learn of Chicanos (CEP handbook)." Their two GUR classes include Chicano History and Introduction to

Chicano Culture. Frosh Orientation, a five credit course, is also offered through Chicano Ed. The course is divided between lectures and sessions spent in the learning center focusing on critical reading, time management, budgeting, career opportunities, and survival skills with guest speakers on drug and alcohol abuse. Native American courses include two GURs, Introduction to Indian Studies and Contemporary Indian Issues. Supporting courses range from Federal Indian Policy to Tribal Economic Development Problems to Native American Literature. The director, who admits to his teaching being, "both political and economic in nature," emphasizes critical thinking and objective criteria. He laughs at the ignorance of people thinking, "Indian courses only serve an Indian constituency [when] 90% of the students in my class are White!" The demand for his Introduction class in which he uses a simulation approach has grown to six sections of sixty students each. All three minority ed programs offer interdisciplinary minors in their respective fields as well as directed reading, workshops, independent study and internships.

"Although each program offers GUR courses in their area, the cultural diversity GUR requirement is too broad," according to the Vice President for Student Affairs. "You can take a French language class and get away with it. I would like to see a required course in one of the minority ed classes without any substitutes. But ideally what is needed is a set of courses that introduce all the ethnic groups. In Sociology," she continues, "there is a Racism and Sexism required course." To her dismay, "it is possible to graduate from EWU without ever confronting issues of racism in the university."

3. Recruitment/Admissions

Outreach

Each minority program has its own extensive recruitment and outreach set of activities and contacts. These include high school visitations throughout the state, conferences, and campus orientation days. Going out on visits to recruit students is one of the most common ways to "spread the word" but having students come to campus and interact with a larger group of college students, staff and faculty has proven far more effective. "Until recently Eastern had not been successful in attracting Blacks from the Spokane area," reflects a counselor,

> Two years ago a high school visitation day was planned for local Black junior and senior high students. They participated in group sessions on time management and application procedures; they saw the tutorial center, met with admissions and

financial aid people, reviewed various configurations of schedules and came to realize that college might be more manageable than they thought. Prior to this experience Eastern had zero enrollment from the Spokane Black community. Last year there were three, this year thirteen. All of those who decided to attend EWU had come to the visitation. This year eighty-nine came to campus for the visit.

Last year the Chicano Ed Program hosted the Migrant Educational Leadership Conference which brought eighty to a hundred high school students on campus for three days for a similar experiential introduction to college life. As a follow up, older returning students sent letters and called potential students and their families hoping to clarify their bewilderment with the application and access process. Later in the year EWU sponsored the annual Migrant Education Fair. Chicano Ed staff members discussed options available to the migrants of the Yakima Valley; one of of these was higher education. Beyond the ethnic specific events, the annual College Fair and Parent's Night also provide contact points and opportunities for questions and clarification.

The Indian Ed director sees the role of his program in terms of, "the 3 Rs: recruitment, retention and reentry into the tribe." Valuing the heritage of his people and acknowledging their forced assimilation into white culture, the director of Indian Ed has been attempting to get a waiver on the foreign language college entrance requirement for those Native Americans who already know and speak one of the Indian languages. "If the purpose of learning a foreign language," he says, "is to be exposed to another culture and learn their language and customs, then Indians have had to do that." In addition to the above mentioned routine visits to high schools with large Native American populations by the Indian Ed staff, the EWU Native American students themselves are often invited by schools and community organizations to come and perform traditional dancing. "The students usually stay after and talk about their life at college," explains the director, "helping to demystify the image of higher education for both parents and potential students."

Recruitment

While it is usually the counselors of the respective minority education programs who "go on the road" recruiting, the directors and other staff members of the ed programs are also engaged in the process. Which high schools each minority ed program counselor or director visits is

coordinated with the admissions person in central administration who is responsible for minority recruitment. Basically the state is divided up into fourths with each minority ed counselor going to those schools which have a high ratio of the particular minority population that they represent. The remaining schools are covered by the central admissions person. "We visit schools with ten percent of any one minority or if twenty percent of the entire student body is minority," explains the admissions person.

On paper the plan looks fine, in reality it is a major point of contention. Three significant areas of conflict have arisen. One is around the issue of accountability. "The minority directors are resistant to giving input as to what they are doing," says an exasperated administrator. "There is no accountability. Maybe counselors should be in a separate minority student services office where they can discuss strategies together and not in isolation." According to the ethnic directors this concept denies the validity of the collaborative effort they are attempting to put forth in having a homebase for students where they can freely interact with minority faculty members, counselors, director, and staff within their specific program.

The second area of irritation was over who the admissions person is recruiting and how he interacts with the minority counselors. "It does not matter who the minority admissions person is, but they must be able to recruit well and they must be neutral," explains a director. This was not seen as being the situation. "The admissions recruiter is suppose to supplement the Indian counselor but in reality they are feeding their own. They don't care about academics," exploded a different director.

The third area of confusion related to the role and responsibilities of the minority recruiting person. "The admissions office views that position as regular staff even though the money allocated to create it came from minority funds," explains an administrator. "That is bad. If they are short of staff they should admit it. Maybe they need two minority staff people, one should be on staff for diversity and affirmative action, another to recruit. If they are not going to use the money to increase minority enrollment through the admissions office, then it should be divided up between the three minority ed programs and we will have our own staff to do the recruiting."

One of the impediments to the recruitment of Native Americans (and other minority peoples as well) is the issue of relevancy. Two tribes have actually called into question

the role of higher education in their people's lives. "They do not understand the nature of the academic program," explains the director. "The tribes feel that cultural values and issues have no place in a school setting; these should be imparted by the individual tribe." Another administrator laments the fact, "Even though there are large concentrations of Native Americans and Chicanos in the area, we still only have 187 Chicanos enrolled out of a total student population of 8,000. CWU and EWU should have half of their student population Chicano given the surrounding populations."

The brochures used in recruiting efforts are individually designed by each program reflecting the thoughts and photographs of the students of color who are now participating in the program. The Chicano Ed brochure is in both Spanish and English.

4. Retention/Student Services

Eastern boasts a 76% retention rate of all those students who ultimately decide to attend. "This is pretty impressive," explains one director, "when you compare it to [other schools] which have a 35-40% retention rate. The difference is that [other schools] recruit more minorities so their [absolute] figures look better." So what does make the difference in retention? According to one of the minority ed administrators, "It's the level of caring and involvement on all levels, the reinforcement of cultural values, and the creation of a personalized setting where students feel comfortable and gain support needed to suceed in college and grow in self-esteem."

Counseling and Advising

> Academic advising affords interaction between the student and the CEP [Chicano Ed Program]'s counselor. [He] assists students in scheduling, offers assistance in areas such as financial aid, student employment, and personal guidance. This interaction develops a student's sense of belonging and support. Stress results from the coursework, financial and social pressures, and just plain home-sickness. In order to keep this person in school, CEP counseling services will offer support in any of the areas mentioned above (The CEP newsletter).

"In the fall student must have success," explains a director. To foster this, an extensive monitoring system is in place.

Every six weeks a progress card is sent to the

> professors. When we detect any problems, the student is brought in and we talk. If they got a D at midterms, they are intensely tutored and advised and can usually bring it up to a C+ or B by the final. All students are strongly encouraged to use the Learning Skills Center and form study groups whenever possible with both their own ethnic group and with Whites. Blacks don't like to ask for help. The Black Ed program serves as a magnet. We explain to the student the consequences of their action (or inaction). We are very sensitive to the issues.

One of these issues is the sense of alienation minorities feel on a predominantly white campus. Many minorities resent being the only person of color in the class. Not only is their presence or absence always noted but they are often called upon to speak for their people. "To help alleviate this sense of isolation counselors try to place 4-5 blacks in the same class," the counselor concludes.

"Of the three major universities in the state, EWU has the largest enrollment of Native American students," says the director. Why? One minority administrator from a different university put it this way, attributing his school's low Indian enrollment to the fact that, "All of the Native Americans in the area attend Eastern because [the director of Indian Ed] is there and Indian parents know that he will take care of their child. We can't compete with that." One group that has been sorely overlooked at Eastern is the Asian American population. While they are often not considered "an underrepresented minority," to have no services whatsoever concerned a few people. One staff member confided, "Asians will not go to Blacks or Chicanos for tutoring or counseling. Instead they come here, to my office, but I am often on the road and when I am they have no one to go to. The Asian population continues to increase. Soon 150 Japanese will arrive on campus for a special program. But not all our Asians are well-to-do Japanese. Some really need help."

Tutorial Services

The tutorial lab, located in the same building next to the Chicano Ed and Black Ed program offices, is open to all first generation college students. This removes any racial stigma that might be attached to remedial work. The lab is a huge open room where specially trained tutors and graduate students move freely between students. "Training sessions are designed to promote greater understanding of the skills, methods of tutoring and understanding learning styles and

attitudes of [minority] students on a predominantly white campus, explains the Black Education Program brochure." As mentioned earlier a five credit Frosh Orientation course which is open to all minority and first generation college students is also offered in the instructional lab. It is taught by the Chicano Ed counselor who has extensive experience teaching high school students and understanding their particular needs and difficulties adjusting to college life.

Student Organizations

All three directors expressed the importance of students' participation in student government activities and cultural events for leadership training and the gaining of self-esteem. A Chicano Ed staff person notes, "We assist in these activities but we try to allow the impetus to come from the students themselves." One impressive display of this assumption of responsibility is the publication of the Chicano Education Program Newsletter, Q-VO. Produced by and for students it reports on up-coming conferences, workshops, lectures, classes, and books related to the Chicano experience as well as student and faculty profiles and achievements. MEChA (Movimiento Estudiantil Chicanos de Aztlan), the traditional student organization for Chicanos, has now evolved into L.A.D.S. (Latin American Descendent Students) as the population of those of Latin descent becomes more diversified. One of the major functions of this group i to plan the Cinco de Mayo celebration which serves as a tribute to and celebration for Chicano graduating seniors.

In addition to the staff's commitment and close contact with the Indian students and the neighboring tribes, the students themselves play a distinctive role. The Native American Student Association (N.A.S.A) participates in the dissemination of educational information to the community through a variety of means. Some of the ways that they have attempted to share their culture with the larger campus population is through the traditional Pow Wow and annual Salmon B-B-Q. "This year the people actually went to the tribe with an application and request for salmon and traditional food," explains the director. Other means of cultural reinforcement come in the form of talking circles, a women's group, and alcohol support group.

"Although the Faculty Mentoring Program is not working out as hoped," says an administrator, "there are other means for students to meet faculty and staff on a more informal level. In the fall there is a Black Student Welcome Social for all frosh and returning Black students.

This is an opportunity for them to meet Black professionals and city government people from Spokane who in turn introduce them to community resources." Black History Month also provides a forum for discussion and an opportunity for interaction between students and the community at large. This year the Black Student Union (BSU) at Eastern joined with the BSU at Whitworth to sponsor a series of seminars called the Racial Awareness Project. This not only increased the support base of each school but also required new levels of cooperation and coordination.

Carrying this level of awareness over into the residential setting can be a bit more complex. One of the directors explains, "At the beginning of each quarter I set up an educational session with the hall directors. The idea is to make them aware of the special needs of minorities and to make friends with them early. I tell them not to wait until a Black student does something wrong before they approach him/her. Black students have a problem with authority, so don't let them associate you with punishment. My goal is to make the transition to college life more comfortable for all concerned."

5. Community

Perhaps the most significant geographic issue for minorities at EWU is its proximity to the center of the Aryan Nation. "The publicity surrounding the 'skin heads' and their openly hostile racial attitudes have made ethnic minority parents hesitant to send their children into such an environment," explains an administrator.

Community involvement for all three minority ed programs is largely educational: educating others about themselves, about college life and about the role of higher education. Depending on the group this takes different forms. A Chicano Ed staff member explains, "for us it means collaborating with Radio KNDA (Cadena) to promote higher education among the Chicano/Latino community of the Yakima Valley." Staff from the Chicano Ed program are also training Allstate Insurance Company employees in cultural awareness. In exchange for their work the Chicano Ed program receives money for academic awards, internships, and possible job referrals for their students. "Allstate, like many other companies, are looking for mature individuals with good communications skills who are bilingual (Chicano Newsletter)." Cultural events in Spokane, such as "el festival de mascaras" jointly sponsored by the Museum of Native American Culture, the Hispanic Ministries and The Chicano Ed Program, focus on Mexican culture via lectures, food, dance, slides and art (CEP Newsletter). Recently a

Hispanic Roman Catholic parish has been established in Spokane. Other professional events, as well as the annual Hispanic Princess competition, are usually coordinated by the Inland Empire Hispanic Association.

While the majority of Chicanos and Indians that come to EWU are "local," most African Americans are from Tacoma or Seattle. In an attempt to fill the cultural void felt by many Afro-American students coming from the "westside," some of the Black churches have joined together to bring a van to campus and transport students back to Spokane for Sunday service, food and song. The African American population of Spokane numbers 4,000 out of a total 185,000. Though small, their level of organization is impressive, including various fraternities and sororities, the Shriners (Prince Hall Masons), the Afro-American Forum, and 14 Black churches. Once a year they join forces and money to sponsor the Martin Luther King, Jr. essay contest for all Eastern Washington public schools from elementary to university. Last year 800 essays were submitted. "The local newspaper coverage is excellent," according to the director of the Black Ed program, "with a picture of the winner and best essay on the front page. The banquet presentation is a big time for the whole community. Even at $50.00 a head the entire family and their neighbors manage to show up." The essay contest has proven to be one of their best community educational tools. "It increases the awareness of the teachers and parents as well as the students," he continues, "they have to do research and think through their findings. Last year a little blond girl won."

The Indian Ed program has also taken a pro-active posture in relation to the Native American population. Its director, serving as a consultant to tribes and organizations throughout the area, is usually on the road when not in the classroom. A few of his involvements include PRI (Partnership for Rural Improvement) and REAL (where small rural schols are used as business incubators). "The Indian Ed Program," he explains, "is a resource center for the general community, reservations in the region (Spokane, Colville, Coeur d'Alene, Nez Perce, Yakima, and Kalispel), and the nearby academic community." The Native American tribes in the area, though often skeptical of academia, do provide support for those of their people who venture to a "white man's college." During Indian Awareness Week guest speakers from various tribes come to campus. By doing so the circle of possible contact people and mentors for the Native American students is expanded. It also brings a heightened sense of Indian reality to the rest of the campus population. Such efforts must be viewed in the

context of years of mistrust, misunderstanding and misinformation regarding Native Americans. "We see ourselves as a people, not a minority," relates the director. "Ethnicity is unreal for Indians. The race/ethnicity label doesn't fit for Indians."

6. Administration

Eastern is the only public institution in the state that has been able to maintain an ethnic-specific academic/student services combination. Recently an outside evaluator from the University of Washington was sent by the state to review the effectiveness of the format. After an extensive inquiry process, it was recommended that Eastern maintain its present minority ed configuration. "One factor that entered into the decision," explains a director, "was Eastern's isolated geographic location."

Because they are academic units first and foremost, the minority education directors report to Academic Deans not to the Vice President of Student Affairs. In fact no official line of communication or chain of command exists between the minority programs and the office of Student Affairs even though half of their raison d'etre is the servicing of students. Moreover, the three directors do not all report to the same dean. The Black and Chicano Ed programs are under the Dean of Humanities and Development, whereas the Indian Ed program is with the Dean of Sciences. Since admission, recruitment and all other student services report to the Vice President of Student Affairs, the minority ed programs have no real tie into them nor they to it.

As frustrating as this organizational set up might appear, the minority ed staff seem to prefer their present configuration. One of the reasons given for this by a director is, "We have more clout since the Student Affairs position is not as respected as the academic. By having an integrated academic/student services program we retain a voice." An administrator disagreed with this assessment of the format saying, "The minority ed programs are diluted because they are neither one thing or the other. They do not have an equal voice academically."

The main disadvantage seen with the present organizational structure is lack of sufficient communication. One administrator said, "I have no idea what the Indians are doing down there." Another expressed shock that it had been possible for me to carry on two separate one hour interviews with the director of the program, "because he never talks in meetings." One of the recommendations coming from the outside evaluator was to set

up a Minority Affairs Council composed of the Vice President of Student Affairs, the two deans, the 3 directors, the Affirmative Action person, and the Minority Admissions Recruiter to provide a forum for discussion and communication.

7. Physical Facilities

The Black and Chicano Ed programs are in an old two-story building with Women's Studies and Continuing Ed on one side, they on the other. Chicano Studies is upstairs and Black Studies is downstairs. Each space has about 8 darge rooms including a student lounge, separate offices for the director, counselor, faculty, secretary, an Associated Students (AS) room, newspaper publication space and study area. The environment is very functional and cozy, a place where students can come to relax, seek academic advice, and work. Adjoining the upstairs office space is a huge tutorial hall open to all first generation college students. This is an essential part of their tracking and monitoring program. Although the two programs are separate they have a lot of interaction and help each other's students.

The Native American program, also called the Indian Ed program, is located in a lovely old church on the other side of campus. Classes are held upstairs in the main body of the church; offices and the tutorial center are downstairs. "The church is like a refuge," says the director. "Students say that when they are in here they can relax, when they walk out the door, they have to put a mask on." As functional and appropriate as the three minority ed sites are, the fact that the church which houses the Indian Ed program is on the other side of campus does hamper the ease of communication between it and the Black and Chicano Ed programs. But if the Indian Ed director's comments regarding the lack of Indians' identification with other ethnic groups is true then perhaps the separation is not only valid but a sign of respect for the differences that do exist between the different cultures.

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

A unity of purpose existed for EWU's three ethnic ed programs, that being to raise the awareness and appreciation of their respective minority cultures in the academic and non-academic community. The focus is on individual growth, not on mainstreaming. The administration, however, while advocating the value of diversity, was desirous of a more

expedient manner in which to deal with minorities as a group not as distinct entities. This tension pervades the campus and causes confusion as to what the university vision for minority affairs is.

2. Academic Programs

EWU's ethnic studies classes are open to all students (they enroll far more whites than minorities). Each ethnic specific program offers at least two GUR courses as well as electives.

While EWU does have a cultural diversity course requirement, there is concern that it is too broad. Coursework in ethnic studies per se is not required. Other than the sociology department which has a required racism and sexism course, no mention was made of a movement toward multiethnic curriculum reform. One of the strengths of the EWU minority ed programs is that their own faculty teach the ethnic specific courses thus providing role models and sensitivity to the needs of their own people. One of the problems with this is that minority faculty tend to be limited to teaching in ethnic studies rather in other areas. However, this would not be an issue if there were more minorities on the faculty. Because of the academic/student services orientation of the ethnic ed programs and the interdisciplinary nature of the classes there is a greater awareness of the need for relevancy of the subject matter and student interaction. Remedial and first quarter orientation courses are taught by the staff and are open to all first generation college students. Bilingual coursework is available.

3. Recruitment/Admissions

The counselors and directors of the ethnic programs work with the main admissions minority recruiter to reach out to their own people. Since they are the most knowledgeable regarding the retention and academic programs available to minorities the format seems logical. There is however some disagreement over this. Greater coordination with the administration was being called for along with a change in emphasis from ethnic specific to multi-cultural. While there are numerous outreach efforts and high school visitations to EWU campus, criticism emerged due to the lack of early identification programs in the lower grades. Handsome, yet simple bilingual and ethnic specific recruitment brochures assisted in their outreach.

4. Retention/Student services

EWU's retention rate is impressive. It is largely due to the attention students receive, both academic and personal, from a core of faculty and staff that students

view as mentors and role models. The three minority ed programs (Chicano, Native American and Black) all provide financial assistance, academic advisement and monitoring of student work. Tutoring and a frosh orientation course are available for all first generation college students in the Learning Skills Center. A residential education program on special needs of minorities is given for the hall directors. Chicano Ed students produce their own newsletter. Student organizations are active and function as educational arms into the community. One weakness in the overall scheme is that
Asians are not served by any of the special programs. They have no counselor; they have been encouraged to work with the international students but find their needs to be very different.

5. Community

There are many Chicanos and Native Americans in the area from which to draw. Spokane has a closely knit African American population of 4,000. The respective counselors and directors seem to be in close contact with these people. The Indian Ed director acts as a consultant to neighboring tribes. Minority organizations and churches interact and support the ethnic students on campus and sponsor ethnic events in the community. Minority professionals in the community are used as mentors and guest speakers. Outreach efforts are extensive. Local radio (KNDA Chicano station) and newspaper support and coverage is good. A training program for business people (Allstate) in cultural awareness is in place. Conferences and fairs are sponsored on campus. The most obvious negative aspect of studying at Eastern is the palpable concern over the presence of the skinheads and the Aryan Nation.

6. Administration

Eastern, while maintaining three ethnic-specific academic/student service programs, does not have a central coordinating unit or person. Because the minority ed programs are considered academic units (even though recruitment and retention is also their arena) they report to their respective deans not to the Vice President for Student Affairs. This "lack of accountability" has provoked the administration to want more control over the minority ed programs. The presence of minority faculty within each program provides for strong role modeling and mentoring. There is, however, a great need for more minority faculty to be hired and teaching in other areas across campus. Partially because of a perception that the minority ed programs are taking care of multicultural issues, there seems a lack of commitment by the rest of faculty to see it

as their responsibility to incorporate multiethnic education into their coursework. The Faculty Mentoring program is faltering because of this apathy. At present there appears to be no serious campus-wide staff/faculty training taking place in multicultural awareness nor discussion on reevaluating the criteria for the reward system to include work with students or community involvement.

7. Physical Facilities

Each of the three ethnic ed programs has its own space which is large enough to accomodate separate staff offices for the director, counselor, faculty member, secretary, student organizations, and a large student lounge. Adjoining the Chicano and Black Ed areas is the Learning Skills Center, a huge tutorial hall for all first generation college students as well as minority students. The Black and Chicano Ed areas are centrally located but not in the administration building; students seemed to feel free to drop in. The Indian Ed program space is across campus and has little to do with the Chicano or Black Ed programs. There does not seem to be much problem with this from the student or faculty side but when it comes to the administration and allocation of resources it becomes an issue. In addition to having access to the Learning Skills Center, the Indian Ed program provides its own tutoring. All three spaces are comfortable and welcoming. There is no such facility for Eastern's Asian students.

CHAPTER 5. CENTRAL WASHINGTON UNIVERSITY

INTRODUCTION

Central Washington University (CWU or Central), one of the regional comprehensive universities, is located in Ellensburg, the center of the state, 110 miles from Seattle. With a total student population of 6,000 it is said to be, "like a small private school." Central prides itself on being a friendly place to be where the students have a chance to really get to know the faculty," explains a staff member. Interviews were held with persons holding the following positions: Dean of Admissions and Records, Director of Admissions, Director of Institutional Research, an Admissions officer, Director of Special Services, and a minority student academic advisor.

MINORITY CULTURE-BASED PROGRAMMING

The following are responses to the question: Do you have minority culture-based programming at Central Washington University?

"Instead of focusing on the individual culture," an administrator explained, "we should focus on the real world. We don't need minority culture-based programs here at Central." "Nowadays not many students come in with a strong sense that they are a single minority. Most aren't going to take the time or energy to do cultural things like draw pictures of Spanish bullfighters. So it's racist," says a staff person, "to separate people out into clubs which emphasizes differences not similarities." Later he continued, "I don't believe that students should be separated out into minority culture-based programs but these do exist: MEChA, Aloha, and the Native American Council are some examples." "The closest thing we have to minority culture-based programming are the student clubs but most of them aren't active," reveals a faculty member. "I don't know why they [minority culture-based programs] don't exist. I think they should," came an alternative view from a staff member across campus. "You can't appreciate diverse cultures unless you have an exposure to them." A colleague declares emphatically, "This [the Minority Retention Center] is a minority culture-based program."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission
   Through the specialized efforts of the Admissions Office, Central continually strives to increase

> the racial diversity of the University. Here in Ellensburg, the University Community is aware of the changing demographics in our society which indicate a continuing growth of ethnic minorities. Because of this, and the underrepresentation of these groups in higher education, several initiatives have been made to attract (and retain) more Asians, Pacific Islanders, Blacks, Hispanics, and American Indians to the Ellensburg campus...What this all shows is that selective, social, and ethnic diversity are compatible, because leadership puts itself on the line" (The Central Mirror, Fall 1988, Vol.1 #2, p.1).

2. Academic Programs

As in most of the schools, depending on whether you were defending the existing system or critical of it, varying information was presented or at least given various twists in the interviews. At CWU one administrator said, "although there are no ethnic diversity course requirements for graduation there are offerings in the 'Basic and Breadth' [distribution requirements] for anyone who wants to take them." It was explained by another, "Every student must take a course or two dealing with non-English speaking culture." To which it was later added by a faculty member, "This excludes courses on blacks."

When an attempt was made to get a clarification on the subject, a counselor explained, "There used to be an ethnic studies program but it died. The faculty have gone and were not replaced because of low enrollment in the classes. They were not required courses." Further insight was brought by an administrator admitting, "Ethnic studies was absorbed into the sociology department. The person who was there [and taught the ethnic studies courses] reinforced stereotypes, and was fired. There was something wrong with the person not the program, yet it was dissolved. Anthropology started teaching some ethnic courses; but in recent years there have been no ethnic courses at all." Another staff member said, "there have been no ethnic studies courses since 1976." A faculty member revealed, "Teachers in training are required to take two to three culture courses but they have no group focus. They say that they don't have money for that. It is interesting to note, however, that one of the main academic reasons students come to CWU is for teacher and business training, both of these being areas in which there is likely to be a high degree of contact with racial minorities."

3. Recruitment/Admissions

According to the publicity in a minority recruitment brochure, "CWU has consistently led all Washington comprehensive universities in the percentage of minority students enrolled, and in the number of minority students on campus." It later reiterates its claim, "We rank second only to the University of Washington in percentage of minority students enrolled." So who are these students? One staff person explained, "Those students who do come here know that they are coming to a white school and do not have expectations. They don't need or want cultural reinforcement." A faculty member put it another way, "The lack of interest in specific cultural groups reflects disinterest on the part of the faculty and administration, but it is also the type of student who comes here; they are more conservative and might not fit in with the 'west side'." Later the same staff person added, "Central is known for its athletes." This comment brought to mind notes from a previous interview, "Faculty recruit minority athletes but not minority academic students. Athletes are only supported academically fall quarter, then they are dropped."

Nevertheless, a staff person, proud of the fact that, "99% of our regular admits have at least a 2.5 g.p.a.," was intent on clarifying the issue. "There is no back door here like there is at the [other universities]. At [another university] you can get in with a 2.0 if you're a minority. [Another university] has athletes that couldn't get into Central because of lowered admission standards." Yet while in the midst of boasting about, "the few at-risk students permitted into CWU," it was revealed that there is indeed an alternative admissions process in place, the Access Program. Some staff in the admissions division were not supportive of this procedure and called it, "duplicative and archaic." In many ways it is if compared to the advanced and detailed computerized admission/student information system which the Director of Admissions has at his disposal for regular admits. Alternative admission, as explained by a staff member, works in the following way, "After the regular admits are decided upon, the Special Services Director [which some call, incorrectly, EOP] is given a box of all the rejected applicants. She then goes through these (about 600) and interviews those who want to sign a learning contract. Those who accept cannot do extracurricular activities or sports. 75% are white." When asked why there are so few minorities in the Access Program, the reply was, "Go ask the Director, she chooses who she wants in the program."

Regarding the role and responsibility of a minority admissions officer, a staff member vehemently stated his position, "It's racist to expect minorities to only recruit minorities. I would hate to think that whites only recruited whites. We should work for each other." The CWU minority admissions person is therefore part of all the recruitment efforts not just those pertaining to schools with high-density enrollments of minority students. This approach is supported by the admissions staff and administration but not necessarily by the minority retention people across campus.

While one staff member proudly declared, "CWU attracts more Hispanics than [another university], mostly from the valley half hour away."; I was also told by a different staff person, "This is not a comfortable place for Indians, so Yakima people don't recommend it. In the past many [Native Americans] came and hated it so now they tell their people to go to [another university] where they know they will receive the respect and support of [the director of the Indian Ed Program]. The most isolated group, however, is the Black population."

It was encouraging, nevertheless, to see such a multicultural admissions staff. All are first generation college graduates and some are first generation American, including the dean and director. There seemed to be a higher level of continuity and cooperation between the admissions and registrar staff than I had seen in any of the other schools. One of their outreach/information pieces of literature for Spanish-speaking high school students was the best I had seen. In a catchy, colorful, well-designed fold-out the entrance requirements for college are clearly laid out. The only outreach mentioned, other than the regular high school admission visits, was the "Central Sampler," a time when faculty members meet with students.

4. Retention/Student Services

Counseling and Advising

"We have one of the highest retention rates of all the four-year institutions in the state: 92% for Frosh and 75% for overall retention," claims the advisor of the Minority Retention Program. This is not an EOP program anymore; it was in the past but now it's an Access Program. It is individualized; white students want it too. I deal with minority retention only, not with Access [which as mentioned above is 75% white]. My role is that of follow-up and tutoring. They know that at least one other person cares. They have to build a new family here." According to his supervisor this level of commitment shows, "He is one of the

reasons for the high retention here at CWU. The program is only as good as the person." When I asked her to explain his particular strength, she continued, "He believes in them; he's a motivator. He advises all incoming minority students, tracks them, and sends them letters on academic advising. He's the best in the state." Interestingly, the idea of minority frosh being assigned to the minority retention advisor was seen as "tokenism" by another staff member across campus.

After the first year, participation in the Minority Retention Program is voluntary. At the end of their sophomore year students are referred to advisors in their majors. "Part of the advisement process includes financial aid assistance, workshops, and access to private funding foundations unique to CWU," relates a staff member. "The Minority Financial Aid Resource Data Base that we use was developed in one of our computer science classes. It can sort by ethnicity, loan, due date, discipline, create mailing lists, etc."

According to the Special Services Director, "The Access Program includes a wide variety of individuals with special programming for the disabled, displaced homemakers, vets, and minority students." The services include free tutoring, peer advising and a college survival class. Six peer advisors are hired to reinforce the study skills that are taught in the survival class. Each peer advisor meets individually once a week with each of their asssigned students. Beyond this each student has the opportunity to meet with an Access staff member for half an hour a week. Tutoring is also available for any underrepresented minority minority who passes an interview with the academic advisor who explains, "The purpose of the interview is to ensure that the students are doing what they are supposed to be doing, like attending classes, doing homework. We are too understaffed to provide assistance to everyone who wants it." He is sensitive to the fact that Central has no support services for Asian Pacific Americans stating, "We're going to have an uprising if we don't assist Asians pretty soon." The Faculty Mentor Program was not so comprehensible. Receiving different information from different people, one administrator said, "Our faculty academic advising is a model throughout the nation," but then went on to explain, "There are no incentives, no interest. Advisement should be a part of the review for tenure. Good people get burned out." Almost everyone interviewed said that faculty involvement was one of the more frustrating aspects of their job.

Student Organizations

While it was often said that the student clubs were the closest thing at Central to minority culture-based programming, "In reality, neither the Black Student Union (BSU) nor the Native American Council are active; MEChA is minimal, and the new Minority Student Association (MSA) is an amalgamation." explains an administrator. This is not what the publicity says, "...boasting more than 40 members each." MSA was started two years ago by the minority admissions person. He initiated the club because he wanted, "a group that minorities could identify with and have a sense of belonging." He feels that retention is aided by the presence of MSA. "I work hard to get them here and I want to keep them." He says, "Students drop into my office to chat because there isn't a lounge anywhere else." He never mentioned the existence of the Minority Retention Program with its academic advisor and peer advisors only 5 minutes across campus.

5. Community

One staff member who has been at CWU for many years felt, "a strong need for cultural appreciation. You can't appreciate diverse cultures unless you have an exposure to them. There is no community here." A faculty member mentions, "I have heard that faculty don't want to come to CWU because there is no support for minority culture here but [in reality] there have been minorities in the community for years and years. Yakima has a huge Hispanic and Indian population. Yakima Community College is just over the ridge. There's an ESL program in Ellensberg. But the migrant workers are not visible." "There is not much concern with the need for integration of culture here," echoed an administrator. To clarify his meaning, he gave an example of a CWU graduate who put it like this, "Yes, I'm Black and I want them to receive their due, but I'm looking at the world; I want to fit in, not stick out." While this may be true in a certain context, there is another level of conviction as expressed by a faculty member, "There is no minority culture group who doesn't feel like they are rejecting their culture, or are accused of rejecting it. There are feelings of regret, and the perception hurts the most, when values are questioned. We are shaped by our experience."

6. Administration

From one side of campus a positive tone rings out, "The message has changed. Even the president does student advising and the new provost is knowledgeable and into diversity." But for those who have been around for a decade or two the perspective is tainted with memories of a more

progessive time. "We have gone backwards this past 10 years," relates a concerned staff person. "Most first generation students feel isolated and unwelcome; they don't have things that they can identify with in higher education." Another says, "We're better off now than in 1986 because of the legislature, but no thanks to this institution. The money went to all the four-year institutions. Here a task force was formed with the money divided, half to admissions and half to special services. This biennium there is no byline for minorities in the budget. Minorities are not a high priority in this institution." "There was once a Minority Affairs Director;" reveals an administrator, "he was both the Associate Vice President and the Dean of Students. When he left the title went with him. The next person to fill the position was not a minority."

The biggest administrative hurdle for Central to overcome in relation to their minority programming is the lack of coordination and cooperation between the recruitment and retention people. At present this friction is aggravated by the two staffs being accountable to different deans. Special Services, which includes alternative admissions, the Access program, and the Minority Retention Program report to the Dean of Students while the recruitment and admissions people report to the Dean of Admissions and Enrollment. There is no one who oversees and is held accountable for the coordination of the these services. One of the actors in this drama felt strongly, "It should be more of a team effort with each of them knowing what the other is doing. Recruitment and retention should be housed under one vice-president."

7. Physical Facilities

Central has a very interesting, but odd, campus layout. It is actually divided in two by railroad tracks. The "south campus" has old, beautiful, red brick buildings, well-landscaped. It has that traditional small ivy league feel to it. The "north campus" on the other hand, is modern and open (or barren depending on your orientation) with sweeping lawns dotted with new, rather imposing structures which include many of the academic departments and library. Besides crossing the railway tracks to move between these two worlds, one must also circumvent a major parking lot (which in the plans is to be replaced along with the tracks to bring the campus back together). Against this backdrop of fine traditional and modern architecture one can appreciate the surprise at finding the Special Service facility where Access and the Minority Retention Program housed in an old "temporary" mobile trailer on the north

campus. In reality the inside space is quite roomy and relaxed. Nevertheless one could not help but wonder what type of message the administration was sending to minority students and their parents who see this as one of the least attractive buildings on campus. It could easily reinforce the message already often heard, "minorities are not a priority on this campus." One other drawback was the physical distance between the admissions office and the retention offices. This separation seemed to enlarge the communication gap between these two very important campus services.

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

It was clear that CWU had awakened to the need to redefine its mission in relation to the changing demograghics of the times. What was not so clear was how this vision was being translated by the various staff involved in minority affairs. Two interpretations emerged. One, apparently coming from the administration and more particularly from the recruitment and admission people, held the belief that differences should not be accentuated more than common American traditions. The other, flowing from the retention side, stated that we should not only acknowledge the differences but address the needs that are the result of them. The latter saw minority culture-based programming as essential for positive self-image, growth and, therefore, academic achievement. The university's overall mission seemed to have to do with attracting qualified minorities who could survive the isolation of CWU and thereby learn how to accept their role in a majority-dominated society. This did not correspond to the criteria of the present research on institutional mission for three reasons. One is lack of clarity of vision, another is lack of infusing the campus with a common goal, and the other is the emphasis on "mainstreaming" students of color.

2. Academic Programs

Central did not seem to be giving much attention to curriculum integration. While there is a non-English speaking course requirement in place, it can be fulfilled by taking a French class or other such courses. By definition it also excluded studies on Blacks (who do speak English). The teacher training program does offer two or three culture courses but they apparently have no group focus. The Ethnic Studies program was terminated in 1976 and has not been revived. There is no remedial program in place except for

the College Survival class which is basically for Access students. The enrollment is limited to twenty per quarter. No bilingual coursework was available.

3. Recruitment/Admissions

The best bilingual (Spanish/English) recruitment brochure explaining high school requirements was found at Central. While they did not have a designated minority recruitment officer they are still able to attract a fair number of minority students, even if few of these are admitted through the Access program. There appeared to be little overlap of resources or expertise between the admissions and retention people. Alternative admits were not handled by the admissions office. Central's computerized admission/student service information system was the most advanced in the state. There was no indication of early outreach programs or early identification being done but there was a multiethnic admissions office staff.

4. Retention/Student Services

The Minority Retention Center provides excellent academic advisement and monitoring. Students receive a full two years of advisement with the Minority Retention Program before being referred to a major advisor. The Access program includes tutoring, peer advising, and a college survival class, but it has few minority students enrolled. The amount of contact and reinforcement received in these two programs is impressive. The difficulty is that both are understaffed with only one person handling each program. Because of this limitation tutoring is not available to all first generation college students; those who desire the assistance must pass an interview process. Financial aid is sought and found through a well-designed computer search system and private funding unique to CWU. Faculty mentoring is not going well due to a general lack of involvement on the part of the faculty. There was no mention of residential education taking place around the issues of diversity. The ethnic student organizations are very weak with the exception of the newly formed Minority Student Association which is well supported by the administration. There are no support services for Asians and no Asian student organization. The retention efforts being made on campus seem to go unacknowledged by the recruitment/admissions people.

5. Community

It was made clear that there is no minority culture-based community in Ellensberg that interacts and supports the students of color on campus. Yet it was well-known that half an hour away exists a huge Hispanic and Indian

population. Similarly Yakima Community College has a large minority population but no mention was made of articulation with the college or the community in general. CWU apparently has difficulty recruiting minority faculty because of its isolation and lack of community support. Community people were not used in an advisory or mentoring role as far as could be seen. Outreach and parent education were non-existent.

6. Administration

If one accepts that CWU's mission is to prepare minority students to live in a white world, then the administration is doing a laudable job. Good financial aid services are available; there is a high degree (the best of all the schools) of continuity and cooperation between the admissions and the registrar; and the admissions office staff is remarkably multicultural in composition. However, for the purpose of this study, Central's administration did not match up to most of the criteria for minority culture-based programming. The most obvious drawback is the lack of communication and the misinformation between the recruitment and retention staff. The problem is exacerbated by the fact that each group reports to a different dean. There is no Minority Affairs Director or other central coordinator for minority student services to mediate their conflicts. Central is finding it difficult to attract minority faculty. Staff and faculty training seminars in multiethnic education seem to be nonexistent. The tenure and reward system appears to have been left unexamined. There is no feeling that the administration or faculty are taking responsibility for the particular needs of minority students.

7. Physical Facilities

The Minority Retention and Access programs are housed in the same building which is roomy with sufficient space for the administrators and the support staff to function in comfort. The waiting area was large enough to make the student feel that they were not in the way. While there is no student lounge available this space is large enough tutoring and meetings. The atmosphere inside was relaxed and friendly. It is somewhat centrally located on the north campus. However the facility is in one of the only old "temporary" buildings on campus that looks as if it has been stationary for a long time. The other problem is one of articulation with the other services on campus and proximity to the recruitment/admissions people.

CHAPTER 6. WESTERN WASHINGTON UNIVERSITY

INTRODUCTION

Western Washington University (WWU or Western), one of the three comprehensive regional universities, is located in the northwest corner of the state, 85 miles from Seattle and 26 miles from the Canadian border, in the town of Bellingham. While not a typical college town, many of Bellingham's 46,000 residents are somehow involved or dependent upon the university which itself has over 8,500 students. Founded as a state normal school in 1893, Western has evolved into a university of some stature with a graduate program of approximately 600 students. One of the many reasons students and faculty choose Western is its location. The campus itself, sitting on 180 acres of lawns and woods, overlooks "beautiful Bellingham Bay" and many of the 172 San Juan Islands. The Cascade Mountains on one side and Puget Sound on the other make it an ideal spot for the sportsperson. Similarly, so the story says, it lies between two major metropolitan cities, Vancouver and Seattle, with all the wealth of culture and ethnic diversity that such positioning can afford. But in reality daily life in Bellingham is very white and working-class with strong roots in the soil and the sea. Interviews were held with persons holding the following positions: President of the University, Vice President/Dean of Student Affairs, Assistant to the Vice President on Minority Affairs, Minority Student Services Coordinator, Director of the Multicultural Center, Director of the American Ethnic Studies Program, an admissions officer, Assistant Director of the Academic Advising Center, and with three faculty members.

MINORITY CULTURE-BASED PROGRAMMING

The following are responses to the question: Do you have minority culture-based programming at Western Washington University?

"I think minority culture-based programs are very valuable," an administrator states emphatically. "Students need to touch base with their own people and cultural values while moving through the dominant culture of higher education. The closest thing we have here are the ethnic student organizations." The president feels, "People should not have to apologize for their background or culture. It seems to me that minority culture-based programming is a

form of self-actualization and personal development." A staff member familiar with the alienation of being one of the few people of color on a college campus states emphatically, "Minorities need a psychological resting place."

One staff member, crucial to the programming and advisement of minorities, responded, "It's nice to have a homebase for minorities but they should not be separated out; they need to be mainstreamed otherwise they will feel stigmatized." Interestingly, a faculty member explains much later how that from his perspective, "Mainstreaming doesn't work unless you have 30 percent or more minority, a critical mass. You need enough role models. This usually only happens in urban areas where you also have a larger, off-campus community which reflects the same cross-population." An administrator concedes, "Assimilation is not the only answer, but it must remain an option for those who chose it. Accomodation is a better way of looking at the issue. You understand that you have a mother culture but you can be totally successful in the majority culture and feel comfortable."

"In a school which is predominantly white," warns a faculty member, "the control of the context of the discussion must be introduced from the majority side. The framework is determined by the institution." Another faculty member echoes this restraint commenting, "Minority culture-based programming must be part of a larger strategic plan. Depending on where the university is geographically and historically the emphasis will shift. The worse things are on campus, the more need for support. When things get better students will naturally infiltrate the system. To the extent that you have alienation, you need your own people to come to you and say that you can do it."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission

The new president of Western Washington University has taken a firm stand on the issue of diversifying all aspects of campus life. In a February first speech he reminds us, "Students admitted into the fall class in 1989 will spend about 75% of their working life in the twenty-first century, in an increasingly diverse world. We are required to prepare students with an education that is consistent with that reality." He continues by outlining, "four components which should be part of all of our discussions about diversity. They are: recruitment and retention of

students, faculty, and staff; the policy environment of the University; education and sensitivity awareness; and curricular integration." According to the president, it is imperative that we, "broaden our definition of an educated person to include one who has examined race, gender, and ethnicity in American culture."

2. Academic Programs

"Western is unique in having had a non-western culture requirement for 30 years. Originally there was an Asia/Africa requirement," explains a staff member, "then in 1974 it became an eight-credit requirement in any non-western culture course. In 1976 it was modified to include a choice of non-western or minority culture." While this claim may be true, it was felt by some staff and faculty interviewed that since the dissolving of the Ethnic Studies Program in the 1970's, Western has not placed sufficient emphasis on the integration of the curriculum. One WWU graduate and staff member revealed the pain of his educational experience with the following statement, "I cried so much my sophomore year because I became aware of how little I knew about my culture and history. [An African American teacher at WWU] taught us things in class that I had never heard before. He helped me find books and resources I didn't know existed. He's gone now. I don't know where. But you know I have stopped reading because most of what I read I feel isn't true. We have so many lies."

And so whose responsibility is this? Is it the hiring of more minority faculty or the retraining of the old guard? Are they retrainable? Western's president feels that they are and implores us to,

> ... not ignore my generation. It is vital that we not accept the presumption that those of us who were educated in a different world cannot learn to live and work effectively in the changed world in which we now find ourselves. Everyone can learn, given an opportunity. As participants in a learning community, our attitudes about diversity must be positive if we are to educate new generations and prepare them to work in a world that is increasingly multicultural.

A faculty member reiterates this concern by warning us, "To allow students to graduate without challenging their deeply-held beliefs about culture and race is like letting students leave Western thinking storks bring babies."

The Committee on Cultural and Ethnic Pluralism, as part of the strategic planning effort, has been established to look at some of these issues, curriculum being one of them, and make recommendations back to the president. A spokesperson from this group clarified their position on curriculum integration in this way, "We're not talking about reactivating the College of Ethnic Studies of the mid-sixites. The cultural dimension should be woven into the fabric of existing courses rather than creating new courses to address these issues." At present there is really only one "department" that is working in this area and that is Fairhaven College. The same spokesperson states in a newspaper interview, "Fairhaven College has been doing an excellent job of creating pluralism in the teaching-staff and curriculum." On a more programmatic level the American Cultural Studies Program, headed by the same person that established the Ethnic Studies program over twenty years ago, "... attempts to look at American ethnic and cultural groups as they relate to the larger picture. We offer one Asian American specific course and two comparative ones which explore various ethnic groups," explains the director. "One of the main advantages of the program is its interdisciplinary approach. Ironically though, if ethnic studies is institutionalized, [meaning that faculty are hired with PhDs in a specific discipline] it will become mono-discipline and thereby neutralized." The scholarly, highly praised Journal of Ethnic Studies published at WWU is an outgrowth of this type of programming.

Western distinguishes itself nationally in two other related areas, both within the Department of Psychology. One is the Center for Cross-Cultural Research and the other is a program in cross-cultural counseling which has been in existence for ten years. "In addition to this," reminds a faculty member, "individual courses can be found here and there across campus which are trying to bring race and ethnicity into the discussion. These tend to be found in the Departments of Anthropology and History but a few are also in Psychology and Business." One so-called old guard faculty member stated emphatically, "We should teach Black history not to raise Black consciousness but because it fits into the larger picture. It's the truth." "Next year will bring further changes to Western's curriculum," explains a faculty member who has been working on the integration of curriculum for many years. "The College of Education has completed its plan for diversity which will be implemented in the fall and the English department has restructured their curriculum along cultural lines."

3. Recruitment/Admissions

"In percentage terms, Western had the lowest minority figures among the public four-year colleges in the state," relates the new president of WWU. "We have worked hard to change this and we have made significant progress." How has this turn in the composition of Western's campus come about? Some say it is due to the "top down" commitment that has brought the issue of diversity to the forefront of school-wide politics and planning; others feel that it has been the result of a more intrusive outreach approach. An admissions person saw it this way, "The first year I was here, minority enrollment at WWU went up 77%. There were two main reasons for this: One, I was able to get the family to buy into it [the idea of education]. If you lack sensitivity to the family situation, you won't get them to come to school. And two, I tried to assure them that Western was a comfortable environment for them to come into. This has made it necessary for me to make it clear to the majority group that having a more diverse campus is going to be a plus for their kids." In a recent panel on diversity a student of color spoke intently on this point, "Minorities don't need to be recruited; they will come when racism is taken away from the community and the institution; they will come naturally." Perhaps, but it is the admissions person's mission to get the word out that changes are occurring within the university which make it a more supportive environment for students of color and in the meantime work with those within the institution to help insure that it is indeed changing.

4. Retention/Student Services

Introduction

One student recently expressed her frustration at a panel on diversity saying, "We need support from the university, not just from student groups." Another chimed in, "Many students say that they don't get enough support at Western. The idea is that once you're accepted, you're mainstreamed, you can handle it." Such an assumption can have paralyzing effects as shared by a minority staff member, "I am often trapped between what I want to say and what I think I should say." "The university experience changes who you are," begins a faculty member familiar with the minority experience. "It leaves you questioning. What does it mean in relationship to who you were before? What does it say about you in the past? There are two primary variables that impact minority students entering higher education. One is the issue of alienation and identity, the other is privilege and power. People who are working with minorities need to be tuned into this dilemma. Resources must be provided at the university to bridge the collegiate

experiences." At many schools, including Western, the resources may be there, (some more than others) but they are not coordinated or integrated. Many of those interviewed would agree with one faculty member who commented, "Western's success is with particular individuals; it is not systematic or programmatic; it is spotty at best."

Counseling and Advising

There are five or six components to minority advisement at Western. It is difficult to say which precisely because, depending upon with whom you speak, a program does or does not have significance. The ones most frequently mentioned are housed under either the Academic Advisement Center (which sponsors the Access program, Peer Advising, and the athletic mentor program) or, more commonly, the Multicultural Center (where the peer mentor, faculty mentor, and student organizations are supported).

The Access program at Western is similar to others throughout the state in providing tutorial support, advisement and early registration for those students who have been accepted to the university with scores below the normal cut off for admissions. "Our students," relates a staff member, "fall between 2.5 and 3.1, in contrast to some schools where their access level is below the 2.5 level. We had 200 in this pool; we invited 175 and got 95." Western is also similar to the other schools in priding itself on having more white students in the program than minorities. One administrator says, "[Knowledge of this fact] should break down the stereotypes that people have about minorities being admitted below the minimum grade point average. Last year out of 22 Access students, only three or four were minorities."

"Western does not have a learning center or special tutorial program for students who need remedial assistance. The campus tutorial and writing centers are open to all students; they are self-selected," explains a staff member. An exception to this is the tutorial support, referred to as "supplemental instruction" that is given to the Access students. It is reported to work like this: "Classes are identified which appear to be some of the more popular General University Requirements (GUR). The instructors of these classes are asked if they would be willing to participate." The Access students then choose which of these classes they wish to take and basically mingle (some staff kept calling it mainstreaming) with the other students. There are also peer tutors, paid by the Academic Advising Office, who attend these lectures and take notes. "The instructor," she continues, "agrees to meet with the

tutor once a week to check their notes. She/he also provides the Academic Advising Center with the Access students' test scores, g.p.a. and attendance record and agrees to make relevant announcements in class. The tutor then meets twice a week for one hour with whoever in the class wants to come. They teach study skills using the course content."

The second component is called "intrusive advising." For Western this means, "A letter is sent out before advance registration. We help them plan a schedule of classes," explains a staff person. "If they fall below 2.0, they are called to come in and discuss the problem." The last component is priority registration which enables Access students to register before other students. "In the future," she continues, "we would like to make this more contractual. For example, if students do not come to the tutorial sessions, then they lose this privilege."

A new addition to WWU's advisement is the Athletic Mentoring Program. One of Western's graduates, an athlete himself, is working as an intern to assist athletes in their studies. In addition to helping them develop study skills he has developed a monitoring system with cooperative instructors to report the test scores and attendance of the students. Study tables are set up from 7-9 each evening for them to work collaboratively. They hope to expand the program once more funding and personnel become available.

A staff member from the Academic Advising office laments, "One of the biggest difficulties we have with regards to assisting minorities is getting them to come up to our office for academic advisement. They are not referred to us. The Multicultural Center should simply serve as a base from which students can then go out and make use of the rest of the university's resources. This is not only for the benefit of the students but for the rest of the university which needs to be educated. Once the students are comfortable and oriented they should be brought up here." Recently, to assist in the referral process, "Each department has been asked to select an individual who will act as a liaison with the Multicultural Center and to whom staff can feel comfortable sending minority students," she continues. "It is supposed to be a two-way communication, but so far only a letter has come announcing its existence. They should invite us [Academic Advising] to various meetings such as MEChA (Movimiento Estudiantil Chicano de Aztlan) and BSN (Black Student Network) so that we can explain what academic advising does for students, that we are your friend and want to help."

The Multicultural Center has a difficult and somewhat undefined, or some might say, a constantly redefined, mission. Prior to this year, all the support and advisement for minority and international students was in the hands of two women in one small, understaffed office. Meanwhile the spokesperson and often the mediator on minority issues was the Vice President of Student Affairs who, happening to be a woman of color, was inadvertedly given an inordinate amount of responsibility for minority affairs as well. This year a new administrator has joined the staff, taking the title of Assistant to the Vice President on Diversity. With his coming, so have changes. The outreach to the rest of campus has increased and work has been rearranged but still the staffing is askew. There are no minority "counselors" at Western. The bulk of the advisement for minority students is left in the hands of one individual. It must be remembered that although Western's campus might appear mono-color to many people it does have over 600 minority students, 300 of whom are from "underrepresented groups." This is a lot for anyone to handle, no matter how competent. Moreover it gives students no choice. Either they come to this person or they don't come at all.

The Multicultural Center is the home of the Faculty Mentor and the Peer Mentor Programs which help minority students adjust to college life by pairing them with supportive individuals. It is also a sponsor for seminars, speakers, and cultural sensitivity workshops.

Student Organizations

The other major area of responsibility for the Multicultural Center is support for ethnic student organizations and assisting them in planning and implementing cultural events such as the Pow Wow, Martin Luther King Jr. Day, Black History Month, and Cinco de Mayo. The following ethnic student organizations were described as being minority culture-based. They included: MEChA, BSU, Native American Student Union (NASU), The Vietnamese Club, and The Asian Pacific Club.

5. Community

"While all parents worry about whether their child will be able to handle living independently," explained a staff person, "minority parents voice other problems: What is the community atmosphere? Will my kid get a fair shake?" One student expressed his frustration, "In smaller communities like Bellingham, minority students not only are separated from their cultural groups, but they may also have more 'practical' complaints such as where to find certain products that they need or services that they are used to."

When asked why he chose to come to Western, a student in the local Klipsun magazine responded, "Western had a smaller population (of minorities) but on the whole I would say it does not have nearly as much prejudice as other schools." An administrator agrees, "In general Bellingham is sensitive to minority issues."

If prejudice is not the major issue for minorities at Western, then loneliness must be. Listening to the comments from a recent panel on diversity, students remind us, "I miss having people to share my culture with"; "I miss seeing people who are like me"; "I just walked up to this guy and said 'are you as lonely as I am'?"; "I resent being lumped together with all other minority and women. The issues are very, very different. I'm paying more attention to the racial issue, my color, my heritage"; "Foreign people of color are viewed more positively. Maybe its because they are going back to their own country, whereas we are here to stay; we have nowhere to go. They're not outcasts. We are outcasts within our own society. Either live within the system or change it."

An administrator having recently arrived from a much larger institution can relate to the frustration of some of the students. "In a larger university it is easier to create a community because of the critical mass. If you have 1,500 blacks in a total student body of 35,000 students they may not see each other all that much in the mass of whiteness but when you call an event or meeting you can be assured of getting some substantial turn out." Support and networking can occur. Since Western does not fall into this catagory some minority staff have gone off campus to find support. One reveals,

> When I first came here I began to bridge the gap and think about ways that the community might influence the WWU environment. The Minority Advisory Committee and the Whatcom Hispanic Organization are the result of these efforts. The community can often provide a more honest and serious evaluation of WWU than those who have something at stake in the university. Some of the members of the advisory committee were students at WWU who didn't succeed, some are parents. The Whatcom Hispanic Organization has made education their number one priority. They also provide a lot of support for MEChA and have raised money for scholarships. But the community is still not connected to this university.

Other off-campus groups include the Filippino Association, the Northwest Indian College Transfer program, and the

Community Forum which is an advisory board for the local police and sheriff; it has representation from all four ethnic groups.

6. Administration

At Western there seems to be some confusion as to how to translate the president's vision of a more diversified campus. Many staff see "mainstreaming" as the only way for minorities to move. In discussing this with a faculty member, he explains the institutional logic behind the push,

> If you can bring a minority into the mainstream, then it's proof that the process works. But it is the minority that has had to make the accomodation not the institution. You see, it is imperative that institutions view themselves as rational and thereby the faculty must see themselves as enlightened. It is also easier for minorities to believe that things are getting better. But it doesn't really help minorities unless they have access to different areas of discussion. We like to think of ourselves as being capable of transforming the individual.

"You cannot negate all the experience of minority students and when they arrive here consider them 'mainstream'. You must provide cultural support," demands a student in a recent newspaper interview, "Administrators and professors should have to take courses on Ethnic Studies." As anyone associated with the professionalism in academia knows such demands often fall on deaf ears. If the faculty are not already committed to change, it is very difficult to convince them that it is in their best interest to change. One faculty sees, "... only two ways to alter an institution: one is by restructuring the incentive system, and two, is to wait until the old timers leave."

Alongside the problem of retraining existing faculty is the recurring issue of needing to hire more minority faculty and staff. And as one staff person, who is in a minority specific area, admitted, "It is best to have minority faculty and staff throughout the curriculum, throughout the campus, not just in minority focused courses and jobs." This is difficult, however, when there are so few minority staff and faculty on campus. Nevertheless, a staff member points out, "Hiring itself is not just an issue of color or ethnicity, we need administrators who are commited to diversity. Just because they are minorities does not mean that they are committed to diversity. Many of them are too assimilated. All of us need to be risk takers. People who know who they are and where they stand on issues tend to be

risk takers."

7. Physical Facilities

The Multicultural Center is situated in the back corner of the main administration building which, while being centrally located, is not exactly a place where students feel comfortable just "dropping in." One of the main obstacles to this is the size of the facility. It is narrow and cramped making gathering or group discussion prohibitive. It houses three "closed door" offices and "open" space for a receptionist, secretary and two or three student workers. There is no real waiting area, only two chairs next to the receptionist's desk. One resolution for some of these problems is to be forthcoming in the establishment of an Ethnic Student Center. The plan, as explained by an administrator, involves, "the renovation of part of the Viking Union to create an Ethnic Center which will focus on social and cultural events and issues while Multicultural Center will have the responsibility for academic advising and general counseling. The future Ethnic Center is for the majority culture as well as the minority; it's going to be a gathering place."

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

The new president of Western Washington University has made it clear to the entire campus and community of Bellingham that he is not only interested in discussing issues on diversity but intends to take action on his ideas. Diversity has been incorporated into the strategic plan of the university along with improvement of community relations and excellence in undergraduate education. He sees at least part of this excellence coming from exposure to and involvement with issues related to race, gender and ethnicity. What is not clear is how well the rest of Western and the community at large are buying into the idea. As of yet there is some uncertainty among the administration as to whether this vision is to be translated as "mainstreaming" or if there is to be acknowledgement of and programs for differences.

2. Academic Programs

Western has had a non-western culture requirement in place for 30 years. Noteworthy as this is, it contains the same loopholes found in other such requirementss across the state, that a foreign language class can fulfill the requirement, and by being non-western, the courses do not

deal with African Americans, in particular, and ethnic minorities in America in general. The Ethnic Studies Program was dissolved in the 1970's and there is a strong sentiment against the return to such a program. In its place is a small American Cultural Studies Program. The Psychology department houses the Center for Cross-Cultural Research and a a separate cross-cultural counseling program. In addition to this there are courses scattered across campus that work with an integrated curriculum. The College of Education and the English department hope to implement their new format this fall. There are also plans underway to begin an orientation course for first quarter Access students and athletes but nothing specific for minorities. There is a real hesitation on the part of the administration to explore the possible need for remedial coursework for minority and first-generation college students.

3. Recruitment/Admissions

Western has always been known to have the lowest percentage of minority students among the public four-year colleges in the state. Recently, with the hiring of a minority specific admissions person, the complexion of the campus has begun to change. Nevertheless, Western has no other ethnic counseling staff that supports the minority recruiter in outreach efforts. Because of the low staffing there are no early identification or early outreach programs into the lower grades. No bilingual or minority specific recruitment brochures exist.

4. Retention/Student Services

Western has been and still is short on staff and support services for minorities. The Multicultural Center which provides general support for students, their organizations, ethnic and cultural events as well as peer and faculty mentor programs is basically a two-person operation. The choice of who a student speaks with is therefore limited. This year a new administrative position, comparable to a Director for Minority Affairs, was created which will alleviate the situation somewhat. While Western does meet the criteria for having in existence an academic advisement program, it is not frequently used by, or designed for, minorities. It is also administered out of a different office with little communication flow between it and the Multicultural Center. Academic support services are primarily for Access students of whom very few are people of color. There is no learning center. A new mentoring program for athletes was started last year by a student, a former athlete himself. It does not have wide-support financially or administratively. Faculty mentoring has been of minimal success being poorly administered and poorly

received. While educational programs in the residences have not focused on minorities, they have looked at some cross-cultural issues due to the strong presence of Japanese students on campus through the Asia University program. There are, however, no support services for Asian American students. Ethnic student organizations, while small, are gaining in strength. Financial aid and minority achievement (MAP) scholarships are available.

5. Community

Bellingham, being a predominantly white, working-class city is not able to provide the critical mass necessary for much minority culture-based programming. However, there is support, philosophically if not physically, for those individuals who do initiate cultural events. The university in assessing its responsibility to the community has worked to bridge some of the gaps left unaddressed. One of these is the establishment of the Northwest Indian College Transfer program. Although Bellingham is bordered by two Native American tribes, the Lummi and the Nooksack, Western has historically had difficulty responding to their educational needs. Recently due to the formation of the Minority Advisory Committee and the Whatcom Hispanic Organization there has been a greater acknowledgement of and involvement with community people of color.

6, Administration

As mentioned above the new president has sent a clear message to the entire campus and community that Western is changing and will continue to change. Faculty members who work closely with him are assured that he is sincere in his commitment to diversity. Those at the periphery are still unsure how much is rhetoric and how much it will change their lives. Some administrative moves can already be seen in the hiring of an Assistant to the Vice President on Minority Affairs and in curriculum revamping in a few departments across campus. As of yet there is no serious discussion regarding the reevaluation of the tenure/reward system to include work with students, committee involvement or community work. Nor is the establishment of partnerships with schools, business or community colleges very appealing to the majority of Western's faculty. Nevertheless more minority faculty are being hired as a result of incentives for departments. There are also efforts being made to educate the majority staff and faculty on issues of cultural sensitivity through voluntary workshops. Conspicuous is the absence of an administrative level position held by a Native American. Western, being border by both the Lummi and Nooksack nations, has no recruitment or retention person representing the needs of these people.

7, Physical Facilities

Based on the criteria for minority culture-based programming the physical lay out for Western's Multicultural Center does not match up well. Althcugh the building in which it is located, the administration building, is near the center of campus the office space itself is not easily accessible, situated in a back corner on the second floor. Academic Advisement is located in a separate office on a different floor and has minimal contact with the Multicultural Center. Plans are underway for an Ethnic Student Center which would be responsible for student organizations and cultural events, leaving the Multicultural Center for academic advisement and counseling. It was unclear from the interviews what role the official Academic Advisement Center and Counseling Center would play in this scheme. At present there is no academic advisor in the Multicultural Center.

CHAPTER 7. WASHINGTON STATE UNIVERSITY

INTRODUCTION

A land-grant institution, Washington State University (WSU) sits on 600 acres in the middle of the Palouse 75 miles to the south of Spokane. Located in Pullman, a relatively isolated rural community in the southeastern corner of Washington, WSU with 16,000 students is the second largest 4-year public institution in the state. Softening its isolation is the University of Idaho, only 8 miles away in Moscow, Idaho, making the Pullman-Moscow area a university community of about 50,000 people. Athough very different from the University of Washington in Seattle, WSU constantly compares itself with its urban brother rather than the other four institutions which in many ways are more similar to it in the type of student it attracts and their geographic isolation. Part of the strong identification with the UW comes from the fact that they are the only two public four-year institutions in the state that award Ph.Ds and are considered as research institutions. Interviews were held with persons holding the following positions: Vice President for Student Affairs, Director of Minority Affairs, Assistant to the Director of Minority Affairs, two minority recruitment officers, two ethnic counselors (Asian Pacific and Afro-Amerian), program director for the Chicano Program, and a work study student who spoke on behalf of the Native American counselor in her absence.

MINORITY CULTURE-BASED PROGRAMMING

The following are responses to the question: Do you have minority culture-based programming at Washington State University?

One counselor points out, "Although certain gatherings and events might not be purely minority culture-based, the simple fact that minorities of the same group are coming together in whatever form is of value simply because it is reflective of their culture." An administrator concurs stating, "While WSU does not have minority culture-based programs in the strict sense of the word there are organizations which address minority issues which are important for cultural instillation." He feels that minority culture-based programming is useful if it is done well and if it is student-based, not imposed by the administration. An example of this, as related by another counselor, is the gym. "The Black guys meet there to shoot baskets and after a few games go off together. In reality that's the best minority culture-based program that we've

got." With regards to athletes, a colleague continues, "When I advise Black atheletes I emphasize the need for them to develop ethnically not just athletically." "Higher education," laments a staff member, "should not take away from culture. It happens by default because there is nothing to reinforce it." Later he continues with deep conviction having come through the process himself, "Minorities need minority culture-based programming to survive and succeed."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission

> The university has a responsibiltiy to seek diversity in its student body and to nurture the sensitivity, tolerance, and mutual respect that are necesary if our students are to excel in their pursuit of a quality education. The University also recognizes its responsibility to articulate, reinforce, and reflect those values that support the highest hopes and dreams of our minority students through scholarship and a sensitive community. (recruitment brochure by the Director of Minority Affairs)

In a different publication the director remarks, "one part of this support system is the Division of Minority Affairs, a primary purpose of which is to help minority students grow in all areas of their lives, including their spiritual lives. Students learn how to relate more effectively to other people and how to resolve spiritual conflicts."

2. Academic Programs

Although WSU does not have an ethnic studies requirement there are courses focusing on minority cultures and American history and culture taught by minority faculty. One staff person, a graduate of WSU, said, "I first learned Black history from [an African American faculty member] at WSU." This was a familiar comment on the American educational system. Most minority staff and administrators interviewed admitted that they had little knowledge of their ethnic heritage before coming to college. A few key faculty reconnected them with not only their past but with a new sense of their potential future. At WSU these faculty play a pivitol role.

Beyond the elective course offerings which focus on multicultural issues in America, a minor in Native American Studies is also available. Their brochure describes it as containing an, "interdisciplinary curriculum for both

Indians and non-Indians interested in the past and present of Native Americans. [It also] sponsors workshops, performances, and lectures by leading Native American writers, artists, scholars and leaders of the Native American community." Recently a training project was established at WSU for "Native Americans in Communication Disorders." In many ways it fulfills the criteria for minority culture-based programming by training an ethnic specific group who then provide services to their own community. According to the project coordinator,

> The program provides professional preparation through the master's degree, to meet certification requirements for work with Native Americans in schools of the Northwest.... the occurrence of speech, language, and hearing problems is at least five times more frequent among Native Americans than in the general population, but only an estimated .04% of communication disorder specialists are Native Americans. Like other minorities, Native Americans are usually more comfortable receiving services from their own people.

3. Recruitment/Admissions

Early Outreach

WSU's Early Identification programs include Cougar Summer Science Camp and the Summer Challenge Program. The first, as related in their publicity, "introduces youth to science without intimidating them." Through invitation, eighth, ninth, and tenth graders come to WSU, "to watch and perform chemistry experiments, work on computers, and take educational field trips." Eighteen minorities were among the ninety-five students who attended. The Summer Challenge Program is another way WSU attempts to expose high school students to college. Each summer ninety students, grades 9-11, come and live in the dorms, take classes and interact with college faculty and students. "Last year," reports the Minority Affairs Newsletter, "of the twenty-two minority students that attended, nineteen were awarded scholarships. Two students who were sent to the program by the Colville Indian Tribal Council produced a videotape on career choices for Native Americans." In addition to these outreach efforts there is the Minority Research Apprentice Program. "This 8-week summer camp," as explained in an informational leaflet, "is designed to stimulate interest among high school minority students in health and agricultural science careers."

Recruitment

Many minority students' first encounter with WSU is through a professional piece of publicity entitled, "A Commitment to Diversity," a handbook produced by the Office of Minority Affairs which gives an overview of what a minority student might expect to encounter at WSU. Recruitment is taken seriously at WSU with not only two ethnic admissions staff people on the road with the recruitment of minorities as their foremost task, but also four ethnic counselors and the director himself available for support at any time. The lack of a Hispanic, bilingual recruiter was of concern to the Hispanics on campus. But the funding for such a position was said to be unavailable and the need not justified. One administrator feels strongly that, "The present admissions people are doing a good job. Hispanic enrollment is up 94%. They need Hispanic faculty more than an outreach person; retention is the issue, not recruitment." Another knotty problem is the recruitment of Native Americans. A counselor expresses frustration with the ludicrousness of requiring the Nez Perce and the Coeur d'Alene tribes to pay out-of-state tuition. "They need to be recruited but why should they pay the high fees? The state boundary is arbitary; historically they moved across this land."

One of the more impressive coordinated recruitment efforts found in this study is WSU's "College Knowledge For the Mind." This minority culture-based program takes place for an entire Saturday in Tacoma. Also called the Tacoma College Seminar, it brings together the African American community through an amazing web of contacts and parent/church associations. The setting is the local Baptist church and the keynote speaker is the local pastor. WSU brings over all its African American administrators, staff and faculty members as well as students to participate in the program which includes workshops for both potential students and parents, panels and guest speakers. The director is very open about his particular approach to recruitment. He explains, "First I go to the schools where we have gotten minority students in the past. Second, I contact the WSU grads in the area and take them out to lunch, explaining to them that they have a responsibility to aid in our recruitment efforts. Thirdly, I call my fraternity brothers and ask their assistance in seeking out young Black potential students."

4. Retention/Student Services

Counseling and Advising

Most of the WSU counselors saw their role, "as one of promoting cultural awareness, as well as providing a social

and academic base for success." One counselor mentioned that he saw it as his reponsibility to ask questions that went beyond the issue of grades and papers such as, "Are you having enough contact with home?, How is your community of friends here?" He explains, "Not feeling at home is a totally different thing to a minority student. In such a white environment it's important to have others like yourself to go to. Some of our students transfer to Black colleges, but that's not realistic or representative either. In fact, we have one student who transferred from Howard [University] to WSU!" The Native American center and the Hispanic assistant counselor similarly saw the importance of encouraging students just to, "drop in to touch base with their own people as well as receive advice and academic assistance." A Minority Student Reception is held at the beginning of fall semester for all new minority students. It provides them with the opportunity to meet with the minority faculty, staff and administration and begin developing a support network of friends and faculty.

One way WSU attempts to alleviate the apparent dichotomy between academic and social is through dual advising whereby the student has both an ethnic counselor and an academic department counselor. The Hispanic staff person felt, "This is valuable because it provides guidance for the student in both their major and their culture." An important arm of support for these counselors is the Peer Mentor Program. The program focuses on outreach. Four students (2 African American, 2 Asian Pacific, 1 Hispanic, 1 Native American) go out to the students contacting them in the dorms and across campus. They attempt to answer questions that students might be hesitant to ask a faculty member or a counselor. In the Fall the emphasis is on the acculturation process in the residences; in the Spring the peers assist students with resume writing and interviewing techniques for potential jobs or graduate school. One counselor admitted that there were a few problems with the Peer Mentor Program but had some ready solutions. One of the issues, as in any job, is motivation. "How do you insure that they are out there working, making contacts, mentoring?" he asks. "At present there is no real incentive system in place. They receive a fee waiver but no regular paycheck to remind them that they are on a job with a reward if they do well and consequences if they don't. A work-study arrangement would work better." The other issue is continuity and training. Under the current system the Peer Advisors change every year. "You just get one well-trained and they're ready to leave," he confesses. "It would be better to have them for three years beginning their sophomore year, selected at the end of their Freshman year."

In an attempt to help bridge the gap between high school and college life, an article in a local publication says,

> WSU has developed a special program called EXCEL which provides systematic academic, social, and cultural support to freshman. It involves basic skills instruction and enhancement, advising and tutorial assistance. It is different from other academic support efforts in two ways: it is not a remedial program, and it integrates social and cultural values. There are 3 primary academic components: a core course, Psychology 301; systematic tutorial assistance on an as-needed basis; and organized study groups. The course serves primarily ethnic minority students but it is hoped that it will form the foundation for a general freshman year assistance program.

Student Organizations

"Clubs promote one's own culture and educate others." These words come from an administrator who sees his major role as, "teaching students how to organize." With experience he has come to recognize the need for a variety of organizational styles depending on the composition of the group and on how long they have been in this country. He shared some of the complexity of his job as counselor for Asian Pacific Americans,

> ...working with three very different but related groups: fourth and fifth generation Americans, international students, and the new immigrants from Southeast Asia arriving with their own distinctive cultures relatively intact. The international students need to be forced; they are used to being told what to do. The Asian Pacific Americans (APA) on the other hand, must learn to lead themselves; they can't be spoon fed. The Southeast Asians though are still exploring what is right. For them it's a mix of international with minority. They are here to stay but just arrived. By seeking out support culturally, they begin to feel more comfortable and will have greater success. The myth that Asians don't need help is damaging. Many are not doing well.

One example given as a particularly strong minority-culture based program is the Hawaiian Club. It was described by one staff member,

> They keep their group intact and are very supportive and aware of their own needs. In the

> winter they go off to Spokane to buy winter clothes, something that they never needed in Hawaii. In summer when they return home to Hawaii they put on a complete WSU outreach and orientation program. They go into the community and talk to parents as well as distribute WSU admission brochures. Back on campus their club has both an educational and a social function. They have luaus and dances but they work from an historical basis. They teach each other.

An interesting observation was made by a counselor, "Although they [Hawaiians] are considered a minority they come to the mainland with a majority perceived position because on Hawaii there are more native Hawaiians than Whites. They are much more like international students." "The Laotian and Cambodian student group, while not as pure [minority culture-based] as the Hawaiians are still valuable because of the opportunity they provide for discussion and support," explains the Asian Pacific American counselor. "Because there are so few of them at WSU (10-15), they asked if they could join me on college nights or on the road to recruit more of them." This level of enthusiasm is seen in the newly emerging leadership within the APAC student group itself, a standing committee of ASWSU. Apparently, "in the past all the leaders were third and fourth generation Asian Americans," reflects the counselor. "This year the president is half Chinese and half Filippino, the V.P. is Hawaiian, the treasurer is from Hong Kong, the secretary is Laotian, and another officer is Hmong."

There are other Asian clubs separate from the APAC. For example, "the Korean club has its own gatherings where they eat Korean food and talk in their native tongue," explained one of the staff people who is also active in the club. "They also have formed their own baseball team and put on traditional Korean celebrations." But when it came to information on the Chinese student clubs conflicting information was given. One administrator said, "The Chinese and Japanese American students had been brought under the umbrella of the International Center and the international students have taken the lead." Later interviews revealed that there are two Chinese clubs, one for the Taiwanese students and one for the Mainland students and that they would not mix with each other. The Asian American counselor revealed that when he first got to WSU he saw the factionalism between the Asian groups and sought ways to have them reassess their relationship with each other. He explains,

> Many third, fourth, and fifth generation Chinese,

> Japanese and Korean students don't know their own roots, history or language. Many never thought of themselves as a minority before. They knew it was easier to operate in a group composed of Asians but didn't know why. Few had ever asked the question, what does it mean to be an Asian American? Many did not know why they had been raised to dislike one another. We discussed the pain each group had historically inflicted on each other and then began to move on to the reality that we need not live in conflict with each other now. The focus turned towards the Americanism of the group, not the differences between their Asian past. Gradually they came to recognize the Asian in them and ironically this acknowledgement enabled them to function better in the larger society.

The general consensus among those interviewed was that the main retention issue for African Americans was not the student organizations, the clubs or the community but rather those few individuals who cared. One administrator felt, "For some, the Afro American Association is just a prestige trip. They don't serve the community. Most of the work is done on a one to one level." Later, I heard some poignant examples of this from a different administrator who, along with fellow colleagues often open their homes to African American students. "Sometimes students want to see how a Black family lives in Pullman; they come to our homes for a bowl of mustard greens, conversation and relaxation." One young administrator was hopeful that, "the new minister in town will regain support from Blacks. There was one who was very helpful to us, but he left." There is a Black Muslim temple in town and the university does provide space, through K House, for religious group gatherings. Yet beyond this what I heard most frequently expressed as the major point of retention for African Americans was the presence of three Black fraternities and the two Black sororities. According to one administrator, "These organizations provide leadership training for Blacks that they wouldn't get a chance to demonstrate in a white organization." This idea is echoed throughout the literature on African American organizations and colleges (see Loo and Rolison, 1986; Taylor, 1986; Hughes, 1987).

One of the biggest organizational feats at WSU is the Martin Luther King march which according to one of the admission officers, "provides a time of reflection, a time when racism is brought to the forefront. Minority students and faculty need ways to express themselves, to keep their

culture intact. The Martin Luther King march is a way to do that." Black History Month brings guest speakers to campus and cultural and educational events are sponsored including a film series by independent black film makers. Another project which demanded the coordination of all parts of the campus and community was the Minority Aids Coalition, centered in Spokane. The organizer of this event felt, "the urgent need to increase aids awareness for Blacks on campus and redirect the information which has traditionally been written by and for the majority culture." Beyond this, a more general "Diversity Day" is set aside each year to celebrate the differences in culture and heritage exhibited throughout the campus.

While one staff member expressed the view, "Hispanics and Native Americans do not have outreach programs into their communities," it was not found to be true. In fact, it appeared that these two programs were in active contact with the needs of their students. As the interview with the Hispanic spokesperson was drawing to a close, students began filing in for a MEChA meeting. They appeared to be relaxed in the space, viewing it as their homebase. Perhaps one of the reasons for this is the presence of a full-time dedicated secretary who according to some administrators, "[she] is one of the main reasons for the high retention rate of Hispanic students at WSU." (The other ethnic counseling offices have only half-time work-study students in the same position.) In speaking with the Hispanic secretary one became aware of how crucial her role is as a mentor and advisor. She feels that her daily presence provides, "a sense of stability when the regular counselor is on the road, in meetings, or engaged in other forms of program planning." She elaborated, "About one half of the 210 Chicano students on campus don't participate. When they do find out about the program they are sad that they didn't come in earlier."

WSU was in the process of changing the name of the Hispanic student organization from MEChA to OLA, Organization of Latino American Students, in order to incorporate those students who identify with Latin America more than with Mexico. OLA activities, according to a staff person, "include sponsoring cultural dances, events such as Cinco de Mayo, Hispanic films, cooking lessons, parties, sports and an orphan party for Hispanics who don't have parents in the vicinity who can attend Dad's Weekend." One counselor noted, "Both Hispanics and Native Americans have strong athletic groups. They seem to love to come together for a game of volleyball."

A young Native American student articulated what he saw as the three main goals of the distinct minority programs. "One is to educate the community since racism is subtle, the second, is to increase enrollment of minority students by working with the admissions person, and the third is to sponsor cultural activities such as the Pow Wow for fund raising." What was most impressive when visiting the Native American counseling center was the admiration expressed by the young students towards those Native Americans who had returned to school after years away and had become mentors to them. One of these is the basketball coach. The Native American student group is called Ku-Au-Mah which means "cougar" in Nez Perce. Recently the group went to Lapaway, a town in Nez Perce to conduct seminars and speak with potential students. They also bring Native American speakers to campus to aid in larger educational programming.

In addition to the above mentioned groups, the Women's Resource and Research Program has four separate ethnic women's groups funded by the Women's Center not the ASWSU. These include the Asian-Pacific American Women (APAW), the Black Women's Caucus, the Mujeres Unidas, and the Native American Women's Association (NAWA). A goal statement from this last group's brochure summarizes to some extent the important role which these women's organizations play in the educational process at WSU. It is, "To assist Native American women in their educational endeavors, to offer them an opportunity to develop and use leadership skills, to promote the Native American culture, and to learn from and work with other cultures." Another avenue open at WSU for minority leadership training is the Council of Minority Student Presidents which is composed of all fifteen minority club presidents. It was established by and is funded through the Office of Minority Affairs, explains an administrator instrumental in its implementation, "because of an awareness that the ASWSU seldom has minority officers in pivitol positions of influence."

5. Community

Community involvement, while not great, according to a minority staff person, is not hostile. He described the environment as, "insensitive, not racist." The local people seem to want, and succeed to some extent in having minority staff and faculty join the local organizations and churches. One of the staff who has done so with some hesitation explains, "You must take Pullman as it is, you won't change it." Another adds, "Pullman is so isolated that students bring with them their minority culture. Ironically in some ways the bond is closer here because there is no community force to galvanize or support them."

An administrator viewed the whole process with detached bemusement, "[People of color] need to learn to survive in the white world if they hope to go on in business or higher education. If they can survive here, they will be so far ahead of others." He jokingly confided that his boss calls WSU "the bootcamp to the world." In an attempt to break some of the isolation connected with college life on the Palouse, WSU maintains strong ties with individuals and groups in Tacoma and Seattle. "African American speakers are brought to campus as role models," explains one of the counselors. "Students are interested in what these people have done and what their options will be after college. Students must maintain their culture." Another claim that WSU has to the promotion of culture is The Western Journal of Black Studies, a leading scholarly periodical in the field of African American Studies, edited by Talmadge Anderson. A conference entitled, "Learning and Unlearning Prejudice" led by a WSU senior in psychology and chair of the YWCA's Racial Justice Committee, attempted to look at the issue of the community's response to diversity. One of the findings was, "Students leave school when they do not feel welcome in the community." In Pullman, as in many of the university towns throughout the state of Washington, "cultural things are missing;" says a staff person. "Even for small things such as a hair cut, make up, nylons or hair braiding, we must go to Seattle."

6. Administration

The organization of the Minority Affairs Office is rather clear cut with lines of communication flowing directly from the Director for Minority Affairs. WSU is one of the few schools that has four distinct ethnic minority counselors representing Hispanics, Afro-Americans, Native Americans, and Asian Pacific Americans. In each office there is part-time student work-study support. One office has a full-time secretary. There are also two minority admission officers. This team is well coordinated, has a high profile on campus, and seems to be very productive. One of their biggest problems is getting the non-minority faculty and administration involved. In an attempt to appeal to the faculty to see themselves as pivotal in the retention and success of students, especially first generation minority students, an article was printed in the Minority Affairs Newsletter, a very professional piece of journalism which highlights scholarship recipients, outstanding students as well as events and conferences. Gary L. Dickson, Assistant to the President, Lewis-Clark State College, is quoted as saying, "Research has demonstrated that frequent interaction with college faculty is more strongly related to satisfaction with college than

any other type of involvement." Acknowledging this hole in the retention net, an administrator mentioned, "One of the new goals for student affairs will be getting the ' . administration, faculty and community to promote and support students and their activites." Some staff feel that the lack of communication has led to misplacement of responsibility. One explains, "When students have . complaints about campus life, they always go to the ethnic counselors or the Minority Affairs Office, never to the central administration." He later adds, "We need more commitment from the top: people, time, money and changes in the curriculum which reflect the truth."

7. Physical Facilities

The space where the Director for Minority Affairs' Office is located is quite impressive. Part of the main administration building, a modern and spacious edifice, the director's office itself is large and luxurious, comparable to a vice president's. In the outer office are two secretaries and an open receiving area. The result of this positioning is the perception that WSU considers minority affairs a significant part of the administration. There is no "ghettoizing" here. In fact during lunch or just as work ends for the day, the director will frequently stand out in the main foyer/stairwell and greet the other staff and administrators that pass by. He feels, "This level of visibility is important." The four ethnic counselors are in two separate buildings with their own office space. The Afro-American and the Asian Pacific American counseling offices are in one building which is also quite modern. The African American center has an outer office with seats and space for a secretary in a separate room. There is a lot of ethnic literature available. The Asian Pacific American office does not have a private secretary space but it does have AS support staff in the next office. The Hispanic and Native American counseling offices are in a much older and less formal facility. Yet they seem to be more student-centered than the other two. Old sofas and a refrigerator make them natural settings for student gatherings.

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

WSU's mission statement basically fulfilled the criteria for minority culture-based programming. The message is clear and is communicated to the rest of the campus. The growth of the individual is emphasized. The counselors saw their role as one of promoting cultural

awareness, as well as providing a social and academic base for success. What was not as clear was the degree to which the majority population bought into it. The mission regarding minority issues was articulated by the Minority Affairs person, not the administration.

2. Academic Programs

While there is no ethnic studies requirement there are courses taught by and about minorities throughout the curriculum. A Native American Studies minor is available. No mention was made of campus wide curriculum reform or efforts to address the voices of underrepresented peoples in the material used in all classes. There is, however, an academic component to the retention/student services area, a program called EXCEL. It is taught by an academic counselor and assisted by the minority counselors.

3. Recruitment/Admissions

WSU has extensive outreach and early identification programs. These include summer camps and visitations by junior and high school students. Their two minority admissions people take their role of recruiting minorities seriously and are supported by the four ethnic counselors and the Director for Minority Affairs. Their web of contacts is enormous. One potential weakness in their organizational plan is the lack of a Hispanic, bilingual recruiter, but the director disagrees, arguing that retention is the issue not recruitment. There is an interesting and frustrating twist to the recruitment of Native Americans from Nez Perce and Coeur d'Alene. Even though they are only a few miles away, they are across the state line and must pay out-of-state tuition if they come, which few of them do. The recruiting brochure for minorities is very professional.

4. Retention/Student Services

WSU has an impressive structure for minority retention with four ethnic counselors representing each of the four dominant minority groups. Because of this, dual advising is possible. Peer mentors assist in outreach to other minority students on campus. The EXCEL program provides basic skills instruction, advisement and tutorial assistance to frosh through a core course and study group. This course, while mainly serving minority students, is open to anyone. The Student Advising and Learning Center works with students on an individual basis, however there is no specialized tutoring for minorities other than for the frosh in the EXCEL program. WSU does provide support services for its Asian students, including an Asian Pacific American counselor. Student clubs are numerous, some more successful

than others. A Council of Minority Student Presidents was established to give minorities more leadership opportunity. Black fraternities and sororities serve as significant retention factors. The Peer Mentor Program assists with cross-campus and residential advisement. The Minority Affairs Newsletter, an informative publication, keeps minority students up to date on events, conferences and meetings. The main weaknesses in the WSU scheme are the result of the the split between academic and student services which makes it impossible for minority affairs to hold faculty and the administration accountable, and limits their effectiveness. An indication of this was the difficulty encountered getting the Faculty Mentor Program off the ground.

5. Community

While Pullman cannot claim to be the most diversified community in Washington, according to some it is, at least, not seen as hostile. The problem is more of isolation, especially for African American students. As far as could be noted there were no minority culture-based programs or advisory boards in the community. Most of the cultural reinforcement came from campus events or guest speakers brought in from Seattle or Tacoma. Spokane, which could provide more consistent support for minority students, is just a little too far away.

6. Administration

Minority faculty members at WSU play an active and pivotal role in campus life. They are highly respected in their respective academic fields. They appeared interested and available to assist in the recruitment and retention efforts being made by the Office of Minority Affairs. Nevertheless one of the main complaints leveled at the administration was that they had not done enough to attract more minority faculty, especially Hispanics. This was the main factor used in justifying the low retention rates: not enough role models and not enough changes in the curriculum to reflect the contributions of minority peoples. Having such a strong staff in minority affairs in some odd way seemed to leave the rest of the campus free from responsibility. This was reflected in the difficulty of getting non-minority faculty involved and committed to minority issues and events. There did not seem to be any discussion taking place around the issue of reevaluating the criteria for tenure to include faculty mentoring or community work. No hint was given regarding parternships with other schools or faculty/staff training in multiethnic education.

7. Physical Facilities

The office of the Director of Minority Affairs maintains a high profile within the main administration building. Nearby in separate facilities, also centrally located, are the four ethnic counseling offices. All of the offices have space for receiving students and separate office space for counselors and their staff. While the Chicano and Native American offices had small lounges where their respective students could hold meetings and relax, there is not a campus cultural center for larger gatherings.

CHAPTER 8. UNIVERSITY OF WASHINGTON

INTRODUCTION

Located in Seattle, the University of Washington (UW) is the only four-year public university in the state which has an urban context. It is the largest of the six state institutions and, to many (especially those outside the state), it is the only university in Washington. So overwhelming is the presence and power of the UW that the other five universities are often viewed as regional branch campuses serving those who could not handle the UW either academically or geographically. Being somewhat "inner city," at least in comparison to the other Washington schools, it is the logical option in higher education for students who live in the city by choice or by economic circumstance. By extension, it could, would or should be a natural stepping stone for those minority students who live in urban areas. In reality, the UW has made itself inaccessible to a large portion of city dwellers due to its research orientation and its elevated admission requirements. Yet there is an opening available to a some applicants, approximately 3,000, by way of the Equal Opportunity Program (EOP).

The range of those interviewed at the UW was perhaps the greatest of all the institutions. This was partially due to the numerous referrals received in interviews with the "key" people in Minority Affairs. The list grew to be three times longer than could be managed in the time allotted for the interviewing process. Interviews were held with persons holding the following positions: Vice President for Academic Affairs, Vice Provost, Dean of the College of Education, Vice President for Minority Affairs, Assistant Vice President for Minority Affairs, director for African-American Studies, a professor of multicultural education, Director of the EOP, Director of the Center for Educational Renewal, and two admissions counselors.

MINORITY CULTURE-BASED PROGRAMMING

The following responses were given to the question: Do you have minority culture-based programming at the University of Washington?

"There's no doubt in my mind," a top level administrator speaks passionately, "that if you don't have minority culture-based programming, you won't have good retention. Ethnic specific programming is necessary simply because cultures differ in their response. The research by

Jack Fleming and Gail Thomas demonstrates that a supportive environment correlates with persistence of minorities. Richard Richardson and Alfred de los Santos come to the same conclusion." Another administrator elaborates on this theme,

> We grow up in a specific culture with cue giving and taking skills. When we take these into a different environment which has a different set of cues, you get dissonance. If you don't already have strong academic skills, you will fail. For example, in a large lecture, the professor just assumes that the students have the knowledge, the information necessary to organize the material There is also the assumption that if you have a question you will ask the teacher. If you ask another student, you are supposedly cheating. These are erroneous assumptions.

He went on to point out, "the importance of Uri Treisman's research which demonstrates the value of the social group also being the learning group."

Another administrator, reflecting on his own socialization to American life, felt that such programming is valuable because of the feeling of isolation that comes with being a minority in the predominantly white structure of higher education.

> Students need a sense of identity. They feel like they are being mainstreamed, that their cultures are unimportant. In this country the idea of the "melting pot" was ok for Western Europeans but it hasn't worked as well with other groups. In order to be accepted they felt that they had to mainstream, do away with their native language. In reality now the need for a knowledge of Japanese is very strong but they don't know [how to speak] it.

"All people need to develop a sense of identity not just minorities," explains a vice president,

> Education nourishes all children. [We must recognize] the importance of enfranchising people. Our institutions are set up to serve another culture, basically upper middle class white males, but in reality even this group is not being served well by higher education at present. Many are side-tracked by drugs; they are confused. You cannot export a program that is working well. Usually it is the people that are making it work. It is not transferable; it has to do with an

individual caring.

"Yes, minority culture-based programs are definitely necessary. If students grow up in a mixed environment or within their own ethnic group, then go on to higher education, culture shock is inevitable. Adjusting to college life itself is hard enough," reveals one the admission counselors, "but then to also be expected to educate yourself about others and educate them about you compounds the problem."

AREAS OF MINORITY STUDENT PROGRAMMING

1. Institutional Mission

   Established in 1968, the Office of Minority Affair serves over 2,900 undergraduate students. Through its Educational Opportunity Program, the office is the principal means by which the University honors its commitment to remain accessible to and supportive of members of underrepresented minority groups and economically disadvantaged individuals who evidence the potential to benefit from its academic offerings. (recruitment flyer for the position of Vice President for Minority Affairs)

2. Academic Programs

   The Department of American Ethnic Studies is a multicultural and multiracial research, teaching and service unit dedicated to providing relevant skills in the study of ethnicity and ethnic relations. Through the department's three programs: Afro-American, Asian-American and Chicano Studies, students are provided with cultural, social, historical, economic and political character of selected American ethnic communities. (flyer from American Ethnic Studies Program)

One EOP administrator pointed out, "The fact that the faculty in the Ethnic Studies Department are tenured demonstrates the university's commitment to the program. Native American Studies is not a part of the American Ethnic Studies Program. It is centered in the Anthropology department which is historically a common location in many schools for Native American programs.

At the time of the interviews, "The General Education Requirements call for 10 credits of non-western coursework," explains an EOP administrator. "These are distribution requirements; there is no requirement in any ethnic studies

class." The lack of such course requirements at an urban, state-funded university situated in a multicultural environment in the 1990's was clearly exasperating to some faculty members of color. One faculty member shared her disbelief remarking,

> Do you know that there is no African literature or history course on this campus? What is needed is curriculum transformation, not simply integration, not an add-on approach. We must seek to give the closest approximation of the truth, assist students to understand the unity of diversity. It is rugged individualism that maims us. This country is plagued by a fear or hesitancy towards others. Our nation is torn apart by our ignorance of each other. We need a cooperative, pluralistic, generative society. Don't accept tolerance. Be vulnerable, be silent, don't always use your privilege to control.

A colleague across campus concurs, "In the Germanic model upon which our educational system is based, your personal accomplishment is in constant comparison with others. We need seminars where excellence is an individual issue."

The UW, like many other colleges and universities, has strong academic programs for minorities in the sciences and engineering. The interviews brought up ambiguous feelings surrounding this push for minorities to move out of the traditional social sciences. Some fear that this leaves a gap in the training of future educators, teachers and professors as well as a loss for the humanities. But a counter argument offered by a staff person says, "Minorities have been short changed by the social sciences which have relegated them to low paying "helping careers." Some view the technical emphasis as another form of tracking, not so different from the Booker T. Washington split a century ago. Yet there are many who feel that the trend is encouraging, combining university education with real job prospects, true professional training instead of a liberal arts education which provides few transferable skills in a racist, tight job market.

3. Recruitment/Retention

"I believe that there is a need for a two-pronged approach in minority education," a highly respected member of the faculty relates. "We must recognize what a supportive atmosphere is and we must find students who can survive in higher education with that support system intact." There are a variety of efforts being made throughout the University of Washington with regards to

recruitment and retention. Most of these are initiated through the Office of Minority Affairs and more specifically under the guidance of sixty professionals within the University of Washington's unique Educational Opportunity Program (EOP). The EOP itself provides assistance to approximately 3,000 minority and economically disadvantaged students. "Minority," explains one EOP staff person, "is defined as underrepresented minority, this includes some Asians, Laotians, Samoans, and Cambodians, but not Japanese. EOP are usually students who are capable but didn't qualify for the high school requirements, had a late application, etc. If a minority is a regular admit but wants EOP assistance she must wait one quarter." An administrator is proud to announce that, "No other school in the country has so many special admits. [Others] may have more minorities but not as many special admits." In addition to EOP there is an array of programming done by individual departments, colleges and academic divisions throughout campus. This amazing infrastructure can be broken into six general catagories: early outreach, recruitment, counseling and advising, academic preparation, student organizations, and the Early Identification Program (EIP).

Early Outreach

The purpose of the Early Outreach Programs is to encourage and help prepare students in middle and high school to attend colleges and universities. The UW has several programs. Two come out of the Office of Minority Affairs. One is the Educational Talent Search Program which identifies potential students and the other is the Early Scholars Outreach Program (ESOP). The latter provides tutoring by UW students to the middle and high schools and brings selected "early scholars" to campus. The Health Sciences has its own means of reaching into the community through its Summer Research Apprenticeship Program. During this 6-week intensive session junior and senior minority students are assisted in their preparation for admission to professional programs in the Health Science field. The College of Engineering similarly extends its borders by sponsoring three programs: MESA (Mathematics, Engineering, Science Achievement) which prepares minorities to enter the fields of engineering and science; MITE (Minority Introduction to Engineering), a 10-day summer program for high school minority and women students to obtain exposure to various engineering fields; and the Career Awareness Conference for Women, a 2-day event to increase awareness of the options available in science careers. Outreach along a different line, but of great importance to the UW's recruitment efforts, is the Community Collge Transition Program (CCTP) which, according to its brochure, "prepares

students for prompt admission to the University through EOP. CCTP participation helps applicants to correct subject deficiencies as well as to complete UW general education requirements and departmental prerequisites." Given that the majority of minority students who do attend college terminate their formal education at the community college level, this articulation program provides a much needed link.

Recruitment

Three minority admission counselors, an Hispanic, an African American, and a Native American, have the responsibility of connecting up potential students with the UW and informing them of the services available through EOP. "Although identified as minority specific admission counselors, reflecting the diversity of the university," explains one of them, "all [of the counselors] must be able to speak to any minority when on the road." For some observers these efforts are not sufficient and feel that the overall statistics mask the reality. A newsclipping featuring the results of UW professor James Vasquez's 11-year study states, "Though the percentage of minority students at the UW exceeds Washington's minority population average, the UW's minority students are composed mostly of Asians, while other ethnic groups remain underrepresented." Another administrator concurs, "Recruitment focuses too much on the better students, not on those at risk."

4. Retention/Student Services

"As few as 5.3% of the black freshmen graduate after four years," according to the ex-vice president of minority affairs, "and only 30% of the minority freshmen return for their sophomore year." "I do not recommend the University of Washington to Hispanic students when I meet them," admits one administrator. "It is too impersonal, too big. We are traditionally from small communities." "Native Americans do not do well in large, urban settings," remarks an admissions counselor. Another administrator judged that, "The retention is approximately one third in six years graduating. The range is 7%-45% depending on the minority." One reason for the retention problem, according to a different counselor,

> Students don't take advantage of what's here. Many of the counselors here are Chicanos, from Eastern Washington; they can identify with the Hispanics and be valuable resources. We deal with personal and social not just the academic. Counselors need to know the student's past, and understand broken homes. There is an obvious correlation between the social/personal and

success in school. Common sense tells us this.

EOP does try to build personal contact into its programming. Three months before school starts, all EOP students are invited to campus for a day of orientation. Understanding the importance of parent involvement and support, especially for first generation college students, a special program is set up to incorporate parents during the first week. A Frosh mentoring program was instituted this year. However, one administrator expressed his disappointment with the failure to involve the larger campus with the comment, "there is poor faculty mentoring at the UW."

Counseling and Advising

Careful advising and support can make the essential difference during the first year. One way the UW has attempted to insure that EOP students know of the services available to them, and that they have met with an EOP advisor at least once, is to require that they pick up their registration number from their advisor. After this initial meeting, progress checks are made through the registrar's office. Those who are borderline are asked to come in and see a counselor.

"Just this year," an admission officer enthusiastically relates, "the UW has moved to a 'multi-ethnic' approach to counseling. Previously it was broken down along ethnic lines. The focus has now changed to the student's area of concentration." Conflicting accounts were given of this advisement shift from ethnic to major. One counselor gave the impression that EOP students must somehow know their major field from the start and work with whomever is in that advising area. A different EOP administrator, not knowing what had been said before, explained that, "EOP students still see an ethnic counselor of their choice for the first two years then once they declare a major, they move to a specific advisor for that major area. This is called the Tier One and Tier Two Approach."

In addition to EOP advising there are over 100 department advisors throughout the university trained to help facilitate and interpret the major requirements for their respective area. There is also Central Advising which does extensive pre-major advisement. Both the Health Sciences and the College of Engineering have actual pre-professional programs for minorities. The specific programs in the Health Services are the Robert Wood Johnson program which provides a 6-week summer session for freshman and sophomore minority students interested in the field of medicine, and the Health Career Opportunity Program (HCOP)

which focuses on the recruitment of minorities to medical school.

Tutorial Assistance

For some students the most attractive aspect of the EOP program is the free tutoring. According to one EOP counselor, "The Asian students are very aware of the value of academic support but most are not eligible for EOP since they are not an underrepresented minority." Unlike some universities which provide tutorial services for all first-generation college students regardless of ethnicity, the UW's instructional center is only for EOP students. However, the School of Business and the College of Arts and Sciences as well as the program for intercollegiate athletics do provide separate tutorial services.

Student Organizations

Located next to the Instructional Center on N.E. 40th Street is the Ethnic Cultural Center (ECC). According to the ECC flyer, the, "Ethnic Cultural Center strives to: maintain a supportive, nurturing atmosphere to enhance students' academic performance; encourage pride of heritage; promote multi-cultural awareness and siblinghood." Student organizations have permanent office space there including: ASA (Asian Student Association), BSU (Black Student Union), MEChA (Moviemiento Estudiantil Chicanos de Aztlan), NASC (Native American Student Council), and others. One administrator estimated that, "There are approximately 35,000 visits a year." Across the street is an multicultural theatre. An EOP staff person feels that one of the roles of the Group Theatre "...is to keep ethnic values alive. It is very successful and competes with the Intiman [Theatre]." According to its own brochure, "The Seattle Group Theatre was founded in 1978 to create opportunities for the unheard voices of our multi-cultural society. The theatre was formed to create good art that is part of the solution to the important social issues of our time with a strong aesthetic dedicated to diversity." In addition to the student organizations housed in the Ethnic Cultural Center there are professional minority organizations in academic areas such as Health Sciences and Engineering. "A few of these include," relates an admissions counselor, "the National Association of Black Engineering Students (NABES), the Society of Hispanic Professional Engineers (SHEP), Hispanic Biz, and Black Biz. But the lead political unit is the Student Advisory Board sponsored by the Office of Minority Affairs." Out of these organizations the one that appeared to have a particularly strong minority culture-based orientation was SHPE, the Society of Hispanic Professional Engineers. A counselor

explains,

> During spring break fifteen to twenty of us go to the Yakima valley and do presentations in both English and Spanish explaining life at the UW, financial aid, admissions, the concepts and opportunities related to higher education. We divide up into small groups with some going out to Moses Lake, others to Spokane, Walla Walla, etc. The students relate their experiences as Hispanics at the UW. Many have brothers and sisters in the audience and are known in the community. They stay with their own family or a friend's family. Then 3 weeks after their return, vans go over and bring back about fifty students to campus for orientation and an overnight stay.

Many of the EOP staff felt that involvement in student organizations was a key to retention since it provided students with a base of support both ethnically and academically. One counselor saw them as, "training grounds for organizational skills and leadership as well as a place for minority students to express their frustrations. For some African Americans, Black fraternities are an important source of comraderie. The networking with the larger organization at regional and national conventions provides role models that we seldom see on a university campus."

The Early Identification Program at the UW is different from what is usually meant by Early Identification at other institutions. At the UW, it is not a precollege outreach program to middle and high schools, rather its purpose is to identify and prepare undergraduate minority students (usually in their sophomore year) for graduate and professional studies. Sixteen ethnic advisors are used for this graduate program planning process.

5. Community

Because of its size and location the University of Washington has a way of flowing out onto the streets and into the community. This breaks down the traditional walls around learning and brings the reality of at least the existence of the surrounding streets into the conversation, if not the lives, of most students and faculty. Nevertheless exposure is not involvement. One faculty member of African American Studies spoke strongly on the, "need to connect the university with the community." The import of what was said went beyond the present community service done by the UW in terms of food and clothing drives (which is in itself of value). It seemed to have more to do with coming to understand the university within its context

(that being urban Seattle) and the reciprocal ties and responsibilities inherent in that role.

A top academic administrator also spoke of community in terms of the need for, "a broad-based support program with direct ties to the local culture. We need a multiple approach. We need to know what it means to come into higher education." It was noted by another administrator that for some Hispanics the community of Seattle was too large, "Size is a big issue. The transition to the city can be traumatic. The more complex the institution and the surroundings the more need for support. It is an issue of the village versus the city. It has been documented that Hispanics do best in schools of about 13,000 students. Female Hispanics have an even harder time being away from home, that is if their parents let them come at all."

6. Administration

Given the size and complexity of the UW, the administration has attempted to attend to the particular needs of minorities through the creation of EOP. While its staff and services are extensive, there are some who feel that the administration has abrogated its involvement in the area by expecting EOP to be responsible for all minority issues, leaving the rest of campus free to get on with the process of education. One faculty member says, "given the amount of money and resources poured into EOP, the program should be working much better. It is a monster." With a professional staff of sixty and 3,000 students to service, it is indeed a maze and for some it is insolvable.

Faculty and staff outside of EOP who were attempting to work with minority issues revealed that they were held back more by the conservatism of their colleagues than by the demands of their research even though the latter is often given as the reason for lack of faculty involvement with students at the UW. One administrator expressed it this way,

> Women and POC are most affected by the slanted educational system. The big question is: how to make institutions responsive to individual needs? What you are really talking about is the politics of nuturing. It's light years away. There's little hope. It requires a critical mass, not caring in the abstract. Place holding won't do. It has to do with the way we organize ourselves for work. We don't understand human motivations or why we do things the way we do. If you want to change the educational system, don't start in this country!

Another administrator, new to the UW and still enthusiastic, grapples with how his program can be responsive to students new to college life. He muses,

> Perhaps a chatting area, a type of minority culture-based springboard where students can gather and talk to knowledgeable counselors who know the system. These individuals need not only be people of color but they do need to be sensitive and aware. This would be completely separate from the mentoring process. These people would know where to go in the community for services; they could introduce the students to professionals, and set up internships. We need to give as much attention to our minority non-athletes as we do to our athletes.

7. Physical Facilities

Schmidt Hall, the center of EOP activity as well as a host of other bureaucratic offices is a strictly functional facility. Located on the periphery of campus, across a main street, it is not at the center of campus life. Entering on the ground floor one finds an array of registration windows and wandering students. There is no obvious welcome area or lounge. Proceeding to the third floor, home of EOP, one enters an open area which constitues the "lounge." Due to renovation, part of the move towards "multiethnic" advisement, the lounge will be eliminated. "Some students," relates a staff member, "angered by the 'consolidation,' feel that it is but one more step towards efficiency and one step away from the valuing of ethnic identity."

Besides the "lounge" at Schmidt Hall there is no other gathering place for minorities on central campus. However, in the West Campus area there is the Ethnic Cultural Center (ECC). "In addition to housing the offices for minority student organizations," explains one administrator, "it has a library, study and typing rooms, four multipurpose areas, and a student lounge. The space is organized in such a way as to allow for each ethnic group to have their own space within a larger, general space where individuals and groups can overlap and intermix." Additionally, the HUB (student union) and the Intramural Center are frequently used facilities for informal contact.

INSTITUTIONAL EVALUATION BASED ON CRITERIA FOR MINORITY CULTURE-BASED PROGRAMMING

1. Institutional Mission

The mission statement of the Equal Opportunity Program is clear, offering a full-range of support for "underrepresented" minority groups and economically

disadvantaged individuals. What is not so clear is how much this vision has infected the rest of campus, especially the faculty and the administration. In other words, it is difficult to know of what or of whom the vision is reflective. At present, while there is an awareness, there is no campus-wide commitment to minority culture-based education. The research orientation of the school also demands, in many ways, that those people of color who do enter be "mainstreamed" in order to survive the rigors of professionalism.

2. Academic Programs

It is a credit to the University of Washington that an American Ethnic Studies department is in existence with tenured faculty. At present, however, there is no required coursework in specific ethnic studies, instead, there is a 10 credit non-western distribution requirement which can be satisfied in a variety of ways. Strong academic programs for minorities do exist in the school of engineering and the health sciences. The issue of an inclusive curriculum is under discussion but has minimal institutional support. Remedial work is primarily handled through EOP. Frosh seminars, called FIGs (Freshman Interest Groups), are open to all students without special attention to the needs of first-generation college or minority students.

3. Recruitment/Admissions

The University of Washington is not known for its recruiting efforts. Many feel that it does not need to recruit because it is the first choice for most college-bound students. Be that as it may, the UW is well-equipped with three minority admission counselors and a strong support staff. The UW has an impressive array of outreach programs in the junior and high schools. Some of these are sponsored by EOP while others come directly from academic departments. In addition to this, articulation with two-year institutions is abetted by the Community College Transition Program. As impressive as this might seem there are many who feel that the UW does not do enough to connect up with the lower grades, the other schools in the Puget Sound area, or the community at large. It is critized for being too smug about its elite position whereby the recruitment of "at-risk" students is kept to the minimum.

4. Retention/Student Services

It is widely acknowledged that there is a retention problem for minorities at the University of Washington. Reasons given for the low return rate include its size, complexity, and impersonalness. Many students feel that the support is just not there to help them cope with the maze.

But the Equal Opportunity Program (EOP) staff disagree, saying that the students don't take advantage of what is available. The format for EOP advisement at the UW has been oriented towards what is the called the "Two-Tier Approach" with minority students meeting with the ethnic counselor of their choice for the first two years and then moving onto a department advisor their last two years. This year, according to some but not according to others, a major change has occurred which is bringing displeasure from students who feel that the new format makes EOP even more impersonal than it already is. The shift is to pre-major advisement. Students, upon entering, are now assigned a counselor based on what they say is their area of concentration. This is euphemistically called "multi-ethnic" advisement. EOP attempts to monitor the progress of its students through the registrar's office. If the student is borderline he or she is asked to come in and see a counselor. This year a frosh mentoring program was established to attempt to deal with the excessive frosh drop-out syndrome. Faculty mentoring does exist but is not going well. For some students, the most attractive aspect of EOP is the free tutoring. The Instructional Center is located next to the Ethnic Cultural Center (ECC) a few blocks off campus. The ECC houses most of the AS ethnic student organizations and the Student Advisory Board. Black fraternities, according to some, provide a support not found in other living situations. No mention was made of residential multicultural education.

5. Community

Given the size and location of the University of Washington it is by default intermingled with the community that lies at its feet. While services such as food and clothing drives do assist the community, there are some who feel that the university does not take its responsibility to the community seriously. Because of its urban, multicultural setting in Seattle there are many minority culture-based events and programs happening around campus and the city. The critical mass of various ethnic and cultural groups is much larger, providing informal settings and gatherings with people of similar backgrounds. The main programmatic arm into the community is the Ethnic Cultural Center and the Seattle Group Theatre whose goal it is to keep ethnic values alive. The community's participation in campus events is not so strong. Ethnic community advisory groups to the administration appear nonexistent.

6. Administration

The Equal Opportunity Program at the UW is the central clearinghouse for minority services. It is, however, a

student affairs operation with minimal impact on the academic sector of campus. Some crossover occurs through the presence and participation of the Vice Provost in minority affairs. One major concern is the lack of minority faculty on campus. Some actually accuse the administration of not conducting truly affirmative action hiring searches. Partially because the UW is known as a research institution it attracts faculty members who are so inclined; the reward system also places greater emphasis on research than on teaching and student and community involvement. Partnerships do occur with other high schools, community colleges and business. There is also discussion about providing multicultural/multiethnic workshops and seminars for staff and faculty. As of yet, faculty assistance with their teaching comes in a more general form through the Center for the Improvement of Instruction. There is a perception that central administration has reneged on its responsibility in the area of minority affairs, a feeling that it has done its part by pouring money, staff, and resources into the EOP.

7. Physical Facilities

The UW has an elaborate EOP facility in Schmidt Hall. The space, however, is not easily accessible physically or emotionally. Located on the edge of campus, the impersonal and numerous offices serve as a screening function for all but the most assertive. The Instructional Center is located next to the Ethnic Cultural Center (ECC) on the western edge of the campus. The ECC provides a more informal space for students to gather, hold meetings, and study. It is a well-designed facility which respects the identity of the different ethnic groups while providing a common meeting space for all.

CHAPTER 9. DISCUSSION AND CONCLUSION

DISCUSSION

Issues in Minority Student Programming

The following are a few of the general questions, points of contention and unresolved areas of conflict that emerged during this study. These are issues of statewide, if not nationwide, concern.

1. Institutional Mission

Four basic questions arose as areas of concern regarding the mission statement. These included: 1) Whether it was based on rhetoric or conviction. How to tell the difference when it sounds the same? 2) Is the mission reflective of the central administration or of the minority affairs staff? Are there really two separate visions being advocated depending on the audience? 3) How much has the rest of campus bought into the mission? and 4) Is the institutional mission respectful of individual differences and needs or intent on the mainstreaming of minorities into majority society? Another issue that provokes discussion is the need to redefine the role of the university itself. What does it mean to be an educated person at this time in our world and what responsibility does the university have to provide an education compatible with these new demands?

2. Academic Programs

The endless debate over curricular change occurred on every campus. It ranged from add-on course material to multiethnic education to a call for the transformation of the entire curriculum. A major irritant for those working on the creation of an inclusive curriculum was the loophole in the non-Western/non-English speaking graduation requirement which some schools have been using to satisfy the appeals for more ethnic coursework. This requirement leaves out material about Blacks and other minorities in America who speak English and are Western.

One of the most pronounced structural changes called for was the establishment of an Ethnic Studies Program or center. The reactions to this "return to the 60's" were vivid and at times irrational. Some criticized past programs as being unscholarly in their approach; others questioned the logic of holding the same standards for courses that not only had a different orientation to education but which were opposed to the traditional method of teaching; still others expressed concern that if the standards were altered, the credibility of the program would decrease. One catch seems to be that there are very few

individuals who are being trained and educated in a manner which enables them to work across disciplines and across cultures. The role of teacher as mentor, responsive to the needs of students, and collaborative learning was seen as the antithesis to the rugged individualism required for success in the present faculty reward system.

3. Recruitment/Admissions

A tremendous amount of disagreement exists throughout the state regarding who should be doing the recruitment of minorities. Some schools feel that is essential to have individuals of the same race, speaking the same language involved in outreach, one from each ethnic group. Some feel that race is irrelevant, that what is important is that the person is capable of attracting students of color. An article in one of the school papers exemplfies one of these perspectives,

> Why don't you send Whites to recruit us Chicanos? Don't they want us? Are they afraid of us? We know English; we don't want people coming and talking to us in Spanish. We're insulted. If we didn't know English we wouldn't be applying to college!

For some minority affairs staff, minority recruiters offer role models and a shared heritage. Yet another aspect being considered as significant, especially to first-generation college students, is the role of parents in their children's education. A common language and culture might communicate not only information about the school otherwise missing but also communicate a sensitivity and respect for diversity.

A hotly contested area of debate centered on the role of the minority recruiter in the context of their job as an admissions officer. The two prevailing attitudes are: 1) one should be on staff for diversity and affirmative action not just to recruit minorities, (thereby going out to any and all schools), or 2) the main focus should be to recruit minorities (visiting schools, organizations, churches and communities which have large concentrations of minority people). This was further exacerbated by the use of "minority funds from the state" for general outreach.

Another point of contention was whether the retention people (counselors and academic advisers) should support and join forces with the recruitment people in their outreach efforts. In some schools this was already happening in others it was unimaginable due to administrative and politcal hurdles. An extension of this was the question of having students, especially minority students, involved in

recruitment and retention.

4. Retention/Student Services

The Access Programs in general pride themselves on having low enrollments of minorities. This caused some confusion. Some administrators and staff saw it as proof that the minorities at their school did not fit the stereotype of affirmative action. The logic that followed was a justification for not having more support services since the students obviously didn't need them. On the other hand, some were angered by higher education's unwillingness to work with students who, while interested and capable, are underprepared due to the conditions of some high schoools and the lack of outreach by universities to these students.

There was a general reluctance on the part of both faculty and administration to become involved in "remedial programming or coursework." It was therefore an issue with the student services people who worked closely with minorities and first-generation college students that the full responsibility lay with them. Tutorial work and College Survival classes, if they existed at all, were usually taught and led by staff, graduate students or part time faculty.

Faculty Mentoring Programs had a difficult time at all schools. This was partially due to the assumption by non-minority faculty that they were relieved of the responsibility to mentor minority students since there was a minority affairs division assigned to that function. However, those faculty who had commited themselves to working with minority students were often frustrated by the poor organization of the mentor program by the minority affairs office. There was also a point of disagreement as to whether all minority students should be assigned to faculty mentors or whether the students should be allowed to self-select. This was an issue for the Orientation courses and retention programs as well. Should minority students be required to take the class or join the program just because of their ethnic standing or would it be more logical to offer it to all first-generation college students?

Another area of conflict centered around advisement: Who should do it? Is it logical to have one person do personal advisement and another do academic advisement? When do you have students move from an ethnic specific counselor to a major department counselor? Is dual advisement the best of all possible worlds? Should ethnic counselors have other major areas of program responsibility? For example, should the Afro-American counselor also have

faculty mentoring as her area, the Hispanic counselor peer advising, the Native American financial aid and housing issues, and the Asian the tutorial center?

5. Community

Four of the six schools market themselves as small, friendly places where there is a lot of faculty contact. Many in the respective academic communities refuted this claim in both word and action. The role of community advisory boards was an area of confusion for some. Should these be composed of people who are openly antagonistic to the administration or should they be representatives from various constituencies and perspectives?

6. Administration

The lack of communication and cooperation between recruitment and retention was one of the biggest administrative hurdles to climb. Many felt that one dean, provost, or vice president should be responsible for the coordination of all minority affairs (recruitment, retention, academic). Every institution debated the value of centralized minority services versus their dispersion throughout campus. There was a strong agrument for the need of a core group of people to specifically work with minority students. To assist this group, liaison people in the the various departments would be used as referrals, responsible and held accountable for, the needs of minority students who came to them with specific questions. At present some schools are operating with only a few people handling all areas of minority affairs. Obviously this split cannot go on as more and more minority and non-traditional students enter the university. Faculty and departments will have to take more responsibility. As Lee Shulman said at a recent AAHE conference, "If they're the learning center, then what are we?" A major area of irritation for minority affairs people is their inablity to have an impact on what happens in the classroom. Treisman's (1985) research demonstrates not only the value but the necessity of combining the social group with the learning group. For many it was felt that until the artificial barrier between the academic and the personal was removed minority retention would continue to be a problem.

In some schools it was felt that the administration was supportive of minority affairs, including changes in the curriculum and a warmer campus climate but that the faculty were immovable. An alternative view was that while there may be administrators who are people of color, they are too assimilated into the majority culture mentality and cannot risk speaking out on minority issues. This view went

further to include the hiring of new faculty. It was emphasized that while there is a need to have more faculty of color on college campuses, it is equally important (some felt more important) that whomever is hired, regardless of race, must be supportive of change and willing to work with students from where they are academically rather than where we wish they were. Connected to this was the knotty issue of reevaluating and restructuring the faculty reward system to include committee work, community service, and the mentoring of students. Some felt that this is the obvious direction to move, others feared that any tampering with traditional criteria for excellence in higher education was synomonous with lowering standards to accomodate minority people.

The explosive topic of whether Asian Americans should receive support, financially, academically and emotionally, came up at every institution. Several things have brought this to the forefront of discussion in the state. One is that in many schools Asians are statistically underrepresented and some of them meet the criteria used for participation in support programs, yet they are not admitted into the programs. Secondly, Asian Americans are often included in statistics on minorities when there is a need to demonstrate success in recruitment and retention efforts but excluded from services provided by the funding gained because of the inflated figures. Such insensitivity extended to the Native American population who are deeply concerned about the lack of representation of their people at administrative levels. Reportedly there are few, if any, Native Americans on the minority task forces around the state.

7. Physical Facilities

Major discussions ensued around the question of what facilities are best for minority programming. Should the counselors be in the same space as the admissions people to help plan recruitment? Should a student lounge be separate from the academic advisement area? Is it valuable to have specific ethnic centers or programs which combine the offices of minority faculty, counselors, student organizations, and lounge area? The issue of ghettoizing minorities in one facility versus dispersing the responsibility and services throughout campus presented problems and possibilities few were able to exhaust.

It became obvious over the sixteen months of interviewing that the institutions of higher education in the state of Washington are confused about the direction of minority affairs. They perceive themselves caught in

somewhat of a bind, a type of Catch-22.
Minorities will attend institutions of higher education,
" .. if the university has a top down policy towards diversity,
if the curriculum reflects their culture and race,
if there is a critical mass,
if there are support services for them on campus,
if there are minority faculty and staff
if the surrounding community has people of color,
and if there is a place where they can gather and connect.

But how do you create these changes, these services and critical mass to begin with unless there are students willing to come to a campus that does not have the above prerequisites? What does this mean? According to the interviews and data gathered, many of the students of color who have made the step onto Washington campuses were in one or more of the following groups:

-students who were raised in predominantly white neighborhoods
-recruited athletes
-minority students of mixed parentage
-adopted minority students of white or mixed parents
-students who did not want to be singled out or recognized as a minority

Methodological Issues

Working with non-traditional students and their approach to learning and authority requires non-traditional methods of evaluation and interaction. Illuminative evaluation is such a method. Given that the purpose of evaluative study is to contribute to the decision-making process, it is hoped that this research will assist in the illumination of minority affairs' programming in the state of Washington by clarifying the processes and impediments to change through the voices of those involved in the process itself. "Illuminative evaluation aims to contribute to the process of understanding the overlapping of social and behavioral phenomena that accompany [an educational situation]. There is a need for abstracted summaries, for shared terminology, and for insightful concepts to serve as aids to communication and facilitate theory-building. They have been conspicuously absent from most research in education (Parlett and Hamilton, 1972, p. 30)."

Who can use this research?

This form of research could prove enlightening to those institutions which participated in the study itself. By

reflecting back to them what they provided and suggesting criteria for interpretation they might be able to review and reevaluate their posture in relationship to minority programming. They could also use it to find out what is happening in the other institutions. The HECB (Higher Education Coordinating Board) might find it helpful in evaluating minority programming in the six schools and assessing the need for greater attention to be paid to minority culture-based programming. Others who might benefit from the work include: administrators who must make decisions about the life and death of such programs, Boards of Trustees who need to know more of the truth which they are so often shielded from, legislators who are attempting to decide on funding for such programs, staff and faculty members. Furthermore, by addressing key issues in education the research could be of use to those who operate outside of minority programming but which share in a common concern. These interested outsiders could be other researchers, curriculum planners, foundation staffs, and community leaders. Each of these groups and individuals come to the report with a different need and a unique perspective; each will take away from it what best suits their interests. Lastly, the criteria presented for minority culture-based programming can be used as a tool for formative evaluation and continual discussion.

Critique of research (problems and possibilities).

The most frequent criticism of this form of research is its lack of objectivity and statistical analysis. There exists the presumption that traditional forms of research are devoid of prejudice and human error. This is not the case, particularly when it comes to the presentation of data. While illuminative evaluation does rely heavily on the investigator's interpersonal skills, it is assumed that by bringing more elements into view (more voices/actors into the arena), the validity/truth of the situation will be enhanced and a more coherent portrait will be developed. Because of this Parlett and Hamilton (1972) remind us, "The use of interpretative insight and skills are, indeed, encouraged rather than discouraged. The illuminative evaluator thus joins a diverse group of specialists (e.g. psychiatrists, social anthropologists and historians), where this is taken for granted. In each of these fields the research worker has to weigh and sift a complex array of human evidence and draw conclusions from it (p. 27)."

A further criticism is the lack of valid responses due to the presence of the investigator. The assumption is that those interviewed will try to figure out what you want them

to say and respond accordingly. While this may have some merit, the same bias occurs with more formal surveys and questionnaires. What is significant in understanding illuminative evaluation is that the evaluator's function is not to make judgements or decisions but rather to unravel a web of interconnecting relationships and processes in order that all may come to a better understanding of the situation. It is to be seen more as a mirror than a scale. This does, however, put a tremendous burden on the evaluator. Parlett and Hamilton (1972) identify some of the qualities required of investigators in order to minimize their impact on the interviewing process and alert us to the possible ramifications of this type of work,

> Illuminative evaluators ... attempt to be unobstrusive without being secretive, supportive without being collusive, and non-doctrinaire without appearing unsympathetic. They seek cooperation but cannot demand it. There may be times when they encounter nervousness and even hostility....The researchers need tact and a sense of responsibility similar to that pertaining to the medical profession. They seek and are given private opinions, often in confidence. They are likely to hear, in the course of their study, a great deal about personalities and institutional politics that others might be inquisitive to know. There are especially difficult decisions to make at the report stage: though full reporting is necessary, it is essential to safeguard individuals' privacy. (p. 28)

The findings of any research are somewhat dependent on the subject pool surveyed. Similarly, in this method it must be accepted that what is found out in the interviewing process very much depends on who you select to interview. One example of this in the present study had to do with residential programs. Since there was no administrator or staff person designated to develop minority residential programming in the various schools an interview was not attempted in the specific area. However, the existence of such programming is included in the criteria presented in this study for minority culture-based programming and was therefore of interest. The individuals who responded to the inquiry were not necessarily knowledgable about what was being done in residential programming and thus the information given in this paper may not be as accurate as it could have been.

Another drawback to the present research was the limitation in the number of individuals interviewed. The

greater the pool of participants, the more accurate the portrait will reflect the reality. Given more time, a more extensive interviewing process would have been desirable which would include not only more staff, faculty and administrators but students and community people as well. It would be valuable to know how students perceive the support that they are or are not receiving. Similarly, a more intensive interviewing process might produce answers to questions raised by the prsent study but not yet understood. For example, Why is there such a hesitancy to reinstate ethnic studies programs or move towards more remedial coursework? Do the various mission statements reflect the goals of the institution or simply those of the minority affairs office? How is the administration attempting to deal with the faculty apathy and campus racism? Further documentary evidence could also have been gained, especially from those individuals who have an historical perspective on minority programs. In some cases this would have required extending the pool of interviewees beyond the academic community, since many of those who participated in the formation of innovative programs of the sixties and seventies are no longer on campuses.

Given the difficulty of gathering information on such a complex and volatile issue as minority programming, it became clear that something other than the traditional questionnaire was worth trying. What was needed was a way to move beyond and behind the statistical reports and public relations literature. It was interesting, but not surprising, that many of the official reports read on minority programming in the six institutions contained numerous exaggerations and false information. Often such reports were demonstrations of administrators' "wish lists" rather than extant minority programming. It is understandable how such falisification occurs and indeed is required in our bureaucracies which seem more intent on blocking than assisting; but without the truth of a situation, no real conversation can take place. In the present study, the absence of statistics and percentages is deliberate. These can be obtained from any of the institutions or from state reports. But beyond this, the intention is to have the reader hear the words of those interviewed not to rely on a chart of numbers.

Concluding Remarks on Methodology

This approach in itself does not fill in all the gaps which handicap qualitative research. What is hoped is that future researchers will perceive the value of documenting what is happening between and around formal avenues of communication, and thereby come to incorporate illuminative

evaluation as a valid tool for investigation. The use of the idea of minority culture-based programming as a means for opening up discussion on minority affairs proved valuable and provocative bringing strong reactions on both sides of the argument. People either felt such a concept was separatist and damaging to the very moral fabric of America or it was seen as essential for the survival of this country by providing a large portion of our citizenry with the self-knowledge and confidence to become full participants in our society.

CONCLUSION

Through the use of illuminative evaluation as a method of inquiry it is hoped that this research will provide information on minority programming in the six public institutions of higher education in the state of Washington heretofore unavailable for public view. While this approach to research focuses on the collection of data rather than the decision-making aspect, its intention is to create a situation in which problem solving can happen -- not just discussion, but constructive listening. It is to be used as a tool for more in-depth discussion and, ultimately, for decision-making based on a new awareness of the facts as reflected in the voices of those most intimately involved in minority programming in the state.

If we discover, however, as Richardson, Simmons, and de los Santos (1987) have, that if the minority population constitutes less than 20% it may be impossible to produce a "comfortability factor," then the six institutions in the state of Washington may be wasting their efforts. The research done here demonstrates that this is not necessarily the case. If programming is in place to provide faculty, staff and students with information and a forum for discussion on minority affairs, as well as an inclusive, multiethnic curriculum to validate and extend the process into the classroom, a campus environment can be created in which minority students are acknowledged and respected. It is the hope of this study that by setting forth the complexity of the educational process, particularly as it attempts to work with a non-traditional clientele, we can begin to move away from a simplistic, bandaid approach to minority programming towards a more honest dialogue, and a transformative education which is inclusive and empowering. It is hoped that this research will provide a framework for such a discussion in which the voices of those who have often gone unheard may receive equal attention.

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