Diversity Training for Learning Center Student Staff: Developing a Framework of Diversity and Social Justice

Jennifer Haley
Ball State University

Tammi Kohl Kennedy
University of Mount Union

Richa Pokhrel
Abrahm Saunders
College of Charleston

Abstract

As Black Lives Matter unfolded in 2020, many universities were the sites of organized protests, and in response, many institutions of higher education began (or continued with) the critical work of building diversity and social justice on campus. For many students, this issue was in the forefront as they prepared for fall semester and began to take a critical look at the oppressive structures and policies within their own institutions. For those of us who hire, train, and supervise student staff in the field of academic support services, it was a kairotic moment: the time was long past due to include issues of diversity, antiracism, and social justice in student training. We pose three questions.

1. Is diversity and/or social justice training necessary and important for learning center student staff? Why?
2. Do learning center administrators possess or have access to the necessary resources to deliver diversity training?
3. Is a framework needed for learning center administrators to determine what elements to include in diversity training; for example, a diversity framework versus a social justice framework? Which is appropriate for learning center student staff?

To answer these questions, we have completed a brief review of relevant literature, offer an analysis of a survey we conducted among learning center administrators, examine Executive Orders affecting diversity training, and offer an in-depth look into the framework, sequence, and materials used in three practitioners' diversity/social justice training for learning center student staff, including an appendix with training materials. We conclude that diversity/social justice training is important for learning center student staff, as they work with a diverse group of students not only within the parameters of course content but on establishing college success skills, such as study habits, communicating with faculty, being proactive about seeking out resources, and perhaps most importantly, building critical thinking and reading skills. A great deal of time is spent in one-on-one and small group sessions, sometimes stretching throughout the entire semester. Tutors,

Supplemental Instruction leaders, academic coaches, mentors, and a diverse array of other learning center student staff will strive to establish a strong rapport based on trust and respect. To understand and appreciate the lived experiences of diverse students, to discover and reflect upon unconscious biases, and to gain tools for dismantling systems and structures that perpetuate racist policies--tools for now and in the future--is a critical aspect of establishing trust and respect. We further conclude that not quite half of respondents of our survey stated that they possessed adequate knowledge or training to provide diversity training to student staff. This does not mean that resources are not available: almost 75% of respondents reported that resources/staff are available on campus to support diversity training initiatives. Finally, we conclude that a theoretical framework is a necessary precursor to the development of diversity training for learning center student staff. We offer best practices in diversity training that have emerged from our research as well as a flowchart to assist learning center administrators in conceptualizing diversity/social justice training. Ultimately, we strive to provide a diversity training framework that will protect freedom of belief, speech, agency, differing political viewpoints, and open discourse among all students while examining the history, policies, and practices of our society and particular institutions for signs of unequal and

unjust distribution of power and resources--and examine our own selves for implicit biases that contribute to an unjust environment.

Keywords: learning center, diversity training, social justice, student staff, higher education

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"As a future educator, it is important that I understand these systemic differences so that I can fight against them and advocate for all of my students. This movement and my education have helped me to also recognize and acknowledge my implicit bias [so that I may] change my thinking."

- Peer tutor's response to social justice training (Kennedy, 2020)

In the midst of the worst pandemic in one hundred years, an extraordinary, unprecedented movement was spurred by the murder of George Floyd by Derek Chauvin, a Minneapolis police officer. Chauvin, abetted by fellow officers from the Minneapolis Police Department, knelt on Mr. Floyd's neck for over eight minutes, even after Mr. Floyd lost consciousness (Hill et al., 2020). The murder was captured on several videos and sparked the largest movement in the history of the United States, according to four polls released by a data science firm. An estimated 15-26 million people participated in Black Lives Matter protests during the spring and summer of 2020, a culmination of decades upon decades of

systemic racism and police brutality against black Americans. "It's hard to overstate the scale of this movement" (Buchanen, et al., 2020).

As Black Lives Matter unfolded in the momentous, chaotic year of 2020, cries for (and against) social justice dominated the media. Many universities were the sites of organized protests, and in response, many institutions of higher education began (or continued with) the critical work of building diversity and social justice on campus. For many students, this issue was in the forefront as they prepared for fall semester and began to take a critical look at the oppressive structures and policies within their own institutions. For those of us who hire, train, and supervise student staff in the field of academic support services, it was a kairotic moment: the time was long past due to include issues of diversity, antiracism, and social justice in student training.

Perhaps the decision to embark upon diversity/social justice training for student staff is the easy one. The difficulty lies in developing a deep understanding of what diversity training entails. Is it enough to build awareness? Or must we inspire critical consciousness and call to action? *Why*? How does that decision fit into the mission of our institutions and our learning centers? This may be particularly important in a time when many centers, due to the COVID-19 pandemic, have budget reductions, and any new training may need to be justified.

Dana M. Stachowiak references Christine Clark in noting that diversity training in higher education is "generally understood as the body of services and programs offered to students, faculty, and staff that seek to ensure compliance with non-discrimination and related policy and law, and to affirm social membership group differences (broadly considered) in curricular, co-curricular, and workplace" (2015, p. 117). That seems like a good and noble endeavor, ensuring that our student staff is complying with non-discriminatory policy and respecting group differences. Raising awareness of diversity and equity, however, is only the first step: "What I am suggesting is that raising awareness is not enough; we must also raise critical consciousness, not only to diversity, but to issues of equity, power, and privilege and oppression, and move faculty from passive observers of diversity initiatives to active participants in social justice education. For transformative action to take place within a social justice education, critical consciousness is necessary" (p. 118). Stachowiak is referring to faculty here, but must we also prioritize raising this critical consciousness in order to inspire active participation in social justice education in our student staff? How must we define that nebulous term "critical consciousness"? Stachowiak draws from Paulo Freire and bell hooks:

> I use the work of Paulo Freire and bell hooks, who Both explain it as having a critical awareness of one's socialization and the structures that work to inform it. This awareness of our socialization requires us to be thoughtful about our positionalities and how those positionalities are influenced by culture and society. Critical consciousness is "an essential tool to help us recognize, understand, and work to change the social forces that shape our societies, ourselves, and the lives of our [students]." It entails ongoing action and reflection of the interrelatedness of diversity, social justice, and equity within the system of privilege and oppression of which we are all a part. (p. 199)

Many of us feel the impetus to begin this process but lack the theoretical framework or resources to do so. As we reflect on that framework, we are encouraged by a statement from a national organization devoted to college learning center practices. The National College Learning Center Association (NCLCA) has developed a statement of inclusivity, which demonstrates their commitment to "recognize, promote, and celebrate inclusivity in our profession and organization" (NCLCA Commitment):

> The National College Learning Center Association

(NCLCA) represents a diverse body of educators who are dedicated to promoting excellence among learning center personnel. To that end, it is imperative to recognize and celebrate that our members are as diverse as the students we are called to serve. Moreover, given the divisive times we find ourselves in, NCLCA unequivocally stands proudly and firmly in support of our diverse peoples:

Our LGBTQ+ community;

Our Latin/x community;

Our African-American community;

Our Asian/Pacific Islander community;

Our native peoples; and

Our historically disenfranchised community including those who are underserved, underrepresented, underfinanced, and underperforming.

NCLCA recognizes the communities we serve as learning center professionals;

We recognize our professional members from these communities who are our friends, colleagues, and mentors; and

We recognize the communities and the history of the cities where we host our conferences.

> We welcome you and we see you! (NCLCA Commitment)

As we embark upon this journey of creating (or revising) diversity/social justice training for our student staff, we find we are faced with three essential questions.

1. Is diversity and/or social justice training necessary and important for learning center student staff? Why?
2. Do learning center administrators possess or have access to the necessary resources to deliver diversity training?
3. Is a framework needed for learning center administrators to determine what elements to include in diversity training; for example, a diversity framework versus a social justice framework? Which is appropriate for learning center student staff?

To answer these questions, we have completed a brief review of relevant literature, discovering in this process that while publication of diversity and/or social justice training in the field of writing centers is promising, there is a regrettable dearth of research on this topic in the realm of learning centers/academic success units. Certainly, as evidenced by webinars and conference presentations, there are learning center/academic success administrators who are providing diversity and/or social justice training to tutors, Supplemental Instruction leaders, mentors, graduate students, and academic coaches. If the time

has come for this training to be an imperative, what also must be an imperative is publishing our foundational theory, praxis, and critical analysis of outcomes to ensure a wide distribution to colleagues, and, most importantly, to effect the change needed to dismantle systemic racism.

Next, we offer an analysis of a survey we conducted among learning center administrators designed to seek answers regarding diversity and/or social justice training for student staff. Is this training necessary? Does it already exist? What resources are available? What framework was used? Did the Trump Administration's EO 13950 result in changes in training, plans to develop training, or learning center funding? Hearing the voices of learning center practitioners is an essential step to understanding need, resources, and framework for diversity and/or social justice training.

We then examine the Trump Administrations' Executive Order "Combating Race and Sex Stereotyping" (EO 13950) and the ways in which this order impacted a learning center's ability to conduct diversity and/or social justice training at public institutions.

Finally, three practitioners offer an in-depth look into the framework, sequence, and materials used in their diversity/social justice training for learning center student staff, including an appendix with training materials.

A Short List of Organizations and Groups that Define Diversity and Provide Resources

Issues of diversity and social justice are commonly referred to as "DEI," or Diversity, Equity, and Inclusion. According to the Professional Development Offering of the eXtension Foundation Impact Collaborative, "diversity" can be defined as follows:

> The presence of differences that may include race, gender, religion, sexual orientation, ethnicity, nationality, socioeconomic status, language, (dis)ability, age, religious commitment, or political perspective. Populations that have been-and remain-underrepresented among practitioners in the field and marginalized in the broader society. (Diversity, Equity, and Inclusion, para. 1)

"Equity" is the next step in the process, one where we make a commitment to promoting "justice, impartiality and fairness within the procedures, processes, and distribution of resources by institutions or systems." In order to take action on equity, we must have a deep understanding of "the root causes of outcome disparity within our society." (Diversity, Equity, and Inclusion, para. 2) "Inclusion" is the desired outcome of learning about diversity issues and acting to achieve equity:

> Inclusion is an outcome to ensure those that are diverse actually feel and/or are welcomed. Inclusion

> outcomes are met when you, your institution, and your program are truly inviting to all. To the degree to which diverse individuals are able to participate fully in the decision-making processes and development opportunities within an organization or group. (Diversity, Equity, and Inclusion, para. 3)

The Association of American Colleges and Universities recognize DEI as a fundamental goal of higher education, and they have developed initiatives such as publications, meetings, webinars, and other projects that assist in nurturing "a diverse, informed, and civically active society" (Diversity, Equity, & Inclusive Excellence, para. 1).

The National Coalition Building Institute (NCBI) is an international leadership organization that provides training in diversity, equity, and inclusion (DEI) in community organizations, K-12 schools, college and university campuses, corporations and law enforcement (National Coalition, para.1). The core principles that shape NCBI's training are building hopeful environments to welcome diversity, healing ourselves to change the world, becoming effective allies, empowering leaders to lead, changing hearts through stories, skills training leads to institutional change, sustaining the work requires ongoing support, and leaders deserve to be treated well (National Coalition, About NCBI section, para. 3-10). Current training offerings include a leadership diversity

institute, customized trainings, train the trainer workshops, and establishing college/university campus affiliates.

Within our own field of learning assistance in higher education there has been a recent promising development for the outlook of future publications. In 2020, David Arendale formed a writing group named "Colleagues of Color for Social Justice," composed of 51 colleagues of color from across the nation employed in diverse positions, from university provosts to part-time adjunct college teachers. Along with co-convener Mursalata Mohammed, the initial purpose of the group was established as "collaborating on writing and media projects involving learning assistance, developmental education, and GEAR UP/TRIO that intersect with race and social justice" (Arendale, 2020). The long-term goal is for this group to "continue doing good writing and multimedia creation for years to come through selecting projects of common interest." Group projects include antiracism practices for peer study groups and development of a race glossary with examples for people working in the fields of developmental education, learning assistance, and GEAR UP/TRIO. Beginning February 2021, a CCSJ website will be published as a resource to distribute publications (articles, eBooks, audiobooks), and media projects (YouTube videos, podcasts, and other social media channel distribution) for no cost (Arendale, 2020).

Review of the Literature

Starting with Critical Race Theory

While the scope of this review is not meant to be an exhaustive examination of the issues of systemic racism and the immense complexity that comprises it, it is useful to begin our exploration with a brief discussion of Critical Race Theory (CRT). CRT emerged in the 1970's from Critical Legal Studies (CLS) as a response to perceived delays in civil rights advancements after the initial progress of the Civil Rights Movement (McCoy & Rodricks, 2015). CLS was formed to question the U.S. legal system's role in "legitimizing oppressive social structures" (p. 4). CRT was grounded in the Civil Rights Movement and from its inception has had as its goal "social justice, liberation, and economic empowerment" through an examination of "unequal and unjust distribution of power and resources along political, economic, racial, and gendered lines" (p. 5). Seven key tenets emerge in CRT: the permanence of racism, experiential knowledge and counter-storytelling, interest convergence and theory, intersectionality, Whiteness as property, critique of liberalism, and commitment to social justice (p. 5-6).

Hiraldo (2010) notes that CRT can play a key role in revealing the social inequities that exist within the structure of higher education. While it is challenging to acknowledge the perspective that racism is

a "fundamental part of U.S. societal structure" (p. 57), it is the first step toward re-envisioning those structures.

By acknowledging racism, members of American society could recognize initiatives made by the government as improving the lives of people of color, but still benefiting the dominant. Examples of these programs include affirmative action, study abroad programs, and diversity initiatives.

CRT also provides a voice to the people who have been systematically oppressed (DeCuir & Dixson, 2004). This is unlike other theories that analyze systemic oppression. Critics claim that CRT does not include social class and gender as part of its framework due to its focus on race. However, CRT scholars work to address the intersectionality of race and other social identities within their analysis (DeCuir & Dixson, 2004; Patton et al., 2007). One cannot simply think about race, class, sexuality or gender independent from one another. Acknowledging how these various identities are interrelated furthers the complexity of these social constructions, which, if ignored, leaves questions unanswered. For example, what happens when thinking about social experiences? What happens when these various identities do not align with social norms? Essentially CRT places race at the center of the paradigm;

> however, this does not necessarily mean that other identities are ignored. (p. 57)

Moving Toward Anti-racist Education

The Smithsonian's National Museum of African American History & Culture "Talking About Race" section of the website offers a succinct overview of CRT without naming it as such:

> In a society that privileges white people and whiteness, racist ideas are considered normal throughout our media, culture, social systems, and institutions. Historically, racist views justified the unfair treatment and oppression of people of color (including enslavement, segregation, internment, etc.). We can be led to believe that racism is only about individual mindsets and actions, yet racist policies also contribute to our polarization. While individual choices are damaging, racist ideas in policy have a wide-spread impact by threatening the equity of our systems and the fairness of our institutions. To create an equal society, we must commit to making unbiased choices and being antiracist in all aspects of our lives. (Talking About Race, para. 1)

Definitions of individual, interpersonal, institutional, and structural racism are provided, along with specific strategies,

videos, and activities for antiracist education/training that may be particularly useful for learning center staff. One example is the development of a questioning framework which could prove effective during training moments in which open discourse is encouraged and opposing, emotional points of view emerge. The questions include:

> Seek clarity: "Tell me more about _____."
>
> Offer an alternative perspective: "Have you ever considered _____."
>
> Speak your truth: "I don't see it the way you do. I see it as _____."
>
> Find common ground: "We don't agree on _____ but we can agree on _____."
>
> Give yourself the time and space you need: "Could we revisit the conversation about _____ tomorrow."
>
> Set boundaries. "Please do not say _____ again to me or around me." (Talking About Race, A Questioning Frame of Mind section, para 13)

For those committed to the tenets of CRT, it may be jarring to examine counterarguments. However, to ignore these voices is to risk placing ourselves within an epistemic bubble, or worse, an echo chamber. When relevant voices have been left out of the conversation, whether by design or accidentally, the learner

exists in an epistemic bubble (Nguyen, 2018), which results in the omission of potentially relevant information and arguments. Other voices are simply not heard. An epistemic bubble can be popped by the inclusion of relevant voices, both like-minded and dissenting. In an echo chamber, however, relevant voices have been actively excluded and discredited. All outside voices are distrusted and actively undermined. If "a community's belief system actively undermines the trustworthiness of any outsiders who don't subscribe to its central dogmas", it is likely an echo chamber (Nguyen, 2018, para. 17). Nguyen notes that trust plays a key factor in breaking away from an echo chamber. "In an epistemically healthy life, the variety of our informational sources will put an upper limit to how much we're willing to trust any single person. Everybody's fallible; a healthy informational network tends to discover people's mistakes and point them out" (Nguyen, 2018, para. 27). In order to develop and maintain intellectual vigilance, we must ensure that we are not trapped in an epistemic bubble or echo chamber. Inevitably, there will be pushback and challenging, earnest questions from learning center student staff (and perhaps non-student staff) during diversity training. We cannot hope to foster the kind of open, frank discussion we are championing unless we practice intellectual vigilance by including relevant arguments, even if they are difficult voices to hear.

To that end, it is useful to define and present opposing viewpoints of Critical Race Theory. Ray Sanchez defines CRT as follows:

> Critical Race Theory is a worldview that interprets everything through the lens of social and political power dynamics. It is an all-encompassing vision that views all cultural, political, and social institutions as oppressive and requires explicit and continuous anti-racism "work" to mete out its vision for a liberated humanity. It is a race-focused ideology which necessitates good works—a faith plus works if you will, and the only meritorious work is anti-racist work. In other words, it isn't just a tool that describes the intersection of power, privilege, race, and racism. It is, at base, an overarching eschatological philosophy that claims that an oppressor group is tyrannizing or minoritizing an oppressed group and explicitly stipulates that "work" is required to change (i.e., deconstruct) society and Western institutions. (Sanchez, 2020, para. 3)

Sanchez defines a "New Racism" that is based on institutional power and systems of privilege. Because whites hold "systemic or structural hegemony, and that because they have a majority share of power, they perpetuate oppression" (para. 5). History

and society are simplified as one whole group—the oppressors, who are white, hold institutional power over another whole group—the oppressed, who are not white. A racist identity is ascribed to a group rather than an individual. This results in an erroneous lumping together of a multitude of European cultures, sub-cultures and customs into one "white-American super group" which pits the "haves," or the whites, on one side (regardless of socio-economic status), and the "have-nots," or the blacks (who cannot be racist because they don't have institutional power) on the other. Sanchez warns that CRT will lead us into "concentric racialized circles of deconstruction" as we act to fulfill antiracist work by deconstructing every American institution. "As long as there are societal norms and mores that can be attributed to Western Civilization, or European culture, or perhaps even white Anglo-Saxon protestant ethics, CRT will view them as inherently privileging and empowering white oppressors" (para. 11).

Critical Social Justice

Ozlem Sensoy and Robin DiAngelo (2018) coin the term "critical social justice." This approach is a critical take on social justice that maintains that society is divided in deeply unequal and significant ways, including stratifications of race, gender, ability, sexuality, and class. Those adhering to a theory of critical social justice will actively seek to change the embedded nature of this inequality in our society. Helen Pluckrose and James Lindsay (2020) argue that

Critical Social Justice (a term they capitalize) does have merit in terms of bringing attention to identity issues that liberalism's focus on the individual and universal can neglect, but is ultimately inferior to liberalism as a model for attaining social justice:

> This is largely due to its complicated theoretical approach, which is actually deeply reductionist and bears little correspondence with reality. CSJ threatens individuals' freedom of belief, speech, and agency, and their ability to make and evaluate arguments. It is divisive, alienating, and disempowering and brings out the worst of human nature, thus threatening to undo much of human history that has progressed to make genuine diversity, equality, inclusion, and social justice a reality. Critical Social Justice will never make real our innate desire for justice. (para. 33)

Pluckrose and Lindsay posit that proponents of CSJ believe that the general population does not possess the "critical consciousness" necessary to discern oppressive power systems, and therefore, the systems must be made visible. ".. . becoming able to see the largely invisible systems of power, privilege, and marginalization in this specifically 'critical' way is referred to as becoming 'woke'" (para. 11). This approach rejects a liberal

position that anyone can argue for anything, and anyone can challenge that argument "while onlookers can evaluate these arguments on their merits, leading to the advance of knowledge and moral progress" (para. 12). CSJ supporters would argue against this liberal position with the belief that "knowledge is related to one's position in relation to power and only the powerful will be heard . . . They frequently deny that liberalism, which included the Civil Rights Movement, liberal feminism, and Gay Pride, has produced any increase in racial, gender, or LGBT equality, but that oppression continues in more insidious and hidden forms" (para. 12).

Dan Subotnik, law professor and author of *Toxic Diversity: Race, Gender and Law Talk in America* (2005), argues that proponents of race and gender theory harm the cause for social justice by "almost deliberately misinterpreting racial interaction and data and turning white males into victimizers (page)." These theorists, instead of empowering minorities and women, divert their energies away from contributing to a social justice agenda. Subotnik posits that thoughtful Americans, regardless of race and gender, can handle frank conversations about difficult topics. He offers a critique of race and gender theory that challenges issues of single parenthood, the merit system in academic and business settings, gender privilege in the classroom, and crime (Publisher's Notes). In regard to critical race theory (CRT), Subotnik claims that "discouraging

white legal scholars from entering the national conversation about race . . . has generated a kind of cynicism in white audiences which, in turn, has had precisely the reverse effect of that ostensibly desired by CRTs. It drives the American public to the right and ensures that anything CRT offers is reflexively rejected" (Subotnik, 1998, p. 697). He reiterates that whites must be a part of the conversation if change is to occur: "If the lives of minorities are heavily constrained, if not fully defined, by the thoughts and actions of the majority elements in society, it would seem to be of great importance that white thinkers and doers participate in open discourse to bring about change" (698).

In "How Diversity Training Hurts" (2016), Subotnik defines diversity training as a "distinct set of programs aimed at facilitating positive intergroup interactions, reducing prejudice and discrimination, and enhancing the skills, knowledge, and motivation of people to interact with diverse others" (p. 198). He acknowledged that these goals are undeniably admirable. In practice, however, "diversity training almost surely hurts, more than it helps, race and ethnic relations" (p.199). Subotnik identifies diversity training as a one-way street, on which "the emphasis rests on the perceived needs of 'diverse others,' about which whites must be educated" (p. 200). The result is that discussion is limited by driving countervailing sentiments underground, which limits interracial discussion and causes a

backlash from those who "demand a maximum of freedom to speak their piece, without being tutored in what they are allowed to say"(p. 201). Subotnik acknowledges that diversity training helps non-white students by boosting their self-esteem and promoting their visibility and confidence in academics, but that it is not clear if that "translates into intellectual growth" (p. 202). Furthermore, Subotnik claims that no evidence supports the claim that for whites, diversity training helps suppress feelings of racial superiority. He advises that "if circumstances require diversity training, then, professional racialists must not be allowed to control the discussion" (p. 204).

Subotnik defends his position by referencing President Obama's town hall appearance at North High School in Des Moines, Iowa, in which Obama "bemoaned what some critics call the 'new political correctness' at colleges and universities" (Kingkade, 2017, para. 2). The following is an excerpt of Obama's speech:

> 'I've heard some college campuses where they don't want to have a guest speaker who is too conservative or they don't want to read a book if it has language that is offensive to African-Americans or somehow sends a demeaning signal towards women,' Obama said. 'I gotta tell you I don't agree with that either. I don't agree that you, when you become students at colleges, have to be coddled and protected from

> different points of view.' The president said that when he was in school, listening to people he disagreed with helped to test his own assumptions and sometimes led him to change his mind. 'Sometimes I realized maybe I've been too narrow-minded, maybe I didn't take this into account, maybe I should see this person's perspective," Obama said. "That's what college, in part, is all about.'" (para. 3-5)

Agency, Open Discourse and Definitions of Terms

While CRT advocates seek to achieve social justice, liberation, and economic empowerment through an examination of unequal and unjust distribution of power and resources along political, economic, racial, and gendered lines, CRT detractors and advocates of liberalism seek to achieve social justice through individuals' freedom of belief, speech, and agency, and their ability to make and evaluate arguments through open discourse among all races. A prevailing concern of the latter group is an institution of higher education suppressing speech and open discourse to avoid microaggressions or dismantling institutional structures only to replace them with ones that prove to be just as oppressive. A prevailing concern of CRT advocates is that actions such as microaggressions and the myriad of systemic and institutional racism will continue to oppress students of color and deny social justice.

But perhaps the goals of these groups are not mutually exclusive. Perhaps there is a way to protect freedom of belief, speech, agency, and open discourse among the races and those with differing viewpoints while examining the policies and practices of our institutions for signs of unequal and unjust distribution of power and resources--and our own selves for implicit biases that contribute to an unjust environment. Why can't there be a framework that does both?

Systemic Racism. To that end, it is useful to take a deeper dive into the definition of relevant terms as we establish a context for diversity and social justice training. Halimah Abdullah (2020) offers some succinct definitions within the context of the protest movement of the summer of 2020, starting with a useful distinction among systemic, structural, and institutional racism. *Systemic racism* is defined as "rules, practices, and customs once rooted in law" whose "residual effects reverberate throughout entire societal systems" (para.7). For example, redlining, which is now illegal, refers to the process of "denying financial, government and other services to people in certain neighborhoods or communities based on race or ethnicity" (para. 8). Homes in black neighborhoods do not appreciate at the same rate, leading to lower personal capital and lower property taxes, which result in woefully under-resourced schools and communities, including fewer grocery stores, banks, job opportunities, and reliable public transportation, to name a few. A

report authored by Collins et al. (2017) for The Institute for Policy Studies notes that wealth gap between black and white households is on track to have a profoundly significant toll on the economy long-term: "While households of color are projected to reach majority status by 2043, if the racial wealth divide is left unaddressed, median Black household wealth is on a path to hit zero by 2053 and median Latino household wealth is projected to hit zero twenty years later. In sharp contrast, median White household wealth would climb to $137,000 by 2053" (para. 2). Black and Latinx households need an advanced degree to achieve middle-class standards of wealth, while White households need only a high school diploma to achieve that same level (para 2). The Institute points out current tax codes that subsidize the wealthy and the need to protect low-wealth families from "wealth-stripping practices" (para. 3).

So many examples of systemic racism have emerged from the legacy of "the most brutal institution of enslavement that human beings have ever concocted" (Worland, 2020, para. 12). Social Security, formed in the 1930's, initially excluded all domestic and agricultural workers, which meant that two-thirds of black Americans were excluded from this safety net. After WWII, federal mortgage lending programs prohibited African American residents from borrowing money to purchase homes since "the very presence of a black resident in a neighborhood reduced the

value of the homes there" (para. 13). Sentencing laws for drug use were and are much harsher for poor black Americans, tearing apart families and filling the jails with black men, causing a flood of single-parent homes led by women (para. 13). All of this has a ripple effect throughout generations in terms of economics, criminal justice, health care, and the list goes on.

Worland goes on to note that black American neighborhoods are often "rife with pollution" (para. 15) and lack options for nutritious food and health care, leading to much higher instances of asthma and diabetes, which have poorer outcomes with COVID-19: at one point in the pandemic, African Americans accounted for 42% of COVID deaths (Gupta, 2020, para. 1). Death in childbirth is three to four times higher in black women. Schools have poor resources due to lack of property taxes. Black people have more problems accessing voting for a multitude of reasons and have higher felony convictions, causing disenfranchisement (Worland, para. 16).

The "woke" factor of systemic racism is not brand new. As far back as 1968, President Johnson's Kerner Commission insisted that "white society is deeply indicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it" (Worland, para. 19). The results were largely ignored. Present-day systemic racism is ignored and denied as well. "Trump's Administration has repeatedly denied that discrimination against black Americans is embedded in the political, economic and social

structure of the country" (para. 6). Centuries of racist policy have manifested in "an education system that fails black Americans, substandard health care that makes them more vulnerable to death and disease, and an economy that leaves millions without access to a living wage" (para. 4). With the Black Lives Matter movement of 2020, a portion of the U.S. population seems to have woken up to this truth. However, the deep divisions in this country have been brought into even sharper focus as a result. While a growing majority of people in this country are ready to "repudiate its history of structural racism," many of those in power, including the White House, are "eager to deny it" (para. 8).

Structural Racism. *Structural racism* is recognized as "a system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequality" (Abdullah, para. 15). For example, a black child is disproportionately selected into a special education classroom, and upon becoming disruptive out of boredom, is expelled from school and enters the criminal justice system, which affects every aspect of that child's future life, including the ability to get a job, vote, find housing, etc. Each institution is interdependent on the other, and as we have "allowed privileges associated with 'whiteness' and disadvantages associated with 'color' to endure

and adapt over time" (para. 15), nascent racism becomes multifaceted and ubiquitous.

Institutional Racism. *Institutional racism* "occurs within social and governmental institutions and refers to the blocking of people of color from the distribution of resources in a systematic way that benefits whites" (Abdullah, para. 20). For example, a black college student seeks to purchase a car so she can work while taking classes, and the lender charges her a much higher interest rate than they would a white person. The student sees less profit from her paycheck as her car payment (and perhaps insurance rate) is higher. As a result, she has to work more hours, which takes away time from studying and causes her to perform more poorly than her white classmates. On a macro level, the predatory lending practice of charging higher fees, interest levels, and payment structures to people of color contributed to the housing crisis of 2008 (para. 23). And let us not neglect to mention police brutality and racial disparities in police–citizen interactions.

White Privilege and White Fragility. Abdullah unpacks the politically charged term *white privilege* (see the Executive Order section in this paper) and connects it to systemic, structural, and institutional racism, pointing out white people's "historical and contemporary advantages in access to quality education, decent jobs and livable wages, homeownership, retirement benefits, wealth, and so on" (para.28). White privilege exists regardless of economic

status: a poor white person may have worked hard, but they still have greater structural advantage in our society than a black person of any economic background. White privilege means not worrying about getting shot by the police when you are pulled over, or not being followed around a store by an employee (para. 36).

In the social context of interactions between white people and black people, Abdullah examines three terms designed to bring awareness to others' lived experiences. *White fragility* is defined as the "negative emotional reactions some whites have when racism on various levels is called to their attention by people of color" (para. 37). The feelings of white people when discussing issues of racism and discrimination with people of color become more important than the experiences of the people of color. This shifts the attention to the white person's reaction and "undercuts the validity of the person of color's experience" (para. 39). *Microaggression*, a term that many are familiar with in the context of higher education diversity training, is defined as "quotidian racial slights that accumulate and make a person feel marginalized" (para. 43). These can include actions, unthinking comments, snide remarks, or even silence--actions that layer upon each other over time and cause an unwelcoming and even threatening environment. For example, black people who are walking in neighborhoods often hear white people locking car

doors, or perhaps the white person will cross to the other side of the street. A student of color may be offered back-handed compliments that imply they are performing well in spite of their race. A black colleague may be ignored in meetings or left off emails. A white woman grabs her purse closer when a black teenager walks by her in a store.

And finally, Abdullah cautions against *white-splaining* as the impolitic occasion of a white person who "claims expertise on racial issues to a person of color" (para. 52). Every organization needs a diversity statement, but "some people are making statements when they haven't listened" (para. 56). To this end, Abdullah offers some powerful words of wisdom that should guide any training endeavor: engage in self-reflection, listen to those with lived experiences, and "challenge yourself with difficult writings. If you are in a space where you are in a position of power, endeavor to listen more than you speak" (para. 62). We recognize the relevance of this statement, as this philosophy is the hallmark of a tutor's work.

Colorblind Ideology. "Color-blindness" is another critical concept to unpack before we begin a discussion of training, as some tutors may declare that "race doesn't matter" when it comes to tutoring. "To declare being color-blind is a lie; at best it's a wish" (Villanueva, 2006, p. 8). Villanueva references Clare Xanthos when reflecting on the consequences: "the trope of being color blind is so

deeply ingrained in the British ethos . . . that it allows for the denial of racial profiling in schools, the denial of racial profiling in the judicial system, racial profiling in law enforcement" (p. 8). Color-blindness causes denial, which causes inaction in education: "Those of us dedicated to anti-racist pedagogy, to addressing the current state of racism find ourselves every day trying to convince folks that there really still is racism, and it's denied" (p. 11). Those with a colorblind ideology are defined as those who "deemphasize racial differences," and those with this mindset and have been linked to "reduced concern with racial minorities and greater acceptance of racist behaviors in others" (Ellwood, 2020, para. 2). Ellwood surveyed 1,125 university students, and those who scored higher in color-blindness were less confident in actions against prejudices and more negative toward out-groups. The more color-blindness, the lower intergroup empathy. In Dan Melzer's study (2019) of white writing tutors' attitudes about the concept of white privilege, he references Alice McIntyre's idea of "white talk," a predominant aspect of which is the "belief in the importance of being color-blind," which "disregards systemic racism and unconscious biases" (p. 35). A main theme that emerged in this study was that tutors felt "in tutoring sessions race isn't taken into account or shouldn't be taken into account" (p. 38). Many see color-blindness as positive. However, he notes that only whites can

opt out of their racial identity. A white person may choose to opt out of their racial identity in order to avoid seeing disparities that make them uncomfortable. Understanding the harmful outcomes of adopting a colorblind approach to diversity is a critical first step to dismantling racism in all of its forms.

Equality and Equity. Two final terms that must be defined are "equality" and "equity." Many learning centers may insist that they treat all students equally: all programming is available to all students, marketed to all students, and provided to all students. Dana Stachowiak (2015) notes that equality means providing the same thing for everyone (for example, giving a sighted student and blind student the same textbook). Equity means providing each person with what they need, and that often does not match what other students need: "because of different learning styles, cultures, or family structures . . . the resources our students need to be successful won't be the same" (p. 123). In other words, we can have equal resources but inequitable opportunities.

Trainings in Higher Education

Information about training in "diversity" and "implicit bias" and "social justice" in higher education is readily available for consumption, starting with your own university's version of an office of inclusive excellence, diversity, equity, multicultural affairs, etc., and moving on to a broad array of peer-reviewed research. For our purposes here, it is useful to explore the differences among

diversity, implicit bias, and social justice training in higher education so that we may begin to understand how to theorize and structure training for learning center student staff.

"Diversity training" in higher education is an umbrella term that encompasses a myriad of configurations. As mentioned above, Dana M. Stachowiak makes reference to Christine Clark's definition of diversity in higher education as "the body of services and programs offered to students, faculty, and staff that seek to ensure compliance with non-discrimination and related policy and law, and to affirm social membership group differences (broadly considered) in curricular, co-curricular, and workplace contexts" (p. 117). While support for campus diversity is extremely strong and apparent in many presidents' strategic plans (especially in student affairs), Stachowiak makes a call to action for the raising of critical consciousness, especially among faculty, "not only to issues of diversity, but to issues of equity, power, and privilege and oppression, and move faculty from passive observers of diversity initiatives to active participants in social justice education" (p. 118). The first step is to use a framework of "social justice" rather than "diversity." Diversity equals awareness, which by itself (without action) can lead to potential passivity. This can lead to "faculty irresponsibility and indifference with regard to personal, social, and institutional dimensions of injustice" thus reinforcing

systemic oppression (p. 120). Social justice is the call to understand and take action. This framework puts the responsibility onto individuals, not just the institution, to promote equity, to "engage in explicit discussions regarding issues of privilege, power, and difference . . . and work to encourage university policies that foster equity and social justice" (p. 120).

The Need for Critical Consciousness. Stachowiak makes the argument that diversity training delivered as a body of information without the raising of critical consciousness is not effective, and perhaps even harmful. Katerina Bezrukova et al. (2104) conducted a meta-analysis of over forty years of diversity training evaluations to address the question of diversity training effectiveness, pointing out that the American Psychological Association declares diversity education as "one of the five major learning goals for undergraduate education" (p. 5). The authors note that evidence that diversity training and education is effective is mixed at best. This lack of information about the effectiveness of training is a result of researchers approaching diversity training with a myriad of different "theoretical interests, conceptualizations, and evaluations, both across and within disciplines" (p. 5), causing knowledge to become fragmented. This meta-analysis did yield important findings, however: diversity training is most useful when it is integrated or embedded into training, rather than as a standalone feature. Mandatory training seems to be more effective

for behavioral learning, although less popular. The most effective types of diversity training programs were designed to achieve both *awareness and skills* (perhaps crossing over from Stachowiak's definition of "diversity training" into training that raises critical consciousness). This "on the ground" approach provides knowledge and information, but also tools, to "help employees and students not only understand these societal issues but also apply them in day-to-day interactions with those of another race, religions, or ethnic group" (p. 46-47). We note that this approach lends itself particularly well to student staff providing academic support services, as they are trained to use tools--strategies and skills--in their everyday approach to academics.

Distinguishing Between Diversity Training and Diversity Education

It is worthwhile to note that some practitioner-researchers recognize a difference between diversity training--as delivered outside of the classroom--and diversity education, which is a course or series of courses. Unfortunately, there is a disconnect between these two fields in terms of theory and practice. King et al. (2010) suggest that an identification of best practices can provide the bridge. "Focusing solely on behaviors [typical of diversity training] without addressing the attitudes underlying them [typical of diversity education] may prove ineffective in

reducing bias in organizational decision making" (p. 902). The resulting suggestions for designing diversity training could be extremely useful to learning center/academic success administrators embarking on diversity training for their student staff.

King et al. point out that a critical first step to shaping diversity training is to conduct a needs assessment, which enables an organization to identify the specific needs of its employees (p. 893). The next steps are to secure upper-management and institutional support, require managers to participate, integrate assessment of the training outcomes into the program, and connect the training to a larger strategic initiative (p. 893). Focus on "competency development" may allow learners to "achieve behavioral goals to a greater extent than focus on awareness or knowledge alone. Generally, experts agree that the objectives of successful training programs should advance trainee effectiveness at both the organizational and individual levels" (p. 894). For example, behavioral activities (such as role-playing) will allow participants to practice relevant skills. Finally, employing feedback is critical: trainees may not understand "how to effectively implement the skills and knowledge gained in training. Employees attending diversity training may have misinterpreted information they received during the session leading them to engage in more disparate treatment inadvertently" (p. 903). Detailed feedback that is often found in diversity education (diversity courses) can "help

lessen the likelihood of diversity training producing negative effects" such as employees engaging in even more discriminatory behavior after training. This feedback can consist of "assessment tools such as 360-degree feedback, where an individual is rated by supervisors, peers, and subordinates on their exhibition of appropriate and desired diversity-related behaviors. This information provides individuals with feedback on their current behavior and can provide the opportunity to monitor progress over time, if assessed at multiple time periods" (p. 903).

Implicit Bias Training

Implicit bias training has recently gained tremendous momentum. Mahzarin Banaji and Anthony Greenwald posit that memory--both implicit and explicit--can apply to social constructs and can influence our attitudes, behaviors, and actions (Greenwald & Benaji, 1995). These memories consist of "introspectively unidentified (or inaccurately identified) traces of past experience that mediate favorable or unfavorable feeling, thought, or action toward social objects" (p. 5). In order to measure that bias, the Implicit Associations Test was developed and has become one of the most influential psychological instruments in decades (Ortner, 2015). In the IAT, the user is presented with a series of tasks involving word associations and categorizations. Through Harvard's Project Implicit website,

interested parties can register to take the test to discover implicit associations about race, gender, sexual orientation, and other topics (Project Implicit, 2011). In the influential book *Blindspots* (2016), Banaji and Greenwald explain that stereotypes may help us navigate the world, but they can lead to behaviors that cause individuals to live up to the stereotype, which can have advantages and disadvantages. Discrimination may not involve blatant acts of racism or hatred, but can be as simple as maintaining the status quo; thus, automatic preferences steer us away from uncomfortable situations. The authors emphasize that it is necessary to go beyond these surveys or interviews to understand individuals' social attitudes. These unconscious attitudes (or "blindspots") shape our beliefs and our judgments about others' potential, abilities, and even their character. "Good people" try to match their behavior to their intentions, so if we become aware of our hidden biases, we will be in a better position to change our behaviors.

Many college administrators choose implicit bias training as the focus of their diversity training. One relevant example is the College of Engineering at UW-Madison in collaboration with Women in Science and Engineering Leadership Institute (Sheridan et al., 2020). These groups created a three-hour implicit bias workshop in response to underrepresented students' reports of harassment and an overall unwelcoming environment in student spaces. Those who participated in the workshop "were more aware

of their own implicit biases, were more motivated to engage in bias-reduction activities, felt they had the self-efficacy to change their behavior with regard to bias, and reported taking more actions to reduce gender bias—but only if 25% or more of the faculty in that department attended the workshop" (p. 6). The training also improved the departmental climate.

This training was framed as a "habit of mind" with the acknowledgement that most people have implicit bias. This approach avoids "shaming and blaming" individuals (p. 6). Participants were taught specific names for bias constructs, which helps students to identify those biases when they occur in their environments (p. 7). Training also provided "evidence-based strategies that participants can use to reduce the impact of implicit bias on their actions" (p. 7). The workshop was interactive with exercises and discussion to promote engagement.

Sheridan et al. provide a detailed description of the three-hour workshop, including an appendix with materials. In brief, the main components included setting the stage (to promote buy-in for the goals of the workshop), understanding implicit bias (defining the term and framing the concepts that were to be covered), recruitment and messaging (an analysis of the department's recruitment and messaging to students and how the organization could make this better), organizational roles

(within the organization—how can more diversity and less stereotypical thinking be achieved), interactions (personal interactions such as microaggressions), and concluding activities (discussion of strategies students had brainstormed).

However, many practitioners have concluded that implicit bias training on its own is not enough. Applebaum et al. (2018) argues that implicit bias training (IBT) in "response to a culture of racism, sexism, homophobia and other forms of oppression on college campuses" is remedial and a "panacea for institutional cultural change" (p. 129). IBT is designed to "increase the awareness of implicit or unconscious prejudices and its impact on behavior" (p. 131). Exposing implicit bias is an important first step for addressing racism on college campuses, but implicit bias may allow an individual to explain away their behavior as part of their implicit bias, putting too much attention on the individual and not on institutional and systemic racism, which perpetuates rather than disrupts social injustice (p. 133). Also, IBT assumes an individual can rid themselves of attitudes that affect their behavior by becoming aware of these attitudes (p. 132). Thus, confessing bias "becomes a performative act that allows one to believe that one has moved beyond racism" (p. 133).

Likewise, microaggression training is not enough, as microaggressions "often do not involve explicit intention to harm" (p. 134). In comparison to IBT, while microaggression education

does put the emphasis on the "derogatory message conveyed rather than the bias that is unintended" (p. 135) and intends to reveal how collective microaggressions contribute to "structures of oppression and marginalization (p. 135), Applebaum et al. argue that the ambiguity that surrounds the definition of a microaggression and the ensuing argument that students are being coddled and too sensitive "is a function of systemic ignorance that is willfully and actively maintained" (p. 136).

Unconscious Bias Training

Thus, rather than stopping at identifying implicit bias and educating about microaggressions, there are calls to challenge the "systems and dominant frameworks that maintain injustice" (p. 138). In other words, the institution itself must make a commitment to prioritize social justice for change in campus climate to really happen (p. 139). Campuses "must be committed to staying with the discomfort that is generated from exposing dominant frameworks, the discursive strategies that protect them, and how the institution and its individual members are complicit in their perpetuation" (p. 140).

Atewologun et al. (2018) provide some international perspective and arrive at essentially the same conclusions. A report on the effectiveness of Unconscious Bias Training (UBT) in the UK defines UBT as an effort to increase awareness, reduce bias, and "change behavior, in the intended direction, towards

equity-related outcomes" (p. 6). Training includes a test, a test debrief, education, and suggested techniques for "reducing the level of unconscious bias or mitigating the impact of unconscious bias" (p. 6). The researchers found that UBT is effective for raising awareness, and may be effective for reducing bias, but is unlikely to eliminate it. "…there is potential for back-firing effects when UBT participants are exposed to information that suggests stereotypes and biases are unchangeable" (p. 7). UBT is more effective with more education and information about bias reduction strategies (p. 8). Perhaps more importantly, UBT should be seen as part of a wider program. "For organisational level change to happen, organisational structures, policies and procedures must be targeted directly, perhaps overhauled" and UBT "…should be treated as just one part of a comprehensive strategy for achieving organisation-wide change" (p. 9).

Steps Toward Large-scale Change

Large-scale national change in the inequities that face underrepresented/underserved students in higher education has not been realized, according to Richard Prystowsky (2018). Prystowsky examines "the structures of isolation" and "the inadequate addressing of our own implicit biases" to "offer a model of systemic collaboration aimed at ameliorating these problems" so colleges can achieve equity goals. He emphasizes the importance in shaping efforts that are "coordinated under a college-wide, unifying,

centralized, integrated, comprehensive approach to addressing student success barriers at the college." He created Operation 100% at Lansing Community College in an attempt to do this, coming to the conclusion that "higher education is systematically structured to facilitate employees' separation (or even isolation) from rather than their collaboration with other employees" (p. 94).

Stachowiak (2015) also acknowledges the need to move beyond "diversity" or "implicit bias" training in order to involve the entire institution as well as the individuals within it. The first step is to use a framework of "social justice" rather than "diversity." Diversity equals awareness, which by itself (without action) can lead to potential passivity. This can lead to "faculty irresponsibility and indifference with regard to personal, social, and institutional dimensions of injustice" thus reinforcing systemic oppression (p. 120). Social justice is the call to understand and take action. This framework puts the responsibility onto individuals, not just the institution, to promote equity, to "engage in explicit discussions regarding issues of privilege, power, and difference . . . and work to encourage university policies that foster equity and social justice" (p. 120). Then we must "look at ourselves, our own identity and experiences, our own privilege and power, and what makes us the person we are" (p. 124). We need to learn

how to name the social constructs of our identity and consider connections to others in our group and out of our group; the oppressor/oppressed relationship roles (p. 125). And let us not forget the critical issue of diverse recruitment, as well as retention of social justice-minded faculty and social justice leadership training (p. 125).

Similarly, Heather W. Hackman (2005) identifies social justice education as a perspective that empowers and encourages students to think critically, and one that models social change (p. 103). The five essential components are content mastery, critical thinking, skills for action and social change, self-reflection, and awareness of multicultural group dynamics. Content mastery refers to factual information, historical contextualization, and macro-to-micro content analysis (p. 104). Critical thinking refers to questioning and challenging: "presentation of information as truth devoid of critique runs the risk of creating a dogmatic and prescriptive classroom environment" (p. 105). Skills for action and social change provide hope and creative energy; this is important because "students in our public and private educational environments are taught to feel disempowered . . . complacent . . . or hopeless . . . One of the most effortless forms of cultural imperialism is to convince those living within systems of inequality that there is nothing they could or should do about it. Those who dare to critique and challenge the

status quo are labeled a threat to the fabric of democracy and freedom in the United States" (p. 106).

Hackman touts personal reflection as a powerful tool for educators: we must engage in self-reflection about our backgrounds and personal qualities and how those beliefs inform our practices (p. 106). She refers to Peggy McIntosh's observations that those in the dominant group are "actively taught not to see their privilege" and to "see their life and its privileges as the 'norm' for society and humanity" and that they "have done nothing to earn this privilege" (p. 107). It is not enough to be a nice person or consider oneself not racist—white people have a critical role in "challenging and changing racism in the U.S." (p. 107). Lack of self-reflection locks us into passivity and powerlessness (p. 107). She is referring to self-reflection for both "subordinate and dominant identities" (p. 108). When engaging in social justice training, it is important to understand the multicultural group dynamics of the classroom "and the socially constructed identities of the teacher and students" (p. 108). Don't avoid discussion, but understand the dynamics. Thus, classroom activities must "create a safe space for students to dialogue about issues of diversity, classroom expectations that underscore the value of diverse life experiences, and the infusion of culturally relevant and responsive pedagogy" (p. 108).

Writing center scholarship regarding diversity and social justice training has been promising; writing centers lend themselves well to such training, as students are often writing about sociocultural topics and exploring their belief systems. Nancy Barron and Nancy Grimm (2002) describe the efforts of writing center administrators to deliver racial diversity training. The biggest hurdle they encountered was digging under the "colorblind" form of implicit bias (I'm not racist—color doesn't matter). However, what is often not understood by white students is that students of color must develop "strategies for managing academically on a campus that pretends to be colorblind" (p. 58), including the unspoken rule that minority students (color, class, culture) "are expected to make themselves over to match the institutionalized image of the typical student, while white middle-class students' sense of complacency is reinforced by the familiar values and routines of university life" (p. 59). As a result, writing tutors who work with students of color don't recognize these stumbling blocks but are often at a loss "to convince diverse students that their differences are indeed valued" (p. 59). The authors used "productive diversity" theory in training their tutors to enact actual social change: they presented readings on systemic domination and injustice, and when they experienced emotional push-back from mainstream tutors, they slowed down and facilitated individual conversations.

Barron and Grimm emphasize that trainers must "be clear for yourself about what is motivating the focus on race" in training, or the students will be confused and possibly resistant. A statement may be useful in this articulation to student staff. For example: "Together, we imagine a writing center as a place where people can come together across their differences to share interpretations inevitably informed by racial, class, social, and cultural identities, where in learning about difference, our own perspectives become transformed, and thus we begin to communicate, solve problems, to teach, and to coexist more fully" (p. 68). Upon assessment of the training, they found that they needed to spend more time defining terms and laying the groundwork, as tutors who are "members of the dominant group have difficulty conceptualizing systematic oppression because it lies outside of their lived experience. If we were starting over again, we would distinguish between systematic oppression and individual acts of racism" (p. 69). Student ownership of the training is critical, including an invitation to students to help design the training projects that deal with race by reflecting on the way their identities have been formed. "Provoking the kind of transformation called for by productive diversity in a tutor training program involves tinkering with something as fundamental as peoples' identities and the ways these identities have been formed in relationships with others" (p. 72). Beliefs

about race, both unconscious and voiced, are formed by personal and community relationships.

The goal for Barron and Grimm was to offer tools to "restructure belief systems and renegotiate relationships" (p. 72-73). Thus, the training that happened in their center was a starting point, but true and lasting change occurred because students were given the tools to grow and take action over time and in many spaces. "Transformation, if it is going to happen at all, will happen in multidirectional ways, in no predictable timeframe, and often in spaces beyond the institutional gaze" (p. 76).

Frankie Condon (2007) references Victor Villanueva's challenge to writing center directors, scholars, and tutors to "examine and to address the ways in which race and racism shape our writing center identity and practices; enable and constrain knowledge and knowledge production, teaching and learning; and are reproduced not only through the thought and action of individuals, but also and especially through systems and institutions" (p. 19). Condon notes the lack of dialogue "about the ways writing centers might unwittingly manifest or reproduce racism and might also be powerful sites for resistance against institutional racism" (p. 20) and poses three questions that begin the work of anti-racism in and through writing centers:

> In what ways are we resisting being used by institutions to provide "evidence" of care for historically marginalized groups

and concomitantly to provide justification for the flushing of individual students from marginalized groups out of the academy ("look we gave them a writing center and they still can't cut it")? In what ways are we resisting the collapse of race and ethnicity such that we do not implicitly or explicitly endorse assimilationist models of literacy and literacy instruction? Are we creating opportunities within our writing centers and our institutions for sustained thoughtful, rigorous, and responsible consideration of institutional racism and productive, anti-racist transformation? (p. 21)

Condon offers practical solutions for changing the structure of writing centers to “more fully enact principles of anti-racism” (p. 27). Staff diversity should be at least proportionately represented as the diversity of our campuses, but we need to exceed that (especially on white campuses) by recruiting students of color. Satellites in multicultural centers can encourage students of color to serve as tutors and to seek tutoring. An examination of training pedagogy is important; for example, using primary texts dealing with racism provides a critical foundation (p. 27). In fact, Condon argues that in anti-racism training, we must start with structural transformation before personal transformation. This approach “enables white anti-racists to move dialectically between analysis and engagement with (against) the matrix of relations in and through

which our ideas of selfhood emerge" (p. 32). Condon offers many useful queries for directors and student staff to consider before embarking on designing anti-racist training in the categories of mission, culture, power, resources, and structure of the center. Most importantly, he does not shrink away from the question of why we should begin this journey of anti-racism training.

> To embark on this journey from our writing centers can be the start of an extraordinary personal and professional journey not only for those of us who are directors, but also for the tutors and student writers who inspire, follow, and lead us to extend ourselves beyond what has been said and done— beyond the unknown. (pp. 32-33)

Recent writing center research focusing on specific topics within diversity training have yielded important findings. Dan Melzer (2019), a writing center director, conducted a research study over four semesters to "closely examine white [writing] tutors' attitudes about the concept of white privilege" (34). He references Alice McIntyre's idea of "white talk," a predominant aspect of which is the "belief in the importance of being color-blind," which "disregards systemic racism and unconscious biases" (35). A main theme that emerged in this study was that tutors felt "in tutoring sessions race isn't taken into account or shouldn't be taken into account" (38). Many see color-blindness as positive. However,

Mezler notes that only whites can opt out of their racial identity, a key characteristic of white privilege. Instead of devoting one day in his tutor education course to diversity training, he "made a conscious effort to foreground race and white privilege in all topics of the course" (39). He also committed to using diverse perspectives in class readings and having the students take implicit racial bias tests. Mezler advises not to avoid difficult conversations, even though they can quickly become emotional. Beyond establishing ground rules for framing experiences, he strove to create productive space for students to express feelings and lived experiences.

As mentioned above, very little scholarship can be found that focuses on learning center diversity training for student staff--or diversity in learning center staffing, for that matter. Saundra McGuire (2020) notes that while there are over 1,500 learning support centers in the U.S. in 2020, "the chance that Black or Brown students at most institutions will encounter a tutor, SI leader, or center administrator who looks like them, knows their experience, and can be an example of academic excellence is slim." This lack of diversity is "a manifestation of systemic racism." McGuire suggests five actions to dismantle it: 1. "Change the way we recruit and hire tutors and SI leaders so that our academic support team more closely reflects the diversity of our student body." Relying on referrals from faculty and staff is

not enough; we must reach out to student groups and diversity/inclusion departments. 2. "Provide an opportunity within our centers for students of color to gather and talk about issues that affect them." 3. "Meet regularly with Black, Latinx, Native American and Asian student staff to hear about their issues and concerns." This may lead to a review of policies and procedures within your center. 4. "Educate ourselves and our student staff about privilege and its impacts." 5. "Continue to hold our student workers and visitors accountable." Public acknowledgement of "welcoming and inclusive learning environment that does not tolerate speech or actions that disrupt that" such as mission statements and training is critical.

Tammi Kohl Kennedy (2020) reflects on the need for learning center administrators to include social justice training for their student staff. In our efforts to understand systemic racism as we respond to the nation's social justice movement, we must consider our commitment to developing active, engaged learners and tutors, and what the role of social justice has in that process. She connects this impetus to her university's strategic plan, which sets the expectation for supporting the whole student and preparing them for meaningful work, responsible citizenship, and fulfilling lives.

> Core-shaking events in the spring and summer of 2020 demanded a voice in this year's training. As I reviewed materials to prepare my student staff of 40

for our work ahead, it became clear we would need to expand our scope to include social justice if we hoped to secure our place in students' lives as relevant resources on their academic journeys.

With so much misinformation surrounding the nation's social justice movement, and so many of us simply not knowing the origins or realizing the existence of systemic racism, our valuable work with students – and the improved success and retention that typically result – seemed in jeopardy unless we educated ourselves.So much of what my learning center student staff does relates to helping students understand how to revise their approach to academics. This means we work with students where they are and develop them to where they want to be. Our work requires listening to students' perspectives, seeing value in their unique experiences, and including all that in minor changes that fit into students' lives right now as we move them beyond their comfort zones of passive studiers toward active, engaged learners.

We support the whole student, and to do that, we need to appreciate and understand the whole person. Adding to our professional mandate is directly

> connecting our knowledge of systemic racism and social justice to our ability to strategically meet our university's mission. We "prepare students for fulfilling lives, meaningful work, and responsible citizenship." My student staff and I would be doing a severe disservice to our students without such training as we sidestepped a core value of our institution.
>
> Without reliable information on the history of systemic racism, not only are we unable to fulfill our mission, but we are ill-equipped to begin the necessary steps to actively dismantle racism. (para. 4-5)

We circle back to the premise that there is surely a way to protect freedom of belief, speech, agency, differing political viewpoints, and open discourse among all students while examining the history, policies, and practices of our society and particular institutions for signs of unequal and unjust distribution of power and resources--and examining our own selves for implicit biases that contribute to an unjust environment. In our search for a framework that can achieve these goals, we visit one final resource in order to conduct our own needs assessment of the field at large: a survey administered to learning assistance colleagues in higher education.

Survey Analysis

We would be remiss not to include the voices of learning center administrators about diversity training, and to that end, we created a survey to get feedback on issues of diversity training offerings and resources. The survey link was shared with 683 National College Learning Center Association (NCLCA) members and 2,639 subscribers to the LRNASST listserv, operated by the University of Florida (https://lists.ufl.edu/archives/lrnasst-l.html). We were pleased to garner 68 responses, particularly because the survey was distributed shortly before the Thanksgiving Break during a COVID-19 nationwide surge. The comments below represent the diverse views of the respondents. Comments representing identical or very similar views were combined for the sake of brevity.

What Programming Does Your Learning Center Offer that Involves Student Staff?

This question prompted a dizzying array of student positions, including peer tutoring, Supplemental Instruction, peer academic coaching, peer mentoring, study groups, Federal Work Study employees, conversation partners, accountability tutoring, computer lab assistant, intervention courses, academic workshops, test prep workshops, financial success modules,

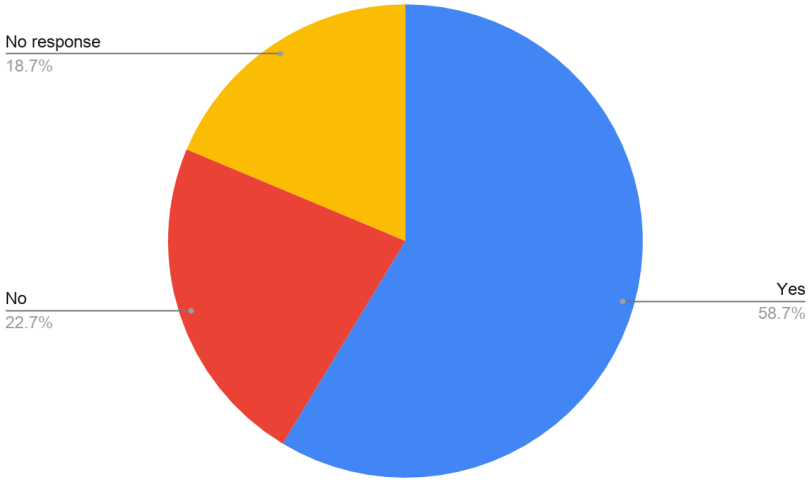
learning assistants, classroom assistants, embedded tutoring, and call center.

One of our primary questions in this project was "Is diversity and/or social justice training necessary and important for learning center student staff? Why?" The fact that learning centers employ student staff in many different positions that intersect with many different students for many different purposes is a salient point as we answer this question.

Do You Currently Offer Diversity Training for Your Student Staff?

Figure 1 demonstrates that over half of our respondents do offer some type of diversity training for student staff.

Figure 1.
Do You Currently Offer Diversity Training for your Student Staff?



Comments indicate a variety of approaches, including an administrator who has piloted a diversity-themed tutor certification workshop for advanced tutors with the hope of developing DEI

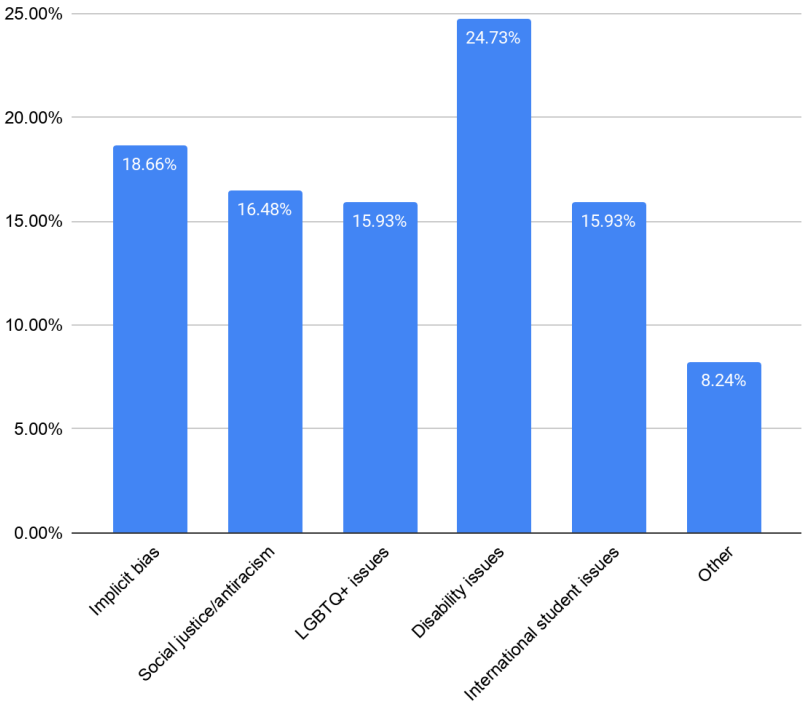
training in the future. Others indicate that diversity training is facilitated by other units: Disability Services for training working with students with disability, for example. Some respondents mentioned that the university offers training, although tutors are not required to take it. Many respondents expressed dissatisfaction with their current offerings:

> "May be minimally addressed in training."
>
> "It is not nearly as thorough as it should be and usually is considered bare minimum."
>
> "Very minimal work on working with cognitive difference and a bit about implicit bias."
>
> "We only emphasize respecting individual differences and this means tutee ideas, learning pace, and background knowledge."
>
> "It needs MUCH improvement."
>
> "I am new to this position and really want to address this with my staff."

If You Offer Diversity Training for Your Student Staff, Please Check All of the Elements You Include.

Figure 2 demonstrates that "diversity training" is understood to encompass a wide variety of topics.

Figure 2.
If You Offer Diversity Training for Your Student Staff, Please Check All of the Elements You Include



Other responses included the following: stereotyping, linguistic diversity, personal identity, active bystander, low-income/first-gen student needs, veterans/PTSD, socioeconomic, cultural and identity awareness, microaggressions, preferred terminology, English Language Learners.

One respondent assumed the five choices were an exhaustive list (it was not intended to be, that is why "other" was offered with room to comment) and challenged this notion: "It's interesting that you are defining "diversity training" with these five elements. Is

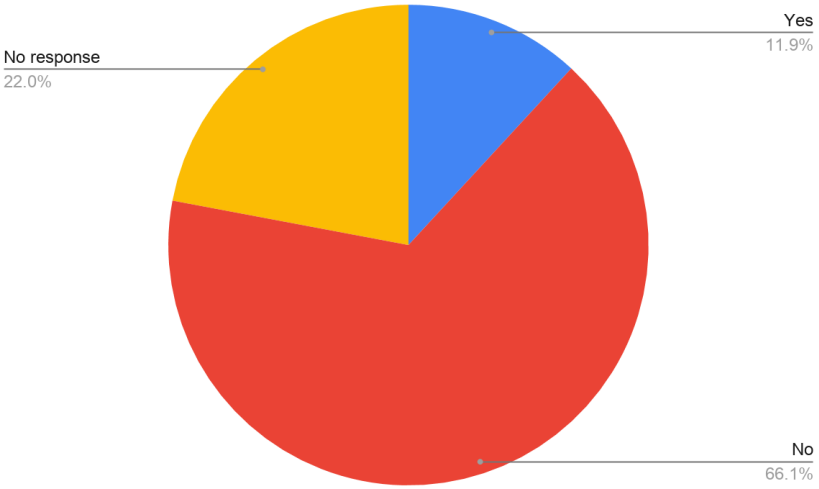
that what diversity is? What about 'diversity of thought' as an element?"

"Diversity of thought" is commonly understood as the idea that people in a group do not need to look different or identify with an underrepresented group in order to bring varying, diverse viewpoints to the table. Rebekah Bastian notes that while diversity of thought is one successful outcome of DEI, it should not be the target of that training: "By focusing on diversity of thought, we may distract ourselves from the real reasons we need to be focusing on DEI initiatives, and the internal culture shifts required to move the needle in a sustainable way" (2019). For example, does diverse representation exist in your center? Are there equitable systems and opportunities? Is there a sense of belonging for everyone? "Diversity of thought" is also often referenced by those who believe that faculty and administrators in higher education are overwhelmingly committed to leftist indoctrination to the extent that students with conservative leanings experience prohibition of expression and perhaps even non-admittance to the institution, and that those voices are being excluded from the university.

If You Offer Diversity Training, Do You Represent One Race/Gender as Biased or Inherently Racist?

Figure 3 demonstrates that most respondents believe that they do not represent one race or gender as biased or inherently racist in their diversity training.

Figure 3.
If You Offer Diversity Training, Do You Represent One Race/Gender as Biased or Inherently Racist?



Several respondents mentioned that they did not understand the question or were unsure how to answer the question. One respondent was sure that this happens due to CRT: "This is the whole point of critical race theory." Other responders found a way to acknowledge systemic racism in their training without representing an entire race as biased or inherently racist:

> "I mention that we are all capable of holding and acting upon our implicit biases and collectively have

a responsibility to work towards a more equitable society."

"The foundation that we are creating so far is better understanding one's own and others' cultures and identities. This has come up as part of the organic conversation, but the answer to this question is no."

"We do address history of racism, certain system principles, but do not subscribe to one group or another as inherently/automatically more biased than another."

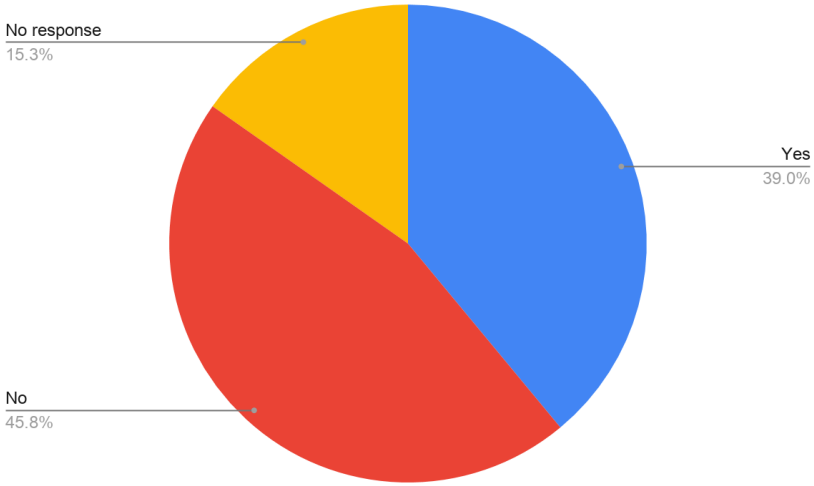
"We explore the different ways of viewing the classroom and different ways of interpreting statements; this is then applied to understanding--being open to--differences in race and gender. It is a gentle training so that it is first of all, HEARD. Then, reflection makes it possible to break into other sorts of implicit bias."

If You Offer Diversity Training, Do You Discuss Critical Race Theory or White Privilege?

Figure 4 demonstrates that the responses to this question were more evenly distributed than the question about representing one race or gender as biased or inherently biased, suggesting that respondents generally do not define "critical race

theory" or "white privilege" as assigning racist attitudes to an entire race or gender.

Figure 4.
If You Offer Diversity Training, Do You Discuss Critical Race Theory or White Privilege?



For two who responded "yes," the comments were qualified:

> "I do briefly mention and define dominant culture and refer to that a few times."
>
> "Yes, but it isn't necessarily covered in one general training but depends on where each program is at: each moves through content differently using different delivery methods."

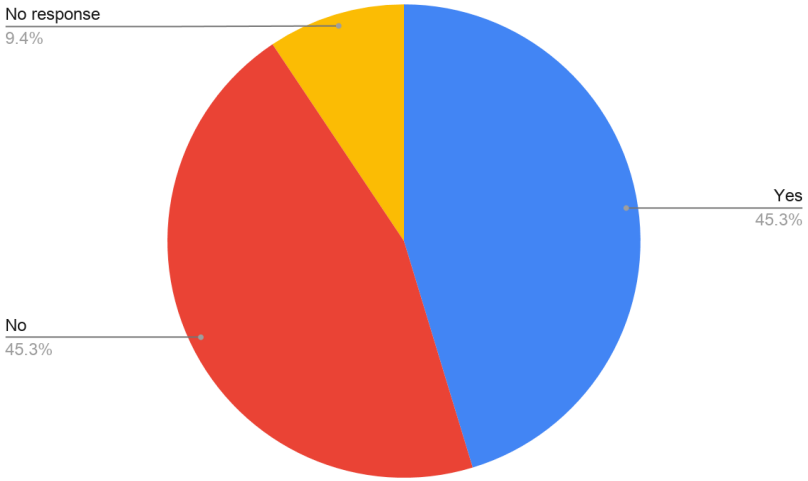
For one who answered no, the comment was less qualified:

> "This would be highly detrimental to the college and the center."

Are You Familiar with President Trump's Executive Order on Combating Race and Sex Stereotyping, and How that Might Affect your Current or Planned Diversity Training?

Figure 5 demonstrates that respondents were evenly split on this question. Respondents were either not familiar with the EO or suspected it would not have impact on their training.

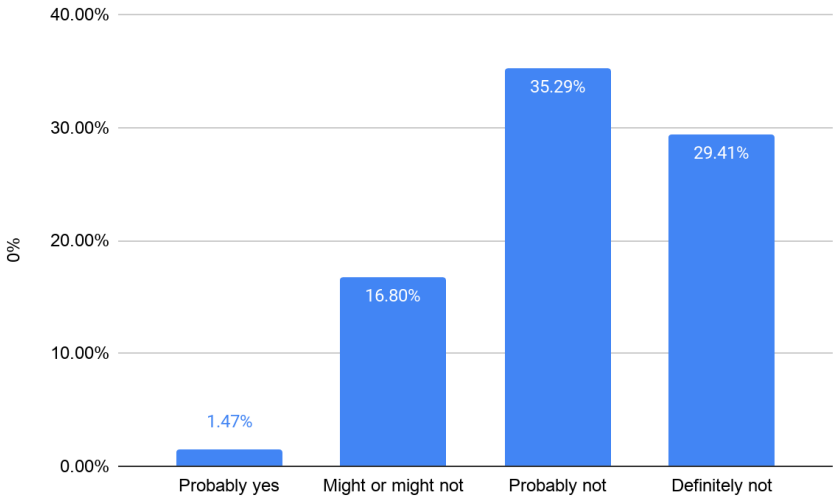
Figure 5.
Are You Familiar with President Trump's Executive Order on Combating Race and Sex Stereotyping, and How that Might Affect your Current or Planned Diversity Training?



Has the Executive Order on Combating Race and Sex Stereotyping Affected your Learning Center Budget in Terms of Funds Provided for Diversity Training (for example, perhaps your school's funding is drawn from federal resources, which could lead administrators to deter diversity training in order to keep receiving federal dollars).

Figure 6 demonstrates that the EO was not anticipated to have a significant impact on budget.

Figure 6.
EO Impact on Budget



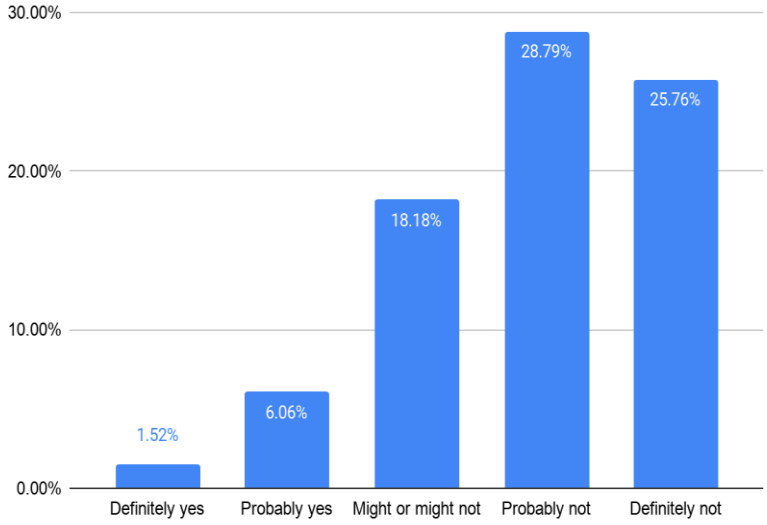
Most respondents were not sure, but leaning toward "no" due to the fact that there is no money budgeted for diversity training, or their center uses its own resources and that of campus partners, so it does not directly affect the budget.

> "We have not heard a thing about it from anyone, so we're doing what we always do. The election sure changes things a lot"

Has the Executive Order on Combating Race and Sex Stereotyping Affected Your Campus Culture (such as actions/events surrounding diversity, inclusion, and social justice?)

Figure 7 demonstrates that while some respondents were not sure, most felt that their campus's response to the social justice impact was not impacted by the EO.

Figure 7.
Has the Executive Order on Combating Race and Sex Stereotyping Affected Your Campus Culture?



A few respondents were not sure of the impact or felt that diversity events would continue as usual:

> "We were already a forward-thinking campus with lots of training and initiatives surrounding diversity, inclusion, and social justice."
>
> "Our campus, as a whole, has been beefing up programming around diversity and inclusion since the protesting began back in the spring [2020]."

Others did not have diversity-related events scheduled due to the pandemic or for unknown reasons.

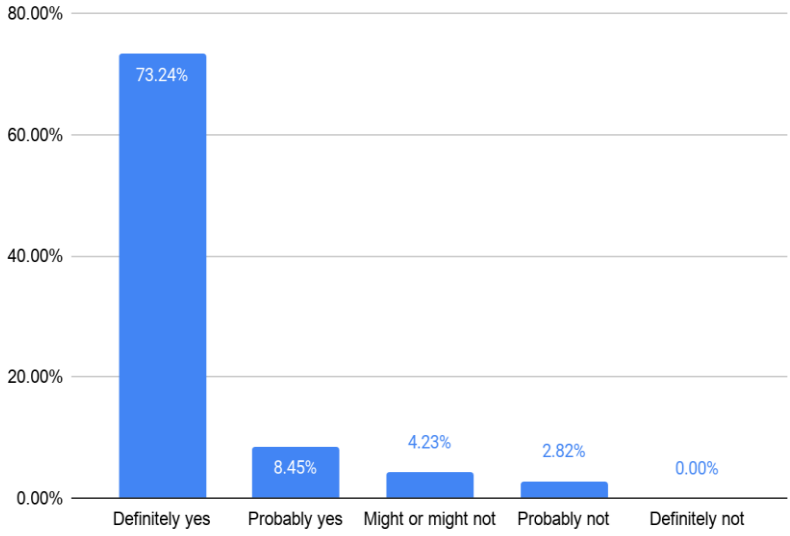
Overall, from the three questions about the Executive Order, we can surmise that respondents were not aware of it, were aware of it but not concerned due to no action from the

university, or assume that the order will be rescinded soon after President Biden assumes office.

Do You Feel that Diversity Training is Important for Your Student Staff?

Figure 8 demonstrates that respondents overwhelmingly feel that diversity training is important.

Figure 8.
Do You Feel that Diversity Training is Important for your Student Staff?



It is notable that almost 82% of respondents feel that diversity training is definitely or probably important for student staff. Notable comments:

> "It is on my to do list for the next training day we have."
>
> "We are planning to start including this in our tutor training."

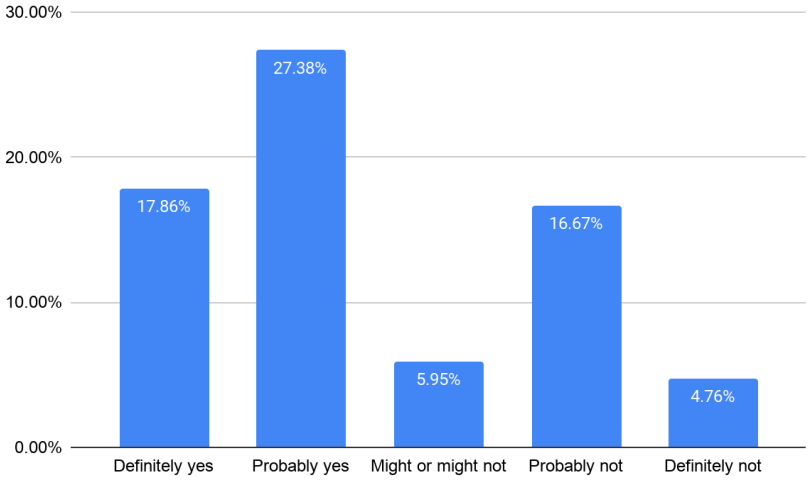
There were four comments that expressed belief in training that is not divisive and/or does not fall into the realms of social justice/antiracism or CRT:

> "I believe inclusive pedagogy is necessary. This differs from a diversity training perspective."
>
> "We do not condone targeting of particular groups (on either side). Instead, we focus on working together, harmony, and the unique perspectives of our entire staff."
>
> "It depends on what 'diversity training' entails."
>
> "Properly done, training tutors to respect individual differences—all individual differences--and demanding professionalism is appropriate. CRT and its assumptions create division and are only glorified presumptions."

Do You Feel You Have Adequate Knowledge and/or Training to Provide Diversity Training for Your Student Staff?

Figure 9 demonstrates that while many respondents felt that they have adequate knowledge or training, almost 28% feel ambivalent or unqualified.

Figure 9.
Do You Feel You Have Adequate Knowledge and/or Training to Provide Diversity Training for Your Student Staff?

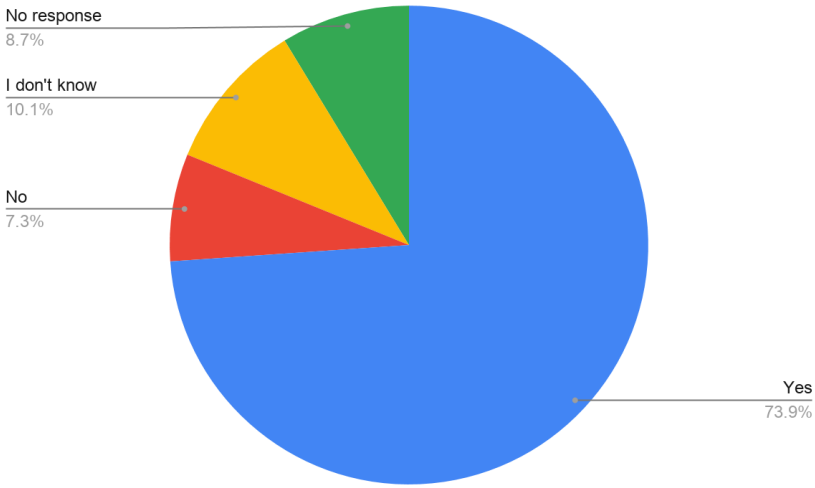


Some respondents expressed a desire to become more knowledgeable so they could deliver the training themselves, while others preferred to enlist others to assist who have more expertise.

Are there Resources/Staff Available on Your Campus to Help with Diversity Training?

The good news is that a great majority of respondents feel that their campus has resources/staff available to help with training, as demonstrated in Figure 10.

Figure 10.
Are there Resources/Staff Available on Your Campus to Help with Diversity Training?

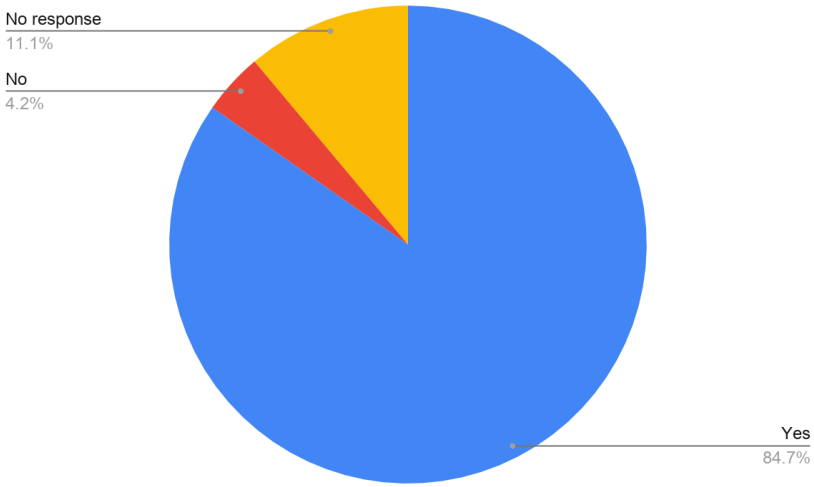


A few respondents mentioned that diversity trainers on campus are overworked and underpaid with limited time, or they don't have the resources to train learning center student staff.

Have You Participated in Diversity Training for Yourself or Your Staff?

While Figure 11 demonstrates that a vast majority of respondents have participated in diversity training, comments indicated that the quality of training was not considered adequate.

Figure 11.
Have You Participated in Diversity Training for Yourself or Your Staff?



Even though a large majority of respondents have participated in diversity training, the quality of training was not rated well by many:

> "Very minimal. It was obvious that this was just to check a box, not improve understanding."
>
> "QUALITY diversity training for LC providers is the first start."
>
> "In graduate school and with a previous employer."
>
> "I've attended training on LGBTQ (safe space), International Students, Implicit Bias, Students with Disabilities, strengths (DiSC, MBTI, StrengthsFinder, etc.), racial discrimination, but the only one that was actually helpful was the international student experience training."

> "I have attended several webinars on this, but have not gone through any formal training."

Clearly, many of our colleagues see the value in diversity training for their student staff. Many already offer diversity training to a certain extent, but are seeking more substantial training for themselves and their staff.

Two Executive Orders around Diversity and Inclusion

A Brief Timeline

In September 2020, the Trump-Pence Administration issued the Executive Order on Combating Race and Sex Stereotyping (EO 13950), banning trainings related to race or sex in federal workplaces (Cruz & Person, 2020).

In December 2020, the US District Court for Northern California issued a nationwide injunction banning the enforcement of several sections within the controversial EO 13950 (Abrahams, Linguist & Pierre, 2021).

Upon taking office in January 2021, the Biden-Harris Administration immediately revoked EO 13950. The new administration then issued the new Executive Order on Advancing Racial Equity and Support for Underserved Communities Through the Federal Government (EO 13985) (Exec. Order No. 13985, 2021).

Although now revoked, the content and effects of the Trump-Pence EO on colleges and universities over several months at the end of 2020 are worth highlighting.

EO 13950: Combating Race and Sex Stereotyping

On September 17, 2020, President Trump, in a speech given at the National Archives Museum, stated that:

> Students in our universities are inundated with critical race theory. This is a Marxist doctrine holding that America is a wicked and racist nation, that even young children are complicit in oppression, and that our entire society must be radically transformed. Critical race theory is being forced into our children's schools, it's being imposed into workplace trainings, and it's being deployed to rip apart friends, neighbors and families. That is why I recently banned trainings in this prejudiced ideology from the federal government and banned it in the strongest manner possible. (C-SPAN, 2020)

On September 22, 2020, the Trump Administration issued Executive Order (EO) 13950 banning trainings related to race or sex in federal workplaces. The EO states that:

> Many people are pushing a different vision of America that is grounded in hierarchies based on collective social and political identities rather than in

> the inherent and equal dignity of every person as an individual. This ideology is rooted in the pernicious and false belief that America is an irredeemably racist and sexist country; that some people, simply on account of their race or sex, are oppressors; and that racial and sexual identities are more important than our common status as human beings and Americans. (Exec. Order No. 13950, 2020)

The EO prohibited "any workplace training 'that inculcates in its employees any form of race or sex stereotyping or any form of race or sex scapegoating.' Such 'scapegoating' includes any claim that *consciously or unconsciously*, and by virtue of their race or sex, members of any race are inherently racist or are inherently inclined to oppress others, or that members of a sex are inherently sexist or inclined to oppress others" (Cruz & Person, 2020, para 2).

According to the EO, "training is not prohibited if it informs workers, or fosters discussion, about pre-conceptions, opinions, or stereotypes... Nonetheless, there is a concern that training on issues such as unconscious and systemic bias, privilege, or affirmative action could be considered to be in violation of EO 13950, especially if an employee attending the training feels uncomfortable as a result of such training" (Cruz & Person, 2020, para 4). Some of the directives in the Order were ambiguous.

Several civil rights groups filed lawsuits including the NAACP Legal Defense Fund (on behalf of the National Urban League and the National Fair Housing Alliance) and Lambda Legal (on behalf of several LGBT advocacy groups). These lawsuits argued that the EO violates First and Fifth Amendment rights to free speech and due process. Additionally, Lambda Legal's suit argued that EO 13950 is "unconstitutionally vague" ("LGBT Advocacy Group," 2020).

The survey responses from learning center professionals highlights the confusion and ambiguity surrounding the implementation and enforcement of EO 13950. In the Fall of 2020, it was difficult to discern how the Executive Order would impact institutions of higher education in light of lawsuits, "absent guidance" (Parker, 2020, para 15) from the U.S. Department of Education, and a possible transfer of executive power to the Biden administration. The outcome of the 2020 presidential election would not immediately affect the enforceability of this EO. "Until [the Biden] administration revokes or rescinds EO 13950, or until a court issues an injunction preventing the Trump administration from enforcing EO 13950," colleges and universities may remain liable for infractions against the order (Cruz & Person, 2020). The American Council on Education (ACE), on behalf of leading professional associations in higher education, asked the order to be withdrawn. The request was based on the grounds that diversity and inclusion trainings at colleges and universities are aligned with federal and

state anti-discrimination laws. Further, ACE's request claimed that EO 13950 conflicted with a March 2019 EO for "Improving Free Inquiry, Transparency, and Accountability at Colleges and Universities" (American Council on Education, 2020). The March 2019 EO is meant to "encourage institutions to foster environments that promote open, intellectually engaging, and diverse debate, including through compliance with the First Amendment for public institutions and compliance with stated institutional policies regarding freedom of speech for private institutions" (Exec. Order No. 13864, 2019). The ACE, in its request to the President of the United States and the Secretary of Labor, argued that the Combating Race and Sex Stereotyping Executive Order "exercises executive power to limit speech on campuses in ways that undercut the administration's prior order seeking to increase it (American Council on Education, 2020, para 8)." In addition to the public request from ACE and lawsuits like Lambda Legal's and the NAACP's, individual colleges and universities claimed that EO 13950 is a violation of constitutional free speech protection ("Statement on Executive Order," 2020).

Despite widespread objections to EO 13950, the ambiguity of the Order's directives and the potential consequences of perceived noncompliance (fear of loss of federal funding) caused some colleges and universities to stop campus diversity

activities. The University of Iowa paused all "institution-based trainings connected to diversity, equity, and inclusion" for two weeks "given the seriousness of the penalties for non-compliance with the order, which include the loss of federal funding" ("Regarding Executive Order 13950, n.d., para 2). The University of Iowa formed a multidisciplinary review committee to vet diversity-related training programs across campus. Faculty and staff were asked to submit the contents of their training program to the Training Review Committee for evaluation no less than one week before planned implementation ("Regarding Executive Order 13950," n.d.). The online survey asked the submitter to indicate whether topics such as systemic racism, critical race theory, positionality, unconscious bias, white privilege, or racial humility will be discussed in the training. The survey also asked whether the training is mandatory and if University of Iowa funds would be used in sponsorship (UIowa Qualtrics, n.d). In terms of evaluation, the review committee based its determinations on assessment of risk and "content and language compared to the Executive Order," funding source, and mandatory/voluntary nature of the training ("Regarding Executive Order 13950," n.d).

John A. Logan College (JALC), in Carterville, IL, suspended campus diversity programming within weeks of the Order's announcement (Parker, 2020). JALC's President Ron House stated that he made this decision based on a letter from the Illinois

Community College Diversity Commission, which suggested that community colleges would likely be impacted by the order because they receive federal grants. President House expressed concern that JALC would risk losing millions of dollars in federal funding if the institution does not suspend diversity programming until they can review and amend content as necessary (Parker, 2020).

The University of Arkansas's General Counsel provided a memo ten days after the announcement of EO 13950, stating that, "as a federal contractor, the University of Arkansas seeks to comply with the Executive Order" ("Campus Guidelines," n.d., para 1). The memo provided guidelines for compliance with EO 13950 for training programs and classroom instruction. For training, the memo stated that facilitators "should be familiar with...the Executive Order to help ensure that workplace training discussions, workshops, and programming are conducted in a manner consistent with the Executive Order." In terms of classroom instruction, the memo stated that EO 13950 does not prohibit discussing "divisive concepts," so long as the discussion is conducted in an "objective manner and without endorsement" ("Campus Guidelines," n.d., para 9). Unlike the University of Iowa, it is not apparent that the University of Arkansas ever formed a formal review process in response to EO 13950 compliance.

Stanford University's Human Resources office provided a "Checklist to Evaluate Diversity Training to Comply with Executive Order 13950" to campus managers. The checklist identified examples of "prohibited content" in diversity trainings. Examples included: "systemic racism exists at Stanford," "any reference to structural or systemic racism," "reference to reparations," "any reference to implicit bias resulting into systemic discrimination," and "any reference to white privilege that can result into microaggression" (Flaherty, 2020, para 2). The checklist created significant "disruption and concern" (Drell, 2020, para 2). Stanford University Provost Persis Drell followed up with the campus community by stating that the checklist was not appropriately reviewed and approved before being sent. Provost Drell stated that the checklist was removed, and stated that the constructs of systemic racism and implicit bias are "based in historical fact … (and) it would be deeply misguided to seek to prohibit these concepts from being a part of our own training programs" (Drell, 2020, para 5).

EO 13950 is a representation of the continued struggle in the arenas of social justice and free speech. A comprehensive discussion of the sociopolitical perspectives of power and privilege as well as the necessity of free speech and exchange of ideas on a college campus may be beyond the scope of this article; however, the overarching themes grounded in the words of EO 13950 highlight

the notion that diversity and social justice trainings are not immune to dissenting voices. Disagreements should be expected and welcomed in a collegial manner, as the main purpose of diversity and social justice trainings is not to tell someone they are right or wrong or to silence a dissenting opinion just because one might find it offensive or simply disagree; rather, the intent should be to offer an opportunity to entertain different perspectives from a place of empathy and understanding with the hope of helping to build a community with a firm foundation of compassion and respect.

In terms of free speech, power, privilege, and underrepresentation on college campuses, Chemerinsky & Gillman (2017) write:

> It is the product of decades of systematic discrimination and implicit bias, racial segregation in housing, the underperformance of public schools in poor minority communities, state disinvestment in public higher education, legacy favoritism in private higher education, a lack of sufficient public support for affirmative action, and costs of attendance. On too many campuses, underrepresented minorities feel isolated and self-conscious in ways that should make us all understand the psychological harm they experience when they encounter hateful or even

> careless speech. Other populations of students – including first-generation college students, those from low-income families, religious minorities, and women entering male-dominate disciplines - experience similar challenges. These students have already proven themselves strong and capable of overcoming disadvantages, which is why it is wrong for commentators to characterize them as weak or pampered.
>
> Despite their accomplishments, every day they are on campus presents challenges, and exclusionary speech and microaggressions surely make things even harder. Campuses must take these issues seriously. But the effort to create inclusive learning environments cannot proceed at the expense of free speech and academic freedom. (p. 154)

Supreme Court Justice Louis Brandeis, in 1927, wrote in defense of free speech: "if there be time to expose through discussion the falsehood and fallacies, to avert the evil by the processes of education, the remedy to be applied is more speech, not enforced silence" ("White v. People," n.d., section 44). In 2014, the University of Chicago developed a committee to review nationwide events on college campuses that have challenged freedom of speech and develop a statement affirming the importance of "free, robust,

uninhibited debate and deliberation among all members of the University's community." The Committee wrote: "For members of the University community, as for the University itself, the proper response to ideas they find offensive, unwarranted and dangerous is not interference, obstruction, or suppression. It is, instead, to engage in robust counter-speech that challenges the merits of those ideas and exposes them for what they are. To this end, the University has a solemn responsibility not only to promote lively and fearless freedom of debate and deliberation, but also to protect that freedom when others attempt to restrict it" (Stone et al, n.d., para 9).

One of the chief concerns of EO 13950 was its threat to these above-mentioned principles of free speech - that free inquiry and challenge of ideas would be obstructed by the Order. For a time, on some campuses, indeed they were. Chemerinsky & Gillman (2017) stated that "one of the most powerful tools that campuses and their officials possess is the ability to speak" (p. 146). Legitimate concern existed among campus faculty and staff across the country, including this article's authors, that this ability to speak was being seriously challenged.

On December 22, 2020, one of the first lawsuits (filed by several LGBT advocacy groups and joined by several major universities) against EO 13950 yielded a nationwide preliminary injunction against key provisions in the order. This injunction

prevented enforcement of the order by the Executive Branch of the federal government. The justification for the injunction, in part, was the likelihood that the plaintiffs were likely to prevail on their First (and Fifth) Amendment claims. Furthermore, the judge concluded that the "public interest served by Plaintiffs and the potential adverse impact on them outweighed the government's interest to enforce Executive Order 13950" (*Santa Cruz Lesbian and Gay Cmty. Ctr., et al. v. Trump*, 2020).

This should be welcome news for advocates of free speech and those who wish for colleges and universities to increase awareness and dialogue around diversity, inclusion, social justice, and systemic inequality. The threat to free speech from EO 13950, specifically, lasted only months; however, it highlights the need to counter complacency with awareness and action. Social justice, like freedom of speech, is not an inevitable construct that we are all simply afforded and requires no care and attention. Our hope is that appropriate diversity training programs provided by learning center professionals allow us to demonstrate stewardship of the key principles of social justice and free speech.

Existing Diversity Training Programs

The Call for Social Justice Training of Student Academic Support Staff at a Small, Private University

The Office of Academic Support at a small, private university in Northeast Ohio is directly responsible for helping the university's

2,000 undergraduate students and 200 graduate students achieve academic success. The university's student population is 50% female and approximately 75% white. As the administrator of the one-person office, it was imperative for Kennedy to develop and deliver evidence-based programming that targeted the demands of the institution's highest need students, i.e., the students for whom she was directly responsible.

To make this support relevant, scalable, and effective, Kennedy created programs implementing teams of student leaders to help facilitate these new formalized interventions. She selected, hired, and trained students as tutors and peer coaches for new support programs that delivered curriculum, helped students set and meet goals, and met students where they were so she and her staff could help students develop to where they themselves wanted to be.

Success of these academic support programs was contingent on her student leaders' ability to work effectively with their students. This meant her peer coaches and tutors not only needed to understand and work within Kennedy's strategic evidence-based approaches, but also needed to approach and work with high-need students with equity, respect, and fairness, and a broader understanding of these students' experiences and perspectives.

Kennedy developed a month-long training program delivered asynchronously each summer in a learning management system (LMS) to prepare her teams for the new academic year ahead. They spent several weeks building their foundational knowledge around enhancing cognitive function as it relates to academic success, leading their students and the institution to benefit from higher success and persistence achieved, in part, through their focused support programs. As she prepared materials for the summer 2020 modules, nation-changing events of the Black Lives Matter movement were happening across the nation. Including a component linking the university's mission and their teams' work with students to the burgeoning demand for social justice felt unavoidable. Kennedy felt strongly that for her programs to work and for students to see her staff as qualified resources, her tutors, peer coaches – and she herself! – needed at least a basic understanding of systemic racism and its ever-present repercussions impacting our students and society still today.

Connecting Our Work to Social Justice

Throughout the academic year, Kennedy's student staff strove to connect with their peers using evidence-based approaches to effective learning. This research-backed approach helped her staff define their place as credible resources to help students navigate their academic journeys. Given that the students they served and support were diverse in so many ways, she felt it was vital to

educate her student staff on systemic racism, key terms of the movement, and actions that would help them not only keep their status as credible resources in students' lives, but to live the university's mission to create responsible citizens.

With so much misinformation surrounding the nation's social justice movement, and so many of the Academic Support staff simply not knowing the origins of or realizing the existence and persistence of systemic racism, their valuable work with students – and the improved success and retention that typically result – seemed in jeopardy unless they educated themselves. Without reliable information on the history of such issues, not only were they unable to fulfill the mission, but they remained ill-equipped to begin the necessary steps to actively dismantle racism.

Stepping Up and Fitting It In

Curating content for a training module on social justice seemed daunting and overwhelming. Kennedy is not a critical race theorist or historian, and it had been years since her undergraduate courses in political science, gender studies, or anything related to the movement. Rather, she is a cisgender white woman, a mom, a wife, and an avid consumer of news whose views have been shaped by decades of experiences, education, and a passionate belief in equal access to life-enhancing opportunities.

Kennedy had also already developed her training and thought there was no room to include a new topic. But this felt pivotal, particularly with her student staff not receiving social justice training from any other source, and certainly not before they began supporting students during the academic year after that summer's widespread call to action.

To meet this demand, she reformatted and revised existing training and made room for this new module. Kennedy scoured all types of media for graphics, photos, and stories that would keep her student staff engaged as they broached this difficult and sometimes uncomfortable information. This module had to be relevant and credible to meet her tutors and peer coaches where they were, help them explore potentially new perspectives, and consider action steps in their own lives. No vilification, no personal politics: Kennedy needed this information to be open and approachable.

Training Overview

After articulating learning objectives to prepare her student staff for the shift in focus, Kennedy connected the nation's current social justice movement with their strategic work to fulfill the university's mission. She explained that the goal for the module was to educate the entire staff on the history and existence of systemic racism, to see examples of anti-racism, and to re-examine individual perspectives as everyone learned from each other and considered their own action steps toward becoming anti-racists.

Through videos, scholarly research, and popular media articles, they traveled the gamut of social justice. They learned histories and their repercussions; they defined terms and the founding and success of the Black Lives Matter group; and they observed corporations' responses to the demand of their stakeholders in the wake of such reckoning.

Then their focus turned inward. After they identified key events, terms, and definitions, and began to see the start of sweeping societal change, the group reflected on if or how this movement might affect their own actions. They defined anti-racism and learned that simply not being racist is not enough, that they must educate themselves, be willing to speak out and stand up for the greater good.

Student Reactions

Immediately following this training in July 2020, Kennedy asked her tutors and peer coaches to define new terms they learned in the first half of the year, within and outside of this training. Terms and concepts most often defined in their responses were redlining, systemic racism, Juneteenth, and colorblind ideology.

The second part of the summer training module asked student staff to consider their own next action steps, what they could do to sustain the movement. Their feedback was honest and candid and made Kennedy proud to be engaged with such a dynamic

group of student leaders. They spoke about the personal obligation they now felt to advocate for patients and students across racial divides as future educators, surgeons, and physicians. Some planned to vote for the first time in the 2020 presidential election, while others felt empowered to engage friends and family in conversations around social justice and diversity using their newfound knowledge.

Some also shared deeply personal stories. One referenced growing up as a young Black man confused at the concept of Black History Month and why his ancestors' contributions were not credited with the advancement of our nation or society. Another shared that as a multiracial woman, she wondered if others attributed her successes to the Caucasian part of her. Yet another student who has always prided himself on speaking proper English was usually referred to as the "whitest Black person" his classmates knew.

Three months after the summer training, Kennedy followed up with her student staff in October 2020. She asked them to reflect on if and how their increased knowledge had changed them and if they had taken any steps toward anti-racism. Again, their responses were powerful.

They spoke about becoming increasingly more aware of other human and civil rights issues, about incorporating the news into their daily lives as responsible citizens, to become more educated

voters, to work toward rebuilding society to equalize access to opportunities so everyone would be more willing to contribute to our nation's success.

One peer coach became Student Senate Vice President to address and work to resolve student concerns with the university's administration, while a tutor had partnered as a resident assistant with the university's Black Student Union to develop and deliver an educational program on environmental injustices to the undergraduates living in his hall.

Arguably the most powerful reaction was from one student staff who intimated a transformative experience. They did not contribute to the discussion or reflection in the summer, yet they wrote in the fall, "At first, I took a stance that I feel many in our world take, and that is one of not placing myself within the problem because it did not directly affect me. Having watched our nation throughout the past months, I have found that it is my place to take a stand and my duty to speak out."

One of Kennedy's student staff members concisely states the need for social justice training for this group and the value it brings to their ability to support their peers to academic success. "My job as a peer coach is to guide new students into the world of college. I believe being able to connect with students of color by being informed about struggles they have that I do not will allow me to do the best job I possibly can… I also believe this

new education will allow me the resources to inform white students on how to approach the issue of racism in a healthy and productive manner."

Next Steps

Responses from Kennedy's student staff following this module show she made the right choice to include social justice training. Their positive feedback, the depth of their reflections, the value of their actions, and the relevant connection to the university's mission mean this training for student leaders doing this work is a necessity. Kennedy is confident their work supporting students academically has improved as their knowledge, understanding, and ability to embrace or at least acknowledge new perspectives has grown. Moving forward, social justice training will be an integral component to all future staff training curriculum and may expand to include different groups within our society who have been marginalized. Kennedy embraces this responsibility as she contributes to the education of society's emerging leaders, helps students learn sustainable pathways to success, and does her part to dismantle barriers to equal access. Training materials from this social justice education can be found in Appendix A.

Bias Education and Training for Student Employees at the Center for Student Learning at the College of Charleston

The Center for Student Learning (CSL) is the centralized academic support unit at the College of Charleston, a mid-sized,

public, liberal arts and sciences institution with approximately 10,000 students enrolled. The college student population is 65% female and approximately 80% white. The CSL is the largest student employer on campus with approximately 150-170 student employees (peer tutors, Supplemental Instruction leaders, peer academic coaches, and front desk aides). Bias education and training began in the CSL in the Spring of 2019.

In 2008, more than 400 students at The Ohio State University received anonymous letters delivered to their residence hall addresses with racist, hateful messages about black people (Jackson, 2008). In April of 2012, the words "long live Zimmerman" were spray painted on the outside of the Frank Hale Black Cultural Center on The Ohio State University's campus, an apparent reference to George Zimmerman, who fatally shot Trayvon Martin, an unarmed black teenager six weeks earlier (Antonetz & Bradley, 2012). These events, and others like it, were a catalyst for bias response efforts at the university. One of these efforts was the implementation of a 4-hour "awareness and educational" program, called Open Doors, that offered students, faculty, and staff an opportunity to explore bias and its impact on their campus community. One author was among the first Open Doors facilitators in the Fall of 2012. This training was one experience that provided a foundation for the

College of Charleston's Center for Student Learning bias education and training program.

The College of Charleston is far from immune to incidents of bias and their effects on our campus community. From protests and threats of lost state funds for the *College Reads!* assignment of Alison Bechdel's graphic memoir, *Fun Home* (Knich, 2014), to offensive Halloween costumes (student athletes dressed as undocumented immigrants and ICE agents; a student dressed in an orange jumpsuit with "Freddie Grey" written on the back) (Schiferl, 2019), to white supremacist stickers posted on campus (Spence, 2019), to a Snapchat video posted of students' racist remarks that made light of the history of human enslavement in our country (Dennis, 2019), members of our campus community have felt (and continue to feel) harm as a result of bias, racism, and bigotry.

The College of Charleston is situated in downtown Charleston, two blocks from Mother Emanuel AME Church. On June 17, 2015, a self-proclaimed white supremacist entered Mother Emanuel and murdered nine black parishioners during their Wednesday Bible Study (Cava, 2020). The College of Charleston implemented numerous programs and services to support the campus and local community in the aftermath of this horrific event ("Emanuel AME Church," 2016). Also, in the aftermath of this terrible tragedy, protests and counter protests erupted state-wide over the decision to remove the Confederate flag from the statehouse grounds in

Columbia. When Bree Newsome (an activist arrested in 2015 for scaling and removing the Confederate flag from the SC statehouse) was invited to speak at the College of Charleston in 2017, Confederate flag supporters and counter protesters formed tense, competing demonstrations outside the College of Charleston's Sottile Theatre (Pan, 2017). At one point, a Black Lives Matter activist hurled himself over police tape to take down a Confederate flag being waved by a protester (Larimer, 2017).

These events provide a small glimpse of the pain and outrage that many students, faculty, and staff have felt for a long time. Five years after the Mother Emanuel shooting, Chad Starks, Ph.D., director of an award-winning social justice consulting firm and Clemson University adjunct professor, stated, "black fatigue with all this is very real, because, in truth, that forgiveness they showed was a deep spirituality borne out of the ancestral legacy of slavery that was necessary to navigate white America" (Cava, 2020, para 15).

In some ways, the extent and manner in which members of our College of Charleston community, particularly those from marginalized identities, have experienced (whether directly or indirectly) these targeted, biased events (along with the everyday effects of implicit bias) are a microcosm of the "fatigue" of which Dr. Starks speaks. Alongside feelings of fatigue, frustration, and

grief, the College of Charleston community also displays a steadfast, hope-filled spirit. In response to the murders of Ahmaud Arbery and George Floyd, College of Charleston President, Andrew Hsu, Ph.D., and senior campus officials wrote a reminder of that spirit:

> The ripple effect of these incidents is not just felt by those immediate communities and families, but it actually affects all of us – some in subtle ways, some more overtly. We trust less, we feel less, we care less. That is not what the College of Charleston is about. We are about more, not less: more understanding, more empathy, more compassion. That is what our campus core values stand for, especially as they relate to diversity, equity and inclusion. As a university, we believe in social responsibility and creating and nurturing a diverse and inclusive community so that all of our members can go out into the world and foster greater understanding and acceptance. (Kerr, 2020, para 6)

President Hsu's words capture the motivation and mission of the CSL's bias education and training program. As previously mentioned, the CSL is the College of Charleston's centralized academic support unit, and it is also our institution's largest student employer. We take pride in this designation. We also feel a sense of

responsibility (to our student employees and to the thousands of students who use our services each semester) to create a learning environment grounded in the principles and practices of empathy, equity, and justice.

The College of Charleston's core value of Diversity, Equity, and Inclusion, states: "We create and nurture a diverse and inclusive community demonstrated through our thoughts, words, and actions. We value and respect the unique perspectives, backgrounds, and experiences every individual has to offer." (College of Charleston, n.d.) Furthermore, the Council for the Advancement of Standards in Higher Education (2019, p. 15) asserts that "within the context of each institution's mission…Learning Assistance Programs (LAP) must create and maintain educational and work environments that are welcoming, accessible, inclusive, equitable, and free from harassment." In addition to our own sense of responsibility, the CSL's bias education and training program is an effort to reflect the values of our institution and the standards of professional associations in higher education.

Education and Training Overview

Our two-hour bias education and training program is segmented into two parts with four distinct sections:

Part 1 - Education

- Defining, identifying, and discussing the social construct of implicit bias.
- Exploring social identity and its role in influencing our decisions to intervene.

Part 2 - Training

- Interrupting bias incidents.
- Increasing our own understanding and making personal commitments.

#1: Defining, identifying, and discussing implicit bias

After establishing group rules/expectations, our training begins with an exercise in empathy, as we invite all participants to reflect on a time they have been on the receiving end of a bias incident. This activity provides a foundation for the message we hope to achieve in our training: that empathy is at the heart of equity and mutual respect.

We define the constructs of "bias incident," "implicit/unconscious bias," and "microaggression." Through group discussion and the use of media (movie scenes, news headlines, social media posts, and everyday societal images), we identify examples of bias, underscoring the extent to which biases are common, daily occurrences. The use of media platforms is particularly important for two reasons: 1) it helps students identify the circumstances where bias exists in their daily lives, and 2) it

provides a medium that illustrates a key framework for understanding bias and microaggressions: intent versus impact.

A Note about Intent vs. Impact. This framework helps us differentiate between deliberate, targeted forms of bias and those that are largely unconscious on behalf of the offender. However, the intent of the offender does not excuse the bias act or its impact. Rather, it provides an invitation for growth. One of our most important ground rules for our training is that we hold ourselves and others to a standard of grace, not a standard of perfection. We all have biases; however, that does not mean we cannot work to uproot them in ourselves. We all have (and will continue to) make mistakes; however, that does not mean that we can hide behind the notion of intent (*"I didn't mean anything by it, so please excuse my behavior."*). One could argue that leaning on the excuse of intent is, itself, a privileged act. Regardless of intent, bias incidents advance the marginalization of others.

The belief in our ground rules is that empathy is a catalyst for behavioral change. As a trainer, presenting oneself as the bias police, or otherwise facilitating a training environment conducive for finger pointing and blame assignment, is not productive. For many of us, to explore our own biases and how we have contributed to mass marginalization of others requires a space where vulnerability is embraced.

In order to establish trust and a safe environment conducive for students to be vulnerable, facilitators must role model that vulnerability. We attempt to accomplish this through active participation. For example, in one of our discussion-based activities, we ask students to reflect on one bias they have based on an aspect(s) of a peer's perceived identity and then consider how it may impact their thoughts and behaviors as a tutor. Before students are invited to share, facilitators share a bias we have had, how we realized this bias, and how we actively challenged ourselves to improve. Throughout our activities (and reflected in training ground rules) facilitators emphasize that sharing is not required.

Through role modeling vulnerability, our intent is that an environment will be created where students can be open and honest without judgment. This provides an opportunity for all of us to display empathy. It is also worth noting that we deliberately encourage dialogue about recent bias incidents on our own campus and how those events have affected our tutors and members of our campus community more generally.

#2: Exploring social identity

Halfway through the workshop, we ask students to take ten minutes to complete and reflect upon a social identity wheel worksheet. The worksheet and subsequent discussion help students self-identify, but it also allows them to think of identities their community or society places on them. After students finish the

worksheet, we spend a few minutes discussing identity. For example, we reflect on the following: What identities do you think about the most? The least? Which do you value the most? Which would you like to learn more about? How, when, and why may aspects of your identity become salient to you?

A Note about Salient Social Identity. Salience of social identity refers to the likelihood and extent to which aspects of our identity are noticeable to us and others in our environment (Hogg et al, 1995). We provide the following as an example during training: an American citizen may not think about citizenship status (as an identity construct) daily; rather, citizenship may only be salient for a citizen during distinct occasions (Independence Day, Election Day, while watching the Olympics, etc.). Now, consider citizenship status (as an identity construct) for an undocumented immigrant. How often might they be reminded of this aspect of their identity? It could be each time they see voter registration drives, when they see a police officer or ICE agent, when a Dreamer sees ads on campus encouraging students to apply for study abroad experiences or financial aid, and/or when a sibling who is undocumented sees a younger sibling who was born in the United States have an easier path to apply for college. The point is, societal structures often play a significant role in how we perceive ourselves, and

how often we can view ourselves as a unique individual rather than as a representation of an identity.

To ground this in the context of their work in the CSL, we ask students to consider what aspects of their identity are salient in their role as a tutor, SI Leader, academic coach, or front desk student employee. An example often articulated by training participants who are women tutors for STEM subjects is that they become more aware of their gender identity when they are tutoring because of the systemic gender bias and stereotypes associated with women pursuing education and careers in STEM fields.

The efficacy of the Social Identity activity is placing overarching, abstract concepts of identity and bias into a scenario where students *see* and *hear* how these biases unjustly affect their peers. It is one thing to believe, conceptually, that gender should not play a role in how intelligent, skillful, and qualified a person is to pursue an education in a STEM field. In our experience, it is a far more powerful thing when friends and peers, who know how intelligent, skillful, and qualified Jordan is as a Computer Science major and CSL tutor, are offered a glimpse into *how* gender bias manifests in her academic life, how it informs her lived experience, and how it shapes her perception of her role as a tutor. When we can create an environment in training that is conducive for students to see, hear, and feel how bias affects their peers, this can lead to an opportunity

for a culture of compassion and conviction to inspire action, in the form of interrupting bias.

#3: Interrupting bias incidents

As mentioned earlier, it is our belief that empathy is at the heart of equity and mutual respect. Emotions often fuel bias; however, empathy – as an act – can also be motivated by emotion. The first two components of our training are intentionally designed to encourage bias intervention, where possible, in the form of empathic responses. In terms of interrupting implicit bias, we train students to focus on the act itself rather than on the character of the offender. If a person perceives that their character is under attack, it may lead to defensiveness and resistance to change from the offender. This does little to affect positive change, and it does not come from a place of compassion or respect.

To normalize the challenges of interrupting bias, we discuss why it can be difficult to intervene (desire to avoid conflict, peer pressure, fear of personal safety, and bystander effect are some of the reasons we identify). Then, we outline the steps for deciding whether to interrupt a bias incident. We discuss strategies for assessing safety and likelihood of escalation if an intervention were to occur (note - most incidents we discuss are examples of implicit bias and/or microaggressions; however, we want students to consider emotions and risk levels in situations where

they may witness an incident that is targeted, deliberate, and hate-based).

After discussing how appropriate it may be to interrupt a bias incident, we identify, discuss, and differentiate between several bystander intervention methods and strategies that may be effective. We use videos, scenarios that have happened on our campus, and a fictitious role-play between a tutor and student to offer examples of different intervention strategies.

#4: Increasing Understanding and Making Personal Commitments

Our training concludes with discussing a variety of ways that students can expand their understanding of bias and social justice. From attending workshops/presentations on campus, to taking a course that expands awareness, knowledge, and skills, to asking permission from a student organization to attend an event that celebrates their culture, to taking Implicit Association Tests (Project Implicit, 2011), our message is that our training program is not the end-all-be-all; rather, this type of anti-bias work takes time and demands commitment. It takes a lifetime to unlearn all unconscious biases we have. As a result, we conclude with an invitation for each student to consider what commitment they would consider making to learn more about their own biases and/or contribute to an equitable and inclusive environment. We share aloud a personal commitment we are currently taking on, and then provide an opportunity for students to share as well.

Lessons Learned

By way of concluding this section, it may be useful to share lessons learned from two years of facilitating bias education and training for learning center student employees.

- Establish ground rules *with* participants. There is more buy-in from participants when they actively articulate community expectations. It may be important to emphasize that talking about bias does not need to be about blaming or shaming others. We are all works in progress, and by being here, we are taking a positive step.
- Be intentional about placing your training content in the context of learning center work. It can be easy to think and talk about bias and social identity in theoretical or abstract ways. Make sure to create opportunities in your training where you show *how* they manifest in learning center work and give students opportunities to consider their own examples.
- Employ a mixed media approach to provide examples of bias incidents. Popular culture videos/images, news headlines, and scenarios that have happened on a college or high school campus may make training content more meaningful and relevant.

- Consider a discussion of examples of bias incidents that have happened on your own campus. Again, this may make training content more impactful for students (besides, if you do not mention it, students probably will anyway).
- Connect your training to the mission of your institution, if applicable. This training is an excellent opportunity to demonstrate to students what your college or university encourages in terms of diversity, equity and inclusion. Your bias education and training adds action to the institution's words. It may be important for students to see how they are living their institution's mission in real time.
- As your institution's learning center professional, be actively involved in this training. Do you have experience that warrants facilitating this kind of training? If not, complete a train-the-trainer program and/or ask an expert on campus willing to train or co-facilitate with you. This is a training topic that will likely evoke emotion (nervousness and enthusiasm). We believe that is a good thing, because it means you care.

If you choose not to conduct the training yourself, be willing to role model active participation to your tutors by being involved, present, and vulnerable. It does not send as

strong or as lasting a message if you are not in the trenches with student employees on this subject. If you are not willing to lean into discomfort and role model the progression of identifying and working on your own biases, why should we expect it from them? Be willing to be vulnerable.

Training materials for the College of Charleston are located in Appendix B.

Conclusions

As we seek to answer our three questions, we desire a diversity training framework that will (1) serve to protect freedom of belief, speech, agency, differing political viewpoints, and open discourse among all students while (2) examining the history, policies, and practices of our society and particular institutions for signs of unequal and unjust distribution of power and resources--and examining our own selves for implicit biases that contribute to an unjust environment.

We believe that these two purposes are not mutually exclusive, and with the open and rigorous discourse we wish to cultivate, we will provide an opportunity for our students to learn more deeply about engagement in a democracy.

Why should we care about providing our students with opportunities to practice civil discourse? Elections, jury deliberations, community engagement, policy making--every

part of our democracy depends on our citizens' ability to engage in civil discourse. Kansas State University's Institute for Civic Discourse and Democracy (2020) notes the importance of educational experiences that "intentionally prepare us for informed and engaged participation in democratic life, by providing opportunities for learning and practice" (para. 2). Principles of civic discourse include the following:

> Seek understanding and common ground.
>
> Expect and explore conflicting viewpoints.
>
> Give everyone opportunity to speak.
>
> Listen respectfully and thoughtfully.
>
> Offer and examine support for claims.
>
> Appreciate communication differences.
>
> Stay focused on issues.
>
> Respect time limits. (para. 5)

The National Institute for Civil Discourse offers key principles and best practices that provide guidance in fostering civil discourse, including empathy over vitriol, listening for understanding instead of hearing to overpower, and humility instead of all-knowing. Principled Advocacy is key:

> Empathy and Humility are different than going along to get along or abandoning one's own convictions. Simply accommodating others' views with which we genuinely disagree violates our own

> conscience and robs them of the opportunity to benefit from our honest views. We engage differences more constructively when we make our case on the merits without resorting to attacks on the character of those with different views or seizing on trivial missteps or misstatements they make. ("Engaging Difference," para. 7)

And perhaps most importantly, the goal to seek common ground is critical:

> As we engage our differences, it's important to remember and articulate our common ground. Because it's easy to fixate on our differences, it helps to acknowledge shared values, aspirations, and experience and to call out points of agreement. We've always had our disagreements. We've never fully realized our ideals. Still, we share a commitment to perfecting the promise of American self-government. ("Engaging Difference," para. 8)

To teach the principles of civil discourse at the start of training does not imply censorship of ideas or an attempt to control the speech of others. Rather, it enables us to set the stage for rigorous learning and debate.

> To avoid turning civility into a call for censorship under a different guise, promoting civil discourse

shouldn't be about trying to control the speech of others but must instead be about ourselves modeling the discourse we desire, and to persuade others to follow suit. This requires a capacity for patience and self-restraint – an ability to not respond in anger to a flame war on social media and patience in listening to the views of others. It also requires us to have social intelligence and empathy, an ability to understand what others think and feel, even if we may not feel this way. It also requires, as Professor John Inazu notes, confidence in our convictions. We need to have confidence in our beliefs so as to not feel threatened by the encountering of beliefs we disagree with. Furthermore, it also means we cannot be silent, merely refraining from hurling insults, but must be active in conversation so the civil discourse can be seen and serve as a model and alternative. This in turn requires that we know why we want to engage in civil discourse. We certainly want to avoid the bad that the downward spiral of escalating social conflict leads to, but merely avoiding disaster sells short the ideal that we strive for. As individuals, civil discourse enables us to preserve our relationships

> with our friends, families, and neighbors, ensuring that we have robust ties across points of difference. It allows us to work productively with those with whom we disagree on issues where we do agree, not letting bad feelings prevent moving forward on important shared concerns. It also allows us to bring clarity to those areas where we do disagree, better delineating the points of difference and better enabling ourselves and others to weigh the various points of argument.
>
> It is this civil space, emerging out of the interactions between countless individuals, that enables the society of mutual benefit. Trading goods and ideas is important for a vibrant society, and strong tribal boundaries serve as so many tariffs and walls aimed at shutting out feared outsiders. Putting these obstacles in the way of our ability to work together with each other limits what we can accomplish as a free people. ("Why is Civil Discourse Important?" para. 12)

With the goal of our desired diversity training framework in mind--to protect freedom of belief, speech, agency, differing political viewpoints, and open discourse among all students while examining the history, policies, and practices of our society

and particular institutions for signs of unequal and unjust distribution of power and resources--and examining our own selves for implicit biases that contribute to an unjust environment, we will now address our three questions.

1. Is Diversity and/or Social Justice Training Necessary and Important for Learning Center Student Staff? Why?

Learning center student staff work with a diverse group of students not only within the parameters of course content but on establishing college success skills, such as study habits, communicating with faculty, being proactive about seeking out resources, and perhaps most importantly, building critical thinking and reading skills. Student staff spend a great deal of time in one-on-one and small group sessions, sometimes stretching throughout the entire semester. Tutors, Supplemental Instruction leaders, academic coaches, mentors, and a diverse array of other learning center student staff will strive to establish a strong rapport based on trust and respect. To be able to understand and appreciate the lived experiences of students who are different from you, to discover and reflect upon your own unconscious biases, and to gain tools for dismantling systems and structures that perpetuate racist policies--tools for now and in the future--is a critical aspect of establishing trust and respect.

The skills required for civil discourse mirror those needed to successfully support students academically and are the very skills

we need our student staff to embrace and apply. Practices such as listening more than speaking, seeing situations from others' perspectives, and understanding where others are developmentally in order to help them to meet or understand different goals are all critical skills for academic support staff. Such traits and characteristics develop learning center student staff as academic support paraprofessionals and as responsible citizens who actively embody the concept of a global citizenry seeking equity. Barron and Grimm (2002) noted:

> We believe that the personal transformations that occur in the Writing Center will eventually lead to larger social changes. Few Writing Center employees chose tutoring as their life work. Most of them graduate and go on to become corporate employees, business owners, members of the armed forces, and faculty members. They take the Writing Center experience with them into these contexts. (p. 60)

Frankie Condon (2007) challenges us to reflect on ways in which race and racism may have shaped the practices and even the identity of our centers. As learning center coordinators, we might ask ourselves: since tutors and students produce knowledge together, are the ways in which teaching and learning take place equitable? Do our hiring, training, and

marketing methods unwittingly reproduce racist systems? Even peer support inherently involves a power dynamic: how might that dynamic shift and change according to the tutor's inherent biases, practices and strategies that have been accepted or overlooked by supervisors?

We do not suggest that a learning center should be your institution's clearinghouse for the attainment of awareness, knowledge, and skills for all diversity training/programming on your campus. There may be a chorus of voices across functional areas, such as campus activities, residence life, career services, recreation, student clubs, etc., who are also developing diversity training for their students and/or student employees. An important step is to gather information about existing programming in order to create opportunities for collaboration. In addition, there has been a significant increase in the number of chief diversity officer positions created and filled on college campuses this century (Parker, 2020), so it is critical for learning center administrators to reach out to diversity offices on campus to learn about existing resources, although a diversity office or "chief" should not bear sole responsibility for diversity training. Finally, the training our student staff receives in the learning center may well be the only diversity training they will ever receive. For example, among student employees who participate in bias training at the College of Charleston's Center for Student Learning, a significant majority

report that this training is their first formal experience with diversity training of any kind.

2. Do Learning Center Administrators Possess or Have Access to the Necessary Resources to Deliver Diversity Training?

Less than half of respondents of our survey stated that they possessed adequate knowledge or training to provide diversity training to student staff. This does not mean that resources are not available, however. Almost 75% of respondents reported that resources/staff are available on campus to support diversity training initiatives. It is worth noting that several respondents mentioned that diversity trainers on campus are overworked and underpaid with limited time, or they do not have adequate resources to train learning center student staff, specifically.

Furthermore, learning center administrators may have access to training materials and experts, but how impactful can we make diversity training in a virtual format due to the constraints of the COVID-19 pandemic? While we may hope for diversity training that is founded on an interpersonal process, that may be much more difficult to achieve in a virtual platform.

If learning center administrators have explored all that their campus has to offer in terms of diversity training and are not satisfied, our hope is that they will begin to explore resources mentioned above, such as the National Coalition Building Institute, the Smithsonian's National Museum of African

American History and Culture "Talking About Race" website, and the Association of American Colleges and Universities Diversity, Equity, & Inclusive Excellence resources.

3. Is a Framework Needed for Learning Center Administrators to Determine What Elements to Include in Diversity Training; for Example, a Diversity Framework Versus a Social Justice Framework? Which is Appropriate for Learning Center Student Staff?

We firmly believe that a theoretical framework is a necessary precursor to the development of diversity training for learning center student staff. Whether the administrators choose to exclusively provide information and build awareness of diversity issues or to include opportunities for identifying implicit bias, learning anti-racist skills, and reflecting on ways to actively work to dismantle racist systems and structures is a choice they must make based on their center's mission, the mission and strategic plan of the university, and the learning outcomes they hope to achieve. Of course, time, budget, and resources play a significant role in this decision.

Best practices in diversity training do emerge from our research, and these are summarized below.

Best Practices in Diversity Training for Student Staff

Needs Assessment. Before commencing with the design of training, take the time to assess the needs of your center and your

staff. Condon (2007) provides lists of queries for center directors on the topics of mission, culture, power, resources, and structure both for the center as a whole (Appendix A) and for "dialectical movement between structural and personal transformation" (p. 37, Appendix B). We believe these appendices are an excellent resource for conducting a needs assessment.

Connect Training to a Larger Strategic Initiative and/or University Mission. Explore your university's mission statement, strategic plan, and inclusive excellence plan or statement. How do the goals set forth in these documents relate to diversity training for your student staff? For example, Ball State University, a mid-size public institution in Muncie, Indiana, created an Inclusive Excellence Plan (2020) that includes goals that are highly relevant to our student staff, including recruitment of a more diverse and culturally representative staff (p. 5), retention in terms of identifying specific barriers to the academic progress and achievement of diverse students (p. 7), and offering inclusive excellence training, development and strategies to students with the goal to "equip and prepare our campus community to be visionary in an increasingly diverse and complex world" (p. 11). The plan is specifically focused on "handling diversity, equity, inclusion, implicit bias, bullying, Living Beneficence, and cross-cultural/intergroup communications" (p. 11). Furthermore, the Inclusive Excellence

Plan pledges to support academic units as they create and maintain diversity and inclusive excellence plans of their own, and to "utilize assessments and evaluations to gauge the success of training and development initiatives for faculty managers and administrators and make adjustments to format and content based upon feedback" (p. 11). They also pledge to help staff assess the achievement of diversity-related learning outcomes, and develop a "master list of learning opportunities, trainings, and workshops available across campus with regard to inclusive excellence" (p. 11). Other goals include examination of policies, systems, and infrastructure to "facilitate diversity, inclusion, transparency, and accountability" (p. 15).

King et al. (2010) emphasize the importance of obtaining upper-level management support and designing training to be a "part of a larger strategic diversity management initiative" (893). This level of support and congruence with the university's mission and/or strategic plan will go a long way in securing funding, resources, and collaboration across campus.

Educate Yourself about Campus and Outside Resources. Does your university already offer diversity training that may be adapted for your students? Have you and your non-student staff been trained in diversity issues? Is there a "train the trainer" option through your inclusive excellence/diversity unit? Are there other units on campus offering diversity training for student staff, and if

so, is collaboration possible? Have you explored outside resources such as the National Coalition Building Institute International, the Diversity, Equity, & Inclusive Excellence website of the Association of American Colleges and Universities, and the "Talking About Race: Being Antiracist" website of the Smithsonian's National Museum of African American History and Culture, to name a few?

Decide on the Scope of Your Training by Crafting Learning Outcomes and Training Goals. This may be the ideal time to invite interested student staff to the planning table. Including student staff in these decisions is an effective way to gain perspective and to promote buy-in for this training. Start with learning outcomes: what do you want your staff to *learn and do* based on this training? Perhaps you decide as a team, based on the steps you have already accomplished (see above), that you would like your student staff to gain awareness of diversity, equity, and inclusion issues through a presentation of information. Or perhaps you would also like your staff to reflect on personal issues by exploring implicit bias. Another learning outcome may be that student staff will learn to identify systemic, structural, and institutional racist practices and policies. Perhaps you would like them to gain anti-racist skills and strategies so they may provide equitable and inclusive services and communication in the learning center and in future careers and

civic life. When you have finished writing learning outcomes, you are ready to write the goals of the workshop, which indicate the outcomes you hope to achieve in the learning center as a whole.

A fine example of learning outcomes and training goals is provided by Sheridan et al (2020), who conducted implicit bias training for students in an engineering student organization:

> The student learning outcomes for the workshop are to (1) recognize implicit bias as a habit, (2) identify how you and your peers can work to reduce bias in your student organization, and (3) practice strategies to reduce bias and foster welcoming and inclusive environments in your student organization. Our goals for the workshop are to (1) improve the experiences of all students who participate in those organizations, and (2) reduce the incidences of bias and discrimination reported in those spaces. (p. 7)

After crafting the student learning outcomes and training goals, the scope of the training should now be clear. Will you engage in diversity training, or will this training also include elements of social justice?

Develop a Diversity/Social Justice Vision/Mission Statement. With your team of students still on board, but before you design training, develop a diversity/social justice vision or mission statement. An example from Barron and Grimm (2002) is actually a

vision statement that they found to be lacking: "Together, we imagine a writing center as a place where people can come together across their differences to share interpretations inevitably informed by racial, class, social, and cultural identities, where in learning about difference, our own perspectives become transformed, and thus we begin to communicate, to solve problems, to teach, and to coexist more fully" (68). They wished later that they had included a statement committing to exploring how the writing center "is implicated in institutional structures that remain oppressive to students of color" and one that focused more on mainstream students making a commitment to "productive diversity" (69). Thus, you may find that you want your diversity/social justice vision statement to be very specific and all-encompassing. Alternatively, you may design a more succinct diversity statement such as the one that can be found at Macalester College's MAX (Macalester Academic Excellence Center):

> The MAX Center employs equitable training and tutoring practices, including anti-racist, anti-oppressive pedagogies, to accommodate and empower Macalester's diverse student population and to fulfill our role in the college's commitment to an inclusive, equitable learning environment. (para. 2)

This mission statement also ties to the college's mission to DEI, which is ideal.

Design the Training: Scope, Sequence, Content, Activities, Feedback, and Assessment. We hope that the training shared by the authors in this document (and in the Appendix) will provide you with guidance for designing your own training. From our perusal of the literature, we have determined a few best practices.

Setting the Stage. First, the importance of setting the stage well to promote buy-in from your student staff cannot be emphasized enough. Including students in the initial planning stages of training as described above is an important first step. Sheridan et al. set the stage for their implicit bias training by opening the workshop with "discussions and exercises designed to gain student buy-in to the goals of the workshop, and to motivate them to want to learn about and address their own implicit bias habits" (p. 8). For learning center staff, this may take the form of asking students to reflect on any time they worked with a student who was different from them (race, class, background, ethnicity, age, etc.). What were their first impressions? What did they think the student assumed about them? What did they assume about the student? Did they adjust their communication or strategies based on those assumptions? Other ways to encourage buy-in may include asking students to reflect on their future careers and civic engagement. How might the systems, structures, and organizations they work and live in

contribute to inequity? How will they recognize that, and will they have the tools to work for diversity, equity, and inclusion?

Creating Space and Framework for Civil Discourse. Next, you must create a space and framework for frank, honest, open, and interactive discussion, as well as readiness for emotional and politically-charged discussion and possible push-back from mainstream students. Barron and Grimm (2002) suggest the trainers read "Talking about Race, Learning about Racism: The Application of Racial Identity Development Theory in the Classroom" by Beverly Tatum. Tatum notes that emotional responses must be addressed or students will continue to resist any discussion about oppression (p. 2). As students encounter challenges to their belief systems for the first time ("I'm colorblind," "Everyone gets an equal opportunity," "Individual effort is all that matters") they may be resistant to listening to different perspectives which are bound to be uncomfortable. Barron and Grimm refer to this as "Opening the Box" (64). Moving slowly and allowing time for discussion is key. The "Talking About Race" website of the Smithsonian's National Museum of African American History and Culture offers a "questioning frame of mind" which may be useful as the trainer sets the ground rules for open discussion before the training begins.

Seek clarity: "Tell me more about _____."

Offer an alternative perspective: "Have you ever considered _____."

Speak your truth: "I don't see it the way you do. I see it as _____."

Find common ground: "We don't agree on _____ but we can agree on _____."

Give yourself the time and space you need: "Could we revisit the conversation about _____ tomorrow."

Set boundaries. "Please do not say _____ again to me or around me. ("A Questioning Frame of Mind"section)

The Kansas State University's Institute for Civic Discourse and Democracy (2020) principles of civic discourse described above may also be useful ground rules to establish. Also useful is Karl Rohnke's Comfort, Stretch, and Panic Model, based on the Yerkes-Dodson Law, a concept developed in 1908 that established the relationship between arousal and performance (Limacher, para. 3). We reach peak performance in our "stretch" zone, when we are pushing ourselves and challenged with something new or unknown. When we are pushed too much, we enter the "panic" zone, where we are distressed and overwhelmed and enter into a fight or flight response. We are so uncomfortable that progress may be impossible (paras. 9-11). The diversity trainer needs to recognize when students may be stretching too far into the "panic" zone and adjust the discussion as necessary.

Content Scope and Sequence. Regarding the content of the training, many practitioners suggest beginning training by building awareness of diversity and social justice issues before embarking on more personal reflection exercises such as implicit bias. This "building awareness" portion of the training could include information about the history of systemic, structural, and institutional racism to explore frameworks that maintain injustice as well as defining the terms you will be discussing. Many effective resources are listed in the Appendices and References.

After delivering information for the purpose of creating awareness and opening discussion, you might choose to next move into a personal exploration of implicit bias. The training program from the College of Charleston described in this document is a great resource for exploring implicit bias. Many practitioners use the Implicit Association Test (Project Implicit, 2011) as a starting point. Sheridan et al. also provide a detailed explanation of their implicit bias workshop, including teaching students about two strategies that do not work to interrupt implicit bias: "stereotype suppression," which means that you don't think about stereotypes and just treat everyone the same, and "belief in personal objectivity," or believing that you are not personally influenced by implicit bias (p. 9). Framing the concept of implicit bias is thus an important step for achieving

student buy-in. As we have learned from a review of the literature, simply asking students to take the IAT is not enough; while exposing implicit bias is an important first step for addressing racism on college campuses, we don't want our students to explain away their behavior as "just part of my implicit bias," which puts too much attention on the individual and not on institutional and systemic racism which perpetuates rather than disrupts social injustice. Bias reduction strategies must be part of the training, but so must the understanding that implicit bias is one part of a comprehensive effort for achieving diversity, equity, and inclusion.

Throughout training, focus on competency development by providing ample opportunity for role-play, activities to practice strategies, and detailed feedback from trainers. King et al. emphasize that competency development allow learners to "achieve behavioral goals to a greater extent than focus on awareness or knowledge alone" (894). Demonstration through role-play, partner and group activities, small and whole-group discussion, and journaling can all be effective ways to focus on competency development.

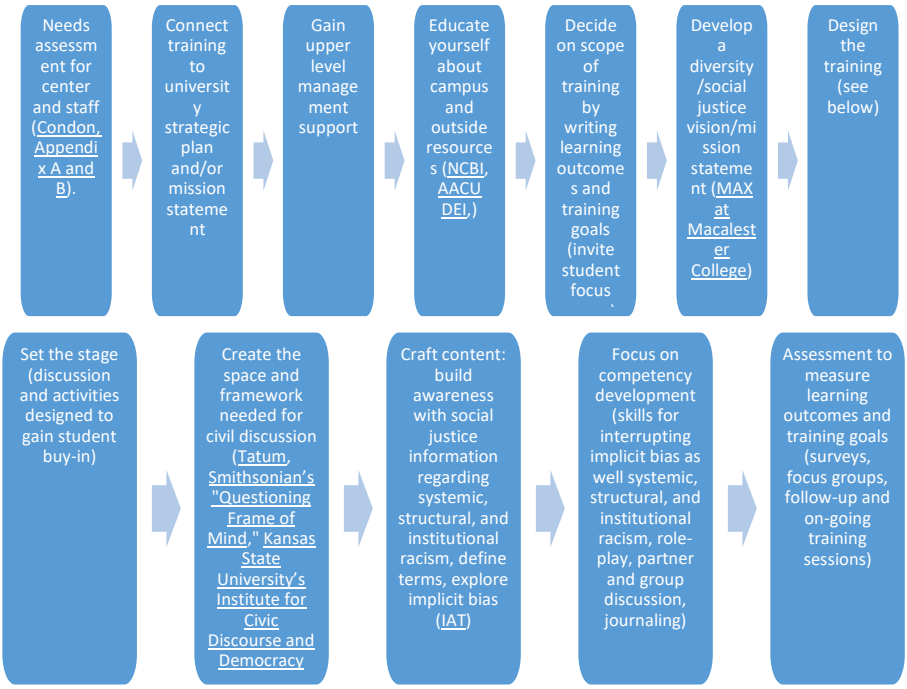
Finally, it is imperative to integrate assessment of training outcomes into the program. The learning outcomes and training goals that you developed in the pre-training phase should be measurable; don't forget to measure them! Surveys, focus groups,

and subsequent training sessions can all serve to measure learning outcomes and goals.

Diversity/Social Justice Training Flowchart

We leave you with a flowchart (Figure 12) that we hope will help you to move through the process of conceptualizing and putting into action diversity/social justice training for your learning center student staff. It is our goal to offer a diversity training framework that will (1) serve to protect freedom of belief, speech, agency, differing political viewpoints, and open discourse among all students while (2) examining the history, policies, and practices of our society and particular institutions for signs of unequal and unjust distribution of power and resources--and examining our own selves for implicit biases that contribute to an unjust environment.

Figure 12.
Diversity/Social Justice Training Flowchart



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Appendix A
Social Justice Training for Academic Support Student Staff at a Small, Private University

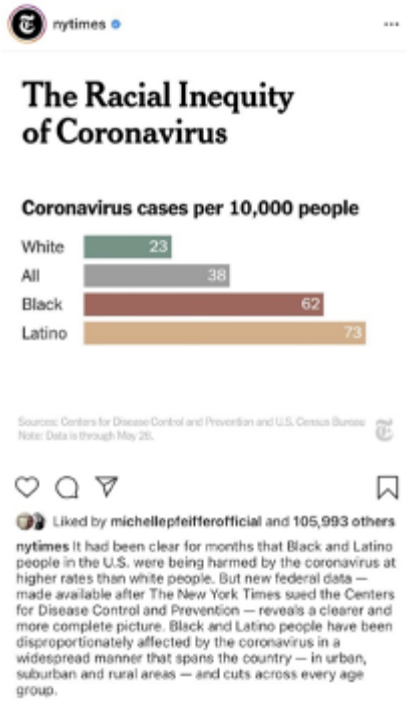
Learning Objectives

At the start of the module, students were provided with learning objectives that set their expectations of the pivot in our training material that would take us away from metacognitive learning strategies as we expanded our knowledge of the social justice movement. Objectives included explicitly connecting our work to support students holistically with our university's mission to create a global, responsible citizenry; understanding the origins of systemic racism and its lasting effects still evident in society today; defining anti-racism; identifying new knowledge and perspectives; and articulating personal action steps to sustain the movement.

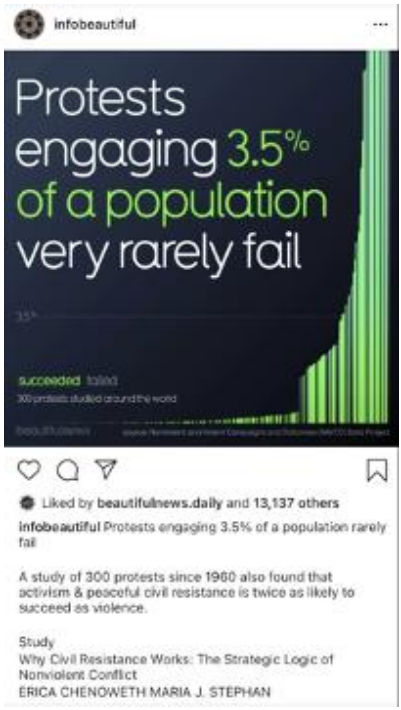
Media to Make Content Relevant

Popular, mainstream, and scholarly media helped make social justice content relevant and understandable for student staff. Definitions and examples expanded knowledge through short videos, social media posts, and news outlets, including:

- Act.TV's "Systemic Racism Explained"
- NPR's "Housing Segregation and Redlining in America"
- Today Show's "Protesting in America: A history of rebellion and change"
- Proctor and Gamble's ad, "The Choice"
- Netflix and Hulu's new genres
- NASCAR bans the Confederate flag
- NFL plays the Black National Anthem
- NASA renames its headquarters
- Harvard Implicit Association Test



Instagram: New York Times, 2020



Instagram: Information is Beautiful, 2020

LinkedIn: The Female Lead, 2020

Defining Terms

Following are excerpts from the training module of context and definitions around the most widely used terms and phrases of the social justice movement.

Implicit Bias

Everyone possesses [implicit biases], even people with avowed commitments to impartiality such as judges...

The implicit associations we hold do not necessarily align with our declared beliefs or even reflect stances we would explicitly endorse...

Implicit biases are malleable. Our brains are incredibly complex, and the implicit associations that we have formed can be gradually unlearned through a variety of debiasing techniques. (Kirwan Institute for the Study of Race and Ethnicity, 2015)

Colorblind Ideology

...most underrepresented minorities will explain that race does matter, as it affects opportunities, perceptions, income, and so much more. When race-related problems arise, colorblindness tends to individualize conflicts and shortcomings, rather than examining the larger picture with cultural differences, stereotypes, and values placed into context. (Williams, 2011)

All Lives Matter

Do all lives matter? Of course, they do.

But, if all lives matter, why does the NAACP say black Americans are five times more likely to get arrested? Doesn't seem like ALL lives see justice in this area, right?

And, if all lives matter, why does a study from Harvard say that black employees are less likely to get outstanding promotions at work than white employees?

If all lives matter, why does the Pew Research Center say black households have only 10 cents in wealth for every dollar held by white households?

If all lives matter, why do people stop me in stores asking if I work here or give me threatening looks when I eat at a nice restaurant or stay at a fancy hotel? (WTHR.com 2020)

Defund the Police

Those dollars can be put back into social services for mental health, domestic violence and homelessness, among others. Police are often the first responders to all three, she said.

Those dollars can be used to fund schools, hospitals, housing and food in those communities, too -- "all of the things we know increase safety," McHarris said.

Would defunding police lead to an uptick in violent crimes?

Defunding police on a large scale hasn't been done before, so it's tough to say.

But there's evidence that less policing can lead to less crime. A 2017 report, which focused on several weeks in 2014 through 2015 when the New York Police Department purposely pulled back on "proactive policing," found that there were 2,100 fewer crime complaints during that time.

The study defines proactive policing as the "systematic and aggressive enforcement of low-level violations" and heightened police presence in areas where "crime is anticipated."

That's exactly the kind of activity that police divestment supporters want to end. (Andrew, 2020)

Juneteenth

Nix defines Juneteenth as Emancipation Day, June 19, 1865, which commemorates the end of slavery in the US when Union troops arrived in Galveston, TX to free the nearly 250,000 people still enslaved there (2015).

The date's significance lies in its timing. It took place two and half years *after* President Lincoln signed the Emancipation

Proclamation, and 89 years after the signing of the Declaration of Independence.

The "Emancipation Proclamation didn't instantly free any enslaved people. The proclamation only applied to places under Confederate control and not to slave-holding border states or rebel areas already under Union control" (Nix, 2015).

The Declaration of Independence, which severed our ties with the British on July 4, 1776, declares the following:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. (US, 1776)

Black Lives Matter

According to BlackLivesMatter.com, the network was founded in 2013 "in response to state-sanctioned violence and anti-Black racism" by leaders who were "enraged [after] the death of Trayvon Martin and the subsequent acquittal of his killer, George Zimmerman" (2019).

The BLM movement has "ousted anti-Black politicians, won critical legislation to benefit Black lives, and changed the terms of the debate on Blackness around the world. Through movement and relationship building, [its organizers] have also helped catalyze other movements and shifted culture with an eye toward the dangerous impacts of anti-Blackness" (2019).

> We are guided by the fact that all Black lives matter, regardless of actual or perceived sexual identity, gender identity, gender expression, economic status, ability, disability, religious beliefs or disbeliefs, immigration status, or location.
>
> We make space for transgender brothers and sisters to participate and lead.
>
> We are self-reflexive and do the work required to dismantle cisgender privilege and uplift Black trans folk, especially Black trans women who continue to be disproportionately impacted by trans-antagonistic violence. (BlackLivesMatter.com, 2019)

Appendix B
KEY BIAS-RELATED DEFINITIONS FOR CSL STUDENT EMPLOYEES

What is bias?

A preference for or tendency toward a particular viewpoint or outcome. Bias stems from the internalization and institutionalization of particular values, beliefs, and assumptions. Not to be confused with bigotry, which is motivated by ill intent, bias can coexist unconsciously with good intentions, but nevertheless result in outcomes that are inclined to favor some groups over others.

What is a bias incident?

Acts or behaviors motivated by the offender's bias against aspects of a person's identity such as (but not limited to) age, ancestry, color, disability, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, race, religion, sex, sexual orientation, or veteran status.

While these acts do not necessarily rise to the level of a crime, a violation of state law, university policy, or student code of conduct, a bias act may contribute to creating an unsafe, negative, or unwelcome environment for the victim, anyone who shares the same social identity as the victim, and/or community members of the College of Charleston.

What is a hate crime?

An act or attempted act by any person against the person or property of another individual or group which in any way constitutes an expression of hostility toward the victim because of his/her race, religion, sexual orientation, national origin, disability, gender, or ethnicity.

What are microaggressions?

The everyday verbal, nonverbal, and environmental slights, snubs, or insults, whether intentional or unintentional, which communicate hostile, derogatory, or negative messages to target

persons based solely upon their marginalized group membership.

What is a stereotype?

An exaggerated belief, image or distorted truth about a person or group—a generalization that allows for little or no individual differences or social variation. Stereotypes are based on images in mass media, or reputations passed on by parents, peers and other members of society.

What is privilege?

Power and advantages benefiting a group derived from the historical oppression and exploitation of other groups.

What is discrimination?

A biased decision based on a prejudice against an individual group characterized by race, class, sexual orientation, age, disabilities, etc.

What is anti-bias?

An active commitment to challenging prejudice, stereotyping and all forms of discrimination.

WHERE CAN I REPORT BIAS INCIDENTS AT THE COLLEGE OF CHARLESTON?

When you witness an act of bias or discrimination that negatively affects an individual or individuals in our campus community, regardless of whether you challenge or interrupt the act, you can choose to report the incident and/or make an appropriate referral if a member of our community is in distress.

WHERE CAN I REPORT AN INCIDENT?

Type of Incident	Where Do I Report?	Location	Email/Reporting Form	Phone
Discrimination	Equal Opportunity Programs	Robert Scott Small Suite 115	eop@cofc.edu Complaint Form	(843) 953-5754
Bias Incident	Cougar Inclusion Team		Report a Concern	
Hate Crime	Public Safety *-Crime Action Line* *-Silent Witness* *-911 (for emergency)*	89 St. Philip St. beside St. Philip Garage	If you wish to remain anonymous: Silent Witness Form	(843) 953-4998 (Crime Action Line)
	Cougar Inclusion Team		Report a Concern	

If you are unsure of what to do, the following offices/individuals are resources where you can seek guidance about a bias incident directed towards you or others:

Campus Resource	Why They Can Help	Location	Contact Info
Office of Institutional Diversity	Work to transform our campus community into an inclusive and equitable learning and living environment where faculty, staff, students, are affirmed regardless of ethnicity, gender, sexuality, religion, ability or place of origin.	Robert Scott Small 2nd Floor	(843) 953-5079 oid@cofc.edu
Office of the Dean of Students	Assists students in need, advocates for students, consults with students about questions or concerns.	Stern Center	(843) 953-5522
CSL Staff	Bias incidents can harm and make members of our community feel unwelcome. Please contact Abe or Richa if you are concerned about a bias incident you witnessed or were the recipient of while working or using the CSL.	Addlestone Suite 116	(843) 953-5635

University of Baltimore. (n.d.). *Diversity Dictionary.* Diversity and Culture Center Diversity Dictionary. http://www.ubalt.edu/campus-life/diversity-and-culture-center/diversity-dictionary.cfm

TUTOR TRAINING ROLE PLAY

Jordan: Well, I've given it three weeks. If you can't help me understand this stuff, then I'm done!

Ariel: I'll certainly be glad to try to help.

Jordan: I hope you can. I hate my Orgo class.

Ariel: Organic Chemistry is definitely not easy.

Jordan: No really, I hate it… the book doesn't help, and I sit in the class and I can't understand anything the professor is saying. I go up to ask her questions later and just give up after I keep asking her to repeat herself. She can speak English, but it's no English I recognize. This "communication" barrier just makes a stressful class that much harder.

Ariel: I've experienced similar situations with professors and TAs. It's hard. But it gets easier – you can adapt.

Jordan: Why should I have to? I'm the one paying the money – the least they could do is get professors you can understand.

Ariel: She's probably one of the most intelligent professors in the field.

Jordan: What good is that doing me? This is Organic Chemistry – one of the hardest subjects. Her brains sure aren't helping me any. If I wanted this I would have gone to a cheaper school, skipped class, and just tried to learn from the book. No joke, there should be an English Fluency exam, and if they fail it, they can't teach!

Ariel: Yikes. Isn't that a little much, Jordan?

Jordan: I don't think so. I'm probably going to have to drop the class.

Ariel: I'm sorry you're feeling that way. Hopefully we can get you on the right track. Plus, if you give it time, it might get easier.

Jordan: I don't know. I'll figure it out. Seriously, though, why should I put up with crappy teaching? I get it – diversity's important, but I'm not learning a thing. Am I just supposed to accept it and fail the class?

Ariel: I'm sorry. I don't know what else to tell you…
Jordan: Help me tell the damn school to hire people who can actually speak English.

Ariel *(sighing under her breath)*: Ok… I think I get your point…

Jordan: Yesterday it took me the entire class to understand she was even saying "inductive effect." Don't you think that's ridiculous?

Ariel: Have you tried talking to her about not being able to understand her? Maybe it's not the first time she's had this conversation with a student – and maybe she has some tips that can help you.

Jordan: I could do that, or I could drop the class and retweet one of the guys in the class who posted a pic of a woman in a hijab that says, "My Prof Can't Speak English." Then I'd at least feel better.

Process Questions:

Ask the audience for their reactions.

If they don't initiate, then here are some process questions:

- Is this a situation you think you would experience in tutoring, among friends/classmates, etc.?
- How would you respond to Jordan if you were Ariel?
- How would you respond if you were a bystander who overheard the conversation?
- Where did you find bias in this role play?
- How did Ariel attempt to interrupt the bias?
- What are other ways could Ariel have handled the situation?
- Do you think this is an incident that should be reported on campus? Why or why not?