


2014

Students' Perceptions and Experiences of a Diversity and Inclusion Training Program at a Community College

Norma I. Corral-Chandler
Walden University

Follow this and additional works at: <https://scholarworks.waldenu.edu/dissertations>

 Part of the [Community College Education Administration Commons](#), [Community College Leadership Commons](#), [Educational Assessment, Evaluation, and Research Commons](#), and the [Ethnic Studies Commons](#)

This Dissertation is brought to you for free and open access by the Walden Dissertations and Doctoral Studies Collection at ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact ScholarWorks@waldenu.edu.

Walden University

COLLEGE OF EDUCATION

This is to certify that the doctoral study by

Norma I. Corral-Chandler

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee

Dr. Tom Cavanagh, Committee Chairperson, Education Faculty

Dr. Debra Beebe, Committee Member, Education Faculty

Dr. Karen Hunt, University Reviewer, Education Faculty

Chief Academic Officer

Eric Riedel, Ph.D.

Walden University
2014

Abstract

Students' Perceptions and Experiences of a Diversity and Inclusion Training Program at a
Community College

by

Norma I. Corral-Chandler

MBA, Arizona State University, 1995

BS, Arizona State University, 1994

Doctoral Study Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

Walden University
November 2014

Abstract

A community college developed a diversity and inclusion training program, Maximizing Our Strengths as an Inclusive Community (MOSAIC), to address the lack of diversity training for students and staff. However, the program had not been evaluated. The purpose of this study was to learn about students' perceptions and experiences of the MOSAIC program. Guided by theories of constructivism and components of critical race theory related to critical studies in Whiteness, social identity theory, and best practices for diversity and inclusion training, this study explored how students described the effectiveness of the program. Interview data for this responsive program evaluation using a case study design, were collected from 9 students and analyzed using a systematic inductive method of data analysis. Data deconstruction revealed codes and themes across the codes, that resulted in the identification of 3 major domains, *fostering diversity and inclusion consciousness*, *fostering intergroup relationships*, and *fostering positive social change*. These findings were the basis of a program evaluation report for stakeholders that emphasized how students improved their communication skills and gained a greater sense of belonging and intergroup friendships through participation in the MOSAIC program. This report further revealed how social change was supported through student involvement in the program because of increased awareness of self and others and the development of diversity and inclusion skills to combat discriminatory behavior.

Students' Perceptions and Experiences of a Diversity Training Program at a
Community College

by

Norma I. Corral-Chandler

MBA, Arizona State University, 1995

BS, Arizona State University, 1994

Doctoral Study Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

Walden University
November 2014

Dedication

I dedicate this doctoral study to my husband, Larry W. Chandler, who has made my entire higher educational journey possible through his unconditional love, encouragement, and support. I also dedicate this doctoral study to my parents, Guillermo Corral Aguirre and Consuelo Morales Corral who instilled in me a love of learning and challenged me to strive for social justice and positive social change.

Acknowledgements

While considering the pursuit of my doctoral studies, I envisioned my doctoral mentor as a caring professor who was interested in my work. I found this person in my doctoral committee chair, Dr. Tom Cavanagh. My deepest thanks and gratitude go to Dr. Tom for understanding my work and for his devotion to giving a voice to people marginalized by society through his work with restorative justice. I am thankful for the Walden University team who helped make this day possible, Dr. Debra Beebe (Second Committee Chair), Dr. Karen Hunt (URR), and Jen Johnson (Form & Style). Further, I am thankful to the team at the subject community college (college president, vice president of academic affairs, and the staff from the office of institutional effectiveness and IRB) who sanctioned this study.

My sincere gratitude goes to all the students, faculty, staff, of the diversity and inclusion program that was the foci of this study, and to the teams who envisioned this program for the benefit of the community college employees and students. I am thankful to the faculty and staff of the diversity and inclusion training program for their commitment to equity, social justice, and positive social change, and to their immense contributions to equipping our future leaders with the skills to navigate a diverse and global world. Most importantly, I am thankful that faculty and staff challenged the students of the diversity and inclusion training program to become agents of positive social change. I am extremely indebted to the students who volunteered for this study. I admire the commitment of the students to *learning* about diversity and inclusion and to *being* and *becoming* positive social change agents. I am thankful for all of the students

involved in the diversity and inclusion training program who pursued this incredible journey of self-discovery for the benefit of positive social change.

I began this journey with a cohort of colleagues (Catherine, Diane, Janeth, and Marianne); we called ourselves the *Fab 5*. My sincere thanks go to the *Fab 5* for inspiring me throughout this educational journey. I offer special thanks to Dr. Marianne Auten, for inviting me to pursue my doctoral degree. The timing was perfect.

I am forever grateful to my lifelong friend Sandra Ruttle L'Heureu. Sandra believed in me and encouraged me to pursue the vocational training that opened the doors to my future. I am thankful for the unconditional encouragement and support from my dear friends and colleagues Dr. Catherine Mendoza and Ivette Quintero who helped me when I encountered life's challenges, the loss of my father Guillermo Corral Aguirre during my first semester, and the loss of my father-in-law, Sammy Chandler, in my last semester. Thank you for being incredible listeners, friends, and colleagues. I am also thankful to Mary Askew and the career services staff for all their support and for covering the office during my 3-month sabbatical.

My appreciation and love goes to my adult children, Ana Chandler and Andrew Chandler and my four siblings, Guillermo, Hector, Laura, and Silvano who have all inspired me to be a better person. My thanks to the many family and friends who patiently tolerated my disappearing acts to study or my absences during family gatherings, holidays, and vacations.

Thanks be to God for His providence and love.

Table of Contents

List of Tables	vi
List of Figures	vii
Section 1: The Problem.....	1
Introduction.....	1
Definition of the Problem	1
Shifting Demographics	1
National Initiatives.....	2
Rationale	3
Evidence of Problem at the Local Level.....	4
Evidence of the Problem From the Professional Literature.....	4
Definitions.....	7
Ethnic Diversity	7
Diversity.....	8
Inclusiveness	8
Positive Social Change	9
Significance.....	9
Inclusive and Affirming Practices	10
Guiding Research Question	13
Review of the Literature	13
Conceptual Framework.....	14
Diversity Training.....	21
Implications.....	27

Summary	27
Section 2: The Methodology.....	29
Introduction.....	29
Qualitative Research Design and Approach	29
Research Design.....	30
Justification of Choice of Research Design	31
Description of Type of Program Evaluation.....	32
Justification of Choice of Program Evaluation.....	33
Program Evaluation Approaches	33
Participants.....	34
Criteria for Selecting Participants.....	34
Justification for Number of Participants	35
Measures for Ethical Protection of Participants.....	37
IRB	37
Informed Consent and Confidentiality.....	38
Respect for Persons.....	38
Data Collection	38
Justification of Data Collection Choices.....	39
Appropriateness of Data Collection Choices.....	39
Process for Collecting Data	40
Systems for Keeping Track of Data.....	41
Role of the Researcher	43
Data Analysis	44

How and When Data Will be Analyzed.....	44
Findings.....	46
Participant Demographics.....	46
Roles of MOSAIC Study Participants	47
Domain 1: Diversity and Inclusion Consciousness	49
Domain 2: Fostering Positive Intergroup Relationships.....	62
Domain 3: Fostering Positive Social Change	67
Evidence of Quality	72
Discrepant Cases.....	72
Program Strengths and Weaknesses	73
Strengths: Peer Facilitators	73
Weaknesses: Handling of Conflict Between Peer Facilitators and Staff.....	73
Other Program Weaknesses	75
Limitations of Evaluation	75
Section 3: The Project.....	77
Introduction to Responsive Program Evaluation	77
Goals	77
Rationale	78
Review of the Literature	79
Responsive Program Evaluation.....	79
Intergroup Dialogue	81
Domain 1: Fostering Diversity Consciousness	84
Domain 2: Fostering Positive Intergroup Relationships.....	88

Domain 3: Fostering Positive Social Change	93
Experiential Learning.....	95
Project Implications	96
Possible Social Change Implications	97
The Importance of the Project to Local Stakeholders in a Larger Context	97
Data Presentation Strategy	97
Section 4: Reflections and Conclusion	99
Introduction.....	99
Project Strength and Limitations	99
Recommendations for Ways to Address Problem Differently	100
Process	101
Scholarship (About the Process).....	101
Leadership and Change (About the Process).....	102
Project Development and Evaluation (About the Process).....	102
Self-Evaluation	103
Myself as a Scholar.....	103
Myself as a Practitioner	104
Myself as a Project Developer	104
Overall Reflection.....	104
Implications, Applications, and Directions for Future Research.....	104
References.....	106
Appendix A: Program Evaluation Report (Project).....	127

Appendix B: Individual Interview Questions	153
Curriculum Vitae	154

List of Tables

Table 1. Numbers of the MOSAIC Program Participants by Ethnicity.....	47
Table 2. Study Participant Roles in the MOSAIC Program	48
Table 3. Semantic Relationships for Domain 1	50
Table 4. Semantic Relationships for Domain 2	64
Table 5. Semantic Relationships for Domain 3	67
Table A1. Student Perceptions of the MOSAIC Program Strengths	147
Table A2. Student Perceptions of the MOSAIC Program Weaknesses	149

List of Figures

Figure 1. Domain 1: Semantic relationships.....	51
Figure 2. Domain 2: Semantic relationships.....	63
Figure 3. Domain 3: Semantic relationships.....	70
Figure 4. Interconnectedness of domains and themes (vertical).....	71
Figure 5. Four stages of intergroup dialogue	82
Figure 6. Interconnectedness of domains and themes (horizontal).....	83
Figure A1. The MOSAIC program cohorts	135
Figure A2. The MOSAIC study interview questions.....	137
Figure A3. Domain 1: Semantic relationships for included terms and cover terms	140
Figure A4. Domain 2: Semantic relationships for included terms and cover terms	142
Figure A5. Domain 3: Semantic relationships for included terms and cover terms	144
Figure A6. Interconnectedness of domains and themes.....	145
Figure B1. The MOSAIC program interview questions.....	153

Section 1: The Problem

Introduction

During the summer of 2011, a predominately White community college in the southwest (one of several community colleges in a large urban community college district) invited students to participate in the MOSAIC program (the district's employee diversity and inclusion training program). The students who attended the MOSAIC program participated in a semester of additional training so that they could co-facilitate the diversity and inclusion training of MOSAIC student cohorts. The students co-facilitated the first student MOSAIC program in the spring of 2012. The training has continued every semester, albeit under a variety of names (e.g., MOSAIC, Diversity Incorporated, or COM101). For simplicity, and to avoid confusion, the student diversity and inclusion training is referred to as the MOSAIC program in this study. Students' perceptions and experiences of the MOSAIC program were captured using a case study research design and reported in a responsive program evaluation.

Definition of the Problem

Shifting demographics at the subject community college and national initiatives for accountability warranted the implementation of proactive strategies such as diversity and inclusion training for all students to promote intercultural communities.

Shifting Demographics

After years of low ethnically diverse student enrollment, recent enrollment trends indicated an increase in the enrollment of ethnically diverse students. In 2011, the subject community college reported an increase of ethnically diverse student enrollment, Blacks

(+11%), Hispanics (+10%), Native Americans (+9%), with an enrollment decline for Asians (-4%). White student enrollment remained flat at (69.9%). The increase in ethnically diverse students at the subject community college does not mirror the increase of ethnically diverse people in the state. The United States Census Bureau (2010a) reported the state's demographics as White (56.8%), Hispanic (29.6%), and other (12.6%). The ratio between ethnically diverse and White students was (16.91%) at the subject community college and was two times lower than the district's median of (32.57%; National Community College Benchmarks [NCCB], 2009). Thus, the subject community college's ethnically diverse student enrollment was not reflective of the increase of ethnic populations in the state or the district.

National Initiatives

Noting the low number of certificate and degree graduates from community colleges, President Obama challenged community colleges to increase student graduation rates (McPhail, 2011). To increase graduation rates, retention of ethnically diverse students is required. Horn and Ethington (2002) suggested that the retention of ethnically diverse students was necessary because a deficiency in the education of any ethnic group would affect human resources in the United States. The inclusion of ethnically diverse students is needed to realize increased graduation rates of community college students.

The American Association of Community Colleges (AACC, 2012) designed several goals to address the president's challenges. These goals included redesigning students' educational experiences and reinventing institutional roles (AACC, 2012). The goal of redesigning students' educational experiences recommended that community

colleges equip students with the knowledge, skills, and diversity competencies to work in a global economy (AACCC, 2012). This goal may be realized by increasing the number of classes embedded with diversity, cultural, and global awareness, and programs like MOSAIC. Reinventing institutional roles may be achieved when educational institutions transition from monocultural modes and traditions for the success of ethnically diverse students (Herrera, Morales, Holmes, & Terry, 2011). Students need to be exposed to multicultural and diverse perspectives. Braskamp and Engberg (2011) posited that students needed to consider their role in society (pluralistic and global) and how their belief systems guided their choices and experiences.

Rationale

The subject community college aspired to increase enrollment of ethnically diverse students, it also needed to create opportunities to influence and shape students' diversity, cultural, and global perspectives. Increasing the ethnically diverse student population at the subject community college, a predominately White institution, would require creating a welcoming environment. A welcoming environment is inclusive of ethnically diverse students and includes representation in college staff and faculty. Inclusion strategies help to remove social barriers for ethnically diverse students. Potential social barriers are (a) limited perceptions of diversity, (b) ethnocentrism (cultural superiority), (c) negative stereotypes, (d) prejudice, (e) prejudice plus power (the ability to influence and control others), and (f) discrimination in its many forms (e.g., *blatant* vs. *subtle*, *individual* vs. *institutional*, and *intragroup* vs. *intergroup*; Bucher & Bucher, 2010). Inclusion of diverse perspectives in the curriculum and student

programming would help to bring awareness of and limit social barriers. Toward this end, the subject community college's 2013-2016 strategic goals included a planning objective to integrate student diversity and inclusion strategies in the curriculum.

Evidence of the Problem at the Local Level

As a predominately White institution, it was necessary for the subject community college to implement diversity and inclusion programming to help students to develop the ability to work with, and be inclusive of, ethnically diverse individuals. The subject community college offered several courses with a cultural or global emphasis; however, many of the courses lacked an opportunity for intergroup dialogue and friendships. Further, the classroom environment was not conducive to applying newly acquired knowledge or skills to effect positive social change at the college or in the community. The MOSAIC program was designed to provide opportunities to explore diversity and inclusion in a safe and welcoming environment. The MOSAIC programs' design provided opportunities for students to develop friendships and ended with a call for positive social change.

Need for responsive evaluation. The MOSAIC program was designed to help students to develop inclusive and affirming diversity practices. The MOSAIC program was the first comprehensive diversity and inclusion training geared at the general student population at subject community college. The problem was that the subject community college lacked the research into the perceptions and experiences of the student MOSAIC program participants.

According to the district's diversity and inclusion trainer and expert, a responsive program evaluation of the student MOSAIC program was needed to document the perceptions and experiences of student participants (District Diversity Coordinator, personal communication, April 18, 2012). Program officials confirmed that these qualitative data and the responsive program evaluation would be used to improve or enhance the program for current and future students. Holosko and Thyer (2011) defined a program evaluation as an appraisal of a program based on participants' perceptions and experiences with the goal of providing feedback and advice for improvement.

Gap in practice. In 2009, an informal student focus group was convened to evaluate ethnically diverse students' perceptions about the subject community college's climate and students' views on a proposed multicultural center. The results of this student focus group revealed an incongruence with the subject community college's mission to be a welcoming, inclusive, and supportive learning environment. Despite stating that college faculty and staff were nice, the ethnically diverse students indicated that they felt out of place in a predominately White college. Gloria and Ho (2003) noted perceived campus comfort as one of the three factors that predict academic success for ethnically diverse college students. Thus, the incongruence between the subject community college's mission and the students' perceptions was a problem that needed attention.

Evidence of the Problem From the Professional Literature

A review of the professional literature provided evidence of the problem in initiatives such as the completion agenda, community college demographics, and the need for culturally responsive programming.

The completion agenda. Historically, community colleges have focused on providing access. In 2011, President Obama charged institutions of higher education to increase the graduation rates of all students (McPhail, 2011). In response, the AACC and five other organizations signed *A Call to Action*, challenging community colleges with producing 50% more students with high-quality degrees and certificates by 2020 (AACC, 2012). According to O'Banion (2010), these changing priorities led to changing the mission of the community college from access to success. The completion agenda meant that students enrolled in postsecondary education should stay through certificate or degree attainment. In recognition of the problem at the local level, the district's governing board responded to President Obama's challenge. The governing board committed to a 50% increase in graduates of associate degrees and certificate programs or student transfers to one of the state's public or private universities by the year 2020.

Community college demographics. Community colleges perform a major role in higher education. Nationally, community college students made up (44%) of all undergraduates in 2009 (AACC, 2012). The percentages of undergraduate students enrolled in community college by race or ethnicity were significant. The enrollment percentages were Hispanic (54%), Native American (54%), Asian/Pacific Islander (45%), and Black (44.3%; AACC, 2012). Coupling the nation's increase in ethnic diversity with community college students signaled the need to ensure the success of ethnically diverse students (U.S. Census Bureau, 2010b).

Culturally responsive curriculum and programming. Culturally responsive curriculum and programming is an important consideration for closing the achievement

gaps. Including cultural references in students' learning environments and experiences (in and out of the classroom) was a recommendation made in AACC's Call to Action (McPhail, 2011). AACC noted that the addition of cultural references was likely to be overlooked for academic recommendations to enhancing instructional programs, shortening time to degree completion, adding prescriptive guided career explorations, and so on (McPhail, 2011). Similarly, competing priorities proved to be a challenge at the subject community college. For example, integrating student diversity and inclusion strategies were included as one of the seven objectives for 2013-2016. However, academic pressure shifted to the four academic priorities for the 2013-2014 fiscal year. The academic priorities were (a) increasing course, certificate, and degree completion; (b) closing student achievement gaps in core academic areas, (c) increasing the number of students who complete developmental courses through college level courses, and (d) increasing student access to alternative delivery scheduling. Fortunately, increasing employee diversity, a factor equally linked to ethnic student success, remained as one of the 2013-2014 planning priorities.

Definitions

Throughout the literature, it was evident that the standard does not exist for defining diversity and inclusion terms, and that the definitions of these terms have changed and evolved throughout the years. The following definitions are included to define how I define ethnic diversity, diversity, and positive social change in this study.

Ethnic diversity. It was my goal to understand the perceptions and experiences of students from racially and ethnically diverse groups. It was not my goal to develop an

anthropological or sociological approach to defining characteristics of these ethnically diverse groups. In this study, the term *ethnically diverse* identified groups using classifications from the U.S. Census Bureau (2010b) such as Asian, Black, Hispanic, and Native American. *Culturally diverse* was a term used in the educational literature by prominent race researcher Ladson-Billings (1995). Ethnically diverse was commonly used by some researchers to describe the same groups (Barbatis, 2010; Phinney, 1990). Other researchers included students of European descent (Tsai & Fuligni, 2012). Still, some researchers referred to racially, culturally, or ethnically diverse groups as *minorities* (Engle & Theokas, 2010; Strayhorn, 2009) or *persons of color* (Closson, 2010). In this study, the terms *Native American* and *American Indian* referred to indigenous peoples of the United States. However, this study will not include the people of Hawaii or Alaska due to their limited presence in this large southwestern state (U.S. Census Bureau, 2010b).

Diversity. Diversity is a broad term used to categorize the many aspects of what makes individuals unique. The diversity spectrum included race, ethnicity, religion, age, sexual orientation, sex, gender, disability, and veteran status. Diversity may also include diversity of thought, socioeconomic status, and so on. Diversity and inclusiveness is a supporting value of the subject community college. So is the uniqueness of individuals as it enriches the learning environment.

Inclusiveness. Inclusiveness is defined by the subject community college as the intentional and ongoing engagement with diversity. Further, inclusiveness creates an environment that actively encourages full recognition of student and employee abilities

and contributions in all aspects of the organization. The terms *inclusiveness* and *inclusion* were used interchangeably at the subject community college.

Positive social change. Positive social change is defined by Walden University as “A deliberating process of creating and applying ideas, strategies, and actions to promote the worth, dignity, and development of individuals, communities, organizations, institutions, cultures, and societies. Positive social change results in the improvement of human and social conditions” (Walden University, 2013, p. 4).

Significance

Since the early 1990s, researchers have been predicting that the demographics of the United States would become more ethnically diverse. The United States Census Bureau (2010c) reported that the ethnic diversity of this southwestern state increased significantly. The Hispanic population grew by (46.3%) between 2000 and 2010. Likewise, the subject community college’s ethnically diverse population increased within each ethnic group. Between 2009 and 2010, ethnic diversity enrollment at subject community college increased by (60.6%) Black, (73.8%) Hispanic, and (68.4%) Native American. Despite the increase in ethnically diverse enrollment, the college remained a predominately White institution. The increase in diversity at the community college indicated the need to prepare all students for their role in a diverse society by shaping the attitudes and values needed in a democratic society. The subject community college cannot ignore the diversity reflected in its pluralistic community. The subject community college must take proactive steps to prevent and challenge discrimination and prejudice within its midst, and must adopt inclusive practices that promote positive social change.

Inclusive and Affirming Practices

Inclusive and affirming practices must be adopted to ensure representation of ethnically diverse students at the subject community college. One of the subject community college's four strategic goals (2013-2016) is the goal of empowering all students to succeed. The subject community college president drafted diversity and inclusion framework for the college. Leadership from the top is important to move the diversity framework forward for the benefit of White and ethnically diverse students, faculty, and staff.

Programming efforts. Recruiting ethnically diverse students to the subject community college, now and in the future, requires change. These changes may involve individual paradigm shifts, group restructuring, and systemic change at the institutional level (Pope-Davis & Coleman, 1997). Historically, the subject community college's diversity efforts have focused on awareness initiatives (e.g., Black History Month). Cultural awareness does not change the goals or norms of the college (Lyddon, 1990). The subject community college district supports two high school bridge programs geared toward ethnically diverse populations or first-generation students. These two bridge programs are Achieving a College Education (ACE) and the American Indian program, Hoops of Learning. The Male Empowerment Network (MEN) is a program designed to provide a network of support for ethnically diverse males. The MEN program is based on the work of (Harper & Harris, 2006; Saenz & Ponjuan, 2008). In addition, the subject community college curriculum and programs need to include cultural, global, historical, and other diversity perspectives.

Research supported that special programs helped ethnically diverse students achieve in college, and in turn, helped colleges succeed. For example, top ranking community colleges in first to second-year retention rates included programs for racial and ethnic minorities (ACT, 2010). In contrast, without special programs, the subject community college's semester-to-semester persistence rates of ethnically diverse students declined to a level that was (10.2%) less than the national average (NCCB, 2009). Similarly, the subject college's fall-to-fall persistence rate of ethnically diverse students dropped to (9.32%); lower than the national median (NCCB, 2009). Research showed that systemic programmatic change ensured that student success covered all socioeconomic, ethnic, age, and gender groups (Pope-Davis & Coleman, 1997). Systemic and organizational change may prove difficult for the subject community college because of predominately White faculty (79%) and predominately White management (67%).

Closing the achievement gap. President Obama's completion agenda called for increasing the nation's college graduates so all ethnically diverse students must be included. In 2008, subject community college graduation rates for full-time, first-time students were Asian (33%), White 25%, Hispanic/Latino (16%), Black (6%), and Native American (0%); National Center for Education Statistics [NCES], 2012). Although the graduation rates for Asians seemed significant compared to Whites, in 2008, Asians made up only (4%) of the total student population, while Whites consisted of (71%). These statistics revealed the underrepresentation of ethnically diverse students at the college in 2008 and the completion achievement gap amongst White and ethnically diverse students.

Learning communities. Learning communities (two or more courses and activities linked together with the same students) proved to be for ethnically diverse students. At Georgia State University learning communities increased retention rates of ethnically diverse students from 10% to 12% (Engle & Theokas, 2010). A contributing factor to the success of learning communities is the student interaction between the various social groups. Whalen, Saunders, and Shelly, (2009) found that providing students with an opportunity to socialize outside their ethnic groups contributed to student success.

At the subject community college, learning communities are typically designed for first-year students. Engle and Theokas found that focusing resources during the first year of college, when half of all dropouts leave, increased graduation rates of ethnically diverse students. Further, Engle and Theokas argued that first-year programming should focus on easing the students' transition to academic life and developing opportunities that create student success. The MOSAIC program strategically recruits students during the student's first college semester, but students who have attended the subject community college for more than one semester may also attend.

New markets. State statistics showed changing community demographics for the subject community college. Statistics of the surrounding community revealed an increase in Hispanic high school students. Meanwhile, the enrollment at the subject community college is declining with an insignificant increase in Hispanic students. Thus, the recruitment efforts must shift to attract the growing Hispanic population, and institutional programming efforts must be in place to ensure that these students succeed.

Guiding Research Question

In alignment with the research problem and purpose, I posed the following research question: *What are the perceptions and experiences of students participating in diversity and inclusion training?* I presented this one broad, open-ended research question to focus the study and allow themes to emerge from the data (Bogden & Biklen, 2007).

Review of the Literature

I utilized a holistic approach to the literature review to cover four conceptual frameworks for this study. First, I examined the conceptual framework of critical race theory (CRT) to understand the MOSAIC program from the perspective of ethnically diverse student participants. Secondly, I explored White identity theory because the subject community college is a predominately White institution. Third, I examined social identity theory due to the MOSAIC program's strong foundation is based on social identity theory. The fourth framework focused on diversity training because the effectiveness of the MOSAIC program pivoted on sound diversity training practices. Three of the frameworks (CRT, White identity theory, and social identity theory) aligned with the broad conceptual framework of constructivism.

I searched ERIC, Education Research Complete, SAGE, ProQuest Central, and Google Scholar databases using the following terms: *community college, critical race theory, culturally diverse, diversity, diversity training, ethics, ethnically diverse, ethnicity, equity, higher education, postsecondary education, microaggressions, multicultural, multicultural education, race, racial identity, social identity, social justice, White identity theory, Whiteness, and White privilege.*

Conceptual Framework

The conceptual framework for this study is the constructivist orientation. The constructivist orientation encompassed four perspectives (a) information processing (cognitivist orientation), (b) modeling of new roles and behaviors (social cognitive), (c) transformational learning (humanist orientation), and (d) reflective practice (constructivist orientation; Merriam, Caffarella, & Baumgartner, 2007). According to Mezirow (2000), changing one's worldview or perspective is a cognitive practice enhanced through personal reflection. A goal of student diversity training is for students to develop diversity consciousness. Diversity consciousness was defined as an area where diversity skills, diversity awareness, and an understanding of diversity intersect (Bucher & Bucher, 2010). Bucher and Bucher posited that increased understanding, motivation, and empowerment are the result of the development of diversity skills.

Constructivism may also be used to study the power relationship differentials between the observer and observed (Freire, 1970/2010). These power relationships (oppression and marginalization) have many adverse outcomes. In education, marginalization affected both ethnically diverse students (Freire, 1970/2010; Hussey, Fleck, & Warner, 2010; Rendón, 2002) and ethnically diverse faculty (Allen, & Han, 2009; Howard, Jeffcoat & Piland, 2012; Huber, 2009; Jayakumar, Mighty, Ouellett, & Stanley, 2010; Schoorman & Acker-Hocevar, 2010). Researchers found that ethnically diverse students at predominately White institutions experienced alienation and unwelcoming college climates that were detrimental to student success (Feagin, Vera, & Imani, 1996; Fries-Britt & Turner, 2002; Nelson-Laird, Bridges, Morelon-Quainoo,

Williams, & Holmes, 2007; Pascarella & Terenzini, 2005; Rankin & Reason, 2005). Similarly, ethnically diverse college faculty continued to feel marginalized and experienced a lack of research support (Iverson, 2007; Jayakumar et al., 2009; Ladson-Billings, 1999). Ethnically diverse students experience a negative sense of cultural identity because of institutional or societal oppression and marginalization (Birman, 1994; Taylor, Gillborn, & Ladson-Billings, 2009). Ethnically diverse students felt torn between fears of losing their personal identity (Lowery-Hart & Pacheco, 2011), or feared being segregated into activities based on racial and ethnic identities (Palmer, Maramba, & Holmes, 2011). Many ethnically diverse students have learned to accept the negative stereotypes perpetuated by the dominant group of their culture and ethnicity (Torres, Howard-Hamilton, & Cooper, 2003). Negative internalized messages can affect student success because how one sees him, or herself can alter self-efficacy and future performance (Bandura, 1982). Thus, positive affirmation and validation are central to the success of ethnically diverse students (Barnett 2011; Nieto, 1996; Rendón 1994; Torres, 2006). Ethnically diverse students who were able to appreciate and maintain pride in their culture were more likely to be academically successful, develop their networking skills, and deal with barriers effectively (Bucher & Bucher, 2010).

Constructivism may also be used to teach White students what it means to be White. When White students learned about White privilege, power, and oppression, they initially felt confused or were in denial (Tatum, 1994). Critical race theory (CRT), White identity theory, and Whiteness studies used the terms *oppression*, *marginalization*, and *dominant groups* (Bonnett, 1996; Freire, 1970/2007; Hardiman, 1994; Helms, 1990;

Nayak, 2007; Trechter & Bucholtz, 2001). This study focused on understanding student-to-student, cross-cultural engagement in the MOSAIC program. Strayhorn (2009) argued, the cross-cultural engagement increased ethnically diverse students' sense of belonging.

CRT. Following the civil rights movement, ethnically diverse individuals who sought justice were discriminated against by the courts. The ethnically diverse struggled to explain to those in power (e.g., White male judges) why the judicial system was not equitable for them. Similarly, ethnically diverse students and faculty felt injustices in the educational system (Delgado & Stefancic, 2001). CRT unfolded as a response to the prejudice and discrimination that emerged against policies meant to level the educational playing field for racial minorities such as affirmative action and school integration (Delgado & Stefancic, 2001). CRT is an offshoot of critical legal studies (CLS), and its main contention was that White men had power and dominion over certain groups (Taylor et al., 2009). Further, legal scholars maintained that the law has contributed to racially and socioeconomically based oppression (Taylor et al., 2009). The premise of CRT was that in the United States, racism was the existing state of affairs (Delgado, 1995). Ethnically diverse students need to be able to voice their perceptions and experiences of the subject community college to help administrators, faculty, and staff, at this predominately White institution understand their needs.

Storytelling in CRT. Storytelling is very popular in CRT. Storytelling is used to analyze or dissect the culturally accepted assumptions that minimized ethnically diverse individuals or groups (Delgado, 1995). In education, European focused curriculum provided an avenue to eliminate or silence perspectives other than those of the dominant

group (e.g., rich, White men; Swartz, 1992). Another method of silencing perspectives and voices is through the hiring of predominately White faculty and staff. Critical race theorists posited that educational institutions have the potential to oppress and marginalize ethnically diverse students and faculty, as well as the potential to emancipate and empower ethnically diverse students and faculty (Solórzano & Yosso, 2002). Critical race theorists used the counter-story to tell the stories (history) of the marginalized and to challenge stories (interpretations) of racial privilege (Solórzano & Yosso, 2002). Although used in 4-year institutions, Jain (2010) found that CRT had not been used in community colleges to scrutinize scholarship or practice.

Splintering of CRT. With a legal foundation, CRT and radical feminism were used to evaluate laws, policies, and social structures that affected ethnically diverse individuals or groups (Closson, 2010; Delgado, 1995). Through the years, CRT has been adopted by Asian Americans, Latino/a (LatCrit), and Lesbian, Gay, Bisexual, Transgender, Queer (queer-crit) interest groups (Delgado & Stefancic, 2001). Movement into these subgroups was considered *splintering* (Delgado, 1995). Belonging to more than one of these subgroups was referred to as *intersectionality*, (e.g., a lesbian Latina would belong to two groups; Closson, 2010).

CRT and the educational realm. CRT explored issues in the law and examined the relationships between power and the construction of social roles in academia (Ladson-Billings, 1998). Ladson-Billings and Tate (1995) contended that educational research on student success failed to address the concept of race. Solórzano (1998)

posited that CRT should be used to challenge educational theory, policy, and practices that may subordinate certain racial and ethnic groups in educational settings.

White identity theory and critical studies in Whiteness. While the premise of CRT was that racism is embedded into society, it is by default embedded in educational systems (Delgado, 1995; Ladson-Billings & Tate, 1995). Another theory, White Privilege contended that Whites have privileges not afforded to ethnically diverse individuals and that Whites take these privileges for granted (MacIntosh, 1990; Marx, 2008). In the United States, Whiteness is the dominant race, and this dominance permeated into community colleges and universities. Although depriving ethnically diverse students of the opportunity to explore their cultures may seem advantageous for Whites; Vásquez, (2007) found that White students were also deprived of linguistic and intercultural opportunities. These linguistic skills and intercultural interactions are essential for both White and ethnically diverse students to navigate successfully in a pluralistic and global society. Learning about White privilege is a new concept for many White students. Thus, as White students learned about the effects of racism on ethnically diverse students, they found themselves in (a) disbelief or denial, (b) psychological or physical withdrawal, or (c) engaged enough to deal with their guilt or uncomfortable feelings (Tatum, 1994). Cabrera (2011) found that colleges perpetuated systemic racism if they did not provide White men with the opportunity to learn about White privilege during the first year of college. Todd, Spanierman, and Poteat's (2011) research supported diversity and inclusion activities as a means to evoke positive social and emotional growth among White students regarding racial issues.

One scholar developed a stage model to generalize the identity development process across racial and ethnic groups. According to Phinney (1990), groups have an identity or common bonds inherent to humans. Generally, people assume that only ethnic minorities have culture. Many Whites were unaware of what Whiteness meant in terms of unearned societal privileges resulting in the status quo (McIntosh, 1990). Several researchers developed Whiteness Models (Hardiman, 1994; Helms, 1990; Sue & Sue, 1999).

Social identity theory. The early days of CRT focused mainly on race. Over the years, CRT evolved to include women and other groups (Delgado & Stefancic, 2001). Due to the early focus of CRT, the MOSAIC program utilized social identity theory as its foundation because it tended to be more inclusive of race, ethnicity, gender, culture, religion, sexual orientation, and other forms of diversity.

The conceptual framework for human development theory is attributed to Erikson (1968). Erikson maintained that identity is developed in late adolescence when the conflict between identity and identity diffusion is resolved. Erikson posited that identity is an individual's ability to be oneself and to have continuity and sameness. This definition is broad enough to be used with identity development in other areas such as race, ethnicity, age, gender, religion, sexual orientation, and diversity.

Tajfel and Turner (1979) developed social identity theory through their work with intergroup behavior and conflict. Tajfel and Turner posited that groups maintained their social status by focusing on negative characteristics of others and that this is a foundational characteristic of prejudice and discrimination. Social identity theory is

relevant to the study because of the small percentages of ethnically diverse students who currently attend the subject community college come from predominately White public schools and neighborhoods, and many of these students begin to explore their social identity in college.

Five stages of identity development. Other social identity theorists, Hardiman and Jackson (2001), posited that there are five stages of identity development: (a) naïve or no social consciousness, (b) acceptance (c) resistance, (d) redefinition, and (e) internalization. Movement through each of these five stages takes time. By the time of this study, nine months to two and a half years had elapsed, giving the students in the MOSAIC program time to move through some of these stages.

Seven vectors of identity development and student development theory. Chickering and Reisser (1993) built on Erikson's (1968) theory with the seven vectors of identity development. The seven vectors were (a) developing competence, (b) managing emotions, (c) moving through autonomy toward independence, (d) developing mature interpersonal relationships, (e) establishing identity, (f) developing purpose, and (g) developing integrity. These seven vectors are now commonly known as student development theory.

Taub and McEwen (1992) argued that the environment of predominately White colleges could impede or delay the development of African Americans. It is plausible that Taub and McEwen's findings may apply to other ethnically diverse groups like Hispanics and Native Americans.

Diversity Training

Whereas the purpose of this responsive program evaluation was to learn about the perceptions and experiences of students participating in the MOSAIC program, the training curriculum should incorporate best practices in diversity training. The MOSAIC program may be the students' first exposure to diversity and inclusion training, and the students' may not understand the framework that guides the training. This lack of understanding warranted an overview of best diversity and inclusion training practices and how the MOSAIC program aligned to the best practices. The diversity and inclusion training approaches discussed next vary and comprehensive of the factors to consider when applied to diversity and inclusion training design.

Purpose and methods for diversity training. Diversity and inclusion training tended to be associated with organizational needs and objectives. Ferdman and Brody (1996) developed a model that described diversity-training efforts based on an extensive literature review. This model consisted of three categories called the *why*, *what*, and *how* of diversity training (Ferdman & Brody, 1996).

Why conduct diversity training? The organization needs to understand *why* they are conducting diversity training. Three imperatives under the *why* question are: (a) legal and social pressures, (b) moral imperatives, and (c) business success and competitiveness based on the work of Cox (1993). The subject community college has to comply with federal, state, and local mandates, has moral imperatives to be inclusive and a good public steward. The goals of affirmative action and financial aid programs were to provide equal access for all students in order to enrich the educational environment with a

diversity of experiences and perspectives (Civil Rights Act, 1964). As a moral imperative and federal mandate, the subject community college needs to ensure the academic success of the state's fastest growing populations. If they fail to meet these goals, the subject community college could face declining enrollment as students seek other institutions to meet their needs.

What are the desired outcomes for diversity training? Once the organization understood *why* they were conducting diversity training, they needed to understand *what* the purpose was (Ferdman & Brody, 1996). According to Ferdman and Brody, diversity and training goals depended on: (a) the orientation of the diversity training, (b) the level of change, individual or organizational, required, (c) the objectives and targets, and (d) how the training was positioned. Jackson and Hardiman (1994) developed the two diversity training orientations (social justice and individual differences) used by Ferdman and Brody. The level of change sought through diversity training included the individual, interpersonal, group, intergroup, organizational, or community and societal levels (Ferdman & Brody, 1996). At the individual, interpersonal, group, or intergroup level, the training goals could provide knowledge and information or increased awareness and understanding, a behavioral change, or skill development (Ferdman & Brody, 1996). At the organizational level, the goal could be a cultural or a systems change while the goal of the training might also involve community and societal change (Ferdman & Brody, 1996).

How to conduct diversity training. *How* to conduct diversity training depended on the desired learning outcomes and whether or not the training was experiential or

didactic, or individual or group (Ferdman & Brody, 1996). Training duration (short or long term) and the role of the trainer (e.g., teacher, facilitator, model, or consultant) were the other determinants of *how* to conduct the training (Ferdman & Brody, 1996).

Exploring *why* diversity training is vital for the organization, asking *what* are the desired outcomes, and questioning *how* the training will be conducted provided a solid foundation for diversity training curriculum designers (Ferdman & Brody, 1996).

Although understanding the *why*, *what*, and *how* aides in curriculum design, it was also imperative to evaluate the varied perspectives behind diversity training.

Diversity perspectives. There are five diversity-training perspectives. Carter (1995) posited that these perspectives were (a) *universal*, (b) *ubiquitous*, (c) *traditional*, (d) *race-based*, and (e) *pan-national*. The *universal* perspective focused on human similarities and de-emphasized differences by emphasizing terms like *melting pot* and *salad bowl* (Carter, 1995). The *universal* perspective tended to focus on individual uniqueness and downplayed sociopolitical history and intergroup power relationships (Carter, 1995). In the *ubiquitous* perspective, culture included many aspects including geography, income, gender, age, religion, sexual orientation, and so on (Carter, 1995). In the *ubiquitous* perspective, differences were validated and celebrated, and differences were not considered dysfunctional (Carter, 1995). Birth is the only way to become a member in the *traditional* perspective (Carter, 1995). For example, someone born in Brazil is considered to have the same culture as others born in Brazil. In the *race-based* perspective, cultural groups were identified based on racial characteristics (e.g., skin color, language, and physical features; Carter, 1995). Belonging to a racial group (not

geographical location) defined culture in the *pan-national perspective* (Carter, 1995). An example would be Whites in Great Britain or the United States. There are advantages and disadvantages to each of these perspectives. Understanding the diversity training perspectives is crucial for developing a common understanding about diversity perspectives. However, diversity perspectives are only one aspect of diversity training. The other aspect is inclusiveness.

Inclusiveness. Through these five diversity perspectives it is easy to recognize that diversity training is not limited to race, culture, or ethnicity, but is inclusive of other forms of diversity. Several leading scholars in multicultural education embraced an inclusive diversity philosophy (Banks, 2002; Ferdman & Brody, 1996; Thomas, Tran, & Dawson (2010). Thomas and Plaut (2008) posited that it did not matter if the student was in higher education or a corporation, both organizations needed to promote inclusion, cultivate an appreciation and understanding of diversity, and minimize resistance toward diversity.

According to Banks, diversity included variance, variety, and a range in characteristics (race, social class, ethnicity, sexual orientation, [dis]ability, religion, ableness, and so on). In the early days of diversity training, the focus was on differences, without much focus on inclusion. Thomas et al.'s diversity instruction alternative model (DIAM) or the diversity and inclusion model explored why inclusion is essential for diversity training.

DIAM. Diversity is complex. Thomas et al.'s (2010) DIAM promoted diversity and inclusion principles simultaneously and built on the work of Stewart, Crary, and

Humberd (2008). The traditional diversity method was a group-based model focused on the difference approach or the *us* versus *them* framework. The focus of the traditional method of diversity training was on others. The traditional method encouraged resistance and essentialism and ignored the multiple dimensions of diversity (e.g., Hispanic female or Black and Hispanic female or Hispanic lesbian; Thomas et al.). In contrast, the DIAM model focused on multiple identities (intersectionality of identities). DIAM was theme oriented, considered the trainer's identity, and the strategic integration of majority allies that led to inclusion (Thomas et al.). In DIAM, diversity management and diversity initiatives included everyone in the organization (Thomas et al.).

Four levels of inclusion. Another aspect of diversity training involved the incorporation of *inclusiveness* into diversity training. Banks (2002) posited that there were four levels of inclusion: (a) the *contribution* approach, (b) the *additive* approach, (c) the *transformative* approach, and (d) the *social action* approach. Diversity and inclusion training using the *contribution* approach focused on the contributions of various groups, whereas the *additive* approach included a module dedicated to diversity (Banks, 2002). In the *transformative* approach, the diversity-training curriculum was viewed from multiple nondominant perspectives, and the *social action* approach provided opportunities for action along with the acquired knowledge (Banks, 2002). In the educational landscape, much of the diversity education remains focused on the contribution and addition approach, whereas the transformative and social action approach benefits all.

Other considerations. Application of learned skills is necessary for skill mastery. Thus, diversity and inclusion training programs must include an opportunity to apply

relevant skills learned (Bendick, Egan, & Lofhjelm, 2001). One method recommended by researchers included practicing the learned skill or interacting through role-playing for lasting effects outside of the training (Garavan, 1997; Gleason et al., 2011). Some students may not be developmentally ready for diversity and inclusion training. Huber (2009) found that it was essential to consider students' developmental needs when designing opportunities that involved students' examination of self and others. Feedback is also necessary for student growth and reflection. Notably, relevant feedback helped individuals assess their growth or progress (King, Gulick, & Avery, 2009).

Overall, the intent of the MOSAIC program is to help students develop diversity skills, diversity awareness, and an understanding of diversity in order to raise diversity consciousness (Bucher & Bucher, 2010). The MOSAIC program concludes with a call for action or positive social change at the subject community college and in the community. An example of a social justice outcome of the MOSAIC program would be for students to challenge the status quo at the subject community college and demand that multiple perspectives are represented in all academic areas (Patton, Shahjahan, & Osei-Kofi, 2010). Another social justice outcome of multicultural training involved an increase in empathy toward others, agency, and understanding (Joy & Cundiff, 2014). Without multicultural training, Torres-Harding, Steele, Schulz, Taha, and Pico (2014) found that college students tended to ignore issues of sexism and racism and focused on helping the less fortunate or political activism. In addition, college students without multicultural training focused less on collaboration, shared decision-making, and empowerment (Torres-Harding et al., 2014).

Implications

This project study involved a responsive program evaluation of the student MOSAIC program. Initially, the program served the community college employees, but it was offered for the first time in the summer of 2011 for students. The purpose of this case study was to capture the perceptions and experiences of students involved in the MOSAIC program. The project for this study is a responsive program evaluation report for the stakeholders of the subject community college (see Appendix A). Findings from the responsive program evaluation may be used to support programming efforts at the subject community college and possibly other community colleges using the program in the subject community college district.

Summary

Diversity is everywhere. Inclusion is not. Diversity and inclusion are integral to student success in higher education. The qualitative analysis of the perceptions and experiences of students in the MOSAIC program provided feedback for program designers to modify or enhance the MOSAIC program. A literature review affirmed that the MOSAIC program was designed utilizing best practices for diversity and inclusion training. The responsive program evaluation provided college administrators with insight to students' perceptions and experiences in relation to diversity and inclusion training and its effect on student persistence and retention. The methodology used for this study is discussed in Section 2. Section 3 provided an overview of the project (responsive program evaluation), and literature review. Section 4 covered project strengths and

limitations, personal reflections about the process, self-evaluation and implications, applications, and directions for future research.

Section 2: The Methodology

Introduction

The increase of ethnically diverse students at the subject community college and national initiatives for accountability suggested that implementing proactive strategies such as the MOSAIC program were warranted to recruit and retain ethnically diverse students. Equally important was the opportunity for all students to develop the intercultural skills to navigate successfully in a pluralistic and global society. The purpose of this study was to learn about the perceptions and experiences of students participating in the MOSAIC program through a responsive program evaluation. The central research question focused on capturing the voices of students concerning their perceptions and experiences of the MOSAIC program, with an emphasis on the voices of ethnically diverse students.

I used a case study research design to collect and analyze data for a responsive program evaluation of the MOSAIC program at a large community college in the southwest. I interviewed nine students who attended one of the MOSAIC programs beginning with the summer of 2011 through the spring of 2013. The purpose of the interview was to learn about their perceptions and experiences of the MOSAIC program. Issues originating from the student interviews generated qualitative evidence about the student perceptions and experiences of the program (Abma, 2006; Guba & Lincoln, 1989; Stake, 1975).

Qualitative Research Design and Approach

In this study, I addressed questions focused on the perceptions and experiences of students who completed the three levels of the MOSAIC program. The problem was that

officials needed to gain insight into students' perceptions and experiences of the MOSAIC program at the subject community college. A qualitative research design was selected over a quantitative design to allow for deeper, richer information from student participants (Stake, 2005). The research design and justifications for the research design are discussed next, followed by the considerations for the responsive program evaluation.

Research Design

An intrinsic case study was the preferred method to capture the perceptions and experiences of a group of individuals such as the participants in the MOSAIC program (Hancock & Algozzine, 2006; Merriam, 2009). Conducting individual interviews with participants from several semesters of the MOSAIC program provided diverse voices and more intensive and in-depth insight into the phenomenon. Further, individual interviews ensured that ethnically diverse student voices were not silenced, disengaged, or marginalized (Creswell, 2012a/2012b). A qualitative study was well suited to the conceptual framework of this study based on the constructivist nature of meaning-making involved in the diversity and inclusion training (Patton, 2002). Other factors considered included the context-bound nature of the MOSAIC program, the ability to capture diverse voices, and the design flexibility (Patton, 2002). It would be impossible to capture how the students make meaning from their experiences through quantitative research. Rather, the ability to dig deeper and ask questions when issues emerged was a characteristic of case study research (Patton, 2002).

Case studies are suitable for problem-based research, and in this study, the problem was the lack of understanding of the student perceptions and experiences of the

MOSAIC program (Ellis & Levy, 2008). Therefore, for this qualitative research design, I utilized an intrinsic case study to gain a better understanding of the MOSAIC program at the subject community college through a responsive evaluation (Stake, 2005).

Justification of the Choice of Research Design

The qualitative research design was selected over quantitative and mixed-methods designs in order to capture the perceptions and experiences of student participants. Qualitative research follows an inductive approach for discovery, whereas quantitative research follows a deductive approach (Lodico, Spaulding, & Voegtler, 2010). The open-ended research questions allowed me to dig deeper and understand the meaning of participant perceptions and experiences of the MOSAIC program (Creswell, 2012a). A quantitative design would not allow for digging deeper; time and financial constraints made a mixed-methods design impractical for this research.

Other qualitative research designs considered, but eliminated, included ethnography, grounded theory, narrative, and phenomenology. The ethnography research design was excluded because ethnography is used to study human society and culture (Merriam, 1998). Ethnography focused on a specific culture with its observable learned patterns of behavior (Hancock & Algozzine, 2006). Ethnography was inappropriate for this study seeking to understand the perceptions and experiences of participants from diverse cultures in a specific setting (e.g., the MOSAIC program).

Given that the focus of grounded theory was based on substantive theory development (Merriam, 1998), it too was unsuitable for this study because it was not my intention to create a new theory.

Although narrative analysis or stories are often used in CRT, the first person account (individual story) with a beginning, middle, and end (Merriam, 2009) was improper for this study because the students' perceptions and experiences about the phenomenon of interest were being sought, instead of a full account or a story.

The crux of a phenomenological study is on the phenomenon or the experience itself with an emphasis on human experiences (Merriam, 2009). Phenomenology was unsuitable for this study because my goal was to explore multiple students' perceptions and experiences of the MOSAIC program.

These five methods, ethnography, grounded theory, narrative, and phenomenology are purpose-based research approaches, while the case study is a problem-based research study (Ellis & Levy, 2008). The case study is suitable for this study seeking students' perceptions and experiences in the MOSAIC program.

Description of the Type of Program Evaluation

There are two types of program evaluations, responsive and summative. In a responsive evaluation, the evaluator collects the data and presents them to the program organizers while the program is in progress, with the goal of changing or improving the program (Spaulding, 2008). Another name for responsive evaluation is formative evaluation (Patton, 2002; Stake, 2005). A responsive program evaluation focuses more on the program participants rather than on facts and numbers and is typical of summative evaluations (Patton, 2002). The focus on program participants and the use of qualitative data makes the responsive program evaluation suitable for this study..

Justification of the Choice of Program Evaluation

I selected the responsive evaluation for this research because of the emphasis on humanizing the evaluation process (Patton, 2002; Stake, 1975) and because responsive evaluation allows for input concerning the perspectives and experiences of diverse stakeholders (Patton, 2002). In contrast, the focus of a summative evaluation is to report on whether or not the program achieved its benchmarks (Spaulding, 2008). The summative evaluation was not suitable, because the MOSAIC program is not grant funded, nor does not have defined benchmarks that must be achieved.

From the student interviews, I was able to identify students' issues and concerns (Patton, 2002) for this responsive program evaluation. As such, the research design was in alignment with the research question, *What are students' perceptions and experiences of a student diversity and inclusion training program?* The responsive evaluation was justified because responsive evaluation is based on the work of Stake (2005), who is a respected author writing about using the case study research design based on the constructivist paradigm.

Before embarking on a program evaluation, it was important to understand the program evaluation approaches.

Program Evaluation Approach

There are four types of program evaluations approaches. Spaulding (2008) listed the four approaches as (a) objective-based (based on program benchmarks), (b) goal-free (allows for many findings or outcomes), (c) expertise-oriented (evaluator is content expert and can judge as to program's viability), and (d) participatory (program

participants are involved in evaluation). I ruled out the objective-based program evaluation because the MOSAIC program is not a grant-funded program (Spaulding). Further, the MOSAIC program is an academic class, so the instructor assesses course outcomes. I ruled out the expertise-oriented approach because I am a novice scholar. The participatory approach was ruled out by the IRB due to the potential of introducing bias in this study. Therefore, I selected the goal-free approach because it allowed for unforeseen outcomes, (Spaulding, 2008; Thiagarajan, 1975) and emergent issues and themes based on students' perceptions and experiences of the MOSAIC program (Abma, 2006; Patton, 2002). I gained a strong understanding of the theoretical framework for this study so as not to interpret data based on preconceptions and prejudice (Liamputtong, 2011).

Participants

Participants for this study consisted of students or alumni of the subject community college who participated in the MOSAIC program from the summer of 2011 through the spring of 2013. In this study, each semester of the MOSAIC program students will be referred to as cohorts. The first MOSAIC program cohort was enrolled in the summer of 2011. A new cohort enrolled in the MOSAIC program every semester since then.

Criteria for Selecting Participants

It was my intent to use purposeful sampling for selecting individuals to represent a variety of *information rich* perceptions and experiences of the MOSAIC program's ethnically diverse participants (Patton, 2002). The e-mail invitation to participate in this

study was sent to all the MOSAIC program participants beginning with the summer of 2011 and ending with the spring of 2013 due to the small sample size (less than 200 total participants). Further, the ethnically diverse participant pool was even smaller.

Justification for Number of Participants

One of the common issues in qualitative research is deciding how many participants to include in the study. The common measure for a sufficient sample in qualitative research is *saturation*; the point where no new data is obtained (Holosko & Thyer, 2011). The other criterion for the number of participants is *redundancy*, defined as the point where no new information was forthcoming from data collection (Lincoln & Guba, 1985). For this study, *saturation and redundancy* were reached after the seventh interview, but all nine interviews were used to provide a voice for diverse students (Patton, 2002).

Procedures for gaining access to participants. Access to program participants required following the Walden University's and the subject community college's IRB protocols. Permission was granted by the subject community college and community college district's IRB to conduct research at the subject community college. The subject community college's office of research and institutional effectiveness provided contact information of the students completing the MOSAIC program beginning the summer of 2011 through the spring 2013. The subject community college also provided access to a conference room or class to use for the interviews.

Methods of establishing a researcher-participant working relationship. As an employee of the subject community college, potential student participants may already

know me through my roles as the manager of career services, manager of veteran services, adjunct faculty, or through my involvement with various student groups. In the invitation to participate in the study, I included my brief biography that outlined my current roles at the college and my role as a doctoral student and researcher. I shared that this research study was not related to my professional roles at the subject community college. Further, I noted that I did not have a role in evaluation of participants for grades or for retention in college programs. I assured students that their participation, or lack of participation, would not affect his or her role as a student at the subject community college.

A researcher-participant working relationship was established by maintaining open lines of communication and by making students aware of each step of the process. I was open and available to answer students' questions. Before the interview, I welcomed and thanked the student for agreeing to participate in this study. I reviewed that I am a student at Walden University and that I was conducting a responsive program evaluation of the MOSAIC program. I also mentioned the class name affiliated with the MOSAIC program that made it more familiar to the student. I explained that I would be asking a series of open-ended questions and was open to anything they had to say. I also reviewed that anything they shared would be strictly confidential and that I would be using pseudonyms such as Student 1, Student 2, and so on to represent each student in the study. Before beginning the study, I read all the interview questions to each student to provide him/her with an opportunity to share any concerns. None of the students

expressed a concern. I also followed specific measures for the ethical protection of study participants.

Measures for Ethical Protection of Participants

Several measures were employed for the ethical protection of study participants. These measures included obtaining IRB approval, informed consent and confidentiality of participants, respect for persons, and beneficence and justice.

IRB

I received Walden University's Institutional Research Board (IRB) approval #07-23-13-0197460 and IRB approval from the subject community college's district, IRB #2013-05-280, to conduct research. Both of these measures were undertaken for the ethical protection of study participants. IRB approval included a letter of cooperation from the subject community college granting permission for access to students and facilities such as the interview room.

Informed Consent and Confidentiality

Once IRB approval was granted from both institutions (Walden and the subject community college district), all the MOSAIC program students were sent an invitation e-mail to participate in the study. Attached to the invitation e-mail was the informed consent form (requesting an electronic signature). Students were instructed to respond to the invitation by e-mail. The invitation e-mail included a personal introduction, the purpose of the study, the time commitment required for the interview and the follow up, and the dates, times, and location of the interviews. The e-mail stated that participation in the study was voluntary and confidential. The informed consent form described the

purpose of the study, provided sample interview questions, discussed issues of confidentiality, and included the option to stop participation in the study for any reason.

Respect for Persons

Participants of this study consisted of adults and did not include vulnerable populations. Further, I was fully aware of and utilized cultural sensitivity.

Beneficence and justice. Participants were informed of any inherent risks and benefits of participating in the study (Liamputtong, 2011). I informed study participants that I would use pseudonyms to protect their identities in the study, but that I might use some identifying characteristics such as ethnicity and gender. Further, participants were informed that the individual interview sessions would be audio recorded for data collection accuracy, described how these files would be stored and protected, and that they would not be compensated for their participation. All study participants were treated fairly, and the study did not exclude particular people or classes of adults.

Data Collection

I conducted one-on-one interviews to capture the perceptions and experiences of nine MOSAIC program participants for this qualitative research study. Through the interview responses of the MOSAIC program participants, this responsive program evaluation served to improve the program. The findings are intended only for the evaluation setting (Patton, 2002). I used open-ended questions to capture the perceptions and experiences of students for this goal-free evaluation.

I used one-on-one interviews as an avenue to capture perceptions and experiences of the MOSAIC program participants. Individual interviews were recommended over

focus groups by Walden's IRB to ensure student confidentiality. I allowed 60 minutes for each individual interview and approximately 45 minutes for follow-up (member checking). The individual interviews took place at the subject community college in a private room (either a classroom or a private conference room; see Appendix B for the list of individual interview questions).

Justification of Data Collection Choices

An interview is a generally accepted method of data collection in qualitative research. Individual interviews provide advantages such as participant confidentiality. Interviews allow for the exploration of unfiltered perceptions of the MOSAIC program, while providing scheduling convenience for the participants (Creswell, 2009). The individual interviews allowed participants to discuss sensitive diversity and inclusion topics more openly. Potential disadvantages of the individual interview were that some participants might not be as articulate or perceptive as needed to gather deep information for the study (Creswell, 2009). This was not the case for this study, as all interviewees provided rich detail of their experiences.

Appropriateness of Data Collection Choices

Individual interviews were an appropriate form of data collection for the MOSAIC program because the study participants had already completed the MOSAIC program. The constructivist orientation of the study lent itself to individual meaning making (Merriam et al., 2007). Interviews allow for clarification through in-depth probing and the asking of more questions to gain understanding (Glesne, 2011). Individual interviews are a less threatening method to discuss personal behaviors and

attitudes of diversity and inclusion than a focus group (Glesne, 2011). I intended to interview 10 to 12 of the MOSAIC program participants for approximately one hour each, followed by approximately one hour for follow up (member checking). Although data saturation and redundancy were achieved by the seventh interview, I interviewed all nine students to capture diverse voices. Member checking occurred in person and by phone because some of the interviewees had already transferred to another institution or could not easily return to the subject community college. I was unable to reach one of the participants for a member checking.

Process for Collecting Data

Individual interviews were conducted in a private classroom or conference room at the subject community college so that the interview was in a private, familiar, and comfortable environment. Individual interviews were held at a time that did not conflict with class attendance. The initial three interviews were conducted during the fall of 2013, and the last six interviews occurred during a one-week period in January 2014. Although five students responded to the initial e-mail in the fall of 2013, only three were able to schedule an appointment. The first three interviews were held on a Friday when students were not in class. Based on the feedback from these three students (the interview timing was difficult due to midterms and projects), I did not resend the invitation e-mail again until January 2014. At this time, 10 students responded. The students responded to the invitation e-mail in a variety of ways. One student responded by e-mail, others volunteered in person, and some students called me. Again, due to schedule conflicts, only six out of the 10 students were available for interviews resulting in a total of nine

interviews for this study. I found that after the seventh interview that no new ideas or themes were emerging, and as a result, there was a redundancy of ideas and saturation of themes (Patton, 2002; Stake, 2005). I interviewed students before the start of the spring semester. Interviewing before the semester began provided me the opportunity to interview students who had transferred to other institutions and were still in town for the winter break.

During each interview, the participants were asked a series of open-ended questions followed by probing questions based on participant responses. See Appendix B for the list of interview questions and probes. I estimated each interview to last approximately 60 minutes. Ten minutes was devoted to introductions, review of the informed consent form, and of the interview process. Actual interviews lasted between 30 and 45 minutes. I used an electronic audio recorder to record each individual interview and to capture the participants' responses while allowing the opportunity to jot down notes and observations. After the session, the interviews were assigned a pseudonym to ensure confidentiality in data reporting. I downloaded each audio recording and labeled each *Student 1* through *Student 9*. I also annotated personal reflections were on a notebook following each interview.

Systems for Keeping Track of Data

I took notes, before, during, and after each interview to supplement the audio recording. These notes were kept in a my personal notebook. I downloaded the audio recordings to my password-protected personal computer and transcribed each interview verbatim. I began data analysis as soon as all the audio recordings were transcribed,.

Hatch (2002) posited that data analysis was a process of extracting meaning from patterns in the data and sorting into themes reflecting stakeholder and participant concerns. I looked for potential themes, categories, patterns, or relationships. Once I coded the data, I had the interview participants review my data for accuracy, and the peer debriefer reviewed my data for reliability. The peer debriefer was required to sign a confidentiality agreement. The data that was made available to the peer debriefer only contained students' pseudonyms.

Following data analysis, participant confidentiality was maintained by storing audio recordings on my personal, password-protected computer and backed up to a password-protected USB drive. Written files and the backup USB drive will be stored in a locked filing cabinet in my home, where they will remain for a period of 6 years as required by the subject community college district and Walden University. This process also meets the confidentiality requirements of Walden University. Care has been taken to protect participants' privacy by not disclosing demographic or other information that might reveal participants' identities.

Procedures for invitation to participate in study. Once IRB access from both institutions (Walden University and the subject community college) was gained, an e-mail was sent to the subject community college's Office of Research and Institutional Effectiveness for a list of participants of the MOSAIC program from the summer 2011 through spring 2013. All participants were sent an e-mail requesting participation in the study.

Role of the Researcher

As a former participant in the employee the MOSAIC program, I am familiar with the program from an employee and participant perspective. I have not taught, nor been directly involved with the student the MOSAIC program other than a preliminary discussion. I did not hold a supervisory position or a position of trust with any of the participants. However, I was present when the MOSAIC students presented summative program data or as they facilitated a diversity experience for college administrators and policy group leaders.

Other disclosures include that I am a first-generation Latina, and at the time of this study, I served as the Diversity and Inclusion Committee Chair at the subject community college and the district. I have served in this capacity for 6 years. This position brought me in contact with the MOSAIC program faculty and facilitators. Through my role as manager of career services, I may have worked with students one-on-one with career development or classroom presentations. I also mentored students in a leadership program and supervised student employees. I am an adjunct faculty at the subject community college in the business and counseling divisions. These positions allowed for a professional, yet comfortable, relationship with students. I did not invite students to participate in the study with whom I was serving as supervisor, career advisor, leadership program mentor, or whom I was instructing.

Data Analysis

The data analysis process included how and when data were analyzed, the software program used to facilitate data analysis, and the type of analysis conducted.

How and When Data Were Analyzed

General impressions of each interview during and after each participant interview were captured through audio recordings and personal notes. I gathered further impressions after replaying the recorded interview in its entirety, followed by more notes. Soon after each interview, I transcribed each participant's interview using a Microsoft Word table so that I could separate questions from responses and annotated general impressions from my notes. According to Hatch (2002), data analysis was a method of extracting meaning of the data so that the findings could be reported to others. I searched for meaning throughout the interview, transcription, and data analysis process.

I began the inductive process by listing all the interview questions on a Microsoft Excel spreadsheet. Then, using in vivo coding or a short phrase taken from a section of data from each student transcript, I began the coding process (Miles & Huberman, 1994). I followed this process for each participant interview. I identified each row of in vivo code with the participant's interview number. For example, I used S1 for Student 1, S2 for Student 2, S3 for Student 3, and so on. I also included the interview transcript page number to facilitate context finding (e.g., #1 for page 1, #2 for page 2, and #3 for page 3, and so on). During this process, if the participant answered a question other than the question being asked, I entered the response under the appropriate question, still

using the aforementioned process. For example, if I asked the participant about his or her experience in the program, and if they responded with program strength, I noted the response under the program strengths. Sometimes, I entered the responses in two places. Initial thoughts and interpretations were not needed because with the addition of new data from each additional interview, clear patterns began to emerge (Hatch, 2002). After only seven interviews, it was evident that the interviews were information rich and data saturation and redundancy were achieved; but I transcribed and analyzed all nine interviews to give voice to diverse participants (Patton, 2002).

Software programs. I used Microsoft Word to capture the participant interview transcriptions. To adjust the speed of the audio interviews, I used Audacity to play the interviews at slower speeds to facilitate the typing of the interviews. Then, I used Microsoft Excel spreadsheets for managing the coding process.

Coding procedures. Once the in vivo responses from all study participants were entered into categories as described above, I began rereading the data to search for relationships in the categories, seeking support, or looking for inconsistencies in the data, and completing a domain analysis (Hatch, 2002). According to Hatch, data analysis was a method of extracting meaning from the data and of organizing and cross-examining the data. Through this process, I reread the data, and created domains based on the semantic relations and searched for themes within and across domains as recommended by Hatch (2002). Three major domains emerged from the data. These domains included ways to foster diversity consciousness, intergroup relationships, and

positive social change. These findings of the data analysis are discussed in more detail next.

Findings

This study addressed research questions focused on the perceptions and experiences of students completing the three levels of the MOSAIC program. The problem was that the MOSAIC program officials needed to gain insight into students' perceptions and experiences of the MOSAIC program at the subject community college. The MOSAIC program faculty and staff obtained an evaluation of the program at the conclusion of each cohort, but an in-depth analysis was lacking. A qualitative research design was selected over a quantitative design to allow for deeper, richer information from student participants (Stake, 2005). The conceptual frameworks for this study included constructivism, components of critical race theory, critical studies in Whiteness, social identity theory, and best practices for diversity and inclusion training. The central research question focused on capturing the voices of students about their perceptions and experiences of the MOSAIC program, with an emphasis on the voices of ethnically diverse students. This responsive program evaluation was based on a qualitative case study research design.

Participant Demographics. Nine participants from three semesters of the MOSAIC program cohorts were interviewed to solicit student perceptions and experiences of the MOSAIC program. Issues generated from the MOSAIC program participants provided qualitative evidence about their perceptions and experiences of the

program (Abma, 2006; Guba & Lincoln, 1989; Stake, 1975) and provided program faculty and facilitators with qualitative evidence of the effectiveness of their program.

The study participants represented a diverse group of students (White and ethnically diverse) including six men and three women. The breakdown of the participants' demographics in this study are shown in Table 1.

Table 1

Numbers of the MOSAIC Program Participants by Ethnicity Diversity

Ethnic diversity	Number
Asian	1
Black	2
Hispanic/Latino	1
Native American	1
White	6
Total	11

Note. Some study participants identified with more than one ethnicity and consisted of nine students: six men and three women.

Roles of the MOSAIC Program Study Participants. Some program participants assumed leadership roles following the MOSAIC program. Table 2 listed the various roles of the MOSAIC program participants interviewed for this study. The MOSAIC program's student facilitators and interns obtained additional training (public speaking and facilitator training) following the completion of the MOSAIC program. The public speaking course was designed for students interested in becoming facilitators or interns in the MOSAIC program. Thus, the speeches in this class (e.g., informational, persuasive,

and so on) focused on diversity and inclusion topics. According to the study participants, facilitators and interns were differentiated in that facilitators served as peer instructors of the MOSAIC program content for the next student cohort in the MOSAIC program. Student interns assisted with a variety of the MOSAIC program activities and program logistics. The roles of facilitator and intern fluctuated for some of the study participants, based on the evolving needs of the MOSAIC program. Table 2 outlined the various roles of the study participants in the MOSAIC program.

Table 2

Study Participant Roles in the MOSAIC Program

Participant roles	Number
Student only	4
Student and intern	2
Student, facilitator, and intern	3

Note: Four of the students in this study participated as a student only, two participated as a student and intern, and three participated as a student, facilitator, and intern.

Thirty-three percent of the study participants indicated that they were ethnically diverse, and 67% identified as White (see Table 1). Forty-four percent of the study participants participated in the MOSAIC program as a student only, 22% as a student and an intern, and 34% as a student, facilitator, and intern (see Table 2).

Three domains emerged from the findings: (a) Domain 1: Fostering Diversity and Inclusion Consciousness, (b) Domain 2: Fostering Intergroup Relationships, and (c) Domain 3: Fostering Positive Social Change. The three domains and the themes and subthemes that emerged from the data analysis are discussed next.

Domain 1: Diversity and Inclusion Consciousness

After I transcribed each student interview, I proceeded with data analysis. I began by entering the student responses using in vivo code under each interview question. When this process was completed, patterns of included terms began to emerge. Two themes surfaced from the included terms: a) diversity and inclusion awareness and understanding, and b) diversity and inclusion skills. Each theme also resulted in subthemes. Once the included terms were organized by themes and subthemes, the semantic relationship to the cover terms became evident. The first domain that emerged from student the interview responses was fostering diversity and inclusion consciousness. Table 3 displayed how the two major themes diversity and inclusion awareness and understanding and diversity and inclusion skills emerged from the in vivo code. The two subthemes of awareness of self and social identity and awareness of others are related to theme 1, diversity and inclusion awareness and understanding. Theme 2, diversity and inclusion skills included the ability to recognize and combat discrimination and ways to express interactions that are more inclusive. See Figure 1 for a visual representation of the symbolic relationships in Domain 1.

Table 3

Semantic Relationships Between Included Terms and Cover Terms for Domain 1

Included terms	Semantic relationships	Cover terms
1) Awareness of self and social identity <ul style="list-style-type: none"> • Things affect me • Increased insight on own perspective • Became more comfortable with self • Became more confident 		
2) Awareness of others <ul style="list-style-type: none"> • Things affect others • I realized I'm not always the minority • Awareness of other cultures and groups • Gained a greater understanding of cultures that I am currently familiar with • Heard about people's stories • Aware of other people's feelings • Aware of other people's experiences • Expanded my singular and group perspective of individuals and groups • But also in MOSAIC is for us to reshape our perspective of the world 	1 and 2 are ways to:	Foster diversity and inclusion awareness and understanding
3) Diversity and inclusion skills <ul style="list-style-type: none"> • Recognize and combat discrimination by expressing interactions that are more inclusive • Made me think before saying something harmful • Learned how to work with others • Took into account perspectives of the greater influential group of myself and my peers and other peoples' selves and their peers as well • Became more aware of how I treated people based on race, religion • Became a more tolerant person 	3 is a way to:	Foster diversity and inclusion skills

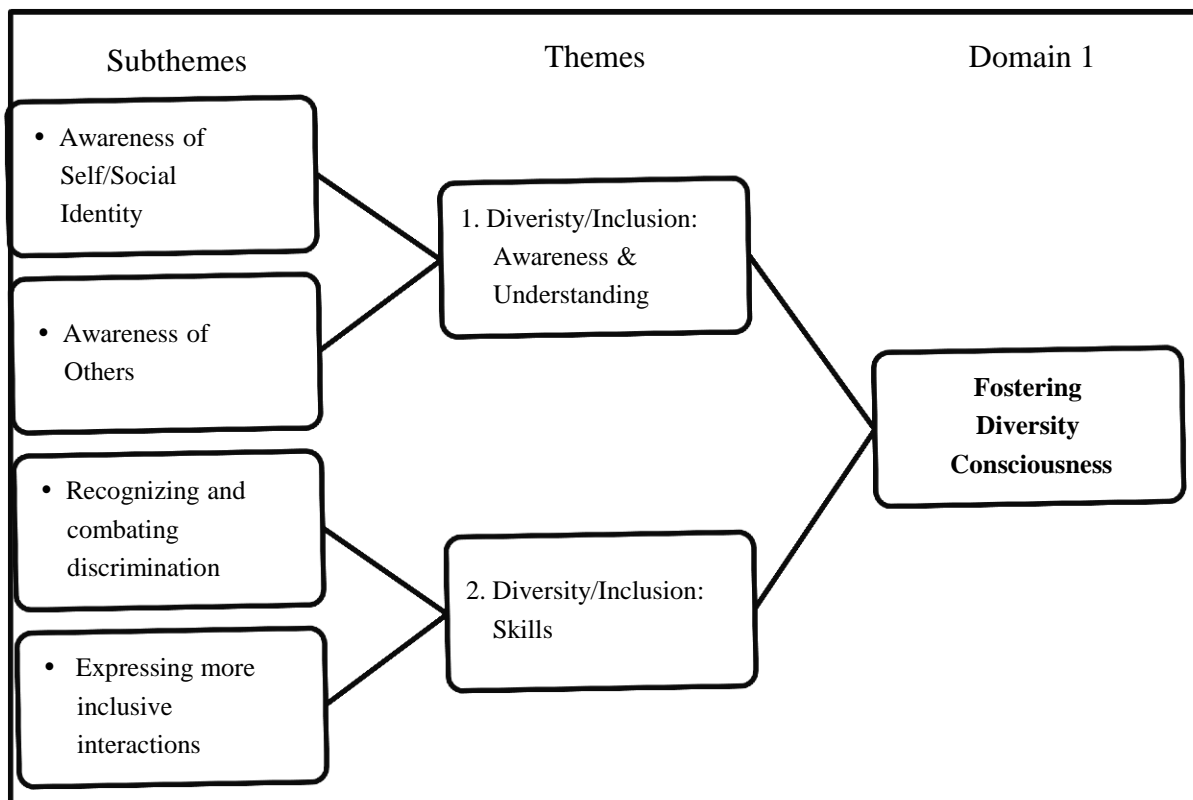


Figure 1. A display of how the two major themes in Domain 1 emerged from the data (subthemes) and were symbolically related.

Theme 1: Diversity and inclusion awareness and understanding. Diversity and inclusion awareness was comprised of two subthemes: a) awareness of self and social identity and b) awareness of others. It was evident throughout the students' responses that the students shared experiences that enhanced students' knowledge of self and others.

Subtheme 1a: Awareness of self (social identity). One of the first subthemes to emerge was self-awareness. Both ethnically diverse and White participants indicated that they learned about their social identities. Student 1 learned about his social identities and related the social capital or what he termed *agencies* attached to each identity. For example, Student 1 expressed his understanding of agencies by saying, "Because

typically your agencies are, uh, White, male, uh, middle-aged, or so, but I fall into many agencies.”

Another way that students learned about their social identities was through activities such as the Identity Activity. The Identity Activity was an activity used to help students learn about themselves and others. Students self-selected a social identity and shared stereotypes that were negatively associated with the identity and words that they never wanted to hear associated with the identity again. This activity provided students with an opportunity to stand up for their identity, while allowing students to learn about other identities from each other with the goal of gaining a deeper understanding of others. Student 2 shared his experience with the Identity Activity:

I am, you know this race, or I am, this uh, belief structure, I am x, y and z and then you would get to stand in front of a board that represented you, and say this is what I never wanna [sic] hear again, and I think that was a very empowering thing. There was everything from White people to pot smokers. Like, there’s every social group that you felt that you belonged to the most. In addition, in that group, I really liked the I—I guess I’d say progressive atmosphere, because it allowed anybody to say whatever they wanted to—it was permissible.

Student 3 was more explicit when she related, “The thing that got me about MOSAIC was the first time in the class we were learning about ourselves and being able to accept others, no matter what.” While learning about themselves, it was inevitable that students also learned about others. The subthemes provide more examples of how awareness of others occurred.

Subtheme 1b: Awareness of others. In this predominately White institution, students may be aware that ethnic diversity exists, but not have many opportunities to interact with ethnically diverse students in or out of the classroom. Student 1 acknowledged his lack of diverse experiences growing up in this predominately White community. Student 1 said, “Growing up here in ____ and it’s not the most diverse population. So I am kinda [*sic*] sheltered to a lot of things, at least I was, when I was being raised.”

Student 1 related that his exposure to diverse students increased because of participation in the MOSAIC program,

It’s mainly because of the people that I have been exposed to because of the program, and actually being able to work with more—I want to say more of a diverse—but different individuals. People that are really different from myself.

Student 2 emphasized the diversity of the MOSAIC program participants when he said, “I saw that they—everybody came from really—really distinctly different backgrounds—there were Black people, there were Christians, there were Muslims.”

While learning about others, students became aware of the concept of privilege (e.g., White privilege, heterosexual privilege, socioeconomic privilege, and so on) and of the oppression of certain groups (e.g., Blacks, Hispanics, Lesbian, Gay, Bisexual, Transgender and Queer [LGBTQ] and so on). Student 6 indicated that she increased her awareness as a result of becoming a MOSAIC program facilitator. While researching a social justice topic, she learned how the justice system was not equitable for ethnically

diverse populations. Student 6's research led to the following realization about race based sentencing and systemic oppression,

So one thing I learned is—the difference between [criminal] charges against people who have crack, and people who have cocaine, and that difference is people who have crack, they say, are typically, a minority population, so they get jail time, they get harder time. While, those who have cocaine, are usually higher class, and they're White, so they get less time. So, that is a systemic oppression.

Recruiting students to participate in the MOSAIC program was not random. Rather, it involved purposely recruiting diverse students to create a diverse learning environment. Student 6's perspective of working with diverse students was as follows,

You have the opportunity to learn from others that are in the room—because, if I just went through this with people I've known since elementary school—I'm probably not going to really learn anything new, because I know their stories.

Student 2 shared another perspective. He said,

I believe that it's great to have people that look different to each human in class even though that's kind of a crappy thing to say. It's kinda [*sic*], it's a backwards discrimination kinda [*sic*] thing, but I honestly do believe that it's different to have difference [diversity] in this class.

On a more personal level, students also looked internally and acknowledged their own prejudices or biases. Student 7 expressed, "It's like you see enough diversity as it is, you think you're fine enough just being there. But, then you start to realize what kind of biases and judgments you might have." Student 7 also recognized the importance of

understanding what it was like to be unaware of cultural nuances. He experienced cultural differences through the MOSAIC program activity named BARNGA®. BARNGA® was played with groups of participants sitting at different tables. Each table was given a set of rules that was different from the other tables, but the participants were not aware of this detail, and participants were not allowed to speak while playing. After playing, the first round with a common set of instructions, winners from each table moved to another table, that unbeknownst to them, had a different set of rules. Participants continued to play the card game with their own understanding of the rules, while the other players appeared to be confused. Concerning his experience with BARNGA®, Student 7 recounted, “So it’s [BARNGA®] supposed to be like going into a different culture, which is really cool. Things you don’t really think about. What some of the challenges would be if you’ve never been out of the country.”

Experiences like the Identity Activity and BARNGA® helped students to begin to develop an awareness and understanding of self and others. In addition to developing awareness of self and others, the MOSAIC program participants also developed diversity and inclusion skills.

Theme 2: Diversity and inclusion skills. The participants indicated that they learned several diversity and inclusion skills. These skills included recognizing and combatting discrimination and expressing interactions that were more inclusive.

Subtheme 2a: Recognizing and combating discrimination. Participating in the MOSAIC program activities allowed students to develop the skills to recognize and combat discrimination. Activities like BARNGA® exposed students to feelings

associated with being an outsider, while at the same time exposing students to their own reactions to others with different perspectives. Of course, most BARNGA® participants assumed that what they were doing was right. However, Student 6's experience with BARNGA® led her to question herself,

So, say you are on Table #1 and on mine it says, 'Ace trumps all'. At your table yours is 'Ace is the lowest.' Therefore, as you play the game, as people start moving up and moving down from tables, um, we start playing by our own rules. And, when we see someone else playing by their rules, we don't know what they are doing. I was just like, 'I misread the rules. That's what happened. I don't know what happened. I misread them.' Um. And then I learned it was different instructions and I was like, 'Oh, that's interesting! O. K.'

Experiencing the feelings associated with being an outsider and being insecure about the rules of the game set the foundation for helping students to become open to other perspectives. Yet, if students were confident that they were right, their behavior tended to be aggressive and demeaning toward others. Student 6 commented on the intolerance she witnessed, as a facilitator, of some of the BARNGA® participants.

According to Student 6,

Some people stomp, er, stomp their hands on the table, or point their finger (student sternly wags her finger at an imaginary person). And, then afterward, they feel like jerks, cuz [*sic*], they're like 'Wow! I had a different set of instructions and this person didn't. And I assumed that they knew.' And activities like that [BARNGA®]. I really think going through an activity really helps people

understand. Cuz [*sic*] the way it's set up, you do a small activity, and you get those learning concepts just from the activity, but really they apply everywhere, like everywhere in life.

The MOSAIC program presented many active learning exercises that helped students begin to recognize how discrimination manifests itself. The students were very open about admitting some of their own prejudices and judgments of others. For example, Student 7 revealed his past prejudices and new attitudes toward the LGBT community, “Cuz [*sic*], I've just been real close-minded cuz [*sic*] of all the preconceived judgments that you have about the gays and lesbians, and I just go with it a little bit more, uh—open-minded because we are all people.”

Student 8 indicated that he participated in a variation of the Identity Activity in which judgments based on race surfaced. Student 8 stated,

We split into racial groups. And, there was a Caucasian group, a Hispanic group, a Black group, and I think there was an Indian group. And our job, was to take a giant sheet of poster board outside and list as many racial pejoratives as we could about the other groups. And this got a bit out of hand, because we would have to go into the classroom and read it to the other groups. And everyone was a bit demoralized after that day. But, at the next meeting, we were also a lot more aware of how we just know dozens upon dozens of offensive terms, that we are not just quite sure that we picked up over the years, and the fact that we were able to apply them. And, that's one activity that really stood out about knowing how we judge people based on race. But, they don't do that activity any more.

The MOSAIC program students who participated in this version of the Identity Activity consisted of students training to be facilitators, and were co-enrolled in the three-credit intercultural communication class. Facilitators in the MOSAIC program now take a public speaking course instead of the intercultural communication class.

Not only did students share that they learned to recognize bias and discrimination, they also learned to combat discrimination, beginning with stereotypes and judgments. Most study participants mentioned that before the MOSAIC program they used vocabulary that was offensive to others with hardly a thought to the harm it caused the receiver either directly or indirectly. Many of the students shared that they now corrected the use of vocabulary that was offensive to others. For instance, Student 3 mentioned that the phrase, “That’s so gay” was part of her everyday vocabulary. Student 3 observed,

Realizing that every person is judgmental, whether they realize it or not, and that saying mean things like *retarded* or *gay* is not O.K. Even though we use it like we use *happy* or stuff like that. It was really hard to realize how people just take those words for granted, like they don’t mean anything, even though for some people, it is the worst insult you can give—MOSAIC has taught me to be more open and be aware of when I am judging people.

Student 5 provided another example of group stereotyping when he acknowledged a bias shared by his friends, “A lot of my friends say that Mexicans, like not necessarily—they are bad, but no good comes out of them, stuff like that.” Student 5’s behavior changed as a result of participating in the MOSAIC program. Now, when he hears his friends make negative comments toward Mexicans, Student 5 corrects them

in the following manner, “I’ll try to talk to them and say why some of things might not be correct, or even if they are correct, they are nowhere near to the degree, that they themselves hold it up to be.”

Finally, another way students combatted discrimination was through becoming allies for others or actively serving in the community to help the underserved. These community service activities were discussed further under positive social change. Another outcome was that students learned to become more inclusive as discussed in subtheme 2b.

Subtheme 2b: Expressing more inclusive interactions. Students developed the skill to be more inclusive toward others. Student 8 expressed how he became more inclusive,

The experience of participating in MOSAIC made me more aware of how I interact with other people and that I wasn’t really interacting with them too much. I kind of, just got stuck with my social group. But, after this experience, I started making more friends and relationships with people of other backgrounds.

Another inclusive interaction resulted when Student 1 recognized and conquered his preconceived stereotypes and prejudices about another student. Student 1 disclosed,

For example, there is one person in particular, who when I first saw ___ I was like even kinda [sic] taken aback. And, it was just stereotypes and, uh, prejudice from whenever. And, I just had never been exposed to someone, uh, like ___ before.

And then, just being around ___, like now ___ is like one of my best friends. And just being able to have that interaction has been huge!

As an international student, Student 3 was afraid of opening up to other students.

She divulged,

I wasn't the kind of person that was going to go out, and you know, and meet a lot of people and just be the kind of person that just has friends, like, like, having friends was just like so rare. And, like being a person that was able to open up to others was not even an option for me. It was either, someone is going to approach me first, and then we are going to be friends, but I am not going to approach anyone first.

The MOSAIC program contributed to her change in attitude. Student 3 said,

After my first semester at _____ in 2011—my second semester, I took the MOSAIC class, which taught me about diversity and inclusion. And, while taking that class, I realized that not being able to have friends was something that was a choice of mine; it was more a fact of me being afraid of other people's rejection. Diversity has just taught me how to, if I just be [*sic*] myself and be a happy person and open to others, then others will just come to me, and that making friends is going to be easier than everything else. I've learned that there are a lot of different people out there and there are different ways that you should approach different people, and since I've taken MOSAIC, I have become a more social person.

Student 8 expressed how he embraced diversity and inclusion. After the MOSAIC program, Student 8 participated in a global diversity event and he was one of eight White students amongst a group of more than 82 international students. Student 8's experience ensues,

I was thrown into a situation where I had to interact with other people, and it went fantastically. I made a bunch of friends that I still keep in contact with today, who are from around the world, and I'm not sure I could have done that if I had not been a participant in MOSAIC.

A year after the MOSAIC program, Student 8 participated in a living abroad experience where he demonstrated intercultural and inclusive behavior. Student 8 conveyed,

I actually went to Indonesia in the summer of 2012. I was the only White person I saw while there. And the entire time, I just kind of left the American culture in the dust and accepted where I was, and their culture, and how they lived, and what they do, and it was probably the most fun month I had ever had. If I had not done MOSAIC, and I went over there, I probably would have been more resistant, and stubborn, and I would try to do American things, and just be a tourist, and not interact with the other people. But, by going through MOSAIC, I have definitely become more embracing, accepting, and interested in learning the ways of other people.

In summary, Domain 1: Fostering Diversity Consciousness, consisted of two themes, diversity and inclusion awareness (self and others) and diversity and inclusion skills (recognizing and combating discrimination and expressing inclusive interactions).

Domain 2: Fostering Positive Intergroup Relationships

Domain 2: Fostering positive intergroup relationships emerged from the in vivo codes. The in vivo code was comprised of the themes (a) intergroup dialogue, (b) belonging, and (c) friendships as shown in Table 4. A visual representation of the themes and subthemes for Domain 2 is shown in Figure 2.

Table 4

Semantic Relationships Between Included Terms and Cover Terms for Domain 2

Included terms	Semantic relationships	Cover terms
1. Intergroup dialogue <ul style="list-style-type: none"> • It's an opportunity to share stories; I don't want stories of discrimination, bias, or oppression to keep happening – • Dialogue after activities is incredibly important –learn from each other learning from diverse populations • Lot of idea sharing • Everyone had to respond or participate in dialogue 		
2. Belonging <ul style="list-style-type: none"> • Recruiting makes people feel noticed • Making people feel included • Brings more people into the community— after this program Honors became more active and inclusive 	1, 2 and 3 are ways to:	Foster positive intergroup relationships
3. Friendship <ul style="list-style-type: none"> • People become friends (e.g., like a family) • Creating change in community formed stronger bonds • Developed friends with other college campuses' students • Brings people together 		

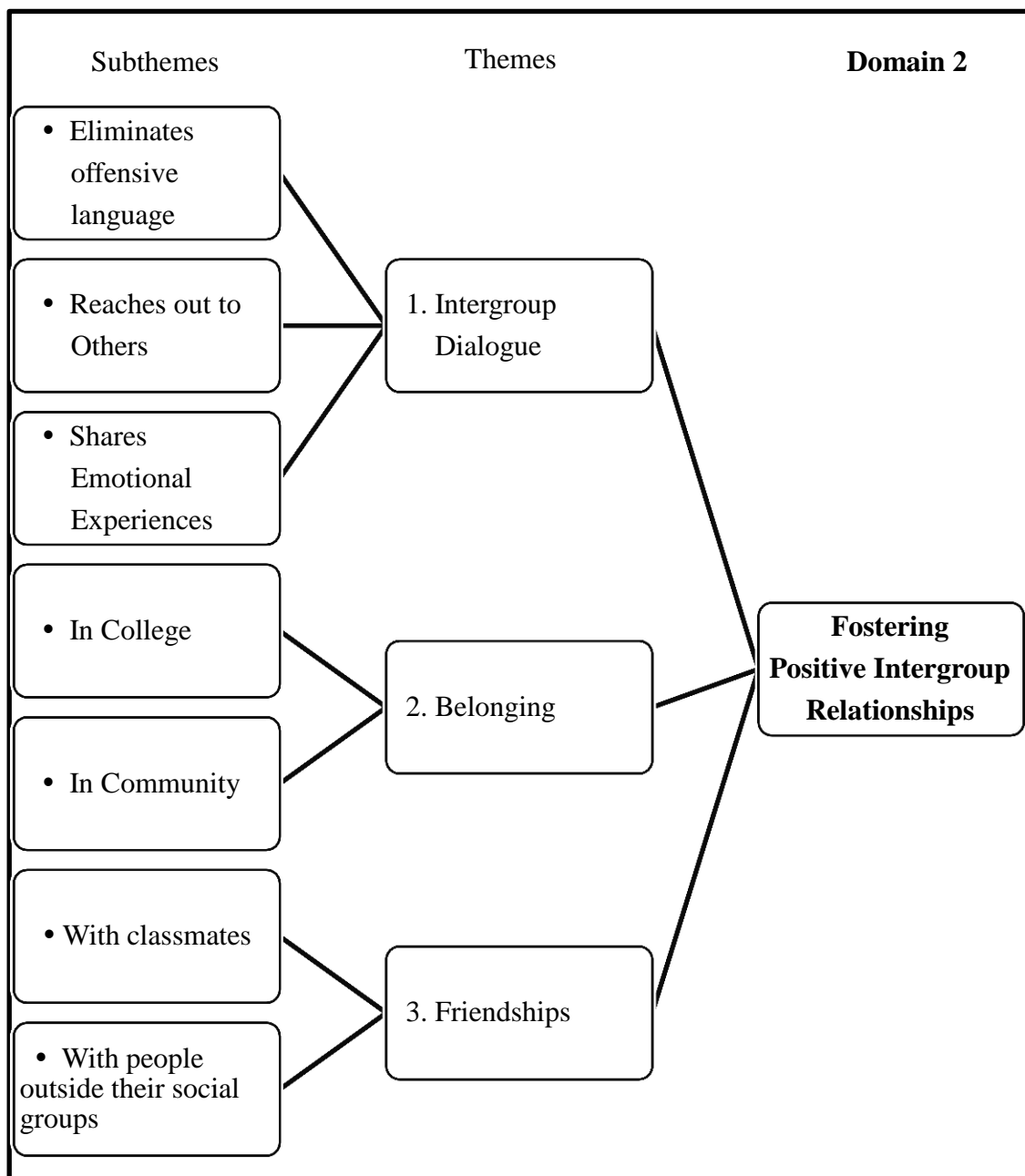


Figure 2. A display of how the three major themes in Domain 2 emerged from the data (subthemes) and are symbolically related.

The MOSAIC program facilitators provided students with the opportunity to participate in intergroup dialogue at the conclusion of each activity. The intensive nature of the MOSAIC program format (week long, 3-day, or 3 consecutive weekends) helped

students to bond with each other and created a sense of community not typical of a college class. The intergroup dialogue at the conclusion of each activity afforded students with a sense of belonging at the subject community college and friendships were forged.

Theme 1: Intergroup dialogue. Communication played a major role in the MOSAIC program. Dialogue occurred throughout the program, but especially at the conclusion of program activities. Participating in intergroup dialogue encouraged students to open up to each other so they could learn and grow from and with each other. Regarding intergroup dialogue, Student 6 related,

I think the dialogue is incredibly important. Cuz, [sic] you have the opportunity to learn from others that are in the room—I am a person that really enjoys dialogue and different perspectives because, I mean, I am only going to be able to see like through my eyes. And, given the opportunity to be in a room and talk with people about complex topics is really exciting to me.

Student 7 said,

These activities included things that seemed as though they were simple games, and then coming together after the game to see what we learned, and whether or not it was consistent with what the instructors and mentors wanted us to learn.

In her role as a facilitator, Student 4 said, “Then you have the ones that are kind of isolated—but at some point they have to share something.” Dialogue was an integral part of the program and provided a voice for ethnically diverse students. Student 9 said,

A lot of the students were learning about things that I experienced—And I got to share my story. When they were talking about the Holocaust in Europe, I told them about the holocaust that happened to the native people.

Student 4 shared an example of the communication growth associated with intergroup dialogue. Student 4 said that she did not realize that she was being unfair to her White boyfriend when she assumed that he was incapable of understanding her cultural perspective. Student 4 said,

I'm the minority and they're the people in power [Whites]. I realize that it's not always like that. I realized how it—how it makes them [Whites] feel—Now I understand, when, um—like ____ would tell me, like, 'Oh, just because I'm White'—you know—'That's not fair that you're saying that just because I'm White I don't care about this.'

To explain her newfound cultural perspective, she asked, “What if someone told me, ‘You don’t understand because you’re Brown?’ I would be so offended.” Student 4 realized that she was perpetuating stereotypes even though she was ethnically diverse.

The way students communicate with each other left lasting impressions. Years after participating in the Identity Activity, several of the students referred to it as *the words that hurt* activity. An important lesson learned from this activity was the importance of communication and that harmful words left a lasting impact on students. Through intergroup dialogue, students heard the painful stories of others from others.

Theme 2: Belonging. Students participating in the MOSAIC program tended to form tight bonds with each other. Participating in the MOSAIC program helped

strengthen intergroup relationships and created a sense of belonging at the subject community college for participants. Student 4 said, “At the beginning—everyone was different. No one really knew each other—I had already made my opinion about them. ‘Oh, I don’t like her,’ ‘Oh, I don’t like him,’ ‘Ugh—he’s annoying’.”

Once the students began to work together as facilitators in the community, Student 4 stated, “It just changed completely—it made everyone closer.” Student 8 said, “MOSAIC brings more people into the community—after this program. Honors became more active and inclusive.” Student 7 said, “One of our strengths is being able to make people feel included, we don’t get cliquy with our program. We try to break that up as soon as we see it.” Finally, like many of the students, Student 3 said, “I’ve become a more confident person—I’ve become involved in more clubs at school—now I’m an intern for MOSAIC.”

Theme 3: Friendships. One of the outcomes of the MOSAIC program was that students became friends with each other and were more likely to make friends outside of their social groups. Student 3 said about her experience with the MOSAIC program, “I’ve never seen a group of people become friends faster and become—kind of like a family.” Student 2 remarked on his attitude toward the people in the class, “When I first saw them—I saw them as pawns, and then when I left the class, I saw them as friends.”

Domain 3: Fostering Positive Social Change

Domain 3, fostering positive social change, was established from the in vivo code and the themes and subthemes are shown in Table 5. Two of the major themes that emerged for positive social change were self-efficacy and experiential learning.

Theme 1: Self-efficacy. It was evident from the MOSAIC program study participants had developed a strong sense of self-efficacy, and this was especially evident in the facilitators and interns. All students believed that they had the ability to develop and maintain relationships with diverse groups. Three subthemes that emerged from Self-Efficacy were peer modeling, social encouragement, and leadership.

Table 5

Semantic Relationships Between Included Terms and Cover Terms for Domain 3

Included terms	Semantic relationships	Cover terms
1. Self-efficacy		
a. Peer Modeling		
• Opportunity to work with others on social issues		
• If we want to be a generation of positive social change, we need to teach it to people		
b. Social encouragement		
• Learned how to work with others		
• Helped me understand diverse populations and cultures		
• Shared stories; I don't want stories of discrimination, bias, or oppression to keep happening	1 and 2 are ways to	Foster positive social change
• I've become an ally or an advocate		
c. Leadership development		
2. Experiential learning		
a. Group and Community		
• Spent weekends helping people		
• Looking for ways to integrate positive social change into my major		
• Fed the homeless		
• Made a difference in the community		

Subtheme 1a: Peer Modeling. Learning from one's peers surfaced as a strength for the program. Student 1 said,

First thing that jumps out at me is having peers facilitating. It think that's been—it's crazy! It's a really weird feeling, but like in a really good way. Just to have people up there who are like your age that you relate to. It is very relatable. And with that they all definitely come off like they know what they are talking about and they know what they are doing. They are trained well.

Student 2 also felt strongly about the peer facilitators. He said, "I think that students teaching students is definitely probably the biggest strength, at least to me."

Subtheme 1b: Social encouragement. Students felt empowered to make a difference in college and community. In gaining a better understanding of others and the challenges they faced, many of the students became allies or advocates for other groups. Student 4 indicated, "I learned so much about LGBT." Student 4 said,

We even went to support—for a law that was for the school [student went to petition district to include gender identity and expression in the district's nondiscrimination policy]... we went to support that. And, like before, I would not have cared.

Student 4 said, "It [MOSAIC] opened up my eyes so that I could take action into a problem that I didn't think was my problem."

Subtheme 1c: Leadership development. In the MOSAIC program, the students who took the initiative to become peer facilitators or interns enhanced their leadership skills in the MOSAIC program, the subject community college, or community. The

MOSAIC program contributed to the development of leadership skills for the students as they peer facilitated diversity topics, organized activities, and found ways to contribute to positive social change in college and community.

Theme 2: Experiential learning. Experiential learning was another positive outcome of the MOSAIC program. Students were encouraged to create experiences outside of their comfort zone and to work in groups to create positive social change in the community

Subtheme 1a: Group. All of the activities and simulations in the program were designed to provide experiential learning experiences for the students. The students were well versed in the power of the group in accomplishing goals. Student 7 said, “If someone is trying to do something on their own, we always try to help them out. It’s always easier when you have people there that want to make the world a better place.” Student 7 shared the example of a student who wanted to feed the homeless, and he posted his goal on Facebook, but did not get a good response. Then the MOSAIC program students and staff heard about it. Student 7 said, “We got people together, uh, to come help him out—he’s not the loudest, but he is really passionate.” The MOSAIC program students helped the student achieve his goal of feeding the homeless.

Subtheme 2b: Community. The MOSAIC program facilitators, interns, and students were very active in the community. Both Student 6 and Student 7 mentioned working with the homeless community during the winter break. Creating positive social change in the community was not limited to the semester of enrollment. Students participated in various other activities including organizing the rUnDead 5K. The

rUnDead 5K raised over \$1,000 for a local children's hospital and over 100 people participated.

The themes emerging from Domain 3 are self-efficacy and experiential learning.

Figure 3 provided a visual representation of theme and subthemes of Domain 3.

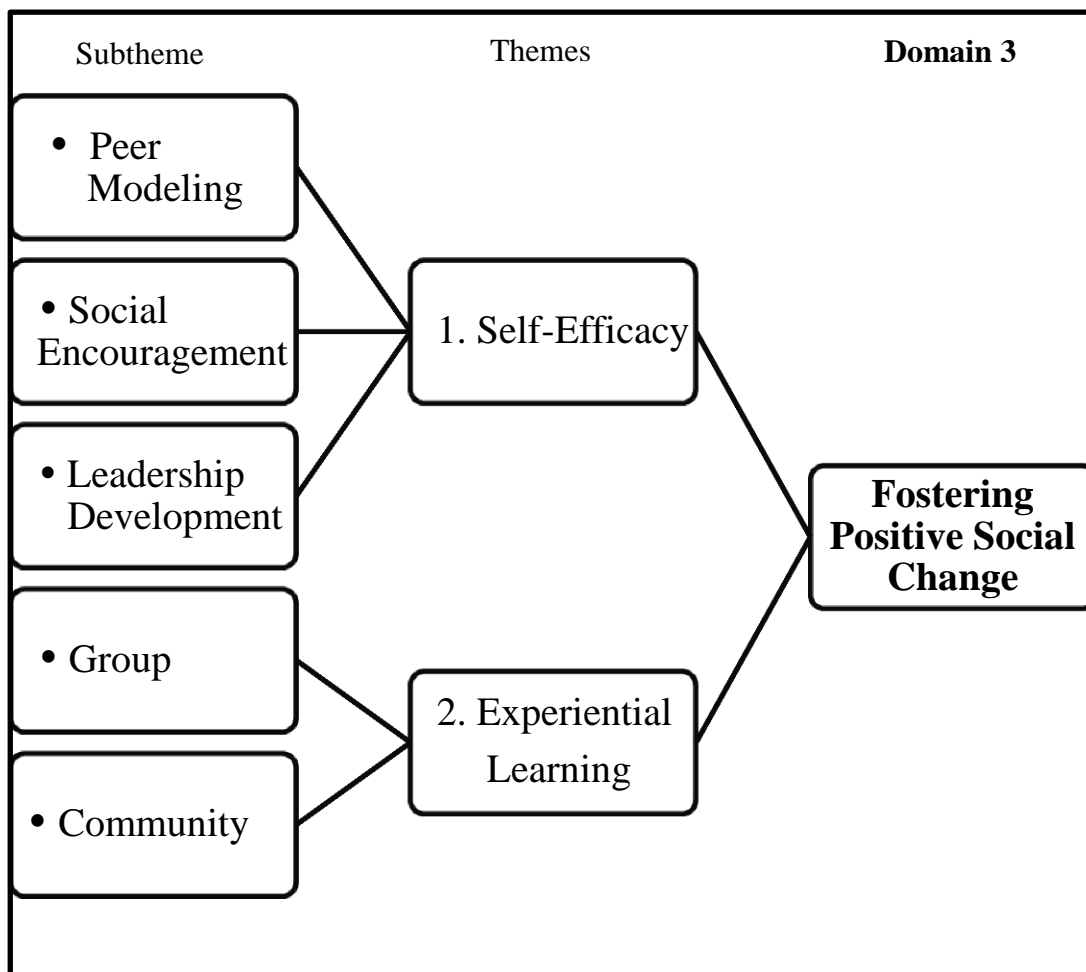


Figure 3. A display of how the two major themes in Domain 3 emerged from the data (subthemes) and are symbolically related.

The three domains in this study are interconnected. Although the initial learning that occurred in the MOSAIC program began with Domain 1 and moved in a linear fashion to Domain 2 and then Domain 3, the type of learning that the students expressed

was nonlinear. Instead, student learning moved back and forth between domains at any given point. This nonlinear movement occurred across domains because the MOSAIC program learning experiences were circular and nonlinear. For example, the more a student participated in positive social change in Domain 3, the more a student's awareness and skills grew (Domain 1) or the more Intergroup Relations increased (Domain 2). The cycle may also be repeated. See Figure 7 for a visual representation of the three domains and themes.

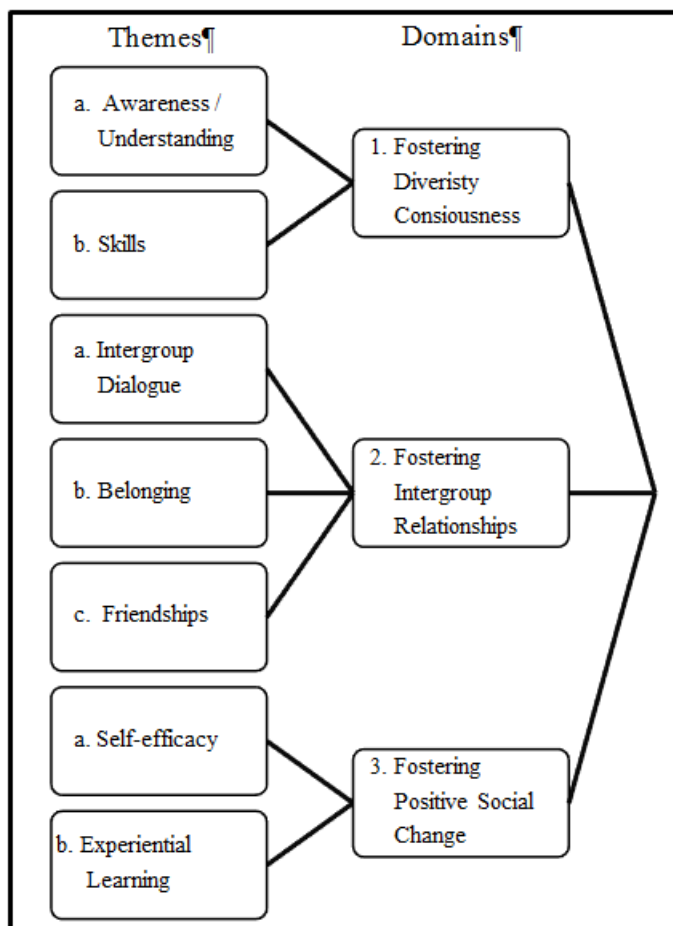


Figure 4. All three domains are interconnected and although training delivery is linear, learning is not.

Evidence of Quality

I transcribed the audio recordings as soon as possible after each individual interview. Once I completed the analysis and findings, I sent Section 1 and Section 2 to the peer debriefer. The peer debriefer was a member of the faculty at the subject community college and is a graduate of the Ed.D program at Walden University. The peer debriefer recommended that I add themes and subthemes to each domain for clarity. The peer debriefer recommended that I add figures to clarify the relationships in the tables. In following the peer debriefer recommendations, the analysis became more complete. I resent the revisions to the peer debriefer for further review. At this point, I also sent the study participants a preliminary analysis and allowed them to elaborate on their interview responses to ensure that I accurately captured their perceptions and experiences of the MOSAIC program and to provide clarification, if needed (Stake, 2010). Interview participants reviewed their responses in the context of this study and had the opportunity to elaborate or clarify their comments. I was unable to reach one of the students.

Discrepant Cases

A few discrepant cases arose through the interview process as students shared their perceptions, experiences, attitudes, behaviors, and strengths and weaknesses of the MOSAIC program. Overall, the study participants shared that the MOSAIC program was a worthwhile program for learning about diversity and inclusion. The students also shared their perceptions and experiences of program strengths and weaknesses. When discussing program weaknesses, some students were concerned about being identified due to their

candor. Therefore, I am sharing the program strengths and weaknesses without identifying the sex or student number for the student(s) sharing their concerns.

Program Strengths and Weaknesses

According to the students, having peer facilitators was one of the distinguishing features of the MOSAIC program. The MOSAIC program staff spent two semesters training and coaching these peer facilitators to assist with the facilitation of subsequent the MOSAIC program cohorts. The first MOSAIC program cohort was the only MOSAIC program cohort to attend training from employee facilitators. The first MOSAIC program cohort facilitated the second MOSAIC program cohort in the spring of 2012. Following are the comments shared by study participants concerning peer facilitators.

Strengths: Peer Facilitators

The students shared that peer facilitators were a significant program strength. One student shared, "I would say that students teaching students is definitely probably the biggest strength, at least to me." The student continued, "The other strengths of the class were that there were a lot of interns or, there were a lot of facilitators in the program, which made it great. They were very spirited."

Weaknesses: Handling of Conflict Between Peer Facilitators and Staff

Although the peer facilitators were considered a program strength, a program weakness involved conflicts and arguments between the MOSAIC program staff and peer facilitators. The conflict occurred in front of the students and made the class feel awkward and uncomfortable for some students. One student said,

I remember a couple of times; it was like, ‘Why are you doing this?’ Like, people would start fighting. The facilitators were fighting with _____ and the _____ was fighting with the facilitators, and that was happening during class. It was not the most professional of atmosphere. At one time, it felt a little intimidating.

Another student also commented on the conflict between peer facilitators and program staff during the training, “It would go on for about a minute or two, and then at the end of the class, there’d be another tiff for a minute or two.”

During member checking, a student mentioned that the conflict between staff and facilitators had been addressed by program faculty and staff. To rectify the problem, peer facilitators became more aware of the importance of staying within the allotted timeframe for each activity. Peer facilitators are trained to stay on topic and to not deviate to other topics or activities that are not directly related to the lesson. The MOSAIC program staff uses a *parking lot* (a white board) to table emergent issues that may be addressed with the student(s) if time permits or at a later time. If a student becomes unreasonably argumentative about a topic, program staff or peer facilitators will take the conversation outside. The last solution addressed the following comment from a student who shared, “There were so many students that it kinda [*sic*] was a negative because there were so many different personalities that everyone wanted to fight and everybody wanted to take control over it.”

Another student concern was that the number of interns and peer facilitators were a class distraction. One student said, “There were also a lot of students standing around, like they were not doing anything. I was most distracted by the students.”

Other Program Weaknesses

One student felt that community college students had other course options to learn about diversity and inclusion. This student shared,

I would probably push a sociology class before I would push MOSAIC right now, right now as it stands—because I feel that MOSAIC is a baby right now, and it will grow, and it will get better, but I would not push a student into it right now.

The MOSAIC program also offered students opportunities to experience an activity or event outside of his or her social identity. One student felt that students were not provided with enough activity options and as a result were strongly encouraged to attend a Sikh Temple (Gurdwara). The student shared, “I just didn’t think they should have pushed that religion [Sikh] on people like that.” The student stated that not all students felt this way as “The majority of the class did attend the Sikh Temple.”

Limitations of Evaluation

I conducted individual interviews with nine MOSAIC program participants and allowed them to share their perceptions and experiences of the MOSAIC program in a private setting. According to Patton (1990), uncovering someone else’s thoughts was a limitation. The study participants consisted of nine students from the 2011 summer cohort through the 2013 spring cohorts. Student recollections depended on a variety of factors including whether or not the student participated as a facilitator, intern, or solely a participant. The length of time between the program completion and study interview also may have contributed to student recollection of experiences in the MOSAIC program.

This program evaluation was limited to the responsive evaluation based solely on participant perceptions and experiences of the program during the time period evaluated. More data could be garnered from program observations, but observations were discouraged by a member of the subject community college's IRB. This responsive program evaluation does not include any summative data such as learning outcomes collected from program faculty and staff. The effectiveness of the training may be skewed due to the knowledge, skill, delivery, and style of the different peer facilitators. Similarly, the class composition may also enhance the training, while too many like-minded individuals may miss the opportunity to learn from the diversity of others. Section 3 introduces the project (responsive program evaluation), review of the literature based on the findings from Section 2 and the data presentation strategy.

Section 3: The Project

Introduction to the Responsive Program Evaluation

The increase of ethnically diverse students at the subject community college and national initiatives for accountability suggested that implementing proactive strategies such as the MOSAIC program were warranted. The college needs to be prepared to recruit and retain ethnically diverse students. Equally important was the opportunity for all students to develop the culturally relevant skills needed to navigate successfully in a pluralistic and global society. The purpose of this study was to learn about the effectiveness of the student MOSAIC program through the perceptions and experiences of the participants using a responsive program evaluation. The central research question focused on capturing the voices of students and their perceptions and experiences of the MOSAIC program, with an emphasis on the voices of ethnically diverse students.

The focus of Section 3 was on the written report of the responsive program evaluation for stakeholders located in Appendix A. The responsive program evaluation provided the MOSAIC program stakeholders with an executive summary, key findings of student perceptions and experiences about changes in attitude and behaviors resulting from the training, program strengths and weaknesses, limitations of the evaluation, and my recommendations. Section 3 provides a scholarly review of the literature in relation to each of domains in the findings and project implications.

Goals

The purpose of this responsive program evaluation was to gain insight into students' perceptions and experiences of the MOSAIC program at the subject community

college. The findings will help program officials improve the program and garner support for program funding, expansion, or student scholarships.

Rationale

A responsive program evaluation was selected as the best tool for conducting this research in order to give voice to student perceptions and experiences about the effectiveness of the MOSAIC program.

Type of evaluation. A qualitative case study research design was selected for this responsive program evaluation over a quantitative design to allow for deeper, richer information from student participants (Stake, 2005). This responsive evaluation was also culturally responsive with attention given to multiple perspectives and interests of culturally diverse individuals (Stake, 2004). This responsive program evaluation will help program officials to understand the MOSAIC program efficacy with student populations and its impact on program participants.

A qualitative case study was well suited to the conceptual framework of this study based on the constructivist nature of meaning making involved in the diversity and inclusion training, the context-bound nature of the MOSAIC program, the ability to capture diverse voices, and the design flexibility (Patton, 2002). The goal-free nature of this responsive evaluation allows for actual or unforeseen program outcomes that program officials may use to compare to program objectives (Spaulding, 2008) and to make modifications if needed, based on student feedback.

Review of the Literature

A literature review was conducted by searching for scholarly peer-reviewed articles addressing major domains, themes, and subthemes from the data analysis and findings in section 2. I began the literature review using Google Scholar and linking to online access of the Open World Cat, Walden University Library, and the subject community college library. I used the following key search terms: *formative evaluation, formative program evaluation, formative assessment, responsive program evaluation, responsive assessment, belonging, diversity, diversity awareness, diversity consciousness, diversity skills, intercultural, multicultural, intergroup, intergroup relations, and conflict resolution*. The intergroup search term produced relevant topics: *intergroup dialogue, race and ethnicity, gender, intergroup dialogue, interracial and intraracial curricular dialogue, civic engagement, sexual orientation, climate, ethnic-racial consciousness, and social justice*. The primary databases used in the search for professional journals and peer-reviewed journal articles were EBSCO Host, Emerald, ERIC, New Thoreau Walden University Discovery Service, ProQuest Central, and Sage. I used textbooks and literature that addressed responsive program evaluations. Together, the scholarly literature and texts addressed the emergent domains, themes, and subtheme from the data analysis for this responsive program evaluation.

Responsive Program Evaluation

There are two types of program evaluation, responsive (formative) and summative (Patton, 2002). Responsive program evaluation was selected as the best choice for the MOSAIC program because (a) program officials gather summative data at the conclusion

of each cohort, and (b) a responsive evaluation allows for program improvements while still in the developmental stage (Patton, 2002). In education, a responsive evaluation was helpful to monitor and enhance curriculum development especially during the formative stages (Cambre, 1981; Hannafin & Foshay 2008). The CIPP program evaluation model proved helpful for this evaluation. CIPP is an acronym that represents the four types of evaluation roles used in the model: (a) context, (b) inputs, (c) processes, and (d) products (Stufflebeam, 2004). According to Stufflebeam (1983), program improvement was the purpose of program evaluation. The CIPP model was useful because each of the evaluation roles serve specific purposes, clients, and stakeholders, and the activities of the evaluator vary based on the evaluation and whether or not it was a formative or summative evaluation (Stufflebeam, 2004). The responsive program evaluation was selected for the MOSAIC program because findings may be used to provide support for continuing or modifying the program (Stufflebeam, 2004).

The goal-free responsive evaluation of the MOSAIC program allowed for domains, themes, and subthemes to surface from student perceptions and experiences of the training. These domains and themes were used to determine whether the MOSAIC program achieved the desired program outcomes, and if not, to make modifications to address any gaps. Further, students shared examples of how their behaviors or attitudes had changed as a result of participating in the MOSAIC program and his or her perceptions of the strengths and weaknesses of the MOSAIC program.

Intergroup Dialogue

The initial purpose of the MOSAIC program was to train faculty and staff of the subject community college district. Thus, the relevance of the MOSAIC program for intercultural student learning in higher education was key. the MOSAIC program provides an avenue for students to learn about and interact with ethnically diverse individuals in a classroom setting. Classroom interaction with ethnically diverse individuals has been linked to increased student openness to diversity (Gurin, Dey, Hurtado, & Gurin, 2002; Sáenz, 2010).

In Section 2, three major domains emerged from the student interviews (a) fostering diversity and inclusion consciousness, (b) fostering intergroup relations, and (c) fostering positive social change. The literature review revealed that the three emergent domains of the MOSAIC program training are similar to the National Intergroup Dialogue (IGD) Institute Training at the University of Michigan. The connection to intergroup dialogue (IGD) provides a historical and research-based framework to support the MOSAIC programming efforts.

IGD began at the University of Michigan in the early 90s in response to racial tensions (Gurin, Nagda, & Zúñiga, 2013). Intergroup dialogue training consisted of four stages that built upon each other. These stages were (a) group beginnings, (b) learning about commonalities and differences in experiences, (c) working with controversial issues and intergroup conflicts, and (d) envisioning change and taking action (Saunders, 1999; Stephan & Stephan, 2001; Zúñiga & Nagda, 2001). See Figure 5 for a model of the four stages of the IGD model as compared to the domains in Figure 4. Figure 4 depict the

findings derived from students' perceptions and experiences from Section 2. Through IGD, students learned about social justice issues (e.g., social identities, group-based inequalities, building of cross-group relationships) with social responsibility as an intended outcome (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007). Dialogue differed from discussion and debate in that dialogue was *collaborative* and *sought understanding*, *not agreement* with the goal of building *mutual understanding* (Gurin et al., 2013).

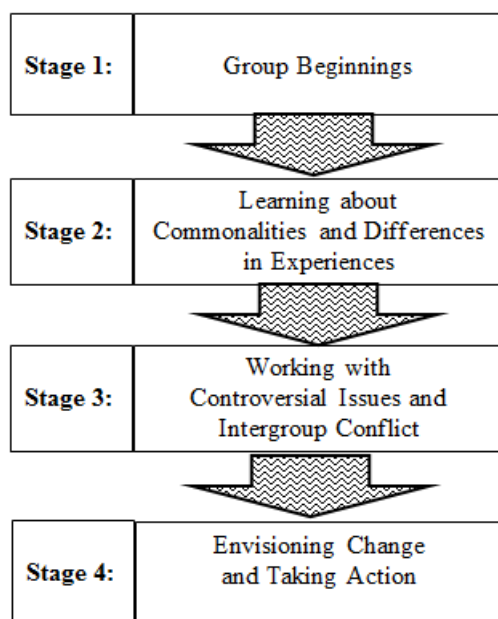


Figure 5. IGD's four stages of training progression in Intergroup Dialogue (Saunders, 1999; Stephan & Stephan, 2001; Zúñiga & Nagda, 2001).

See Figure 6 for a depiction of the three domains from this study for comparison with the IGD model in Figure 5.

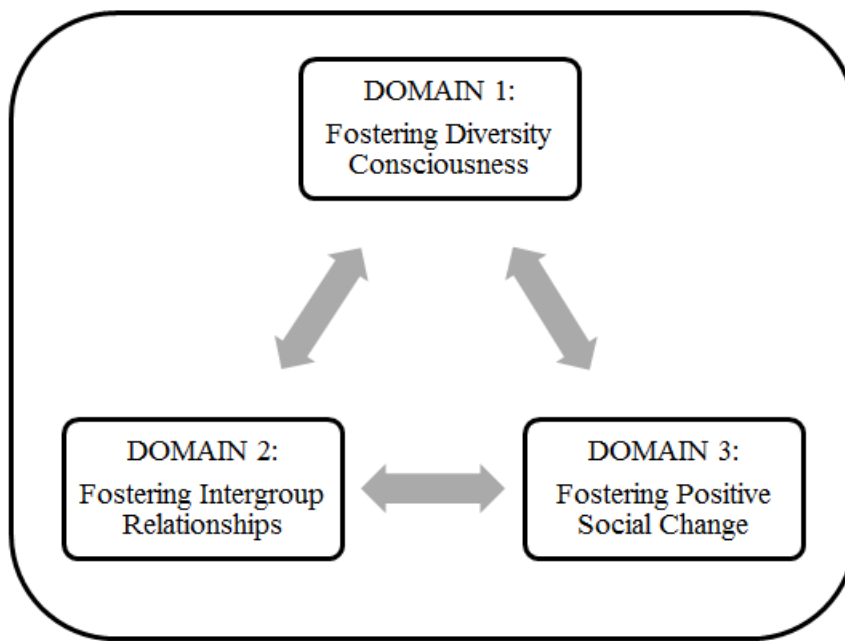


Figure 6. Interconnectedness of domains 1, 2, and 3 that emerged from the data of the MOSAIC program student interviews.

Similar to the four stages of the IGD model, the three domains of the MOSAIC program build upon each other, but each stage also reinforces the previous stage(s). For example, in Domain 1, a student begins by learning about self and others. Learning about self and others was expanded by fostering intergroup relations in Domain 2 and was further enhanced by acting as an ally or advocate for others in Domain 3. In turn, acting as an advocate or ally provided an opportunity to increase one's knowledge of self and others or provided another opportunity to improve intergroup relations.

Another similarity was that each simulation or activity in the MOSAIC program was followed by dialogue. The theoretical framework for IGD practice and research began with intergroup dialogue pedagogy and consisted of active learning, structured

interaction, and facilitative guidance (Nagda, Gurin, Sorensen, & Zúñiga, 2009). A significant difference between IGD and MOSAIC was that IGD focused primarily on a single identity (e.g., race or gender) during a three (3) credit course, while MOSAIC explored several identities (e.g., sex, age, race, ethnicity, sexual orientation, religion, disability [ability], and so on during a one credit course; Sorensen, Nagda, Gurin & Maxwell, 2009). The IGD model has been heavily researched at 4-year institutions. A study was recently completed the IGD program at 11 educational institutions (Gurin, Nagda, & Zúñiga, 2013). As a whole, the IGD model proved to have many similarities to the MOSAIC program. What follows is an exploration of the emergent domains, themes, and subthemes.

Domain 1: Fostering Diversity Consciousness

Fostering Diversity Consciousness was the first domain that emerged in the MOSAIC program data analysis. Beginning with the first student interview, the students' responses centered on self-awareness, awareness of others, and using communication skills to effect positive social change. Diversity consciousness was defined by Bucher and Bucher (2010) as the area where diversity awareness, diversity understanding, and diversity skills intersect.

In Section 2, students indicated that the MOSAIC program helped them to become aware of their own and others' social identities. Awareness of self and others was achieved through the program's activities and simulations and helped them to begin developing diversity and inclusion skills. Students indicated that some of the MOSAIC activities served to evoke deep emotional experiences. These emotional experiences are

important for student development. Bowman and Denson (2011) argued that the quality (both positive and negative) of student interracial experiences and interactions were important for student growth and encouraged colleges to design opportunities for student interracial emotional connections. Learning about one's social identity was the first activity in the MOSAIC program.

Awareness of self. The MOSAIC program begins with self-awareness. To this end, the students participated in several self-discovery activities using self-reported data. During the first activity, students were introduced to Loden's (1996) dimensions of diversity. Students then selected their identities from within several of the multiple, complex, and intersecting social group memberships that made them diverse individuals.

In an activity called True Colors®, participants took a personal self-assessment to learn about his or her personality in relation to others. True Colors® results helped students learn about the communication styles and motivations of self and others (<http://truecolorsintl.com/about-us/>).

Critical reflection assignments helped to reinforce self-awareness. The psychology process (within individuals) consisted of both cognitive and affective processes (Nagda et al., 2009). The MOSAIC program's activities, simulations, and dialogue also encouraged learning about others.

Awareness of others. Students learned about the various aspects of diversity as they learned about themselves through active learning and simulations and structured interaction. For example, as a first activity in each cohort, students participated in an activity called *First Impressions*. This activity introduced students to their own and

others' generalizations, mental heuristics, biases, stereotypes, prejudices, and discrimination or judgments made upon meeting someone. These structured interactions strengthened students' abilities to see or experience various aspects of diversity. Students were also encouraged to share their stories. King, Perez, and Shim (2013) found that learning about others' experiences provided effective learning experiences. Through the sharing of experiences, students learned and gained empathy and understanding of others' plights. Students also experienced how worldviews impacted or shaped their perceptions and interpretations and helped them to understand the impact of prejudice and discrimination on the individual and groups. Students gained an understanding of inequality (e.g., race, gender, economic, and so on), and of privilege (e.g., White, ability, right-handed, Christian, and so on). The dialogue that followed each learning experience led toward greater empathy as students gained a greater understanding of themselves and others and also led to positive changes in attitudes on issues of race and identity and increased motivation for social justice action (Dessel, Rogge, & Garlington, 2006; Nagda & Zúñiga, 2003; Stephan & Stephan, 2008; Zúñiga et al., 2007). Of particular significance to predominately White institutions such as the subject community college, Ford (2012) found that White students who participated in race discussions throughout the semester tended to shift their biased scripts, attitudes, and behaviors.

Skills. Research showed that true learning takes place through application. In the MOSAIC program, learning took place through intergroup interactions. Antonio (2001) found that students involved in interracial interactions were more likely to have increased cultural knowledge and understanding. Every activity in the MOSAIC program was

designed to provide students an opportunity to interact. Through IGD, students developed the ability to consider various perspectives, shared their voices on issues of diversity, and increased skills to recognize and address harmful, discriminatory, biased, or exclusionary comments, attitudes, and behaviors in self and others. These intergroup and interracial interactions increased students' ability to question their beliefs of other groups and adjust their behavior or actions accordingly. This was consistent with Luo and Jamieson-Drake's (2009) who found that students who interacted with interracial students were more likely to question their beliefs about other races and ethnicities in comparison to students who had little interracial interactions. Likewise, Nagda et al., (2009) found that students involved in diversity training took greater responsibility to learn about biases that might influence how they think about other groups.

Conflict resolution. Most people find dealing with conflict difficult. Dealing with interracial and intergroup conflict was more challenging especially when one was unprepared to deal with it in the classroom. Pasque, Chesler, Carboneau, and Carlson (2013) concluded that regardless of the students' naivety of others, students were open to associating with and learning from diverse individuals. Anxieties, awkwardness, and prejudices may lead to conflict or discomfort for the MOSAIC program students and facilitators. Although the MOSAIC program facilitators are trained to handle conflict, not every situation can be anticipated. However, conflict and dissonance created a learning opportunity, allowed for the sharing or clarifying of diverse perspectives, and allowed issues to be addressed (Pasque et al., 2013). Sue et al. (2010) posited that failure to handle conflict appropriately was not only a lost learning opportunity, but could have

damaging effects for both White and ethnically diverse students. According to Sue et al., by avoiding the issue, the ethnically diverse are silenced while the White students are given the message that it was best to avoid such topics.

Modeling is another method to teach conflict resolution. As trained facilitators, the MOSAIC program facilitators provided students with opportunities for active engagement and problem solving (Pasque et al., 2013). The MOSAIC program for facilitators was similar to Pasque et al.'s pedagogical approach for faculty classroom management. These conflict management skills consisted of (a) recognizing the conflict, (b) identifying the nature of the conflict, (c) examining one's baggage (e.g., emotional responses, potential biases, fears, hopes), (d) deciding if and how to address the conflict, (e) listening to the students involved in the conflict, (f) normalizing the existence of the conflict (racial or other), and (g) initiating productive dialogue (Pasque et al., 2013). In the MOSAIC program, having conflict resolution modeled by peer facilitators helped students identify with them and empowered them to achieve a similar skill level. Conflict resolution required students to take risks and to challenge others who were behaving in discriminating or biased ways outside of the classroom environment.

Domain 2: Fostering Positive Intergroup Relationships

The student composition of the MOSAIC program classes included a diverse group of individuals based on race, sex, ethnicity, religion, sexual orientation, socioeconomic status, and so on. Research indicated that intergroup interactions were beneficial in helping students overcome fears of intergroup interactions (Sorensen et al., 2009). The diversity composition of each of the student MOSAIC program cohorts varied

with each class and provided opportunities for diverse intergroup interactions. One way to foster positive intergroup relations was to help students get past initial judgments and the ability to be open to learning about themselves and others. It also involves the ability to communicate openly in a safe environment with diverse individuals. This was especially true for ethnically diverse students in predominately White institutions. The creation of a safe environment fosters a sense of belonging and the development of intergroup friendships. The development of intergroup friendships is particularly important at the subject community college because the majority of the student population comes from feeder high schools in predominately White communities limiting the opportunities for students to develop friendships outside of their own race or social groups. In fact, several of the study participants indicated feelings of isolation and negative intergroup perceptions due to high school experiences. Ford and Malaney (2012) contended that intergroup and intragroup dialogue courses promoted positive race-related learning outcomes in both ethnically diverse and White students. It is a goal of the MOSAIC program to promote positive intergroup relations.

The MOSAIC program promotes positive intergroup relations using a social justice perspective. Social justice learning also includes learning and understanding group-based inequalities with the goal of building cross-group relationships (Zúñiga, Nagda, Chesler, & Cytron-Walker, 2007). Further, a social justice perspective helps support the development of ethnically diverse students (Adams, Bell, & Griffin, 2007; Ford & Malaney, 2012). The MOSAIC program was designed so that participants could experience exclusion or oppression from a variety of social identity perspectives, so at

some point, participants identified with what it felt like to be excluded or oppressed or to recognize his or her part in exclusionary or oppressive practices. All of the MOSAIC activities concluded with an opportunity for intergroup communication, allowing students to dialogue or seek clarification, and they had the freedom to interrupt assumptions. This intergroup dialogue activity was rooted in social justice educational practices because of its focus on diversity and inequality (Adams et al., 2007). Intergroup dialogue helped to improve intergroup relations (Gurin et al., 2013; Stephan & Stephan, 2001). According to the students' perceptions and experiences, the MOSAIC program takes students through all four stages as contained in the IGD model, albeit following a different process. The major deviations from the IGD model was that the IGD course focused solely on one social identity (e.g., race or sexual orientation) and required two trained student facilitators to be a part of the intergroup dialogue, One of the facilitators represented diversity for the group. For example, an IGD course on White privilege must have both a White and ethnically diverse facilitator. Whereas, the composition of the MOSAIC program groups were random, may or may not include participants from varying social identity groups, and do not include trained facilitators in each dialogue group. In the MOSAIC program, trained facilitators monitor the group dialogue. The communication that occurs in the MOSAIC program was an integral part of the program.

Intergroup dialogue. Students in the MOSAIC program must communicate with each other either verbally, nonverbally, or in writing to get their ideas across to group members and to share with the larger group. It was through intergroup dialogue that students were able to discuss issues and to give and receive feedback in order to learn

about self and others. Sorensen, et al., 2009, found that students must be willing to communicate with an open mind in order to develop diversity consciousness and to foster positive intergroup relationships. The lessons learned from intergroup dialogue may have lasting effects. Zúñiga et al. (2012) discovered that the effect of IGD lingered long after the class ended as students gained a greater understanding of the learning experiences through reflection or engagement.

Strengthen skills in intergroup communication. Due to the time devoted for personal reflection and intergroup dialogue at the conclusion of each activity, students develop their intergroup communication skills. Although students share at their own comfort level, at some point, they have to share. Zúñiga, Lopez, and Ford (2012) discovered that participants wanted to learn from both the advantaged and disadvantaged groups. Through sharing, students heard or learned about the perspectives and experiences of others that may contribute to gaining mutual understanding.

Negotiate cross cultural communication and accommodation. Through critical dialogue such as IGD, students can develop mutual understanding between groups. IGD required interracial contact as a method for improving intergroup relations (Sorensen et al., 2009; Stephan & Stephan, 2001). Because the subject community college is a predominately White institution, intraracial or ethnic groups may not have always been possible, so the focus was on other types of diversity like sex (male or female), sexual orientation, religion, age, and so on. Finally, Zúñiga et al. (2012) also found that IGD race and ethnicity groups exhibited different patterns of listening as opposed to dialogue groups for men and women. This was an important consideration for working with

ethnically diverse and White students so that each group understands the culturally different listening patterns.

Belonging. The IGD experience in the MOSAIC program was both cognitive and affective. Although both provide an opportunity for mutual understanding, the affective is what brings people together. Researches posited that belonging was important for a sense of well-being and adjustment and was essential for interpersonal relationships (Baumeister & Leary, 1995). Further, students who had opportunities to interact with their peers were more likely to succeed (Tinto, 2009). The success of ethnically diverse student success was linked to a sense of belonging on campus (Strayhorn, 2009). As students shared their experiences, the importance of an inclusive culture became self-evident. Students expressed a feeling of bonding with the group as well as with the campus. As a result, many of the students increased their involvement on campus.

Friendships. The intensive nature of the course during a 3-day weekend for the first cohort and three consecutive weekends for other cohorts lent itself to developing friendships in the MOSAIC program cohorts. In the MOSAIC program, freshman and sophomore students developed friends outside of their own social groups. In contrast, a study of a 4-year university indicated that intergroup friendships were more likely to occur by the junior year and that women were more prone to intergroup friendships (Harper & Yeung, 2013). The diversity of the MOSAIC program was another contributing factor for the development of friendships. Fischer (2008) argued that structural diversity was an essential component of campus climate and was a predictor of racially heterogeneous friendships.

Domain 3: Fostering Positive Social Change

The questioning or challenging that arose from the students' dialogue at the conclusion of each of the MOSAIC program activities, or long after the training was over, was based on both social justice theory and an oppression framework as defined in the following,

Adams et al. (2007) described social justice as both a process and a goal. According to Adams et al., the vision of social justice was equity and safety for all members of society who were self-determining and interdependent.

Self-efficacy. Students, especially the students who became the MOSAIC program interns or facilitators, indicated that they became change agents in their college and community as a result of the MOSAIC program due to their awareness of injustices or oppression, a term preferred by Adams et al. (2007) to address discrimination, bias, prejudice, or bigotry resulting from social inequality. Students were moved or inspired to do something when they realized how oppression was internalized and expressed. They learned about how pervasive, restrictive, hierarchical, and complex oppression was in our human psyche and social institutions (Adams et al., 2007; Freire, 1970/2010; Thomas, Mayor, & McGarty, 2012). This newfound awareness of power, privilege, and oppression helped to increase students' self-efficacy and desire to do something about it. Furthermore, Vuong, Brown-Welty, and Tracz Vuong et al. (2010) found that self-efficacy had a direct impact on GPA and student persistence rates.

Peer modeling. Just as a drop of water in a pond causes a ripple effect so can students. The final phase of the MOSAIC program involves acting on the change he or

she wants to see. Once students are aware of social injustice and oppression, it is difficult to ignore. The problems are everywhere—school, work, local community, nationally, and so on. So whether a student decided to set a personal goal or a goal that affected change at work, school, or at the community level they were inspired to do so. Several students indicated that they became allies or advocates for other groups. Others indicated that they participated with teams of people to volunteer or raise money for social causes. Another way that students indicated they were making a difference was through speaking up against racism or other oppressive attitudes and behaviors.

Speaking up against racism or other *isms* was particularly difficult to do. Some of the concerns about speaking up against racism included the fear of being shunned or rebuked for standing up against socially accepted practices, the fear of conflict, or it depended on the relationship or the type of racism (Mitchell, Every, & Ranzijn, 2011). Mitchell et al. established that individuals who felt knowledgeable about the issues were more likely to speak up and challenge nonfactual statements. Several of the MOSAIC program participants indicated that they have changed their personal attitudes and behaviors and have been confident in their ability to challenge others who make racist or oppressive comments.

Social encouragement. Several of the MOSAIC program students indicated that they had become social justice allies for other groups. In relation to race, Geiger and Jordan (2014) posited three categories of cross race relationships (a) intrapsychic or curious about all aspects of privilege, (b) interpersonal—examining assumptions, and (c) actions outside the relationship such as becoming allies to diverse individuals. Freire

(1970/2010) was a proponent of experiential learning, radical democracy, and the creation of praxis among learners. Another way to look at it was civil engagement. According to Gurin, Nagda, and Sorensen (2011), the promotion of justice involved becoming active in civil protests, or policy formation, or clubs and organizations that promoted justice.

By becoming allies to others, students increase their communication, self-reflection, and critical thinking skills. Another benefit of the MOSAIC program was that that the students increased their leadership development skills.

Leadership development. Many of the MOSAIC program participants (ethnically diverse and first generation) indicated that they increased their social networking with faculty and peers and that they became more involved in student life and leadership and in the community. In terms of developing socially responsible leadership, Parker and Pascarella (2013) found that there was a relationship between diversity experiences and leadership and a students' commitment to social change. A benefit of increased interactions with faculty and peers extended to academics. Vuong et al. (2010) posited that first generation sophomore students who interacted with faculty and peers increased their career and educational goals. The MOSAIC students' leadership skills were enhanced as students advocated for positive social change in the college and local community.

Experiential Learning

Experiential learning took place both in and outside of the classroom for the MOSAIC program participants. The many active learning activities as discussed

throughout this study and the IGD are examples of in class experiential learning. One out of class experiential learning experience was required of all the MOSAIC programs participants. Students were encouraged to attend or participate in an event outside of their social identity. For the students who became peer facilitators or interns, this learning took place as both classroom instruction and application as they participated in community service. Community service and civic engagement led to increased graduation rates in community colleges and 4-year institutions (Prentice & Robinson, 2010). Rockenbach, Hudson, and Tuchmayer (2014) found that students tended to participate in community service to advance career ambitions as well as consciousness and compassion benefits. The MOSAIC program students tended to participate in community service based mainly on consciousness and compassion benefits. Rockenbach et al. found that only students who participated in community service related to religious organization experienced consciousness and compassion benefits because the spiritual component tended to help students to internalize the experience and transform their outlook on the world. Likewise, the MOSAIC program helps transform students' outlook on self, others, and the world. Chesbrough (2011) argued it was important to involve students in service learning early in college. The MOSAIC program occurred during students' freshman and sophomore years.

Project Implications

The positive social change implications of the MOSAIC program at this predominately White institution are vast. Students completing the training will continue their education and enter the workforce with an increased awareness of self and others

and of diversity and inclusion. Many of these students have also served as facilitators and interns for the MOSAIC program furthering their knowledge of diversity and inclusion. Students participating in these extensive learning experiences grow from these experiences and go forth into the community with skills and abilities to change the communities where they live.

Possible Social Change Implications

Everyone benefits when college students, faculty, and administrators learn about their roles in perpetuating inequalities and choose to positively address these disparities. The MOSAIC program concludes with a call to actions. Students begin enacting positive social change in the community as soon as they commit to becoming peer facilitators. Increased awareness expands the reach of positive social change nationally and globally.

The Importance of the Project to Local Stakeholders in a Larger Context

As the state demographics change, it is important to engage all students in learning about themselves and others. It is also important for the college to provide opportunities for engagement at the college and community level. As this program expands to other community colleges, the potential for growth increases. Preparing students to be globally competent, inclusive, and change agents in their community helps improve equity and social justice in the communities they serve.

Data Presentation Strategy

As a responsive evaluation, program officials requested a presentation of findings for the spring 2014 facilitators and interns. Program officials felt that the findings would be beneficial for the new cohort of facilitators to improve the program. Once the program

evaluation of this project study is completed, a presentation of findings will involve college administrators and program stakeholders. Section 4 covers project strengths and limitations, personal reflections, and implications applications, and directions for future research.

Section 4: Reflections and Conclusion

Introduction

The purpose of this case study was to explore the perceptions and experiences of students engaged in the MOSAIC program at the subject community college. To this end, I conducted in-depth interviews with nine students from several of the MOSAIC program cohorts beginning with the summer of 2011 through the spring of 2013. The following discussion addressed the project's strengths and limitations of the MOSAIC program.

Project Strengths and Limitations

This program evaluation of the MOSAIC program has several strengths. First, it provided the student voices as to the program's strengths and weaknesses. These participants consisted of both men and women and a cross-section of White and ethnically diverse students. The limited number of participants allowed me to learn about the program using thick description, allowing me to capture powerful student experiences. Secondly, students participating in the study consisted of cohorts of students spanning several years. The students' responses reflected changes that occurred following the training. Capturing the voices of past student cohorts allowed for the capturing of student transformations over an extended period. Study participants consisted of 9 students who participated in the following roles: students only (4), student and facilitator (3), and student and intern (2). Finally, the students' perceptions of program strengths and weaknesses may be used by program officials to promote or improve the program, and the findings may also help other colleges in the district.

The program evaluation also had several limitations. Responsive evaluations included personal experiences that became a part of the inquiry (Patton, 2002). A member of the subject community college's IRB informed me that field observations would be difficult to approve. I also learned that Walden would not allow meeting with program officials during the evaluation to prevent bias. Secondly, as a qualitative study, the data were collected from only a few students and cannot be generalized to a larger population (Lodico, Spaulding, & Voegtle, 2010). Third, it was my intent to interview only ethnically diverse students, but only a few ethnically diverse students responded to my invitation to participate. Fourth, the MOSAIC program covers a wide array of diversity topics. Each individual topic could result in long and lengthy studies that are not practical for responsive evaluations. Of course, despite my best efforts, my presence might have affected the responses given by students.

The MOSAIC program officials evaluated participants through various methods. These methods included the IGD that occurred at the end of each activity. Students were also required to reflect on their learning through written assignments and discussion boards. At the end of each program, the students responded to a program evaluation. This case study provided an *information rich* student perspective (Patton, 2002).

Recommendations for Ways to Address Problem Differently

Based on my findings, I have some recommendations for ways to address the problem differently. In the beginning of this study, I struggled to find journal articles that explored multiple identities simultaneously as in the MOSAIC program. Rather, each aspect of diversity was expressed individually through the journals. As I developed as a

scholar, it became clear that this disparity was a result of the complex nature of identity and socialization. Yet, in the school, workplace, and community, the various aspects of diversity intersect. In hindsight, my focus would have to capture perceptions and experiences of White and ethnically diverse students to compare and contrast. Another interesting study would be to compare and contrast the findings of student participants versus faculty or staff participants. Finally, including the MOSAIC program's student learning outcome assessment data might have proved valuable.

The use of an evaluation model that includes program data, longitudinal, and a variety of diversity measurement and assessment instruments to collect quantitative data in addition to qualitative data were recommended to address program effects (Henry, Smith, Kershaw, & Zulli 2013). This type of comprehensive evaluation would provide significant insight to program participants and staff as the efficacy of program outcomes.

Process

Following the process for the dissertation and program evaluation has been a growth experience for myself as a scholar, personal leadership and change, project developer and program evaluator. Discussion on these three processes follows.

Scholarship (About the Process)

Overall, my growth in the field of diversity and inclusion has been immense. I am confident in my ability to develop research-based training for the benefit of student, employee, and organizational learning. Further, my assessment skills were also enhanced. While reviewing past learning outcome assessments, it was easy to evaluate the strengths and weaknesses of my reports in order to improve future work of my unit and college and

district committees that I serve. As a scholar, I valued the research and knowledge of other scholar practitioners and look forward to reading about them in the literature. I realized the importance of their contributions as well as to critically analyze the validity of the research and the importance of including these findings to guide my work.

There are so many projects and programs at the community college that require data driven decision making as funding for education is cut at state and national levels. In addition, as colleges focus on certificate and degree completion, it will be important to stay focused on the needs of a diverse student population. Students need to develop the skills to be open to others and variety of perspectives and experiences. Students need to communicate and build relationships with students to stay engaged in their education.

Leadership and Change (About the Process)

I was impressed by the diversity and inclusion and social justice leadership roles undertaken by the MOSAIC program's students' at such a young age. I attended a community social justice meeting and found these students spending their weekend exploring and learning more about social justice issues. These young leaders inspired me to become more actively involved in leadership and change in my community. I recognized that I have not been involved in the community so that I could complete my doctorate; but following this experience, I discovered a new passion in community activism.

Project Development and Evaluation (About the Process)

Writing a responsive program evaluation without a template to follow proved to be a challenge. Yet, it allowed me to creatively select the most relevant information for

stakeholders. I also learned that the dissertation is so information rich; and in a way, I am saddened that not all this research is part of the final project for the stakeholders. I do understand that not very many people will have the time to read the dissertation. Condensing the data to usable information for program improvement is a new skill that I developed throughout this research project.

Self-Evaluation

My evaluation of myself as a scholar, practitioner, and project developer proved to be a challenging and rewarding exercise.

Myself as a Scholar

My experiences as a scholar include my experiences as a learner. It was difficult to avoid comparisons of myself, as a novice scholar, to the scholars whose studies I read to provide understanding to mine. As I gained extensive knowledge of the perceptions and experiences of the participants of this project study and then learned what other scholars were doing in regard to diversity and inclusion, it was difficult to stay within the scope of this project study. While immersed in my research, the many other possibilities for research became clear.

This process has helped me to realize that I can stay focused and work within the constraints of a project. I have the desire, interest, and passion to research a project in order to advance knowledge in educational topics, but especially diversity and inclusion. I recognize the importance of remaining up to date with the literature as one can become outdated quite easily as the world is forever changing. I learned that despite the profound

work of the scholars before me, there remains much to be done to advance diversity and inclusion in all organizations.

Myself as a Practitioner

As a practitioner, I see that completing this project will help me in my role as an educator and a diversity and inclusion leader at my college, district, and community. My newly developed skills will be also be used in my work as a manager as I develop and prepare assessment instruments and evaluations for my department.

Myself as a Project Developer

As a project developer, I have already identified several areas where I may apply my skills in program evaluation. I plan to investigate what it will take to become certified as a program evaluator and see if I can become a consultant within my organization or external organizations. This is, of course, something that I never considered before undertaking this project.

Overall Reflection

Overall, I am thankful that I decided to undertake this project study. I am looking forward to using what I have learned for the benefit of others. Whether this means mentoring the students in the MOSAIC program, joining them as they create positive social change in the community, or developing my own outlet for positive social change, my life has been changed forever.

Implications, Applications, and Directions for Future Research

This responsive program evaluation had many constraints that kept it from functioning as a true responsive program evaluation. As a result, the implications are that

the program evaluation can be improved by making it more collaborative with program stakeholders, conducting program observations, and making recommendations that can be implemented immediately.

Secondly, I would recommend that the subject community college program staff and facilitators consider collaborating with the IGD at Michigan State. In this way, they may be able to share best practices between community colleges and universities, and include community colleges in other diversity and inclusion research projects. Based on the interest of the participants in this study who became passionate about diversity and inclusion, a semester long courses provides options for further study of a specific topic.

Students shared that the MOSAIC program was very proactive and learning centered. As such, program staff is continually learning from the program successes and failures. Program staff, peer facilitators, and students (if they wish) participate in a plus/delta activity at the conclusion of the day. Proactive program debriefing is what continues to make this program relevant for participants.

Future research may focus on comparing the student MOSAIC program with the employee MOSAIC program to see if similar outcomes are being achieved by both groups, and if not, find ways to address the differences. A best practice of the student MOSAIC program was that it consistently updated its materials to be relevant to the population it serves, it is equally important for the employee MOSAIC program to undergo continuous improvement.

References

- Abma, T., (2006). The practice of politics of responsive evaluation. *American Journal of Evaluation*. 27(1), 31-43. doi:10.1177/1098214005283189
- ACT, Inc. (2010). *What works in student retention? Fourth national survey: Community colleges report*. Retrieved from <http://www.act.org/research/policymakers/pdf/droptables/CommunityColleges.pdf>
- Adams, M., Bell, L. A., & Griffin, P. (Eds.). (2007). *Teaching for diversity and social justice* (2nd ed.). New York, NY: Routledge.
- American Association of Community Colleges (AACC). (2012, April). *Reclaiming the American dream: Community colleges and the nation's future: Executive summary*. Washington, DC: Author. Retrieved from <http://www.aacc.nche.edu/21stCenturyReport>
- Antonio, A. L. (2001). The role of interracial interaction in the development of leadership skills and cultural knowledge and understanding. *Research in Higher Education*, 42(5), 593-617. doi:10.1023/A:1011054427581
- Astin, A. W. (1993). *What matters in college?* San Francisco, CA: Jossey-Bass.
- Bandura, A. (1982). Self-efficacy mechanism in human agency. *American Psychologist*, 37(2), 122-147. doi:10.1037/0003-066X.37.2.122
- Banks, J. A. (2002). *An introduction to multicultural education* (3rd ed.). Boston, MA: Allyn & Bacon.
- Barbatis, P. (2010). Underprepared, ethnically diverse community college students: Factors contributing to persistence. *Journal of Developmental Education*, 33(3),

14-24. Retrieved from

http://documents.leeward.hawaii.edu:8080/docushare/dsweb/Get/Rendition-29460/Factors_to_Persistence.pdf

Barnett, E. A. (2011). Validation experiences and persistence among community college students. *The Review of Higher Education*, 34(2), 193-230.

doi:10.1353/rhe.2010.0019

Baumeister, R. F., & Leary, M. R. (1995). The need to belong: desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117(3), 497-529. doi:10.1037/0033-2909.117.3.497

Bendick, M., Jr., Egan, M. L., & Lofhjelm, S. M. (2001). Workforce diversity training: From anti-discrimination compliance to organizational development. *Human Resource Planning*, 24(2), 10-25.

Birman, D. (1994). Acculturation and human diversity in a multicultural society. In E. J. Trickett, R. J. Watts, & D. Birman (Eds.), *Human diversity: Perspectives on people in context* (pp. 261-284). San Francisco, CA: Jossey-Bass.

Bogdan, R. C., & Biklen, S. K. (2007). *Qualitative research for education: An introduction to theories and methods* (5th ed.). Los Angeles, CA: Sage.

Bonnett, A. (1996). White studies': The problems and projects of a new research agenda. *Theory, Culture & Society*, 13(2), 145-155. doi:10.1177/026327696013002010

Bowman, N. A., & Denson, N. (2011). The integral role of emotion in interracial interactions and college student outcomes. *Journal of Diversity in Higher Education*, 4(4), 223-235. doi:10.1037/a0024692

- Brandon, P. R., & Fukunaga, L. L. (2014). The state of the empirical research literature on stakeholder involvement in program evaluation. *American Journal of Evaluation* 35(1), 26-44. doi:10.1177/1098214013503699
- Braskamp, L. A., & Engberg, M. E. (2011). How colleges can influence the development of a global perspective. *Liberal Education*, 97(3/4), 34-39.
- Bucher, R. D., & Bucher, P. L. (2010). *Diversity consciousness: Opening our minds to people, cultures, and opportunities* (3rd ed.) Upper Saddle River, NJ: Pearson Education.
- Cabrera, N. L. (2011). Using a sequential exploratory mixed-method design to examine racial hyperprivilege in higher education. *New Directions for Institutional Research*, 151, 77-91. doi:10.1002/ir.400
- Cambre, M. A. (1981). Historical overview of formative evaluation of instructional media products. *Educational Communication and Technology Journal*, 29(1), 3-25.
- Carter, R. (1995). *The influence of race and racial identity in psychotherapy: Towards a racially inclusive model*. Hoboken, NJ: John Wiley & Sons. Retrieved from <http://roberttcarterassociates.com/book1.html>
- Chesbrough, R. D. (2011). College students and service: A mixed methods exploration of motivations, choices, and learning outcomes. *Journal of College Student Development*, 52(6), 687-705. doi:10.1353/csd.2011.0071
- Chickering, A. W., & Reisser, I. (1993). *Education and identity* (2nd ed.). San Francisco, CA: Jossey-Bass.

- Civil Rights Act, Federally Assisted Programs, 42 U. S. C. §42 2000d (1964).
- Closson, R. B. (2010). Critical race theory and adult education. *Adult Education Quarterly*, 60(3), 261–283. doi:10.1177/0741713609358445
- Cox, T., Jr. (1993). *Cultural diversity in organizations: Theory research and practice*. San Francisco, CA: Berrett-Koehler.
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approach*. (3rd ed.). Thousand Oaks, CA: SAGE.
- Creswell, J. W. (2012a). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Upper Saddle River, NJ: Pearson.
- Creswell, J. W. (2012b). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: SAGE.
- Delgado, R. (1995). *Critical race theory: The cutting edge*. Philadelphia, PA: Temple University Press.
- Delgado, R., & Stefancic, J. (2001). *Critical race theory: An introduction*. New York, NY: New York University Press.
- Dessel, A., Rogge, M. E., & Garlington, S. B. (2006). Using intergroup dialogue to promote social justice and change. *Social Work*, 51(4), 303-315. doi: 10.1093/sw/51.4.303.
- Ellis, T. J., & Levy, Y. (2008). Framework of problem-based research: A guide for novice researchers on the development of a research-worthy problem. *Informing Science: The International Journal of an Emerging Transdiscipline*, 11, 17-33.

- Engle, J., & Theokas, C. (2010). Top gainers: Some public four-year colleges and universities make big improvements in minority graduation rates. *Education*, (1-7). Washington, D.C.: Lumina Foundation for Education. Retrieved from <http://www.collegeresults.org>
- Erikson, E. (1968). *Identity, youth and crisis*. New York, NY: Norton.
- Feagin, J. R., Vera, H., & Imani, N. (1996). *Agony of education*. New York, NY: Routledge.
- Ferdman, B. M., & Brody, S. E. (1996). Models of diversity training. In D. Landis & R. S. Bhagat (Eds.), *Handbook of intercultural training* (2nd ed., pp. 282-303). Retrieved from http://bernardoferdman.org/Articles/Ferdman_Brody1996_models_of_div_trainin g.pdf
- Fischer, M. J. (2008). Does campus diversity promote friendship diversity? A look at interracial friendships in college. *Social Science Quarterly*, 89(3), 631–655. doi:10.1111/j.1540-6237.2008.00552.x.
- Ford, K. A. (2012). Shifting White ideological scripts: The educational benefits of inter- and intraracial curricular dialogues on the experiences of White college students. *Journal of Diversity in Higher Education*, 5(3), 138-158. doi:10.1037/a0028917
- Ford, K. A., & Malaney, V. K. (2012). “I now harbor more pride in my race”: The educational benefits of inter- and intraracial dialogues on the experiences of students of color and multiracial students. *Equity and Excellence in Education*, 45(1), 14–35. doi:10.1080/10665684.2012.643180

- Freire, P. (1970/2010). *Pedagogy of the oppressed*. New York, NY: Continuum International.
- Fries-Britt, S., & Turner, B. (2002). Uneven stories: Successful Black collegians at a Black and a White campus. *The Review of Higher Education*, 25(3), 315-330.
- Garavan, T. N. (1997). Training, development, education and learning: Different or the same. *Journal of European Industrial Training*, 21(2)39-50.
doi:10.1108/03090599710161711
- Geiger, K. A., & Jordan, C. (2014). The role of societal privilege in the definitions and practices of inclusion. *Equality, Diversity and Inclusion: An International Journal*, 33(3), 261-274. doi:10.1108/EDI-12-2013-0115.
- Gleason, B. L., Peeters, M. J., Resman-Targoff, B. H., Karr, S., McBane, S., Kelley, K., . . . Denetclaw, T. H. (2011). An active-learning strategies primer for achieving ability-based educational outcomes. *American Journal of Pharmaceutical Education*, 75(9), 186. doi:10.5688/ajpe759186
- Glesne, C. (2011). *Becoming qualitative researchers: An introduction* (4th ed.). Boston, MA: Pearson Education.
- Gloria, A. M., & Ho, T. A. (2003, Winter). Environmental, social, and psychological experiences of Asian American undergraduates: Examining issues of academic persistence. *Journal of Counseling and Development*, 81(1) 93–105.
- Guba, E. G., & Lincoln, Y. S. (1989). *Fourth generation evaluation*. Newbury Park, CA: Sage.

- Gurin, P., Dey, E. L., Hurtado, S., & Gurin, G. (2002). Diversity and higher education: Theory and impact on educational outcomes. *Harvard Educational Review, 72*(3), 330-367.
- Gurin, P., Nagda, B. A., & Sorensen, N. (2011). Intergroup dialogue: Education for a broad conception of civic engagement. *Liberal Education, 97*(2), 46-51
- Gurin, P., Nagda, B. A., & Zúñiga, X., (2013). *Dialogue across difference: Practice, theory, and research on intergroup dialogue*. New York, NY: Russell Sage Foundation.
- Hancock, D. R., & Algozzine, B. (2006). *Doing case study research: A practical guide for beginning researchers*. New York, NY: Teachers College Press.
- Hannafin, R. D., & Foshay, W. R. (2008). Computer-based instruction (CBI) rediscovered role in K-12: An evaluation case study of one's high school's use of CBI to improve pass rates on high-stakes tests. *Education Technology Research and Development, 56*(2), 147-160. doi:10.1007/s11423-006-9007-4
- Hardiman, R. (1994). White racial identity development in the United States. In E. P. Salett & D. R. Koslow (Eds.), *Race, ethnicity and self: Identity in multicultural perspective* (pp. 117-140). Washington, D.C.: National Multicultural Institute.
- Hardiman, R., & Jackson, B. W. (2001). In D. Schoem & S. Hurtado (Eds.), Cultural study groups: Creating dialogue in a corporate setting. *Intergroup dialogue: Deliberative democracy in school, college, community, and workplace* (pp. 181-193). Ann Arbor, MI: The University of Michigan Press.

- Harper, S. R., & Harris, F. (2006). Developing effective programs and services for college men: New directions for student services. *Journal of College Student Development*, 47(4), 487-489. doi:10.1353/csd.2006.0046
- Harper, C. E., & Yeung, F. (2013). Perceptions of institutional commitment to diversity as a predictor of college students' openness to diverse perspectives. *The Review of Higher Education*, (37)1, 25-44. doi:10.1353/rhe.2013.0065
- Hatch, J. A. (2002). *Doing qualitative research in education settings*. Albany, NY: State University of New York Press.
- Helms, J. E. (1990). *Black and White racial identity: Theory, research, and practice*. Westport, CT: Greenwood.
- Henry, G. T., Smith, A. A., Kershaw, D. C., & Zulli, R. A. (2013). Formative evaluation Estimating preliminary outcomes and testing rival explanations. *American Journal of Evaluation*, 34(4), 465-485. doi: 10.1177/1098214013502577
- Herrera, S. G., Morales, A. R., Holmes, M. A., & Terry, D. H. (2011). From remediation to acceleration: Recruiting, retaining, and graduating future culturally and linguistically diverse (CLD) educators. *Journal of College Student Retention: Research, Theory and Practice*, 13(2), 229-250. doi:10.2190/CS.13.2.e
- Holosko, M. J., & Thyer, B.A. (2011). *Pocket glossary for commonly used research terms*. Los Angeles, CA: Sage.
- Horn, R. A., & Ethington, C. A. (2002). Beliefs of community college students regarding their growth and development: Ethnic and enrollment status differences.

Community College Journal of Research and Practice, 26(5), 401-413.

doi:10.1080/02776770290041765

Huber, L. P. (2009). Disrupting apartheid of knowledge: Testimonio as methodology in Latina/o critical race research in education. *International Journal of Qualitative Studies in Education*, 22(6), 639-654. doi:10.1080/09518390903333863

Hussey, H. D., Fleck, K. B., & Warner, R. M. (2010). Reducing student prejudice in diversity-infused core psychology classes. *College Teaching*, 58(3), 85-92. doi:10.1080/87567550903418560.

Iverson, S. V. (2007). Camouflaging power and privilege: A critical race analysis of university diversity policies. *Educational Administration Quarterly*, 43(5), 586-611. doi:10.1177/0013161X07307794

Jackson, B., & Hardiman, R. (1994). Multicultural organizational development. In E. Y. Cross, J. H. Katz, F. A. Miller, & E. W. Seashore (Eds.), *The promises of diversity: Over 40 voices discuss strategies for eliminating discrimination in organizations* (pp. 231-239). Burr Ridge, IL: Irwin.

Jain, D. (2010). Critical race theory and community colleges: Through the eyes of women student leaders of color. *Community College Journal of Research and Practice*, 34(1-2), 78-91, doi:10.1080/10668920903385855

Jayakumar, U. M., Howard, T. C., Allen, W. R., & Han, J. C. (2009). Racial privilege in the professoriate: An exploration of campus climate, retention, and satisfaction. *The Journal of Higher Education*, 80(5), 538-563. doi:10.1353/jhe.0.0063

- Jeffcoat, K., & Piland, W. E. (2012). Anatomy of a community college faculty diversity program. *Community College Journal of Research and Practice*, 36(6), 397-410. doi:10.1080/10668920902813477
- Joy, R. H., & Cundiff, N. L. (2014). Student programming in social justice: Evaluation through the Counselor's lens. *Journal of Practical Consulting*, 5(1), 23-41.
- King, E. B., Gulick, L. M. V., & Avery, D. R. (2009). The divide between diversity training and diversity education: Integrating best practices. *Journal of Management Education*, 34(6), 891-906. doi:10.1177/1052562909348767
- King, P. M., Perez, R. J., & Shim, W. (2013). How college students experience intercultural learning: Key features and approaches. *Journal of Diversity in Higher Education*, 6(2), 69-83. doi:10.1037/a0033243
- Ladson-Billings, G. (1995, Summer). But that's just good teaching: The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159-165.
- Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education?. *International journal of qualitative studies in education*, 11(1), 7-24.
- Ladson-Billings, G. (1999). Preparing teachers for diverse student populations: A critical race theory perspective. *Review of Research in Education*, 24, 211-247.
- Ladson-Billings, G., & Tate IV, W. F. (1995). Toward a critical race theory of education. *Teachers College Record*, 97(1), 47-68.
- Liamputtong, P. (2010). *Performing qualitative cross-cultural research*. New York, NY: Cambridge University Press.

- Loden, M. (1996). *Implementing diversity*. Chicago, IL: Irwin.
- Lodico, M., Spaulding, D. T., & Voegtle, K. H. (2010). *Methods in educational research: From theory to practice* (Laureate Education, Inc., custom ed.). San Francisco, CA: John Wiley & Sons.
- Loes, C., Pascarella, E., & Umbach, P. (2012). Effects of diversity experiences on critical thinking skills; Who benefits? *The Journal of Higher Education*, (83)1, 1-25.
doi:10.1353/jhe.2012.0001
- Lowery-Hart, R., & Pacheco, G. (2011). Understanding the first-generation student experience in higher education through a relational dialectic perspective. *New Directions for Teaching and Learning*, 2011(127), 55-68. doi:10.1002/tl.457
- Luo, J., & Jamieson-Drake, D. (2009). A retrospective assessment of the educational benefits of interaction across racial boundaries. *Journal of College Student Development*, 50(1), 67-86. doi:10.1353/csd.0.0052
- Lyddon, W. J. (1990 November/December). First- and second-order change: Implications for rationalist and constructivist cognitive therapies. *Journal of Counseling & Development*, 69(2), 122-127. doi:10.1002/j.1556-6676.1990.tb01472.x
- McIntosh, P. (1990). White privilege: Unpacking the invisible knapsack. *Independent School*, 49(2), 31.
- McPhail, C. J. (2011). *The completion agenda: A call to action. Summary report from the November 10-11, 2010, meeting of the American Association of Community*

- Colleges Commission and Board of Directors*. Washington, DC: American Association of Community Colleges.
- Marx, S. (2008). Not blending in: Latino students in a predominantly White school. *Hispanic Journal of Behavioral Sciences*, 30(1), 69–88.
doi:10.1177/0739986307311906
- Merriam, S. B. (1998). *Qualitative research and case study applications in education: Revised and expanded from case study research in education*. San Francisco, CA: John Wiley & Sons.
- Merriam, S. B., (2009). *Qualitative research: A guide to design and implementation. Revised and expanded from qualitative research and case study applications in education*. San Francisco, CA: Jossey-Bass.
- Merriam, S. B., Caffarella, R. S., & Baumgartner, L. M. (2007). *Learning in adulthood: A comprehensive guide* (3rd ed.). San Francisco, CA: John Wiley & Sons.
- Mezirow, J. (2000). *Learning as transformation: Critical perspectives on a theory in progress*. San Francisco, CA: Jossey-Bass.
- Mighty, J., Ouellett, M. L., & Stanley, C. A. (2010). Unheard voices among faculty developers. *New Directions for Teaching and Learning*, 2010(122), 103–112.
doi:10.1002/tl.402
- Miles, M., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. Thousand Oaks, CA: Sage.
- Mitchell, M., Every, D., & Ranzijn, R. (2011). Everyday antiracism in interpersonal contexts: Constraining and facilitating factors for ‘speaking up’ against racism.

Journal of Community and Applied Social Psychology, 21(4), 329-341.

doi:10.1002/casp.1077

Nagda, B. A., Gurin, P., Sorensen, N., & Zúñiga, X. (2009, Winter). Evaluating intergroup dialogue: Engaging diversity for personal and social responsibility. *Diversity and Democracy*, 12(1), 4–6.

Nagda, B. A., & Zúñiga, X. (2003). Fostering meaningful racial engagement through intergroup dialogues. *Group Processes and Intergroup Relations*, 6(1), 111-128.
doi:10.1177/1368430203006001015

National Center for Education Statistics [NCES]. (2012). Retrieved from
<http://nces.ed.gov/collegenavigator/>

National Community College Benchmark Project [NCCB]. (2009). Retrieved from
<http://www.nccbp.org>

Nayak, A. (2007). Critical whiteness studies. *Sociology Compass*, 1(2), 737-755.
doi:10.1111/j.1751-9020.2007.00045.x

Nelson-Laird, T. F., Bridges, B. K., Morelon-Quainoo, C. L., Williams, J. M., & Holmes, M. S. (2007). African American and Hispanic student engagement at minority serving and predominantly White institutions. *Journal of College Student Development*, 48(1), 39-56.

Nieto, S. (1996). *Affirming diversity: The sociopolitical context of multicultural education* (2nd ed.) White Plains, NY: Longman.

- O'Banion, T. (2010), October/November). The completion agenda: To what end? Emerging philosophy shifts focus from student access to success. *Community College Journal*, 81(2), 44-47. Retrieved from <http://eric.ed.gov/?id=EJ902279>.
- Palmer, R. T., Maramba, D. C., & Holmes, S. L. (2011). A contemporary examination of factors promoting the academic success of minority students at a predominately-White university. *Journal of College Student Retention: Research, Theory, and Practice*, 13(3), 329-349, doi:10.2190/CS.13.3.d
- Parker, E., & Pascarella, E. T. (2013). Effects of diversity experiences on socially responsible leadership over four years of college. *Journal of Diversity In Higher Education*, 6(4), 219-230. doi:10.1037/a0035130
- Pascarella, E. T., & Terenzini, P. T. (2005). *How college affects students: A third decade of research* (3rd ed.). San Francisco, CA: Jossey-Bass.
- Pasque, P. A., Chesler, M. A., Charbeneau, J., & Carlson, C. (2013). Pedagogical approaches to student racial conflict in the classroom. *Journal of Diversity in Higher Education*, 6(1), 1-16. doi:10.1037/a0031695
- Patton, L. D., Shahjahan, R. A., & Osei-Kofi, N. (2010). Introduction to the emergent approaches to diversity and social justice in higher education: Special issue. *Equity and Excellence in Education*, 43(3), 265-278.
doi:10.1080/10665684.2010.496692
- Patton, M. Q. (1990). *Qualitative evaluation methods* (2nd ed.). Thousand Oaks, CA: Sage.

- Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.
- Phinney, J. S. (1990, November). Ethnic identity in adolescents and adults: Review of research. *Psychological Bulletin*, *108*(3), 499-514. doi:10.1037/0033-2909.108.3.499
- Prentice, M., & Robinson, G. (2010). *Improving student learning outcomes with service learning*. Washington, DC: American Association of Community Colleges.
- Pope-Davis, D. B., & Coleman, H. L. K. (1997). *Multicultural counseling competencies: Assessment, education and training, and supervision*. Thousand Oaks, CA: Sage.
- Pope, R. L. & Reynolds, A. L. (1997). Student affairs core competencies: Integrating multicultural awareness, knowledge, and skills. *Journal of College Student Development*, *38*(3), 266-77.
- Rankin, S. R., & Reason, R. D. (2005). Differing perceptions: How students of color and White students perceive campus climate for underrepresented groups. *Journal of College Student Development*, *46*(1), 43-61.
- Rendón, L. (1994). Validating culturally diverse students: Toward a new model of leaning and student development. *Innovative Higher Education*, *19*(1), 33-51. doi:10.1007/BF01191156
- Rendón, L. (2002). Community college Puente: A validating model of education. *Educational Policy*, *16*(4), 642-667. doi:10.1177/0895904802016004010
- Rockenbach, A., Hudson, T. D., & Tuchmayer, J. B. (2014). Fostering meaning, purpose, and enduring commitments to community service in college: A multidimensional

conceptual model. *Journal of Higher Education*, 85(3), 312-338.

doi:10.1353/jhe.2014.0014

Sáenz, V. B. (2010). Breaking the segregation cycle: Examining students' precollege racial environments and college diversity experiences. *The Review of Higher Education*, 34(1), 1-37. doi:10.1353/rhe.2010.0000

Saunders, H. H. (1999). *A public peace process: Sustained dialogue to transform racial and ethnic conflicts*. New York, NY: St. Martin's Press.

Schoorman, D., & Acker-Hocevar, M. (2010). Viewing faculty governance within a social justice framework: Struggles and possibilities for democratic decision-making in higher education. *Equity and Excellence in Education*, 43(3), 310-325. doi:10.1080/10665684.2010.494493

Stufflebeam, D. L. (1983). The CIPP model for program evaluation. In G. F. Madaus, M. Scriven, & D. L. Stufflebeam (Eds.), *Evaluation models: Viewpoints on educational and human services evaluation* (pp. 117-141). Norwell, MA: Springer. doi:10.1007/978-94-009-6669-7_7

Stufflebeam, D. L. (2004). The 21st-century CIPP model: Origins, development, and use. In M. C. Alkin (Ed.) *Evaluation Roots: Tracking theorists' views and influences*. Thousand Oaks, CA: Sage., 245–266. doi:10.4135/9781412984157.n16

Solórzano, D. G. (1998). Critical race theory: Race and gender microaggressions, and the experience of Chicana and Chicano scholars. *International Journal of Qualitative Studies in Education*, 11(1), 121-136. doi:10.1080/095183998236926

- Solórzano, D. G., & Yosso, T. J. (2002). A critical race counterstory of race, racism, and affirmative action. *Equity and Excellence in Education*, 35(2), 155-168.
doi:10.1080/713845284
- Sorensen, N., Nagda, B. A., Gurin, P., & Maxwell, K. E. (2009, December). Taking a “hands on” approach to diversity in higher education: A critical-dialogic model for effective intergroup interaction. *Analyses of Social Issues and Public Policy*, 9(1), 3-35. doi:10.1111/j.1530-2415.2009.01193.x
- Spaulding, D. T. (2008). *Program evaluation in practice: Core concepts and examples for discussion and analysis*. San Francisco, CA: Jossey-Bass.
- Stake, R. E. (1975). *Evaluating the arts in education: A responsive approach*. Columbus, OH: Merrill.
- Stake, R. E. (2004). *Standards based and responsive evaluation*. London, UK: Sage.
- Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed.). 443-466. Thousand Oaks, CA: Sage.
- Stephan, W. G., & Stephan, C. W. (2001). *Improving intergroup relations*. Thousand Oaks, CA: Sage.
- Stephan, W. G., & Stephan, C. W. (2008). Intergroup relations program evaluation. In J. F. Dovidio, P. Glick, & L. A. Rudman, (Eds.), *On the nature of prejudice: Fifty years after Allport*. Malden, MA: Blackwell.

- Stewart, M. M., Crary, M., & Humberd, B. K. (2008). Teaching value in diversity: On the folly of espousing inclusion, while practicing exclusion. *Academy of Management Learning and Education, 7*(3), 374-386. doi:10.5465/AMLE.2008.34251674
- Strayhorn, T. L. (2009). Fittin' in: Do diverse interactions with peers affect sense of belonging for Black men at predominantly White institutions? *Journal of Student Affairs Research and Practice, 45*(4), 953-979. doi:10.2202/1949-6605.2009
- Sue, D. W., Rivera, D. P., Capodilupo, C. M., Lin, A. I., & Torino, G. C. (2010). Racial dialogues and White trainee fears: Implications for education and training. *Cultural Diversity and Ethnic Minority Psychology, 16*(2), 206. doi:10.1037/a0016112
- Sue, D. W., & Sue, D. (1999). New York, NY: John Wiley & Sons.
- Swartz, E. (1992). Emancipatory narratives: Rewriting the master script in the school curriculum. *The Journal of Negro Education, 61*(3), 341.
- Tajfel, H., & Turner, J. C. (1979). *An integrative theory of intergroup conflict*. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations*. (pp. 33-47). Monterey, CA: Brooks/Cole.
- Tatum, B. D. (1994). Teaching White students about racism: The search for White allies and the restoration of hope. *Teachers College Record, 95*(4), 462-476.
- Taub, D. J., & McEwen, M. K. (1992). The relationship of social identity attitudes to autonomy and mature interpersonal relationships in Black and White undergraduate women. *Journal of College Student Development, 33*(5), 439-446.

- Taylor, E., Gillborn, D., & Ladson-Billings, G. (2009). *Foundations of critical race theory in education*. New York, NY: Routledge.
- Thomas, E. F., Mavor, K. I., & McGarty, C. (2012). Social identities facilitate and encapsulate action-relevant constructs: A test of the social identity model of collective action. *Group Processes and Intergroup Relations* (15).
doi:10.1177/1368430211413619
- Thomas, K., & Plaut, V. (2008). The many faces of diversity resistance in the workplace. In K. Thomas (Ed.), *Diversity resistance in organizations: Manifestations and solutions*. Mahwah, NJ: Lawrence Erlbaum.
- Thomas, K., Tran, N.M., & Dawson, B. L. (2010). An inclusive strategy of teaching diversity. *Advances in Developing Human Resources*, 12(3), 295–311.
doi:10.1177/1523422310375035
- Tinto, V. (2009). How to help students stay and succeed. *Chronicle of Higher Education*, 55(22), A33.
- Todd, N. R., Spanierman, L. B., & Poteat, V. P. (2011). Longitudinal examination of the psychosocial costs of racism to Whites across the college experience. *Journal of counseling psychology*, 58(4), 508. doi:10.1037/a0025066
- Torres-Harding, S. R., Steele, C., Schulz, E., Taha, F., & Pico, C. (2014). Student perceptions of social justice and social justice activities. *Education, Citizenship and Social Justice*, 9(1), 55-66. doi:10.1177/1746197914520655

- Torres, V. (2006). A mixed method study testing data-model fit of a retention model for Latino/a students at urban universities. *Journal of College Student Development*, 47(3), 299-318.
- Torres, V., Howard-Hamilton, M. F., & Cooper, D. L. (2003). *Identity development of diverse populations: Implications for teaching and administration in higher education*. San Francisco, CA: Jossey-Bass.
- Thiagarajan, S. (1975). Goal-free evaluation of media. *Educational Technology*, 15(5), 38-40.
- Trechter, S., & Bucholtz, M. (2001). Introduction: White noise: bringing language into whiteness studies. *Journal of Linguistic Anthropology*, 11(1), 3-21. doi: 10.1525/jlin.2001.11.1.3
- Tsai, K. M., & Fuligni, A. J. (2012, January). Change in ethnic identity across the college transition. *Developmental Psychology*, 48(1), 56-64. doi:10.1037/a0025678
- U. S. Census Bureau. (2010a). *State and county quick facts: [REDACTED]*. Retrieved from <http://quickfacts.census.gov/qfd/states/04000.html>
- U. S. Census Bureau. (2010b). *State and county quick facts: USA*. Retrieved from <http://quickfacts.census.gov/qfd/states/00000.html>
- Vásquez, O. (2007). Latinos in the global context: Beneficiaries or irrelevant? *Journal of Latinos and Education*, 6(2), 119-137.
- Vuong, M., Brown-Welty, S., & Tracz, S. (2010). The effects of self-efficacy on academic success of first-generation college sophomore students. *Journal of College Student Development*, 51(1), 50-64. doi:10.1353/csd.0.0109

- Walden University. (2012). *Social change*. Retrieved from <https://sites.google.com/site/waldeneduc8035/doctoral-companion/positive-social-change>
- Whalen, D., Saunders, K., & Shelley, M. (2009). Leveraging what we know to enhance short-term and long-term retention of university students. *Journal of College Student Retention, 11*(3), 407-430. doi:10.2190/CS.11.3.f
- Zúñiga, X., Lopez, G. E., & Ford, K. A. (2012). Intergroup dialogue: Critical conversations about difference, social identities, and social justice: Guest editors' introduction. *Equity & Excellence in Education, 45*(1), 1-13. doi:10.1080/10665684.2012.644962
- Zúñiga, X., & Nagda, B. A. (2001). Design considerations for intergroup dialogue. In D. L. Schoem & S. Hurtado (Eds.), *Intergroup dialogue: Deliberative democracy in school, college, community and workplace* (pp. 306–327). Ann Arbor, MI: University of Michigan Press.
- Zúñiga, X., Nagda, B. A., Chesler, M., & Cytron-Walker, A. (2007). *Intergroup dialogue in higher education: Meaningful learning about social justice* (ASHE-ERIC Higher Education Report). San Francisco, CA: Jossey-Bass.

Appendix A: Program Evaluation Report (Project)

Students' Perceptions and Experiences of the
COM101/Student MOSAIC Diversity Inclusion Training Program

Program Evaluation Completed by:

Norma I. Corral-Chandler

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Prepared for:

Subject Community College

President's Leadership Team

MOSAIC Faculty and Staff

December 2014

Executive Summary

A responsive program evaluation of the student MOSAIC program was conducted for the purpose of obtaining student perceptions and experiences of diversity and inclusion training at the subject community college. A qualitative case study analysis of the interviews of nine of the student MOSAIC program participants was conducted in the spring of 2014. The nine students represented student cohorts from Cohort 1 through Cohort 4 and represented both White and ethnically diverse male/female students. This responsive evaluation is based on Stake and Abma's (2005) responsive evaluation criteria, while working within the constraints set by Walden University and the subject community college. Because this responsive evaluation was the project for a doctoral project study, I was advised to work independently of program officials in order to control bias. Research into the topic of stakeholder involvement in program evaluation revealed relatively few studies that included stakeholder involvement (Brandon & Fukunaga, 2014). Another challenge was that a representative from the subject community college's IRB advised against using observations in the study. The findings of this responsive evaluation stem from the personal experiences of the study participants. Major outcomes revealed that the student MOSAIC program fostered diversity consciousness, positive intergroup relationships, and positive social change. An intensive literature review found that the student MOSAIC program followed best practices for diversity and inclusion training of college students. Program strengths, weaknesses, study limitations, and recommendations are also included.

Table of Contents

List of Figures	130
List of Tables	131
Section 1: The Problem.....	132
Purpose of Evaluation	132
Background	133
MOSAIC	133
Student MOSAIC.....	134
Section 2: Methodology	136
Domain 1: Fostering Diversity Consciousness	139
Domain 2: Fostering Intergroup Relationships.....	140
Domain 3: Fostering Positive Social Change	143
Study Participants	136
Methods.....	136
Section 3: Literature Review	138
Section 4: Major Outcomes	139
Program Strengths.....	145
Program Weaknesses	148
Limitations of Program Evaluation.....	150
Recommendations.....	151
References.....	152

List of Figures

Figure A1: MOSAIC Program Cohorts	135
Figure A2: MOSAIC Program Study Interview Questions	137
Figure A3: Domain 1: Semantic Relationships for Included Terms and Cover Terms.	140
Figure A4: Domain 2: Semantic Relationships for Included Terms and Cover Terms.	142
Figure A5: Domain 3: Semantic Relationships for Included Terms and Cover Terms.	144
Figure A6: Interconnectedness of domains and themes	145
Figure B1: MOSAIC Program Interview Questions.....	153

List of Tables

Table A1. Student Perceptions of the MOSAIC Program Strengths	147
Table A2. Student Perceptions of the MOSAIC Program Weaknesses	149

Section 1: The Problem

Introduction

One of the subject community college's nine supporting values is diversity and inclusiveness. The supporting values state that all forms of diversity and inclusiveness are valued. At the district level, the MOSAIC program became available for faculty and staff in 2005. In support of diversity and inclusion, in 2012, the subject community college district made it a requirement for all new managers to complete the MOSAIC program by their second year of employment. A similar program did not exist for students. During the spring of 2011, a committee formed to discuss the development of the student diversity and inclusion training program. The following summer, the first cohort of students participated in the employee MOSAIC program.

Purpose of Program Evaluation

The MOSAIC program is an academic course requiring students to submit homework assignments. At the conclusion of the MOSAIC program, the students complete a course evaluation. Unlike the course evaluation, this responsive evaluation captured the perceptions and experiences of nine students from the first four student MOSAIC program cohorts. Issues originating from the MOSAIC program student interviews generated qualitative evidence about student perceptions and experiences and should provide program officials with additional feedback for improving or expanding the program.

Background

The MOSAIC program was initially designed by the Employee and Organizational Learning Team for diversity and inclusion training of employees of the subject community college district. During the spring of 2011, a student affairs and faculty team formed to discuss the necessity for, and viability of, the development of the student MOSAIC program to be led by peer facilitators. Later, it was decided to model the student MOSAIC program delivery after the LGBT community's Safe Space Training conducted the previous summer at subject community college. Conceptually, this meant that the first student cohort would attend the employee MOSAIC program and then commit to completing a public speaking class and an intercultural communication class. Conceptually, the first Cohort would facilitate training for the second Cohort, and the second Cohort would facilitate training for third Cohort, and so on. Subsequent cohort formats underwent several permutations as shown in Figure A1.

MOSAIC. The MOSAIC program explored a wide spectrum of diverse identities (e.g., Race/ethnicity, culture, sexual orientation, disability, age, religion, and so on). The MOSAIC program also explored the privilege and oppression associated with each identity through a sequential set of interactive activities. The 3-day training consisted of MOSAIC 1A/1B, MOSAIC 2A/2B, and MOSAIC 3A/3B. Thus, the MOSAIC program focused on social justice theory with a call for advocacy and positive social change within the organization and in the community.

Student MOSAIC. The MOSAIC program planning committee convened during the spring of 2011 to discuss diversity and inclusion training for students. The committee agreed that the employee MOSAIC program was robust and suitable for students and determined that the student diversity and inclusion training would be more effective if delivered by peer facilitators. After the first student cohort completed the training, the initial MOSAIC program design has undergone a few permutations based on student and staff feedback. The following reviews the design of each cohort and the subsequent changes to program delivery beginning with Cohort 1.

Cohort 1: Summer 2011. Initially, the student MOSAIC program was coordinated through the Office of Service Learning. Cohort I students completed the 3-day employee MOSAIC program alongside community college faculty and staff during the summer of 2011. During the fall of 2011, students who agreed to become program facilitators also completed two three-credit courses; Public Speaking (COM225) and Elements of Intercultural Communication (COM263), as a cohort. The public speaking course was modified for the student MOSAIC program cohort and all of the required speeches (e.g., introduction, persuasive, informational, and others) focused on diversity and inclusion topics. Several of the 19 students from Cohort 1 facilitated the second MOSAIC program cohort in the spring of 2012.

Cohort 2: Spring 2012. The second student MOSAIC program was delivered on February 18 through February 20, during a 3-day holiday weekend. This time, the MOSAIC program was taught as a one-credit course, *Interpersonal Communication in the Workplace (COM101)*. Students' from Cohort 1 facilitated the MOSAIC program for

29 students under the leadership of two faculty members and program staff. Then, during the summer of 2012, Cohort 2 students completed the *public speaking* course. Students from Cohort 1 and Cohort 2 served as facilitators or interns for Cohort 3 in the fall of 2012.

Cohorts 3-6: Fall 2012-Spring 2014. Cohorts 3 through 6 followed the same course sequences as Cohort 2. Twenty-seven students completed Cohort 3 in the fall of 2012, 20 students completed Cohort 4 in the spring of 2013, 27 students completed Cohort 5 in the fall of 2013, and 27 students completed Cohort 6 in the spring of 2014. Figure A1 depicts the six student MOSAIC program cohorts. In the spring 2013, facilitators were required to enroll in COM281AB, a three-credit course.

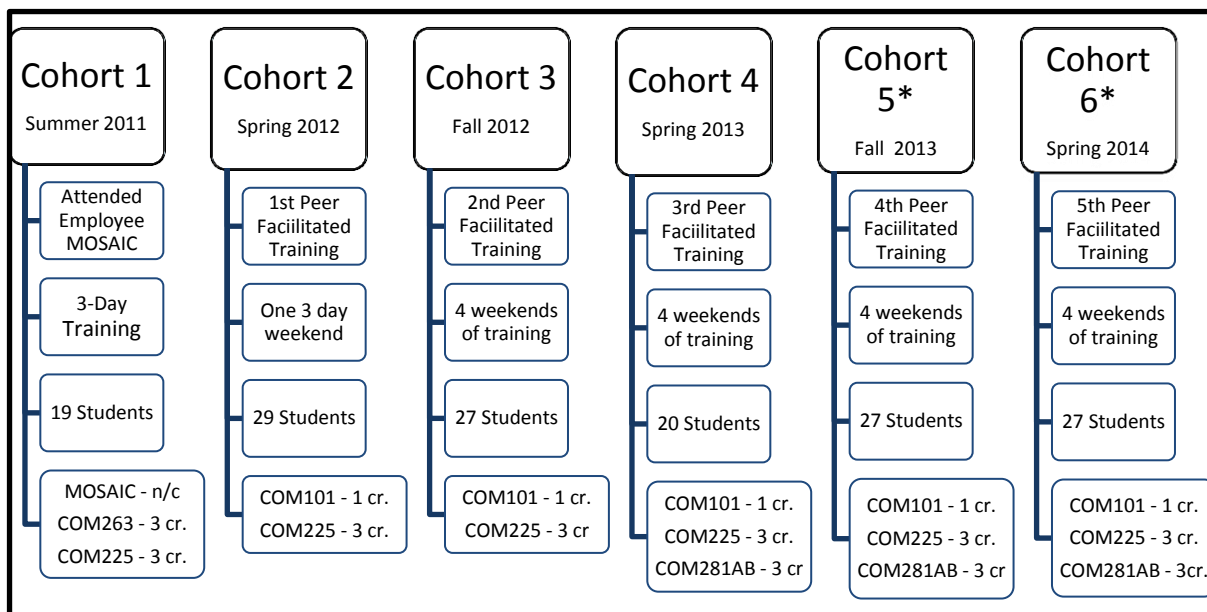


Figure A1. MOSAIC program cohorts depicting training delivery methods, number of students per cohort, and the follow up training for interns and facilitators (Cohorts 5 and 6 were not included in this study).

Section 2: The Methodology

Study Participants

The nine students interviewed for this responsive program evaluation represented students from Cohort 1 through Cohort 4. These students served several roles through each of the cohorts such as student only, student and facilitator, or student and intern providing a broad spectrum of student experiences for this responsive program evaluation.

Methods

During the spring of 2014, a goals free responsive program evaluation was conducted for the MOSAIC program at the subject community college. Nine students from the first four student cohorts participated in this case study research. A case study was used to reveal subjective program quality through the personal experiences of participants (Stake & Abma, 2005). I selected the goals free approach for program evaluation to allow themes to surface from student responses. The interview questions used for the participant interviews are listed in Figure A2.

Interview Questions

- 1) What are your perceptions of MOSAIC diversity and inclusion training?
 - 2) Please share your experiences with MOSAIC diversity and inclusion training.
 - 3) As a result of participating in MOSAIC, have your behaviors changed?
 - 4) As a result of participating in MOSAIC, have your attitudes toward diverse populations changed? If so, how?
 - 5) Based on your experiences, what are the strengths of the MOSAIC program?
 - 6) Based on your experiences, what are the weaknesses of the MOSAIC program?
-

Figure A2. Questions used to interview the MOSAIC study participants.

The students had the opportunity to review interview transcripts, make corrections, or confirm its accuracy. A peer reviewer provided feedback regarding my analysis. I made changes based on recommendations by the peer reviewer. Themes and subthemes emerging from the data were compared to current literature.

Section 3: Literature Review

Introduction13

Through a current literature review, I was able to compare best practices with higher education institutions that are recognized as leaders in the field of diversity and inclusion training for students. Normally, comparisons are conducted with institutions of similar size and type (e.g., public university to public university; Edwards, Scott, & Raju, 2005). The literature that was most similar to the MOSAIC program was conducted in large universities and not community colleges, so in this evaluation, the MOSAIC program was compared to programs offered at large, four-year universities.

Similarities between intensive program delivery to a cohort of students is similar to the Intergroup Dialogue (IGD) training model used by the University of Michigan and other large institutions to train program facilitators (Gurin, Nagda, & Zúñiga, 2013). These undergraduate facilitators then focus on one diversity area in a three credit course (e.g., White Privilege, Latinos, and so on), while the MOSAIC program covered a multitude of diversity topics through the public speaking course. The focus of the literature on IGD was on the learning that occurred during the three-credit diversity course and not on the participants of the training.

Section 4: Major Outcomes

Introduction

In response to the interview questions, the students provided descriptions of their experiences in program activities. The depth of the student responses covered a variety of learning outcomes including learning (cognitive), behavioral (skill-based), and affective. Further, the responses produced findings that may be hard to accept, but they are the concerns expressed by the students (Stake & Abma, 2005). The responses for each of the interview questions were entered on an Excel spreadsheet using in vivo code under each question unless the question referred to specific program strength or weakness, then the response was entered under each question respectively. The process was repeated for each student. Once this process was completed, the included terms began to reveal subthemes, themes, and domains.

Domain 1. Fostering Diversity Consciousness

The first themes to emerge were self-awareness, awareness of others, awareness of ones behaviors toward others, and skills. These themes were color-coded. All the in vivo codes that referred to *self-awareness or social identity* were moved under the heading of *self-awareness/understanding*, and all of the in vivo code that referenced *awareness of others* was moved under a heading of *others*. This process was repeated for *Skills*. It soon became evident that the learned skills were the ability to *recognize and combat discrimination*, and to *express interactions that are more inclusive*. Loes, Pascarella, and Umbach (2012) reported that diversity engagement showed a positive gain on the development of the critical thinking skills of White students and an

insignificant effect on ethnically diverse students. The semantic relationship of the included terms expressed the cover terms and Domain 1 emerged as Diversity and inclusion consciousness. The themes and subthemes in Domain 1 are depicted in Figure A3.

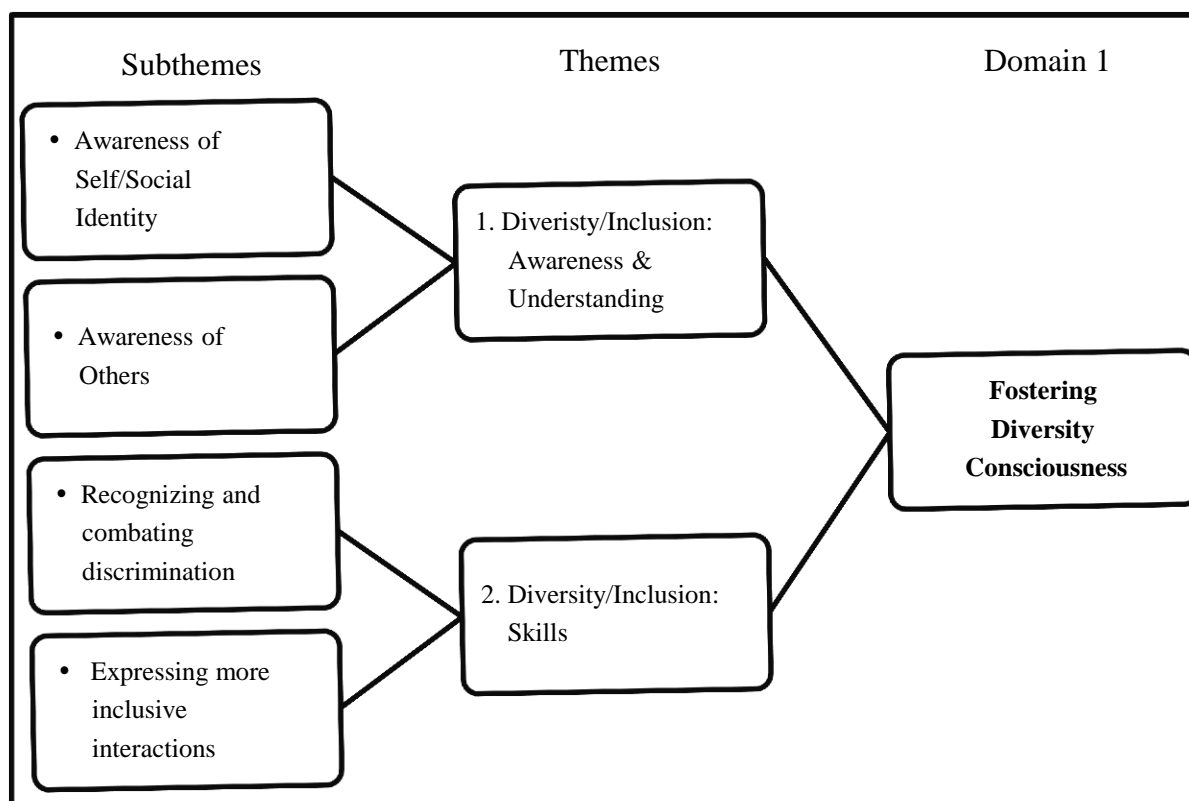


Figure A3: A display of how the two major themes in Domain 1 emerged from the data (subthemes) and are symbolically related.

Domain 2: Fostering Intergroup Relationships

Domain 2 followed the same process as Domain 1. The included terms for Domain 2 revealed two themes. The first theme centered on communication as several students mentioned the importance of the intergroup dialogue following each activity. This intergroup communication facilitated the sharing of emotional stories and connections with other students. This connection resulted in friendships developed with

classmates as well as with others outside of the class and across social identity groups. Through intergroup dialogue, students learned of the harm caused by their use of offensive language and they expressed making a conscious effort to eliminate this behavior. Although intergroup communication was also a learned skill, it remained in Domain 2 because intergroup communication and belonging (theme 2) were ways to foster intergroup relations. A feeling of belonging in the college manifested itself as students reported an increase of involvement in college clubs and activities, and as they became program facilitators/interns. Some students reported being more inclusive, aware of and the need for elimination of cliques. Further, students became more involved in their community. Community involvement was readily shared by students who served as either interns or facilitators. Supporting each other's community service efforts became a trademark for these students. The themes and subthemes for Domain 2 are shown in Figure A4.

The same process as used in Domain 1 and Domain 2 was used to derive Domain 3. The in vivo codes revealed two themes: self-efficacy and experiential learning. Students derived self-efficacy from gaining an understanding of self and others. Students also gained the tools to do something about social injustice. Students learned to combat social injustices such as the perpetuation of stereotypes. Students also learned to become allies in support of others' rights. Students who served as interns or facilitators, in essence, served as peer models for students experiencing the MOSAIC program for the first time and for each other. Students mentioned that peer facilitators and experiential learning were a program strength.

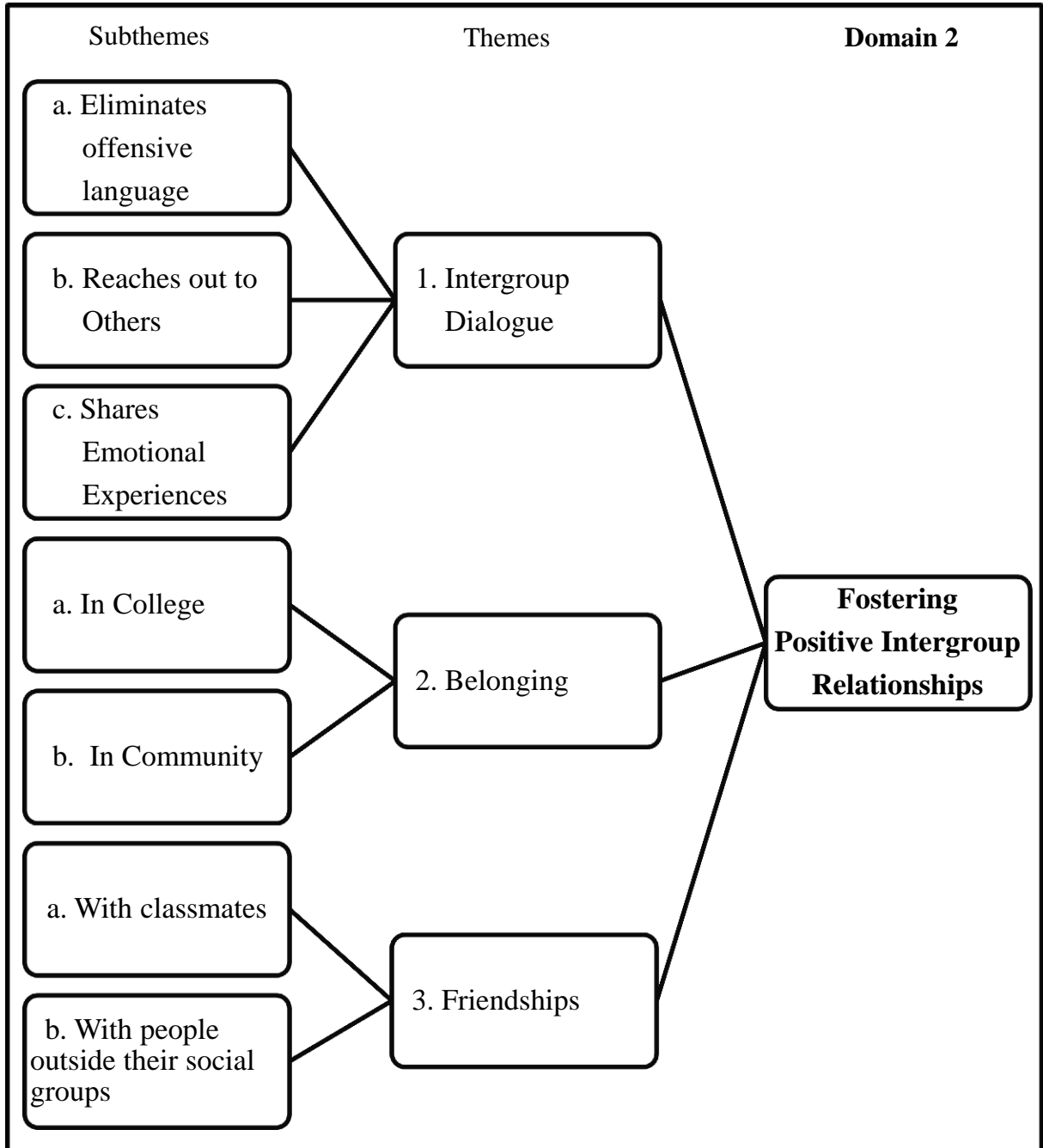


Figure A4. A display of how the three major themes in Domain 2 emerged from the data (subthemes) and are symbolically related.

Domain 3: Fostering Positive Social Change

The same process as used in Domain 1 and Domain 2 was used to derive Domain 3. The in vivo codes revealed two themes: self-efficacy and experiential learning. Students derived self-efficacy from gaining an understanding of self and others, plus gaining the tools to do something about social injustice, whether the injustice is the perpetuation of stereotypes or becoming an ally in support of others' rights. Students who served as interns or facilitators, in essence, served as peer models for students experiencing the MOSAIC program for the first time and for each other. Students mentioned that having peer facilitators was a program strength. Experiential learning was also mentioned as a program strength.

Experiential learning occurred in and out of the classroom. In the classroom, the numerous activities provided experiential learning activities. Activities such as BARNGA, Star Power, and the Identity Activity were mentioned by several students. Experiential learning also occurred outside of the classroom, as the MOSAIC program students were encouraged to participate in an activity outside of their comfort zone. Attending another's place of worship, a gay pride parade, and advocating for policy change at the subject community college were some of the activities mentioned. Interns and facilitators were involved in numerous community service events. Examples include the "Feed the Homeless" project or "rUNdDead 5K" relay project. Students came together to ensure that each event was successfully supported. Many projects involved working outside of the student's comfort zone, such as when feeding the homeless took students to a part of town to work with a population that was unfamiliar. Each experience

proved to be a learning and growing experience for the students. A former facilitator mentioned working in another country and credited the MOSAIC program for a successful experience. Themes and subthemes for Domain 3 are showed in Figure A5.

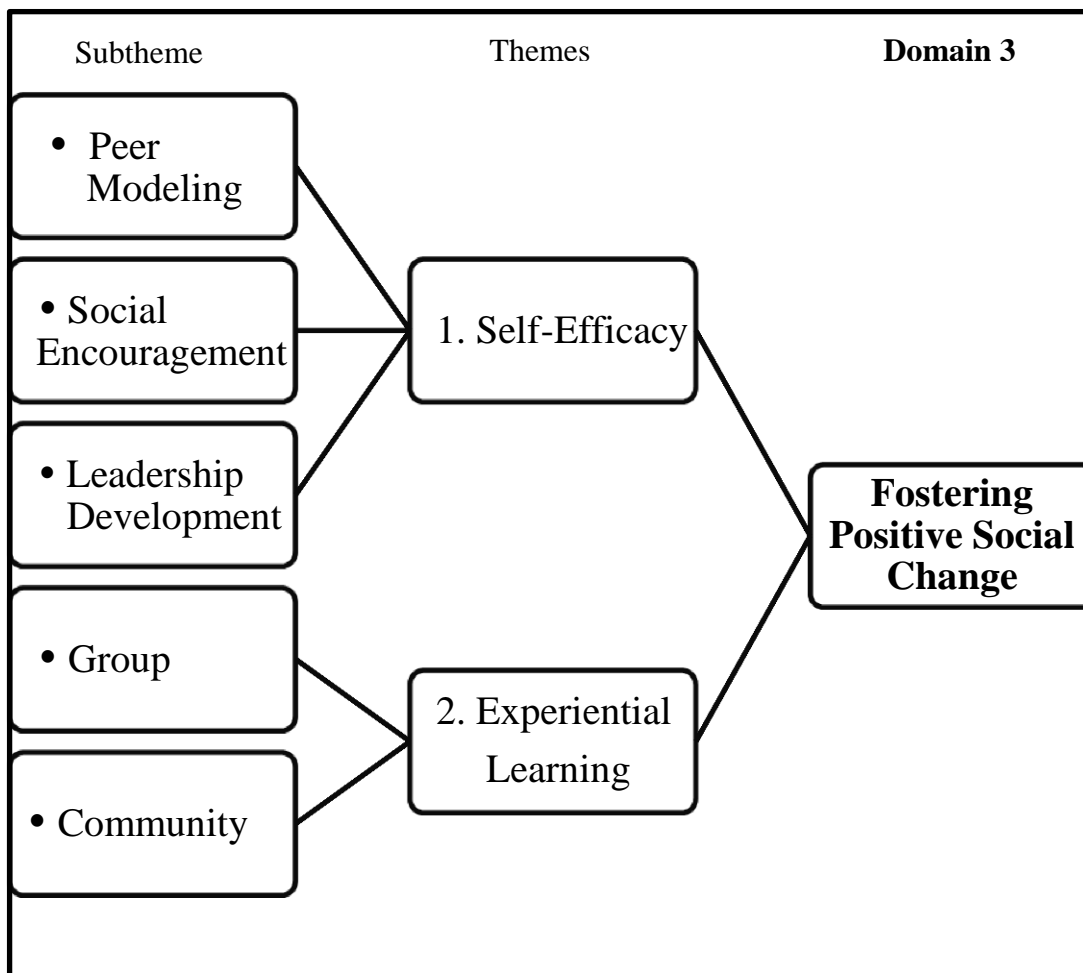


Figure A5. A display of how the three major themes in Domain 3 emerged from the data (subthemes) and are symbolically related.

Three domains emerged from the student responses. Student responses revealed that although the program was taught in a sequential manner, students were continually learning in a nonlinear manner. Activities at each domain may feed into other domains. For example, a service learning experience in Domain 3 may further enhance diversity

awareness or skill, or increase intergroup dialogue. The interconnectedness of the circular process is depicted in Figure A6.

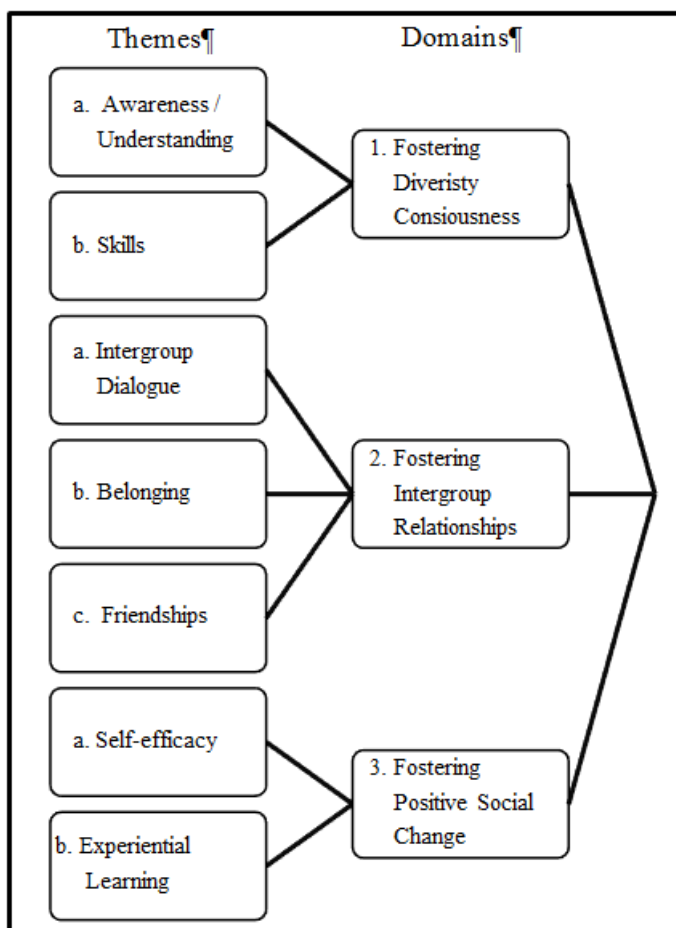


Figure A6. All three domains are interconnected and although training delivery was linear, learning was not.

Program Strengths

Overall, students felt that the MOSAIC program was a rewarding experience and that the program was a valuable program. Students credited peer facilitators and interns for program success. Another program strength was that each of the MOSAIC program cohorts and staff consisted of diverse individuals and had a good mixture of men and women. Staff was credited for “really caring” about students. Other program strengths

were that the MOSAIC program “requires you to do something out the norm for yourself”, “makes students passionate about creating change on campus or in their community”, and “teaches students to speak up and react to bullies”. The MOSAIC program was credited for smoothing relationships with others, easing frustrations with others, making a difference in people’s lives, and helping to develop friendships with other students while performing community service.

The MOSAIC program and activities were considered effective in the learning process. Dialogue after activities was listed as being incredibly important as it provided an opportunity for students to learn from each other, learn from diverse participants, and to think critically about experiences without clear-cut answers. The MOSAIC was credited at helping students feel included, provided a voice for injustice, and taught students to be inclusive of others and not so judgmental. The MOSAIC program’s format provided avenue for lots of idea sharing between groups. See Table A1 for MOSAIC program strengths.

Table A1

Students' Perceptions of the MOSAIC Program Strengths

-
- 1. Staff/peers facilitators/interns**
 - a. Program staff is diverse
 - b. Recruiting makes people feel noticed
 - c. Staff really cares about students
 - d. Peer Facilitators
 - 2. Activities/simulations**
 - a. Dialogue after activities is incredibly important, learn from each other, learning from diverse participants
 - b. Everyone had to respond or participate in dialogue
 - c. Helped ease my frustration with people who don't agree with me
 - d. Integration between students
 - e. Learning facilitating skills (passive to active)
 - f. Lot of idea sharing
 - g. Makes people think without providing answers
 - h. Making people feel included
 - 3. Positive social change**
 - a. Advocated for another group (e.g., LGBT, Mexicans, Homeless)
 - b. Brings people more into the community, after this program Honors become more active and inclusive
 - c. Brings people together
 - d. DI is diverse in the students' that make it up, before that you don't have the opportunity, they exist, but people stick to their own groups
 - e. Diverse people/recruited diverse populations
 - g. End of program student survey stated that students were aware of how recognize and combat discrimination; how to suppress discrimination an eliminate it and how they can interact as a more inclusive member of society, half of them went on to learn how to be facilitators
 - h. Fill voids and help each other out (i.e., homeless project)
 - i. Honors has expanded to more than Honors, is more inclusive
 - j. People in the program help each other out based on individual strengths (e.g., tutor math, rUnDead, Feed the Homeless)
 - k. Program is not cliquey, tries to break this up
 - l. Program is updated
 - m. Recruiting makes people feel noticed
 - n. Shared what I am living through, and informed people there, young people, of my life experiences being on the receiving end of the negatives that they were talking about, things that happened to me.
-

Program Weaknesses

Students were open to providing a description of program weaknesses. Because the students interviewed involved several cohorts over a period of 2 years, several weaknesses were addressed in subsequent cohorts. For example, one weakness mentioned was that several of the program activities such as STAR Power were components of other college leadership programs. If a student participated in these activities previously, the activity lost its desired effect in the MOSAIC program. This challenge has been addressed at the subject community college and the other program at the college was no longer offering this activity. The activity was still offered by the LeaderShape® Institute. Other activities such as outdated movies that students could not relate with were replaced with movies that are more current and relevant for the students.

One student mentioned that a program weakness was the number of program interns and facilitators and not knowing who was who. As the interns congregated at the back of the room, and in some cases were setting up for another activity, or were running back to participate in an activity, it became confusing and disruptive to learning. Another weakness described during this period was that conflict between facilitators and staff was not properly handled. This has also been addressed.

Other weaknesses shared were that some students felt that the program was too short in duration or that there was not enough time for dialogue before it was time to move on to another activity. One student felt that some of the activities were very emotional, while another felt that the program does not work for everyone. See Table A2 for a list of program weaknesses and suggestions for improvement or comments.

Table A2

Students' Perceptions of the MOSAIC Program Weaknesses

1. Staff/peers facilitators/interns	Suggestions/comments
a. A core group or in-group keeps to itself more, has a public persona but it excludes others who they perceive as different (e.g., accept people in the classroom, but off the clock they don't). Close knit friendship among themselves and it was difficult for others to break in	Facilitators and students may need to maintain a professional relationship with students so that they can maintain personal friendships. Otherwise, they must be inclusive of all students.
b. Disagreements between facilitators and teachers should not be handled in front of students	This issue tended to be limited to Cohort and was addressed early. Other Cohorts did not mention this. Talk to others after
c. Facilitators get carried away with arguments/activities, aren't open to other ideas/perspectives	This issue is common with novice facilitators. Program staff may need to intervene to be inclusive. Seemed to be a problem with earlier cohorts.
d. Facilitators need to be less emotionally attached to program / facilitators were militaristic (would fight and die for program)	Being passionate about a program is a matter of perspective. Facilitators must be mindful of being open and inclusive.
e. Facilitators need to be open to criticism	Being open to constructive criticism should be included in facilitator/intern training. critiqued to peers- not done with faculty trained
f. Interns coming and going distracting	Program staff needs to be aware of how the interns may facilitate or distract from learning. (Note: The college underwent a major renovation rendering conference rooms unusable or to being overbooked. New building should facilitate intern activities.
2. Time limits (program/activities)	
a. Program is too short / Time prevents you from digging deeper on topics / It's a long program (3 days)	If the program continues to be taught in the 3-day /weekend format, activities will continue to feel rushed for some and overwhelming for others. Besides becoming interns and facilitators, students should be given option for other diversity/cultural/global courses at the college.
3. Activities/simulations	
a. Activity where people shared things they hope people will stop saying about their group was emotional	Students should be given opportunities to discuss their feelings with program staff or college counselors shy unwilling too many – debriefings one on one
b. People had already been exposed to some of the activities (Emerging Leaders, LeaderShape, True Colors, Status game, and others) / Prior exposure diminished impact/desired effect (e.g., "it wasn't an enlightening moment")	While program staff was aware of this issue and took steps to remedy this by working with other college leadership programs. It may still affect outcome.

Limitations of Program Evaluation

The program evaluation of the MOSAIC program was conducted using a qualitative case study. The findings for this case study are limited by the interview questions and student responses. Exploration of the program content and the roles of the interns, peer facilitators, training, staff roles and so on are limited to what was shared by the students. Findings are limited to the subject community college and cannot be generalized to other community colleges.

Further, this responsive program evaluation was conducted as a component of a doctoral study and the intended focus of the study was intended for ethnically diverse students, but the respondents included White and ethnically diverse students. The MOSAIC program encompassed many forms of diversity including sex, race/cultural, religion, disability, sexual orientation, socioeconomic, gender identification, and so on. The majority of the literature review for this study focused on ethnically diverse students. A stronger responsive evaluation would have included a collaborative process between the program stakeholders and I. The sharing of learning outcomes assessments and other program data may have also been used for comparison.

Recommendations

Another responsive evaluation is recommended in another 2 to 3 years. The program evaluation should be conducted in full collaboration with program officials, and conducted while the training is in progress, so that it may include observations, review of training materials, intern, and facilitator evaluations, and so on. Further, a hybrid evaluation is recommended using an internal and external evaluator. The external

evaluator could be a partner from a sister institution or another college offering a similar program to add credibility to the findings (Le Menestrel, Walahoski, & Mielke, 2014).

A follow-up evaluation should be conducted to compare and contrast student outcomes to employee outcomes, especially because they are completing essentially the same program. Further, a comparison of learning outcomes of the various employee groups (e.g., faculty, managers, and professional staff) may provide additional feedback as to how the training may be improved for each of these groups.

References

- Edwards, J. E., Scott, J. C., & Raju, N. S. (Eds.). (2003). *The human resources program-evaluation handbook*. Thousand Oaks, CA: Sage.
- Gurin, P., Nagda, B. A., & Zúñiga, X., (2013). *Dialogue across difference: Practice, theory, and research on intergroup dialogue*. New York, NY: Russell Sage Foundation.
- Le Menestrel, S. M., Walahoski, J. S., & Mielke, M. B. (2014). A partnership model for evaluation considering an alternate approach to the internal–external evaluation debate. *American Journal of Evaluation*, 35(1), 61-72.
doi:10.1177/1098214013506600
- Stake, R. E., & Abma, T. A. (2005). Responsive evaluation. In S. Mathison (Ed.), *Encyclopedia of evaluation*. (pp. 377-380). Thousand Oaks, CA: Sage. doi: <http://dx.doi.org/10.4135/9781412950558.n487>
- Subject Community College (2014). Our supporting values: Inclusiveness/diversity. (<http://www.subjectcommunity college.edu/mission>).

Appendix B: Individual Interview Questions

Interview Questions
1) What are your perceptions of MOSAIC diversity and inclusion training?
2) Please share your experiences with MOSAIC diversity and inclusion training.
3) As a result of participating in MOSAIC, have your behaviors changed?
4) As a result of participating in MOSAIC, have your attitudes toward diverse populations changed? If so, how?
5) Based on your experiences, what are the strengths of the MOSAIC program?
6) Based on your experiences, what are the weaknesses of the MOSAIC program?

Figure B1. The MOSAIC program interview questions

Curriculum Vitae

Norma I. Corral-Chandler**EDUCATION**

Ed.D. in Higher Education and Adult Learning *Expected graduation 2014*

Walden University, Minneapolis, MN

Dissertation Topic: Students' Perceptions and Experiences of Diversity and Inclusion

Training at a Community College

Master of Business Administration 1985

Arizona State University, Tempe, AZ

Bachelor of Science in Business (Marketing) 1984

Arizona State University, Tempe, AZ

TEACHING EXPERIENCE (Adjunct Faculty)

Strategies for College Success 2007 to Present

Business Communication 2010 to Present

Small Business Customer Relations 2011, 2012, 2013, 2014

Personal and Family Financial Planning 2009

Instructional Designer & Technology Instructor for K-6th Grades 1997 to 2001

CONFERENCE PRESENTER

Co-Presenter, District Student Success Conference 2011, 2012, & 2014

Co Presenter, NASPA Conference 2008

AWARDS

President's Award for Leadership on Strategic Planning Steering Team

Out of Class Student Learning Outcomes Assessment (2 Awards)

Collaborative Efforts with District Career Council (3 Awards)

Collaborative Efforts with Student Success Initiative

DIVERSITY & INCLUSION INITIATIVES

Restorative Justice/Culture of Care (New college initiative) 2014

College Diversity and Inclusiveness Conversations I and II 2011

Diversity Infusion Program (Mentored Student Interns) 2008 & 2009

SUBJECT COMMUNITY COLLEGE AND DISTRICT LEADERSHIP

Chair, Diversity and Inclusion Committee	2008 to Present
Chair, District Diversity Advisory Council	2014 to Present
Co-Chair, HLC – Criterion 5 Team	2012 to Present
Nina Mason Pulliam Council (Scholarship Advisor/Mentor)	2009 to Present
MAT Sabbatical Committee	2012 to 2013
President, MAT Policy Group	2010 to 2013
Co-Chair Strategic Planning Steering Team (SPST)	2010 to 2013
PEAK Steering Team/Advisor	2006 to 2013
Out of Class Assessment Team (OCAT)	2007 to 2013
Chair, District Career Council	2011 to 2012
Student Affairs Div. Out of Class Assessment Team” (DOCAT)	2007 to 2010
Diversity Infusion Program, Intern Supervisor/Mentor	2008 to 2009

EMPLOYMENT HISTORY

Interim Director, Early Outreach Programs	2014 to Present
Manager, Career Services	2005 to Present
Interim Manager, Veteran Services	2013 to 2014
Academic Advisor	2002 to 2005
Instructional Designer & Technology Instructor for K-6 th Grades	1997 to 2001
President/Marketing Director (Computer Consulting Company)	1992 to 2002

COMMUNITY SERVICE/LEADERSHIP

Relay for Life, Logistics Co-Chair	2011 & 2012
Relay for Life, Survivor Dinner Volunteer	2010
Relay for Life, Team Development Chair	2007 to 2009