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Effect of Culture-Based Education on Retention of First-Time Degree-Seeking, 1st-Year Indigenous College Students

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Lucas Manulele Moe

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Abstract

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by

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MSW, University of Hawaiʻi at Mānoa, 2012

BA, University of Hawaiʻi at Hilo, 2010

Project Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

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Abstract

The Western pedagogy dominating higher education institutions creates a barrier that is difficult for many Indigenous students (IS) to overcome. To address the concern of low IS retention rates, a local community college (CC) infused culture-based education (CBE) into the existing curriculum. Grounded in Cross's cultural competence framework, the purpose of this causal-comparative study was to examine the difference in retention rates between first-time degree-seeking 1st- year IS (FTFYIS) who attended the CC from 2008-2010 ($n = 1,000$), before CBE was implemented, and those who attended the CC from 2011-2013 ($n = 1,286$), after CBE was implemented. Raw data were provided by the CC's institutional research and analysis office. One-way analysis of variance showed no statistical difference ($p = .701$), indicating that CBE did not affect FTFYIS retention rates. Because results of this study contradict findings presented in the literature, consideration has been given to the actual implementation of CBE, mainly if CBE was implemented with fidelity. Therefore, a 3-day professional development training for faculty and staff was developed to enhance faculty and staff understanding, knowledge, skills, and best practices in implementing CBE. A replication of the study is scheduled after the professional development training has been completed by most faculty and sufficient time has been allowed for implementation. Preparing faculty with the necessary skills and knowledge to implement CBE with fidelity might, based on the literature review, support positive social change by helping FTFYIS to persist in college, thus preparing them for success in their further education and career choices.

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Section 1: The Problem

The Local Problem

The World Indigenous Nations Higher Education Consortium has taken the stance that current educational systems that are based on Western pedagogy and schools of thought have failed Indigenous persons around the world and has called for Indigenous peoples to establish their own teaching methods (Shreve, 2015). Kanaʻiaupuni et al. (2017) argued that school systems have systemically eradicated Indigenous cultures and languages through implemented policies and curriculum. Grounded in the work of the World Indigenous Nations Higher Education Consortium, in 2011, a local public commuter community college (CC) established a task force comprised of university system-wide representatives and Indigenous community leaders. According to a public document from the statewide university system, the task force was commissioned to develop a strategic plan to transform the CC into an Indigenous-serving institution. The task force recommended integrating culture-based education (CBE) into the existing curriculum.

According to a community profile, the CC where CBE is to be infused into the existing curriculum is in a large metropolitan area that is home to the largest population of Indigenous students (IS) in the state. The problem investigated by this study was that the retention rate of first-time degree-seeking 1st-year Indigenous students (FTFYIS) at the CC is low, especially in comparison to their non-Indigenous student (NIS) counterparts. According to a public document from the statewide university system, the task force noted that FTFYIS are underrepresented in higher education, take longer to

graduate, and are less likely to graduate than NIS. In response, CBE was infused into the curriculum to affirm Indigenous cultural values, beliefs, attitudes, and practices, such as efforts to revitalize lost or suppressed language, knowledge, practices, and beliefs (Kanaʻiaupuni et al., 2017; Thomas, 2011). Table 1 provides a comparison of retention rates for FTFYIS and NIS at the local CC.

Table 1

Average Retention Rates for First-Time Degree-Seeking 1st-Year Indigenous Students and Non-Indigenous Students at the Community College

Semester	Indigenous students	Non-Indigenous students
Fall 2008	54.0	59.5
Fall 2009	50.9	58.0
Fall 2010	48.4	59.1
Fall 2011	48.3	60.7
Fall 2012	51.2	56.4
Fall 2013	48.5	53.7
Fall 2014	52.7	57.8
Fall 2015	53.0	57.6
Fall 2016	53.4	58.8
Fall 2017	54.8	54.8
Fall 2018	55.7	57.6

Rationale

According to a public document provided by the statewide university system, the task force noted that IS are underrepresented, take longer to graduate, and are less likely to graduate than their peers. In response, CBE has been infused into the curriculum to affirm Indigenous cultural values, beliefs, attitudes, and practices, such as efforts to revitalize lost or suppressed language, knowledge, practices, and beliefs (Kanaʻiaupuni et al., 2017; Thomas, 2011). The purpose of this study was to examine the effect of CBE on FTFYIS retention at the CC.

The institutional research and analysis office (IRAO) at the CC defined FTFYIS as IS who, having no previous college credit, enrolled in college for the first time with the intent to one day earn a 4-year degree. For the purposes of this study, the IRAO provided raw data on this specific population for the cohorts that attended the CC from 2008-2013.

Definition of Terms

The following terms informed my study:

Culture-based education (CBE): The grounding of instruction and student learning in the values, norms, knowledge, beliefs, practices, experiences, and language that are the foundation of a culture (Kanaʻiaupuni, 2007).

Cultural competence: A set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professions to work effectively in cross-cultural situations (Cross et al., 1989).

Indigenous knowledge: Refers to the foundational and practical knowledge held by Indigenous peoples globally (Anuik & Gillies, 2012).

Indigenous people (interchangeable with *Aboriginal*)*:* The United Nations has stated that it most fruitful to identify, rather than define, Indigenous persons. The United Nations has developed a modern understanding of the term *Indigenous,* which is used interchangeably with *Aboriginal* throughout this project study, based on the following:

- self-identification as a member of an indigenous group at the individual level and acceptance by this community as a member

- historical continuity with precolonial and/or presettler societies

- strong link to territories and surrounding natural resources

- distinct social, economic, or political systems

- distinct language, culture, and beliefs

- membership in nondominant groups of society.

- resolution to maintain and reproduce ancestral environments and systems as a member of a distinctive people and community (United Nations, n.d.).

Retention rate: Number of students from entering cohort who start at the CC and return the following academic year (Dietz-Uhler et al., 2008).

Significance of the Study

According to Hall and Tandon (2017), in nearly every part of the world, university knowledge systems are based on Western pedagogy and are often characterized as working with colonized knowledge. CBE programs are one step toward decolonizing institutional pedagogy. Kanaʻiaupuni et al. (2017) and Thomas (2011) laid a

strong foundation for Indigenous education with assertions that cultural knowledge gained through cultural pedagogy is both valid and valuable.

Education has long been viewed as a means of addressing social inequalities and is often seen as a means of progression. In this project study, I focused on an area that has been under researched at the CC and sought to establish CBE as a valid tool to integrate into the current curriculum. The results of this study have the potential to inform institutional decisions to advance 1st-year retention efforts, secure funding for Indigenous student support programs and positions that are funded through federal grants, and provide educational learning benefits aligned with Indigenous knowledge and thought.

Research Question and Hypotheses

Several researchers (Glover & Harrison, 2016; Hynds et al., 2017; Kanaʻiaupuni et al., 2017; Khusniati et al., 2017; Lee, 2017; Nutti, 2018; Papp, 2016; Sianturi et al., 2018; Tolbert, 2015; Wilson, 2017) have discussed CBE, the benefits of infusing culture into education, and the benefits of a culturally responsive pedagogy. CBE was infused into the curriculum at the CC in 2011; however, there was no follow-up to understand the effect of CBE on FTFYIS retention. As outlined in Table 1, IS are being retained at lower rates than their peers.

For the purposes of this study, the research question and hypotheses were the following:

RQ: What is the difference in FTFYIS retention rates between students who attended the CC before CBE was implemented (2008-2010) and after CBE was implemented (2011-2013)?

H_0: There is no statistically significant difference in FTFYIS retention rates between students who attended the CC before CBE was implemented (2008-2010) and after CBE was implemented (2011-2013).

H_a: There is a statistically significant difference in FTFYIS retention rates between students who attended the CC before CBE was implemented (2008-2010) and after CBE was implemented (2011-2013).

Review of the Literature

Research for this literature review was conducted using the following education and multidisciplinary databases: ERIC, Education Research Complete, SAGE Premier, ProQuest, Academic Search Complete, and Google Scholar. The following terms and combinations were used in the searches: *indigenous education; indigenous knowledge and higher education; indigenous students and higher education; cultural competence; cultural competence and higher education; cultural pedagogy; cultural pedagogy and higher education; indigenous students and retention rates; indigenous students and retention rates and higher education; indigenous students and success rates;* and *indigenous students and success rates in higher education*. I reviewed approximately 95 articles and selected 87 for the literature review.

Theoretical Foundation

The theoretical framework for this study was the theory of cultural competence from Cross et al. (1989), which defines *cultural competence* as a "set of congruent

behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency, or those professions to work effectively in cross-cultural situations" (p. iv). Cultural competence provides a framework for bridging cultural gaps and effecting change because of learning and development. It has been extensively used in various fields, including health, social work, business, and education.

Cross et al. (1989) posited that cultural competence addresses the cultural incongruencies between two existing systems—in this case, the current educational model IS culture. Cultural competence is becoming more common in educational programs and requires individuals to critically examine their own culture and its relationship to other cultures (Blackburn, 2015; Blankvoort et al., 2019; Korotkova & Rimskaya, 2015; McNamara & Naepi, 2018; Morettini et al., 2018; Pio & Graham, 2018; Povenmire-Kirk et al., 2015). Critically examining one's own culture and its relationship to others affords opportunities to generate culturally appropriate responses. Understanding culture and the role that it plays can help leverage the strength of everyone, raise efficiency and productivity, improve student achievement, and minimize generalizations about certain populations that may lead to stereotypes (Kruse et al., 2018; Morettini et al., 2018). Cultural competence, as defined by Cross et al., provides a framework that promotes effectiveness and efficiency in cross-cultural situations. When infused into a higher education curriculum, CBE provides an opportunity for IS to study the curriculum through their own culture's lens to increase 1st-year IS retention. Infusing CBE into existing curriculum creates opportunities to bridge the Western and Indigenous pedagogies (Marker, 2019).

Review of the Broader Problem

Cultural competence promotes effectiveness and efficiency in cross-cultural situations. Specifically, it promotes the democracy of knowledge—acknowledging the different ways in which knowledge and learning are disseminated (Hall & Tandon, 2017). However, in Western pedagogy, Indigenous knowledge is systematically ignored, and IS voices are marginalized and often underrepresented (Blankvoort et al., 2019; Huaman, 2019; Lee et al., 2018; Louie et al., 2017; McMurtry et al., 2019; McNamara & Naepi, 2018).

Western Pedagogy

IS are noticeably marginalized in higher education institutions to the point where many IS do not feel welcomed in higher education institutions (Carter et al., 2018; Huaman, 2019; Shreve, 2015). Researchers have noted that higher education completion rates are lower for IS than for their NIS counterparts (DeMattos, 2019; West et al., 2014). Pio and Graham (2018) indicated that government policies and regulations regarding higher education have contributed to a widening gap in outcomes between IS and NIS, and such policies and regulations often focus on blaming the individual rather than the institution. Western pedagogy perpetuates colonial-settler power dynamics and continues to disenfranchise, marginalize, and erase Indigenous peoples, all while expecting Indigenous peoples to adapt and assimilate to Western pedagogy (Huaman, 2019; Kaomea et al., 2019; McMurtry et al., 2019; McNamara & Naepi, 2018; Nutti, 2018).

Kreskow (2013) argued that ethnic minority students do not often fit the norms created by Western pedagogy and that institutions do not build on the students' culture to

promote learning and growth. Western pedagogy, being dismissive of cultural influence, was best highlighted by McDermott and Varenne (1995), who wrote, "We are arrogant to think we know better than people in other cultures and we are foolish to not appreciate how much is known by others in their own terms" (p. 325). According to Kanaʻiaupuni et al. (2017), colonial schooling systems have deployed policies and regulations that are deliberately designed to eradicate Indigenous cultures and languages. These policies and regulations systemically marginalize IS and perpetuate power relations and struggles.

Higher education institutions are structured in a way that reinforces the Western pedagogy of education and sustains the effects of colonial governance (Huaman, 2019; McNamara & Naepi, 2018). Louie et al. (2017) and Huaman (2019) posited that Western pedagogy maintains, and has maintained, an oppressive relationship with Indigenous populations by ignoring Indigenous traditions and making no effort to engage Indigenous communities as equals. An example is the use of Standard English (SE) versus African American English (AAE) or Hawaiian Pidgin (HP). Those who speak AAE or HP understand that these languages come with their own phonetic rules. If AAE or HP were to be used as the dominant discourse in schools and when administering tests, the tables would be turned, and African American and Hawaii local students would be considered proficient while White middle-class students would be considered incompetent (Kreskow, 2013).

Another example that reinforces the Western pedagogy in education systems is the classes that are considered core curriculum versus electives (Harvey & Russell-Mundine, 2019). In the United States, American history is taught as part of the core

curriculum, whereas the history of ethnic minorities is taught as an elective. Furthermore, the history and stories of ethnic minorities are told from the Western perspective rather than the perspective of the respective culture. The Western perspective often omits historical truths to cast itself in a more positive light. Hall and Tandon (2017) referred to this idea as an intellectual abyss. This intellectual abyss is created by Western pedagogy monopolizing the distinction between true and false, which is detrimental to Indigenous knowledge. According to Hall and Tandon (2017), because Indigenous knowledge lies on the other side of the abyss, it is beyond truth or falsehood and considered opinions or subjective understandings.

Retention

IS retention is not a new issue that higher education institutions are facing. Over the past two decades, several researchers (Carter, 2006; Gardner et al., 2014; Kreskow, 2013; Kruse, 2018; Pitman et al., 2017; Swail et al., 2003) have noted the disparities in achievements between ethnic minority students and their White counterparts. Swail et al. (2003) asserted that African American, Hispanic, and Native American students earn degrees at substantially lower rates than White and Asian students. Carter (2006) noted that a gap in higher education degree attainment between ethnic minority students and ethnic majority students existed. Kreskow (2013) argued that education is a critical component for IS as self-determining nations but only 9% of Aboriginal adults between the ages of 25-64 have a completed bachelor's degree and 36% are college or trades graduates. Gardner et al. (2014) noted that disparities in educational outcomes between minority and majority students remained a persistent issue. Pitman et al. (2017) asserted

that IS have lower completion rates than other student groups. As Kruse et al. (2018) claimed, there is a great need for higher education to create a systemic approach to cultural competence in a way that promotes and sustains learning.

IS have struggled over the years in higher education, and several researchers have identified, on a global scale, possible factors contributing to the low retention rate, as well as barriers, for IS. Possible factors/barriers include, but are not limited to, academic preparation, socioeconomic status, availability of role models/mentors, family support, work/life balance, access to childcare, financial support, clear career information, student support systems, transition support, general lack of understanding of Indigenous culture on campus, and cultural preparation (Barney, 2018; Carter et al., 2018; Melville, 2017; Papp, 2016; Sitnikova et al., 2018; Wikaire et al., 2017; Wilson, 2017). Aside from IS lack of preparation, institutions also lack adequate cultural preparation to ensure IS success. McNamara and Naepi (2018), McMurtry et al. (2019), and Chirgwin (2015) argued that several institutions were not culturally ready when it came to the preparation of faculty and staff regarding cultural awareness. This lack of preparation further supports the argument that Bodkin-Andrews et al. (2017) and Glover and Harrison (2016) made regarding how institutions overemphasize Western pedagogy, further alienating IS from the intrinsic benefits that come from connecting culture with education and engaging with education.

Indigenous Knowledge

IS have been forced to assimilate to the Western pedagogy model of education and have been expected to succeed while contending with ongoing legacies of cultural

deprivation such as colonization and linguicide (Kaomea et al., 2019). This forced assimilation has deliberately excluded Indigenous knowledge from the curriculum, which has further perpetuated learning barriers for IS. As noted earlier, Louie et al. (2017) suggested that Indigenous communities and their knowledge are deliberately ignored. IS vacillate between Indigenous values and non-Indigenous values. This constant back-and-forth in cultural values potentially leads to serious problems in cultural adaptation and learning (Chiang & Lee, 2015).

For many IS, culture cannot be separated from the student. Tolbert (2015) asserted that Indigenous knowledge generally embodies a holistic understanding to a greater extent than in Western scientific knowledge systems. The Western pedagogy of education fails to acknowledge Indigenous knowledge, specifically through culture, language, and the emphasis that IS place on their connection to themselves, their environment, their family, and their community—which are essential to holistic development for IS. Indigenous peoples have an interdependent political and economic system that is based on their connection, reverence, and veneration for the land and history (Kaomea et al., 2019). Kanaʻiaupuni et al. (2017) argued that a change needs to occur to the conventional education system that has been proven to stymie cultural and linguistic diversity. One change would be for Western pedagogy to shift the educational space into the community, repositioning cultural values and practices from the margin to the center and integrating multiple disciplines into student learning (DeMattos, 2019; Galicinao & Yamauchi, 2020).

Integrating Indigenous knowledge can be beneficial to all students regardless of ethnic background. Accepting Indigenous worldviews as just as valid as Western philosophies will allow a collaborative environment to foster in both research and practice as well as promote cultural competencies (Blankvoort et al., 2019; Genovese, 2016). The integration of Indigenous knowledge needs to be intentional and involve Indigenous communities (Reano, 2020). The IS education experience can be improved by creating a culturally responsive curriculum by shifting the assumptions embedded in learning environments, considering culture when developing programs, and integrating place-specific Indigenous knowledge (Wahyudin, 2015).

Language. Awareness of heritage is a crucial part of both maintaining and sustaining one's heritage (Anderson & Settee, 2020; Srivastava, 2015). For Indigenous people, language is a critical component that is connected to their heritage and culture. Kean and Kwe (2014) noted that language serves to understand the beliefs and values of a culture. For Indigenous people, language is directly embedded into the culture and cannot be separated from it. This distinction, however, is not recognized by Western pedagogy. Students who are culturally and linguistically diverse continue to face unique barriers in the educational system, where their voice is often unheard and they must fight for both cultural and linguistic survival (Kaomea et al., 2019; Lee et al., 2018).

Connections and Relationships. Indigenous cultures place a strong emphasis on connections and the symbiotic relationships embedded in them (McMurtry et al., 2019). The foundation of Indigenous peoples' identity is built on their connection to the land, to their language, and with their families and community. However, the pervasiveness of

colonization has stripped many Indigenous people of their identity and has made

rekindling that identity a laboring task (Pio & Graham, 2018).

Connection to Land. Anderson and Settee (2020) asserted that to better

understand the value of Indigenous education is to understand and appreciate that

Indigenous education is rooted in the environment in which it takes place. This rooting

involves understanding the sense of place and what the individual's connection to that

place is. This connection to the environment also delves into the individual's connection

in past, present, and future tenses. Students are to be cognizant of, and reflect on, their

behaviors and the responses that they have while in these environments. Khusniati et al.

(2017) found in their reconstruction of Indigenous science that the land is seen and

respected as a living entity. IS are connected to, and stewards of, the land because of their

belief in and understanding of the importance and necessity of maintaining a balanced

ecosystem (Anderson & Settee, 2020).

Connection to Others. Relationships, or connections to others, are another

component of Indigenous knowledge. As they relate to retention, Hynds et al. (2017),

McMurtry et al. (2020), and Meyer et al. (2020) argued that the types of relationships and

interactions that IS have inside and outside of the classroom environment are linked to

academic achievement. IS often experience the education process as one-way and

didactic, which often leads to feeling unengaged and disconnected from the learning

(Martin et al., 2017; Milne et al., 2016; Torres, 2017).

IS are constantly negotiating their cultural values with the institutional values of

the classroom environment; often resulting in more harm than good. Gore et al. (2017)

noted that the necessity to negotiate their values often leads to higher education being less desirable. In Indigenous communities there is an emphasis on the community over the individual; IS typically do not spotlight their knowledge or expertise as to draw attention or praise towards themselves (Reano, 2020). This aversion to spotlighting, as Warren (2018) explained, is often misconstrued as blame, and is often placed on the student for lack of achievement in Western pedagogy. However, the student may ascribe their lack of success in the classroom to external factors such as the warmth of the teacher or access to resources and support. Anderson et al. (2017) explained that teachers with cultural deficits tend to have lower expectations of their students and disregard cultural knowledge. It is paramount for the success of IS that interpersonal relationships are developed, nurtured, and sustained (Brown & Komlos, 2019; Harvey & Russell-Mundine, 2019).

Relationships, however, are a two-way street; just as much as they can be detrimental to the student's academic achievement, they can be just as beneficial when used correctly. Recognizing the connection between culture and learning can be an asset to both student and institution (Anderson et al., 2017; Pio & Graham, 2018). When culture and learning are connected, an entire support system becomes available to both school and student. The connections foster positive role models, community engagement, community support and integration, cultural and ancestral knowledge, and holistic development (Chung-Do et al., 2019; Esteban-Guitart et al., 2015; Lee, 2017; Nutti, 2018; Sianturi et al., 2018; Windchief & Joseph, 2015).

IS frequently emphasize interconnections and relationships when discussing their perseverance and success in education (Pidgeon et al., 2014). Institutions may benefit from understanding this concept as it could further strengthen the relationship that teachers have with IS. To establish such beneficial relationships, it is necessary to establish an environment that recognizes and values the unique learning style of IS to further their capacity in the academic setting (Pio & Graham, 2018).

IS must know and believe that their voice, culture, heritage, and history are validated and acknowledged in the Western education system. The current educational environment shows little concern in this area. Rincon and George-Jackson (2016) and Rakena et al. (2016) expounded on the idea that the culture of power in the classroom often leads to students using different coping strategies to deal with psychological stress. However, Indigenous education is a process that involves community, interdependence, and collective action (Avoseh, 2012). Together, all systems can be improved and flourish in a symbiotic relationship.

Cultural Pedagogy. According to Irvine (1992), culturally appropriate pedagogy recognizes and integrates both culture and language into the curriculum. By integrating culture and language, students can connect to both personal and community Indigenous identities. Cultural practices can also be used as a vehicle to accommodate diverse learners more effectively (McMurtry et al., 2019; Pio & Graham, 2018; Reano, 2020). Incorporating Indigenous knowledge into the curriculum has the potential to affect more students than just IS.

IS face a constant struggle to bridge the two-worlds with little help coming from the colonial model side of the bridge. However, for IS to succeed, higher learning institutions must build on cultural foundations to bridge Indigenous practices and schools of thought with Western practices (Marker, 2019). Indigenous scholarship promotes the restoration of culture, language, and identity to a healthy place that is oppressed by colonizing factors (Kanaʻiaupuni et al., 2017; McNamara & Naepi, 2018). The ability to bridge Indigenous knowledge with Western pedagogy provides a myriad of opportunities for both IS and NIS. According to Warren (2018), cultural pedagogy is useful for reducing opportunity gaps and reveals important considerations for enhancing and sustaining students' cultural differences. Cultural pedagogy promotes the de-monopolization of truth and moves towards closing the intellectual abyss.

Implications

On a global scale, IS voices often go unheard and traditions and practices often are ignored in the Western pedagogy (Kanaʻiaupuni et al., 2010; Lee et al., 2018). However, the incorporation and integration of Indigenous knowledge, through cultural competence, into the current curriculum was deemed necessary as evidenced by the task force's initiative to indigenize the educational system. Data from Table 1 further highlighted the low retention of IS compared to NIS. Focus is given to the CC considering they reported the lowest retention rate for IS during the 2014-15 academic year and are geographically situated in a large metropolitan area that is home to the largest population of Indigenous persons in the state (Community Profile, n.d.).

Based on the findings of the data collection and data analysis of archival data, I considered three possible directions for this project before identifying the 3-day professional development training as apropos. First, I considered an evaluation report. Under the umbrella of an evaluation report, there were two possibilities. The first possibility was a program evaluation of an Indigenous Student Support Program (ISSP), where the CBE program is housed, at the proposed setting to evaluate the effectiveness of the program in meeting IS retention goals. Evaluation of an ISSP would be presented to the program to promote informed decisions regarding future actions staff can take to improve and enhance services and positively influence IS retention.

The second option was evaluating the proposed setting against the goals and objectives of the task force to indigenize the institution and assess for progress towards meeting goals and objectives. The goals and objectives that the task force identified in their plan of action to indigenize the institution would be used as the evaluation criteria. Evaluation findings of the institution would be presented to the chancellor of the proposed setting so that he/she would be able to make informed decisions regarding the area(s) that need improvement and how to maintain the areas in which the campus is succeeding regarding this indigenizing initiative.

The second possible direction for this project was the potential to inform policy that is specific to ISSP funding. Under the policy umbrella, there were two possible projects that I considered. First was a position paper that had the potential to inform policy at the institutional level. Some ISSPs are federally funded through specific legislation. Data findings and analysis could inform the institutional level policy that

garners a budget with ISSPs as a priority. This project would be presented to the chancellor of the proposed setting so that he/she and cabinet members could make decisions regarding the best course of action.

An additional direction under policy was the potential to encourage social change and inform policy at the state level. As previously mentioned, ISSPs are typically funded by federal grants. I could have used data findings and analysis to potentially inform policy to provide an increase in state appropriations to finance ISSPs as well as staffing needs. This position paper would have been proposed to the state legislature. This direction also has the potential to encourage global social change by promoting the educational support of indigenous populations in the United States and other countries.

The third possible direction for a project that I considered was a 3-day professional development training for faculty and staff that focuses on knowledge and skills for implementing and sustaining CBE. The professional development training would seek to achieve the following objectives: (a) enhance faculty/staff understanding of culture based education; (b) facilitate critical dialogue between faculty/staff, students, and administration related to diversity, equity, and inclusion; (c) understand the elements to conducting an equity audit and how it relates to educators at the classroom, program, and institutional levels; and (d) develop and enhance best practices regarding culturally responsive teaching and creating an inclusive classroom. The overarching goal of this training would be to improve and enhance the knowledge and skills of faculty and staff to implement and sustain CBE.

After careful consideration of the data analysis, I determined that there was insufficient evidence to support options one and two for the project. The data analysis was inconclusive that CBE was being implemented correctly in the curriculum, which I believed would skew the accuracy and strength of an evaluation and position paper. I decided that because it is not known whether CBE is being implemented with fidelity, a 3-day professional development training is the most appropriate project.

Summary

The effects of colonization and an educational model based on colonial governance have contributed to the low-performance rates of IS across the world (DeMattos, 2019; West et al., 2014). Locally, IS are performing lower than their peers at the CC as evidenced by the gap in the retention rate between IS and the institutional average. In response to the identified low retention, the task force developed an initiative to indigenize the educational system that would enable IS to flourish and succeed holistically.

Based on Cross et al.'s (1989) theoretical framework of cultural competence, the understanding and integration of Indigenous knowledge – through language, connections and relationships, and cultural pedagogy – into the current curriculum provides an opportunity for IS to succeed in the higher educational environment. Cultural competence provides the framework for understanding cross-cultural situations - in this case between CBE (Indigenous worldview) and student retention in higher education (Western worldview) - and how FTFYIS retention rate in the CC can be improved.

To determine the effect(s) of CBE on IS retention, Section 2 of this project study discusses the use of a causal-comparative research design using archival data provided by the Institutional Research & Analysis Office (IRAO). The data provided by the IRAO highlighted FTFYIS retention 3-years before and 3-years after the Task force implemented the initiative to integrate CBE into the existing curriculum. The provided data were used to conduct an analysis of variance (ANOVA), which was used to determine if the retention of FTFYIS who attended the CC with CBE infused into the curriculum was statistically significantly different from the retention of FTFYIS who attended the CC without CBE infused into the curriculum.

Section 2: The Methodology

Research Design and Approach

To measure differences in IS retention before and after CBE intervention, a causal-comparative methodology with a pretest/posttest design was chosen as the research method. There was consideration given to performing a qualitative study, but as CBE was new, baseline data on the overall effectiveness were needed rather than in-depth analysis of the concepts.

I first considered a correlational study; however, I wanted to know if the lower retention rates were an effect of CBE curriculum. Because I wanted to demonstrate causality, I deemed a correlational study inappropriate. I next considered a true experimental design. However, as Mills and Gary (2019) noted, random assignment is essential to be able to conduct a true experimental design. Given that my study relied on archival data and established groups, my study would not have satisfied the random assignment requirement necessary for a true experimental design. I then considered a causal-comparative design. A causal-comparative design would still have allowed me to determine the cause, if CBE affected 1st-year IS retention rates, but it also would have granted me the flexibility of using established groups that were already different on some variable—in this case, exposure to CBE curriculum. After careful review of the options, I determined that a causal-comparative design was the most appropriate type of study to align with my research question.

The research question (What is the difference in FTFYIS retention rates between students who attended the CC before and after CBE was implemented?) was answered by

analyzing archival data to examine the retention rates of FTFYIS who attended the CC

from 2008-2013.

Setting and Sample

The setting for this study was a public, commuter CC in a large metropolitan area

in the state. The CC is geographically located in a coastal area that is home to the largest

population of Indigenous persons in the state. The CC consistently reported a low

retention rate for FTFYIS in the university system between 2008 and 2013 (see Table 2).

The population was all 1st-year IS enrolled at the CC between 2008 and 2013 ($N =$

2,286). The rationale for selecting only IS who attended the CC between 2008 and 2013

as participants was based on the implementation of CBE in 2011. I analyzed IS retention

data 3 years before and 3 years after the initiative was implemented.

Table 2

Number of First-Time Degree-Seeking 1st-Year Indigenous Students Entered and

Retained

Semester	IS who entered fall of freshman year	Returned fall semester of sophomore year
Fall 2008	280	151
Fall 2009	278	140
Fall 2010	442	214
Fall 2011	402	195
Fall 2012	458	237
Fall 2013	426	207
Total N	2,286	1,144

For this project, archival data from the entire population of FTFYIS enrolled at the CC between 2008 and 2013 were used. The size of the census sample was 2,286 participants, with a breakdown of 1,000 FTFYIS who attended before CBE was infused and 1,286 FTFYIS who attended after CBE was infused into the curriculum. According to Lodico et al. (2010), census sampling surveys the entire population and is frequently used by educators who are focusing on data from their own school or district. Census sampling is useful in learning about a specific school or district but is not generalizable. As this study addressed a specific problem in a local setting, using all data from this local setting was an appropriate method.

The inclusion criteria were that the student was a FTFYIS and attended the CC between 2008 and 2013 as a freshman. No other characteristics such as gender and age were included as inclusion criteria. Only archival data provided by the IRAO were used. The provided data included retention rates by ethnicity for the Fall 2008-Fall 2019 cohorts, including a head count of the number of students enrolled each fall semester and a head count of the number of students from the same cohort who enrolled the following fall semester. The data provided by the IRAO were disaggregated by ethnicity.

A priori analysis using G*Power 3 software was used to determine the appropriate sample size or the number of participants needed for this study (see Table 3). With a power of 0.80, significance level of 0.05, and an effect size of 0.25, it was determined that a minimum total sample size of 128 participants was needed for this study (Cohen, 1992).

Instrumentation and Materials

This project study relied on archival data provided by the IRAO. Microsoft Excel was used to organize the data. SPSS was used to perform the data analysis.

Data Collection

I contacted the IRAO requesting persistence and completion rates for FTFY students for the Fall 2008 to Fall 2019 semester cohorts disaggregated by ethnicity. Using the spreadsheet provided by the IRAO, I created a new tab to extract and organize retention-related data. For consistency purposes, I organized the data using their preestablished headers of ethnicity, entry year (fall semesters 2008, 2009, 2010, 2011, 2012, and 2013), number of students who entered in the fall of freshmen year, and number of students who returned in the fall semester of their sophomore year (see Table 2). I will keep the raw data provided to me by the IRAO for a period of 5 years before destroying the data in compliance with Walden University's IRB requirement.

The IRAO only provided data linking ethnicity to retention of FTFY students based on entry year, ensuring that both comparison groups were the same from the beginning (see Table 2). Once collected and organized, data were entered into SPSS to perform an ANOVA examining the effect of CBE on IS retention at the CC.

Variables

The following variables were used for this project study:

1. Independent variable: CBE curriculum participation with two levels (Categorical)

   • Without CBE (2008-2010)

- With CBE (2011-2013)

2. Dependent variable: Retention rate (Numerical)

Assumptions, Limitations, Scope, and Delimitations

An assumption of this project is that teachers implemented the CBE into their lessons. The limitation of this project is that the results cannot be generalized to other community college settings. In addition, a covariate, such as high school GPA, was not available, and with that, confounding variables that influence retention could only be controlled by using large samples and conducting an ANOVA. The scope of this study was limited to one CC. The delimitation of this study was that focus was given to FTFYIS based on earlier discussed effects of the colonial model on Indigenous persons.

Protection of Participants' Rights

This project study relied on deidentified archival data provided by the IRAO. Other than the internal office at CC, nobody has or had access to personally identifiable information. My Walden University Institutional Review Board (IRB) number is 06-24-19-0474196.

Data Analysis Results

A one-way ANOVA, using SPSS software version 2.5, was used to test the null hypothesis and to determine if the retention rate of FTFYIS who attended the CBE curriculum was significantly different from the retention rate of FTFYIS who attended the CC before CBE was infused into the curriculum. A one-way ANOVA is "used to determine whether scores from two or more groups are significantly different at a selected probability level" (Mills & Gay, 2019, p. 518).

From the descriptive statistics shown in Table 3, one can deduce that FTFYIS who attended the CC from 2008-2010, before CBE was implemented, were retained at an average of 51%, whereas FTFYIS who attended the CC from 2011-2013, after CBE was implemented, were retained at an average of 50%.

Table 3

Descriptive Statistics for First-Time Degree-Seeking 1st-Year Indigenous Students Retention Rate and CBE Implementation

Years	*N*	Average retention rate	*SD*
2008	280	54%	.50
2009	278	50%	.50
2010	442	48%	.50
2011	402	49%	.50
2012	458	52%	.50
2013	426	49%	.50
Total	2,286	50%	.50

The outcome of Levene's test for homogeneity of variances, as shown in Table 4, indicated that the variances between the two groups were equal: $F(1, 2218) = .03$, $p = .858$. The assumption of homogeneity of variances was fulfilled.

Table 4

Test of Homogeneity of Variances

Levene statistic	*df1*	*df2*	*p*

.03	1	2,284	.858

The results from the ANOVA analysis, as shown in Table 5, revealed that there is no statistically significant difference between the two groups: $F(1, 2284) = .148$, $p = .701$. From this analysis, I concluded that the integration of CBE into the existing curriculum did not affect FTFYIS retention at the CC.

Table 5

One-Way Analysis of Variance of 1st-Year Indigenous Student Retention

Source	SS	df	MS	F	p
Between groups	.036	1	.036	.148	.701
Within groups	562.51	2,284	.246		
Total	562.55	2,285			

Discussion

The ANOVA analysis revealed that there is no statistically significant difference between the retention rates of FTFYIS that attended the CC before and after CBE was implemented. The null hypothesis cannot be rejected. The results of this analysis are inconsistent with the literature discussed above. This inconsistency may be due to the following potential explanations: (a) difference in population; (b) not accounting for other variables that may affect retention at postsecondary institutions; and (c) inconsistency in the ways in which faculty integrated the CBE and/or adapted the content of CBE based on courses taught.

Difference in Population

Most of the reviewed literature regarding CBE implementation focused on students attending secondary education institutions versus postsecondary education institutions. One primary difference between these two populations is that students in secondary education institutions tend to be more of a captive audience than college students. There are laws, regulations, and policies that mandate secondary education student attendance. However, this is not the case for students in higher education. Students in higher education can be transient in terms of persistence and retention as attending university of college is optional.

It is also possible that some FTFYIS included in this study may have been exposed to CBE in their secondary education. If this were the case, it is possible that earlier exposure to CBE could have affected the results. I later discuss the potential of inconsistent CBE integration. This potential inconsistency may have affected FTFYIS with earlier exposure to CBE than FTFYIS without.

Retention Variables

This study did not account for situational, dispositional, and institutional factors that affect retention. Jancey and Burns (2013) described situational factors as life circumstances such as health, employment, and family responsibilities; dispositional factors are individual characteristics such as self-confidence; and institutional factors as the policies, support programs, and financial aid at higher learning institutions. As I demonstrated in the literature review, these situational, dispositional, and institutional

factors are prevalent in the IS population. However, this study did not account for these variables, or gender, nor was the provided data available in this format.

Inconsistency in CBE Integration

Thier et al. (2020) defined cultural adaptation as systemically modifying evidence-based treatments to accommodate language, culture, cultural beliefs and attitudes; and asserted that cultural adaptation is imperative to success as failing to incorporate culture as an active component would yield poor results. Considering that the primary form of teaching is based in the Western paradigm, faculty may need more time to adjust to CBE pedagogies in higher education institutions.

Walters et al. (2020) posited that an add and stir method cannot be used when integrating Indigenous cultures into Western constructs and expect a synthesized two-way of knowing as doing so places Indigenous knowledge and thought into a subordinate status. Rather, practices can be culturally grounded in which Indigenous culture and practices are at the forefront. This can be difficult for many faculty and staff. For example, faculty and staff members who are White, who have good intentions of being culturally minded, may inadvertently perpetuate colonial thought due to the limited depth of knowledge they may have about Indigenous peoples, Indigenous ways of being, and CBE pedagogies (Prystowsky & Heutsche, 2017). It behooves the faculty and staff to be aware of not only their own culture but also cultural biases and the problems that exist in the current curriculum and its content (Julita et al., 2019; Prystowsky & Heutsche, 2017). In doing so, cultural awareness and competence become an active and ongoing learning process that ensures cultural adaptation, as necessary.

Future Research

Despite not finding a statistically significant difference in retention rates for IS after the implementation of CBE at the CC, my findings do yield potential for future research. One finding is that more research regarding CBE implemented at the postsecondary level may be necessary. Possible future research could be a qualitative approach, interviewing both students and instructors that may provide more data to guide future decisions.

Cultural Aptitude

IS may not be in-tune with their Indigenous roots and may be struggling to find their cultural identity. Although IS continuously walk in two worlds, Western and Indigenous, students who struggle to find their cultural identity may be walking more predominantly in the Western side while experiencing an inward struggle to understand more about their Indigenous cultural identity. This vacillation between cultural values can potentially lead to serious problems in cultural adaptation and learning; it asks one to embrace a pluralistic persona where one must juggle potentially competing ideas and perspectives (Chiang & Lee, 2015; Song, 2018). Murdoch-Flowers et al. (2019) highlighted that the participants of their study identified a feeling of disconnect with their culture to participate in cultural traditions. It is possible that students were not fully invested in the CBE due to a lack of self-confidence, self-efficacy, and self-awareness. One direction for future research is to conduct a qualitative study interviewing IS and their beliefs of how CBE affects their persistence and retention at a postsecondary

institution. There may be a benefit to including NIS in this qualitative study to gain their perceptions on CBE in the classroom and its effects.

Inadequate Funding

The CC is identified as a Minority Serving Institution (MSI). Boland (2018) identified that most MSIs face financial challenges and that they tend to receive less state and federal support compared to nonMSIs, increasing their reliance on external funding sources. Rincon and George-Jackson (2016) noted that funding sources as well as the amount of funding provided to programs strongly influenced how the program operated, personnel support, available resources, and in some instances, the existence of the program. ISSPs often are tasked with the difficult assignment of constant innovation without the security of longevity and sustainability, which makes the continuity of federal funding critical to sustaining a program (Plotner & Simonsen, 2018).

The issue of funding segues into a larger discussion of performance-based funding (PBF). Bell et al. (2018) noted that PBF links funding to institutional performance and student outcomes but relies on unstated assumptions. First, PBF policies assume that university administrators will change their behavior and that current university policy inadequately focuses on retention and completion rate. The next assumption is that the change in institutional behavior will lead to improved retention and completion rates (Bell et al., 2018). Essentially, the struggle to financially sustain and implement programs could potentially affect student retention rates. One direction for future research would again be a qualitative study focusing of ISSP staff and faculty and the financial challenges they experience when supporting CBE initiatives.

Conclusion

Culturally appropriate responses are generated when one can critically examine his/her own culture and its relationship to other cultures. Understanding culture and the role it plays can help reduce barriers, leverage the strength of each individual, raise efficiency and productivity, improve student achievement, and minimize generalizations about certain populations that may lead to stereotypes and stereotype threat (Blankvoort et al., 2019; Marker, 2019; Morettini et al., 2018; Pio & Graham, 2018). For faculty and staff to influence IS achievement retention, it has become imperative to approach necessary changes with an equity mindset that identifies actionable steps. Nadelson et al. (2019) defined an equity mindset as, "the knowledge, beliefs, and dispositions supportive of advocating and working toward equitable education for all learners" (p. 27). Chavez-Reyes et al. (2017) and Rice et al. (2017) argued that once equity mindedness is understood, educators begin to see institutional processes as related rather than separate, which further promotes the transition from a deficit model to an asset model.

Based on a lack of statistically significant findings in this study and reviewing the literature regarding factors that support or hinder success of programs such as this CBE program; and my earlier acknowledgement that it is not known whether CBE is being implemented consistently, I deemed a 3-day professional development training for faculty and staff that focuses on knowledge and skills for implementing and sustaining culture-based education as appropriate. To move towards creating positive social change, this professional development training can provide faculty and staff with the necessary tools and resources to increase their cultural adaptation and integration capacity. Forrest

et al. (2017) asserted that multicultural education can provide educators with the knowledge, skills, and awareness to champion social change, equitable initiatives, and combat racism. Alhejji et al. (2016) also noted that diversity trainings have the potential to enhance educators' diversity skills and behaviors to better handle diversity issues. In the earlier literature review, I discussed the importance that Indigenous People place on connecting with others and how cultural pedagogy provides an opportunity to reduce learning, retention, and persistence gaps. This project, a 3-day professional training, will optimize on this social capital and create opportunities for faculty/staff to connect with IS, reduce gaps as a multicultural educator, and promote positive social change.

Section 3: The Project

Introduction

The purpose of this study was to examine the effect of CBE on FTFYIS retention at the CC. Specifically, I sought to answer the following research question through this project study: What is the difference between FTFYIS retention rates between students who attended the CC before CBE was implemented (2008-2010) and after CBE was implemented (2011-2013)? To examine this question, I conducted a one-way ANOVA to test the hypothesis that there is a statistically significant difference in FTFYIS retention rates between the two student groups. I found that there was no statistical significance to conclude that CBE affected 1st-year IS retention at the CC.

In Section 2, I noted that the nonstatistically significant result was inconsistent with the literature and identified potential explanations as to why this inconsistency occurred. One explanation addressed was the potential inconsistency in the ways in which faculty integrated the CBE and/or adapted the content of CBE based on courses taught. Because it is not known whether CBE is being implemented consistently, the resulting project was a 3-day professional development training. The aim of this training is to promote positive social change by preparing faculty with the skills and knowledge to implement CBE best practices to create positive social change by helping FTFYIS to persist to graduation and preparing them for success in their career choices (see Appendix A).

The training focuses on achieving four goals:

- Goal 1: Educators enhance understanding of multicultural awareness, knowledge, and skills.

- Goal 2: Educators develop and/or enhance skills to facilitate critical dialogue with peers and students related to diversity, equity, and inclusion.

- Goal 3: Educators demonstrate an understanding of the elements of conducting an equity audit and how it relates to them in the classroom and at the program and institutional levels.

- Goal 4: Educators develop and enhance best practices regarding culturally responsive teaching and creating an inclusive classroom.

This training also seeks to achieve the following learning outcomes: (a) participants will understand the elements of an equity audit and how it relates to their work as educators at the classroom, program, and institutional levels; (b) participants will identify their cultural framework and its effects on their teaching and student learning; (c) participants will be able to articulate a plan for fostering greater inclusivity in their teaching; and (d) participants will be able to facilitate students in critical dialogue related to diversity, equity, and inclusion.

To implement this training, I will begin reviewing the training outline in the Fall 2021 semester and identify potential dates when the training can feasibly take place during the 2021-2022 academic year. Permission was received to use copyrighted materials within the project and for publication in my final study. Please see Appendices A through E for an hour-by-hour detail of the 3-day training, trainer notes, materials, and training evaluation. To evaluate the project, the Multicultural Awareness, Knowledge,

and Skills Survey (MAKSS) designed by D'Andrea et al. (1991) will be used as a pre-and-post measure to assess growth, learning, and achieved goals.

Rationale

Prior to conducting my study and analyzing the results, I contemplated the possible directions that my project study could follow. Initially, I believed that a position paper was the better option. However, after I analyzed the results, it became clear that a position paper was not the best option, as it appeared that I would be restating what the CC might already be aware of or know. Another possible direction that I considered for my project was professional development and training specifically related to CBE topics and providing best practices to integrate into the classroom and student support program environments. As the results of my study unfolded and I further reviewed the literature related to developing multicultural educators, I decided that a shift in the direction of my project was necessary.

I decided that the appropriate direction was a professional development training for educators that would be expanded to include diversity, equity, and inclusion (DEI) concepts and practices. As I reviewed the literature, I began to realize that a significant amount of overlap existed between CBE and DEI concepts. The decision to move forward with a professional development and training with this equity and multicultural educator focus was based on two primary factors. The first factor, as discussed earlier, was the potential inconsistency in the ways in which faculty integrated the CBE and/or adapted the content of CBE based on courses taught. The second factor was that schools have been experiencing a significant increase in students from historically

underrepresented populations while 82% of their faculty composition remains primarily White (Toms et al., 2019).

Cross et al. (1989) posited that cultural competence is expressed on a continuum ranging from cultural destructiveness to cultural proficiency. Getha-Taylor et al. (2020) supported this notion by arguing that for meaningful culturally competent learning to occur, there needs to be deliberate action in creating structured and semistructured experiences that foster necessary attitudes, knowledge, and skills. Cultural competence needs to be addressed intentionally and holistically.

The lack of structured and semistructured experiences supports arguments by Thier et al. (2020) and Walters et al. (2020) concerning the necessity of cultural adaptation and integration. Indigenous peoples experience the self as part of others rather than separate from others, and there is a connection across time, space, place, and beings (Walters et al., 2020). Due to this relationality, Walters et al. (2020) argued that adaptation at both the planning and implementation phases becomes necessary and inescapable. Although distinct entities, planning, and implementation have a codependent relationship that calls for constant adaptation and avoiding piecemeal fashion implementation.

Based on this rationale, I concluded that a 3-day professional development training for faculty and staff that focuses on knowledge and skills for implementing and sustaining culture-based education would be appropriate.

Review of the Literature

The literature review for this project was conducted through Walden Online Library, Google Scholar, EBSCOHost—Education Research Complete, ERIC, and Harvard Press materials. Keywords for the search included *equity and inclusion; faculty professional development; educator professional development; training and development; training curriculums; minority-serving institutions; culturally responsive school leadership; unconscious bias in schools; race on campus; teaching with a social, emotional, and cultural lens; disruption mindset; graduation outcomes for Indigenous students; goal-based evaluations; how to address CBE constraints; cultural collaborations; collaboration efforts in higher education; multicultural training; CBE curricula; diversity, equity, and inclusion training and development; DEI practices; multicultural educators; multicultural curricula;* and *culturally competent curriculum*.

The principal goal of this literature review was to provide scholarly justification for why professional development for CC faculty and staff was the best approach for this project study. Four primary themes emerged from this literature review in relation to supporting professional development: leadership, equity, multicultural educators, and training. Each of these is discussed in more detail in the following paragraphs.

Professional Development

Professional development as a genre is aligned with multiple adult learning theories. Scott (2019) noted that faculty development consistently emerges as a primary concern for educators in higher education. Furthermore, Shashikant (2016) and Subotnik (2016) asserted that faculty development is essential to the overall effectiveness of an

institution and is vital to the teaching-learning process. Professional development provides individuals with the opportunity to engage in a collaborative environment, focus on the teaching-learning process, focus on outcomes, gain timely and relevant feedback, and continuously improve (Egert et al., 2020; Shashikant et al., 2016).

It was previously noted that there may have been inconsistency in the ways in which faculty integrated the CBE and/or adapted the content of CBE based on courses taught. Using professional development to provide the study site with a training with the goal of developing and enhancing multicultural skills, awareness, and knowledge is a logical approach. The professional development training prepared for the study site incorporates leadership, equity, being a multicultural educator, and specific training, as these were topical themes noted from the review of the literature on professional development.

Theme 1: Leadership

Implementing change is a daunting task that requires a great sense of leadership. According to Khalifa (2018), school leadership is vital for positive social change and reform. The importance of the roles and responsibilities of leaders at all levels cannot be overstated, as leaders set the direction for the institution and affect all facets of the institution, from setting program priorities to allocating funding. It is the responsibility of the leadership to clearly define the goals and direction that the institution is to pursue. The first potential explanation as to why there was no statistically significant data was that more time might be needed for students, faculty, and staff to adjust to CBE pedagogies. However, it is just as likely that faculty and staff had not implemented CBE

pedagogies correctly, given that doing so, according to Thier et al. (2020), requires cultural adaptations.

In the case of the latter, a clear direction from leadership would be beneficial. Phillips and Horowitz (2017) identified that institutional leaders who identify lagging and leading indicators, when used properly, can transform how a college measures success, as these indicators identify beginning points and endpoints, help identify what is in the institution's realm of control, and provide guidance to understand what is happening along the way. This is a key component for the cultural adaptations that Thier et al. (2020) mentioned. According to Phillips and Horowitz, lagging indicators are summative measures, while leading indicators are directly actionable items and directly affect leading indicators. In the case of this project study, the lagging indicator was FTFYIS retention, and the leading indicators were the professional development training.

Considering that IS retention has been a longstanding issue, as evidenced by the data and discussed in the literature review, it stands to reason that higher education institutional leadership needs to apply a different mindset to resolve it. Li (2019) identified a new mindset, the disruption mindset, that leaders can foster, cultivate, and implement to bring about meaningful change in their organization. The disruptive mindset, according to Li begins with the mindset and behaviors of an organization's leadership team to transform both organization and organizational culture.

Li (2019) identified three elements of disruptive transformation. The first is a strategy inspired by future customers. Disruptive organizations focus on who their future customers are and their needs to drive their growth. Organizations that fail to disrupt do

so because they fall short of full commitment to a strategy centered on the future customer. Second, leadership creates a movement of disruptors. Disruptive change requires leaders to create a movement actively and systematically toward achieving their future desired state. The third element is a culture that thrives with disruption. Failing to embrace disruption often means maintaining the status quo. A culture that thrives on disruption is a culture that focuses and acts in concerted efforts to actualize transformation.

Shifting the mindset of institutional leaders is a necessary step toward remedying the issues inherent in the current educational system that negatively affect IS. One disruptive mindset relevant to leadership is what Khalifa (2018) termed *culturally responsive school leadership* (CRSL). To ensure culturally competent practices, institutional leaders must not only critically reflect on their current practices and policies, but also be willing to disrupt the status quo for the sake of student learning, growth, and equitable practices for all (Egert et al., 2020). Benson and Fiarman (2019) posited that leaders need to cultivate an environment where individuals can speak openly about their biases, ask risky questions without fear of reprimand, and openly challenge biased perspectives without fear of being labeled aggressive, hurtful, or difficult.

Theme 2: Equity

Disparities between IS and their NIS counterparts can be attributed to various equity issues and concerns. For example, Cintina and Kanaʻiaupuni (2019) identified that White students are 44% more likely to have parents with a bachelor's degree or higher compared to 18% of IS. However, this is not shocking when one considers the effects of

colonizing practices. IS and other minoritized groups are often first-generation students attempting to break a cycle due to a lack of educational role models in their immediate families. In previous sections, the trends and tensions surrounding IS and postsecondary education experiences and outcomes were discussed in depth. Although participation in higher education is an essential pathway for economic and social mobility, when compared to their NIS peers, IS, Asian, and "Other" students have a lower likelihood of graduating within 5.5 years (Cintina & Kanaʻiaupuni, 2019).

Institutions can implement equitable practices and policies to ensure a concerted effort to work toward closing retention, completion, and equity gaps that IS encounter in postsecondary institutions. As mentioned in Theme 1: Leadership, institutional leaders play a key role in guiding equity reforms. To do so, Khalifa (2018) recommended that institutions conduct a comprehensive equity audit comprised of four basic areas as a starting point:

- Equity trends: Examine data across multiple levels to identify trends, patterns, and differences in student equity.

- Survey data: Collect data measures on core equity areas.

- Policy analysis: Critical analysis of institutional policies that may disproportionately affect minoritized students.

- CRSL: Test for culturally responsive leadership practices, curriculum, and pedagogies.

An equity audit, although cumbersome, is essential work for shifting mindsets and perspectives. Chavez-Reyes et al. (2017) and Rice et al. (2017) asserted that equity is

troublesome, integrative, and transformative. Once understood, equity mindedness shifts perspectives from viewing institutional processes as related rather than separate and shifts focus from deficits to assets. After completing an equity audit, leaders can move forward with establishing equitable practices and policies at multiple levels in their institutions. Witham et al. (2015) established five principles for creating equity by design.

Principle 1: Clarity in Language, Goals, and Measures

Principle 1 avoids terms that continue to aggregate and hide differences in the outcome–equity gap. Principle 1 is deliberate in the language used to focus on the improvements that the institution is striving to achieve. The following is an example of equity gap language: The 4-year graduation rate for IS in 2014 was 37.2% compared to the all-student graduation rate of 58.9%. Rather than using equity gap language, Witham et al. (2015) recommended the use of language surrounding an equity goal. The following is an example of an equity goal: By 2021, the CC will increase the 4-year graduation rate for IS to 63% or will match the 2021 all-student graduation rate.

Principle 2: Equity Mindedness Should B*e the Guiding Paradigm for Language and Action*

Principle 2 is grounded in institutional responsibilities rather than identifying student deficiencies. An equity gap example would be a program designed to help at-risk students make good choices about courses. Witham et al. (2015) recommended an equity-minded paradigm such as a program that is designed to make academic requirements and sequences clearer and more accessible and to remove barriers that delay students' progress. The language used in the equity gap example reflects an assumption about

students' views of their own identities and communicates assumptions that students may perceive as discouraging, alienating, or even hostile. The equity-minded paradigm is grounded in institutional responsibilities instead of students' deficiencies.

Shifting the paradigm also provides an opportunity for faculty and staff to learn and engage in changing their practices. Prystowsky and Heutsche (2017) highlighted two challenging, yet necessary, practices: Ongoing implicit bias awareness training, and development of faculty institutes that focus on student engagement. This shift enhances the growth of collaboration between faculty and students to develop pedagogical approaches engaging students. This shift also recognizes that although no one is exempt from prejudice, bias, and discriminatory attitudes and practices, all are actively and intentionally working to close equity gaps and address our own biases.

Principle 3: Equitable Practice and Policies **A***re Designed to Accommodate Differences in the Contexts of Student Learning—Not Treat All Students the Same*

Principle 3 steers clear of the "one size fits all" model that many institutions have become accustomed to. Institutions must critically examine their practices and make necessary adjustments accounting for the different ways students may access educational opportunities. To achieve Principle 3, Witham et al. (2015) recommended institutions:

(1) Assess and adapt their education models so that they:

(a) Best fit local contexts and populations,

(b) Allow for ongoing adaptability and flexibility by incorporating different approaches to learning, and

(c) Create feedback loops and points of input for students to help share

their own experiences and to evaluate and improve initiatives.

Witham et al. provided the following equity-minded example: A large public university develops a first-year experience program organized around cohorts of students, including cohorts of residential, commuter, and transfer students. Academic and social supports are built into students' schedules depending on the times when they are most likely to be on campus, including adjacent to evening courses.

(2) Monitor programs and innovations ensuring they do not create or exacerbate

patterns of stratification.

Witham et al. also provided example questions to monitor equity-in-design that institutions can use as a template to guide their programs and innovations:

(a) Does the program/innovation create stratification between different student

groups, for example, commuters and residential students, or between those who

have regular access to the internet and those who do not?

(b) What is the racial/ethnic representation among participating student groups

(commuters, residential students, students with/out internet access)-are there

racial-ethnic groups that are over or underrepresented in a way that could cause

further inequities?

Witham et al. posited that equity by design means, that the onus is on faculty and staff to understand and account for the different ways students can access educational opportunities. Essentially, the onus is on the institution to focus on itself and make necessary adjustments regarding processes and procedures that will benefit all students.

Principle 4: Enacting Equity Requires a Continual Process of Learning, Disaggregating Data, and Questioning Assumptions About Relevance and Effectiveness

Principle 4 identifies that equity is both data-driven and data-informed. Although data are used to change practices, Principle 4 highlights the importance of evaluation and re-evaluation of practice changes to ensure they are addressing the root cause of inequities. Witham et al. (2015) asserted that institutions achieving Principle 4 do the following:

1. Collect data disaggregated by race and ethnicity each semester. This is to determine if there are inequities in representation or outcomes.

2. Conduct self-assessment. This self-assessment is used to determine actual day-to-day practices and how students experience them. Witham et al. further encouraged institutions to not be deterred by initial findings that blame students but to continue until they discover how institutional practices are or are not serving specific student group needs.

3. Use findings from self-assessment to change practices. This is to ensure that our practices are tailored to the unique needs of students.

4. Create plans to re-evaluate practice changes after they are implemented.

Principle 5: Equity Must Be Enacted as a Pervasive Institution-and-System-Wide Principle

This principle suggests that equity initiatives must permeate all areas of the institution: budgeting, hiring practices, promotions, assessments, etc. The institution must

take on the "burden" of equity initiatives instead of individual programs here and there. Witham et al. (2015) asserted that there is clear, compelling, and consistent messaging about the urgency of reducing disparities through equitable practices and policies, which are adapted to the unique needs of respective audiences. Messages about the importance of achieving equity are communicated from all levels of leadership; and equity is an explicit dimension of the framing and communication of all new models and model reform.

Equitable practices encourage cross-cultural interactions and promote cultural competencies. Park (2018) argued that cross-cultural interactions in a college setting are linked to various outcomes such as cognitive skills, academic skills, lower rates of prejudice, retention, sense of belonging, cultural understanding and engagement, and leadership and collaborative skills. Another benefit is that equitable practices combat the pervasive lack of existence proof for IS and other minoritized groups. Existence proof is the feeling that someone like you exists in the immediate space you inhabit. However, this is not the case in most institutions as campuses lack ethnic diversity amongst faculty and staff (Park, 2018). Equitable practices that are grounded in cultural competence, guided by CRSL, and follow five equity by design principles, give voice and existence to minoritized populations.

Theme 3: Multicultural Educator

As the previous literature review highlighted, the current education system is based on a Western paradigm of knowledge dissemination and does not build on the students' culture to promote learning and growth (Kreskow, 2013). Cox et al. (2017)

asserted that the current education system exposes children of color to biases more frequently than White students, and as such, can recognize these biases. This was made even more evident during this second literature review as Egert et al. (2020); Grapin and Pereiras (2019); Shashikant et al. (2016); and Toms et al. (2019) focused on the need for faculty and staff to employ culturally responsive and cultural humility techniques.

Several articles referred to developing culturally responsive practices and cultural humility as necessary components for multicultural educators. Culturally responsive practices "involves using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively" (Grapin & Pereiras, 2019, p. 309); and cultural humility "involves working with [students] on all levels, with the presence and awareness of the limitations of one's own cultural horizon of expectations…" (Colvin et al., 2020, p. 5). Both cultural responsiveness and humility are necessary as they enable faculty and staff to effectively integrate cultural norms and values into program content and curriculum (Richmond et al., 2018). These are necessary components of multicultural education.

Multicultural education also transforms the role of educators. Educators no longer focus on solely being knowledge translators and shift towards an inclusive process that understands the characteristics of each respective student, optimizes students' skills to realize their academic potential, and promotes equitable learning (Erdem, 2020; Hall & Theriot, 2016; Shayakhmetova et al., 2017; Volynkina, 2019). Furthermore, it allows faculty and staff the opportunity to witness firsthand the existing education inequities (Melesse & Mekonnen, 2020). Transitioning from the Western dominant teaching model

to a multicultural model increases students' sense of self-worth and empowerment, promotes equitable learning, and increases visibility and understanding of intersecting identities (Shayakhmetova et al., 2017). Overall, multicultural education promotes the holistic development of both students and educators.

Theme 4: Training

Training that targets developing multicultural educators and diversity, equity, and inclusion (DEI) initiatives has become more prevalent in the past 10 years. DEI training is typically sought to facilitate positive intergroup interactions, reduce prejudice and discrimination, and to enhance skills and knowledge promoting interactions with diverse others (Subotnik, 2016). DEI training was first evident in business sectors and focused on reducing explicit bias supported by antidiscrimination legislation focusing on diversity-specific topics such as sexual orientation awareness, gender, and disability (Fujimoto & Hartel, 2017; Marker, 2019; Meyer et al., 2020). However, DEI training and education have become inseparable and have evolved to focus on a tripartite model developing three areas:

- knowledge—understanding the sociopolitical realities of individuals from diverse backgrounds and considering the dynamic relationship of an individual's intersecting identities within a cultural context;
- skills—abilities to create and implement culturally appropriate techniques and strategies; and
- awareness—educators' responsibility to recognize own biases and stereotypes as well as the dynamics of power, privilege, and oppression and how these are

manifested in the individuals' respective practice (Atkins et al., 2017; Hope & Naff, 2016; Sempertegui et al., 2018; Seward, 2019; Soko et al., 2017).

Driven by the evolution of DEI training, a necessity for DEI training has become more evident. Schools are experiencing a significant increase of students who are from historically underrepresented populations while 82% of faculty composition remains primarily White (Toms et al., 2019). This growth in student demographics and stagnant faculty composition necessitates the transformation to create environments that both value and foster diversity and inclusion as well as engage students in authentic and culturally responsive ways (O'Leary et al., 2020). Although this transformation can promote social justice and equity initiatives that recognize, understand, and appreciate diverse experiences, it requires a shift in focus to critical analysis and awareness of institutional and structural barriers as well as sociopolitical factors (Arczynski, 2017; Effland & Hays, 2018; Fernandez, 2019; Hughes, 2018; Ragins & Ehrhardt, 2020).

From Theory to Practice

To promote this transformation to professional practice, Noon (2018), posited that simply knowing about biases does not automatically result in changed behaviors. However, before transitioning from theory to practice can occur, supports need to be established that will facilitate this transition. Lester (2020) found that DEI practices were not consistently supported at all levels of the university or college. Lester noted that this lack of support included, not having a DEI support statement, inadequate or no DEI program or support staff, and no training on DEI issues were provided. Equity must be pervasive at all levels of the institution and initiatives need to be supported by a

sustainable architecture that cultivates and facilitates this transition (Jones et al., 2017; Witham et al., 2015).

The literature reflected that knowledge and awareness of the tripartite model were adequately addressed; however, training often lacked the development of skills to elicit behavioral change that provides strategies to translate knowledge to practice (House et al., 2018). Sempertegui et al. (2018) argued that skills are the most important component of DEI competence and training. To develop these skills, it is recommended that facilitators model pedagogical practices, model inclusive strategies, and integrate experiential learning to reflect on concrete experiences (Ceo-DiFrancesco et al., 2019; Gebert et al., 2017; Gore et al., 2017).

Hudson (2020) noted that a one-time, half-day diversity training is often insufficient to sustain longstanding changes and positive effects. A second aspect of the literature related to training that extends beyond a one-time, half-day training was the necessity of establishing mentor-mentee relationships. Mentoring afforded both mentor and mentees multiple opportunities to increase awareness of their unconscious biases and assumptions, communication styles and ways to improve when communicating with diverse individuals, further skill development, professional development, and enhance networking (Atkins et al., 2017; Fong et al., 2017; House et al., 2018; Hynds et al., 2017; Rice et al., 2017).

These identified themes, derived from the literature, are integral aspects of conducting a successful professional development training as it relates to developing multicultural educators and developing the knowledge and skills necessary for

implementing and sustaining culture-based education. A successful training needs the support of the institutional leadership so that these goals are system wide rather than being relegated to specific groups or individuals. Developing as a multicultural educator and implementing equity principles are essential to improve services and better serve marginalized populations in our higher education systems. These are to be accompanied and supported by relevant training so that faculty and staff can develop as professionals and actualize the learned skills and knowledge.

Project Description

The purpose of the project study was to examine the effects of CBE on IS retention at the collegiate level after the task force began its initiative to indigenize the education system. The study used archival data provided by the IRAO that highlights FTFYIS retention rates 3-years before and after the initiative was implemented. I did not find any statistical significance that CBE affected FTFYIS retention. However, as discussed in Section 2, these findings were inconsistent with the literature and I discussed the possibility of faculty and staff inconsistently implementing CBE. I decided to create a 3-day professional development training that focuses on knowledge and skills for implementing and sustaining CBE.

Potential Resources and Existing Supports

Potential resources include Indigenous Student Support Programs and the institution's leadership team (ILT). ISSPs and IS clubs essentially serve as a sounding board and provide an extra level of support as the professional development training can influence their practices and the students they work with. ISSPs would be a key resource

for ensuring cultural-competence and identifying the need and interest in such training. The institution's leadership team, as the literature suggests, would also be a key resource as they play a direct role in supporting such initiatives. Potential support would include the CC's Professional Development Office (PDO) The PDO may find it necessary, or may be wanting, to provide training on multicultural education as a professional development opportunity. Collaborating with the PDO may prove beneficial in the opportunity to facilitate this training. Should faculty/staff request information about the training, a potential resource would be printing/marketing centers or offices at the institution to print materials regarding the training and the topics covered.

Another resource is the plethora of available DEI training resources. Several facilitators and DEI experts have already published DEI trainings. This can be a benefit to my project as many provide facilitator guides to help construct these training sessions. More specifically, I have identified, *Courageous Conversations*, by Singleton, (2015) to be a valuable resource for constructing this training. Singleton provided a thorough content and subject-matter expertise that can be used to engage educators in equity work and their development as a multicultural educator.

Potential Barriers and Solutions

Although there are ample resources and support for this project to succeed, there are potential barriers that may impede the implementation of this project. Potential barriers to implementation of professional development include stakeholder acknowledgement of the curriculum, budget constraints, time constraints, and the

COVID-19 pandemic. I will address each potential barrier and provide potential solutions to each barrier to ensuring the success of the project.

Key Stakeholder Acknowledgement of Curriculum

The first identified barrier is that key stakeholders do not accept the training curriculum. Key stakeholders may have already identified the same problem and are actively working to remedy the situation. If this is the case, my training may be moot.

One potential solution is to follow the outline as set by Phillips and Horowitz (2017) when it comes to presenting data. Phillips and Horowitz recommended the following steps when introducing data to increase the likelihood of key stakeholders accepting recommendations:

- Step 1: Consider the "hoped-for" reaction: data needs to be framed properly and when done so, centers the discussion around explicit expectations.

- Step 2: Keep it simple: purposefully choose indicators to present rather than all available data. This ensures that the discussion is centered around the topic to be addressed.

- Step 3: Make it real: Turn numbers into people and remember the students' voices.

- Step 4: Engage with the data: move on to the big picture and any important disaggregation to highlight specific subpopulations and cohorts.

- Step 5: Engage the group: engaging members in the discussion provides an opportunity for individuals to become vested in the solution.

- Step 6: Get to a consensus on a decision: use the data review template as a
  prompt to ensure the right questions are being asked.

A second solution to this identified problem is to provide a persuasive argument about the role leaders play in the change process towards sustainability. Aleixo et al. (2018) asserted that leadership is fundamental in the change process towards sustainable practices. Encouraging equitable actions simultaneously encourages sustainability practices. Too often leadership is met with resistance to change and the "we have always done it this way" mentality. Phillips and Horowitz (2017) argued following their outlined template helps to mitigate this mentality, which allows change towards sustainable and culturally competent practices and policies.

Budget Constraints

The second identified barrier is that this training may not be realized within the current appropriated budget. Current financial constraints and budget freezes may also affect implementation. Many organizations across the country have had to reassess their financial stability and make budget changes due to the COVID-19 global pandemic. Due to the current environment, the institution may not deem it financially feasible to invest in a training at this time. Although overall training costs and expenses may be lessened with virtual trainings - as there is no need for accommodations that come along with in-person training, such as cost of the venue, utilities, and food - many institutions' budgets have been significantly affected to the point where leadership has limited the number of fee-based trainings personnel can attend as well as placing a maximum amount the training can cost.

A potential solution to this would be an internal redistribution of funds. Abankina et al. (2017) acknowledged that higher education institutions across the world are facing limited public funding and identified that an internal redistribution of funds provides a critical review of current funding allocation and allows for immediate reallocation of funds directed towards equity initiatives. Abankina et al. noted that some higher education institutions have changed their processes with an aim to optimize the use of funds. The freed-up funds have been redirected to equipping libraries and updating equipment. By the institution taking a hard look at their current budget, they may be able to identify where funds can be reallocated to support the equitable initiatives.

A second solution would be collaboration between departments. Lee (2020) noted that departments must collaborate with others to obtain any necessary resources. Lee grounded her work in resource dependency theory which posits that any organization cannot internally provide all necessary resources and must procure resources from external means. Lee argued that the resource dependency theory can be applied to the individual work units in the form of collaborations. The second solution to the funding barrier would be promoting inter-departmental collaborations to achieve optimal results.

The third viable solution to this barrier would be for me to volunteer my time to provide this training pro bono. Providing the training pro bono would ease the financial constraints of the institution while still providing valuable development training for faculty and staff. This would be a win-win situation; the institution would receive free training and reap the benefits while providing me with an opportunity to strengthen networks within the organization and establish myself with the organization as a trainer.

Time Constraints

The third barrier to implementing this training would be time and staffing constraints. Time is a finite resource, and a 3-day training may not be feasible to accommodate attendance and participation.

As mentioned earlier, collaboration plays a key role in acquiring and optimizing the necessary resources. To address time and staff constraints, again, inter-departmental collaboration is strongly recommended. According to Mofield (2020), collaboration encompasses approaches such as consultation, co-planning, co-teaching, and coaching. These types of collaboration promote breaking the window between silos and freely sharing information and resources. Mofield asserted that collaboration also promotes growth in teachers' competencies and growth in student learning.

Collaboration must be supported by the upper echelons of leadership as well. Nathan et al. (2018) identified that one large concern from faculty and staff when implementing or promoting changes is support from leadership. Bennett and Burke (2017) argued that the understanding of time is contextual and subjective. Essentially, collaborative efforts, and the time spent on them, are significantly guided by the value and energies placed on them, which often come from the upper echelons of leadership. Mofield (2020) posited that administration can provide support towards collaborative efforts by allocating resources (such as meeting spaces), aligning schedules to promote collaboration, securing spaces and resources, and securing professional development on collaboration.

Another solution would be for me to provide this training multiple times throughout the year. This would provide multiple opportunities for attendance. Multiple offerings would also promote flexibility and accommodating competing priorities so that faculty/staff do not feel burdened or obligated to attend.

COVID-19 Pandemic

The COVID-19 pandemic has affected nearly every facet of life. Organizations and businesses were not exempt from the effects of this pandemic. COVID-19 has significantly changed how many higher education institutions conduct administrative affairs, student affairs, and teaching. Nearly every institution moved to a virtual/online learning environment as well as a remote work environment for faculty and staff. This shift to an online platform has also changed the way trainings for faculty and staff are conducted.

As we near the, hopeful, end of the pandemic, many higher education institutions are developing plans to resume in person classes and work beginning in the Fall semester/quarter of the 2021-2022 academic year. There are two viable solutions to address facilitating the 3-day professional development training during the pandemic. The first solution is to wait until all normal, in-person, functions have resumed. The second, would be to conduct the 3-day training using a virtual platform such as Zoom or Google Hangouts.

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Proposal for Implementation Including Timetable

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After receiving approval and acceptance of my doctoral student by Walden University, I will schedule separate appointments to meet with key stakeholders,

specifically ISSP leadership and the institution's leadership team to present an executive summary of my study and 3-day training. A timetable for implementation is to begin reviewing the training outline beginning in the Fall 2021 semester and identify potential dates when the training can feasibly take place during the 2021-2022 academic year. However, I plan to work with institutional partners and leverage my networks to promote the training.

Review during the Fall 2021 semester will provide key stakeholders with ample time to include the training in the budget proposals for the upcoming academic year, secure any necessary training space and materials, and adequately promote the training. The actual start date will be based on considerations of budget costs, time constraints, and optimized availability. This timeline is also aligned with the proposed goal-based evaluation and with the argument that adaptation at both the planning and implementation phases become necessary and inescapable.

Roles and Responsibilities

My primary role as the researcher was conducting the research and literature review that informed this project study. I developed the training based on the findings and a review of the literature on professional development and on the training topic areas of equity and multicultural educator development. After approval from Walden University, I will present my findings and recommendations to key stakeholders. If approved, my role will be to facilitate the training.

Institution's Leadership Team

Without approval from the ILT, this project will not be possible. Upon approval from Walden University, I will submit to the ILT for review and approval as is or approval with modifications. The ILT's approval signifies that the project can move forward. They will also serve as a cornerstone in using an equity lens to revise the goals and objectives ensuring that the training meets their needs for professional development while maintaining the integrity of the training itself. Before connecting with the ILT, I will connect with ISSP leadership to garner their support and recommendations to advance the project up the leadership chain.

As recommended by Mofield (2020), the ILT will need to provide support towards collaborative efforts by allocating resources, aligning schedules to promote collaboration, securing spaces and resources, and securing professional development. The ILT will also play a significant role in promoting culturally competent practices such as culturally responsive teaching and pedagogies. Marshall and Khalifa (2018) noted that promoting equitable and culturally competent practices was significantly easier when leadership and policies supported these efforts.

Indigenous Student Support Program Leadership

ISSPs will serve as an integral part of the implementation of this project. ISSP leadership will be the initial contact to garnish support of recommendations and the project so that a formal proposal can be drafted to the ILT. They will also provide insights and feedback to culture-based practices and education in and out of the classroom that may be beneficial to include in the training.

Professional Development Office

The PDO is responsible for providing and recommending professional development opportunities for all faculty and staff. I will collaborate with the PDO to facilitate this training but to also recommend other training opportunities surrounding CBE, equity, and undoing institutional racism.

Students and Indigenous Community Members

Both IS and Indigenous community members are integral in ensuring cultural competence and culturally relevant practices. Both should serve in a consultant capacity, as identified by Mofield (2020), providing advice to enhance collaborative efforts.

Project Evaluation Plan

According to Parrot and Carman (2019), an evaluation process provides valuable insight for refinement. Walters et al. (2020) argued that adaptation at both the planning and implementation phases becomes necessary and inescapable. A goal-based evaluation was deemed appropriate as it affords the fluidity of adaptation, as necessary. This will be done using the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) designed by D'Andrea et al. (1991). The surveys will be used as a pre-and-post measure of attendees to assess growth, learning, and identify achieved goals.

Goal-Based Evaluation

Foster (2014) posited that a goal-based evaluation allows organizations to determine the actual outcome of a program when compared to the goals of the original plan and that this type of evaluation helps to develop successful processes, eliminate, or realign unsuccessful processes, and to understand how and why timelines should or

should not change. Anton (1996) argued that goals guide decision-making processes and underline the reason as to why particular actions are taken. However, Kueng and Kawalek (1997) noted that depending on the problem(s) addressed, a goal-based approach allows an adaptive and cyclical approach where each phase can be carried out several times. This aligns with the statement from the Center for Disease Control (n.d) that this type of evaluation allows organizations to assess their progress towards program objectives. For stakeholders, the information contained in an evaluation can influence establishing best practices for both teaching and learning strategies (Rathbun et al., 2017).

Overall Project Goal, Evaluation Goals, and Learning Outcomes

Van Osselaer and Janiszewski (2012) noted that positive effects associated with behavioral outcomes and deprivation of resources are the two fundamental motivational forces that characterize goals. Aligned with these two motivational forces, the following overall project goal, evaluation goals, and learning outcomes have been established that align with creating positive social change:

- overall goal
    - Enhance faculty/staff understanding of knowledge and skills in implementing and sustaining CBE.
- evaluation goal
    - Measure and assess the change in an educator's multicultural awareness, knowledge, and skills.
- learning outcomes

o Learning Outcome 1: Participants will understand the elements of an

equity audit and how it relates to their work as educators at the classroom,

program, and institutional levels.

o Learning Outcome 2: Participants will identify their cultural framework

and its effects on their teaching and student learning.

o Learning Outcome 3: Participants will be able to articulate a plan for

fostering greater inclusivity in their teaching.

o Learning Outcome 4: Participants will be able to facilitate students in

critical dialogue related to diversity, equity, and inclusion.

Key Stakeholders

These goals will be beneficial for the following key stakeholders: Institution's

Leadership Team (ILT), Indigenous Student Support Programs (ISSP), IS attending the

CC, and Indigenous community members.

The ILT is composed of the Chancellor of the CC, the Vice Presidents, and

Deans. As discussed earlier, leadership plays a critical in the support and success of any

training initiative. ISSPs provide direct (academic and nonacademic) services to IS.

ISSPs can support faculty, staff, and students as the campus moves forward with

implementing equitable initiatives ensuring equitable and culturally responsive practices.

IS attending the CC and Indigenous community members are stakeholders through

cultural practices. They serve in a consulting capacity to both develop and ensure

culturally responsive practices are implemented.

Project Implications

The purpose of this professional development is to enhance faculty and staff knowledge and skills for implementing and sustaining CBE. As supported by the literature, this project has the potential to influence positive social change through the following:

- Institutional goals/policies: According to Khalifa (2018), school leadership plays a pivotal role in affecting positive social change and reform. Leaders have the potential to influence institutional goals and policies ensuring they are aligned with equitable actions.

- Best practices: Afford faculty and staff opportunities to critically self-reflect on their own cultural biases and how these manifests in practices, policies, and the classroom.

- Optimizing social capital: Use community engagement and community-centric practices that optimize the social capital of IS and Indigenous communities. Khalifa (2018) asserted that leaders cannot only accommodate but incorporate and celebrate aspects of the immediate community. Optimizing the social capital that Indigenous communities have opens a myriad of resources, cultural knowledge, and cultural expertise that can be used to enhance student experiences and program delivery.

- Various outcomes such as cognitive skills, academic skills, lower rates of prejudice, retention, sense of belonging, cultural understanding and engagement, and leadership and collaborative skills (Park, 2018).

This project may have the potential to influence social change at the micro, mezzo, and macro levels. Because the project is centered around achieving equity in schools and developing multicultural educators, I believe the implications go beyond increasing student retention and enrollment. Indigenous voices will actively be heard throughout our community and involved in all facets to develop and implement CBE in higher learning institutions as educators work to enhance their multicultural capacities.

As mentioned in previous sections, the CC is situated in a geographic area that contains the highest concentration of IS in the state. The surrounding communities have also been identified as an area with significant socioeconomic challenges. This creates an opportunity for the institution and respective programs to positively affect the lives of those they serve in their direct communities. Involving the community with these initiatives truly embodies the inherent collectivist nature of Indigenous peoples.

Conclusion

By taking an active role in training faculty with a focus on achieving equity and developing as multicultural educator, the institution can create a culture that is built on, and supports, empathy, trust, understanding and mutual assistance. Ultimately the disparities and gaps between IS and nonIS would significantly lessen over time as access, retention, and completion initiatives would improve the livelihood prospects for Indigenous persons. As the gap closes, the potential for surrounding communities to improve their living situation and circumstances significantly increase. Essentially, closing the gap in education can directly affect closing the equity gaps in other areas such as socioeconomic status, incarceration, and health disparities.

Section 4: Reflections and Conclusions

Project Strengths and Limitations

The purpose of this study was to examine the effects of culture-based education on FTFYIS retention at the CC. I conducted two in-depth literature reviews as well as collected and analyzed data provided by the IRAO using a one-way ANOVA. I determined that a 3-day professional development that focuses on knowledge and skills for implementing and sustaining CBE was appropriate for addressing the central problem and questions and communicating the results of the study. In this section, I examine the project's strengths and limitations and make recommendations to address the problem differently. This section also includes reflection on and discussion of scholarship, project development, and social change and leadership. I conclude Section 4 with my general thoughts regarding possible directions for future research.

Project Strengths

The data provided by the IRAO conveyed that IS are being retained at lower rates compared to their counterparts. My project study was grounded in cultural competence, which promotes and advocates for an understanding across cultures that potentially improves service and relationships. To optimize culturally competent practices, I decided to create a 3-day professional development training that focuses on knowledge and skills for implementing and sustaining CBE. The strengths of this project include its grounding in literature and its identification of best practices. The literature highlighted that many faculty and staff are wanting to move from conceptualization to actualization and that current training often does not provide best practices for implementation. My project

focuses on conceptual elements for learning and understanding but also provides best practices that can be immediately implemented and integrated into both classrooms and programs.

The second strength of my project is that DEI frameworks are integrated into the training. According to the literature, DEI is integral to developing a multicultural educator as it promotes awareness, knowledge, and skills that lead to equitable practices, policies, and advocacy. DEI provides structure to perform equity audits that assist in identifying equity gaps. The training will teach educators how to identify these equity gaps and potentially provide a clear path for action to improve metrics related to the retention, performance, and other success metrics of IS.

Project Limitations

The primary limitation of my project is that the lack of IS retention may have already been brought to the attention of key stakeholders, and they may already be working on a viable solution. Leaders at the CC may have already identified training that is aligned with their goals and objectives, thereby making my training moot and/or redundant. Along these lines, a second limitation would be the degree to which educators at the CC have an interest in, or the capacity for, attending this training and implementing recommended practices.

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Recommendations for Alternative Approaches

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There are two viable alternative approaches that the CC may consider adopting to improve IS retention. The first is a position paper that outlines recommendations for the institution to implement. A position paper would be able to outline recommendations at

multiple levels that are necessary to implement effective change that positively affects 1st-year IS retention. The position paper could focus on the necessary policy changes at the program and institution levels that are acting as barriers to IS retention and provide recommendations on how to best develop equitable policies and practices.

The second alternative approach would be to develop a culturally competent and responsive curriculum. Typically, cultural competence is a learning objective of programs, but that does not necessarily mean that curriculum is based on cultural competence. Faculty could be provided with the necessary skills and resources to modify and revise their current curriculum. This would ensure that the curriculum in its entirety is based on cultural competence rather than a standalone objective.

Scholarship, Project Development and Evaluation, and Leadership and Change

This project study started with my observations from when I was a student at a sister school within the system that the CC is part of. My interest in the study topic was further piqued during my time as a staff member when working directly with IS. I noticed that IS were not returning to school the next semester or the next school year for various reasons. After identifying the problem, I spoke with students and colleagues and realized that I needed to understand what was happening at a baseline level before delving into further research and inquiry. I identified that the best approach would be a quantitative study using data provided by the IRAO.

Writing the prospectus and initial proposal was long and arduous process, and the greater level of expectations proved frustrating at times. I believe that I went through eight drafts of the prospectus and over 10 drafts of the proposal before receiving

approval. I was expected to meticulously describe and outline each step of the process, and at times, I found myself at a loss as to what to write. Throughout this process, it was also important to learn how my personal biases and perspective could affect my research, data collection, data analysis, implications, and assumptions. I came to truly appreciate the precision and meticulousness that scholarly work demands after going through the process of identifying the problem, exhaustively reviewing literature—more than once—collecting and analyzing data and reporting findings and results. However, I would consider these frustrations growing pains, as I have learned the value of incorporating a detailed methodology and reporting system and have even applied these skills to my current position of employment. In some respects, I sympathize with my chair and committee members. I now supervise a team of employees, and when it comes to a critical review of our practices and policies and proposing changes, I often find my team stuck in brainstorming without being able to articulate how the changes are to be implemented.

Scholarship

This project required extensive academic scholarship. The first literature review was developed through the process of investigating over 100 peer-reviewed journal articles, institutional literature, and publications of best practices from those in educational settings. Conversations with and among colleagues and other academic professionals, both at the institution and conferences, provided me with further information regarding barriers that IS encounter as they pursue college degrees. Their insights also navigated me toward other works of literature that I incorporated into my

project study. I conducted two exhaustive and extensive literature reviews. The first

began with general research on the challenges that IS face and other barriers that factor

into their educational pursuits. The second literature review, driven by the data analysis,

focused on developing a multicultural educator and the emerging themes related to

developing and implementing effective and meaningful training.

Project Development and Evaluation

I developed this project over a 4-year period. Careful consideration and guidance

from my chair assisted me in completing each stage of the study. The CC is housed in

one of the most concentrated communities of Indigenous persons in the state, so I

believed that it was important to study this issue to have a truly meaningful impact on the

local community with the potential to expand to the greater university system. The first

literature review did not yield any unexpected findings that I, myself, had not witnessed

or experienced as someone who identifies as an IS. After the second literature review and

careful thought, the results yielded from the data analysis, which indicated that CBE did

not have any effect on IS retention, became easier to come to terms with as I began to

understand that CBE is still being implemented in a predominantly Western construct,

most likely as an add-on without systemic or structural change. This realization led me to

develop a 3-day professional development training that focuses on knowledge and skills

for implementing and sustaining CBE.

This training would equip educators with the necessary knowledge, awareness,

and skills to effectively implement multicultural practices in classrooms and programs. I

have recommended that for the training itself, a summative evaluation provided in the

Facilitator's Handbook for Courageous Conversations be used to assess the development of multicultural educators and perceptions regarding achieving equity in schools. A more extensive evaluation at the institutional level can be performed after 3-5 years to allow time for faculty and staff to implement learnings from the training that delve further into the data regarding retention metrics for IS.

Leadership and Change

This project emerged from my personal and professional experiences as an Indigenous student and as a staff member at the institution. I experienced a deep sense of confusion and frustration in attempting to clearly articulate my own experiences as an Indigenous student that is supported in the literature as I wrote each section of the project. Over time and intensive practice, I began to understand the root of the local problem and the demanding art and technique to writing a scholarly thesis. This project allowed me to study the subject in greater detail, and although many others have studied CBE and equitable practices for many years and possess a vastly deeper and wider knowledge than I, I believe that I have become a scholar in this field. I have already given presentations on the worth of a college education in which I have been able to integrate my personal story as an Indigenous student to encourage and inspire younger IS to pursue higher education. I have learned the steps required to perform a rigorous quantitative research study. As a result, I believe that I can now lead others through this process of scholarly work.

Although my project focuses on enhancing faculty and staff understanding, knowledge, and skills in implementing CBE, my project is meant to create and develop

multicultural educators aimed at improving FTFYIS retention and cause social change at the institution. The data did not indicate that CBE affects FTFYIS retention; IS are still retained at lower rates than their counterparts. If the CC's leaders hope to improve FTFYIS retention and truly engage in diversity, equity, and inclusion work, it behooves them to make changes, some of which might be related to their practice as educators. I have also changed in that I can clearly articulate the challenges that IS encounter and actualize transformational change for them to be successful. I have also been able to broaden my practice as a leader in transformational change beyond the field of higher education.

Reflection on the Importance of the Work

As I have spent a great deal of time focused on CBE and DEI, this study has encouraged me to look at other ways that the CC can assert itself in creating and establishing equitable practices, which lead to success for students inside and outside the classroom, a harmonious campus, community engagement, and the retention of IS. Through this project, I aimed to create social change on campus and ultimately in the community. As a result of conducting this academic and field research, I was able to recognize and appreciate existing research focused on creating equitable practices and focused on minoritized and marginalized populations. Researchers have made substantial progress in the field of education and how it impacts Indigenous populations as well as society at large. However, more information is needed to learn about transformational change with an equity mindset as it engages cultural diversity and changing the institutional culture to benefit all students. Reading through other studies provided me

with a better understanding of the commitment and actualization required to engage in research and practice.

Conducting this study allowed me to comprehensively identify, view, and assess challenges and possible solutions to FTFYIS retention. Although extensive literature already exists on this issue, I believe that this research project provides added value to this subject. The strength of this research lies in its potential ability to serve as an impetus for transformational change at the CC and its potential to extend to the greater community and university system. This project study is important to the campus and its stakeholders as it aims to effectively serve all students. As an educator and first-generation Indigenous student, I have experienced the mobility and adaptability that higher education provides. It is the obligation of educators to teach and prepare all students for a globalized future that requires cross-cultural experiences, knowledge, and collaboration. It is my hope that the training will spur innovation and creativity surrounding equitable practices to eventually make a considerable and substantial effect on the institution and community.

Implications, Applications, and Directions for Future Research

The implications for this study are that the CC's leaders can critically review its current practices, policies, and procedures and identify areas that are inequitable practices. They may begin to identify gaps between their mission, vision, and strategic plan to encourage and actualize equitable practices. The CC can apply culturally responsive leadership that optimizes social capital inherent in Indigenous communities as well as establish equitable practices that, although they target IS, benefit all students.

Multiple researchers have undeniably argued that education promotes socioeconomic mobility and that IS are underrepresented in positive fields such as educational attainment and overrepresented in negative fields such as health disparities, incarceration, and poverty. Based on cultural competence, which expands one's capability to work harmoniously with those of different cultures, institutions will be able to positively affect social implications and mobility for IS. Application both requires and relies on buy-in from key stakeholders but would provide the institution an opportunity to change its educational practices that are better aligned with DEI initiatives.

Directions for Future Research

The data analysis did not yield results in favor of CBE positively affecting IS retention. However, this prompts the need for future research. I have identified a minimum of four potential directions for future research. The first is to conduct a qualitative study with IS and inquire about their beliefs concerning how CBE affects their persistence and retention at postsecondary institutions. This approach has the potential to highlight institutional practices that may not be based on cultural competency and cause strain for IS.

The second is to conduct a qualitative study focusing on ISSP faculty and staff and the challenges that they believe they experience with implementing CBE at the postsecondary level. This study could provide a climate check for faculty and staff regarding their attitudes toward current institutional goals and objectives as well as their effectiveness.

The third is to evaluate the goals and objectives outlined by the task force. Each identified goal/objective outlined by the task force can be measured against nonarchival data collected by the institution that delves into greater specifics of activities and engagements that the institution is implementing or has implemented. This evaluation may identify benchmarks for the institution to improve retention metrics for IS.

The fourth is to conduct a similar assessment at the K-12 level to identify potential interventions. Students are primarily taught in the Western paradigm for both primary and secondary education. More time may be needed for students to adjust to CBE pedagogies in higher education institutions to allow for a thorough implementation of cultural adaptation.

Conclusion

This study highlighted that IS retention is a perennial issue and needs immediate attention if the socioeconomic mobility of Indigenous persons and communities is to be advanced. Despite the task force's initiatives, FTFYIS retention remains low compared to their NIS counterparts. If leaders at the CC address current practices and policies with an equity mindset, they can champion educational initiatives that improve the educational experience for all students. They can combat these inequitable practices with well-constructed strategies to minimize, if not remove, these barriers and become leaders in the educational community. I strongly believe that the CC can make transformational changes toward equitable practices, creating positive social change and benefitting all students.

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Appendix A: The Project: 3-Day Professional Development Training

Achieving Equity in Schools

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Achieving Equity in Schools

- Purpose:

  o To support faculty and staff in developing and sustaining culture-based

  education and culturally responsive practices.

- Overall Goal

  o To enhance faculty/staff understanding of knowledge, awareness, and

  skills in implementing and sustaining CBE.

- Evaluation Goal

  o Measure and assess the change in an educator's multicultural awareness,

  knowledge, and skills.

- Learning Outcomes

  o Learning Outcome 1: Participants will understand the elements of an

  equity audit and how it relates to their work as educators at the classroom,

  program, and institutional levels.

  o Learning Outcome 2: Participants will identify their cultural framework

  and its effects on their teaching and student learning.

  o Learning Outcome 3: Participants will be able to articulate a plan for

  fostering greater inclusivity in their teaching.

  o Learning Outcome 4: Participants will be able to facilitate students in

  critical dialogue related to diversity, equity, and inclusion.

- Received permission to use copyrighted materials for this project (Appendix F)

Day 1 (8:00 AM – 4:00 PM)

Activity	Duration	Instructor Notes
Welcoming Activity	10 minutes	Pair Introductions Introduce self by your mountain, sea, and river. This is to understand place-based and the importance of connection to location(s) Participants will introduce themselves by identifying what mountain range, sea, and river they associate with Example: Mountain: Rocky Mountains – because I grew up in Utah and Colorado River: Colorado River – because it runs through both Utah and Colorado Ocean: Pacific – because we would fly over the Pacific Ocean when returning to the islands to visit family
Purpose of Workshop	5 minutes	Explore why an examination of race, racism, and institutionalized racism is critical to closing racial achievement gaps. Introduce *Courageous Conversations* as a strategy to achieve equity in schools. Provide resources/toolkits for furthering and continuing equity work in programs and curriculum. Developing our practice as multicultural educators and sustaining culture-based education practices
Breaking the Silence: Ushering in Courageous Conversation about Race	1 hour	Small group discussion: Have participants discuss: What do you need to know and be able to do to narrow the racial achievement gap? How will you know when you are experiencing success in your efforts to narrow the racial achievement gap? Watch Achievement Gap video (see Appendix C – Link 1) Present data from study site illustrating study site's racial achievement gap. Use a Think-Pair-Share strategy and discuss: To what degree does *your system* have the will, skill, knowledge, and capacity to understand and address issues of race as they relate to existing racial achievement disparities? Journal Reflection: What will you do when you discover what you do not yet know and are not yet able to do to eliminate the racial achievement gap?

Passion: An Essential Characteristic of Anti-Racist Leadership	30 minutes	Discuss: To what degree have you in your professional role demonstrated will, skill, knowledge, and capacity to understand and address issues of race as they relate to existing racial achievement disparities?
What's so Courageous about this Conversation?	45 minutes	Briefly introduce the Four Agreements and Six Conditions of Courageous Conversations Writing Response/Reflection: What have you done to address the racial achievement gap in your school or system? Exercise 1: Got Passion? Introduce concept of Courageous Conversations using following definition: Utilizing the agreements, conditions, and compass to engage, sustain, and deepen inter-racial dialogue about race in order to examine schooling and improve student achievement. Briefly describe the agreements, conditions, and compass, and inform the group they will explore these in further depth later: Four Agreements: Stay Engaged Experience Discomfort Speak your Truth. Expect and Accept NonClosure Six Conditions Getting Personal Right Here & Right Now Keeping the Spotlight on Race Engaging Multiple Racial Perspectives Keeping Us All at the Table What Do You Mean by "Race"? Let's Talk About Whiteness Conversation Compass (see Appendix B – Overhead 1) Define passion in equity work (Singleton, 2015): The level of connectedness educators brings to racial equity work and to district, school, or classroom equity transformation. One's passion must be strong enough to overwhelm institutional inertia, resistance to change, and resilience in maintaining the status quo.

		Passion transforms beliefs about one's own intra-racial and inter-racial relationships and practices, in turn prompt improved teaching and learning. Divide participants into small groups of 3 or 4 and provide a copy of "Got Passion?" Worksheet (see Appendix B - Handout 1) As a large group, have each member fill out Box 1 on the worksheet in response to: What is a nonschool-related activity about which I am truly passionate? Ask for share-outs. Record responses on 8.5"x11" pieces of paper and post around the room to establish a visual of the various passions in the community. Have each member fill out Box 2 in response to: What is it that I feel and that you see as I engage in the activity about which I am passionate? Briefly share response in the small groups Have each member fill out Box 3 in response to: What is my personal definition of equity/antiracism? What is our collective definition of equity/antiracism? Briefly share responses in small groups Determine, as a large group collective, definitions for both equity and antiracism. Make sure to address both terms. Have each member fill out Box 4 with responses to: When I am engaging in equity/antiracism work, what do I feel, and what do you see? What qualities and characteristics are exhibited by school leaders who are engaging in equity/antiracism work? In what ways do I personally exhibit these qualities and characteristics of equity/anti-racist leadership? Have participants discuss what they have determined about their personal passion for equity/anti-racism in their work in the school. Have the large group share reflections for small-group discussions. Encourage participants to keep this exercise and future equity/anti-racism work in their journals. Introduce Conversation Compass via Video and discuss (see Appendix C – Link 2): To better understand and personalize the Courageous Conversations Compass, consider the following topics: Affirmative Action Emergent Bilingualism

		The United States of America's First Black President Tribal Sovereignty of Indigenous Nations in the United States
		As you say each of the phrases and think about its significance, where do you initially locate yourself on the compass?
		As you ponder the topic for a longer period and begin to connect it to your own personal experience, where do you travel on the compass? Do you experience significant or minimal movement?
		Small group discussion:
		Where did group members initially find themselves on the compass when considering the four topics?
		Did anyone move to a different place on the compass after connecting the topic to his or her personal experience?
		Why is it that educators found themselves occupying different regions of the compass?
		How can these different perspectives be balanced?
		What does balanced look like to you?
BREAK	15 minutes	BREAK
Why Race?	1 hour 15 minutes	Discuss: To what degree do you and your colleagues believe race impacts student achievement? Why is it necessary to consider race when examining student achievement data, especially when considering other, more traditional explanations for the achievement gap, including poverty, gender, language, and family background? What has the greater impact on student learning: the teacher in the classroom or the student's background? Why? Introduce "The Problem of the Color Line" Until teachers discover a love, empathy, and authentic desire to reach their students of color, these children will not develop to their full social, emotional, and academic potential. Likewise, as educators engage in racial equity work throughout the school system, they discover that their souls are nourished by the heightened engagement of their students of color and Indigenous students.

		Present "Average SAT Scores by Parental Income and Race/Ethnicity" (p. 40) Describe chart in detail and explore implications. Discuss: To what degree has race been investigated in your school system's efforts to address achievement disparity? If race has been investigated, what are your discoveries? If race has not been investigated, why not? To what degree, if any, has your colleagues' apprehension in dealing with subject, their belief that race has no impact or both been a cause to not examine race? Explain. Activity: Equity Terms: Investigate the meaning of *racism, institutionalized racism, anti-racism*, and *equity.* Have participants answer, I have defined _____ as…, for the following terms: Racism Institutionalized Racism Anti-Racism Equity Ask for share outs. Present the following definitions: Racism: The combination of individual prejudice and individual discrimination, on the one hand, and the institutional policies and practices, on the other, that result in the unjustified negative treatment and subordination of members of a racial or ethnic group. By convention, the term racial and ethnic groups that have experienced a history of discrimination. (p. 51) Institutionalized Racism: When organizations remain unconscious of issues related to race or more actively perpetuate and enforce a dominant racial perspective or belief. Prejudice connected with the power to protect the interests of the discriminating racial group (p. 52). Shorthand: Racism = racial prejudice + institutional power Anti-Racism: Actively fight racism and its effects wherever they may exist. Educational Equity: raising the achievement of all students while narrowing the gaps between the highest and lowest performing students and eliminating racial predictability and disproportionality of which groups

		occupy the highest and lowest achievement categories (55).
		Equity is not a guarantee that all students will succeed, but rather, that all students will have the opportunity and support necessary to succeed.
		Have participants answer, I now understand _____ to be: for the following terms:
		Racism
		Institutionalized Racism
		Anti-Racism
		Equity
		Break into small groups for discussion.
		Discuss how their understanding of these terms has changed.
		Bring back to large group and share out.
LUNCH	1 hour	LUNCH BREAK
Agreeing to Talk About Race. PT. I	1 hour 30 minutes	Present the following quote by Gerald Pine & Asa Hilliard (1990):
		Discussions and debates about racism create anxiety and conflict, which are handled differently by different cultural groups. For example, Whites tend to fear open discussion of racial problems because they believe that such discussion will stir up hard feelings and old hatreds. Whites tend to believe that heated arguments about racism lead to divisiveness, loss of control, bitter conflict, and even violence. Blacks, on the other hand, believe that discussion and debate about racism help to push racial problems to the surface --- and, perhaps, force society to deal with them.
		Discuss:
		Think about a time in a personal or professional circumstance when race became a topic of conversation and you either actively changed the subject or avoided the conversation altogether. What do you believe caused you to react in this manner?
		What did you feel when you disengaged?
		How did the other people in the conversation react to your avoidance?
		Can you recall a time when race was the topic of conversation and you became silent and/or shared something that was less than your truest feeling in fear of what other peoples' responses might be?

		What did you believe their response might be and why did that cause you fear? How might you act differently in that situation if given another opportunity? Do you feel that others have shared less than their truest feelings during a conversation on race? How has this affected the conversation? Introduce Concept: I do not know what I do not know. We use what we think we know when we share with others our beliefs and opinions. Equally powerful, however, is what we do not know or what we incorrectly assume we know. Two domains of knowledge: I do not know I do not know. I do not know but I think I do. Introduce: Racial Consciousness Flow Chart (see Appendix B – Overhead 2) Activity: Four Agreements of Courageous Conversations Refer to flow chart and discuss: What does it mean to admit "I don't know I don't know?" What are the inherent weaknesses of "I don't know but I think I do?" How can admitting "I know I don't know" impact a teacher's efforts? What kind of *will* needs to be enacted to advance from "I know I don't know" to "I know I know"? Have each participant identify three areas where their knowledge exists for each stage of the Racial Consciousness Flow Chart and reflect briefly with a partner (see Appendix B – Handout 2) Share with the group the meaning and rationale for each of the Four Agreements: Stay Engaged: remaining morally, emotionally, intellectually, and relationally involved in the dialogue. Experience Discomfort: Agree to experience discomfort so that they can deal with the reality of race and racism in an honest and forthright way. Speak your Truth: Being honest about your thoughts, feelings, and opinions, and not just saying what you perceive others want to hear. Expect and Accept NonClosure: Solutions are discovered in the process of dialogue. We cannot discover a solution to a challenge if we have not been able to talk, specifically and intentionally, about that challenge. Furthermore, the

		magnitude, complexity, and history of racism in the United States rule out any possibility of a "quick fix." Commit to an ongoing dialogue
BREAK	15 min	BREAK
Agreeing to Talk About Race PT II	30 min	Divide participants into small groups and discuss the agreements using the following prompts: During a conversation about race, has anyone ever experienced disengagement from the conversation? How did it impact the dialogue? Has anyone ever felt discomfort during a conversation on race? If so, did you work through the discomfort successfully? Or was it left unresolved? Which emotions prevent you from speaking your truth during inter-racial conversations about race? Which conditions can make it safer for you to deal with your racial fears and speak your truth? Why is it necessary to expect and accept nonclosure when dealing with race? Commit to the Four Agreements (see Appendix B – Handout 3)
Wrap Up	10 min	Wrap up the day's activities and encourage participants to journal reflections.

Day 2 (8:00 AM – 4:00 PM)

Activity	Duration	Instructor Notes
Welcoming Activity	10 minutes	T Puzzle Activity
Review of Day 1	5 minutes	Review Why Race? Remind participants of Four Agreements the committed to yesterday.
The First Condition: Getting Personal Right Here and Right Now	45 minutes	Discuss: What can you recall about the events and/or experiences related to race, race relations, and/or racism that may have affected your current perspectives and/or behavior? What did you feel during these occurrences? Where did these events/experiences occur? Home? School? Were you alone or surrounded by family or friends? With colleagues? Were these occasions personal and immediate or were they more distant and broader in nature? How old were you when these occurrences took place? How has your racial perspective changed since then? Present First Condition Think-Pair-Share How race plays out in your life personally, locally, and immediately. How you experience yourself as a racial being. The situations and circumstances in which you believe yourself to be most racially aware. Your inhibitions and/or fears regarding developing this greater racial consciousness. Exercise: Race in my Life Establish a racial context that is personal, local, and immediate. Ask: Why it is important first to address race personally and individually before trying to understand it at a group or societal level. Provide everyone with a copy of the worksheet and have them answer the prompt: How much is my life impacted by race?

		Have them consider the degree, from 0-100%, to which race impacts their life, and write that figure in the box.
		Divide the participants into small groups of four to five people, mixing races if possible. Have the small groups share their percentages with each other and consider the following prompts:
		What are the highest and lowest percentages?
		What are the reasons for discrepancies or similarities in our percentages?
		Explain to the entire group that this percentage is our racial consciousness. Refer to the Racial Consciousness Flow Chart and discuss how this percentage identifies what "I know I know." The difference between our racial consciousness percentage and 100% is our racial unconsciousness, or what it is that "I don't know I don't know" in terms of how race impacts us.
		Reiterate to the group that this first of the Six Conditions of Courageous Conversation deals with race personally, locally, and immediately, and have each participant complete the rest of the handout by addressing how:
		My race impacts my life emotionally.
		My race impacts my life relationally.
		My race impacts my life intellectually.
		My race impacts my life morally.
		Remind participants that they need to address how *their own race* their own lives – *not the race of others*. Have each person in the small groups choose one of these prompts to share with the others in their groups.
		Bring everyone back together and pose the following question for an open discussion:
		How does my own race impact me personally, locally, and immediately?

The Second Condition: Keeping the Spotlight on race	45 minutes	Introduce the second condition. Present advertisement "Naughty or Nice" and discuss (see Appendix B – Overhead 3): At first glance, what are the first thoughts that this ad prompts for you? How are these characteristics racially charged? In what other ways is racial identity linked to certain behaviors or characteristics? Considering your own race, how does this affect you personally? After discussing your impressions of the ad with other participants, what did you see that others did not? What did others see that you neglected to see? What are your more developed thoughts about the ad and your own level of racial consciousness? Small Group Discussion: Look up definitions of White and Black. When examining these definitions through the isolated lens of race, what do you see? In what ways do these definitions reflect societal views of and behaviors connected to race? What potential stereotypes do you see in the making of or being fortified by these definitions? When have you used the terms *White* or *Black* in the different ways the dictionary outlines? In what ways has your use of these definitions reinforced your own personal negative or positive images you have about people of different races? Why is it that racially charged definitions such as those in your dictionary are deemed suitable for publication? What does this situation suggest about race relations in our society?
BREAK	15 minutes	BREAK
The Third Condition: Engaging Multiple Racial Perspectives	45 minutes	Partner discussion: Can you think of a time when someone you knew acted in a way that you viewed to be racially unjust or even racist, but the person engaged in the action saw it differently? Describe the differing racial contexts that you believe influenced your and the other person's contrasting points of view. How did you feel during this experience? How were you inclined to respond, and what did you do? How did this occasion affect your relationship with the other individual?

		Did you discuss the experience with him/her? If not, why not? If so, what was the outcome?
		Present Terms:
		Social Construction of Knowledge: "We see things not as they are, but rather as we are" – Pastor Douglas Fitch
		Only socially and politically do we exist in the variety of racial groups we have learned to define and recognize.
		Internalization or Transfer of Racism: Process in which people of color begin to believe all that they hear about their own racial image, potential, and power.
		Partner discussion:
		Think of an interracial situation or conversation that was dominated by a White racial point of view. What was the prevailing tone? Was the process inclusive or not? What was the outcome and was it satisfactory to all participants? Why or why not?
		What was your role in this situation and how did you contribute to the prevailing tone?
		Does this situation tend to be the norm for you, or is it abnormal? Explain.
		Exercise: Engaging Multiple Racial Points of View:
		Describe the following terms:
		Normalize: acknowledge the process through which racial meaning is inherited, interpreted, and passed on from one generation to the next.
		Social construction of knowledge: "We see things not as they are, but rather as we are."
		Multiple racial points of view: embrace and entertain diverging points of view as a way of engaging with race in a deeply critical way.
		Critical perspective: avoid forcing onto others their own individual and collective racial point of view, which often means enforcing a dominant White racial understanding of schooling as normal and correct.
		Conduct listening exercise.
		Read the poem, "I dream" by Pablo Vega.
		Invite participants to provide an individual response to the following:
		What is Pablo saying about the impact of race on his life both inside and outside of school?
		Have members share their responses in affinity groups and create a unified interpretation that highlights the shared meaning and understanding.
		Share with larger group.

		Invite participants to examine each affinity group's interpretation and discuss: What were the similarities and differences among racial viewpoints? What social constructions were apparent in each group's interpretation? What value to the group's understanding came from hearing multiple racial points of view regarding the experience described in the poem? How can these multiple viewpoints be more fully honored in conversations?
The Fourth Condition: Keeping Us All at the Table	1 hour 15 min	Discuss: What do you believe to be some of the necessary parameters for effective conversations about race to occur? How do these parameters give specification to the number of people? Subject? Time and Space? Have you experienced a racial conversation without these parameters? Describe how it went and how you felt throughout it. Describe Racialized Communication & White Talk vs. Color Commentary People enter interracial conversations having quite different communication styles and desired outcomes. POC: productive conversation about race is, in and of itself, healing. White: often viewed as threatening, especially when it appears to have no concrete resolution, focused action, or determined result White Talk vs. Color Commentary: Historically and still to some degree today, racial discourse in the U.S. is governed by the cultural parameters of the dominant White population. Consequently, when discussing race and racial issues, White people tend to engage from a place of certain authority, even though they have quite often been remiss in conducting their own racial introspection. In contrast, POC and Indigenous people initially tend to communicate in the interracial forum in a more cautious and tempered manner. White Talk: Verbal: Focused on talking and offering racial meaning through word choice, voice tone, and intonation

Impersonal: Focused on the sharing of racial perspectives of experiences of someone not immediately present or involved in the conversation

Intellectual: Focused on what one thinks (or has read) with respect to race

Task Oriented: Focused on engaging in dialogue for the purposes of solving a problem or getting something accomplished.

Color Commentary:

Nonverbal: Focused on offering racial meaning through facial expressions, body movements, and physical gestures

Personal: Focused on sharing one's own personal racial narrative, perspectives, or experiences

Emotional: Focused on what one feels (or has experiences) with respect to race

Process Oriented: Focused on engaging in dialogue for the purposes of feeling present, connected, or heard.

Show the following table:

Table 8.1 Understanding White Talk and Color Commentary

White Talk	Color Commentary
Verbal: Characterized by loud, authoritative, and interrupted speech. Value is placed on expressing oneself and controlling the conversation.	Nonverbal: Characterized by silent respect for as well as disconnect from the one talking and/or positional/cultural authority. Communication takes place through body motions and other nonverbal expression.
Example: Who speaks first, longest, and most often	Example: Folded arms, silence, sighs, rolling of the eyes, refusal to offer direct eye contact
Impersonal: Typically spoken in third person. Prone to explaining opinion through use of other people's stories or experiences.	Personal: Typically spoken in first person. Great value placed upon sharing one's own story and experiences.
Example: "My best friend who is Black. . . ." "I am married to a person of color who thinks that. . . ." "I grew up around Asians and they said. . . ."	Example: "The police pulled me over because I am Black. . . ." "As an indigenous person, I don't trust White people. . . ." "We believe that [such-and-such place] has a problem with indigenous people."
Intellectual: Dialogue is abstract and disconnected from immediate and local reality. More interested in quantitative analysis of one's thinking.	Emotional: Dialogue is centered on an immediate and local racial reality. More interested in qualitative analysis and feelings.
Example: "Statistics say. . . ." "Do the data really suggest that it is because of race?" "I once read that. . . ." "[So-and-so] said. . . ." "Can you give me a citation that supports that?" "What university did he attend?" "He studied with. . . ."	Example: "I don't feel as though you like or respect me as a Black teacher. . . ." "I feel alone here as the only teacher of color. . . ." "I get so angry when they speak for me, misinterpret and misrepresent me. . . ." "I don't trust. . . ." "I don't feel safe."

(Continued)

Personal reflection:
Describe your typical communication style using the characteristics of White Talk and Color Commentary. How and to what degree does your typical communication style change when you are in an interracial professional setting

		such as a staff meeting, parent/student meeting, or classroom situation and race is the presenting topic?
		What are the influences that have led you to have this communication style in interracial professional settings?
		To what degree, if any, do you feel limited in your ability to dialogue interracially? Explain.
		How does this communication style and level of limitation compare to your personal or more casual interracial interactions outside of the professional setting?
		Exercise: Interracial Dyad
		Review White Talk vs. Color Commentary
		Divide into groups of 3-5 and complete chart (see Appendix B – Handout 4) and have group discuss.
		Create inter-racial dyads (as much as possible).
		Identify 2-3 racial issues that relate to your school or school system. Give participants one of these at a time as prompts for discussion:
		Instruct the participants that they will have 2 minutes to discuss each prompt. Rather than questioning each other's opinion, have the listeners explain where they heard examples of White Talk and Color Commentary
		Observer can trade places with one member of the dyad.
		Bring group back together and debrief the experience.
		In what ways did the observer hear White Talk and/or Color Commentary?
		Who primarily used each style of conversation?
		Was their use balanced in the dialogue?
		Group Discussion:
		Have you ever been in an interracial conversation that seemed unbalanced or conflicting in terms of the participants' communication styles?
		How would you describe the conflict or imbalance?
		In terms of the characteristics defining White Talk and Color Commentary, how might you have helped bring greater balance to the conversation and mediated the conflict?
		Exercise: Getting Centered
		Have each participant describe, in writing, their basic opinion of:
		Affirmative Action
		Race Riots
		Immigration Laws
		Welfare
		Present Courageous Conversation Compass

		Have participants identify where on the compass their four opinions from the previous step are located. Have them write on the compass on the worksheet where each of their opinions is located. Instruct participants to mingle with one another and listen to at least three others whose opinions on these subjects are located at different points on the compass. There is to be no discussion or debate after hearing the other's opinion. This is an exercise in listening and hearing different points of view. Bring group back together and reflect on the experiences. Was it difficult just to listen to multiple perspectives without commenting?
WORKING LUNCH	1 hour	Prior to breaking for lunch, have each participant define themselves according to race, ethnicity, and nationality. Over lunch, participants should discuss how they arrived at their descriptions and notice differences and similarities in their thoughts and meanings.
The Fifth Condition: What Do You Mean by "Race"?	1 hour	Partner discussion: What is your own working definition of race? Do you feel that your definition is sufficient? In what ways do you differentiate race from ethnicity and nationality? How have you developed this definition of race? Who or what events affected its development? In what ways have you tended to use ethnicity and nationality as racial descriptors? In what ways might this use have confused race-related conversations with which you participated? Large group discussion: History of race in the U.S. Reflection: Reflect on your own family's history in this country. How has your family been impacted actively or passively by the U.S. racial binary, eugenics, and/or White flight phenomena? Where do you see lingering evidence of these historical events in modern U.S. relations? How might these events affect he schooling of children of color and White children in this country today? How has this history impacted your family's racial attitudes, beliefs, and values? Has anyone in your family tried to rectify or address this history of race and your family's role in it?

		Have your children benefited from or been hampered by your family's connection and participation in the American racial culture? Exercise: Three C's of Identity: Introduce and differentiate between the Three C's. Corner: Nationality – designates citizenship Culture: Ethnicity Color: Race Describe the intersection of race, ethnicity, and nationality. Have each participant define and identify their own personal Corner, Culture, and Color. Emphasize the need to differentiate among the Three C's. Remind participants that race is not the same as ethnicity or nationality. Divide participants into small groups of 3-4. Have their share their Three C's. After discussion, have each participate create their own working definition of race, one that presents a clear understanding of racial identity or racial culture. Address the following prompts in small groups: What is the identity with which you feel most comfortable? How does your Corner identity differ from your Culture identity? What connections exist between your Culture and Color identities? Of the three identities, which do you believe others see in you? Do you feel comfortable explaining how you derived your working definition of race? Share small group observations with larger group
BREAK	15 min	BREAK
The Sixth Condition: Let's Talk About Whiteness	2 hours	Watch video: Whiteness Exercise: White Privilege: The Color Line Exercise Have each participant complete the color-line exercise survey (p. 192 of Courageous Conversations about Race) All questions must be answered with a 5, 3, or 0. Total scores and then line up in an arc with the persons who had the lowest scores to the right and those with the highest scores to the left. Pose probing questions and have appropriate members step forward: Would all women step forward? What you see is how race impacts women. Would all women with an advance degree step forward?

What you see is how race impacts women with higher-level education.
Would men with an advance degree step forward to join the women with advanced degrees?
What you see is how race impacts people with advanced degrees.
Would all White people step forward?
What you see is privilege and the color line.
Read excerpt from *The Souls of Black Folk* published in 1903 by W.E.B. Dubois, a Blackman with a Ph.D. from Harvard:
The problem of the 20th century is the problem of the color line, the relation of the darker to the lighter races of men in Asia, Africa, America, and the Islands of the Sea…Curious it was, too, how this deeper question [of the color line] ever forced itself to the surface despite effort and disclaimer.
Ask the group:
Where is our color line between the lighter and the darker races?
Allow time to process.
Return to seats and continue conversations in smaller groups.
Recognize that patterns revealed by probing questions may be upsetting and even shocking to some participants.
Present Cultural Differences Table

Table 10.2   Cultural Differences

White Individualism (Representative of prevailing US culture)	Color Group Collectivism (Representative of many immigrant cultures)
• Fostering independence and individual achievement	• Fostering interdependence and group success
• Promoting self-expression, individual thinking, and personal choice	• Promoting adherence to norms, respect for authority/elders, and group consensus
• Associated with egalitarian relationships and flexibility in roles (e.g., upward mobility)	• Associated with stable, hierarchical roles (dependent on gender, family background, age)
• Understanding the physical world as knowable apart from its meaning for human life	• Understanding the physical world in the context of its meaning for human life
• Associated with private property, individual ownership	• Associated with shared property, group ownership

Discuss:

| | | How have you observed White individualism and/or color group collectivism in your personal life? Your professional life? In the school system where you work?
Can you describe personal or professional situation in which there was balance between White individualism and color group collectivism?
Think-Pair-Share
What personal connections can you make to the universal perspective, individualism, and avoidance of White consciousness?
As a White person, how do these characteristics of consciousness impact your relations with others?
As a person of color, how do you handle White people who unconsciously exhibit these characteristics?
Exercise: De-Centering Whiteness
Define Whiteness according to:
Color: refers to the amount of melanin in a person's skin, hair, and eyes. The more melanin the less privilege
Culture: Individualism
Consciousness: way of behaving, thinking, and believing
Divide into small groups and handout De-centering Whiteness worksheet (see Appendix B – Handout 5)
Have groups work on defining, unpacking, applying, and decentering.
Defining: arrive at a common definition for the characteristic
Unpacking: invites the group to explore how the concept plays out in each member's personal life
Applying: finding connections between the characteristics of Whiteness and schooling
Decentering: identifying ways in which group members challenge or replace the characteristics of Whiteness with other contrasting ideals
Have group members construct meanings for:
Universal perspective
Individualism
Avoidance
Decontextualization
Reconvene as larger group and debrief |
| Wrap Up | 10 min | Wrap up the day's activities and encourage participants to journal reflections. |

Day 3 (8:00 AM – 4:00 PM)

Activity	Duration	Instructor Notes
Welcoming Activity	10 minutes	Energizing activity
Review of Day 1 & 2	5 minutes	Remind participants of the Four Agreements of Courageous Conversations Briefly review Six Conditions of Courageous Conversations
Persistence: The Key to Anti-Racist Leadership	30 minutes	Define Persistence in equity work (p. 215 of Courageous Conversations): Consistently and collectively pushing forward with transformation strategies. Taking time to learn what is needed to improve instructional effectiveness, and commit to achieving necessary results, no matter how difficult the challenges may be. Acknowledge and confront the real fears that arise when challenging status quo policies, programs, and practices. Think-Pair-Share: Knowing what you know now, what can you do in your capacity to persist equity work? Share with larger group and record responses on white board or poster paper.
How Anti-Racist Leaders Close the Achievement Gap	1 hour	Discuss: Have you observed hyper-visibility among students of color in your school/classroom? How does recognition and scrutiny of these students compare to the treatment afforded White students? Racially, which students in your school/classroom/programs are hyper-visible? How do the hyper-visible racial groups tend to perform academically and behaviorally, especially in comparison to nonhyper-visible groups? How have you heard students describe their feelings of hypervisibility? Exercise: Defining the Intersection of Race and Schooling Show hyper-visibility charts (p. 219 of Courageous Conversations) Divide participants into small multi-racial groups.

		Distribute two pieces of chart paper, one red and one blue marker, and tape to each group.
		Have groups label one sheet "Staff Barriers" and the other sheet "Student Barriers".
		Have each group divide into two teams, one being White educators and the other being educators of color or Indigenous educators.
		Ask educators of color, using the red marker, to list staff barriers to closing the racial achievement gap, and ask White educators, using the blue marker to list student barriers to closing it. Give both groups five minutes to list as many barriers as they can.
		After five minutes, have the groups switch posters and continue working on the other list for five more minutes. Each piece of chart paper should have entries in both red and blue.
		Have the White educators, the educators of color and Indigenous educators come back together in their small group to reflect on what was written.
		Bring all groups back together and reflect on the experience.
		What was discovered?
		What ideas emerged?
		What are the most common barriers that exist both for staff and for students?
		How did the race of the work group affect the responses listed?
		Have participants personally reflect for a few minutes.
		Present the concept of Stereotype Threat.
		Negotiating stereotype threat when made aware of any stereotype existing in an academic setting, whether negative or positive, and they will almost always perform accordingly.
		Student groups can achieve equally well but will achieve according to the stereotype if they are reminded of its existence in explicit or even unintentional ways (p. 222)
		Think-Pair-Share:
		Summarize your understanding of "stereotype threat."
		How has "stereotype threat" affected the following:
		You as an educator. Explain how it may affect you professionally.
		Your students. Have they also been affected by stereotype threat? Specifically, which student populations have struggled because of this threat? Explain how.

		In what ways might you have created or allowed for classroom circumstances in which students feel vulnerability brought on by stereotype threat?
		How might educators support students so that they can effectively negotiate stereotype threat?
		Present Concept of Third Culture:
		Always striving but never succeeding at fitting into Whiteness, and no longer culturally accepted within their own primary racial culture either.
		Think-Pair-Share:
		Can you think of someone who exists in a racial Third Culture?
		What can you recall about their experience or negotiating two distinct racial cultures?
		In what ways have they attempted to reconnect with their own culture?
		To what degree have you observed this person engaging in a struggle to embrace White culture and to be viewed positively and accepted fully by White people?
		To what degree, if any, is Third Culture a defining part of your own experience?
		If you have not found yourself to be part of a Third Culture, what benefits did you derive from this reality?
		If you have existed in a Third Culture, what, if any, price did you pay for this reality?
		Present Concept of Understanding Institutionalized White Racism:
		Viewed as the policies, practices, and programs that intentionally or unintentionally perpetuate dominant White racial presence, positioning, and power.
		Internalized White Racism
		White people: May range from the radical White supremacist rhetoric espoused by the KKK to more passive acts of White supremacy exemplified by White people who fail to notice when people BIPOCs, their ideas, or their contributions are not present or are not sought after in a professional setting or social gatherings.
		BIPOCs: Appear in active forms of self-hatred as well as more subtle, perhaps passive form of disapproval of other people of color because they lack White color, culture, or consciousness (i.e., The Bluest Eye by Toni Morrison)
		Interracial White Racism

		Occurs when different groups of color are in conflict with one another over their positions relative to the dominant racial culture and their proximity to White racial power. Example: mid-late 1990's - POCs competing for bilingual funding – while failing to recognize that several powerful White policymakers and large numbers of voters were quietly working to eliminate all English as a Second Language programming and budgets
		Intra-racial White Racism
		Typically occurs among members within a particular group of color. For example, some Indigenous people predictably will assimilate into the White culture to a larger degree than other Native people. These varying levels of assimilation or resistance to Whiteness may result in a clash between different Indigenous people, which threatens solidarity among Native people as they work to collectively change White supremacy.
		Reverse White Racism
		Characterized by strong feelings of discontent, mainly among White people.
		White American collectively speak out against and target for elimination affirmative action or any programs that would funnel opportunities toward people of color and Indigenous people that were once denied them.
		Example: Because Whiteness is characterized by a sense of entitlement, White people fail to recognize that White students also gain admission to college not because of individual merit but because they are children of alumni or because of other family connections to the sources of institutional power.
		But what are the relatively few admitted students of color the focus of White American scrutiny rather than the larger number of White students who gain admission for reasons other than their personal merit or academic accomplishments?
		What confuses matters even more is the BIPOCs who challenge the legitimacy of affirmative action because of the scrutiny and backlash they endure from their White peers on campus?
		Think-Pair-Share:
		Of the five parts of systemic White racism, which do you identify with most: *reverse, internalized, intra-racial, inter-racial,* or *institutional*?
		Which do you identify with least?

		In what ways has your school/program specifically addressed or challenged systemic White racism? Small group discussion: According to Critical Race Theory, racial processes and phenomena occur in systems in predictable ways. It is essential that we develop and utilize a common language that accurately describes how racism impacts student achievement. A "Critique of Liberalism" encourages educators to explore ways in which "gradualism" and preference for "incremental change" have challenged the development of progress of educators and students of color in your school/programs. Which equity developments in your school/program have been touted as significant but might be viewed as gradualist, especially by families of lower achieving students of color? To what degree has your school/program created a formal plan that calls for the deliberate and intentional elimination of racial achievement disparities? Which forces in your system have challenged gradualism and incremental change when it comes to achieving equity and providing anti-racist education?
BREAK	15 minutes	BREAK
Exploring a Systemic Framework for Closing the Racial Achievement Gap	1 hour 30 minutes	Think-Pair-Share: Consider whether or not you feel that your school system is "good enough" for your own child. How many of your colleagues would choose your schools system for their own children? How does your answer affect your passion for, perspective about, and practice toward improving schooling for our most needy students? In what ways does your child's school differ from the school at which you work? What is similar about the two schools? In what ways does the focus on equity in your school compare to that which exists in your child's school? Present "Vision of Equity" Students need not worry about advance or remedial class because all students are placed in classes that push them to excel. This class is not disproportionately White or BIPOC it included proportional representation of all students.

		Faculty are aware of each student's individual talents and provide the support they need. Curriculum is respectful and reflective of the diversity of students' experiences, cultures, and languages. Faculty have freedom to use a variety of research-based teaching methods, activities, and materials as they desire, but also welcome being held accountable for each student achieving the standards on a regular and timely basis. Faculty know that the institution exists to support them in improving their teaching. No retribution or condescension towards faculty who attempt to take advantage of the support system or who suggest changes and ways of improving it to better serve *all* students. Faculty work closely as a professional learning community, using disaggregated data and action research to determine how best to reach every student. Administration/Organizational Leadership leads the effort to reach out to students and community. Community is used as an asset and community views schools as a center in the neighborhood. Small Group Discussion: Compare your organization's operations to the Vision of Equity. In what ways is your organization approaching, achieving, or diversity away from this vision? According to this Vision of Equity, where is your organization strongest and what is your most noticeable deficiency? Given the current attitudes, beliefs, and practices of your colleagues, where must you begin if you were to move this vision toward reality in your school system? What, within your locus of control and sphere of influence, will it take to achieve such an equitable vision in your organization? Given your own deeper understanding of race and equity, what might you add to this vision or restate to make it even more impactful? Present: System Equity Anti-Racism Transformation Refocus schooling on the students' education needs rather than on the personal needs of the adults who inhabit the buildings or on the needs of the most vocal, privileged, and powerful citizens of the country.

		Internal and external leaders must cooperatively determine a set of core values that will guide relationships among the staff, students, and community.
		These values must exist at the heart of the educational philosophy, policies, programmatic structures, and instructional practices.
		Continuous improvement becomes a natural and normal state of affairs for all members of the community.
		Small Group Discussion:
		Refer to Pacific Educational Group's Systematic Equity Anti-Racism Transformation Framework (see Appendix B – Overhead 4)
		What has been your experience with school improvement efforts that focused solely or individually on instructional innovation, leadership development, or community/family engagement in isolation?
		Describe the nature of the discussions that took place during such efforts. What were the measurable results in terms of improved achievement for all students and especially students of color?
		In what ways do you see an interplay between instruction, leadership, and community in your system improvement efforts?
		In what ways has the interplay helped these elements support each other and mutually accelerate student achievement?
		What are the key elements of equitable school reform?
		To what degree have you experienced constant rather than focused change?
		How has this impacted overall student performance?
		In what ways has this impacted student, especially students of color?
		Exercise: Systemic Equity Anti-Racism Transformation
		Begin by sharing with the group the following quotation: "Solving the problem of racism in America's unfinished agenda, and it must be regarded by educators as a moral imperative" – Gerald Pine and Asa Hilliard, 1990, p. 596)
		Pose the following question to the group:
		To what degree are the equity efforts under way in your organization/school/institution/program/department a demonstration of our "moral imperative"?
		Lead the group through developing a vision of equity for the organization.
		Divide the participants into small groups of 4-5 people.

		Hand out worksheet (Pacific Educational Group's Systemic Racial Equity Transformation Framework – see Appendix B – Handout 6) to each group (p. 245) Present the diagram for Systemic Racial Equity Transformation Have the group develop an equity goal for each of the three domains. Bring back to larger group and list the goals they created for the three domains. As a whole group, determine for each of the three domains which goal will stand as the equity goal for the organization, department, or program. After the meeting, prepare a polished copy of the agreed upon goals for distribution so that all stakeholders' groups who will benefit from these goals can have access to them
LUNCH	1 HOUR	LUNCH
Using Courageous Conversations to Achieve Equity in Schools	3 hours	Individual Reflection Share Greig Meyer's reflection (ask 4 different White people to read one paragraph each): The difficult work is looking deep within myself to recognize where my own reservoirs of Whiteness reside and what value or burdens, they present to me. Every time I review Peggy McIntosh's inventory of White privilege, I learn something more about myself, and ---through attentiveness to my own experience---I think I could add a few more forms of racial privilege to her list. Frequently, I find myself examining my blind spots when a colleague of color expresses vastly different feelings about some experience we shared. This is painless when it simply requires hearing about how they read between the lines of a presentation or caught a racist remark that sailed over my head. When the dissonance in our experience was in some way the result of my Whiteness, it is a little more painful but also more revealing. My white guilt tends to creep up most when I am forced to reflect on the power I wield. For instance, I will spend weeks mentally reviewing an incident when one of my staff members bears the brunt of my ignorance or proclivity for dominance. I want them to trust me, I want them to like me, and I anger myself when I learn that I may have done something that makes it more difficult for them to do either. Perhaps even more important to our work are times when my power allows me to make decisions that negatively impact students of color. Although I often try to seek

| | | counsel of colleagues of color, it is inevitable that times arise where it is only after the fact that one of them points out some flaw in my reasoning. The flaws are often the result of my ingrained Whiteness and my own blindness to its perpetual presence.

I suppose its cliché to say that the work is never done or that none of us ever fully "get it." But I cannot help feeling a strong desire to master this works, to learn all there is to know, and to do enough to become the "good White guy." Ultimately, it is probably the deepest vestige of my own White supremacy that feeds this need to know it all, to be right, and to be in charge. Paradoxically, the deeper I delve into this process, the more I feel called to lead other colleagues through the journey. My own capacity for leadership perpetuates the Whiteness within me, beckoning a return trip to look in the mirror. Perhaps I cannot fully suppress al the Whiteness within me, and maybe that is for the better. The process is the task, the journey has no end, and I will always be White (personal communication, March 2005)

Individually Reflect:
As a White person, in what ways do Craig's experiences and perspective as an anti-racist leader align with your own?
As a person of color, what connections do you see between Craig's personal journey and the racial triumphs and challenges experienced or expressed by your White colleagues engaged in this work?
In what ways might this type of self-reflection support educators in more effectively addressing racial achievement gaps?
What is courageous about what Craig has expressed and/or experienced?
What have been some of your own courageous expressions/experiences that have lined your journey toward becoming an anti-racist leader?
In what ways might you exercise greater courage?
Group Discussion:
Have you known a teacher who succeeds with students of color but would not describe their work as difficult?
What was it about this educator's practice that allowed them to succeed without putting forth additional effort or experience greater stress? |

		Describe the students that this teacher instructs. In what ways do they act the same or different when they are with less successful teachers? What have your learned from this teacher? Describe the opinions other teachers hold regarding this successful teacher? How have their opinions facilitated or hindered open communication regarding effective instructional practices? Provide Case Study: St. Paul Public Schools (SPPS) (p. 259-266 of Courageous Conversations) In small groups, review the case study and respond to the following: What resonates for you in the vision of SPPS? To what degree does this vision correspond to your organization's written vision? How might the vision be received by various constituents and stakeholders throughout the community? How might SPPS's vision inform the development and implementation of an equity and excellence vision in your own organization? Where should you begin? Who else should you engage in this work around crafting a vision for equity?
BREAK	15 min	BREAK
Using Courageous Conversations to Achieve Equity in Schools		Begin to create an *Equity Action Plan* for your organization/program/professional use. Create priorities, determine next steps, and identify norms, goals, and objectives. Summative Reflection: Where did you begin in your understanding of race? Where are you now? How will your increased will, skill, knowledge, and capacity to examine race impact your personal and professional endeavors? How will you continue your learning? What new commitments can you make toward engaging in equity/anti-racist work?
Summary & Evaluation	20 minutes	See Appendix D

Appendix B: Handouts and Overheads

Handout 1. Got Passion?

1. My Passion	2. Looks and Feels Like
3. Equity/Anti-Racism	4. Leadership

Handout 2. Racial Consciousness Flow Chart Worksheet

I don't know
I don't know

1._____
2._____
3._____

I don't know
but I think I do

1._____
2._____
3._____

I know I don't know

1._____
2._____
3._____

Will

I know I know

1._____
2._____
3._____

Handout 3. Four Agreements of Courageous Conversation

I agree to . . .

- ☐ Stay engaged.
- ☐ Experience discomfort.
- ☐ Speak my truth.
- ☐ Expect and accept non-closure.

My signature below indicates my commitment to engage, sustain, and deepen interracial dialogue about race.

_____

Educator's Signature

Handout 4. Implementation Exercise Part 1 Worksheet

White Talk	*Color Commentary*
Verbal Traits: Example:	**Nonverbal** Traits: Example:
Impersonal Traits: Example:	**Personal** Traits: Example:
Intellectual Traits: Example:	**Emotional** Traits: Example:
Task oriented Traits: Example:	**Process oriented** Traits: Example:

Handout 5. De-Centering Whiteness

Whiteness	Defining: What does it mean?	Unpacking: What does it mean in my life?	Applying: What does it look like in my work?	De-centering: How do I challenge it in my work?
Universal perspective				
Individualism				
Avoidance				
Decontextualization				

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Handout 6. Systemic Equity Anti-Racism Transformation Worksheet

ANTI-RACISM · EQUITY · EMPOWERMENT · EQUALITY

- *Leadership*

_____

_____

_____

_____

_____

- *Learning and Teaching*

_____

_____

_____

_____

- *Community*

_____

_____

_____

_____

Overhead 1. The Courageous Conversation Compass

Overhead 2. Racial Consciousness Flow Chart
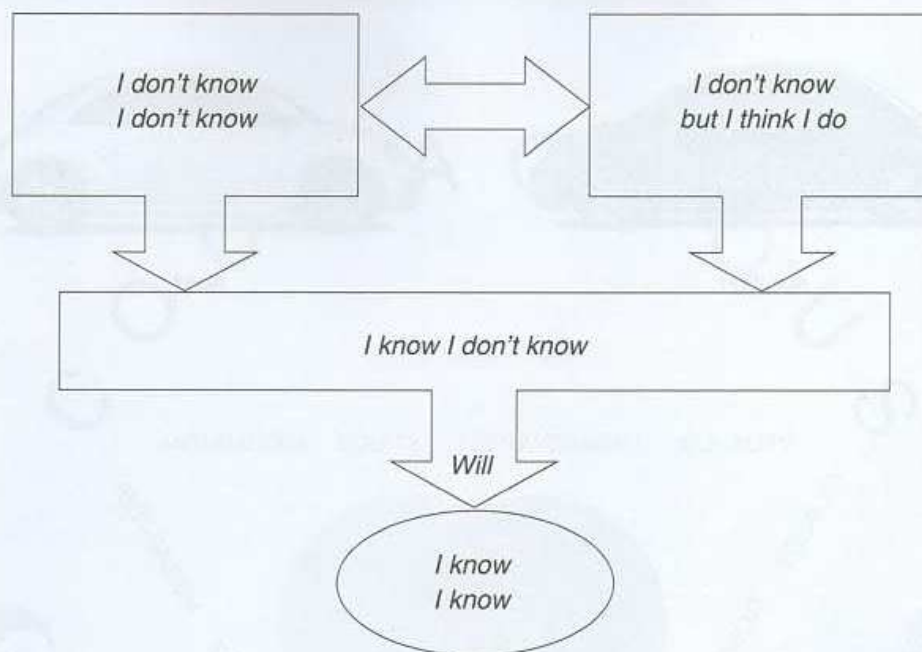
```
┌─────────────────┐                    ┌─────────────────┐
│  I don't know    │  ⟵══════⟶         │  I don't know   │
│  I don't know    │                    │  but I think I do│
└────────┬────────┘                    └────────┬────────┘
         │                                       │
         ▼                                       ▼
┌────────────────────────────────────────────────────────┐
│              I know I don't know                          │
└────────────────────────┬─────────────────────────────────┘
                         Will
                          │
                          ▼
                      ╭─────────╮
                      │ I know  │
                      │ I know  │
                      ╰─────────╯
```

Overhead 3. Naughty-Nice?

Naughty?

Nice?

Overhead 4. Pacific Educational Group's Systemic Equity Anti-Racism Transformation Framework
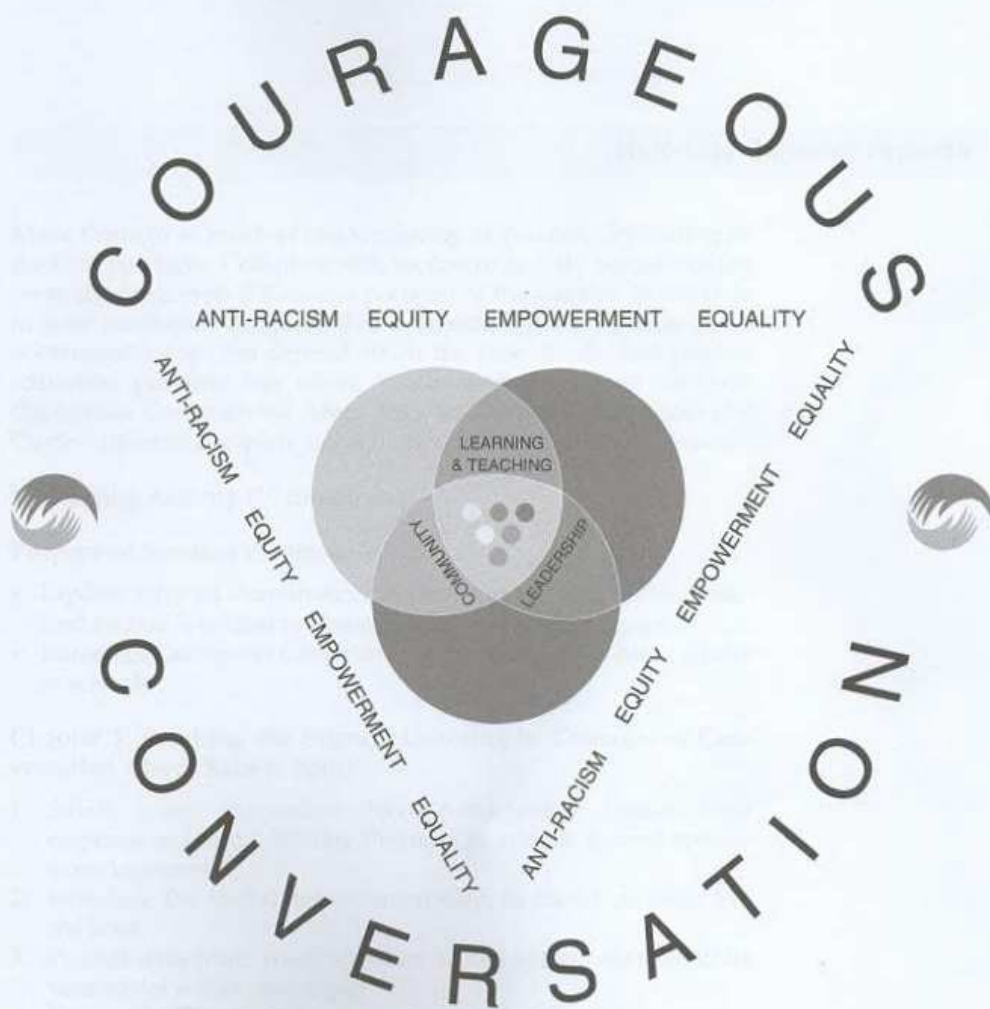
COURAGEOUS

CONVERSATION

ANTI-RACISM   EQUITY   EMPOWERMENT   EQUALITY

ANTI-RACISM

EQUITY

EMPOWERMENT

EQUALITY

EQUALITY

EMPOWERMENT

EQUITY

ANTI-RACISM

LEARNING & TEACHING

COMMUNITY

LEADERSHIP

Appendix C: Video Links

Video Link 1: Achievement Gap

http://link.brightcove.com/services/player/bcpid2109637168001?bckey=AQ~~,AAAAP
mbRRLk~,C5G7jhYNtifLHMZ3Mk1et94EXmm8Be9z&bctid=3814533748001

Video Link 2: Courageous Compass

http://link.brightcove.com/services/player/bcpid2109637168001?bckey=AQ~~,AAAAP
mbRRLk~,C5G7jhYNtifLHMZ3Mk1et94EXmm8Be9z&bctid=3814599227001

Video Link 3: Whiteness

http://link.brightcove.com/services/player/bcpid2109637168001?bckey=AQ~~,AAAAP
mbRRLk~,C5G7jhYNtifLHMZ3Mk1et94EXmm8Be9z&bctid=3814533732001

Appendix D: Evaluation

Seminar Evaluation Form

Content

- How well did the seminar meet the goals and objectives?

- How will you apply what you learned during this seminar in your daily professional life?

- What professional support will you need to implement what you have learned from this seminar?

- How well did the topics explored in this seminar meet a specific need in your school or district?

- How relevant was this topic to your professional life?

Process

- How well did the instructional techniques and activities facilitate your understanding of the topic?

- How can you incorporate the activities learned today into your daily professional life?

- Were a variety of learning experiences included in the seminar?

- Was any particular activity memorable? What made it stand out?

Context

- Were the facilities conducive to learning?

- Were the accommodations adequate for the activities involved?

Overall

- Overall, how successful would you consider this seminar? Please include a brief comment or explanation.

- What was the most valuable thing you gained from this seminar experience?

Additional Comments

Appendix E: The Multicultural Awareness, Knowledge, and Skills Survey

The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS)*

The Multicultural Awareness, Knowledge, and Skills Survey (MAKSS) is a 60-item survey designed by Michael D'Andrea, Judy Daniels, and Ronald Heck, all from the University of Hawaii. Respond to all 60 items on the scale, even if you are not working with clients or actively conducting groups. Base your response on what you think at this time. Try to assess yourself as honestly as possible rather than answering in the way you think would be desirable.

The MAKSS is designed as a self-assessment of your multicultural counseling awareness, knowledge, and skills.

1.   Culture is not external but is within the person.

Strongly disagree   Disagree   Agree Strongly agree

2.   One of the potential negative consequences about gaining information concerning specific cultures is that students might stereotype members of those cultural groups according to the information they have gained.

Strongly disagree   Disagree   Agree Strongly agree

3.   At this time in your life, how would you rate yourself in terms of understanding how your cultural background has influenced the way you think and act?

Very limited   Limited   Good   Very good

4.   At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?

Very limited   Limited   Good   Very good

5.   How would you react to the following statement? While counseling enshrines the concepts of freedom, rational thought, tolerance of new ideas, and equality, it has frequently become a form of oppression to subjugate large groups of people.

Strongly disagree   Disagree   Agree Strongly agree

6.   In general, how would you rate your level of awareness regarding different cultural institutions and systems?

Very limited   Limited   Good   Very good

7.   The human service professions, especially counseling and clinical psychology, have failed to meet the mental health needs of ethnic minorities.

Strongly disagree   Disagree   Agree Strongly agree

1

8. At the present time, how would you generally rate yourself in terms of being able to accurately compare your own cultural perspective with that of a person from another culture?

Very limited   Limited   Good   Very good

9. How well do you think you could distinguish "intentional" from "accidental" communication signals in a multicultural counseling situation?

Very limited   Limited   Good   Very good

10. Ambiguity and stress often result from multicultural situations because people are not sure what to expect from each other.

Strongly disagree   Disagree   Agree Strongly agree

11. The effectiveness and legitimacy of the counseling profession would be enhanced if counselors consciously supported universal definitions of normality.

Strongly disagree   Disagree   Agree Strongly agree

12. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most counseling sessions.

Strongly disagree   Disagree   Agree Strongly agree

13. Even in multicultural counseling situations, basic implicit concepts, such as "fairness" and "health," are not difficult to understand.

Strongly disagree   Disagree   Agree Strongly agree

14. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most counseling situations.

Strongly disagree   Disagree   Agree Strongly agree

15. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal counseling services tend to result in more constructive outcomes.

Strongly disagree   Disagree   Agree Strongly agree

16. How would you react to the following statement? In general, counseling services should be directed toward assisting clients to adjust to stressful environmental situations.

Strongly disagree   Disagree   Agree Strongly agree

17. Counselors need to change not just the content of what they think, but also the way they handle this content if they are to accurately account for the complexity in human behavior.

Strongly disagree   Disagree   Agree Strongly agree

18.   Psychological problems vary with the culture of the client.

Strongly disagree   Disagree   Agree Strongly agree

19.   How would you rate your understanding of the concept of "relativity" in terms of the goals, objectives, and methods of counseling culturally different clients?

Very limited   Limited   Good   Very good

20.   There are some basic counseling skills that are applicable to create successful outcomes regardless of the client's cultural background.

Strongly disagree   Disagree   Agree Strongly agree

At the present time, how would you rate your own understanding of the following terms:

21.   Culture

Very limited   Limited   Good   Very good

22.   Ethnicity

Very limited   Limited   Good   Very good

23.   Racism

Very limited   Limited   Good   Very good

24.   Mainstreaming

Very limited   Limited   Good   Very good

25.   Prejudice

Very limited   Limited   Good   Very good

26.   Multicultural Counseling

Very limited   Limited   Good   Very good

27.   Ethnocentrism

Very limited   Limited   Good   Very good

28.   Pluralism

Very limited   Limited   Good   Very good

3

29.   Contact Hypothesis

Very limited   Limited   Good   Very good

30.   Attribution

Very limited   Limited   Good   Very good

31.   Transcultural

Very limited   Limited   Good   Very good

32.   Cultural Encapsulation

Very limited   Limited   Good   Very good

33.   What do you think of the following statements? Witch doctors and psychiatrists use similar techniques.

Strongly disagree   Disagree   Agree Strongly agree

34.   Differential treatment in the provision of mental health services is not necessarily thought to be discriminatory.

Strongly disagree   Disagree   Agree Strongly agree

35.   In the early grades of formal schooling in the United States, the academic achievement of such ethnic minorities as African Americans, Hispanics, and Native Americans is close to parity with the achievement of White mainstream students.

Strongly disagree   Disagree   Agree Strongly agree

36.   Research indicates that in the early elementary school grades girls and boys achieve about equally in mathematics and science.

Strongly disagree   Disagree   Agree Strongly agree

37.   Most of the immigrant and ethnic groups in Europe, Australia, and Canada face problems similar to those experienced by ethnic groups in the United States.

Strongly disagree   Disagree   Agree Strongly agree

38.   In counseling, clients from different ethnic/cultural backgrounds should be given the same treatment that White mainstream clients receive.

Strongly disagree   Disagree   Agree Strongly agree

39. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.

Strongly disagree   Disagree   Agree Strongly agree

40. Racial and ethnic persons are underrepresented in clinical and counseling psychology.

Strongly disagree   Disagree   Agree Strongly agree

41. How would you rate your ability to conduct an effective counseling interview with a person from a cultural background significantly different from your own?

Very limited   Limited   Good   Very good

42. How would you rate your ability to effectively assess the mental health needs of a person from a cultural background significantly different from your own?

Very limited   Limited   Good   Very good

43. How well would you rate your ability to distinguish "formal" and "informal" counseling strategies?

Very limited   Limited   Good   Very good

44. In general, how would you rate yourself in terms of being able to effectively deal with biases, discrimination, and prejudices directed at you by a client in a counseling setting?

Very limited   Limited   Good   Very good

45. How well would you rate your ability to accurately identify culturally biased assumptions as they relate to your professional training?

Very limited   Limited   Good   Very good

46. How well would you rate your ability to discuss the role of "method" and "context" as they relate to the process of counseling?

Very limited   Limited   Good   Very good

47. In general, how would you rate your ability to accurately articulate a client's problem who comes from a cultural group significantly different from your own?

Very limited   Limited   Good   Very good

48. How well would you rate your ability to analyze a culture into its component parts?

Very limited   Limited   Good   Very good

49. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from different cultural/racial/ethnic backgrounds?

Very limited   Limited   Good   Very good

Scoring Instructions for the Multicultural Awareness Knowledge and Skills Survey (MAKSS)

The MAKSS is designed to measure an individual's multicultural counseling awareness, knowledge, and skills. This 60-item survey is divided into three (3) subscales. Items 1 to 20 provide a measure of multicultural counseling awareness; items 21 to 40 provide a measure of multicultural counseling knowledge; items 41 to 60 provide a measure of multicultural counseling skills.

Subjects who complete the survey are provided with four options in responding to each item. These options are ranked on a Likert-type scale from 1 to 4. A score of 1 indicates "very limited" or "strongly disagree," a score of 2 indicates "limited" or "disagree," a score of 3 is "good" or "agree," and a score of 4 corresponds to "very good" or "strongly agree."

Please note, there are five (5) items in which we have reversed this scoring procedure. That is, on items 11 to 16 and item 38, a score of 4 is given if the subject circled "very limited" or "strongly disagree," a score of 3 is given if the subject circled "limited" or "disagree," a score of 2 is given if the subject circled "good" or "agree," and a score of 1 is given if the subject circled "very good" or "strongly agree." These items should be reverse coded when entered into a computer to be consistent with the other items in the subscale (e.g., 4 is coded 1 for these items only).

To calculate the total subscale scores, individual item scores comprising each subscale are summed (items 1 to 20 = awareness; items 21 to 40 = knowledge; items 41 to 60 = skills), and the sum is divided by 20 (the number of *items in each subscale) to* generate three mean subscale scores.

You may find a published report of the initial validity and reliability findings and an explanation of statistical procedures in comparing the pre- and post-test results in experimental/control group studies in D'Andrea, Daniels, and Heck (1991).

FN *Developed by Michael D'Andrea, Ed.D., Judy Daniels, Ed.D., and Ronald Heck, Ph.D., Department of Counselor Education, University of Hawaii, Manoa, 1776 University Ave., WA2-221, Honolulu, Hawaii 96822; (808) 956-7904. Used by permission.

Questions for Class Discussion

1. How satisfied were you with your results? Was it a surprise or did you expect your results? Please explain.

2. What plans do you have to become more multiculturally skilled as a counseling supervisor?

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		Expected presentation date	2020-12-30
Instructor name	Dr. Sheilia Goodwin		

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