

# **Broadening Participation: Providing Accessible and Equitable Community College Education**

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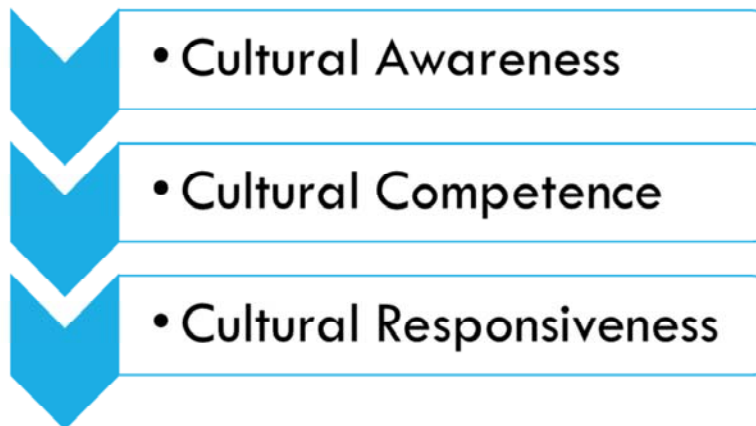
## Session Overview

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This session will provide a greater understanding of the influence of culture, identity, and the social justice functions of education at the community college level. We will explore issues surrounding access, equity, social identity, and culture to explain the role these issues play in understanding culture in higher education settings, existing higher education policy and practice.

## Culture Continuum

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It is my hope that you will move from Cultural Awareness to Cultural Competence to ultimately Cultural Responsiveness. What is the difference you may ask?

People think they know about these groups based on media/newspaper.

I think of them along a continuum. At the beginning is CA.

Cultural Awareness can be defined as an individual or organization's understanding that differences do exist.

He/she or they acknowledge that while race may be a social construction, there are some slight and even major differences in racial groups.

This is where these individuals stop.

They are aware that international and domestic students have different experiences, but may not know each, or sadly, may not care enough to understand why or how those differences play into everyday life.

The Culturally Competent on the other hand are those that acknowledge the differences and even similarities.

They are more focused on taking all of the diversity or social justice courses possible.

They are focused on learning and exhibiting their newfound knowledge.

They think that culture can be itemized and taught.

They advocate for the use of cultural checklists or certifications to let others know they have been trained and are certified in cultural nuances.

These same folks are the first to raise their hands and explain how their offices are multicultural or they learned so much from the one trip to El Salvador.

How immersed in the culture did you become?

Did you interact on a deeper level with any locals? Outside of pubs or taking the tube to activities?

These are great steps, one I strongly advocated for. But this is just one step of many.

Culturally responsive folks acknowledge there are differences and similarities, they understand that there are steps to take along the way to become more aware and able to interact comfortably in various cultures.

Culturally responsive folks are self-reflective.

They know and subscribe to an idea Hazel Symonette calls Self as Instrument.

This means that in order to understand about others, I have to understand myself first.

These folks are willing to do the hard work of uncovering their own dirt, uncovering their own biases, and inner feelings and thoughts about various cultures.

They not only acknowledge their “stuff”, but they take action to move beyond their stuff.

Once they have done the work to uncover who they are, then they begin the journey to understanding others in an authentic way.

I wish all of you Cultural Responsiveness.

## Common Ground

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What do you think of when you hear the following words?

**Social Justice**  
**CULTURE**  
**Identity**  
**Oppression**

Discuss need for common ground in session...  
Use examples of

Diversity refers to “differences between social identity groups based on social categories such as race, gender, sexuality, class, and other” (Adams, 2013, p. 1).

These differences are often manifested in a group’s culture or specifically their “traditions, language, style of dress, cultural practices, religious beliefs, and rituals” (p. 1). They are usually labeled as differences because they are different from a “larger societal norm that may be taken for granted by the majority group” (p.1).

This majority group is therefore “socially privileged” (p.1). It is typically this norm that shapes our view of differences in others, who are often marginalized because they are different (Adams, 2013).

Given our definition of difference and the process in which something can be labeled different, it is clear why diversity, or this difference, often determines the advantages and disadvantages of some groups (Adams, 2013).

Social inequalities are determined based on this variance or departure from the norm.

# Whom To Leave Behind

AN ACTIVITY

## Activity

Identify 10 types of people

## Explain activity

(The activity is the first page and the second page is the answer key; Participants only get the activity not the answer key). First Slide will allow you to pass out the assignment to your participants (I would put them in small groups, 3-4 people) and give them a few minutes to complete the assignment (You cannot help them outside of telling them to read the instructions). After they have completed the activity, I would have them tell everyone who they selected to leave behind and why. After each group has had a chance to report their information, show them slide 8 which has additional information on the individuals listed in the activity.

After completing the activity, I would close by asking them why did they think this activity was important and explain the purpose of this activity was to get them to think about your buzz words listed in slide 6 and how we must keep an open mind when working with students, parents, campus partners, etc. and this would lead into your conversation about oppression and how as global citizens, we should think about how we interact with others

and the impact assuming can have on oppressing other populations. Let me know if you have any questions.

## Social Identity

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A **social identity** is the part of an individual's self-concept derived from perceived membership in a social group.

Torres, Howard-Hamilton, and Cooper in their 2003 monograph, *Identity Development for Diverse Populations*, believe that how students define themselves plays a critical role in their attitudes about difference (Torres, Howard-Hamilton, & Cooper, 2003) and their relationships with others.

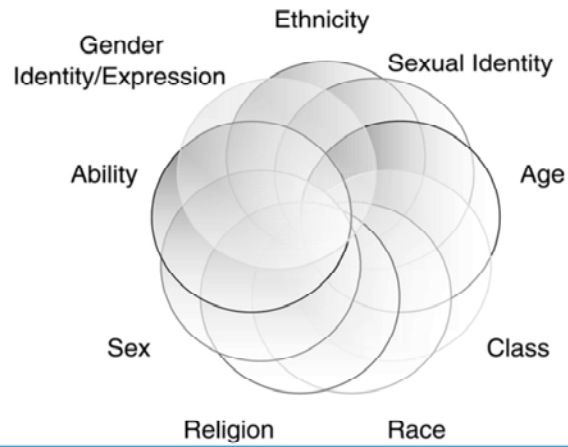
Educators are best equipped to serve diverse student populations by using our understanding of these groups to adapt and create educational practices responsive to their needs and characteristics (Museus, 2011).

The diverse racial and ethnic compositions of many student of color groups challenges the understanding needed to respond to students' needs.

More than 500 tribal nations comprise Native American populations; Asian American populations account for more than 57 groups; the Latino community encompasses at least 28 different ethnic groups; while students who identify as Black community embrace African American, Caribbean, and African heritage broadly.

As such, what is labeled as "traditional" in Native identity is "fluid and dynamic" and can vary based on beliefs and behaviors of each tribe (Waterman, 2011, p.165).

# Mosaic of Identity



Developed by Camille O'Bryant as found in *Teachings for Diversity & Social Justice* (2007)

The Whom to Leave behind activity shows us just how oppression can manifest in how we value certain groups of people over others.

## **Social Justice**

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Focuses on understanding the social power dynamics that result in some social groups having privilege, status, access while other groups are disadvantaged, oppressed, denied access.

Focuses on individual and social action to eliminate oppression

Oppression is a threat to Social Justice, and thus access and equity

## Forms of Oppression

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- Racism
- Sexism
- Heterosexism
- Ableism
- Religious Oppression
- Nationalism
- Classism
- Ageism

Matrix of Oppression Discussion

# Common Ground

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## Oppression

- “Fusion of institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures” (Bell, 2007, p. 3)
- A system that maintains advantage and disadvantage based on stereotyped social group memberships. Oppression operates on individual, institutional, and social/cultural levels.

### ***Common Ground: Oppression***

What is Oppression? Bell defines oppression as:

“Fusion of institutional and systemic discrimination, personal bias, bigotry, and social prejudice in a complex web of relationships and structures” (Bell, 2007, p. 3)

### ***Oppression results in slide:***

A system that maintains advantage and disadvantage based on stereotyped social group memberships. Oppression operates on individual, institutional, and social/cultural levels.

## Contextual Dimensions of Oppression

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Individual Acts of Prejudice, Ignorance, Hatred

- (intentional and unintentional)

Institutional Policy, Practice, Norms

- (intentional and unintentional)

Social/Cultural Assumptions, Norms, Practices

- (intentional and unintentional)

### ***Dimensions of Oppression***

Oppression has multiple dimensions often at work at the same time. Oppression occurs at the individual, institutional and social/cultural levels. Let's go through each level.

*Individual Level:* Oppression at the individual level is maintained by the attitudes or behaviors of individuals (Hardiman, Jackson, & Griffin). Examples would be:

Conscious Behavior: A male employer making unwanted sexual comments to a woman in the workplace.

Unconscious Attitude: A White person taking care to protect their personal belongings when they see a Black or Latino person.

Unconscious Behavior: Able-bodied person who speaks loudly or slowly when talking to a disabled person.

### *Institutional Level:*

The family, government, business and industry, education, the legal system, and religious organizations are all social institutions that play a major role in systemic oppression.

Institutional policies and practices maintain and enforce oppression. Sometimes this action can be intentional or unintentional.

Some examples include the structural of funding equality in schools, tax or health care benefits for heterosexual married couples. Or not providing bereavement leave for a

lesbian when her partner dies.

*Social/Cultural Level*

Cultural norms perpetuate the implicit and explicit values that bind institutions and individuals. Cultural norms that include philosophies of life, definitions of beauty, sickness, health, or perspectives of time. Often times these norms influence not only institutions, but also individuals by influencing attitudes consciously or unconsciously.

Some examples include: the definition that the nuclear family is a heterosexual couple with children. Or the belief that anyone if they are willing to work hard and take personal responsibility for their own achievements can achieve economic stability.

# Contextual Dimensions of Oppression

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Individual Acts of Prejudice, Ignorance, Hatred (intentional and unintentional)

**Institutional** Policy, Practice, Norms (intentional and unintentional)

# Institutions

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## Religion

- Blasphemy Law
- Hudood Law
- Places of Worship

## Schools

## Businesses

## Military

## Media

## Banking

Hudood Law

Blasphemy Law

Look up these laws to have a working knowledge of them as institutional oppression.

Differences in implementation.

# Contextual Dimensions of Oppression

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Individual Acts of Prejudice, Ignorance, Hatred (intentional and unintentional)

Institutional Policy, Practice, Norms (intentional and unintentional)

**Cultural** Assumptions, Norms, Practices (intentional and unintentional)

[https://youtu.be/9yMFw\\_vWboE](https://youtu.be/9yMFw_vWboE)

Cultural  
Values, Norms  
Language  
Standards of beauty  
Holidays  
Sex Roles  
Societal Expectations

**What examples do you have of an oppressive attitude or behavior that has been influenced by cultural norms?**

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## Common Ground

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### Privilege

- Unearned, unasked for, often invisible benefits or advantages not available to members of targeted groups. Access to privilege is based solely on membership within a group (Lechuga, Cler, & Howell, 2009)

### Power

- Societal privilege given to members of the advantaged group.

Oppression is built on and maintained by the power and privilege that advantaged groups may have. We are all afforded privilege in one way or another. Remember the Matrix of Oppression. Look at the Matrix of Oppression. Go through categories on Matrix. I am sure that by now you have been able to identify which of your social identities is privileged. We all have at least one!

So what is privilege? Privilege is granted based upon the perception that an individual belongs to a particular social group possesses a set of visible and invisible characteristics and values, regardless of whether these perceptions are true.

Lechuga, Cler & Howell (2009) tell us that as access to privilege is based solely on membership within that group and not by merit or performance. McIntosh refers to privilege as “unearned advantages” and “conferred dominance.”

Unfortunately, privilege is linked to the oppression of another group. Let’s refer again to the Matrix of Oppression. Identify one of your privileged identities. Then take a look at the targeted groups. We don’t have to look far to see that however unconscious it may be, we all benefit from, perpetuate, and even suffer because of privilege.

We identify our group identities as “a source of sustenance, pride, and personal meaning”

while at the same time feeling mistreated by the advantaged group's idea of our targeted identities (Bell, 2007, p. 9).

We often like to think that our oppressed identities are more important than our privileged identities. I am guilty of this. So often, I'm focused on my status as a woman, or a Black person that I often forget that as a heterosexual I receive lots of privileges. However, intersectionality helps us to understand the interconnectedness of our many identities.

# Prejudice & Stereotypes

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## **Stereotypes:**

Stereotypes sometimes may have a grain of truth, but have been generalized beyond their historical or social contexts.

Attributions are depicted as unchanging, and considered to be “essential” group characteristics.

Attributions are experienced as hurtful and limiting by the targeted group.

The same attributions may be renamed in a positive way by the advantaged group when alluding to themselves.

# Prejudice & Stereotypes

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## **Characteristics of Stereotypes:**

Stereotypes sometimes may have a grain of truth, but have been generalized beyond their historical or social contexts.

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The same attributions may be renamed in a positive way by the advantaged group when alluding to themselves.

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- 1. What stereotypes exist about the student populations on your campus?**
  - 2. How do these stereotypes influence how students may experience campus?**

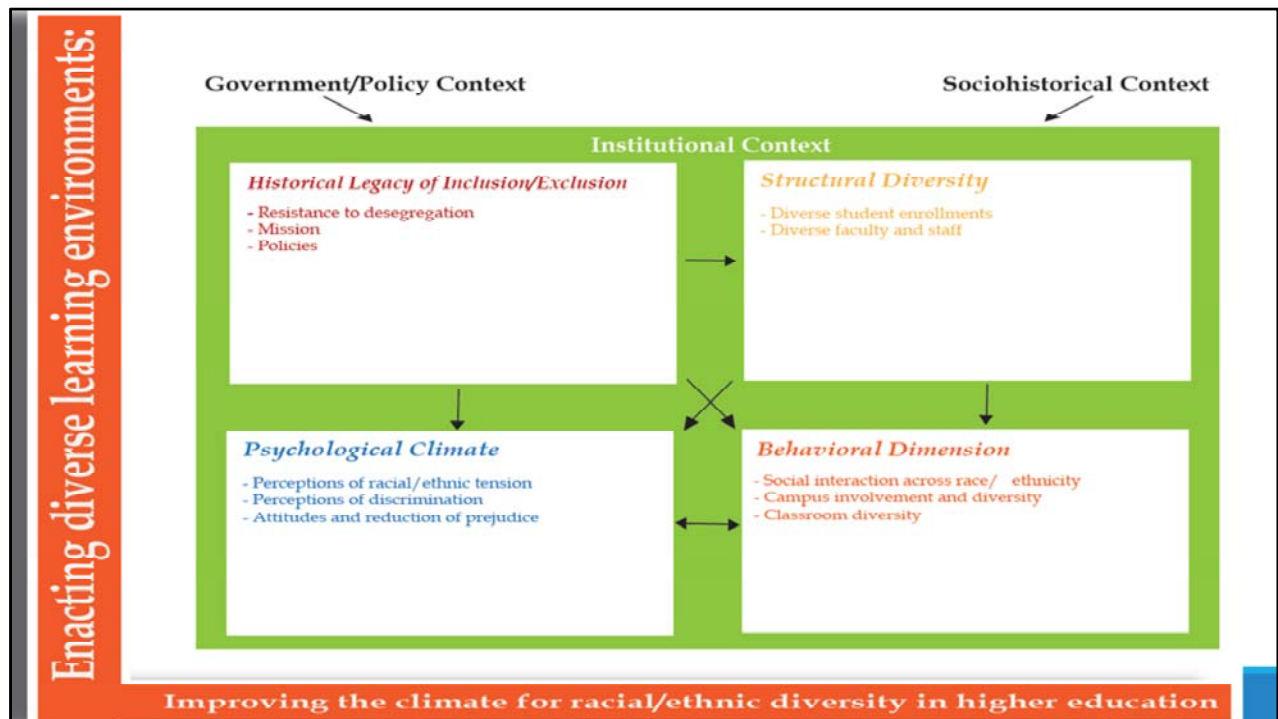
# **Addressing Oppression to Broaden Participation**

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**What type of oppression  
causes the most inequity  
on your campus?**

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Oppression is a threat to social justice, to community and larger uplift and growth.



This seminal work identified the major campus environments and their outcomes related to learning for diverse student populations.

The authors state that the first step in understanding how we construct our environments is an important step toward improving them for student success. In order to do this, we have to understand issues related to campus climate for diversity. While the focus in this example is race/ethnicity, I would substitute for the most prevalent type of oppression for your context. What would that be?

The institutional climate impacts both the individual and the organizational aspects of the institution. The conceptual model the authors offer for understanding the different environments for institutions and students provides for examining each aspect of the model individually, or collectively.

Most institutions focus on the Structural diversity. Numbers count. But as we've been discussing all semester, numbers may be the first places institutions start, but they should not stop there. Just because a critical mass exists, does not mean the climate is reflective of or responsive to those groups who make up the environment.

Two main contexts influence the institutional context. These include the sociohistorical

context which is characterized by the idea that students are being educated in racial contexts where learning and socializing occur. The government or policy context is characterized by the factors that influence the climate for diversity, including financial aid policies, state & federal policy related to access such as affirmative action, etc.

These ideas influence the institutional context. This context is informed by the dynamics of an institution's historical legacy of inclusion or exclusion, its structural diversity, and the psychological climate which includes the perceptions & attitudes between and among groups and a behavioral dimension that is characterized by the relations among groups on campus.

Understanding that these dimensions are not discrete, but connected helps to understand the ways they all influence environments for diverse student populations.

## Addressing Diversity on Campus

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1. Structural Diversity
2. Informal Interactional Diversity
3. Classroom Diversity

Institutional change can occur in three ways. The Gurin, P., Dey, E.L., Hurtado, S.; & Gurn, G. (2002) article identified 3 main types of diversity:

1. Structural Diversity
2. Informal Interactional Diversity
3. Classroom Diversity

Structural Diversity is defined as the actual numbers of underrepresented groups. For example, at FSU in Fall 2011. (Go over enrollment data slide)

Research supports the concept that increasing the structural diversity of an institution is an important initial step toward improving the climate.

In environments that lack diverse populations, underrepresented groups are viewed as tokens. Tokenism contributes to the heightened visibility of the underrepresented group, exaggeration of group differences, and the distortion of images to fit existing stereotypes (Kanter, 1977).

An institution's stance on increasing the representation of diverse racial/ethnic groups communicates whether maintaining a multicultural environment is a high institutional priority.

Loo and Rolison (1986) conclude that sufficient racial/ethnic enrollments can give potential recruits the impression that the campus is hospitable: "No matter how outstanding the academic institution, ethnic minority students can feel alienated if their ethnic representation on campus is small" (p. 72).

When students feel that they are valued and that faculty and administrators are devoted to their development, they are less likely to report racial/ethnic tension on campus.

Chang (1996) found that maximizing cross-racial interaction and encouraging ongoing discussions about race are educational practices that benefit all students. However, when minority enrollments increased without implementing these activities, students of color reported less overall satisfaction with their college experience (Chang, 1996).

So only increasing the structural diversity of an institution without considering the influence of each of the other dimensions of the campus racial climate is likely to produce problems for students at these institutions.

This is why the second type of diversity is so important. The 2<sup>nd</sup> type is Informal Interactional Diversity. This type of diversity includes informal interactions, outside of the classroom, with diverse peers. This type of diversity is even more significant than classroom diversity.

White students who had socialized with someone of another race, had discussed racial/ethnic issues with other students, or had attended racial/cultural awareness workshops were more likely to value the goal of promoting racial understanding (Milem, 1992, 1994, 1998). Another study revealed that socializing across race and discussing racial/ethnic issues have a positive effect on students' retention, overall satisfaction with college, intellectual self-concept, and social self-concept (Chang, 1996).

The 3<sup>rd</sup> type of diversity- Classroom diversity is learning about diverse people and experiences with diverse peers in the classroom. Readings, films, examples, are all important here. For instance in the higher education program, this is the primary place where we discuss diversity, but it should not be the ONLY place you discuss issues of social justice.

Interpersonal interactions, institutional practices, and cultural norms all influence organizational and personal behavior.

Understanding the various types of diversity present allows us to understand and account for the various methods or tools needed to ensure that everyone has a voice. The same story can all be told using multiple voices.

## **Providing Access Through Programs**

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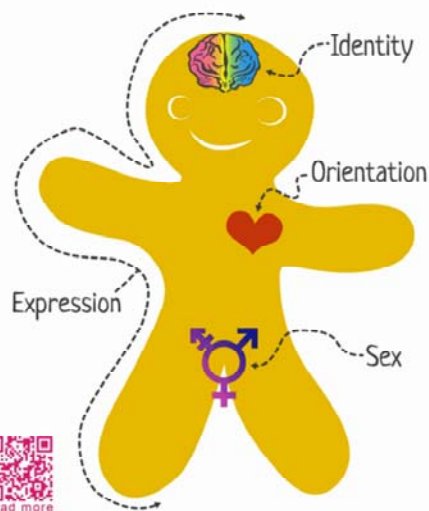
1. College Outreach Programs
2. Advising & Counseling
3. Transition Programs
4. Refresher BootCamps
5. Financial Aid

# Questions and Discussion

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# The Genderbread Person

by [www.ItsPronouncedMetrosexual.com](http://www.ItsPronouncedMetrosexual.com)



**Gender Identity**  
Woman Genderqueer Man

Gender identity is how you, in your head, think about yourself. It's the chemistry that composes you (e.g., hormonal levels) and how you interpret what that means.

**Gender Expression**  
Feminine Androgynous Masculine

Gender expression is how you demonstrate your gender (based on traditional gender roles) through the ways you act, dress, behave, and interact.

**Biological Sex**  
Female Intersex Male

Biological sex refers to the objectively measurable organs, hormones, and chromosomes. Female = vagina, ovaries, XX chromosomes; male = penis, testes, XY chromosomes; intersex = a combination of the two.

**Sexual Orientation**  
Heterosexual Bisexual Homosexual

Sexual orientation is who you are physically, spiritually, and emotionally attracted to, based on their sex/gender in relation to your own.

# Liberation

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