# Report of the Creating an Inclusive Community at Carleton (CIC@C) Working Group

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## I. Mandate and Scope

In February 2016, this group was charged with creating "a framework and an implementation plan for how Carleton might better enhance cultural competency of students over a four-year period. We must objectively look beyond New Student Week to provide the core of our diversity training to students." Dean Livingston asked us to "review models that currently exist at other colleges and universities. In addition, feedback from the community is essential for any process to be successful. Please determine the best mechanisms for receiving this feedback."

With this mandate we began by conducting an "environmental scan" of what we were already doing. This entailed gathering information from a wide range of offices--from Admissions and Alumni Relations to SAO, OIIL, GSC, the Chaplain's office, PEAR and Res Life, among others. We also read over the sections on diversity from the past year's anonymized faculty biennial reports to see if there were ideas and issues there that would supplement what we learned from other sources. Finally, we did an extensive, though certainly not exhaustive, search of diversity programs at our peer institutions, spoke with diversity leadership at fellow ACM schools, and conferred with the CDO at St. Olaf in order to learn what other institutions were doing and whether those models might work at Carleton. In short, we attempted to determine *how* and *when* and *in what spaces* we already help our students learn how to encounter and engage with difference and play their part in making more inclusive, respectful communities and *where* the gaps might be. Mapping the gaps helps determine which other institutional models might be meaningfully informative.

Our group soon realized that discussions about "training" or "cultural competency" were not solely academic discussions, but ones that engage lived, material conditions for our students and our community as a whole. For that reason, while we talk about diversity education as happening in intentional ways, we also find it important to review and highlight the ways in which the college sends myriad unintentional messages about what "diversity" is and its meaningfulness for the community as a whole.

A brief note about language and terms: we found it impossible to engage in this work without multiple discussions about the language we used and the structures/philosophies within which these terms are embedded. Thus the key term of "diversity" is one that is

hotly contested, for while it provides some degree of stability for what had earlier been called multicultural or intercultural or, even, ethnic or women's studies, "diversity" comes under fire for providing corporate cover, for not recognizing the varying degrees to which power and privilege inform and produce diverse communities (Ahmed 2012). We also had discussions about the compound term "diversity training," worrying about the ways that phrase both promises too much (some inoculation after which one is "trained") and too little (it suggests the "training" is corollary and not central). We use the term "inclusivity" as another way to signal college goals. Finally, we considered the way in which "cultural competency" also suggests an inoculative model of learning, whereby students reach a terminal goal. We landed on generally using the terms "diversity learning" and "diversity humility" in thinking about how to structure and help students develop "habits of cultural humility" at Carleton[1].

In sum, this report reflects three processes: our "environmental scan" to assess the current state of our own efforts in this area, judicious and strategic comparison of our processes with those of other institutions that have articulated philosophies and structures for these trainings/encounters, and the consideration of the general goals and ideals of diversity education within educational studies frameworks for developing college students' cultural humility. The report indicates some notable gaps in how the College offers and makes possible the development of cultural humility, and does lead us to some concrete recommendations.

As we did our scan, however, we recognized that we needed to exclude both the curriculum and work-study jobs. While these are areas where students engage in much cultural learning, navigate difference, and become parts of inclusive communities, both arenas proved too complex and multilayered to address within our timeline. We'll note here, however, that on the curricular side there is a general education requirement (Global Citizenship) that includes one course in International Studies and one course in Intercultural Domestic Studies.  Yet, we wish to note that, while the curriculum is not our purview, it is difficult to separate how students live and learn in their dorm or on the Bald Spot and how this happens in the classroom. This report struggles to acknowledge the whole student who moves through a number of spaces in the institution and not necessarily in the same temporal frame or chronological order as their classmates.

Yet another limitation of our work was that we did not have the time to set up student focus groups of the sort that Carol Trosset conducted with faculty.[2]  We are grateful that

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[1] The term "cultural humility" emerged in the medical field in the late 1990s as a reaction to "cultural competency," insofar as the latter views "culture" as monolithic and static, and cultural learning as a "detached mastery of a theoretically finite body of knowledge." Instead, "cultural humility" emphasizes a "lifelong commitment to self-evaluation and self-critique" as well as a redress of "power imbalances." We selected "cultural humility" to use in our report as it captures the fluidity and complexity surrounding learning about issues of inclusion and exclusion (Tervalon and Murray-García 1998: 117).

[2] In order to consider the need for and expectations of faculty diversity training, Carol Trosset conducted focus groups asking two key questions: what do faculty feel they need to learn and what difficulties are they encountering in the contemporary classroom?

the period of our work corresponded with the extensive Community Conversations, which virtually all students attended, and we trust that this report will be read alongside and in the context of observations that surfaced in those discussions.

## II. Observations and summary of the environmental scan

We take it as a given that the College is actively committed to diversity and inclusion, as it has been for at least the last few decades, as evidenced by institutional commitments (e.g., CEDI and its predecessors) and by its mission statement, which references our "diverse residential community." We also assume that we are not yet where we would like to be in terms of preparing our students to understand and embrace those differences that mark our community, in terms of race, ethnicity, national origin, gender, sexual orientation, socio-economic class, religious belief, political conviction, and disability. As these issues continue to receive national attention, especially on college campuses, we are rightly concerned that at Carleton we have not made more progress on creating a genuinely inclusive and welcoming environment for all, and this despite our well-earned reputation for fostering a sense of close-knit community.

Moreover, we observe that, while creating such an inclusive and welcoming environment is everyone's responsibility, the failure to do so is experienced more acutely by some than by others. If one belongs to a group that has historically been marginalized (e.g., LGBT persons), or underrepresented in elite institutions of higher education (e.g., African Americans), it is simply inevitable that one will both be sensitive to these issues and feel the effects of prejudice more frequently and more painfully than if one belongs to a group that has been privileged, powerful and/or in the majority demographically. This differential can be seen in the disproportionate numbers of marginalized students who elect to take our Critical Conversations courses, as well as in the discomfort that those students feel in class discussions where their experience is the subject of study. More tellingly, it was reflected in the results of the Campus Climate survey conducted several years ago, which demonstrated that members of minority groups assessed the diversity of the community less favorably than did members of majority groups. It is also the subtext of all campus conversations about issues of privilege and diversity; in any training initiative, the burden is heavier on individuals from underrepresented groups to share their painful experiences in order to illuminate the complexity of microaggressions. In other words, any training that the college engages in must be thoughtful about how to do so without tokenizing or exploiting individuals. While it is doubtful that the College has the power to fundamentally change that dynamic, it is equally doubtful that we will make any progress toward creating the kind of community we all desire until that differential is openly discussed and widely understood.

It is also worth noting that students come to Carleton from a wide range of environments. For some, Carleton is by far the most diverse place they have lived; for others, it is by far

the least diverse place.  Given these realities, students are inevitably learning about how and why to create inclusive communities here with widely different perspectives and expectations--about what diversity consists of, whether and why it matters, and how one accommodates it. This reality, too, needs to be widely discussed and appreciated if we are to have meaningful conversations about what it means to learn about diversity, power, and privilege.

It is obvious to us from our environmental scan that sensitivity to issues of inclusion is not distributed evenly across the campus.  Some offices--the GSC, OIIL and the Chaplain's office being obvious examples--are more centrally concerned with addressing these issues than are others.  This, too, is probably inevitable.  But this means that for most offices on campus, diversity goals are ill-defined and so these issues are taken up, if at all, "around the edges" of other work they do.  Some departments consider inclusivity as an office culture, best practice, or way of daily operation, and so issues of diversity are not directly addressed until a situation elicits a response.  We believe there are many additional opportunities to raise awareness of inclusion across departments and offices.

Our survey of Carleton focused on areas in the College that we felt had significant roles in diversity education, i.e. in priming, developing, or fostering cultural humility here or at other institutions:

- Admissions is the point of entry. Applications, New Student materials, and accepted students events all offer significant moments where Carleton can and should prime students for an inclusive community;
- Convocation, by virtue of its public status and its place on the Carleton calendar (i.e. convo time every week - nothing else is scheduled then), articulates Carleton values in a number of arenas, something that is clear in contestation over speakers and over how to deal with the "question and answer" period;
- Residence Halls are, for many students, where they spend the most time; communities are built (or not) here;
- PEAR/Athletic organizations: Whether teams discuss issues of inclusivity within their group depends on their own intentionality (or not) of tackling intragroup dynamics, although PEAR supports an equity subcommittee on a departmental level;
- Student organizations offer both seemingly exclusive spaces (dedicated to a particular interest group) and inclusive ones; their individual existence and persistence offers a map for students of what kind of diversity is privileged, vocal, visible, or not;
- Student affairs offices: OIIL, GSC, the Chaplain, Disability Services, TRIO are all dedicated to establishing extracurricular spaces and communities for those students who might and often do feel alienated from the rest of the college;
- Library--in its collections and its displays, the library has an opportunity to be a very prominent public learning space where students might (or might not) see their own communities and experiences showcased;

- Off-campus studies:  Carleton OCS programs offer a unique opportunity for students to live and learn together in an intensive way for a term (and often in a location where the encounter with cultural diversity is integral to the learning experience)

Our scan highlighted for us a few important facts:  that there are pockets--specific offices and programs and spaces--where a great deal of attention is given to these issues and where much valuable and intentional work is happening.  For example, PEAR has an equity subcommittee. But these offices and programs are not interconnected and, despite the small size of our community, do much of their work in isolation from one another.  Not surprisingly, then, there is a need for both greater coordination of our efforts, but also greater clarity about our common goals in relation to diversity and inclusion.  The diversity statement that was passed by the Board of Trustees in 2007 hasn't been revised since and is now largely unknown to faculty, students and staff (though it does appear on the CEDI website).  *At the most fundamental level, we need to be asking what are the common goals for diversity and inclusion that the College can and should have that can be assessed as a whole and by each office, and we need to make asking and grappling with that question a more public and central part of our communal life.*

Finally, we are skeptical that clear metrics could ever be developed that would measure the degree to which we have created an inclusive community.  We could track the number of bias incidents or community concern forms that relate to these issues, but this alone would hardly be an accurate measure of the degree to which the values of inclusivity--empathy, civil and productive discourse, community-building--are woven into our culture.  Similarly, we can continue to ask questions about this on student and alumni surveys--and we believe that has value--but it, too, does not fully capture the character of our community, nor does counting up the number of programs on diversity we offer each year or even the number of students who attend them.  Our goal is to create stronger bonds of community, greater curiosity about and sensitivity to differences of many kinds among students, and deeper empathy for the distinctive experiences of various sub-groups within the student body.  But the strength of community, curiosity, and empathy are not easily measured, certainly not in terms that can be reduced to numbers and readily charted.

These observations inform the recommendations that follow, which we have organized in two parts:  the chronological trajectory of student experience and administrative issues.

## III. Recommendations

As we propose these recommendations, we'll point to what we felt were interesting initiatives at peer institutions, particularly if they seemed to address issues that we had independently identified.

**The Student Experience**

There is a great deal of intentional programming, but the gaps between the programs make it hard for an individual to feel the experience as coherent. Indeed, one of our takeaways is that if an office is not built to serve members of a marginalized / underrepresented group, there is likely little attention to issues of diversity. Instead of intentional and direct programming, Carleton has developed a haphazard framework of "opt-in programming" which fails to engage a significant portion of students, faculty and staff. This does not mean that we don't have thoughtful, considerate colleagues, but that there is little overarching sense of what kinds of goals we might have in working towards educating students about cultural competency. Indeed, we believe that awareness of and education for diversity and inclusion should permeate the campus, including especially those offices for whom this is not their explicit and core mission.

From the time students apply to Carleton, through their decision to matriculate, their arrival on campus and their first year, the issues of diversity and inclusion should be front and center. While there are many challenges that students will face fully only when they begin living and learning together, there is much more that the College can and should do to prepare students for the many kinds of diversity they will encounter here.

**First Encounters With Carleton and through First Year**
According to Nancy Schlossberg, there are two major concepts--marginality and mattering--that inform the experience of students in transition. While this is true for all major changes in students' lives, the transition between high school senior and college first year is particularly salient. Essentially the absence of feeling that one belongs, is cared for, or valued leads to feelings of marginality. Marginalization can lead to feelings of self-consciousness and will keep students from performing to the best of their ability. This may be seen in tangible things such as grades and matriculation, but may also manifest in less tangible ways, such as creating social connections, community outreach, and overall participation in one's experience (1989).

- The value of diversity and the skills needed to embrace the diversity of our community should be highlighted in Admissions material, in recruitment visits and college fairs that Admissions staff attend, and in Accepted Student weekends. Of course, it will be critically important to foster greater discussion about inclusivity on campus before highlighting "diversity" in Admissions materials. While other colleges also are thoughtful about issues of diversity and inclusion at the admissions stage, the review we've done of comparable institutions suggests that it is only for the purpose of forming a more diverse student body.

- Incoming students already watch videos on alcohol use and sexual misconduct; we recommend that they be given similar educational videos about diversity (e.g., DiversityEdu). We believe the DiversityEdu video course is well-designed, based on solid research, and well worth considering as an element in Carleton new student programming. This might be done either in advance of their arrival on campus or as part of NSW programming, where the viewing of the video could be followed by small group discussions. That said, Diversity.Edu (begun one and a

half years ago) has some large clients and may become part of the admissions/new student week process for many institutions. We have included information about the DiversityEdu videos and the institutions that are already using them in the appendix to this report.

- The websites for Admissions and for New Students should be reviewed with an eye to emphasizing diversity and providing links to the many College offices and student groups that explicitly address these issues. Furthermore, these links should lead to relevant campus group web pages with up-to-date information on events, student member profiles, etc. Web pages that are not current—and many are not--give the impression that these organizations and groups are not important to the College.

- More specifically, the first places on the web where diversity and inclusion are addressed are the Living in a Diverse Community page, the Welcome to Carleton video on the New Student Week page, and the Admissions Diversity page. The Living in a Diverse Community page recognizes that there is diversity at Carleton and encourages students to respectfully engage with and ask questions about diversity. It also acknowledges that these conversations can be difficult or uncomfortable and that this is a part of the learning experience at Carleton. However, it does not highlight what is unique or what we value highly in conversations about diversity at Carleton. One way that this problem could be addressed is by having intercultural and activist student organizations websites listed as an additional resource. While useful, the Welcome to Carleton video is less of a welcome to the community and more an informational video that helps new students navigate the registration process at Carleton.  Additional information that helps students prepare for a very central aspect of their experience at Carleton would be highly desirable. On the Admission website, diversity is mainly defined as a variety of interests and does not emphasize differences in student backgrounds. All of the pages suggest that everyone is welcome and that there is a "place" for everyone at Carleton. However, it simultaneously fails to acknowledge the hard work and the effort it takes to engage in diversity learning and to build an inclusive community at the College. While new students should feel welcomed regardless of background, we must also acknowledge that it takes some amount of work to carve out a space for yourself at Carleton and that process is not an easy one.

- The College's Statement on Diversity, which appears on the CEDI website, should be placed prominently in materials that prospective, accepted, and matriculated students receive.  Few current students even know of the existence of this statement, though it has been endorsed by the faculty and Trustees. That statement might also be displayed prominently in at least one of the opening events for new students and their parents during NSW, perhaps when they are addressed by the President, Dean of the College or Dean of Students.

- NSW programs could highlight diversity in both formal and informal ways. More explicit attention might be given to these issues, for example, by having a program in which students of all backgrounds (and not only those from minority or marginalized groups) talk about their struggle to fit in here. NSW groups are currently composed with attention to geographical diversity, but it would be worthwhile to reconfigure them according to other elements of diversity, especially with respect to race, ethnicity, socioeconomic class, and first generation status.

- At least some time in NSW groups could be devoted to having a discussion of diversity, perhaps through an activity in which students guess information about the demographic, socioeconomic (and other types of) diversity within the entering class. Moving in this direction, of course, would require NSW peer leader training on facilitating effective discussions on diversity and working on providing reasonably consistent experiences for all new students.

  Bowdoin student demands in 2015 led to strategic planning in the area of diversity. Vigorous peer leader training in intergroup dialogue is one of their goals, so that peer leaders in all areas (including NSW) can be prepared to lead discussions on race, gender, class, and sexuality.

- The Critical Conversations program (comprised of IDSC 103: Student Conversations about Diversity and Community and IDSC 203: Talking about Diversity) is currently the primary place within the curriculum where students explicitly both learn about and grapple with issues of power and privilege. It reaches only a small number of students each year (in 2016, approximately 40 students took 103 and in 2015 45 students) and the participants are not representative of the campus as a whole. Finding a way to build on this program should be a priority, though we recognize that there are significant limitations to the availability of faculty and staff time that make this challenging. We might also promote and publicize this program more widely.

  In our review of other campuses, it was heartening to see that many places (e.g. Bowdoin, Wellesley, Cornell U.) use programs based on intergroup dialogue principles to help students learn how to have difficult conversations across difference. Some campuses use it as part of their NSW. Others have it connected to residence halls. Others work with it in the curriculum. There are many models, but arguably the strongest programs are those fully supported by the institution that provide incentives for all students to participate. (Brown "Are" and "Required" 2016)

- Students encounter these issues most often, and perhaps most organically, in their living spaces, especially residence halls. More programming about diversity and inclusion in those spaces, but with active input from faculty and staff, would help bridge the curricular/co-curricular divide. The two-year Arthur Vining Davis Foundation grant for a living-learning community around the theme of "Civil

Discourse on a Diverse Campus," which will be launched in the fall of 2016, is one important initiative in this regard. Building faculty and staff support for this initiative will be critical to its success. These should be particularly focused on first-year students, whose learning would then have the greatest potential impact on the campus over their four years at Carleton.

- ○ Currently, Residential Assistants are required to put on at least one diversity-focused program per term. They can request programs from the GSC, OIIL, TRIO, the Chapel, and SWAs to bring to their floor to fulfill this requirement. Peer leaders from different offices should be encouraged to collaborate more actively.
- ○ Additional training opportunities for RAs on following up diversity programming should be available throughout the year.
- ○ Interest houses (Queers & Allies, Freedom House, CASA, etc.) have their own programming led by House Managers and are safe spaces for house residents to discuss issues of race, class, gender identity, and more.

Note that Amherst College recently developed a diversity strategic plan that includes a set of "Action Steps" that they are checking off; one of these is cultural competency training for faculty, staff, and students.

- Over the last few years we have moved to a model of having a senior or retiring faculty member give the A&I convocation in the fall and to make sure that it explicitly addresses some aspect of liberal arts learning. Without building yet another (unenforceable) requirement into the A&I seminars, we could certainly ask convo speakers to include some attention to diversity in their talk to the first-year class.

- The common reading--where all incoming students read a book that touched on some issues of diversity and then had a discussion of it during NSW--fell away several years ago through a lack of support from faculty. It might be worth thinking again about whether this could be revived in some fashion.

Williams and Smith both have first-year reading programs that aim to build conversations about issues of diversity.

**Beyond the First Year**

Schlossberg's theory of marginalization vs. mattering is meaningful as students move beyond the transition period. In trying to create an experience where students feel they matter, it is important to create intentional programs, services, and experiences that build students' self-esteem, affirm students' self-worth, and create an environment where students feel that they identify with the institution (1989). In other words, students' individual mattering is essential to creating community.

- Convocations: Convocations are an already well established and ideal space where community values regarding diversity can be expressed and reinforced. We propose that a single convo each term should be devoted to some aspect of

creating inclusive community.  The format of this particular convocation should have a "town hall" quality, with some brief presentations by faculty, staff and/or students on some aspect of diversity, with substantial time for questions and robust discussion.  If this became a regular feature, it would both keep the conversation live and dynamic, but also be a powerful symbolic statement of the College's commitment to this set of concerns.

- Symposia: Periodic symposia are another way in which we can reinforce and communicate our diversity goals. This would mirror the symposia on power and privilege presently held at Whitman College, with a few modifications. Given the constraints of our calendar, this event might need to happen on a weekend day, rather than by cancelling a day of class, as they do at Whitman.  But even a modest move in this direction (e.g., a half-day symposium) would provide an important learning opportunity for people across the campus and signal, again, that issues of diversity are a high priority for the College. We must emphasize that high levels of involvement/participation from faculty and staff would be a necessary for this to be successful.
  http://aswcpps.org/wp-content/uploads/2015/02/PPS-Official-Schedule-953-2.pdf

- Project Funding: Making a small pool of funding available for students and student groups wishing to support initiatives on these issues is another potential way to support inclusive community at Carleton. We believe that Carleton students are not passive actors in the diversity learning process. A grant program would give students the invaluable opportunity to create their own initiatives.

  We find the "Inclusive Community" grants program at Wellesley College to be an exciting model for us in this area.
  http://www.wellesley.edu/about/missionandvalues/diversity/grants

- Workshops: Bringing some external facilitators with expertise in this area to campus to conduct some workshops or other pilot programs may be another useful approach.

  Smith College has done such programing with help from "Class Act," a non-profit that has partnered with them to work on these issues. The Public Conversations Project (PCP) is a prominent national organization that works on facilitating dialogues on contentious issues within communities.  They have years of experience working on college campuses, and in a wide variety of other settings. (http://www.publicconversations.org)  Periodically inviting external facilitators will give the institution ideas for how to develop appropriate initiatives that are tailored specifically to Carleton's campus.

- The pre-trip OCS orientation meetings could be reconfigured to include some attention to issues of diversity, especially socio-economic diversity, which often emerge in particularly powerful ways in this setting. This would also be an ideal time to alert students to the reality that in other cultural settings they may confront

new types of diversity, as well as very different conceptions of what counts as diversity or how it should be navigated than they are accustomed to.

- Additional support for international and intercultural student organizations: Student organizations are ideally placed to address issues of difference at Carleton. However, they sometimes lack oversight and may be inconsistent in the frequency or quality of their programming. Including the leaders of student organizations in peer leader training initiatives might be one way to address this issue.

- Monitoring and Evaluation: Engaging in an ongoing review of students' experience with diversity and inclusion would also give the college a consistent measure of campus climate on issues of diversity.

   Claremont McKenna College offers an exciting model for this, though other campuses are doing similar work as they develop strategic plans for diversity and inclusion. CMC has established an ongoing empirical review of campus climate and inclusion that include students' impressions of orientation, student affairs, as well as personal and social responsibility. https://www.cmc.edu/student-imperative/diversity-and-inclusion/conducting-review-and-climate-survey)

**The Final Phase: Giving Back**
After the first year of college, students' willingness to continue contributing to the community, or their feelings of identifying with the college, may be dependent on their experience of feeling important to the community (mattering) or pushed aside or not listened to (marginality). The entire experience is important, first setting students up for success during transition into college, and then highlighting and promoting opportunities for juniors and seniors to "give back" to the community (Schlossberg, 1989), especially in ways that will encourage and support cultural competency. While each student's trajectory through Carleton is unique, many students toward the end of their time here seem less engaged with these issues--perhaps because their priorities have shifted, perhaps because they have become somewhat jaded about the possibilities of real change. Because of these variables, the way to engage upperclass students in the issues of cultural learning is less clear.

We begin by noting that, for those willing to engage, there is no lack of opportunities for doing so. These include becoming peer leaders, whether as a work-study position or as a peer mentor.[3] As a peer leader in a campus office (especially OPLs, GSCAs, SWAs,

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[3] Positions for campus leadership are increasingly available and give upperclass students the choice to engage more critically with campus climate. Formal work-study peer leader positions are available in all of the following departments: Academic Support Center, Admissions, Alumni Annual Fund, Alumni Relations, Career Center, Center for Community & Civic Engagement, Office of the Chaplain, Gender & Sexuality Center, Library/Humanities/ITS, Office of Intercultural & International Life, Residential Life (RAs & SWAs), Student Activities Office, Summer Academic Programs, Sustainability Assistances, TRIO/SSS.

Chaplain's Assistants, and RAs), a student's job is to deeply reflect on how students move through campus spaces and whether they feel included or excluded. Gaps or concerns in the campus climate become an area of work - i.e. programming, events, discussions, floor workshops - for these peer leaders. Though these official peer leader positions are often tied to a student's greater involvement in campus conversations and efforts surrounding inclusion, many students who are not employed as peer leaders are similarly doing work to welcome underclass students into the Carleton community and initiate dialogue on campus. Student organization leaders and club sports captains carry the responsibility of addressing concerns related to identity, sexual misconduct, and inclusion, but do not receive any formal training or orientation to deal with these situations. Both these "formal" and "informal" peer leaders play important roles in shaping campus climate.

However, not all students have to engage with peer leadership and actively critique campus climate, which suggests a gap in comfort, privilege, and awareness among students on campus. As diversity learning for upperclass students is largely only available through peer leadership training programs, we encourage expansion of these learning opportunities for upperclass students to promote engagement and a greater sense of accountability to the community as well as cultural humility among juniors and seniors.

Currently peer leadership training and work are the sites where upperclass students learn how to have these conversations.  Nonetheless, recent requests by students to have bias-related discussions mediated (BIRT) as well as student-led initiatives to train their peers demonstrate that they see the need for this diversity learning and are asking for help in doing so. Student-initiated facilitated conversations around diversity (OpenMind, SEED -- formerly known as Facilitated Conversations, FemSex/MSex/WeSex/TransSex, etc.) face challenges of funding and sustainability. These student initiatives could benefit from additional institutional support, though we also recognize the importance of allowing students the freedom to express themselves and advocate for their own interests.

Finally, we encourage any proposed mandatory initiatives to be considered with great intentionality. The Winter 2016 Community Conversations initiative was successful in so far as it touched the vast majority of students, faculty and staff at Carleton, brought people together in residence halls rather than the classroom, and raised important topics of discussion in our community. That being said, students voiced four major concerns, namely 1) that they were mandatory and many students resented the imposition of this program; 2) that the onus of sharing personal experiences fell on students holding marginalized identities; 3) that faculty/staff facilitators were not all sufficiently trained to facilitate complex intergroup dialogue; and 4) that there was not enough time to really dig into deep levels of engagement and the conversations did not "go very far."  It would also be useful to consider encouraging all participants in these conversations to read something short on issues of power, privilege and/or discrimination in advance of the conversation so that everyone comes prepared and with some common points of reference.  So, while these conversations could be a model for future work on inclusivity

and diversity at Carleton, more training for facilitators and a variety of opportunities for moving the conversation forward are probably needed.

## IV. Assessment and Planning

Currently, both at our campus and others, the assessment of our success at making our campuses more diverse and inclusive has come down to counting heads, whether we provide social profiles of our entering class or enumerate how many people participate in a particular program. As we work to establish more holistic and coherent goals around what students should be learning and practicing over their four years here, assessment must be more comprehensive too. In other words, we want to strongly state that it is difficult to assess our progress in this area if we don't have a common set of goals and some established benchmarks.

There are some nationally accepted models for how one might assess student progress, and we might consider adapting these to the conditions on our campus. However, we hesitate to suggest that strongly until the College considers a strategic plan in this area.

- NASPA-ACPA professional competencies rubric—benchmarking. We should consider using these goals as guidelines for our planning, assessment, and desired outcomes. We have included these as an appendix to this report.
- We also want to note that any assessment tool must be responsive to shifts in vocabulary and social context over time.

We would be remiss if we didn't mention that many campuses are dealing with the issue of how to address campus "makeovers" when it comes to the vital, pressing issues of diversity and inclusivity. The responses have been varied, but we've noticed one excellent practice that is made possible by two distinct but related general strategies.

Many of our peer institutions (including Wellesley, Pomona, Amherst, Bowdoin and Swarthmore) are developing strategic plans around the area of diversity and inclusion. This ensures that each campus has a global, overarching vision of how all the different pieces of the diversity pie fit together. In order to make sure that this strategic plan is (a) developed; (b) enacted and worked through, there are two options: a chief diversity officer (different campuses have different titles and locations for this individual) and/or councils/committees that have authority and responsibility for changing the institution.

For example, Williams (https://diversity.williams.edu/) has an Office of Strategic Planning and Institutional Diversity that has three subcommittees that provide different sorts of leadership: Diversity and Community (curricular and extra curricular); Diversity and Action Research team (a "think tank" with leadership membership that uses research to identify best practices and propose institutional strategies); and a collaborative body that works with other small colleges. Swarthmore, on the other hand, has recently hired an associate dean of diversity and inclusion.

Other institutions also have more comprehensive policies on student learning on difference and social identities. Two common forms these documents take are statements of terminal learning objectives and strategic plans for fostering conversation and awareness about topics of inclusivity. We have included two examples, one of each kind, below as reference:

- Terminal learning objectives that include difference and diversity:
  ex: Brown's "Liberal Learning Goals"
  http://brown.edu/Administration/Dean_of_the_College/curriculum/downloads/Lib_Learning_Goals.pdf
- Extensive diversity and equity policies with steps for continuing conversations:
  ex: U.C. Berkeley's "Pathway to Excellence"
  http://diversity.berkeley.edu/sites/default/files/executivesummary_webversion.pdf

While we find that there are many useful models around the country, the committee wants to highlight Sara Ahmed's critique of institutional diversity policies as a cautionary tale. Ahmed's work reveals how institutions often establish convincing diversity policies and yet fail to promote inclusivity and diversity learning on campus. Effective accountability practices should help us avoid this.

We do not here make a specific recommendation for either hiring a CDO or creating another administrative committee with oversight on these matters separate from CEDI. We do, however, believe that there remains a lack of coordination and focus in our efforts that must be addressed in a coherent and systematic way. We urge the administration to address this administrative issue promptly to ensure that both that we do not fall behind our peers and, more importantly, to ensure that our students' educational experience does not suffer as a result.

## Conclusion

We conclude this report by noting that while Carleton has a longstanding tradition of addressing issues of diversity and inclusion, our findings suggest that, as the social climate and the needs of our students change, our approach to these issues similarly needs to keep pace. We have made a number of specific suggestions for ways in which we might do this—through our communications to students and even prospective students, in our public events, through internal grants, and other initiatives that bridge the academic and residential aspects of a Carleton education. In other words, we ask Carleton to be intentional, coordinated, comprehensive, and accountable as it works on diversity learning and inclusion practices for our students.

While it is likely obvious to everyone reading this report, it seems appropriate to conclude with this observation: there is likely no issue of greater long-term significance to students--to their personal well-being, their integration into this community, and their ability to navigate the world that they will enter after graduation—than their ability to acquire a significant measure of cultural humility. We have an obligation to our students, irrespective of their specific race, religion, nationality, sexual orientation or other marker

of identity, to ensure that these opportunities for learning are frequent, effective, coordinated, and sustained over their four years at Carleton.  We trust that readers of this report will appreciate the significance of this obligation, not only for the students themselves, but for the larger society in which we all participate.

Carleton is rightly proud of the ways in which we create a residential, academic community for our students.  In drawing attention to the ways in which we can still improve on the quality of the experience we offer them, we see ourselves as merely calling Carleton to live up to its own highest ideals.  We believe the time is right to reaffirm those ideals and rededicate ourselves to achieving them.  As the College prepares to celebrate its sesquicentennial year, we cannot imagine a more noble or urgent agenda.

Sources

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# Appendix

## 1. DiversityEdu References

**From :** Alison Akant <alison@diversityedu.com>　　　　　　　　Mon, Apr 25, 2016 02:12 PM

**Subject :** Virginia Tech References for DiversityEdu

**To :** lnewman@carleton.edu, aestill@carleton.edu

**Cc :** Kate Chovanetz <kate@diversityedu.com>

Good afternoon, Louis and Adrianna:

Thank you for speaking with me and Kate last week and asking about references.

Below are two references at Virginia Tech, where we will launch DiversityEdu courses for students and faculty this fall:

Menah Pratt-Clarke, Vice Provost for Inclusion and Diversity and Vice President for Strategic Affairs at Virginia Tech: mpc@exchange.vt.edu

I think Menah would be great to talk to because she and I also worked together to bring DiversityEdu to students and faculty at the University of Illinois Urbana Champaign.

Marcy Schnitzer, Associate Director for Diversity and Strategic Planning. mhs@vt.edu. Marcy is available to speak with you about her experience to date working with the DiversityEdu team.

Kate and I look forward to speaking with you after you've consulted with your committee. Please let us know if we can help in any way with that effort.

With many thanks,

Alison Akant
Founder and Director of Content
**DiversityEdu**
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2. Professional Competency Areas for Student Affairs Practitioners:
Equity, Diversity, & Inclusion

| Equity, Diversity, and Inclusion (EDI) Rubric | | | |
|---|---|---|---|
| | Beginner | Intermediate | Advanced |
| Identities | Unaware of own multiple identities or aware of only primary identities; does not understand secondary or invisible identities and application to self. | Awareness of and understands own multiple identities, but not the potential impact of identities in relationships with others. | Awareness of and understands own multiple identities and how they impact and relate to others. |
| Difference | Fails to recognize and value difference and does not seek out opportunities to interact with those different than self. | Aware and respectful of differences in others, and participates in opportunities engaging with others different from oneself. | Values learning about identities and characteristics outside of their own and actively seeks or creates opportunities for learning and diverse interactions. |
| Perspectives | Resistant to different views or opinions and may engage in debating points.<br><br>Does not consider other views or opinions in decision-making.<br><br>Needs assistance in assesses own awareness of equity, diversity, and inclusion. | Open to listening to differing views or opinions.<br><br>Aware of other views or opinions, but maintains self-perspective when making decisions.<br><br>Engages in opportunities to increase own capacity for equity, diversity, and inclusion. | Seeks to understand others before being understood.<br><br>Considers multiple perspectives when making decisions.<br><br>Provides opportunities and evaluates activities for self-reflection and self-evaluation on issues of equity, diversity, and inclusion. |
| Social Justice | Unaware of social justice as a concept or does not understand how to apply it to attitude or behavior. | Aware of social justice, but inconsistently demonstrates commitment in attitude or behavior. | Demonstrates a clear understanding and commitment to social justice through attitude and behavior. |
| Bias | Can appear biased or discriminatory when determining judgments or fault. | Consistently treats others without bias and applies understanding to using practices and policies. | Advocates for the creation or adoption of unbiased practices and policies; holds others accountable for treating others respectfully, justly, fairly, and impartially. |
| Skills | Limited knowledge of personal skills (e.g., communication, active listening, facilitation) that promote equity, diversity, and inclusion, and is unable to apply them to situations. | Applies personal skills to equity, diversity, and inclusion situations, but does so inconsistently or inappropriately at times. | Consistently applies and works to develop personal skills to appropriately contribute to diverse and inclusive situations. |
| Engagement/Action | Participates in activities and professional development experiences related to equity, diversity, and inclusion when invited/asked.<br><br>Participates in activities (e.g., readings, programs) to gain cultural and global knowledge. | Intentionally participates in activities with diverse individuals.<br><br>Facilitates activities and professional development experiences related to equity, diversity, and inclusion when asked.<br><br>Assesses cultural and global knowledge through reflection and analysis. | Evaluates and coordinates activities and professional development experiences related to equity, diversity, and inclusion.<br><br>Role models behavior and provides consultation to units for the promotion of diverse interactions and responding to challenges faced.<br><br>Advances cultural and global knowledge by engaging and contributing to local initiatives and further research. |
| Structure/systems | Unaware of structures and systems (e.g., policies, practices) that impact equity, diversity, and inclusion. | Assesses structures and systems to identify both barriers and positive impacts on equality and inclusiveness and offers corrective steps. | Advocates to dismantle barriers to equity, diversity, and inclusion and contribute to positive impacts. |